

LA AYMTAN

(TILL WHEN)

The Lebanese Dilemma, from A to Z...

In all Honesty...

Yet with All the Love...

Dr. Marc J. ACHKAR

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Author: Dr. Marc Achkar

+9613504245

markashkar@hotmail.com

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A WORD ABOUT THE AUTHOR

Legally spelled the French way - Marc Achkar -, with the first name even being in Lebanon in its French version and the last name in its Arabic version, and not in their local ones, due to historical reasons, my name for English speakers is Mark Ashkar. I am married, with two kids (10 and 6), and for a living, I am a physician (cardiologist), established in Lebanon since 2013.

I grew up in a town up in the Lebanese mountain facing Beirut. I went to a semi - American system Lebanese school, to a semi - French medical school and completed my sub - specialty in Paris. Thus, also for historical reasons, we do not study scientific topics in our vernacular, or say spoken language, nor in the literary / official one, and we specialize in the “West”.

Considering that we keep on falling lower than what we every time believe is “rock bottom”, and that we, the “Lebanese People”, have become hostages of the centralized / unitary feudal system and its “legal” political and spiritual representatives (of note I am a believer, yet with agnosticism in the back of my head, an acquired right to every believer), regardless of how good or bad they are, not to mention militias as well, I have worked on a proposal taking into consideration all inquiries that I could think of in order to practically apply a federal system in Lebanon, but tackling before that all the historical considerations: sociology, genetics, history, nationalism, secularism, ethnicity, religion... As well, pacific partition also remains an option in case federalism is declined for any reason.

The job has taken 10 years of hard work, research, collecting available experts’ opinions, reflecting upon ideas... Not to mention typing in Arabic! (the exclamation mark is also linked to a historical reason), and translating into Arabic, English and French (depending on the language in which the translated section was written); thus, we are practically talking about 1700 pages for the three versions. Some sections were written twice and even trice due to reconsideration...

It is a plain “scientific” project void of any bias. And where it may seem biased, a thorough reading is strongly recommended in order to clarify that re - establishing rights does not imply bias. All available references, including the ones considered most eminent, have been analyzed for coherence with science (genetics, archaeology, linguistics, alphabets, manuscripts, geography...) as well as coherence among themselves. I have found several ideologies that have been proposed for any topic, but one of them can be, and actually was, scientifically true or closest to the truth... The myths that we consider as unshakeable truths are numerous...

And before reaching a general truth or a global depiction of the whole Lebanese dilemma, there are many topics that we have failed as Lebanese to tackle, describe, discuss and analyze.

For example:

- Country v/s homeland (balad v/s watan)
- Religion / community / confessional community / race / ethnicity (kawmiyya) / nationalism (also kawmiyya) / People - “umma” / sect - confession - denomination / creed / doctrine / firqa / rite / liturgy (definitions and translations can overlap)
- Citizenship v/s identity
- Personal identity v/s collective identity
- Basics of Christianity and of Islam
- Fusion v/s integration v/s mingling
- Place of secularism and any non - belief (atheism, agnosticism...)
- Secularism v/s Civil Society
- Political systems: Centralized - Unitary v/s Federalism v/s Partition v/s Confederalism
- Simple v/s Consociational (but not fake like in Lebanon) democracy
- “Common Life” (hereby meant as one life - aspect for all) v/s (True) “Coexistence”
- Occupation (was the Byzantine an occupation to Lebanon / Christians / (there were no Muslims yet)? Were the Abbasids an occupation to Lebanon / Christians / Muslims?)...

- Phoenician / Syriac / Aramaic / Canaanite / Greek / Rum / Byzantine / Arab / Assyrian / Syrian / Lebanese / Turkish...

And the list goes on.....

And the identity of each Lebanese is lost...

No correct data leads to wrong diagnosis, thus wrong treatment, thus catastrophes...

Should we spread the content of this research, the Lebanese will know what they want and should they wish, find a way to engage themselves for a solution, thus preserving all social entities. As said, federalism (and even (pacific) partition) is the greatest act of love that can be between pluralistic societies!

All that I have done emanates from unconditional love, to love the other as is, and from that my aim to arrive to true peace and later on, prosperity.

I have twice burst into tears in collective graveyards for martyrs from the 1975 - 1990 war, to say how sincere I am... and I have refrained from joining any political activity to avoid being restrained in my quest for the truth... I hope my endeavor pays off for a "better future" in Lebanon... or simply a "future" must I say, since "there ain't none" for the moment...

Last but not least, I have to thank my wife for having endured with me this long journey... words could not express my gratitude... at one point even my kids were complaining...

Front cover photo: my father just before he heads to Tall al - Zaatar, which, also for historical reasons, is a "battle" for some and a "massacre" for others.

Note: I wish that my dear readers always remember that I did all this work by myself without any technical support and on an "ordinary" computer with a standard screen, and that I was working, simultaneously of course, on the three versions, the Arabic, the English and the French. Therefore, and despite many corrections that I have made myself, please excuse me in advance for any mistake... And I kindly ask you to write to me for anything you note that needs to be corrected or clarified. Thank you!

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Notice

Most of the content was originally written in Arabic. Despite my “trilingualism”, so it was in order to try to reach a maximal number of Lebanese people.

However, I noted that many people, most of them Christians (honestly said), would not be happy to read in Arabic because they would not be comfortable, even more would feel hampered (as they told me literally), although many of them would very easily read an Arabic book should they set their mind to it (and here appeared a robust sign of identity diversity).

It is for these people that I have done the “colossal” job of translating into French and English... thus, at the same time, for foreigners and those of Lebanese descent... but this was a plus, because I refined the content by having to read 3 versions simultaneously.

It must be said that I could have forced myself even more to have translations stuffed with vocabulary words worthy of being “SAT hot prospect words” and fancy expressions that would no doubt embellish the text, but honestly it would have cost me much time yet without adding anything more as to the messages that must pass.

Also, the capitalization and hyphen and other writing issues’ rules being quite complex (and of not much interest, in my humble opinion), I voluntarily sailed a little far from the rules while trying to respect my drift along the chapters, and this to simplify things.

Finally, the most important thing remains: the content was amassed twig after twig. Even the small paragraphs, not just the large ones, were carefully woven word after word, simultaneously combing through sometimes a dozen articles from multiple sources to collect the "royal jelly". The commas and dots were carefully placed, the parentheses delicately positioned to intersperse the clarifications while avoiding long interpositions as much as possible... The analysis took months; it is the result of many reflections and many discussions with connoisseurs in their fields, and finally the sorting and order of information and paragraphs, titles and subtitles, also took its toll on me, not to mention standardization of how to write proper names throughout the different chapters.

This "book" was not a goal from the beginning... It is the result of a union of writings that each found itself in some way nurturing the same idea.

I am sure that many sensitive or fanatic or skeptical people will not want to believe specific information that shifts science and logic away from their feelings and beliefs. We are not ready to waste more time convincing them. If all this work does not do the job, nothing will do. On the other hand, scientific questions and comments are welcome from those who want to get close to the absolute truth (and I shall not say “get the absolute truth”); I have done the job for you: it is up to you to evaluate its coherence.

Finally, this book will never be complete: we can always add, delete or modify ideas or information according to scientific discoveries or subsequent analyses, but only one is clearly established: its spirit is definite!

Technical P.S:

- For the additional spaces employed by software when set in French, we discarded them. In Arabic, a space is technically imperative between two numbers when separated by a point, a comma or a colon, or else an inversion of the two successive numbers occurs.
- For frequent proper names, we have carried out, as much as possible, an oral as well as written standardization in order to be uniform in the same work.
- We applied, for some of the names that we standardized, the well - established idea to use an "â" as the equivalent of an Arabic Alef (the long vowel "a" ex: "Acte" in French, "Act" in English), a "û" as the equivalent of an Arabic Waw (the long "vowel" "ou" in French / "oo" in English) and an "î" as the equivalent of an Arabic Ya' (the longue vowel "i" in French, "ee" in English).
- We also tried to standardize as much as possible the apostrophes, using " ` " as the Canaanite and Arabic "Ayn", and " ' " as the Canaanite Aleph / Arabic "Hamza". Sometimes we furthermore replaced the " ` " by a " 3 " and the " ' " by a " 2 ", as is done on social medias, as additional clarification.
In some cases, we kept a word and its derivatives as usually written; as an example, "Canaan", where the "Ayn" is not pronounced in English, will be written with two "A"'s; same will apply to names like "Chamoun", actually pronounced "Shamoon" in English and "Sham'oon" in Canaanite and in Arabic.
- Sometimes the article "a" will figure before proper names beginning with a vowel, instead of an "an". This is due to the presence of a consonant in the name in its original language, that is omitted in Western languages, e.g.: a Abbasid statelet.
- There remains some minor issues that we have failed to hereby justify.

Preface

It is possible that many readers know the famous photo that navigated the net, which read: "If you want to abolish a People, begin by destroying its historical memory, then distort its culture and have it adopt a culture other than its own; then you invent a History other than its own, and it learns it; so this people forgets who it is and who it was, and its civilizational vestiges disappear and so the world forgets it and it falls out from History".

And isn't that what has almost happened to Lebanese Christians, and what threatens Lebanese Muslims at every corner?

It is not surprising that the Lebanese do not question the phenomenon of national mourning, the shutting down of public and private institutions and flags at half-mast following the death of a Maronite patriarch in a country where Christians do not constitute the demographic majority and more, facing a Muslim majority reputed not to bow easily. Nowadays, the Christians believe that their existence is a given because if we exclude the period of Lebanese events of 1975 and the relatively recent History since 1860, most Christians do not know how it was that they made it throughout History up to the consecration of the respect of a Patriarch's status without any need for Muslim tolerance, regardless if the latter is present. And the Muslims also believe that they accept mourning because of the need for coexistence and that they voluntarily and automatically comply for the coexistence based on their tolerance, also without most Muslims knowing how it is as to their readiness to bow in respect to a Patriarch even if they supposedly did not really want to.

On the contrary, the Lebanese are surprised by their lack of uprising via a global pan-confessional revolution against the state, which would, by itself, topple the current situation (all which the 2019 "revolution" was not able to do), situation which has ended up with them buried under garbage, breathing a hyper - polluted air, drinking contaminated water, eating vegetables irrigated by sewage, dying on roads due to complete absence of safety standards would it even be barriers and lighting, subjected to a heavy tax burden, subjugated to illegal arms, submitted to a dubious judicial authority all that with their fundamental freedoms violated, deprived of education and state health care and robbed their electricity, drinking water and even their dreams.

The explanation is ready in the absence of any other apparent possibility, namely that "the Lebanese are idlers" and "their only concern is to smoke the "Hubble bubble" (shisha / arguileh)" or that they consider their leaders as "divinities". But how can a people rise without a clear objective or more, without a clear incentive, or even more, without any awareness that would protect it from the absence of the will of uprising and that would allow it to define the fundamental problematic that does not seem to be what is mentioned here above, after the quasi-elimination of the identity of Christians, and after the disruption of the concept of genuine identity of Muslims?

In fact, identity, if it seems erased during periods of peace, does not fade from instinct (except with extreme difficulty, such as the era of Muslim conquests that used excess force for quasi - instantaneous efficiency (let us be honest)). This instinct thus arises in the form of

military confrontations when other solutions are exhausted, leading to tragedies. However, the revelation of identities openly during periods of peace can surely bring out instinct, but it will lead to a civilized clash that can lead to peaceful solutions, thus avoiding bloody confrontations.

Indeed, the awareness about one's identity and the recognition of other identities arouse the desire for uprising and unite the parties to identify the problem which then establishes an incentive, and help formulate an operational plan that will be in itself a goal serving to translate any revolution into practice and more, as in the case of hostage - Lebanon, serving to know how to react to regional events in order to take advantage of them and build a state and a society on the foundations of a modern system. Without this awareness, it is correct to quote al - Mutanabbi: "A wound on the back of the horse under the saddle bleeds... neither the horse complains nor the knight is aware".

So there is basically no true revolution, be it peaceful or violent, without the will to rise; and no uprising without a clear plan (the goal); and no clear plan without an appropriate diagnosis (that is, the incentive); and no appropriate diagnosis without public revelation of identities, which necessitate a historical "brutal honesty" and a recognition of events as much as despicable as they can be in order to overcome them through forgiveness and reconciliation; and no public revelation of identities without scientific data; and no scientific data amidst intolerance and prejudices.

And when Lebanon was treated as a common homeland (and not simply a country), and the Phoenicians "became extinct", and the worldliness of Islam became "Arabism", and Christian communities became political societies, and languages' names' changed, and the Islamic conquest overran the Levant which was then overrun by Sykes - Picot, how could we still distinguish things?

What is the main problem? Religious conflict (Christian - Muslim, Maronite - Rum (Greek), Sunni - Shiite...)? Cultural - Civilizational conflict (Phoenician - Arabic, Levantine - Arabic)? Precept conflict (sectarian state - civil or secular state)? Or all of the above?

I therefore call upon anyone who believes that it will be difficult to accept the facts without hatred and loathing, not to go through this material, until one is convinced that it is necessary to listen to different ideas as difficult as they are. Hence the saying (falsely attributed to Voltaire): "I do not agree with what you say, but I will fight till death so that you have the right to say it".

Finally, we return to Mutanabbi and his famous verse that we translate literally:

"We do not always obtain what we desire... winds blow as it does not suit the boats"

But we continue with the rest which is not well known, and that we also translate literally, in order to boost hope:

"Winds blow as our boat wishes... we are the winds, and we are the sea and the boats
He who desires something by his ardor.... will obtain it even if fought by people and djinns
So head to the summits those things you will find... the winds blow as the boats wish".

However, it remains that we must engage in the slogan that Charles Malek declared, which rhymes in Arabic: “la lil ` , na`am littā addudiyya”, and that we also translate literally “No to numbering, yes to pluralism”.

I - “Introduction - Conclusion”

So said because, in the end, if we exclude miracles and surprises, and even if we manage to recognize pluralism between ourselves as Lebanese, which is a dream in itself, there is no sign of a solution to the Lebanese dilemma. After years of hard and continuous work, and despite all our mundane concerns, we have proposed a solution with its causes, obligations, nature and details to present the matter in a way that minimizes the need for intellectual as well as technical questions. However, the "signs of a solution" that do not loom are not the practical solution and its details, but how to achieve the application of this solution _ or any other solution _ in order to end our eternal ordeal, and that, we repeat, after recognizing the acceptance of "the other" in the country at all levels of the free existence of communities.

So if we overcome the question of acceptance of "the other" and try to implement the system that ensures the free existence for all, many go by the saying "Do not ask what your country can do for you, but ask what you can do for your country", and they then let out bursts of criticism such as that the people are "asleep" and do not rebel, they propose but do not act, and they are pleased with the humiliation and they depend on their "leaders". Therefore, it is important to realize that the Lebanese, with their bare hands only, face obstacles on several levels, which we mentioned in a hierarchical way.

1 - At the Popular Level:

A - The Misconceptions That Have Spread: Truth be told, we cannot blame the people because they are not responsible for the brainwashing that has lasted for decades. And among the most ingrained ideas is the idea that federalism means "partition" and that it is a Zionist project, or that we are one homogeneous people with a sole identity.

B - The Obligation to be a Hostage: The impoverishment of the population over the years and the preponderant role played by "leaders" instead of the state in terms of public services have forced many people to commit to their benefit or to starve or die at the entrances of hospitals.

C - Blind Loyalty: We see blind loyalties even within "educated" groups, even without these being engaged to "leaders" (if we exclude those with personal interests), and this is only the result of "brainwashing" "over the years and for various reasons that will not be discussed here.

2 - A Corrupt Political Class: This class in general has completely seized power, and has tightened the grip on the people. The legitimate armed forces in the country are under its command and subordinate to its biased decisions, as are armed forces outside the state's control. And the main problem is the dependence of this class to the regional powers. We therefore wonder who should urge the international community to change its policy towards Lebanon and prepare the popular atmosphere to meet the international community in case Lebanon would be within its scope of concern. Shamefully all this applies to most religious institutions as well.

3 - Regional States: Which interfere with the country's affairs for the purpose of their own agendas, and which are either held hostage by the major powers or influenced by the latter's foreign policy.

4 - Worldwide Powerful States: They also have agendas of economic interests, most notably concerning oil and gas (and their political interests are just for the benefit of their economic interests).

5 - The Lobbies Behind the Powerful States and the World Bank: They have their agendas, among which the protection of Israel, securing the interests of their corporations and controlling the central banks of countries, and where feasible, controlling major countries, including the United States.

6 - The Gigantic Corporations: They are relatively few in number (between 10 and 100) but having a huge impact, the fact that their total annual turnover may reach up to one trillion dollars and they can subject countries to their policies, and their interests concern several lobbies.

Thus, the legal possibilities to implement any change come as follows, and all are semi-fictional:

1 - Spreading the Concept of the Dilemma and its Solution and that until Obtaining Popular Support and Winning Two - Thirds of the House of Representatives in any elections and thus amend the Constitution (or declare partition): of course, the obstacles are numerous, namely the ability to disseminate all ideas to a large number of people without harassment, and amend the Constitution in the presence of armed forces beyond the authority of the House of Representatives. Indeed, this solution exposes its activists to threat (or simply liquidation) if the case happens to take a serious turn, and at least to harassment from the State's side such as the elaboration of fictitious judiciary cases. Who then protects the defenseless activists? Unless the activists see themselves as future martyrs; but even if they should be ready for martyrdom, it is clear that individual martyrs or those at the level of small groups (unlike mass martyrdom at the military level or organized militias) have rarely been able to change the course of events. Here are the many personalities that were murdered since 2005 despite the protection that they enjoyed, without people having been able to halt the process by themselves.

2 - Convincing the "Top" Leaders (Who Are Less Than 10 People) to Amend the Constitution: It is a perfectly legal solution, as they are the legitimate leaders recognized by the international community, but impossible because many factors are capable, each by itself, of aborting this solution, including unlimited corruption and the feudal status they enjoy. So it would be equivalent to a collective suicide for them. Another impediment would also be the risk of being persecuted by foreign powers, where they would be subjected to the same harassment with which they would threaten the militants if the first solution would be adopted.

3 - The Imposition of the Solution by Force by the International Community, as is usually the case. This is the most realistic solution because it usually happens, but choosing the moment is not in the hands of the people and it may not happen at all, or it may be very costly because of the control that would be exercised by the major powers over the wealth of the country or the imposition of nationalization of refugees. Unless the cost is financial with a promise to no longer interfere, but who can guarantee that?

4 - Requesting the United Nations to Declare the Country a "Failed State": with all the logistical implications, but the country would be subjected to the United Nations (in which confidence in its neutrality is far from prevailing). After all, the question arising here is the difference with the current situation. Had the United Nations wanted to get involved, it would have done so already.

5 - Raising the Case to the International Tribunals so that Lebanese politicians be condemned or acquitted according to evidence. But we come back to the problem of threatening the activists, and we return to the lack of independence of the United Nations, as well as to the lack of desire of the international community to respond.

Hence we wanted the introduction to be "the conclusion". The situation on the ground will not prevent us from describing and dreaming of a scientific solution, especially since many people do not insist on the impossibility of achieving a change in itself, but insist that it is needless to think about this issue as there is not even a practical and scientific solution for the country. So what will follow will serve to highlight the givens that explain the Lebanese dilemma and to get people to the appropriate diagnosis and solution, as well as how to practically apply the latter, in order to have a practical solution should we or the succeeding generations one day overcome the above - mentioned difficulties, and to implement it without wasting time or having to accept ready - made Western solutions that do not take into account the Lebanese socio - geographical aspect. Dreaming is a right, and the only right that remains, and that is prone to be stolen at any moment, so let's take advantage of it!

Therefore, we will begin with a chapter highlighting the plurality of the Lebanese people, followed by a bulk of topics to assimilate to be able to understand the history of Lebanon. Then will follow a timeline of Lebanon's history, followed by a list of maps, all of which will confirm the aforementioned pluralism. We will give a list of the assassinations that took place after independence, so that the Lebanese know that no one has escaped this calamity and that all parties have paid the price. After this, a chapter that introduces federalism vulgarly will follow, via reflections on the subject, as well as links on the web that introduce it as well. Then we will conclude with a summary of the socio - political situation in Lebanon today and with the need for a solution guaranteeing pluralism. Finally, we will present a proposal for a detailed scientific solution customized for Lebanon and the Lebanese, in the hope that, if nothing changes after a while, we would have at least been able to stir up the readers!

II - Pluralism in Lebanon and How to Tackle it

1 - Introduction:

The main events that have taken place since 1400 years in Lebanon revolve around the fact that two communities are present within a common ground nowadays called the Lebanese Republic. The two blocks are the Christians and the Muslims, and they have been interacting for centuries with a single supreme goal: each community longs to live according to its own perception. In this region, History occurred in such a way that on one hand came the will of a large group to spread, namely and by chance the Muslims, and on the other hand curled up a small group, namely and by chance the Christians, who desperately defended its existence.

Hence each group tries to impose its culture on the other in the hope of avoiding being dissolved. This image evolved through centuries of contradictions and differences with little openness and agreement, and is now called the Lebanese Republic. And today, when the Lebanese pluralistic structure, suppressed by the National Pact, clashes with any event in the Middle East, half of Lebanon is shaken by the wave, and therefore the other half as well.⁴

However, what is of upmost importance is to clarify that the focus pertaining to the ability of Christians to have stood up in the darkest moments, especially between the seventh and thirteenth centuries, is not in order to awaken any hatred. On the contrary, its purpose, besides underscoring rarely mentioned historical facts, is for Christians to be aware of what their predecessors endured in order to preserve what they inherited as physical presence as well as socio - cultural heritage after most events were erased from their collective memory throughout the centuries, especially during the twentieth century, but more important, to explain several aspects of their social life that they live today without knowing its reasons, namely the persistent wars and crisis.

But the tendency to focus on this Christian perseverance also targets the Muslims, so that they really know how much Christians have suffered and that they deserve to continue with them, free at their side, in this region, not through a constant military struggle, but by a "gentleman" agreement, especially since Muslims know the added value of Christians, and so that they also understand why Christians differ from them in many vital issues. This projection does not mean that the responsibility for what Christians have suffered falls on nowadays Muslims of Lebanon and of the entourage; History has had its toll; it must not be repeated.²³

[Q2a] Sure enough, DNA studies reveal biological origins, but how important are these facts on the ground when considering the clash of civilizations? For example, if the majority of Lebanese Muslims are carriers of Phoenician genes, this information is not related to the reality in which we live in any practical way.* Thus it is their adherence to the Islamic culture after the Muslim conquest that must be taken into account from the socio - cultural point of view. And vice versa, on the other hand, if most Lebanese Christians are presumed to possess Hejazite genes, assuming that the ancestors of the Phoenicians since thousands of years may have come from the Arabian Peninsula, the reality in which we live does not give any practical interest to

this information (and actually no interest at all), and thus their adherence to their basic culture and their embracing of Christianity since before the Muslim conquest and their persistence within that scope is the socio - cultural aspect that must be considered Q2a].²³

* *For example it could be related by the fact that they shifted sides during the Muslim conquest, and that they retained some of their social elements, but that does not imply that there is no pluralism.*

The Christians claimed the origin of the Lebanese nation to the Canaanites (and the Phoenicians are no one but the Canaanites coined with a Greek name) regardless of Canaanites' geographical origin, or even if they had a geographical origin before their known era. Muslims and Arabists in general support the theory that they (the Canaanites) would be Arabs from the northwestern part of the Peninsula, including the Gulf of Aqaba (there are also other hypothesis, close to and far from the aforementioned), neither inquiring about the period of displacement, nor worrying about the question as to if they had been aware of their Canaanism when they migrated to Lebanon, as they became aware of it since around 3500 BC on the Mediterranean shores. Modern scientific studies have led to other results presented in another chapter.²³

In all cases, should we suppose that they are at the origin of the Lebanese nation, is it possible nowadays to define what could be the Lebanese nation in a holistic way? And if we suppose that they came from the Peninsula, they cannot have belonged to the Arab nation because this nation did not exist; Arabism (as popularly defined) came later and then disappeared with the advent of Islam (until the matter became confused in the minds, but not in practice, since the Arabian Renaissance since ~1880).⁴ Therefore, as noted, there is no real value if the DNA tests prove that the Canaanites came from the Peninsula, so be it! And that does not contradict the possibility that they be at the origin of an old Lebanese nation!²³

On the other hand, on the socio - cultural side, and without taking into consideration genetic affiliation, Lebanese Christians belong to the Canaanite civilization (besides minorities of other ethnical origins) and participated in the culture and identity of the Levant before the Muslim conquest, after which they perpetrated the fight with the creation of their State after the conquest, that they maintained up until 1305 to then insure the privileges obtained in 1382, that remained valid until the creation of the Republic. Likewise, they had enjoyed links with the West for millennia before Islam, then through the Crusaders, then via cultural exchanges with Italy and France and a European protection (with exceptions) and a recent History marked by the revolution of Tanios Shaheen, the mandate and mass emigration. And they had a dense cultural exchange with the east up till India and the south up till Ethiopia, which decreased since the Roman occupation and disappeared with the Muslim conquest.^{1,4,23}

As for the Muslims, the Lebanese in this case, although we can consider that what follows also applies to the non - Lebanese according to their own context, they belong to the Muslim culture (the worldliness of Islam, besides the pure religious aspect) with an Arab wisp which goes back to the centuries of the beginning of the first millennium BC, in addition to a Canaanite wisp due to either the Canaanite origins of some Christians who converted to Islam or due to the chronic friction with Christians in Lebanon. And they enjoy an affiliation to a Muslim "nation" (recently called "Arab" in what is known as the "Arab world") which they built and

defended and whose culture they spread from India to Andalusia, Eastern Europe and Africa, not to mention Southeast Asia. Their deepest feelings belong to it, they interacted within it, and they did much to dissolve the Christian Lebanese homeland in Mount Lebanon, which was a thorn in the eye of their Umayyad, Abbasid and Ottoman governors, and they fought and beat the Crusaders.^{4,23}

From here emerges the vision of pluralism in Lebanon. What are the details of this point of view? The following analysis will be much deeper... Still, at the time of the Emirate, and then in the twentieth century, and for many reasons and sometimes by force, History has given opportunities to socially accept each other as we live this acceptance today, and without which there would be no hope of peaceful coexistence despite historical hostility... in hoping that "social normalization" could have generated a real desire for peace.²³

2 - The Ancient World before Islam (3500 BC - AD 634):

[Q4a The area stretching from the western boundaries of Persia to the Mediterranean Sea without the desert within became to be known as the "Fertile Crescent", and Canaan was its western section. And the Crescent was part of a unit that extended from the eastern borders of Persia in Afghanistan and Pakistan to the Atlantic Ocean. But Canaan also traded with the whole Mediterranean basin up till Britain and Mauritania on the Atlantic, with Persia till India to the east, till Yemen and Ethiopia southward and through the Syrian (Sham) - Arabian Desert inwards. There was a significant cultural progress in the whole region because of positive and negative interactions and Canaan was one of the two first regions in the world to enter the Iron Age (1250 BC) and to exit it (550 BC).^{1,4,11}

Despite the progress that civilizations make when they mingle during an invasion (or sometimes peaceful infiltration), the occupying empires did not seek to erase local concepts and cultures. And after Canaanites infiltrated most of the Ancient World peacefully spreading their concepts and the basics of their civilization without erasing what was local, the Greeks arrived carrying with them philosophy and science, followed by the Romans* carrying with them civil status, law, order and architecture, all that joining Levantine thoughts and progress. That brought the whole region into a Middle Eastern - Greco - Roman civilizational unit for 900 years (from about 300 BC until the Muslim conquest) intellectually, economically and linguistically, people having reacted in a positive way, allowing them to progress despite the reality of occupations (as during the French mandate).

* After having taken much from Canaanites of Carthage (the Punics), and from Greeks who had also borrowed many issues from Canaanites of Canaan.

But the empires mentioned above did not carry out anything resembling Arabization - Islamization. History does not testify of any attempt of complete cultural "Romanization or Latinization" or "Macedonization or Hellenization". These occupations, preceded by Egyptian, Assyrian, Babylonian and Persian occupations, did not disseminate their concepts in a systematic way, negating what is local. For this reason, we did not see any radical change within this unit, as happened with the entry of Islamic - Arabist thought in its entirety, that besides introducing a

new religion. Thus, the peoples of the Levant retained their local cultures, in addition to what linked them to each other.^{4,23}

Then Christianity brought along another unification, the religious, without any remarkable constraints, before becoming the religion of the Roman Empire in 381. Compulsion started during this period, with the emergence of creeds, and later on, the Christians split up politically and religiously, but all remained within the same civilizational sphere.⁴

We will later see that the so - called "Western World"^{*} is the part was not attached to the "House of Islam" of this unicist sphere, and we will also see that what remained active of this sphere in the "East"^{*} is the "Christians" of Mount Lebanon Q4a].⁴

** It is said "Eastern and Western" despite Greece being in the east and Mauritania in the west.*

3 - The Confrontation: The Muslim Conquest:

"Conquest" is equivalent to "occupation", even if social psychology gives the former term a milder connotation. Confrontation was inevitable, not only (and for the first time) between two religions, but between two different holistic visions, where no movement could absorb the other.⁴

Thousands of Muslim religion and worldliness had to deal with millions of Christian religion and of non - Muslims worldliness* (and a relatively very small minority of Jewish religion and worldliness and another of Nazarene - Sabaean / Mandean religion and worldliness). And there was the need for an "Arabization - Islamization" (specifically linguistic Arabization), the idea of which no empire had ever practiced before, since no occupation had ever been linked to religion or to a culture it had sought to implement in an immediate fashion. Let us just cite that the Babylonians forced the conquered Peoples to learn the Canaanite language as a literary as well as spoken language in order to facilitate trade and diplomacy with its use as official language, at which point it was called "Aramaic" - we shall go back to that later (all which persisted with the Persians, the Greeks and the Romans albeit with gradual decline), but without any of these empires imposing their language. Indeed, with the withdrawal of the Assyrians, Babylonians, Persians, Greeks and Romans (and even of the Canaanites from north Africa), the local peoples persisted with their original cultures, though adding elements, fruits of the inevitable cultural friction or the dissemination of concepts, all which led to the establishment the Middle Eastern - Greco - Latin sphere, which in the Levant was under Byzantine rule at the time of the conquest.⁴

** Sociologically, Muslims speak of themselves as and truly are a people (Umma), since of Muslim worldliness (dunya). "Worldliness" is equivalent to "worldly culture", the way of living most sociological dimensions, apart from religious belief, and knowing that there may be points in common with other "worldlinesses". Thus, "same worldliness" is equivalent to "same people", or say "ethnicity". Those who were not at the time of Muslim worldliness (dunya) were the other peoples around, such as the Canaanites, the Arabs, the Assyrians - Babylonians - Chaldeans - Syriacs (without going into the details of the appellations), the Copts, the Berbers - Amazighs, the Kurds, the Turks, the Yemenites (Himyarites and others), the Persians... Most of these peoples were Islamized for the crushing majority, and the Arabs, the "Yemenites" the*

"Hejazites", the Ghassanids and the Lakhmids / Manathrites were Islamized completely. It is obvious that for Muslims, Jews, Nazarenes and Sabeans / Mandeans, worldliness is dictated by a religion.

The aim of Arabization - Islamization was to establish occupation through the peoples of the conquered regions by transforming all aspects of the concepts of civilizations and cultures of the conquered people for an eternal period and over a vast territory that no army can maintain constantly. Here is the difference with the other peoples who absorbed each other for several reasons before Islam despite the occupation context, the most important being that the Canaanites did not think of any "Canaanization" nor did the Greeks think of a "Macedonization or Hellenization" and nor did the Romans think of a "Romanization or Latinization"..., and perhaps if they had thought about them, they would have tried them out* and there would have been the same shock as with Arabization - Islamization. A proof to that is the later clashes between Maronites and Crusaders when the latter attempted a Latinization, knowing that said Latinization was only religious, so how about if it were holistic. So the occupiers before the Muslim conquest demanded three things: political support, tribute, and military support (and ensuring mercenaries); there was no attempt at dissolution, but there was a cultural exchange.⁴

** This happened sometimes, but in a peaceful and spontaneous way, due to the overwhelming cultural balance of power: we mention the "Macedonization / Hellenization" in central and eastern Anatolia. And it used to happen that a tribal people would take over the lands of another people and displace it, as happened sometimes in Anatolia before it was Hellenized, and in Iran around 2000 BC, and in "later Palestine" when the Canaanites were expelled by the Hebrews - Jews to the former's "relatives" in Lebanon. But changing a complete culture quasi - instantaneously had basically never concerned yet an organized kingdom or empire or state.*

And the "tolerance" that is mentioned and even more amplified in a few lines within books is not the truth, or else, where did the millions of Christians disappear?⁴ Anthropology, psychology and the course of History confirm that a total change of civilization (and not of religion and sometimes without change of religion) cannot be spontaneous in such a short time, if not by force; and the force was there, and it was not only used for threatening. How could one convert to Islam willingly after having suffered invasion, exile, rape and looting (just like any other invasion), not to mention a change in religion and worldliness? This is a description, not a blame.²³

By contrast, Christianity, which spread East and West had no military power to say that it accepted to tolerate people, so we are sure that it was the Peoples themselves who converted to Christianity of their own free will (as we have pointed out, the Christian sword played a role in persecutions among Christians themselves since the fourth century, within the same civilizational sphere), and Christianity did not change the Middle Eastern - Greco - Latin civilizational reality that existed but rather integrated within it.⁴

However, and for total transparency, we recall at least two subsequent rapid campaigns of mandatory Christianization in the region, that of Emperor Justinian I (r. 527 - 565) towards remaining Pagans in the empire, and that of Emperor Heraclius (r. 610 - 641) towards the Jews of Palestine, as well as the fight of Paganism in the American continent by the Europeans and

sometimes the forced Christianization* if not genocide, knowing that no religious text justifies these acts, be it correctly or erroneously explained; this while bearing in mind that forced Christianization was much less marked in Africa or elsewhere in the world (Philippines for example), the fact that, aside these forced conversions, many missionaries lost their lives.²³

* *We have to add forced Christianization in Spain which ended in 1614 after ousting the remaining Muslims, but that having been a reaction to forced Islamization upon the Muslim conquest in 711, and to add the Inquisition in Europe and the New World against those who were considered heretics for many centuries, also unjustified by any Christian religious text, and whose victims were in the thousands. There also remains the persecution of the Pagans under Theodosius I (r. 379 - 395), but which was not, according to the modern school, of the magnitude described in the historical manuscripts; the subject remains debated.*

And the acceptance of Dhimmism* by the conquerors for some of the People of the Book* was a kind of "promotion" (Islam still prefers Islamization to Dhimmism): they needed Christians in the Levant for the first 150 years to help them in state affairs, in the organization of their institutions (whereby they kept, as the official language of the state, the Greek in the Levant - since it was the language of the Byzantine State, and the Coptic in Egypt), in architecture (such as building the al - Aqsa Mosque), in construction of the fleets (built by Sidonians and Tyrians), in agriculture and in other arts and knowledge, until their acquisition of these experiences.¹

* *The People of the Book are the Jews and the Nazarenes (sometimes referred to as Nazarenes - Nassara in Arabic), and to a lesser degree the Sabaeans / Mandeans and the Majus (or Magus). Later it was said that "Nassara" refers to Christians, who are elsewhere in Islam referred to as "Associators" along with Pagans (Mushrikun in Arabic), because they associate Jesus ('issa in Islam) to God, giving him divine attributes. The "Book" initially meant the "Bible", later to include the Gospel / New Testament. People of the Book retain the right not to Islamize, but they are subjugated to Dhimmism: they become second class citizens, forbidden to ring their bells, manifest religious signs, join the army, mount cavalry and horses, head the state (there are long lists that overlap, not a single clear one) and most important they cannot manifest their culture in their homeland nor live their worldliness outside their houses or places of worship. And they pay a tribute (jizya) other than the taxes that they pay alongside the Muslims. These rules are known by the "Omar Conditions" relative to Umayyad Caliph Omar bin Abd al - Aziz and not to Rashidun Caliph Omar bin al - Khattab.*

Let us honestly admit that Arabization - Islamization was based on power. And although much of the Arabization - Islamization occurred in a few decades, it has lasted for centuries and continues today.⁴

The forms of Arabization - Islamization were either conversion to Islam by force (which, after the initial conquests, could start by proselytizing, followed by use of force (jihad) when needed), or accepting "Dhimmism" (option for the People of the Book) or dying.^{4,23} The only region of the Islamic world to have Islamized without any proof of use of any force was southeast Asia.

[Q3a And Arabization, as it is understood today, is a misnomer for Islamization in its worldliness aspect, with the exception of the Arabic language (which was originally tied to Islam

since then) and some Bedouin customs (equestrian culture, poetry, palm trees and dates, keffiyeh...) in the region of the Islamic world called "the Arab world" since the Arab Renaissance ~ 1880. We also mention some customs and traditions that are added to the Muslims' worldliness, that Islam did not deal with, which they had inherited from their ancestors before the latter became Muslims, in addition to some other customs and traditions, that Islam did not deal with, through their contact with the surrounding peoples.

In other words, Islam is a religion and a worldliness, and is therefore anti - secular. Islam, by its basic definition, must itself be the civil law, via its worldliness dictated by the "Muslim law" (Sharia in Arabic). This is a clear fact. In fact, secularization was born as a concept in the "Christian World" to deter the Church from interfering with civil matters, interference which contradicts the essence of Christianity, which is a religion without a worldliness (without a sharia). And this enforcement of the Muslim worldliness is forcibly implemented whenever possible.

Therefore, Islamization of all Arabs means that there are no Arabs today in the whole world, but rather a part of the Muslim People (of the Muslim umma) that is of Arab ethnic origin. By comparison, there are other parts of the Muslim People (of the Muslim umma) who are of Coptic, Syriac, Assyrian, Persian... ethnic origin, but few Copts, Syriacs, Assyrians, Persians... still remained outside Islam.

Thus it is said: "Arabism is a body, its soul being Islam" (quoting Michel Aflak, one of the founders of the Ba`th Party, and who ended up converting to Islam). In fact, "Arabism" and "Arabization" are terms which were launched in the late 1800's, to counter "Turkification" which is also "Muslim" with the difference of the language, but which moreover at that moment had restricted the Caliph's power and was promoting the Turkish race. So it is practically necessary to substitute "Arabization" with "Islamization", the term that had been employed for around 1250 years (till ~ 1880), especially that Islamization in its broad concept does not preclude remaining in one's faith on condition of accepting Dhimmism, if from among the People of the Book (that said without tackling the recent irreligious people issue).

Hence and to remain scientific, we shall use "Arabization" only when the topic in question pertains to language issues, or when it pertains to the aim of cultural change during the twentieth century, where it will refer to subjugating the Christians culturally even without considering the application of Dhimmism. And from here on, we will use "Islamization" and not "Arabization - Islamization" besides these two exemptions mentioned here above, since we have just clarified the relationship. And we might employ the term "Arab - Islamic culture" for the Muslims of the "Arab World", although it is practically Islamic, in case of comparing with Muslims ethnically of non - Arab origin. And "Arab" as to the "Arab World" should be kept in mind as actually "adopting political Muslim matters yet without insisting on Dhimmism at least for the moment". Also, the term "Christian" and its derivatives in this chapter should be considered synonymous with Canaanite, Maronite (though Christian Mount Lebanon population included a Greek (Rum) minority), and Lebanese (the latter until 1920) when it is not referring to the religion of current Christian Lebanese but to their culture.

All what has preceded explains why Islamization is similar (and we do not say identical) throughout the world on the ground, whatever the culture or civilization or region that Islam is entering (Middle East, Balkans, Caucasus, Central Africa, Persia and beyond, Southeast Asia and recently Western Europe), since these entities did not retain except a few aspects of their original cultures compared to Islam's "worldliness" which penetrated their societies. And the main difference with the "Arab world" was the incapacity of enforcing literary Arabic as a formal language and the non - penetration of aforementioned few "nomadic" customs, because these regions were in fact never subjugated to "Arab" rule (Umayyad and Abbasid) or said subjugation was limited in time (such as Persia) Q3a].²³

[Q4b Hence the millions of Christians did not disappear, but continued to live, but within a different vision based on the Islamic culture, incapable to interact within the Christian Middle Eastern - Greco - Latin civilization, since on another tune. And the minority who became Dhimmi was no longer free to maintain said interaction. Hence fell out the term "Middle Eastern" and persisted the terms "Christian Greco - Latin", nowadays substituted by "the Western World".^{4,23}

As for what is reported about Christian groups that welcomed the Muslims, they were mostly Syriacs persecuted by the Byzantines for doctrinal reasons, and their alliance was for a religious interest, and it is certain that they could not see the repercussions, and that had a heavy toll on them later.

And some Christians withdrew with the Byzantines to Anatolia.

Who then stood up, and continues to do so till nowadays?

It is a small group without an official name for a while. The term "Maronite" appeared ~ 900 to (wrongly) indicate a people (the term had before that a sectarian connotation as in "followers of Maron"), and the terms "Canaanite" and "Phoenician" were erased by History from the collective memory and forgotten by the West, the latter occasionally keeping the term "Phoenicia" for the land, and they were known by "Syriacs" by the Greeks and then the West, the term that replaced "Aramaics", especially after the Crusade era, and they were officially Byzantine citizens, and they will choose for themselves the term "Lebanese" after a few decades, in 676.

This group neither applauded the invaders, nor retreated to Anatolia, nor surrendered, thus nor converted to Islam, nor accepted Dhimism, and this small group is the one who lived in the only natural fortress of the Levant, from Persia to the sea and Egypt, and from Yemen to Anatolia, this fortress that is constituted by the western slopes of the western chain of the mountains of Lebanon, with its coast which disappears at times, where the mountain joins the sea directly. The aim is not to write romantic verses, but the only major coastal city that will remain Christian Canaanite is Byblos (and Batrun), and only for this geographic reason. This group will try to continue to live as a free community, politically, culturally, religiously and civilizational Q4b].⁴

The Eastern range could not be a fortress because of its high - altitude flanks at 1000 meters above sea level, and because of its simple topography in comparison with the western chain. It should be noted that the western chain of mountains and the Bekaa till the anti - Lebanon mountains followed the coastal city kingdoms back in time (this is why Baalbek did not have kings), despite no clear boundaries, at least to us. Thus, when the coastal cities used to fall to the occupiers before the Muslim conquest, the mountains would be considered to have fallen as well as the Bekaa, and History does not mention any flight from the coast and the Bekaa to Mount Lebanon, as occurred during the Muslim conquest, when many Christians from these regions fled to the mountains to continue their resistance despite the fall of the coastal cities and the Bekaa.¹ There is no clear explanation for this phenomenon except the harshness of the Muslim conquest, which sought to introduce a new religion and a new "worldliness", something that no previous empire had done.²³

Contrary to twentieth century assumptions, which preceded modern science and obliterated the old History school, there has been no major migratory wave of Christians from the Levant to the mountain. Before the Muslim conquest, there was a small wave of limited migration of Maronite monks immediately after their persecution by the (Jacobite Monophysites) Syriacs at the Monastery of St. Maron at Apamea (517). A similar migration after the conquest followed a Byzantine attack on the same monastery (685), and a third, this time Ikhshidid Muslim, attack (939). Even not all Christians from the Bekaa and the coast north of Beirut escaped to the mountains (we have no clue about the percentage). The Christians of Sidon and Tyre and the South even had a lesser chance, it seems, due to the rapidly sweeping conquest. In theory, small groups of Syriacs or Assyrians could have resorted to the mountain.¹

4 - Birth of Pluralism in Lebanon:

[Q5a] Thus, the collective feeling of the inhabitants of the mountain rose again, for the purpose of a free existence. The interaction of this feeling with the Muslim entourage had thus resurfaced the old Canaanite nationalism, which had been in the shadow since the Greek occupation which canceled all Canaanite kingdoms, and since the Christian spiritual unification, and this nationalism needed a name after the loss of the "Canaanite" nomenclature and being entrenched in the mountain, hence was the adoption of the geographical name.^{4,23} Thus, under the orders of the first (later referred to as Maronite) Patriarch Jean - Maron I, their nationalism that they called "Lebanese" was reborn, within which people were aware of their different identity compared with all their surroundings. Namely, until today, and although absolutely not representing all actual administratively Lebanese (meaning not representing those who belong to the Lebanese Republic and carry its citizenship) but the Christians (despite the confusion of some), this nationalism is the only civilizational aspect in the Levant independent from the Islamic culture.

Thus, having distinguished themselves for about 3000 years, and having integrated for 150 years within the political and religious Byzantine sphere (same as coastal and Bekaa Canaanites but who had integrated since the 1st century), the Canaanites of the mountain returned to their distinction from their entourage (non - Muslims in the entourage also returned to be

distinguished but without any cultural freedom). They included the name of Lebanon* in their prayers and hymns, and called the book that organized their liturgy the "Lebanese book" and their church the "Free Lebanese Church". It is their adoption of the name "Lebanon" which brought the name though the ages until the twentieth century so it finally be attributed to the Republic. And the cedar as a Canaanite symbol at the national and religious levels, and which persisted when they converted to Christianity, also made its way through them to end up at the center of the Lebanese flag. For comparison, the name "Palestine" remained in use with the Muslims, and the name "Syria" was re - used since ~ 1850 by the Christian founded Arabist currents, after the Muslims had used "Sham" for 1200 years, the West having held the name "Syria".¹ As for the term "Phoenicia", it was not re - employed after the "Western" (here Byzantine) withdrawal.

* We present an excerpt of an inscription found in one of the caves of the Qannubin valley, dating from the year 930, written in the Canaanite language but by means of the Syriac alphabet: "We are the "Faithful to the Cedar Temple" (...) Lebanon is a holy land (...) a land of faith (...) its defense with courage and with the qualities of the knights (...) just like the Lebanese built the temple of the Lord in Jerusalem, they must build the new temple, the body of Christ, and be its living stones (...) The presence of Christians in Mount Lebanon is not a coincidence, but by a divine will and for a great purpose (...)"¹.

But the West will not know the existence of this entity before the Crusader era. And to this day, we do not find any map that recognizes the existence of that statelet among the Islamic State (in its successive names) and which will be maintained until the year 1382 (we will come back to this crucial year), and this is a matter that must be corrected²³ Q5a].

Thus, the reality came to be between a Middle - Eastern - Greco - Latin world current (with its Christian religion) within which we find peoples with their civilizational, cultural, linguistic, sectarian and social specificities, of which there remains none independent in the East except those resisting in the mountains of Lebanon, the Byzantine Empire now ending in Anatolia - and the rest of the non - Muslims being a submissive Dhimmi minority, and a Muslim current that has become global, and is culturally Islamic (with its Muslim religion) with a single Muslim people (a single Muslim umma) whose language is Arabic (at least for most of it, with the need to generalize to all) and within it ethnic origins, cultural differences, languages and sects, all secondary to the foregoing Muslim worldliness, the whole therefore including the conquerors and the Islamized.⁴

Henceforth, there are two active identities on the land of Lebanon, the Canaanite (so - called Lebanese and later Maronite) and the Muslims, and race / biological origin does not affect that status.²³

Thus we are witnessing a conflict between two worldlinesses and not two religions, meaning between two cultures and not two beliefs.²³

So today we are facing a pluralistic reality, even if the difference in number is very important, between the Lebanese Statelet (676 - 1382) and the Muslim entourage, if we do not rely solely on the area of the current Lebanese Republic, but on the Levant or even the Middle

East and even more the Islamic State extending from Pakistan to Morocco and Iberia. However, the consideration that the Muslim scope since the conquest eliminates the reality of a pluralistic society makes supporters of such a consideration fall into error, because pluralism exists, especially in Lebanon where the mountaineers are compact in almost one region, compared to the Copts of Egypt whose number is close to ten million, but who are geographically scattered. And this plurality alone stands up to monopoly of government, regardless of its success.⁴

Thus, any structure wishing to organize life on the territory of the Lebanese Republic without violating any side's rights must take into account the principle of pluralism and apply it.⁴

The Muslim conquest mainly sought in Lebanon to isolate the Lebanese mountain from the Byzantines, and it did not ask its troops to climb the mountains and subject them to occupation, especially that the troops were exhausted after crossing the Levant, and the occupation of the Lebanese mountain would be an extremely difficult task especially with the mighty Christian defense on the coast to the extent that Byblos never definitely fell and Tripoli fell and was retrieved several times, and the army ended up north at the flanks of the Anatolian mountains in northern Syria.

However, the Muslims came back to finish up with Mount Lebanon but got blocked by what was named “the Bronze shield”, so actually the Muslims will never be able to subdue the Lebanese (vulgarily said, the Christians of Lebanon). And in 1382, the privileges were instated.⁴ Another analysis goes for the fact that the Muslims were not too interested in submitting the rough mountain village by village, and that they would have been able to do so had they wanted to, since while the Lebanese coast in general and the Bekaa fell between 634 and 637 (said “in general” due to the to - and - fro especially in Byblos and Tripoli), they took in 651, so after only 14 years, the last Persian bastion in the province of Balkh, in central Afghanistan, having crushed Persia despite the mountains of Zagros, bearing in mind that that they selected the coastal roads wherever possible. Persia being a vast as well as mountainous region, the number of Muslim troops would have been sufficient to subdue the Lebanese mountain; but it seems that they did not care enough about the mountain, which was a beleaguered military zone from all sides, and to them Islamization would be a matter of time. However, it should also be noted that Persia was a fairly easy prey, weakened because of its wars with the Byzantines and its internal strife, without a strong army, nor effective commanders, nor even a single central command nor reasonable funding; nevertheless, the conclusion remains that the immense lands conquered in two decades would have allowed the Muslims to break the Lebanese mountain had they not had other preoccupations.²³

Yet, even if the choice of the Muslims was to subject the vast Persia instead of the tiny Mount Lebanon, and as the truth must be declared with regard to the Muslim force that swept the territories from the periphery of China up to Iberia and France, it is also necessary to appreciate the firmness of the defense provided by the Christians in their stronghold and in addition to that, the counter - attacks which they carried out from time to time, which indicate that they made a major effort to defend themselves and a large concession by isolating themselves in the mountains, ultimately forcing the Muslims to a truce and the signing of two treaties (yes, not the other way around) demanding the cessation of counter - attacks on the coast, the Bekaa and

Damascus, and also forcing them the transfer of tribe after tribe to Lebanon to protect their caravanes.^{4,23}

Indeed, it is not true that the Muslims did not care about the fall of the mountain: Arabization was not their ultimate goal, but Islamization (of which Dhimmism), as well as to protect Damascus from counter - attacks later. And even if they did not put all their army to work to subdue the mountain but sent it east and west, it is enough that they had the will to do so, so that we can speak of thousands of soldiers facing a quasi - unarmed people and with a number of men capable of bearing arms not exceeding what would be a minute battalion (based on the number of Maronites which was almost 400,000 in the Mutassarifate, that is 1300 years later). After all, Goliath was not inert but did what he could, but David was up to it.²³

All what preceded raises another question: was the Lebanese Statelet independent?

[Q6a In general, the definition of independence is the presence of a society over a geographic location and the exercise of self - government in total sovereignty with any political, military, economic or social interference. Of course, this can apply without international recognition, and this may not apply despite international consideration that the case is legally so, as for Lebanon today. And this can apply through international tolerance: nowadays, small states are practicing autonomy in quasi - total or total sovereignty, but through international tolerance, such as San Marino, Andorra, the Vatican, Monaco and Singapore, which are considered independent.

Some may also believe that there is no true independence when a people is besieged, but this point, although logical, deserves a debate because it does not define freedom but just one of its unconditional aspects, because the blockade may not necessarily be military, but economic or political. Therefore, if we want to apply this logic, the nowadays truly independent states (out of about 200 existing states) are only a handful, and the entire Third World is not independent. Similarly, a besieged People is considered free until it falls, as long as it ensures self - sufficiency and it accepts scarceness, and that is adopted in all history books: occupation starts, meaning freedom ends, when the besieged loses.²³

As far as the Lebanese mountain is concerned, the Muslim conquest tried to subdue it with a blockade and multiple assaults and forced its population to defend itself fiercely. It forced them to make many concessions in order to live the concept of independence through self - sufficiency in order to be able to be autonomous and achieve economic independence. As a result, Christians accepted the siege for five centuries, that is until the arrival of the Crusaders, and for an additional century after their withdrawal, and settled on the most difficult terrain and climate in the region. The conqueror could not even start to try Arabization before 1382 (and we say “Arabization” meaning language-wise, since the privileges prohibited trying to Islamize them or even attributing them a Dhimmi status), and that Arabization trial was more gentle than brutal average-wise, thus Syriac remained their literary language till almost 1910. They never submitted to Dhimmism, and almost never paid tribute (the Islamic jizya) (except between 1305 - 1382), but continued to live their culture and heritage freely even if it was difficult and without any form of organized politic system except the basic necessary through their Patriarchs, and

thus they ensured the definition of independence in all four aforementioned aspects even though the cost was to isolate themselves from the rest of the world in the mountains. They even forced the Muslims to sign two treaties and a truce, all that without History being just to them, since it did not report the name of their "Lebanese" entity or even its existence and considered it geographically a region of the remnants of the Byzantine Empire, militarily doomed to its loss. They did not even have an elaborate political structure except the basic necessary for a theocracy, a patriarch at the head of the Lebanese homeland, assisted by an emir and 30 "generals" (Muqaddams) for 30 regions, and they were left to their own fate after the year 825, when the Byzantine fleet, which backed them from time to time, fell to the Muslim fleet.⁴

Thus, in Lebanon, Christians / Canaanites have generally remained free at all levels, yet besieged and in the absence of recognition by official History regarding their existence and their geographical entity, preventing the Muslim majority from removing to this day the last features of the Levant as it was before the conquest,⁴ despite rare but heavy blows (and that besides the loss of geographical territories, i.e., the coast, the Bekaa and the South which fell like the rest of the Levant during the conquest, then Akkar / Donniyyeh and Southern Mount Lebanon).

The most important blows were political submission to the Crusaders, since Christians willingly submitted to "occupation" (to them, "tutelage") with some autonomy rather than remain stuck with a "besieged independence" (and this can be understood after all that was laboriously explained above). They then received a heavy blow from the Mamluks however without any submission (since they lost almost all Northern Mount Lebanon in 1305, but those who escaped fled to Qannubin / Bsharreh which remained independent, and all the remaining territories were cleansed from their inhabitants), and since 1382 they accepted Mamluk "occupation" with autonomy and privileges prohibiting Islamization, Dhimmism and tribute (jizya), and then accepted the Ottoman Empire and their Muslim representatives in Lebanon, in this case the Hamadehs, Assafs, Banu Sayfa, the Maanids and the Shehabs, and the feudal Christians whom these Muslim local rulers designated, but during all this period with the persistence of privileges.¹

And finally the last blow was the pan - Arabist ideas that spread during the twentieth century with the concomitant eradication of History, and the attempt to replace the original identity by Arab identity (which is technically a fake identity - besides its culture vestiges - facing the Muslim identity as per what explained here above, and a source of entry into Dhimmism), the spread of literary Arabic language and the declaration of this language as the official language of the Republic, and that up until the introduction of these ideas within the Constitution.

Another important problem is the conviction of the great references that are spreading in popular circles, contrary to what the international institutes declare, that the vernacular language in the Arab countries, from Iraq to Morocco (except the Arabian desert / Gulf), are Arabic dialects, which caused, at least for the Christians / Canaanites of Lebanon, the vernacular to lose its esteem, in a reactionary way not to the Arabic language per se, but because of the culture it represents and the attempt to impose it; hence a large group of them does not care about literary Arabic but also does not care about the vernacular anymore and systematically adopts Western

proper names for the children and Western languages in daily life, some even not speaking the local vernacular at all in their homes.

And as rapidly mentioned here above, they also gradually lost literary Syriac and its alphabet (over 500 years) in favor of literary Arabic and its alphabet (lastly around 1910). Of note, they had totally (and gradually over 800 years) lost literary Canaanite and the Canaanite alphabet in favor of literary Syriac and its alphabet since ~ 1250, for religious reasons.

Nevertheless, and in spite of everything, the Christians / Canaanites of Mount Lebanon were never Dhimmis, and that by itself is enough to say that remained independent.²³

In short, the Lebanese mountain was besieged militarily and economically and received Byzantine support without any political subordination and even with conflicts at times (and this support ended in 825), did not pay the jizya (besides 1305 - 1382), was not at any time Dhimmi and was not Arabized nor Islamized, and was able to sacrifice economic needs and be satisfied with the rough mountains to avoid making concessions on its independence, and was able to launch raids on the Muslims around, who needed two treaties and a truce to appease them and transferring tribes to try to control them.⁴

Thus Lebanese State, all while being sacerdotal - monarchic / theocratic (as the Vatican State), was therefore really independent, and of note it enjoyed more advanced political independence (we can even go further and say “total”) than most of the countries currently considered independent, however without being able to declare their political entity, since besieged and forgotten. This analysis is necessary for the principle of pluralism of the Lebanese people.²³ We quote Mr. Toni Atieh (and not Mr. Toni Atieh Hadchiti mentioned later in this work) who wrote: "The rocks therefore turned fertile and wheat grew there by their love to a hard ground that ceded its stubbornness and firmness to give them bread from stones... A land that one cannot love outside freedom, and it can only love those who are free, and hence it attracts them without temptation, since it has neither natural resources nor vast plains nor guarantee of an easy life... just what is equal to the meaning of life, namely freedom." Of note, the Druzes did not retreat to the mountains of southern Mount Lebanon during the two centuries of Crusade occupation, and the Bekaa remaining with the Seljuk Muslims then returning to the Arab Muslims, they were never besieged, and they even made contact with the Crusaders and traded with them to a point which annoyed the Caliph, which lead to sending the Maanids to the Shuf, who will also trade with them. Q6a]

[Q7a On the other hand, the Arab Islamic States,* as well the Ottoman Islamic State,** that ruled the areas surrounding the Lebanese Statelet in Mount Lebanon, where the overwhelming majority of the inhabitants was of Arab origin and was Islamized or locals who were Islamized and Arabized, cannot be considered as occupying these Muslim populations in Lebanon (who will become the Lebanese Republic’s Muslims after 1300 years), but are practically an occupation for the minority Dhimmi Christians / Canaanites who remained there.²³ Q7a]

* Rashidun, Umayyad, Abbasid, Tulunid, Ikhshidid, Qarmatian, Fatimid, Hamdanite, Mirdasid, Uqaylid, Ayyubid and Mamluk states.

*** We tackle this issue in the next chapter.*

As a result, the Levant fell with its vast plains and coasts facing the Muslim conquest, with the exception of Mount Lebanon, thus creating a bicultural pluralistic reality, regardless of the intra - Christian and intra - Islamic contradictions, which never had an impact equal to that from their persecution by the Syriacs, and did not turn into a triad or tetrad when the Shiites entered the Lebanese stage in practice or when the Druze doctrine spread.

This bi - pluralist reality has two pillars, one being a Canaanite nationalism (bearing in mind that it mostly embraces Christianity, with an irreligious minority), that was erroneously called "Lebanese" in 676, "Maronite" since ~ 900, "Syriac" since ~ 1100 and "Christian" since 1920 and has started to be considered as "Arab" since ~ 1943, and it includes a minority of Armenian, Syriac, Assyrian, Chaldean and Coptic origins - we will get back to that, and a counterpart being a Muslim nationalism (as per the Islamic worldliness, and erroneously called "Arab" since ~ 1880), religiously Muslim (we will get back to the irreligious minority of the Muslim circle, and to the Christian minority of the Arabic circle). And this reality will become a Lebanese State (or republic) in 1920, by force and without taking into consideration this duality.⁴

Therefore, if the History of Lebanon began way before the Stone Age, the History of Lebanon as a "Lebanese" People (actually still Canaanite) aware of having not only a certain "Lebanese" specificity, but one that differs from a surrounding forcing it to adopt another specificity, began with the Christians who resisted the Muslim conquest.⁴

Before Islam, the whole region of Lebanon was linked to the Canaanites, who had their own specificity distinguishing them from the surrounding. They did not call themselves "Lebanese" but "Canaanites", a portion of whom inhabited Lebanon, since the land of Canaan was greater than Lebanon. Greeks then spread the name "Phoenicians" around 1200 BC, then then name "Assyrians" (to all Levantines) around 700 BC (which was falsely translated into "Syriacs") and then "Syriacs" (to all Levantines, without any translation error) around AD 400, and meanwhile the Levantines were all known as "Aramaics" due to the first Jewish historians calling the Canaanite language "Aramaic" back in 500 BC, and this is why "Canaanite" and "Phoenician" fell into disuse (we will get to all that later).

Lebanon in its Canaanites was linked to the East and the West within a same worldwide current. What was it that characterized Lebanon, as well as other social entities around? Several aspects of course, related to each People's and civilization's specificities (Romans, Canaanites, Copts, Assyrians, Greeks...), but nothing worth a civilizational break up with the whole crucible, until the difference emerged between two currents; thus two - thirds of Lebanon split from its current to join the other. And the Lebanese Muslims were never concerned by the term "Lebanon" except with the establishment of "Greater Lebanon", and this interest can only be temporary, and from here emerges the necessity of accepting any position they declare on this matter.^{1,23}

Thus, the "Lebanese Nation" remained the only fully independent sample of the civilizations that preceded the Muslim conquest, and it imposed a pluralism regardless of the difference in size and extent.⁴

We remind that the use of the term "Christians" in the remainder of this chapter, as well as within this work, outside the framework of religion, in fact means "Canaanites", which also applies to the term "Lebanese" before 1920. But we proceed with "Christians" and "Lebanese" to ease follow - up for the readers. And as we have indicated, we will come back to the details of this subject.

5 - Pre - Mamluk Arab Islamic State Era (634 - 1305):

The Muslim forces barely penetrated the border of the Lebanese nation on two occasions: one at the time of the Umayyads, under the reign of Walid bin Abd al - Malik, around 705 - 714, in Mnaitra, and the other under the rule of the Abbasids in 759 after the revolution (which was, without scientific proof, attributed to a certain "Bandar"), also in Mnaitra. There was no incursion after the battle with the governor of Baalbek in 801. Besides these two incursions, we note that the Maronites facilitated the passage of the Burid Seljuks in 1137 and of the Ayyubids in 1182 from Baalbek to Tripoli, and they sought the help of the Zengid Seljuks in 1165 and that of the Ayyubids in 1233 in Mnaitra, to expel the Crusaders, because of their ruthless feudalism. Finally was the occupation of almost all of northern Mount Lebanon by the Mamluks in 1305. That said, we keep in mind that the Lebanese nation lost southern Mount Lebanon for good between ~ 800 and ~ 850.^{1,3,5}

Hence the Lebanese - Muslim war persisted from the conquest in 634 until 1382 with the signing of several agreements, especially at the time of the Umayyads, when the heart of "Islamism", namely Damascus, capital of a state stretching from Sindh to Andalusia, was within easy reach of the independent Lebanon nation, which even if besieged, was totally uncontrolled. And Damascus was the ultimate goal of the continual raids that the Lebanese carried out from their mountainous homeland.⁴

The first Lebanese - Muslim battle was the revolution between 644 and 650 when Christians (that before their adoption of the name "Lebanese" in 676) revolted against the Rashidun Caliphate. The agreements were cited for centuries and had to be renewed between French François I and Ottoman Suleiman I (the Legal) between 1520 and 1547, and they prove the independence of Lebanon, yet only in its mountain and half of which was seized by 850, until 1382.^{1,4}

Thus of course, the area of Christian Mount Lebanon varied, where Christians lost the Shuf and Wadi Hammana during the Abbasid era, and later lost Donniyyeh and Akkar.⁴

The problem then began to worsen, since by putting the Murabituns (who are the soldiers with their families) in the coastal towns aside, the Abbasids adopted confronting a People with another, since the tribes were more courageous and firm, for they thought, in defending their new lands which they were granted by pamphlets, that they were defending Islamic lands, and that the "Christian invaders" must be subjugated. The problem did not begin a century before during the

reign of the Caliph Omar ibn al - Khattab, since the Christian awareness mentioned above had not yet taken over, so they rebelled against the Rashiduns, but they did not confront the civilian invaders who were scarce anyway, and the Murabitun Muslim settlers did not consider Lebanon an Islamic land, since they were the soldiers' families and knew that these lands were occupied recently.

Also, at the time of the Umayyads, Mount Lebanon was not yet considered an Islamic land and the sovereignty of Christians on their territory was recognized through two treaties (one imposed by the resistance during the reign of Justinian II and one through his father Constantine IV) and a truce. However, with the introduction of the Abbasid authorities of Tanukhid Muslim tribes (and not Islamized Levantines), they hoped that the peripheries of Mount Lebanon would begin to enter the circle of Islamism and be considered an Islamic land.

Thus, after 758, every non - Muslim in all of Lebanon was considered an occupier, an intruder or a traitor. This allowed, in the name of the Muslim legitimacy, to expel the Christians by considering them occupiers, and justified any aggression against them. However, the Christian resistance stood firmer against the Tanukhids and Banu Metwal, and they lost only a few villages at the southern boundary of North - Metn, and lost the Shuf and Wadi Hammana only to a massive Abbasid military incursion which emptied these regions and withdrew, and then Akkar later on against the Mamluk army.^{1,4}

History has thus produced, within historical Lebanon, a so - called Lebanese / Christian component, which is actually Canaanite, and a so - called Arab or Arab - Muslim component, which is actually Muslim, the term "Arab" having almost included Canaanites, and the term Lebanese having totally included Muslims.

From here we cannot for example say that Lebanon is nowadays Arab (neither are the "Arab" countries), neither that all of the Lebanese are Canaanites, nor that the origin of Christian Lebanon is Arab, nor that all Muslims are of Arab origin (given the Islamized Canaanites) or of Canaanite origin (given those of Arab origin)...²³ But the sure fact is that the lands from which the Republic of Lebanon was created experienced two different historical courses after the conquest and not a common History for both groups, hence the failure of the official History course for schools. How can we pass from "Christians" who fought the Islamic Caliphate to a real scientific Arabism of Lebanon?^{4,23} History can only be explained by a scheme that does not contradict its general course, with the exception of spontaneous personal interests, even if those are not rare.²³

Therefore, to this day, Christians wrongly consider that whoever wants to belong to Lebanon must have a sentimental loyalty to it (and not only legal). And the Muslims mistakenly consider Lebanon as an Arab land, in such a way that Lebanon is Arab, and that those who live within it and do not call for Arabism are intruders.²³

And both groups are right at the popular level: the Muslim cannot be blamed for having believed the pamphlets and the Christian had only acted in response to the Muslim's actions...

The long war had begun... and has not ended till now... but the Lebanese did a great leap forward by accepting the Other at the Human level... but there seems to be a limit...²³

After the first period of geographical setbacks (loss of the coast, South and Bekaa), the borders of Christian Lebanon were, ~ 850, to the south the Antelias - Bhersaf - Baabdat - Mtein - Tarshish line, while preserving the Bhersaf - Beit Mery axis, and to the north and east, from Akkar and west Hermel to Qob Elias (they then lost west of Hermel, Donniyyeh and Akkar), and this status quo was maintained until 1305, when the Mamluks ravaged the territory and the "homeland" was reduced to Jebbet Bsharreh and Wadi Qannubin. And the Antelias - Sin el Fil area was often a quasi - empty no - man's - land military zone.⁴

Hence the Maronites, actually representing the great majority the Christians of the mountain, paid dearly for independence, since they let down the comfortable life for the sake of preserving their freedom.

Thus, the connection of the free Christians of the mountain, as well as the submitted Christians elsewhere, with the Byzantines and the West was not a link of interest nor due to hatred towards the Muslims (and to their Arabic tendencies in this region), but a link due to a solid bond between Peoples of a same worldwide current, and thus not due to any treason. But since that time they have not contributed to the progress of this current after they had established it themselves (we will return to that) because they were preoccupied with defending their entity and were practically besieged (for the Christians of Mount Lebanon) or subjugated (for the other Christians), and this continues until today, except when they emigrate.⁴

And besides some "minor" issues for the Maronites and a lot of problems for the Greeks (Rums, say also the Orthodox), the Crusader period was a loophole through which Levantine Christians were able to see the sun in a densely cloudy sky (as per their perception) for the first time in 470 years at the socio - cultural level. Indeed, Muslims were in their environment and the sun always shone for them (naturally outside any invasions and coups, but at least at the socio - cultural and sentimental levels).⁴

6 - Arab Islamic State Era, Abbasid Era - Mamluk Epoch (1305 - 1516):

The year 1293 witnessed the last victory of the Christians against the Muslims (herein specifically the Mamluks) in the context of national independence in the Lebanese mountains. Indeed, in 1305, the Bahrite Mamluks literally crushed the Christians, from Keserwan (including nowadays Northern Metn) to the Qannubin border. The resistance of Qannubin from 1305 to 1382 prevented the Christians from disappearing from Lebanon. From Qannubin, after seeking refuge there, to those who didn't perish, they returned and spread again and retrieved their territories (as they were in 1305) after the Burjite Mamluks lifted the siege and granted them the privileges - we shall see why, while practically occupying them. Without the resistance of Qannubin, the Lebanese Republic would not exist today (neither Fakhreddine II could have made History), simply because in the absence of free Christians, History would have taken another

course, namely the dissolution of the Lebanese entity in the surrounding and the absence of any need for the creation of a Lebanese republic in 1920.

However, we cannot speak of independence for Christians in Lebanon until 1943. And we question ourselves on the matter concerning all the Lebanese after 1943... Thus, in 1305, the last eastern branch of the Middle Eastern - Greco - Latin worldwide current nearly collapsed, while its western wing (the Greco - Latin, later with Anglo - Saxon to be added) was shattered due to internal conflicts before spreading into America and Africa.⁴

After 1305, the Muslim feudal tribes of Assaf, Sayfa, Fureikh, Harfush, Hamadeh, Maan, Shehab and other families who cannot all be mentioned, fought among themselves, transferring their conflicts from the Arabian Peninsula to Lebanon, and so it was until their unification under the Maanids in 1516 and the Battle of Ain Dara in 1710, when the Qaysites prevailed over the Yemenites.

The Muslims, like all the occupiers in History, refused that others exist as a sovereign political group, and they did not accept treaties except by obligation (which is normal). But the main issue was that the culture of Islamic worldliness and Arabic language be imposed, that in addition to religion (if possible, or else Dhimmism), as well as a unique perception. Hence, Muslims lost any chance of convincing Christians to co - exist with a Muslim identity because it extracted their forefathers from their culture, pushing Christians to ally themselves with any outside party against the Muslims. Indeed, coexistence requires respect of specificities. On the other hand, what the Muslim conquest gained was its persistence for 14 centuries, and let us bear in mind that it all started with a "Muslim" conquest meaning forcefully spreading the religion and the worldliness, so how could it ask for coexistence and respect of specificity? The Muslims have a heavy burden on their shoulders that they should not be envied for...⁴

Thus, the Christians of the Lebanese Mountain (mostly Maronites) preferred the storms at the summits and the tiring life among the rocks to the easy life in the plains and coasts, and militarily fought the most powerful nation of the world for centuries, despite being isolated, all that for a free but arduous life, and that within a rich Levant as demonstrated by the Umayyad castles and those of their successors, as well as the "Orthodox" churches, unlike simple basic churches in the mountains. These Christians had to crush the rocks and level mountains to plant and feed themselves and continue the resistance, the contact with the West being nonexistent before 1382 (besides the Crusader era) and hard if anything possible after that, and from here emanates the understanding of the struggle of the Lebanese Christians and the solid will to continue to live freely.⁴

Thus was the contradiction, and more, the total difference in essence, despite relatively little mingling in the twentieth century, yet considered "much" compared to "almost nonexistent" earlier, between the two components of the born diversity.

7 - Ottoman Islamic State Era (1516 - 1918):

The Caliph changed from Arab to Ottoman Turkish, but the Arab Muslim majority did not change, and the Caliph even returned to political activity after that was halted between 945 - 1136 and 1258 - 1517.

The new Ottoman authorities made their first steps by treaties and concessions aimed at appeasing the locals. Then, in response to Europe's attempts to harm them, they withdrew the privileges of most minorities.

Finally, the attempts of "Turkification" ("Tatrik" in Arabic) of the Peoples (as Arabization earlier, but now changing the language to Turkish), and not of the formal state organization since that had been carried out since the beginning, were not serious until the late 19th century when the Sultanate was weakened and referred to as the "sick man" and was forced to treaties devoted to European intervention aiming to boost non - Muslim minorities (with exceptions, such as English support to the Druze instead of the Christians, due to the clash with France). Hence "Turkification" was launched, but was easily beaten by the Arab Renaissance which was launched by the Christians even before the Muslims, and which was helped by the advent of WWI.

As for the Christian incentive to launch an Arab Renaissance, which later was a failure besides blocking "Turkification", the goal was to induce Muslims to consider Christians as Arabs and to abandon the concept of Dhimmism or any other desire to control them, and thus to bring Muslims towards secularism via considering themselves an Arab umma (people) and not a Muslim umma, meaning that they be Muslims at the religious level without the worldliness wing. But Islam could not digest secularism, the latter which is already against the basic doctrine of Islam (Islam is religion and worldliness and state). Hence Arabism remained timid for a whole century, having failed in Lebanon and having needed dictatorships to buoy it elsewhere, and the Christians paid the price later.⁴

A - The Unified Emirate: The Maanid Era (1623 - 1697):

The tiny "Emirates" of the feudal lords continued their internal battles around Mount Lebanon as mentioned earlier, despite the unification under the Maanids in 1516, until 1623.

[Q8a In 1623, the Emirate of Mount Lebanon was clearly established under the reign of Emir Fakhreddine II who submitted all the feudal lords, from Akkar to Bekaa and to the South, including additional lands as far as Palmyra and Galilee, and this Emirate will survive (review the course of History) until 1841: why did Christians help the Emir?

First, they were not independent, even if they maintained their privileges. The Ottomans had imposed the Maanids as leaders of all Mount Lebanon. They (the Christians) were used in feudal conflicts as well as in Arab - Ottoman clashes. And it is the Feudal Muslims (still under the Emir) who named the local feudal Christian rulers. Thus, Christian feudalism did not draw its strength from its people but from Muslim feudalism (and the Ottoman Empire). The

Christians, however, turned from one prince to another and always found an oppressor, but Christian feudalism won victories for its personal interests.

The Church played its historical role: the Ottomans therefore agreed to delegate the internal affairs of the Maronites to the patriarch without him consulting neither the Levantine Ottoman rulers, nor the Emir and certainly not the feudalism he lead. Christians were thus divided in their political positions into two groups: on one hand, the people and the Church, and on the other, Christian feudalism. Thus, when Fakhreddine took refuge at the Khazens, this was due to the relationship that the Muslim princes maintained with Christian feudalism, and not due to an overdose of brotherhood between the Christian and Muslim communities (comparable to when nowadays feudal lords draw alliances during elections).⁴

However, when Fakhreddine came into conflict with the Ottomans after having declared the Emirate under his quasi - authority in 1623, Christian feudalism naturally helped him, but also the Church (hence the people), provided that it dominates foreign relations (which of course would be with the West), hence the affinity of the Emir to Italy and Europe, which he had already visited. The Muslim emirate in name became a quasi - Christian (Canaanite in spirit) emirate in practice, although its official identity remained Muslim, as well as its Emirs (with exceptions, that of note which will fuel the clashes) and its flags.⁴ Q8a]

The above situation represents the opposite of "legally quasi - Christian" (informal political term) Lebanon in 1943 but politically leaning towards Arabism (on a general average). Thus, when Fakhreddine leaned on the Christians to fight the Turks, just like Bashir II later, the Druzes rose up (surely they rode an incoming Ottoman momentum) and the Emirate fell; and when the "Christian" power leaned towards Arabs, the 1943 Republic did not survive since the Christians rose this time, and thus all collapsed in 1975.⁴

B - The Unified Emirate: The Shehab Era (1697 - 1841):

The Shehabs were Sunnis. Nevertheless, the Druzes had accepted that they inherit the reign after the death of Prince Ahmed al - Maani since Fakhreddine II's son Hussein suggested so in light of both families being related, and the Ottomans approved. But many of the Shehabs will convert to Christianity, the most famous of them being prince Bashir II, born Christian (contrary to much popular belief that he had himself converted). So the Christians spread more to the Shuf, Jezzine and east of Sidon, especially since they worked as farmers at the Druzes' who had become financially relatively well - off, since two centuries.

The feudal structure remained the same, but feudalism became more firmly established. But most important was that the Muslim population (and even their feudal lords) opposed the Emir's policy, which privileged Christians and opened opportunities for them, be it "common" people or feudal lords. In addition, each population (Christian and Muslim) was against its own feudalism, as well as against its counterpart; and Muslim feudalism, unlike the Christian, was against the Emir (whether Bashir II or others).^{4,23}

Therefore, the general policy of Emir Bashir was basically mainly Druze, in order to accommodate the Druze population and feudalism. Thus, he did not support Napoleon at Acre officially but under the table, and he also held a blurred policy with the Ottoman Sultan. That is why it is said he was famous for his "Lebanonism". But the truth is that there was little on the ground for the Druzes, after several assassinations and the looting of the entire population including the Christians, as well as looting by other princes, under the fiscal pretext for the benefit of Jezzar (governor of Acre). After the death of the Jezzar, taxes returned to him. But in practice, he supported Christians socially and in terms of internal politics. Then came the French, the English, the Austrians, the Russians and the Egyptians via Muhammad Ali into Ottoman territory, spreading the confusion inside the Muslim and [Lebanese /] Christian Peoples until 1842.^{4,6}

Thus, when the Junblats and Nakads proposed the coup against Bashir II in 1831, the Christians categorically refused and the little Christian - Druze altercation took place in Deir al - Qamar but was luckily limited. But the worst was yet to come...

C - The Caimacamate Order (1842 - 1861):

It relied on the "two Mount Lebanons", the Northern - Christian and the Southern - Muslim, with the same demarcation line since year 850, hence stable since 1000 years, yet with a difference of only one hill (since the new demarcation line was the "Damascus Road" that time), and this order had become a means of annihilating minorities for the following reasons:⁴

- The refusal of the Muslim majority of any quasi - independent Christian entity, the fact that the Christian Caimacam was hierarchically equal to the Druze.

- The introduction of worldwide revolutionary ideas (as those of the French revolution) into the Christian regions against the Christian feudalism that represented the Islamic regime, and the introduction of these ideas by the Christians of the Druze regions into those regions and the threatening of Druze feudalism, and finally the revolution of Tanios Shaheen, the first revolution for independence since 1305.

- The indifference of the Ottomans as to the extermination of the Christians, considering them as the internal hands of the European enemy and one of the reasons for the external interference in their affairs.

Hence the plurality that the Emirate had obliterated for two centuries had reappeared.

D - Political Currents during the Mutasarrifate Order (1861 - 1914):

Christians:⁴

The First Movement: Vision of an entity with recognition of pluralism:

A first group (the (Maronite) Church and the majority of the people) thought of a secular Christian national entity, that is to say revive the Christian

Democratic People's Republic (also known as "Republic of Keserwan") in the territory of the Northern Caimacamate.

A second group (thinkers and influencers) thought of a secular state like France (with acknowledgment of a certain social diversity), however forgetting that even if the official institutions can be separated from the institutions of the Church, one cannot separate a State from its civilization. In France, the state and its civilization were not dissociated after the revolution; in Lebanon, with which civilization would secularism be aligned?

The Second Movement: Rejection of the principle of multiculturalism to eliminate the possibility of contradictions and clashes:

A first group (thinkers and influencers) proposed a state without an identity but inclined towards Arabism, thus a Lebanese State which would interact with the surrounding.

A second group (thinkers and influencers): The more important of this current; it called to (secular) Arab nationalism and spread the idea of the affiliation of Christians to Arabism and wanted a Lebanese Arab State linked to the Arab nation. This is the group linked to the Arab Renaissance. It was characterized by an Orthodox nucleus as the Orthodox community was very affected by Arabism since it constituted the majority of the Christians of the coastal cities where Dhimism was applied, and the idea was then introduced to several great Maronite thinkers and therefore into the Maronite circles. However, at all essential levels, the Orthodox never left the sphere of the Canaanite civilization, which explains why parties supporting those ideas are marginal even within the Orthodox community, and even if most of the partisans are Orthodox. And the Christians' excellence in terms of Arabic language and their contribution to the Arab Renaissance do not mean that they are Arabs or (all) Arabists, since the reason for their excellence is the result of 13 centuries of attempts at Islamization and Arabization. The need to promote the fact that Christians participated in Arabist propaganda at the national and literature levels explicitly shows by itself the existence of pluralism and that an aberration has occurred.

Muslims: They supported the Arab nationalist current, after the failure of the Turks against the West, and the emergence of the Turkish racist nationalist tendency and "Turkification" as an attempt to compensate for their failure. Of note, the Sultan, himself the Caliph, was marginalized since 1876, thus not being responsible for the events thereafter.⁴

8 - Mandate Period (1918 - 1943):

A - Allied Forces Victory and Ottoman Empire Breakup:

Christians rejoiced with great satisfaction on October 6 or 8, 1918 with the French flag raised in Beirut, after the resentment towards Prince Faisal when he raised the Arab flag few days before, on September 28 or 29.^{4,19}

Muslims: It was a tragedy and a frustration to them, after having rejoiced.^{4,19}

B - Faisal's Request for Syria and Lebanon:

Christians: They opposed it. But they were caught up by the French temptation to give them a "Greater Lebanon" economically capable to sustain itself with the plains and harbors.^{4,19}

Muslims: They agreed; and they refused "Greater Lebanon".^{4,19}

C - French Occupation / Mandate (1919):

Christians: They compared the situation to the arrival of the Crusaders 800 years ago. They supported the mandate emotionally and rationally. It was salvation to them, the term "mandate" entered into official History instead of "occupation".⁴

Muslims: They felt the occupation literally. And indeed it was one, despite all the benefits it brought, including the implementation of a modern State, and they were forced to use the term "mandate" over generations, contrary to their feelings.⁴ And the opposite is true with regard to the Syrian occupation between 1976 and 2005, which the media today, which is subjected, even if partially and indirectly, to the political sphere, refers to as "the era of tutelage", as do Muslims, whereas Christians call it "the occupation".²³

D - Proclamation of "Greater Lebanon" (1920):

Christians: The first group of the second current prevailed. Christians therefore had the power to govern and control the state and began to think about independence. They invoked the numerical majority, which by the way was not of a significant difference, that with the counting in of the Armenians, who were newcomers (and numerical advantage was slight because of 300,000 who had emigrated or died due to famine), and the limited possibility (in their opinion at the time) of the Muslim community in terms of spreading secular Arab nationalist concepts, and there was neither Palestinian problem that had already exploded nor a "petroleum" revolution.⁴

Muslims: On the contrary, they continued to reject the West and its collaborators. But after a long boycott in the Twenties, they were forced to participate in the institutions and claim their rights under constitutional legitimacy.⁴ And this is reminiscent of the Christian boycott of the 90s where Christians were also forced in 2005 to start participating in the institutions and claiming their rights under constitutional legitimacy. And here lies the problem, in the need to commit to a Constitution that was implemented in contradiction with History and by incrusting the necessity of having to go through it as it is.²³

E - The 1926 Constitution:

The French entrusted the Presidency to the Christians to "protect" them and since many had not been over the concession in favor of a mixed state. They also adopted the sectarian division of responsibilities and inserted the term "temporary" in the Constitution, believing that the Lebanese would sooner or later forget their sectarianism (but which here was practically each

side his identity and culture, that point was missed), as was the case in France after 1789.⁴ And the political and cultural specificities of communities were brought up in Articles 9 ("The guarantee to the citizens to the respect of the system of the personal status and the religious interests"), 10 ("The sacred rights of the religious communities to have their own schools cannot be infringed"), 11 (which recognized French as official language until it was modified in 1943 to quote "Concerning the French language, the circumstances during which it will be used will be specified in accordance with the law") and 95 ("Temporarily and in accordance with the article 1 of the Mandate Deed and in favor of justice and reconciliation, communities will be fairly represented in public posts and in the formation of the Cabinet without this harming the interests of the State").²³

Christians:

Theoretically:

The First Movement (the popular mass) thought of creating a politically independent entity.⁴ The theories of Phoenician descent and civilizational legacy began to swarm facing the Arabization of identity.²³

The Second Movement (the bourgeoisie or those who reflect their ideas): The Christian bourgeoisie considered the possibility of intervening on the "so - called Arab" markets through an association with "so - called Lebanese" Muslims. They sought to unite the "two Muslim and Christian Lebanons" into "one state" which they would rule, and left behind the Christian national homeland, the guarantor of their independence even at a price, and did not deny the "so - called Arabs". They also thought that the biggest guarantee for Christians would be the presence of Muslims in the country in such a way that Lebanon would never be attacked by any "Arab" country so as not to clash with the Muslims, and that Lebanon must be distinguished by the "common life" concept until the latter became the first and legitimate foundation of the existence of the Lebanese State, and they gave this basis a sacred character. One of these thinkers was Michel Shiha.⁴

Practically:

The "National Block" (Emile Eddeh) adopted the idea of the first movement, but backed down when it was granted two guarantees: constitutional guarantees, of which above all a Christian president, and the maintenance of a close link between Lebanon and France in order to avoid the decline of Christians. He was fought by Christian parties as well as by Muslims.⁴

The "Constitutional Block" (Bishara al - Khoury) believed that Christians and Muslims are dissolved in a "purely Lebanese entity", "formatted" in Arabic and culturally close to Arab countries (with intentional breaking up with the civilization in progress as to the Christians), and that a new "Lebanese" identity will be created. They resisted France to gain independence and moved closer to the "Arabs" and were supported by the Christian bourgeoisie and the Muslim bourgeoisie. Muslims at the popular level preferred them (no more) to other Christians before independence, and supported them thereafter.⁴

The “Phalangists” (Pierre Gemayel): They were an all - new group, who tried to collect the positives of the two blocs: Greater Lebanon and coexistence, but neither East nor West but an impartial identity.⁴

Muslims:

The Popular Mass: The Umayyads had to recognize in spite of themselves the "Christianity" of Mount Lebanon at the time and this recognition was confirmed by the treaties. By contrast, the Abbasids decided to the tribes that were implemented that the lands of Lebanon were Muslim and that the Christians were occupiers and ordered to free those lands. The Muslims, therefore, did not claim, by considering themselves Arabs,* the Arabization of only the Muslim regions of historical Lebanon which joined the nucleus of historical Lebanon in 1920, but asked for the Arabization (not necessarily with Dhimmism, at least for now) of the entire country, and some even aimed for Islamization (which includes Dhimmism) by whatever means, a perfectly normal aim in Islam.

* *We must acknowledge that even if this is not legitimate since the conquest is actually an occupation, it is now natural and realistic given the demographic and civilizational shift to the new culture in said regions.*

From here we understand their opposition to the French presence and their preference to Prince Faisal, their opposition to join the "Lesser Lebanon" of the Emirate (even the Druzes were against it), their refusal to participate in the state's institutions, and then the acceptance despite them the idea of "Greater Lebanon" under the condition of Arabism, taking advantage of the position of the "Constitutional Block" which was close to them and of the will of the Muslim bourgeoisie.

In fact, they saw a group of Christians beginning to demand cooperation with the "Arabs" and starting to ask to join them. "Arab" reasoning considered that the only obstacle to Christian adherence to Arabism was their will, and now they wanted it after centuries of violent clashes. Thus, after a few years, the Muslims overtly considered that all Lebanon was "Arab" and then demanded that this identity be imposed on "Christian Lebanon", considering Christians as being Arabs with the need to Arabize those who were not yet Arabized, and this idea was backed up by a "large" group of Christians ("large" at the level of political parties) who declared the bulk of these ideas as well.

So after considering Christians as a local enemy on Lebanese Christian land during the Umayyad era, they considered them enemies on a Muslim land from the Abbasid era forward, and then considered them as an Arab people living on an Arab land, with the need to Arabize those who still resisted the Arab feeling. So it was not only the land that was considered Arab, but also its population, in the eyes of Muslims and with total silence of Christian officials.

And considering Christians as Arabs confers national legitimacy to the "Arabizer" (meaning "he who is seeking to Arabize", that is the Muslim).⁴ This atmosphere is comparable to that of 2005, when Christians believed that Muslims at the popular level (Sunnis and Druzes, and Shiites as well if it were not for the Iranian intervention) were finally convinced

of "Lebanon First", meaning they started to feel Lebanese, with an only secondary Arab identity. But many Christians are wondering: what if the Sunnis seize power in Syria? Would the Lebanese Muslims (at least the Sunnis*) still support their official representatives?²³

* Of note that the Shiites and the Druzes will rally with the Palestinians (who are Sunnis) later in 1975, despite all their internal issues.

The Muslim Bourgeoisie (basically Sunnis, in support of Riad al - Solh) found a great advantage in Greater Lebanon: the families of Beirut, Sidon, Bekaa and Tripoli would have a very marginal role in the Syrian "ocean", but their political role would be significant in a small country, that without mentioning the economic interests with the Christian bourgeoisie. And it accepted the term "Arab face" (and not "Arab") to avoid embarrassing the Christian bourgeoisie towards its popular masses, and it did not want to be driven by the Arab nationalist current that opposed the colonial West, because its supreme interests were linked to the West and it wanted to face the communist tide.⁴

Thus, under the care and hegemony of an external entity (French) and two Christian and Muslim bourgeoisies that do not represent their respective popular masses, Lebanon embarked with its 1926 Constitution towards the 1943 Pact, with a (so - called Lebanese or Christian) Canaanite - (so - called Arab) Muslim pluralism, towards an Arab face that does not satisfy any feeling of the two popular masses: one refuses even the face, and the other is demanding for the whole body.⁴

Two notes:

- Communist Party: When it emerged, it found a fertile ground among Christians who had tasted the bitter taste of feudalism, but it failed to attract them because it was not inspired by Lenin, who insisted on the priority of the national and then the social battle, and it did not build a national infrastructure such as Tanios Shaheen's vision but just wanted a system resembling to that the Soviet Union regime. It was also rejected by most Muslims since being non - Arab and more, anti - religious. In the years 1960 - 70, it collected Muslim partisans mostly among the Shiites through the cause of the "deprived" and the emergence of the worldwide Leftist movements.⁴

- Syrian Socialist Nationalist Party: Antun Saadeh founded the creed on the basis of the "Syrian Nation with a Glorious History" which should be spreading from Kuwait and Iraq and part of Turkey to the Mediterranean coast and including Cyprus, as well as on the grounds of the expulsion of European and Jewish invaders. The question that arises is why the few regions where the party has been incrusted in Lebanon are only of Orthodox majority, such as Koura / Akkar and Shweir / Khenshara / Bteghrine in the Metn and Ras Beirut / al - Musaytbeh (and even if it is mildly present in some other regions such as southern Lebanon).

Quite simply because the region of Syria, that came to exist as an administrative province, was Orthodox Greek / Rum in the west (with a Maronite minority) and in the south. But this "Syrian Nation", according to the definition of the party, disappeared with the Islamic conquest, and the nationalist Islamic affiliation - the umma - (called in Saadeh's time "Arab") took the place of the

Canaanite and Aramaic affiliations (called, without considering the Maronites for a moment, "Byzantine or Rum") and Aramaic - Syriac affiliation (we will come back to the problematic of the term "Aramaic" later). And no sample of "Christian" Syria (nor of its entire Levantine environment, besides northern Mount Lebanon) remained identitarianly and socially free.⁴

Of note, as far as the term "Syria" is concerned, the Roman Emperor Tiberius first launched the name "Syria" into History in the year AD 14. The name comes from Mount Sarione (the Canaanite name of "Jabal al - Sheikh" which is its Arabic name, and which is Mount Haramun - or Hermon, which is its Hebrew name) relative to the region to the east that the mountain overlooks, also known as Aram in the Levant. And the term "Ashur" ("Assyria") has nothing to do with the name, but it is just a mere resemblance. In fact, the Greeks had called ~ 700 BC all regions occupied by Assyrians "Ashur" and historians have mistakenly translated it into "Surya" (and Coele - Syria); we will discuss the translation error and other details later. But the Romans extended the name "Syria" to all current Syria, besides also sometimes including Phoenicia and Palestine within it administratively. And thus Syria gave its name to the "Syriacs" 400 years later. So the name "Syria" was there for an administrative purpose.¹ Some old school sources even suggest "Syria" was a Babylonian province west of the Euphrates.

And as far as the term "Syrian Nation" is concerned, Syria has never been in History a single land for a single people with one History, as Lebanon was for the Canaanite people.* Before the Muslim conquest, the Canaanites (and their satellite cultures - we will get to that) were in northwest Syria, the Aramaics in the south, the Syriacs in the north and the Assyrians in the northeast and the Arabs (herein meaning the nomads west of the Euphrates) in the southeast.^{1,23}

* *All of Lebanon was Canaanite, but Lebanon was part of Canaan before Canaanites withdrew into it, as well as into Tartus, said to be complete.*

As for the "Aramaic or Aramaic - Syriac" people in Syria and the "Aramaic" civilization, the confusion was addressed in another chapter. In summary, after the Greeks called the Levantines "Assyrians" (around 700 BC) because of the extent of the Assyrian Empire and that name was later erroneously translated into "Syriac", the Peoples of the western Levant (Canaan and its periphery) were all called (after 500 BC) "Aramaics", since they had started to speak the same language, Canaanite, by Babylonian obligation, and which Jewish historians called "Aramaic language" around 500 BC. And then the Greeks (around AD 400) called all "the Aramaic People" by "Syriacs" (and this time not "Assyrians" with a wrong translation into "Syriacs") because of the Romans administratively naming the western Levant by "Syria" most of the times since AD 14.^{1,23}

As well, "Syria" was replaced by "Bilad al - Sham" during the Muslim conquest until the end of the 19th century, when it was re - used* by Christians who tried to create a common identity with Muslims in the hope that Arab secularization would drive Muslims away from so - called radical thoughts, but which are the original thoughts of Islam.

* *Hence the Ottoman vilayet of "Syria", not named after the capital city as was of use, due to local pressure, in 1865.*

But the Christians did not notice that Arabism in its essence does not accept secularization and secularization does not accept the constants of Arabism, since Arabism has been glued* to Islam since the latter's existence. So between the call to unify a geographical area but void of its identity and its people as it was before the conquest, and the commitment to Lebanon, which preserves the vestiges of the people and their identity as it was before the conquest, but without the geographical area, the party took the first choice, thinking that the unification of geography would lead to a re - emergence of the nation.

* *The timid Bedouin culture was dissolved in Islam worldliness of the region's Muslims and the Arabic language was declared by Islam a divine language.*

But they did not pay attention to the fact that the annexation of Lebanese Christians to Syria would dissolve the last vestige of the historical "Syrian civilization" as it before the conquest. In fact, the Christians of Lebanon with their geographically compact block and their independence as a society and their immutability in the face of Islam and Arabism are the last representatives of the "Glorious Syrian Nation". On the other hand, Christians in post - conquest Syria as well as in the rest of the countries are geographically dispersed minorities that do not represent a compact block, and are subject to Dhimmism, even if their number exceeds the number of Lebanese Christians; and when it is not Dhimmism properly said, it is a pseudo - secular dictatorship that also annoys the Muslims.⁴

The party was therefore opposed by the majority of Christians because it refused a political entity that would preserve their identity, despite the fact that the confrontation of the identity of the Lebanese Christians means the confrontation of the Syrian identity of the fertile Crescent as it was before the conquest; and the Muslims refused the party because their only identity is Islam, these days, in the Levant, in the specter of the "Arab Nation" but which truly just a name, and moreover a misnomer, for a part of the "Muslim Nation",* without any hope for secularism without modifying the basics of Islam, or by withdrawing from it if ready to be regarded as an apostate.^{4, 23}

* *Hezbollah is a perfect example, linked, in its supposedly Arab - Muslim supporters, to Muslims of Persian origin, with nothing to be ashamed of since true Islam remains above local ethnicities.*

The party's belief, which will destroy the rest of the "Christian Levantine" civilization, which is only in Lebanon free and non - Dhimmi, is also held by some who want this civilization to hold on but with the Orthodox or Syriac (or Aramaic) heritage (and who knows, perhaps some will want that with Canaanite heritage). Therefore, they must be aware that any attempt to translate the idea of the Christian Levant into a political program would destroy the vestiges of this legacy if it succeeds; that said, besides that the hope of its success is almost non - existent.²³

F - "Abna' al - Sahel" Congresses (1928, 1932 and 1936):

Christians: Quasi - total refusal.^{4,19}

Muslims: Quasi - total support.^{4,19}

9 - 1943 Independence:

A - Overview:

The scene is therefore the inability of the Christian and Muslim popular masses to realize their convictions; and then English support against the French mandate coupled with international pressure came to support the bourgeoisie on both sides and the Constitutional Block among Christians, with secondary Phalangists back - up.⁴

Christians: At the popular level, the Christian demonstrations against the evacuation of the French were not to support the National Bloc (the "Ketleh"), nor out of love for the French, but because they knew that coexistence would not work and that they feared a dark future.

Indeed, on November 9, 1943, 13 days before independence, the French language as a formal language was removed from the Constitution with a psychological impact on Christians (although it was not useful in practice): indeed, for them basically, the Arabic language (literal) is not their original language, and they think that their vernacular language is an Arabic dialect, and that it is too late (?) for them to claim any of the original Levantine languages that were almost no longer used, such as the Syriac language - and literal Syriac had totally (and gradually over 800 years) replaced literal Canaanite since around 1250, but only within the Maronites; the Rums barely used it, and that was before the conquest and even before their issues with the Syriacs.^{1,4}

Muslims: At the popular level, they forcefully accepted the "Arab face" of Lebanon mentioned in the Pact, but "the face" represented a wide door to realize the great dream. Therefore, independence had placed them in unprecedented happiness in general.⁴

B - The Pact:

Coexistence was based on a mutual concession. And the founders of the Pact, perhaps unconsciously, did not see an agreement settling the dilemma, but rather a contract that allowed them to continue. They wanted to avoid Lebanon's attachment to any side so that it would not dissolve. The equation was: "No to the Arabs neither to West", although political interactions were not rejected: how could Lebanon isolate itself from two entities comprising "half" of the world's population? It was the cultural / civilizational commitment that was rejected. Lebanese pluralism was rejected by rejecting the elements that make it up: therefore, instead of the mutual recognition of the two cultures and the declaration of pluralism, that is to say the declaration of the commitment of Lebanon with the two cultures, the existence of the two cultures was denied and their cultural / civilizational links were untied.

Unification was a rapid and random mixture of two historical groups: instead of uniting the state under the title of pluralism, they wanted to dissolve the whole thing by not recognizing any honest and fundamental Constitutional rights, neither for the Muslims nor for the Christians. As for the convention concerning the distribution of posts, it was applied without declaring the "sectarian" (reminder, actually cultural) equation neither its reasons. The founders

of the Pact therefore tried to mix 1300 years of contradictory History; and in order to avoid the expressions "Christian Lebanon" and "Muslim Lebanon", they declared "the Arab face". Thus, neither the Christians were satisfied and nor the Muslims were satiated.

Christians (as legitimate representatives): They accepted Lebanon's independence and the disengagement of political and military ties with France, emphasizing the Arab "face", in order to insist that they resist Arabism.⁴

But did the Christians founders of the Pact represent the Christian popular mass? Was there a referendum? Christians are neither Arabs nor of Arab "face".⁴

Muslims (as legitimate representatives): They accepted the independence of Lebanon and the withdrawal of political ties with Syria, emphasizing the "Arab" face, in order to insist their commitment to the "Arab nation".⁴

But did the Muslim founders of the Pact represent the Muslim popular mass? Was there a referendum? Muslims are Arabs as long as "Arabism" is practically - and not as it was meant for it - a misnomer to Islam worldliness, and not only of Arab "face".⁴

As a result, the Pact emerged as a crushing victory for each team over the other team, where the lack of labeling by an identity meant that the opposite group had conceded. The positive importance of the Pact thus became negative thereafter. The Pact was therefore "neither the East nor the West".⁴

The fear imposed by the Christian bourgeoisie as to a possible confrontation with the Arabs (based at least on the fear of losing the interests associated with the Arab markets, as noted above) froze the idea as to Christians creating an autonomous force capable of preserving the existence, as it had been for 13 centuries. The idea of fighting against or detaching from Arabism became a nightmare, hence "no Christian politician" dared admit between 1943 and 1975 that Christians are not Arabs and that Lebanon is a pluralistic country. On the other hand, the idea of Christians' inclination towards Arabism and even its practical application in many fields, as we shall see, was reinforced, as means of forward escape. Hence the Muslims no longer thought that [Christians were not Arabs but had accepted Arabism], but they deduced that the [Christians ARE Arabs but had lost their common sense]!⁴

NB: [Q9a Here is a word about the Lebanese flag and its story that the state blurred as it also tried to blur social identities: who does not know that white is the symbol of snow and white mountains and purity? And that red is the symbol of the martyrs' blood (martyrs, perhaps only those executed by Jamal Pasha, since they are the only ones to be considered as non - sectarian, having died for a same cause, which was to refuse the Turkish repression)? And that the cedar is the symbol of eternity and might and entrenchment?

The truth appeared in a book ("Najad") banned by the state, whose author was the leader of the Najjadah party (the main Muslim party back then, the name being derived from "Najd", the region in the heart of the Arabian desert), Adnan al - Hakim, who tells the story, that the Lebanese barely knew at the time and that was later forgotten, as follows: the Christians wanted

a white flag for the white mountains and the cedar because of their "Phoenician" - Christian heritage. The Muslims wanted a black half (like the Sunni flag) and the other half green (like the Shia flag), and in the middle the crescent. The Druze opposed both. Bishara al - Khoury, Majid Arslan and Riad al - Solh therefore agreed to convince each one his audience with a solution, so that the path towards independence would not be threatened. Half of the white disappeared in strictly middle horizontal in favor of the red with the conservation of the cedar: red and white were the symbol of the Qaysites and Yemenites for the Druzes, and the white surrounded by red was the symbol of Muslim religious leaders, who laid the white turban ('amama) around the "tarbush" (the red hat that was the trend at that time) which still appeared above and below, and the white as well as the cedar were for the Christians. And then all this fell into oblivion: the red became for the Christians too, and the cedar for the Muslims as well.¹ [Q9a]

10 - The Constitutional Block Era - Khoury's Mandate:

The Constitutional Block, with the election of Bishara al - Khoury, promoted the Arab "face" of Lebanon. It thus satisfied the Muslims, and opened the door to its Christian supporters and controlled the official ideology of Lebanon, as we will see later.⁴

A - The Arab League:

Lebanon, of "Arab face" according to the Pact, not only adhered to the Arab League, but participated in the text of its Charter, which states in its first article: "The League of Arab States is composed of independent Arab States who have signed this Charter". Thus, the identity of half of the Lebanese was imposed, since Lebanon was not recognized as being of Arab "face" as the Lebanese Pact stipulated, but as being truly and purely Arab.^{4,23} This adherence had Patriarch al - Maoushi excommunicate al - Khoury (F. E. al - Boustany, Bkerkeh archives).

B - The "Nakba":

The "Nakba" (in English: calamity / catastrophe / disaster) is linked here to the Israeli military operation that drove the Palestinians out of their villages, with a wave of refugees to Lebanon and elsewhere in 1948. Lebanon did not participate in the Arab nationalist campaign for the liberation of Palestine only from a moral - human - justice standpoint, but through the Arab League. So in all cases Lebanon would have participated in the campaign because it is one of the signatories of the Charter of the Arab League. It even had to take part in the military war, and the Lebanese army entered Galilee, although in a symbolic way. Lebanon's Arabism was therefore well established.⁴

"Now all Arab" Lebanon has been forced to support not only a number of Palestinian refugees, but the largest number of them, particularly in terms of capacity. And so began the treachery of the Arab countries towards Lebanon especially that thousands of Palestinians settled in the Christian regions (since the Constitution does not differentiate between regions). However, it should be noted that while Muslims hosted the Palestinians in a nationalistic way on the basis of Arab (practically Muslim) solidarity and of unity of destiny and on the basis of the return of Palestine by a forthcoming national war, Christians hosted them

from a humanitarian point of view and on the basis of the right of return after the resolution of the problem through the United Nations.⁴

C - Consequences:

The Christian opposition: It was represented by the "Ketleh (Eddeh)", by the Christian religious authorities, by the emergence of the Phalangists and by Camil Chamoun. The latter had been in favor of the independence of France, had supported Khoury against Eddeh and supported cooperation with the Arab world, but did not accept the increasing distanciation of the "official Lebanon" relative to the West and the deviations of Khoury, including the violation of the Constitution and his re - election; he was thus against him now.⁴

The Islamic opposition: There was none at the beginning of Bishara al - Khoury's mandate, since conversely, what had happened so far had been greater than their hopes. But after 9 years, Muslim dissidents met with the Christian opposition to suppress the corrupt rule; this opposition included Sami al - Solh, Nassib Riad al - Solh, the Najjadah party and Kamal Junblat.

11 - Chamoun's Mandate:

The Chamoun era came in response to the "Khoury" era. The "official Lebanon" returned to the West, even if for another reason, which was the fight against the communist threat: a Lebanese - Arab - American coalition (Baghdad alliance), including Turkey and Iran, was formed in the face of a Lebanese - Arab (Nasserite) - Soviet alliance. The "official Lebanon" did not differentiate between Christian and Arab Muslim, but between right and left, since Marxism had entered the third world, including the Arab world, to free it from Western hegemony as well as to crush all internal national revolutions.⁴

Christians supported the West.

Muslims: They tactically aligned themselves with the progressive current of Arabic Nasserism allied with worldwide Marxism. And this Marxism will later find a fertile ground to shake Arab confidence in their leaders as to their ability to recover Palestine.⁴

Hence the Muslims called the Christians "rightists" and the Christians called the Muslims "leftists": from there, without the Christians and the Muslims having an economical right or left nature (they are all socially / politically rightists (as in conservatives), and economically without a clear definition, even if the State per se is capitalist), they had to dress - up in what was sewn for them. The West supported an ideology, so it was supported by the Christian masses at the national, cultural and emotional levels as a natural continuation of civilizational links, and they rejected the Arab "face." Most Arabs from the ocean to the Gulf supported the Nasserite revolution (just like they supported the Algerian revolution against the French since 1954), so it was supported by the Muslim masses at the national, cultural and emotional levels as a natural continuation of cultural links, and they rejected the Arab "face".⁴

A - The 1956 War:

Christians: They refused to sever relations with the West; the state, led by Chamoun, did not boycott, but only denounced.⁴

Muslims called for a boycott and called to work against the interests of the West.⁴

B - The 1958 Events:

The union between Egypt and Syria imposed the first confrontation since 1943. The Muslims dominated historically (since year 850) "Muslim" Lebanon (Saeb Salam in Beirut, Rashid Karami in Tripoli, Sabri Hamadeh in Baalbek, Shibli al - 'arian in Akkar and Hermel, Ahmad al - Assaad in the South and Kamal Junblat in the Shuf), and Christians dominated the area that remained Christian since year 850, and the situation returned to its previous state: a "Christian Lebanese" (technically Canaanite) state in the mountain who believes in historical Lebanon and its continuity as it was before the Muslim conquest, encircled by Muslim leaders wishing to join an external (so - called Arab) Muslim regime (here Nasserite) though under a dictatorship that is - for the moment - secular in character, who barely recognizes Lebanon geographically but mostly wants it oriented outside its historical context as it was before the Muslim conquest.⁴

Christians: They reacted decisively as leaders of the official state and brought in foreign protection (5000 U.S. marines) and tried to renew the mandate of the president who represented them.⁴

Muslims: They rejoiced and asked to join the unity, and Nasserism almost swayed away the Lebanese Order. From the point of view of Arabism / Islamism, Lebanon in the era of Chamoun had deviated from its national direction and had headed erroneously to the West. From the point of view of Marxism, the revolution aimed to strike at the capitalist liberal system. An armed revolution took place in the face of the firm reaction of the official state, which was under Christian control. The Muslims felt the beginning of the realization of a great dream.⁴

The situation ended with a government of four ministers, in which no radical solution was issued, and just was the statement "neither winner nor loser".⁴

C - Break - up of the Egyptian - Syrian Union in 1961:

Christians: Relief.

Muslims: Frustration.

12 - Shehabism:

A - “Al Nahj”:

Nahj: in English, it means “the approach, the way to do”, referring to Shehab’s tactic.

The mandate of Shehab came in response to the Chamoun era, just as Chamoun's mandate was in response to the Khoury era. This was another aspect of the "Constitutional Bloc", but more militarized and progressive. Shehab's policy, known as the "Nahj", was to regard Lebanon as an Arab state linked to the Arab world, to promote secularism, to attack nationalists, be they Christians or Arabists, in order to monopolize governance by creating a third movement, and the use of the military force for implementation.

Shehabist domination not only neglected both identities, but neglected their representatives as well. The first concern of the Shehabs was to protect Christians from massacres, without realizing that coexistence is not achieved by passive assimilation or by internal occupation, but by mutual respect and recognition. The second concern pertained to the "bourgeoisie", starting from "we offer the Arabs our knowledge and our skills, they provide us with protection and assurance", which ended with "to be able to enter the Arab body, we must accept the replacement of our identity by Arabism".

The "Nahj" began to Arabize the Christians and "Lebanonize" the Muslims. It was therefore not surprising that Shehab imposed on Abd al - Nasser that their meeting of March 25, 1959 take place at the Lebanese border in a tent, half of which was placed in Lebanon and the other half in the United Arab Republic (the Syrian province). During Charles Helou's mandate, Shehabism continued, even if with a certain dilution of power and with more maneuverability, thus not taking any decisive position. And the mandate reached its Constitutional end by the will of the majority of middle - class Christians who enjoyed living in "Switzerland of the Middle East" and within a still Christian domination, despite the seven shocks that struck this mandate, as well as by that of traditional Muslim leaders and Leftists' acceptance, since the regime was tending towards Arabism. But if the Muslims rejected pluralism for the unity of Arabism, and the Christians rejected it to continue their control of the state as a means of protection, and the state rejected it so as not to clash with anyone, trying to remain neutral, where was neutrality?⁴

Christians:⁴

A National Movement: Chamounists / Phalangists / Ketlawists tending to the west.

An Arab "Face" Movement: The Constitutionalists / Shehabists with a left touch, tending towards Arabs.

Muslims:^{4,23}

A "Traditional Leaders'" movement: Strong, tending towards local Muslim Arabism.

An Arabic Movement: Weaker, but progressive, and progressively spreading under the banner of the Nasserites, tending towards a regional secular Arabism.

B - The 7 Crisis of Helou's Mandate:

1 - "Intra" Bank's Bankruptcy in 1966: It was the beginning of the political bankruptcy of the theories based on the need to build an economic Lebanon as a bank for Arab countries after having sold both identities. The economy, based on trade, services and the banking sector, created a superficial prosperity: the crisis of Intra caused the first shock to its foundations. The interests within such a state brought to the Christians the Muslim bourgeoisie and with it the Muslim popular masses who had remained within its yoke until this period. Thus, the economic factor gave the Christian bourgeoisie a powerful weapon through which conflicting parties were assembled in a state that was not based on solid foundations.⁴

Christians: The confidence in the bourgeoisie faded.⁴

Muslims: The circle of the “deprived” in the Muslim urban areas and countryside widened, or it was already as such but was uncovered at that moment.⁴

2 - 1967 War: It produced an Islamic revolution against the state's defeatism and its deviation from Arabism, and a Christian awareness of the danger of the collapse of the pillars of the state in front of the Arab current.⁴

Christians: They did not want to enter the war because this would classify them as Arabs. In fact, their sentimental perception to the issue was so far from pushing them to participate “at whatever cost”.⁴

Muslims: They supported the entry of the war from a true (so - called Arab) Muslim nationalist position and, as mentioned earlier, they are excused, since they were convinced that all the Lebanese are Arabs. Tension built up between Prime Minister Rashid Karami and the army's (Christian) commander. In fact, Muslims shared the same feelings with (so - called Arabs) Muslims in Syria, Jordan, Egypt and Palestine.⁴

The Shehabist State: With the Christian and Muslim bourgeoisies, it supported the "Arab" rights and considered itself theoretically in “battle mode”, and Beirut plunged itself in darkness for 6 days. However, because of the lack of capabilities and due to tactical circumstances, the state did not intervene on the northern front. But there is another important fundamental reason: the basis of the existence of the state for its custodians was economic prosperity, and any entry into the war would lead to the collapse of the economy and of the Christian and Islamic bourgeoisies. On the contrary, the economy, after the bankruptcy of Intra, was relaunched due to this war, through the harbors and banks that became the destination of foreign and Arab merchants, despite the demonstrations of the Nasserites.⁴

- The result:⁴

Christians: The impact of the war on them was less than on the Muslims in terms of quality, but had a similar depth in terms of transformation:

- For Christians, the idea of the "Arabization" of the East by force fell.

- The idea of the will of the "Arabs" to finish up with Christians after the finishing up with Israel was spreading.

- Christians were again aware of a minority's ability to defeat a majority.

- Training centers for military resistance appeared in the mountains (and later transformed into a popular army reminiscent of the era of confrontation with the Muslim conquest).

Muslims:

- In the eyes of Muslims, the state's bias towards Christians was crystal clear.

- The traditional Muslim bourgeoisie leaders lost terrain to the new progressive forces.

- The Lebanese Muslims were the most sensitive to the Palestinian cause among the "Arabs" (except the Palestinians of course) and the most interactive towards it: all the "Arab" peoples saw their confidence in their rulers to regain Palestine being shaken, but in Lebanon, the Muslims lost hope after the state not having even participated in the war. Thus, Muslims became more receptive to a new phenomenon, and this will be exploited by the Marxists, especially with the emergence of the Palestinian resistance.⁴

3 - The Palestinian Resistance: After the loss of the Arabs in 1967, the Palestinian resistance announced the launching of a Palestinian "Arab"* revolution for the liberation of Palestine, based from all "Arab"* lands. Of course, Lebanon was considered "Arab".⁴

* Again, we have put most of the terms "Arabs" between quotations because they are a misnomer of what is practically Islamic, even if in that case the revolution was with the participation of a Christian minority who have been victimized by their ancestors, fathers of the Arab Renaissance, not to mention their recent suffering at the hands of Israel.

Christians: They refused.

Muslims: They supported.

The Shehabist State: Its custodians did not want a clear identity to avoid any confrontation, so it became the victim of concessions and of the national Pact that justified it.

4 - The Parliamentary Elections of 1968: It responded to the Shehabist regime's victory over Pierre Gemayel, Camil Chamoun and Raymond Eddeh (representatives of the Christian sentimental sub - conscious) in the 1964 elections. Christians considered that Arabism had won in 1964. And since state policy had continued to strive towards Arabism, and since Nasserism had swept half of the country, and since the state did not react to the danger of the

emergence of Palestinian militarization, the Phalangists, Chamounists and Ketlawists won a crushing victory for the Christians after 4 years, in 1968.⁴

5 - First Frictions and End of the Shehabist Period: The politics of both sides failed to absorb the two contradictory popular masses of two different groups. The Muslims, and with them the Palestinians, did not imagine that Christians would react militarily, while Christians began military resistance and began to confront dissident Palestinians in the former's regions.⁴

Christians: They said their final word in the elections as explained above, but there was nevertheless a strange phenomenon that was occurring: the leaders who won the elections against the Arab current held speeches leaning towards Arabism. Thus the declaration of Chamoun at Saadiyat Palace: "We are going to liberate Palestine handspan by handspan" and the first article in the Charter of the party that Chamoun founded, "The Ahrars", stipulated: "Lebanon is an Arab country". Gemayel said: "We worship the fida'iyyeens (in reference to the Palestinian "Kamikazes" that were sent to occupied lands from Lebanon or elsewhere and who sacrificed themselves for the cause)... the Palestinian cause is our most sacred cause", and the Phalangists did not oppose cultural Arabization (see the seventh point below).

The reason for all this was the fear of losing the guarantees and then the disintegration of the state and the dissolution of the entity, so the explosion was postponed. The Phalangists were, in the early 1970s, a first element for the Christians to accept Arabism and made great concessions for unity and moved away from the emotions of the mass Christian people to save the situation, and even declared accepting the fida'iyyeens, but to no avail. They were not able, nor the parties of the same current, to answer the requests of the Muslims to fully apply Arabism practically, and all said current was thus called "the isolationists".

As a result, it was not the Christian parties that mobilized the Christian community against the Palestinian resistance and Arabism but the opposite, because Christians knew that these parties did not represent them just because they were right - wing parties, but because that they were Christian nationalists, but they had been making concessions, and this was not understood, especially by the Marxists. But Kamal Junblat finally got it and declared: "We clearly have the fact that the conflict in Lebanon is not between right and left, but it consists in confirming the Arabism of Lebanon and the development of its links with its surrounding and in clarifying the identity of its People and in confronting the partition of its land." Later, Junblat claimed the unity of Lebanon (with an Arab identity) starting from the point that it is enough that half of Lebanon be far from Arabism so that there be a threat, so he wanted to Arabize all of Lebanon (and that was opposite to what he had declared back in 1956²³).

But the Arabization of Lebanon is the door to political unity with Syria and the rest of the "Arabs" (in fact Muslims), because what would be the justification of the State of Lebanon if all citizens belonged to an "Arab nationalism"?⁴

Muslims: The popular Muslim mass began to escape the local traditional leaders and to move towards Arab nationalism thus towards the Nasserite - Palestinian resistance axis.

Nasserism had become the creed and Palestinian resistance its means. But the traditional bourgeois rulers continued to try to distract the masses with parliamentary and ministerial details, but the cause was that they had realized that this was their last card and that they had nothing left to offer.⁴

6 - The Cairo Agreement: November 3, 1969: the concept of "fida'iyyeens" was consecrated, and so was Lebanon's Arabism, even if the sovereignty and independence of Lebanon were also consecrated. And these consecrations reflect the Christian and Muslim demands. And the failure has always been due to the attempt to attach a unique identity to Lebanon as a whole, and it turned out that the "Arab face" of Lebanon is not fit to be generalized on both sides, nor a "Canaanite (often called "Phoenician") or Western face" would have fit had it been proposed.⁴

Christians: They considered that the agreement restricted the state and gave freedom to the Palestinian resistance.⁴

Muslims: They considered that the agreement restricted the Palestinian resistance and did not give it ultimate freedom.⁴

Christian and Muslim Bourgeoisies: We note their agreement to "pacify the atmosphere", where each one of them is trying to get along with the popular mass of the other's side.⁴

7 - The State's Attempt to Arabize Culture: There is no doubt that Muslims turn to Arabism in terms of passion, literature, History and thought, while Christians tend to the West and its culture, trying to create their own culture when the opportunity arises as soon as the persecution is lifted. The cultural confrontation in the country was terribly ruthless, because the Pact gave no framework for the construction of a collective culture or at least for a collective national education; but could it have given one had it wanted to? And on what base would it have been?

Muslims therefore worked for a purely Arab culture at all levels (knowing that it is quasi - Islamic, besides the language and few secondary elements), while Christians were divided into two categories (as in politics): Shehabism, which controlled the state, tended towards an Arabization of the culture (where available, mainly language and sociology) for the reasons mentioned above, which lead to Christian educational institutions turning into a fortress defending Christian education.

The situation ended with an astonishing Arabization in all official sectors, and the progressive forces demanded the Arabization of the whole program of the Lebanese University, and from kindergarten to third secondary in schools, and the rejection of "mountain music" imposed by the "Christian" atmosphere since the independence. And the Arab nationalist Marxist students' movement took control of institutions that represent students and of all movements in Beirut's neighborhoods.⁴

13 - The Explosion: Franjieh's Mandate:

A - On the Verge of Explosion:

Franjieh (then president) joined the Christian leaders representing the Christian popular mass (and who had softened their speeches in recent years), and he began by founding the "Zghartiot Liberation Army" (Zgharta being his hometown). But the problem was that any president would be absorbed by the official ideology of the state (i.e., the ideology of the Pact and the approach of the "Nahj", that is, of the "Shehabist approach"): the president swears the Constitutional oath and, should he want to overcome certain considerations in order to approach the Christians' feelings, he will have violated the Constitution. The state had become biased, even if by obligation, towards the Arab world. The Lebanese army was also involved in the confrontation following the abduction of soldiers by the Palestinians.⁴

Christians supported the army.

Muslims supported the Palestinians.

The situation ended with the "Melkart Protocol" on May 17, 1973, which proved to be an extension of the Cairo agreement, thus postponing the confrontation (otherwise the army would have split during that phase).⁴

Christians: They moved from puzzlement to another; they had not "settled" yet from the Cairo agreement, that the protocol came up and broke the army's stature. They realized that President Franjieh could not resolve the situation, and began to form militias.⁴

Muslims: The cohesion between "Arab -" Muslim Lebanon and the Palestinian resistance became so firm that it was no longer clear where the first ended and where the second began.⁴

B - The 1973 War:

During the 1973 war, the Arabs achieved a victory, even partially, in terms of the element of surprise at first, though Israel was able to turn the situation again in its favor.⁴

Christians: They held on to forming militias, since still seeing "a minority" able to confront a majority.⁴

Muslims: Their hopes recovered; their confidence in the ability of the "Arab -" Muslim nation intensified, and that increased their cohesion with the Palestinian revolution.⁴

Franjieh's speech at the United Nations in defense of the Palestinian cause: It is not disputed that the Palestinian cause is just from a humanitarian point of view because of the use of force at a certain point, that said without tackling other issues such as selling lands and habitats. And it is just from a scientific point view if we put aside the Muslim conquest and before it the Roman occupation (not to mention the Hebrew occupation of this originally Canaanite land), the fact that peace requires overcoming (but not denying) History. That said if it

is studied without taking into account the Palestinian confrontations with their "Arab -" Muslim brothers.

But the question that was not asked is how come did the Arab League accept the delegation of a Lebanese Christian president to speak on behalf of hundreds of millions of "Arabs" and Muslims in the world, he who was the founder of a Christian militia, and he who had arrived to the presidency owing to the vote of deputies who themselves arrived to the Parliament thanks to the support of a Christian society, whose conscience is not at all sentimentally tickled by the Palestinian cause, mostly given its translation on the ground especially after the ignoble practices of the Palestinians regarding Christians (as well as Lebanese Muslims), and even if Christians considered the Palestinian cause basically just? Is it not strange that a Christian representative takes the defense of the "Arab -" Muslim nation which, for centuries, has tried to eliminate the Christians?

The answer lies in the following facts: many Christian parties had resisted the popular Christian wave and sought to soften the situation without showing the truth (as indicated above), as all the personalities within the State and economic and educational institutions revolved around Shehabism and the Christian bourgeoisie. Hence the Christian "feeling" was concealed, and falsified if it appeared at times, and the Muslims did not understand the reactions of the Christian masses, nor did the outside world either. The Christian government reiterated its recognition of Lebanon's Arabism, even though the Pact itself did not go that far, so this was in violation of the Pact itself! Not only Muslims did not understand the many concessions made by the Christian movement which was close to the Arabs all while representing a Christian community that does not share this position, but the Muslims believed that the recognition of Arabism by the Christian leaders was an awareness of their true Arab nationalism! And we recall the here above mentioned Christians' position who (with doubt) considered that the "Lebanonization" of the Sunnis in 2005 was an awareness of the latter's true Lebanese nationalism. The Christian president had barely refused to participate in the 1973 war, believing that the state had done enough for the Arabs, that Muslims and Palestinians accused the state of treason. Hence, within this context, President Franjeh gave his speech on November 15, 1974.⁴

Christians were again puzzled.

Muslims were satisfied.

C - The 1975 Explosion:

Both sides had to rise up, one way or another, for one reason or another, against the erroneous link that formally united them, after several additional problems:⁴

1 - The State's failure to respond to Israel's bombing of the southern villages in response to the Palestinian operations.⁴

Christians called to deter the Palestinians.⁴

Muslims called to deter the Israelis.⁴

2 - The issue of the "deprived class", which was amplified by the Marxist bodies that highlighted Christian privileges, knowing that "deprivation" was more advanced in the Muslim areas than in the Christian regions, because of the inaction of the state and its Christian and Muslim bourgeoisies.⁴ However, to be complete, it must be said that there is much evidence of projects undertaken by the State in the periphery (Qaraoun dam for instance), but time had not been enough (25 years) to make the periphery rival the center even if Maronism would have wanted so (ex; paving and lighting of all the roads, better economic turnover...), not to mention the successive turbulences, knowing that many regions of Western Europe were not more advanced than the outskirts of Lebanon; of course this does not annul what preceded.²³

3 - The increasing Palestinian armamentarium, the Palestinian barracks (as well as refugee camps turned into barracks and even connected by underground tunnels in Beirut), the Palestinian currency that was beginning to be printed out in Beirut for the supposedly upcoming new Palestinian state within Lebanon, and the encirclement of the Christian regions by Palestinians, as well as the Palestinian attacks against them and against the army (that besides their subordination of the Muslims of Lebanon).^{4,23}

Christians: They did not understand that the solidarity of the Muslims with the Palestinian revolution against them was sufficient even for the lack of uprising of the Muslim community against the Palestinian "practical occupation" of their regions of Beirut, the South and their other regions and against the humiliation they suffered under the Palestinian power. And they did not understand the strength of the link between their fellow Muslim citizens and "Arabism -" Islamism. They therefore considered that the "Lebanonization" that appeared at times was a final fact and that its abandonment was a "high treason".^{4,23}

Muslims: As noted above, Muslims did not understand the reaction of Christians which opposed the rhetoric of their leaders who accepted Arabism. They therefore considered that the "Arabization" that appeared at times was a final fact and that its abandonment was a "high treason", believing that Christians deviated from their original Arab identity when they rejected it, especially that Christian leaders had never officially called for the withdrawal of Arab identity during the era of independence, but on the contrary their speeches supported it.^{4,23}

From here, Christians and Muslims took conflicting positions with regard to causes, description and analysis of events in a radical way: for example, Christians saw in Tall al - Zaatar a heroic action since the refugee camp which had turned into a barrack connected by tunnels under Sin - al - Fil to Nabaa required 52 days (fifty - two) and four hundred and fifty Christian martyrs and many wounded to be exterminated (with their recognition of the loss of Palestinian civilians as victims of human shields, since 3 chances were given to evacuate them) and therefore to break the Palestinian siege around Ashrafieh by the Karantina, Nabaa, Jisr al - Basha and of course Tall al - Zaatar camps, while the Muslims saw in this a terrible massacre of a civilian population that they declared defenseless. And Christians and Muslims had opposing views as to Bashir Gemayel's alliance with Israel: the Christians justified it since they considered themselves besieged by Syrians, Palestinians and their Lebanese Muslim and Leftist allies, while Muslims considered that this affair was a high treason and nothing could justify it (that said despite alliances of several of their parties with it). They also disagreed over Syria: the Christians

fully resisted the Syrians, while the Muslims accepted them (despite what they had suffered on behalf of the Syrians)...²³

D - Status Post - 1982, Until Nowadays:

We can consider that the said “absurd” wars since 1982 within each confessional community (actually primarily within each of the two peoples) go against what has been said previously and that these wars prove that the problem is neither sectarian nor cultural in the end since they take place within the communities themselves. But the truth is that these wars would not have happened if it were not for the weapons that were spread everywhere and for the emergence of the warlords (and other leaders in the same frame) after the explosion of 75. And the persistence of the cold war between the two main communities via the struggle for power and for the official ideology of the state is only the continuation of the wars of 75 - 82.

On the other hand, the harmony between these leaders concerning the governance of the country and their exploitation of the historical conflict that is maintained because of the “unitary centralized state” political regime are a continuation of the absurd military wars of the 1980s. And as these leaders nowadays agree to organize their differences for their own purposes within their political conflict, so was the case during the period of military conflict before the Taef agreement in 1989. The organization between the warring parties of the imposition of fees on the Lebanese is the best proof.

Therefore, the Lebanese should not look at the current situation as a conflict between a ruling class and a People. Forty years cannot represent the bitter reality. A period of 40 years cannot deny 1400 years of conflict. And it is wrong to think that globalization has recently erased the feeling of belonging to one side or to the other, or else how can we explain the fact that the whole Lebanese people did not rebel despite the country’s situation? That is because two Peoples cannot carry one efficient revolution, since they do not share what they long as main aftermath. So simply, the leaders present themselves as protectors each of his community within the conflict, which remains a truth that perseveres, and get re - elected, and corruption goes on.²³

On the other hand, most Sunnis called for "Lebanon first" after the assassination of Rafik Hariri. The scene resembles that of 1943, except that it is more populist. The fact satisfied the Christians by its slogan, but they learned the lesson and many of them questioned the persistence of this slogan should the Alawite regime fall in Syria and be replaced by a Sunni regime. And Sunnis cannot be blamed after all what has been explained here. So do the Sunni calls in Lebanon for "Lebanon first" represent a real feeling or a mere reaction in the context of provisional circumstances?

Elsewhere, the Druzes have proved over the centuries that they are able to manage with a Sunni regime in Syria, as well as the Shiites who, hand - in - hand with the Druzes, defended the (Sunni) Palestinians despite all the torments that the Palestinians inflicted upon them. So all that preceded above is not a hypothesis based on ancient History but a theory proven by recent events: Muslims are sentimentally assimilated to themselves during all Muslim -

Christian conflicts, even if they are not socio - geographically integrated together for various reasons. And nobody is to blame except he / she who refuses to recognize the truth.²³

14 - Conclusion:

A - Summary of the Problematic:

The last Lebanese war, before the heading of the militias to vain battles between the members of same peoples and sometimes more, of same confessional communities, raised the problem of pluralism in Lebanon. Both Christian and Muslim sides fought for noble national causes, and History repeated itself as when Muslim tribes that were brought to Lebanon 1400 years ago also fought with the Christians who took refuge in the mountains. The main war was thus not a civil war between members of a same People (in the sociological sense of the term, and not the administrative) divided between right and left, nor among confessional communities of a same people, but between two Peoples (at the cultural / civilizational level) on one same land, and only the recognition of this fact would solve the Lebanese dilemma.⁴

And after all what has been said, it is important to recognize that Muslims are really right about their feelings towards Christians and have the right to blame them as to not supporting Arab causes and not holding the same feelings as the "Arabs" in the "Arab world", since the Christians never honestly declared their real point of view (at the level of discussing a Constitutional amendment or the fate of the country) up until now. The Muslims took their positions according to those that appeared among the Christians and still do, so that they never imagined that the Christians would rise with the power that incarnated in the Christian resistance in 1975. And if we mentioned the excuses above as to why the Christians did not declare their true feelings, Muslims are certainly excused for not understanding Christians.⁴

So, the big problem is the identity, and its difference between the two communities.⁴

The Christians were finally globally divided into a current that accepted Arabism but with minimal commitment in practice only where it was inevitable, and a current that rejected even the Arab "face".⁴

The Muslims felt their Arab nationalism and thought that all of Lebanon is Arab, and that it must respect without hesitation all its obligations towards Arabism, including Arabization and the support of the Palestinian resistance at the expense of Lebanese sovereignty, and all other problems as they perceive them.⁴

The quarrel is therefore of qualitative nature, between Lebanese nationalism among Christians (Lebanese here not in the sense of the current republic, but in its historical significance, that is Canaanite) and (so - called Arab) Muslim nationalism among Muslims.^{4,23}

Today's Christians and Muslims ignore most both their Histories. Muslims say Christians are Arabs like them, and Christians say Muslims should consider themselves Lebanese (and not Arabs) like them. The aspirations of Christians to a Lebanese Canaanite nation (or at least to a federal republic) are analogous to the aspirations of Muslims to unify the Muslim nation (or at

least start with the Arab - Muslim section) or at least to a Lebanese - Arab country (and we cannot say "Lebanese nation" for the Muslims, since the "nation" as to Muslims is the Muslim nation, the "Umma" per se). And currently timid voices calling for federalism are being heard among Muslims

B - What is Required after Dissection of the Problematic:²³

It is mandatory to discuss an idea that concerns Islam despite the main issue being social and not purely religious, since Islam has fused between religion and "worldliness". The considerations that need to be examined as to Muslims are the extent to which Muslims in Lebanon today (in general) insist on applying some aspects of the Muslim doctrine that emanate from "Medinan" Quranic verses - from the name of the city of Yathrib which Muhammad bin Abdullah baptized "Medina", meaning the "city", also known as the "copying or abrogating verses",

among which verses that speak of:

- The spread of Islam by force (not necessarily by the sword, but demographically for example),
- The need to Arabize Christians (land and people) if they do not embrace Islam for some reason and even more, to subject them to the provisions of Islam (Dhimmism, of which tribute (jizya)) sooner or later,
- How to deal with the "Rawafid" (the "refusers", meaning the Shiites as seen by "Sunni Islamic" analysis) in practice,
- The prohibition of a Muslim being ruled by any other than a Muslim (and the justification that Muslims in Western countries are ruled by non - Muslims being mandatory as a step preceding change of power one day into an Islamic one - this known as taqiyya (piety)), bearing in mind that in a federal state co - rule can be via a "presidential council", and Muslims will be ruled by Muslims in case of partition,
- The commitment to the foundations of Islam in religion and in daily life ("Deen wa Dunya"), within the central government even of a federal state, which will impede the Lebanese Republic from existing. In fact, the "Cairo Declaration on Human Rights in Islam", signed by Lebanon in 1990 because it was approved by the Organization of Islamic Cooperation (OIC), in which Lebanon is a member, is the best evidence, even if it is not practically applied today. Article 24 states: "All rights and freedoms set forth in this Declaration are limited by the provisions of Islamic "Sharia"". In Article 25 we read: "Islamic "Sharia" is the only reference to the interpretation or clarification of any article in this document". There is therefore a fundamental conflict with the other "United - Nations Declaration on Human Rights", to which Lebanon is also a signatory, bearing in mind that in a federal system, Muslims can apply the Cairo declaration in their states, albeit with regulations as to not having a major negative impact on minorities, knowing that these minorities would be totally aware that they are obliged to

respect the majority most of the times. And in partition, it is possible for Muslims to abide by the Cairo agreement without the UN one even within the central government.

- Finally, the will to enter freely, at all levels but above all the sentimental, within a political entity (which is today the "Lebanese Republic", however with a federal system) with the Christians, or the acceptance of a free Canaanite, so - called Christian, nation by their side, the two options guaranteeing cultural independence for the Canaanites / Christians, given the need to end the tragedies for all. In both cases, there would also be embedded herein an acceptance of a situation that would annul the administrative (yet not necessarily doctrinal) causes for intra - Islamic conflicts, since even if the Islamic nation were to be reinstated, Muslims would battle themselves in order to rule it, as was historically. To be complete, it should be stated that refusal of both propositions is equivalent to declaring war.

The matter is reversed, albeit partially, on the Christian side towards the Muslims. Christians have a general intention to "Westernize" Muslims culturally in the hope that Muslims emerge from "the atmosphere of Arabism and Islam". This is a bad bet. In fact, Mufti Hassan Khaled declared in 1983 that "the political system in Lebanon is not affected by any aspect of Islam", and that "in terms of legislation and on the judiciary side, Islam is forgotten" and that "in terms of finances and economy, Islam is "in one valley" and the financial and economic laws "in another" (Lebanese expression)", and that "nothing is left of Islam in this country except some laws concerning civil status".

However, there is no intention (at least today) or even any possibility neither to Westernize them politically (and in case of any intention, it would be a bad bet as well) nor is there any religious text imposing Christianizing them (besides peaceful preaching, which emanates from the need to peacefully try to convert). And the "administrative Westernization" at all levels mentioned by the Mufti came via the Maronites who were in advantage and backed by France, along with the complicity of the Muslim bourgeoisie.

But Christians also should not even themselves Westernize neither administratively nor socially, but rather hold on to their original identity, which is now on the verge of extinction, as they replace it with a false Western identity. This does not mean that Christians and Muslims should not be open to Western cultures, and hereby reminding that similarities in main issues between Christians and the West is not Westernization but emanates from their common general worldwide current since ancient times, and that they as Canaanites took a role in founding.

So the extent to which Christians insist today on subjecting Muslims to secularism at all levels will be a bad bet. In fact, even within a federal order, that Muslims accept secularism at a minimum at the level of the central government in order to maintain the Lebanese Republic is one thing, but to force them to secularism at the local level (in their regions) is such a thorny subject that it could jeopardize said Republic.

In fact, there are no links between the Christian religion and all the aspects of daily life that should be cut to go to secularism, besides what are ecclesiastical mistakes. It is enough to correct what is going wrong. And the "Declaration of Human Rights" signed by Lebanon as a

member of the United - Nations is the best proof that Christians did not understand the essence of the Muslim faith, or they ignored it the hope of Westernizing them (and the Muslim bourgeoisie had conceded). [Secularism will be discussed elsewhere in detail]

The acceptance of Muslims of the barely minimal secularization within the central government only within the framework of a federal system, where the cantons are protected from secularization, is only to allow Lebanon to remain a united state, able to persist administratively. In 1983, Mufti Hassan Khaled spoke of the secularization that Christians wanted to apply in the existing unitary state, which meant applying it to all Lebanese territory and to all aspects of daily life. And he was right when he declared: "The purpose of secularism is to extract Muslims from their religion" (reminder that Islam includes a religion and worldliness - meaning laws for the details of everyday life); "We Muslims as part of our faith, we fight against secularism and those who defend it"; "This is Islam, and Muslims (...) believe it descended onto their Prophet as a religion and state for the person and the society"; "Secularism consists in destroying the only and last obstacle protecting the Muslims of Lebanon against the dangers of dissolving, fragmenting and straying, dangers which are falling upon them on them with vigor and insistence"; as well as "The illusion of some intellectuals to reconcile Islam within the Islamic society and secularism exists only because of the weaknesses of these intellectuals in the perception of Islam". And so was his book "We will not live as Dhimmis"!

And Islam might agree at times to not convert to Islam on condition of accepting Dhimmism, yet here it is, striving against Dhimmism falling upon it. And in the absence of any right and total freedom (all while respecting other's freedom) to any community, it is only possible that it be excluded from History; hence non - Muslims of the Muslim World have left the History scene, except in Lebanon. In all cases, the best role the Christians can play is to make sure Dhimmism does not fall upon Muslims, in case the latter accept to meet them halfway...

C - What is Technically Possible:²³

The acceptance of a political entity separate from the entourage is now a general and constant Christian requirement, be it a canton within a federal order or a country. They have already overcome the frustration of the "Muslim conquest" on the geographical, political and social levels, and in any case, there is no possibility to return to the pre - conquest era politically and geographically. And the Christian doctrine is not against such a move of overcoming, and even more, it encourages it, as well as encouraging pardon.

As for the Muslims, it is well known that in the Islamic doctrine, the "Medinan" verses (that is to say the "copying verses", which are verses called "of war", allowing Islam to proceed to the application of the law (the "Shariaa") of God on earth) are superior in status to the "Meccan" verses (said "copied verses", which are peaceful verses) when there is a possibility to implement them. These Meccan ones are put into effect only at a moment of weakness and anticipation until the atmosphere is available to implement the "Medinan" verses.

Therefore, after this entire story, it seems that the ball is in the court of the Muslims more than in that of the Christians today. So either they accept pluralism and ignore Dhimmism, jizya,

treating others by infidels and perseverance of spreading Islam besides via proselytism, and they accept a minimal secularism (in the central state, and as they deem in their regions) and they renounce the necessity of being ruled by a Muslim in favor of a "Duumvirate", and they stop Arabization attempts, or Lebanon goes to division (hopefully pacific) which demands as well, among the points mentioned here above, the acceptance of pluralism and thus renouncing the necessity to spread Islam by force. Or else, the supra - millennial war will go on.

Of note that, in a federal Lebanon, should Muslims refuse the UN Charter of Human Rights in favor of the "Charter of Human Rights in Islam", Lebanon must withdraw its signature from both charters; if they accept it, Lebanon must then withdraw its signature from the latter.

Regarding the Christians among these points, let us note the acceptance of a "Duumvirate" and the renunciation of the attempts of Westernization of the Muslims, or else Lebanon goes towards partition. And may the Christians refrain from thinking that partition would bring them comfort and tranquility without friendly relations with the Muslims around them.

And as booster to all that, the signing of the historic "Humanitarian Brotherhood" document in Abu Dhabi on February 4, 2019 between the Pope and the Sheikh of al - Azhar (the supreme Sunni religious leader in the world) came to ensure all the wishes that preceded.

Following are the most pertinent excerpts:

- In the name of God who created all human beings equal in rights, duties and dignity, and invited them to live as brothers to populate the land and spread the values of goodness, love and peace

- In the name of "Humanitarian brotherhood" that brings together all people, and unites them, and imposes justice among them

- The primary and most important goal of religions is having faith in God and worshiping Him, and urging all humans to believe that the universe depends on a god that governs it, He the Creator who created us with divine wisdom, and gave us the gift of life to preserve it, a gift that no one can remove or jeopardize or deal with as he pleases, but all have to preserve it from its beginning to its natural end; this is why we condemn all life - threatening practices such as genocide, terrorist acts, and forced displacements

- We also declare - and firmly - that religions have never been a source of war or a source of hatred, hostility and intolerance, or of violence and bloodshed, but that these tragedies result from deviations from religious teachings

- The firm conviction that the correct teachings of religions call for adherence to the values of peace and respect of the values of mutual acquaintance, Human brotherhood and coexistence, and sanctification of wisdom, justice and charity

- Freedom is the right of every Human being: in belief, thought, expression and practice, and pluralism and differences in religion, color, sex, race and language are the wisdom of God's

will: God has created Human beings according to these, and had made of that issue a fixed circumstance, from which emanate the right to freedom of belief, the freedom to be different, and the condemnation of imposing a specific religion or a specific culture or imposing a civilizational trend perceived as unacceptable

- Justice based on mercy is the way to go in order to lead a decent life, and everyone has the right to live within it

- Dialogue and understanding and the dissemination of a culture of tolerance and of acceptance of the other and coexistence among people will contribute to containing many of the social, political, economic and environmental problems that besiege most of Humanity

- The concept of citizenship is based on equality in the duties and rights enjoyed by all in a just manner; therefore, we must work to consolidate the concept of full citizenship in our societies and to abandon the exclusionary* use of the term "minorities", which carries a feeling of isolation and inferiority and paves the way to strife and discord, and confiscates merits as well as religious and civil rights of some citizens, and leads to discrimination against them

* *So the issue is not in using the term per se but in using it with the aim of exclusion, and the definition of the latter resides in the explanation of the other articles in the context of acknowledgment of plurality and majorities.*

And we do not aim at having this declaration translated by force in Lebanon through a centralized secular system without federalism because the issue will fail because of cultural pluralism; but it makes it easier for Muslims to accept what was evoked here above, so that Lebanon can continue as a single state administratively and to avoid partition, and it will also help any partition to be pacific. And this declaration will also minimize the displacement of Christian minorities in Muslim regions if secularization is not adopted in those regions, by facilitating the work of the "Ombudsman" court whose duties are to protect minorities surely while respecting majorities. Yet if Muslims want to adopt secularization in their cantons, it would be up to them alone.

And it is very well known in Islam that the Sunni doctrine is more radical than that of other rites. So if the Lebanese Sunnis see in their supreme leader a way to improve the situation without being treated as infidels,* it should not be difficult for other Muslim rites to do so. On the other hand, if Muslims consider that this declaration implies in practice a concession in terms of their Islam by which they would be outside their religion, this means in short the persistence of the millennial war.

* *Islam's categorical ban on Muslims' consideration of other Muslims as infidels is not as valid as most people think; please review the hadiths of Bukhari and Muslim and Ibn Baz's explanations on this.*

There remains one consideration for discussion, and that is the extent of the concession that Muslims may seek to make: is it "a little" which allows us to be within one country, or "less than a little" so that we have to be in two?

D - One Last Word:

Coexistence must protect one community from the other at all levels. This organization comes after a maximal liberation from military, economic and cultural colonialism, and the latter is the only one that depends on the national consciousness, whose disappearance prevents any uprising, because this disappearance concerns the vision, the History and the aspirations. And each entity, (said Christians) Canaanites on one hand, and Muslims of Lebanon on the other, should think of limiting “friend or foe” external negative impact on itself (each one to define to itself what is external, friend or foe) to the maximum possible level. And all that preceded might need a consideration of a certain economical concession that could be the price.^{4,23}

In fact, for Muslims, all while remaining aware, despite accepting a Western atmosphere, that their original identity is (currently so - called Arabic) Muslim, this foundation is starting to be shaken since a few years within some of them. And Christians who live in an Arab - Muslim and Western atmosphere consider that their liberal orientation is towards the West, since Arabism culture was imposed upon them and that they are aware that their original identity is not Arabic. They therefore accept to call their identity “Western”, and they take even more than necessary from the West, because they do not know anymore what is their original identity (and they are not even aware of said lack of knowledge so that they try to retrieve it) since in fact it was erased from their collective memory - and they have been convinced that part of it is Arabic (such as the spoken language), so they let the whole identity go. But their real identity is still alive within them, and it pushed them to rise up in 1975 and it still drives in their daily life.^{4,23}

And practically, Muslims in Lebanon (whether they are of “Arab” tribes that came with the conquest or Canaanites who Islamized) remain legally Lebanese, but are sociologically Muslims (part of the Muslim People), at the level of sentimental and cultural affiliation (via the “worldliness” of Islam). And Christians in Lebanon remain legally Lebanese, but are also of Lebanese sentimental and civilizational affiliation, truly called “Canaanite”. Indeed, the fact of bringing up the idea that is "Lebanon is a 6000 year - old civilization and country" is not of much interest to the Muslims at the sentimental level because they are not Canaanites, and this should be clearly understood by Christians. This statement is also false in the point that Lebanon was a land and not a civilization (nor a country), which was Canaanite.^{4,23}

Hence, positive coexistence comes next, based on mutual respect, on the full recognition of rights and differences, and on the conviction to give up the desire to change the other as itching as it might be, other than by peacefully propagating ideas by proselytism. This positive coexistence contradicts the negative coexistence based on military (and sometimes economic and demographic) balances, the imposition of a certain culture and the idea of concessions and shyness of positions.

Here is the movement of the Pact that collapsed in 1975. And how many times before were the Muslim bourgeoisie leaders forced to confront the Christians. And therefore, the difference between said Muslim leaders and the progressive nationalist parties towards Arabism was in the strength of the position they took and not in its quality, as some Christians believed. On the other hand, Christians did not agree on the meaning of "Lebanon" (perhaps because they

had been influenced by the attempts of Arabization they had experienced), as Muslims agreed on what is "Arabism" from their extreme right to their far left, which finally was an "incomplete Islam".⁴

Nowadays, things have become clear. Either the expansionist intention of the Muslims has ended or it is still firmly established, and either Christians' intention of retaliation against the Muslims has ceased or it continues to be. However, it is the Christians who are in an Islamic environment, and not the other way around, and if they are supposed to make some sacrifices, these are not comparable to those that the Lebanese Muslim should do, if they do not base themselves on the "Humanitarian brotherhood" document.

In fact, this document enormously facilitates the job for Muslims from the moment they are convinced by its spirit and articles. Both sides have demonstrated that they want social coexistence, we assume. Nowadays, the country is prone to partition, and federalism gives the chance to coexist and interact while protecting from blending and cultural assimilation. It gives as well, for the Christians "of the periphery" and for the Muslims "of the interior" (that is, Muslims of Mount Lebanon) a chance to live in quasi - liberty their culture without being dissolved. Should the federal suggestion fall, the country will turn to partition with its disadvantages, and the Christians of the peripheral areas and the Muslims of the interior will understand that there is no room but for a "transfer" movement in order to avoid being dissolved. Also, the Druzes will be facing a vital decision, and the Sunnis and the Shiites will be confronting the same problematic that they are having nowadays among themselves and that they are confronting together facing the Christians, within the current Lebanese political system. Of note, partition yields the same positive effects of federalism, all while also being easier to achieve at the technical level, and even more, while solving some issues for which federalism requires some additional concessions, yet it remains more difficult at the ethical level, yet nothing is much difficult when necessary.^{4,23}

Finally, if the most basic Human right, that is the right to a free collective life, is disputable, it means that the responsibility of those who do not recognize it is a crime that History will never forget...⁴

III - Topics Necessary to Navigate Through the Lebanese History Timeline

1 - Preface:²³

What follows is a collection of topics that highlights, in a general way, what is needed to understand Lebanon's History. The main events have been selected. The sources are numerous and they have been meticulously compared, and rarely a piece of information was neglected (but still mentioned!), but only when it seemed illogical, and this after self - criticism and ruling out a possible prejudice.

The dates have been chosen with care since the dates of a same event can vary between several sources, especially during very tumultuous periods (the period from 900 to 1250, the period of the "Jezzar"...), but they vary no more than a few years since the first millennium BC, and a year or two for the "modern" era, and this variation may be due to minor differences when converting from the Hijri calendar to the Gregorian calendar (where the first of Muharram was adopted in case of the absence of the precise day of the event), and all this does not affect the purpose of this work. Also, some changes in the History of some of the occupying or ruling states will take effect after several years in Lebanon (for example, the Seljuks occupying the Abbasid State in 1055 but their entry into Lebanon to replace the latter occurring in 1079, or the Mamluks replacing Ayyubids of Egypt in 1250 but ousting them from Lebanon in 1260).

This book presents the main headings and information. It is mainly addressed to the Lebanese in general, whose History has been concealed by the successive official authorities for various reasons. The aim is for the Lebanese to be aware of the facts likely to help them to accept a practical solution to the Lebanese dilemma, in such a way to gently sense a wound so as not to ignore it but treat it. This work, especially in the next section, the timeline, communicates information quickly and efficiently without going too far into the details and into non - vital stories that, while sometimes interesting, may discourage readers from taking a useful lesson from the matter.

Finally, we cannot write everything about all times. We have aimed at a complete (quasi - superficial) study of the whole History, the objective being to draw lessons which help with the reform of the country and to avoid tragedies, and this including the general course of the events which led the creation of the State of Lebanon and its problems.

In order to facilitate reading, the vocabulary of the centuries has been avoided and was replaced by the years, for example "between 1600 and 1700" instead of "in the seventeenth century" to ease the burden of the reader. And "BC" in the chronological calendar was replaced by the sign " - " (i.e., "minus") before the year. In the vast majority of cases, the term "Christian", when used for Mount Lebanon, was used as a synonym for "Maronite", except when clearly specified, since the Maronites form the vast majority of Christians in Mount Lebanon (Lesser Lebanon).

Of note, in the timeline, regarding the Kingdom of Chalcis, the expression "occupation" was avoided since this kingdom was established by the local population. Also, the concept of independence in Lebanon after the Muslim conquest was adopted relative to the Christian or Muslim majority according to each of the two parts of Lebanon since the Umayyads, which pushed us to use the title of "Muslim Conquest" without adding the concept of occupation as a general discourse so as not to include Muslims, but we have clarified the "occupation" situation with regard to Christians in this section. Thus we avoided the term "occupation" and we replaced it with "reign" or "era", with regard to the Umayyads and the Abbasids and the Muslim statelets that emanated from the latter, for the Lebanese regions surrounding the Lebanese Christian homeland in Mount Lebanon, since the majority of the inhabitants of these regions which passed from one Muslim hand to another were either Muslims of Arab origin or indigenous Canaanite people converted to Islam and having been Arabized, thus all in all Muslims.

As well, the Abbasid era was considered spanning from 750 till 1516 (and not till 1258) because the Caliphate remained with Abbasid throughout this whole period, and the Caliph was the supreme authority of the Abbasid State and of its statelets, even if nominal at moments, and because the Mamluk State finally remains an Abbasid statelet that an elite of mercenaries had seized.

That said, we continue to use the term "Islamic conquest" since it was an occupation of the Levant with all its peoples who saw their civilizations practically annihilated since the first era (the mandate of the Right - Guided (Rashidun) Caliphate). We also use the term "occupation" for the invasion of Abbasids and Mamluks of the Lebanese Christian nation in Mount Lebanon, of course. It was also preferable to maintain the term "occupation" for the Crusaders and the French (1920 - 1943) as to the Christians on the pretext that they remain strangers to the latter, despite the reception of the latter for the former. We also preferred to maintain this term for the Assyrians, Babylonians (Chaldeans), Armenians and Byzantines (the latter being basically eastern Romans with a Greek touch) who arrived as peoples foreign to the Canaanites, despite ethnic and / or sectarian links of a part of the Lebanese with those entities.

For Muslims among themselves, being one People - the Muslim People (the Muslim Umma) - according to Islam, conflicts between ethnicities are indeed civil wars but do not amount to wars between Peoples. Thus the victory of one side over another cannot be considered as resulting in occupation. This remains the reality and remains valid as long as Muslims live their Islam as it should, i.e. their Islam rising above their ethnicities previous to Islam. And since we will not be evaluating on how they are living their Islam, they remain Muslims for us and we describe historical events based on that.

And if we want to tweak more about the Caliphate turning Ottoman Turkish, since the Caliphate was the supreme reference and not the sultanate in its political concept, and since the Caliphate in the Islamic doctrine is not a "hereditary" issue, and more, since the Caliph should simultaneously be Head of State, the Caliphate becoming Turkish - whether by fair or foul mean, we will return to that - is not a reason to consider the Ottoman Muslims as an occupation as to the Arab Muslims, regardless of the cultural clash that occurred between the two entities after

1880 (knowing that the Caliph was then again of no significant role due to forced Constitutional amendments).

Thus, tweaking as to the Seljuks and the Buyids as to having ended what was left of the Abbasid State, in fact, their capture of the last geographical - political domain of the Caliph is not worse than the capture of one domain of the Abbasids after the other by Arabs and other factions. And they moreover did not seize the Caliphate, but kept the Abbasid Caliph in place even if nominally.

Likewise, we did not distinguish between Muslims when considering a certain reign as being an occupant or not to other Muslim confessions [for example, the perception of the entry of the Fatimids (Ishmaelite Shiites) to the regions of Ikhshidids (Sunnis) or the entry of the Qarmatians (Qarmatian Ishmaelite Shiites, so those who remained Seveners) to the Fatimid regions (Ubaydite Ishmaelite Shiites, formerly Seveners)], for the simple but essential reason of the persistence of the Muslim sentimental integration among all Muslim confessions during all their clashes with non - Muslims (with exceptions, and despite their lack of geographical and social integration). Another reason is that in the case of insistence on discrimination, it will be necessary to penetrate deeply into the way in which the Islamic confessions have spread in terms of geography over the years, and more, to compare with the rite of the reigning dynasty for each region (e.g., Fatimids ruled a majoritarian Sunni population).

As for Muhammad Ali of Egypt, it is difficult to consider the period of his presence in the Levant as a period of independence for the Muslims given his religious (and not only political) resentment towards the Caliph given the secularism and its concepts which he imposed the French way and the clash to which this secularism led with the Muslims of the Levant.

Similarly, regarding the modern era, the term "occupation" was used for the Palestinian insurgency in Lebanon and for the Syrian presence, in accordance with the definition of the term "occupation" from an administrative point of view, and despite the acceptance of the official Lebanon of these presences, as well as a part of the Lebanese people.

We have also retained the use of the term "Druze" and its derivatives for ease of reading and analysis, despite the subsequent clarification between "Druze", "Tawhidi" and "Banu Maaruf".

In terms of religious personalities, we preferred to adhere to science without the religious perspective hence keeping the names, such as "Jesus of Nazareth", "Maron", and "Muhammad bin Abdullah", without any additional title.

For Byblos city, this name is the Greek name, which is used in English. In ancient Canaanite it was called "Gubla" and in neo - Canaanite "Jbeil" (in Arabic "Jubeil"). But "Jbeil" is also used for the whole area east of the city up to the peaks. So we will use "Jbeil" when referring to the whole area.

With regard to the possibility of highlighting certain events concerning Christians and Druzes, the general context of History came in such a way that was not affected much by the

course of events between the parties within the other Muslim areas outside the mountain. On the other hand, the unions or confrontations not only between Christians and Druzes but within these entities had important impacts vis - à - vis the birth of the Lebanese Republic. Likewise, as far as Christians are concerned, we will deal more with Maronite events, since they constitute the majority of the mountain population (and that even without going into details that have never affected the general course of History).

[Q1a A final word about the references: the vast majority of them, as important as they are in terms of objectivity, remain today hostage to the old school of History, where the news and data that were available for the first time and which were only based on personal analysis (including analysis of archeology) remain subject to imprecision or exaggeration, and are often conflicting within themselves. I tried to rationally reconcile my references that are based on analysis, the vast majority of which are well - known books from eminent personalities; hence, the citation of information in more than one reference does not mean at all that it is more accurate. Unfortunately, even in the twentieth century, myths and speculations devoid of scientific evidence, allowing explorers to make assumptions and become famous, or used to convey political ideologies or during religious conflicts, often overcame integrity. The "reasonable" became "probable", and the "probable" became "certain".

On the other hand, the modern school of History, which emerged after 1990 (and we shall not say "set out", since archeology has been around for 150 years), based on manuscripts, scientific facts, technological development and genetics, sought to establish links with international universities such as the Universities of London, Stanford and Berkeley, the world institutes in Germany and Great Britain and other international museums such as the museums of Cairo, Istanbul, Venice, and the Vatican of which Pope John Paul II unblocked the archives after centuries, and to conduct explorations in the Qannubin Valley. And this school has created a major revolution in History because of the importance of information and documents that correct a lot of current information considered undeniable only because they are now incrusted in the minds of people based on eminent thinkers' or archaeologists' analysis and on the most eminent references worldwide. This new information was taken into consideration concerning certain critical situations when they were in conflict with the old school, although they could be sources of multiple surprises for the readers. Of note, this new information has mostly not appeared yet in the references which are accessible to most readers.

And how difficult it is to prove a rumor false. And silence is nothing but a participation in the transformation of the truth. And the facts were (deliberately or not) modified or concealed in Lebanon to such an extent that the collective memory of the Lebanese communities faded, and especially that of the Christians. It took me a long time, more than 10 years, not only to clarify a relatively complete picture of the historical and modern status of Lebanon, but also to try to connect ideas in a homogeneous way without compromising my conscience. Therefore, in spite of the willingness to engage in any dialogue, it is necessary to underline the possibility, whatever its percentage, that any information, even if present in the most important references and taught in universities, be a repetition of an error that occurred hundreds of years ago. And how often has the child or student been right when was confronted to the adult or the teacher... Q1a]

Finally, the reader remains the referee, without any preconditions, and the historian or researcher keeps his hope of conveying the message, leaving the space for each opinion, be it from competent people in the field or ordinary readers, who try to ask or correct. A historian or a researcher becomes more important when criticizing his own work, since he may have reinforced a myth without malicious intent. However, the vast majority of myths in Lebanon reflected aspirations to change other confessions and integrate them within the perspective of those who launched them; so if our myths intend to do a good deed and put an end to the disputes between confessional communities by concluding without practically imposing anything on anyone while preserving all entities, then congratulations to the Lebanese if they adopt it!

2 - Genetic Issues:

A - Description:¹⁸

[Q10a The issue of genetic origins is a double - edged sword. Genes can determine some of the social behavior but do not decide it in detail. So anyone who wants to rely on the genes to determine whether a group is homogeneous or pluralist is starting incorrectly from square one. The study of genes can reinforce and ease the hypothesis of pluralism (be it old or recent), or at most not affect it, depending on whether or not differences show up (respectively) in a group already considered pluralistic; conversely, it can reinforce and ease the hypothesis of homogeneity (be it old or recent), or at most not affect it, depending on whether differences have not manifested or done so (respectively) in a group already considered homogeneous. From here, we proceed with the results of the studies that have been carried out so far, already considering the Lebanese people as being pluralistic between two large communities which are not confessional communities as always declared, but two Peoples, because the pluralism is social and cultural / civilizational. It remains to be specified that any identity is not at all determined by genetics; otherwise it would be accompanied by a racist character by excellence!²³

The first known external "Lebanese" genealogical square is in East Africa, towards the African "Horn", from which several genes emanated, including the so - called "Natufian" gene (named after the Natuf valley in the Negev (Nakab) desert (in southern Palestine)). From Negev, those genes entered to the west of the Levant ~ 11,000 BC to join the local genes which were of rare density, apparently non - significant in practice. In fact, archeology has proven that Lebanon has been inhabited since 100,000 years ago (and not more up till now, contrary to what some references state). In addition, other genes have entered from the African Horn through the strait of "Bab al - Mandab" to the Arabian Peninsula. Thus it seems that the Levantines on one hand, and the Arabs and peoples of northeast Africa on the other hand, genetically separated in 22,000 - 13,000 BC.

That is why today, the Levantines (from eastern Syria to the Mediterranean coast and from northern Syria to southern Jordan, desert excluded) stand out from the surrounding areas, including North Africa and the Arabian Peninsula. Of course, these genes have nothing to do with the skeletons that have been found in Ethiopia which have been dated to 200,000, 3,200,000 (the famous Lucy) and 4,200,000 years.

And the Europeans separated from the Natufians in ~ 14,000 - 7,000 BC, when groups of Natufians then moved to Europe via Anatolia.

And then, Anatolian genes strongly entered in ~ 5000 BC to the west of the Levant, and so the inhabitants of what will be the "land of Canaan" at the end of the Neolithic (i.e., the stone age) around 3300 BC became Natufians (48%) - Anatolians (52%), and are known as the "Neolithic Levantines".

Then "Iranian" genes (from northern Persia to the Ural) entered and the Neolithic Levantines became "Neolithic Levantines (84%) - Iranian (16%)" ~ 3000 BC, and so were the first Canaanites, known today as "Lebanese" because of their nationality, term that yet remains imprecise. However, why the link with "Lebanese" from a genetics point of view?

Because the Canaanites of the year 2000 BC (so after the end of the entry of the Iranian genes) are almost identical to today's Lebanese, who are clearly distinguishable from other Levantines, and that percentage is at 93%; this implies that only 7% of Lebanese genes entered after the Bronze Age, which ended in the Levant ~ 1250 BC. These genes were introduced around 1000 BC by some "Eastern Gatherers Hunters Peoples", then later by Assyrians / Babylonians, Persians, Greeks (but not the Romans) and Arabs (mainly in Muslim communities), Crusaders (mainly in Christian communities yet in Muslims of coastal cities) and Mardaites (mostly in the North).

Therefore, even if today the coastal Levantines are distinguished from those of the inland, according to a ghost line passing east of Aleppo, Palmyra and Horan, Lebanon is distinguished from the other coastal Levantines in a distinct way.

Zooming out, studies show that the inhabitants of the Levant are divided into two groups: one similar to the Europeans and the Iranians and which includes the Lebanese, coastal Syrians, Jews, Cypriots and Armenians, as well as Turks and Caucasians, and another which includes inland Syrians, Palestinians (although they are residents of the coastal zone - we shall see why), Jordanians, Saudis, Ethiopians and North Africans. But in addition to that, as mentioned earlier, "Greater Lebanon" (almost identical to historical Lebanon) differs from its surrounding.

On the other hand, if we zoom in into the Lebanese communities, we start by saying that the inter - confessional genes are 95% similar according to the studies. Thus, the Canaanites of the period of the Muslim conquest are similar to those of present - day Lebanon at 95% (that is, the entry of genes from about 1000 BC to the conquest represents about 2%).

However, Christians on one hand, Druzes on the other, and Sunnis and Shiites yet on another, have their own genetic grouping within the remaining 5%. Christians and Druzes share some genes (with shy Sunni / Shiite participation), but far (yet within the 5%) from Sunnis and Shiites. It should be noted that the genetic differences between Lebanese Christians and Muslims appeared after the appearance of Islam, still according to said studies. And the entry of Islam divided Canaanites into two groups, one that continued its existence with its Canaanite civilization and the other embracing Islamic culture. This issue, coupled with the lack of integration (given the scarcity of mixed marriages), the isolation of Christians in the mountains,

the isolation of the Druzes as well and the lack of social admixing of Sunnis and Shiites between themselves, accentuated these differences. These differences were generally introduced in Lebanon by Muslims after the Muslim conquest, who admixed with the Islamized Canaanites through originally Arab and Hejazite Muslims (here we make allusion to Hejazite not being Arabs, even according to Islam which says they were Arabized - we will return to that). The Crusaders introduced a small fraction of the differences via the Christians (and an even smaller part via the Muslims of the coastal cities). These differences are little affected by geographical dispersion. This situation has continued over the last 1300 years.

So where lies the difference with the Sunnis and the Shiites? In fact, Sunni and Shiite Muslims share genes with Syrians from the inland, Palestinians and Jordanians, and all are close to Saudis and similar to Yemenites and Moroccans (and the Druze participate timidly, while no Christian participation is noted).

Finally, there is a gene that exists strongly among Zgharta Maronites and that even spreads to Tannurin, which happens to be a Caucasian gene (Haplogroup M317 - L).

It should be noted that a study published in 2008 indicates that 30% of Lebanese carry the Canaanite (called Phoenician) gene and 44% carry the Arabic gene, that without having tackled “confessional” differences. And let us specify that all the tackled studies were published by the same researcher and his colleagues.

B - Basic or Confirmed Analysis:²³

- As mentioned earlier, had the Canaanites come from the Arabian Peninsula, that would not have been a problem since it would not have made them Arabs, because there was no Arabism at the time. However, the Canaanites are not essentially from the Peninsula, nor even a part of their genes, but they share with them, as with many other peoples, origins from the African horn.

- The vast majority of Muslims in the Levant are locals who Islamized and not from the Peninsula. Muslim leaders transferred people from the Peninsula (and they were, naturally, mostly Hejazites) to the Levant, but these represent only a small percentage relative to the indigenous population. But Abbasid manuscripts and History in general present in a way that excludes Lebanon from what preceded, where most Christians isolated themselves and did not become Muslims, and tribes were transferred to Lebanon in significant numbers. But the matter needs biological evidence.

- The Levantines of the coasts are distinguished from those of the inland according to the line mentioned here above because of the limited ancient (we mean before Islam) human interaction between the Fertile Crescent and the geographical environment that extends from the heart of the Arab Peninsula (this excluding Hejaz, Yemen and the remaining coast) into the heart of the Levant Desert (Badiyat al - Sham), which lies outside the scope of the Fertile Crescent.

- The Canaanites' presence was restricted to historical Lebanon, including Mount Lebanon and the Bekaa (and Arwad / Tartus), after their withdrawal from (later called)

Palestinian territories to the current southern border of Jabal Amel (those in the rest of northwestern Syria, which will have their own quasi - Canaanite cultures, require fine - tuning). And few people admixed with them (except some of the occupying armies and their escorts), and this occurred only on the coast and in the Bekaa. This is what sets the Lebanese apart from their coastal environment (the Jews as well are distinct genetically because of their isolation).

- The Canaanites of 2000 BC are the same Canaanites of the time of the Muslim conquest at a proportion of at least 98% of the genetic heritage. Indeed, many Canaanites were anchored in the mountains and were not in contact with occupiers or passers - by on their shores who do not appear to have actually entered Mount Lebanon because of the difficult geography. The admixture in the rest of the Levant was more significant compared to Lebanon, which might explain the difference with northwestern Syria.

- The actual Lebanese are merely the Canaanites of the time of the Muslim conquest, with which they share 95% of their genes. Some of them remained within the sphere of the Canaanite civilization and others entered the orbit of the Islamic culture. The Islamized Canaanites thus separated from Canaanites, and Druzes will be distinguished among Muslims.

That said, the modern school of History's version of what occurred does not match with these results, limiting the subject of Canaanite biological descent in a large majority within the Christians, but not within Muslims. As for the 2008 study, if we add the Christian minorities (12%) (who are actually of non - Canaanite origins) and consider a proportion of Islamized Christians, and the possibility that some of the Druzes are from Nakab (Negev), we find that these ratios reflect the historical data, bearing in mind that 10% of genetic origins remain unspecified. The difference between the two studies may be due to several reasons, the most important being the gene being studied, which could be from among those 5% which entered with the Muslim conquest.

But if we admit that:

- the Canaanites have spread from ancient times and for at least a millennial to the Hejaz on the caravan route to Yemen (adding that the Hejaz was barely inhabited before Islam, the fact that the concentration area was only in its northern quarter),

- and that the Hejazites are not scientifically "Arabs"

- and that they are at the origin of most of the Sunni Murabituns and Shiite Banu Metwal who were transferred to Lebanon,

- and that History shows that at least many Muslims of Lebanon have been transferred here and that their overwhelming majority was Hejazite,

- and knowing that the overwhelming majority of the Hejaz ~ 600 was Jewish, Nazarene and Sabaean / Mandean before being Islamized, all of Jewish hence quasi - Canaanite genes,

- and that part of the Druzes are from the Negev, thus also Canaanite genes (we will return to all those details),

this may be the reason for the high figure of the study which concluded that 95% of the Lebanese are genetically "Canaanites". Similarly, Wadi Natuf in the Negev is not far from the

Hejaz and the Natufian gene may have spread to the Hejaz without infiltrating the rest of the Peninsula.

All that said, there remains the disputed origin of the Quraysh tribe whereby scientifically they would be from the Sham desert to the east of Idlib / south of Aleppo, thus possibly descendants from the so - called Canaanite Bedouins of the periphery of the land of Canaan, which explains even more the genetic similarity in Lebanon between Christians and Muslims, all within the Canaanite pool. And we can keep the Quraysh as originating from this region, but as being Arabs, as archaeology indicates, and as being minority compared to the Hejazites to whom some of the Quraysh migrated and with whom they conquered the East.

The issue of similarity is delicate because we do not want that an erroneous link be made between on one side the declared Hejazite origin of most of the Lebanese Muslims coupled to a genetic similarity with the Christians, and on the other side a Hejazite origin of the Christians, in order to preserve the scientific truth and more, to avoid investing the idea aiming at labeling Christians as Arabs, despite the fact that Arabism did not exist at the time when Canaanite migration from Hejaz to Lebanon is thought to have occurred, not to mention, again, that the Hejaz was not Arab.

- The Caucasian gene (Haplogroup M317 - L) is probably due to the presence of Mardaite mercenaries and the possibility that some of them may have revolted against withdrawal and remained in Lebanon.

One last word on this topic: all that preceded is, let us repeat it, according to the studies published until now. And all the studies so far have not been based on the mentioned historical facts to try to prove or refute them. And we elaborated, a simple historical analysis may show a concordance between genetics and History.

In the end, genetic studies have their limitations. One of their utilities is that they can deter those who allow themselves to take historical facts out of their scientific context, in order to use them for brainwashing. In fact, the scientific study of History should rarely resort to genetic studies, as any person who enters with his / her genes and integrates within a people and a civilization in total "communion" is worthy of the persistence of this entity through him / her, and any People whose culture is not concordant with its genetic origins still deserves that its culture be respected. Such should be the perspective; if not, we fall into racism. Q10a]

3 - Peoples and Empires of the Levant in Relation to Lebanon:

"Levant" is a ~ 400 year - old European term, and includes in the broad sense Iraq, Syria, Lebanon, Jordan and Palestine (and extreme south - east Turkey), meaning the Fertile Crescent and the Sham desert (which includes Anbar in Iraq). But the narrower definition of it is the Land of Canaan and the desert to its east until the borders of Mesopotamia. It is noted that the vast majority of the following peoples and empires moved within the Fertile Crescent. As for the Sham desert, from which Arabism entered the Arabian Peninsula, its culture in its far west towards the east of Horan and east of the Jordan Valley was Canaanite and then Aramaic, and the

rest of the desert belongs to the Arabs and their culture known as "Bedounism" which took elements (names, mythology, linguistics etc...) from the nearby Canaanite culture.

Also of note that the Hejaz is included here because its only active section was the northern quarter, which was practically an integral part of the Levant, and which by the way was not tribal but there were three small peoples who were occupied by the Nabatean Kingdom. And the Hejaz being the place where Islam was born, the Muslims (as a people / umma) were also included in this section. As for the Arabs, they are included within the Levant because their origin and their vitality with their tribes and their Tanukhids were in the desert of Sham and not in the desert of the Peninsula.

(Listed in no particular order, except to facilitate follow - up); ibn = son of; banu and bani: children of, the difference is according to the term in Arabic as being the subject, or the object or other state peculiar to Arabic grammar.

N.B.: There are scientific criteria for classifying a people as a civilization, but not all peoples met these criteria. The (ordinary) kingdoms were generally geographically limited since they were established by peoples who did not constitute "civilizations", unlike the vast kingdoms called "empires" (or multiple city - state kingdoms*) generally founded by "civilizations". Thus were the Assyrian, Babylonian, Persian, Greek, and Roman (later Byzantine) empires etc... The Levantine peoples who established civilizations were the Canaanites, and the Sumero - Akkadians (later Assyrians / Babylonians),** as well as the Copts (Pharaonic Egypt) by their side, without any new additions till nowadays, and more, these civilizations themselves having almost disappeared (only Canaanite remains hanging by a thread).

* *Sumerians and Canaanites.*

** *We will return to issues pertaining to those four entities.*

It remains that the Canaanites are the only civilization who did not establish a political but an economic empire, and that the Syriacs and the Philistines are the only peoples who did not establish a kingdom (the Osroene Kingdom came just before the Syriacs,* and the Philistines had minute city - states).

* *We will return to issues pertaining to Syriacs.*

As for the criteria necessary to be considered a civilization, we cite some examples such as architecture, literature, craftsmanship, mythology and innovation. And worldwide institutes have their scores to determine feasibility of being considered a civilization.

Finally, we will summarize the aberrations that have led to inaccuracies in the nomenclature, issue which has caused and continues to pose problems in the classification of identities:

After analyzing the various old references (classical historiography that relays news while eliminating what appears to be wrong or sometimes, unfortunately, not politically or ideologically appropriate), as well as the modern ones (scientifically based on genetics and technology on which archeology analysis relies), and after examining identities and classifying

Societies as Peoples based on civilizations and cultures and not as races and genes, the following issues were noted, all of which have caused major confusion.

- If we start by any social group choosing for itself (and thus in its own language) a name (Endonym): for example, the inhabitants of Canaan calling themselves "Canaanites", or those whom we nowadays call "Germans" calling themselves "Deutsch",
- It happened that a People would be named by a foreign name (Exonym): for example, the Greeks called the Canaanites "Phoenicians" (~ 1200 BC); also, the Germans, mentioned here above, who have another exonym in French, "Allemands".
- Some peoples, due to the loss of their name over hundreds of years, adopted the name of the land they inhabit, for example, when the Canaanites in Mount Lebanon adopted the name "Lebanese" and "the Free Church of Lebanon" in 684.
- It happened that a land has been named by a foreign name: for example, the Europeans named the previous Land of Canaan and Mesopotamia together by "Levant" ~ AD 1600.
- It happened that a vast region that includes several Peoples has been named by the name of one of its Peoples: for example, the Greeks (Alexander the Great ~ 325 BC) called present - day Iran / Central Asia as "Persia" according to the Persian People whose basic region accounts for ~ 10% of the area of present - day Iran, on the Persian Gulf, since said Persians were the first Iranian People encountered by Alexander. Thus the Medians, Parthians, etc... became generally known as "Persians", because their region had become "Persia".
- It happened that a vast region that includes several Peoples has been named by the name of its occupier: for example, the Greeks called all the area that fell under the occupation of the Assyrians in their heyday ~ 700 BC, by Assyria, so the Canaanites, the Hebrews and the Aramaics... "became Assyrians" for a while for the west, which led to confusion later with the name "Syria / Syriacs".
- It happened that Peoples of a vast region have been named by the administrative name of the region: for example, between the years AD 50 and 400, the Greeks called the inhabitants of the province of Syria, which included Phoenicia and Palestine at times, by "Syrians" (before they shifted to use "Syriac" since AD 400); that said despite the fact that most of Syria would sometimes be within administrative provinces called Phoenicia, and that despite the local name of the population being "Aramaics".
- It happened that Peoples of a vast region have been named after one of its Peoples: for example, the Greeks called the Peoples of the province of "Syria" by "Syriacs", ~ AD 400, as these had taken this name after they emerged as an independent People in north - central and northeastern Syria. So the Aramaics (and whoever was considered an Aramaic due to a previous misappellation) became known as Syriacs. Yet because of a proximity of languages issue that we will come back to, the term "Aramaic - Syriac" was also coined. This issue reminds of the appellation "Persia" mentioned here above, but the latter began with an appellation of the region, or the appellation of the region as well as that of the peoples came together.

- Occasionally, a part of a People would name itself after one of its cities which would take the lead, especially after the establishment of said city control of the rest of the cities, so this name would become indicative of the whole People; or a foreigner would name a People by the name of its most prominent city. For example, we note the Sumerians in the city of Akkad naming themselves, and thus their empire, by "Akkadians" ~ 2350 BC;* or the Akkadians in the city of Assyria naming themselves, and thus their empire, by "Assyrians" ~ 2025 BC;* or the Akkadians (or now Assyrians) in the city of Babylon naming themselves, and thus their empire, by "Babylonians" in 1895 BC;* or sometimes all the Canaanites would be known as "Tyrians" or "Sidonians", according to the fame of the city during a certain period.

* *History still considers that the Sumerians are other than Akkadians, but admits that a fusion took place, but It (History) continues to use "Akkadians" instead of at least "Sumero - Akkadians", or even "Sumerians"; the same reasoning applies for Akkadians v/s Assyrians and Babylonians.*

- It happened that a language has been named by the name of another People when two (or more) Peoples spoke the same language: for example, the Jews called the Canaanite language "Aramaic" ~ 500 BC (details below).

- Peoples have been called according to the vernacular they speak or are believed to speak (the latter is due to use of a close literary language - check next point): according to the previous example, all the Peoples of the Levant became referred to as Aramaics, even the Canaanites (also called "Phoenicians") themselves, then as Syriacs (which clung to Maronite Christian Canaanites), and now as Arabs. Another example would be consideration of the part of the Muslim People (nation / umma) that is within the states that emerged from the dissolution of the Ottoman Islamic State, and which use the Arabic language as literary, as being Arabs.

- It happened that the vernacular language of a People has been named by the literary language it uses, for example considering all the vernacular languages of the Peoples in the countries that emerged from the dissolution of the Ottoman Islamic State, and which use the Arabic language as literary, as "vernacular Arabic", or considering that the Christians of Mount Lebanon used to have spoken "Syriac" (vernacular Syriac) before they shifted to "vernacular Arabic".

A - Canaanites (aka Phoenicians): [Q11a]

Since 3500 BC as a people, and "city - states" (without any confederation as widely assumed, and certainly not a federation) until 310 BC (last king of Sidon)², which knew periods of total independence. Since the Islamic conquest, the Christians of them in Mount Lebanon (mainly Maronites) had an independent homeland, the Lebanese nation,¹ albeit besieged and dissociated from the rest of the world and therefore not officially recognized in History that is available to the general public up till now.

This homeland existed as a theocratic state led by the Maronite patriarch between 676 and 1382, to then be assimilated in 1382 within the Muslim occupation under Mamluk rule however with autonomy privileges,¹ to later extend as an emirate since 1516, encompassing the

Druze Muslims in Mount Lebanon, which will be led by the Druzes but that they will co-reign, all which will persist until 1841, to be replaced by the Caimacamates and the Mutasarrifate.

Some of the Maronites of them tried to gain independence and proclaimed a republic in Keserwan and its surroundings between 1858 and 1861.^{1,4,11} Then the Maronites among them were the cornerstone of the creation of the Lebanese Republic in 1920, which became independent in 1943.

Scientifically speaking from a civilizational - social point of view (and biologically as well), the Christians of nowadays Lebanon are a continuation of the Canaanite culture. The Maronites and the Rums, in addition to the Latins and Protestants who are basically Maronites for the former and Rums for the latter (about 12,000 each), number ~ 1,100,000 and make up about 89% of the Christians of Lebanon, and they are in general biological descendants of the ancient Canaanites, that not counting ~ 6.75 million descendants in the diaspora, of whom more than ~ 99.5% are Maronites and Rums, and most of whom, truth be said, have come out of the Lebanese Canaanite atmosphere. Current Canaanites were joined by some non-Canaanite minorities who are Christians as well, those being Syriacs, Armenians, Copts, Akkadians (Assyrians and Chaldeans) and Latins.^{1,12,18}

This civilization started and evolved by sharing fundamental principles over time with original (that is, before the Muslim conquest) peoples of the Levant and surrounding regions, then through its conversion to Christianity and through the contact of those who remained Christians with Islam. And this civilization today distinguishes Lebanon because of the resistance of the Canaanite Christians and their self-association with the "Lebanese nationalism" with the emergence of the Maronite patriarchate,¹ and the fact that the Rums did not slink out of the atmosphere of this civilization in terms of culture and of sentimental awareness, despite differences in terms of historical and political trajectories with the Maronites.

But also, this civilization today distinguishes Lebanon as "country with a message" because of the NON-distinct character of Lebanese Muslims vis-à-vis their Muslim environment in their essence, even if they are distinguished from it in shallow issues by the fact that they are in close contact with Lebanese Christians and their Canaanite civilization which has evolved to what it is today in terms of quasi-disappearance, but contrary to other aboriginal civilizations in all other countries around which lost the possibility of manifesting on the ground. Hence the expression: "The Christians tried to "Lebanonize" the Muslims". In fact, had the Muslims assimilated culturally into Christians in their Canaanism, Lebanon would have lost the possibility of being a "country with a message".²³

Similarly, and in general, a good proportion of the Sunni inhabitants of the large coastal cities and of Baalbek, as well as a (probably smaller) proportion of the rest of the Muslims of Lebanon, would originally be Canaanites who have converted since the conquest and have entered the orbit of Islamic culture.

Also, according to the modern school, the majority of the indigenous population before the Muslim conquest (most of whom are now Muslims) of northwestern Syria, of southern Syria

(Golan, Horan, Amana plain (between Horan and Zabadani)) and of the region east of the Jordan valley revolved in the Canaanites' orbit (culturally and genetically, and even civilizational for northwestern Syria, thus which was actually Canaanite sensu stricto but evolved at the cultural level parallel to the Canaanite civilization starting 2000 BC), thus confining those who persisted within the Canaanite civilization to Lebanon, in addition to Arwad / Tartus, while Ugarit was forever lost in 1190 BC. And the Canaanites had lost "later Palestine" ~ 1300 BC. facing the Jews - Hebrews.

And these peoples were (each will have a section proper):^{1,12,22,23}

- The Amorites, who differentiated into Edomites, Ammonites and Moabites and their 3 kingdoms: Bedouins of the region east of the Jordan valley, they revolved around the Canaanite sphere, then started to splinter off since 2500 BC, and earned their name then and became distinguished in terms of language, so they settled, and established their first kingdoms ~ 1300 BC when they started their differentiation.

- The Aramaics: Bedouins of southern Syria (Golan, Horan, Amana plain (between Horan and Zabadani)), they revolved around the Canaanite sphere, then started to splinter off since 1200 BC, and earned their name then and became distinguished in terms of language (but not alphabet; so - called Aramaic alphabet is actually either the Canaanite or later the Syriac), so they settled,¹ and established their kingdom ~ 1150 BC with Damascus as capital, with a portion remaining Bedouin east and southeast of said kingdom.

And here is a word about Damascus: it was founded as a city by the Canaanite Bedouins who were beginning to settle, ~ 2000 BC, and explaining the origin of the name as explaining the origin of any name necessitates a whole page to mention everything that is presented by all ancient languages and where the truth seems to lie. But we shall just point out that the name is Canaanite and an abbreviation of "Dar Mishqi", meaning "dwelling where water abounds", from "shaqa" in ancient Canaanite, "saqa" in Arabic and "sa'a" in modern Canaanite (refer to the Ugaritic dictionary). This being besides the fact that before being a city (stone houses), it and her entourage had been inhabited since 7000 BC. By comparison, Byblos has been a city since 9000 BC and Jericho since 11,000 BC, both being the 2 oldest cities in the world, and both later Canaanite, and Damascus will also be of Canaanite culture from which Aramaic culture will emanate.

It became important since about 1150 BC with the rise of the Aramaics. A temple for the god of storms "Hadad", of note a Canaanite deity borrowed by the Aramaics, was built there ~ 820 BC, and on top of it a Roman temple, "the Damascene Jupiter", ~ AD 300 (the work started in ~ AD 150). The Byzantines built the Church of John the Baptist on top of the temple ~ 480. In 661, Damascus was boosted by becoming the capital of the Umayyad State. Caliph Walid bin Abd al - Malik converted the Church into "The Big Umayyad Mosque" in 705, after destroying and reconstructing most of the church. Since then, Damascus has been capital of all administrative entities englobing it, including the Syrian Republic.*

* Of note, in the Levant, there were Jupiter temples in Jerusalem, Baalbeck (the biggest in the Roman Empire), Damascus, Yabrud (in Qalamun) and Hama, as well as 2 in Cilicia (west of

Adana, current Turkey). Jupiter was the Roman king of gods, equivalent to Canaanite El (Allah in Arabic, Alla in present - day Canaanite), Arab (that is to say before Islam) Allah, Greek Zeus, Egyptian Amun and Horus and Sumerian An (later Enlil, and later Babylonian Marduk).

The term "Sham", the name of the region, refers, as per several but not all references, to Baal - Shamin, the Canaanite god of the sky (and not of "heavens" as a creator, who is "God" according to the "celestial" religions (Christianity, Islam, Judaism), which the Canaanites called "El" (Allah in Arabic, Alla in present - day Canaanite)). And Bilad al - Sham became of common use in Arabic since the Muslim era, as a legitimate administrative name.¹¹

- The inhabitants of northwestern “actual Syria”: their territory included Aleppo and the actual Iskenderun region, till Lebanon. They were not Bedouins, but were part of the core of the Canaanite civilization since it emerged, then started to splinter off since 2000 BC, and hence there were the Kingdoms of (neo) Ebla, Yamhad and Qatna (and maybe Mari, but that seems less plausible since it was at the other end of the desert; however, Canaanite Bedouins revived it in 1830 BC). There was also the Kingdom of Ugarit which remained Canaanite till it disappeared in 1190 BC, with a possible Kingdom of Amurru that surrounded it for a while.

- The Hebrews: Scientifically they were Bedouins from the region east of the Jordan valley (but from southern Iraq as per the Torah), hence probably of Amoritic origin. They revolved around the Canaanite sphere, then started to splinter off since 1800 BC, when they entered with Abraham into “later Palestine”, where they earned their name and became distinguished in terms of language and alphabet, and even religion and culture. Thus they settled in (later) “Palestine”, and established tribal cantons since 1300 BC after pushing out the Canaanites to Lebanon, and then established kingdoms.

- A relatively small proportion of the Arabs (as per the scientific definition): Bedouins easternly adjacent to mainly the northern regions of Canaan (in nowadays Syria), and basically mainly Canaanites genetically according to the intersection of data while awaiting scientific confirmation. They revolved around the Canaanite sphere, then started to splinter off since 1000 BC, integrating with the rest of the Bedouins within the Syrian Desert, who will culturally spread to the Arabian Peninsula, thus bearing it their name. And this whole Bedouin group became distinguished in terms of language and then alphabet, but remained Bedouin in its large majority up till the 20th century, except for oasis, and for a tribe (the Tanukhids), who will found two kingdoms after 1200 years, thus sociologically speaking splintering off from Arabism, the latter being synonymous to Bedouinism (we will return to that).

The fact remains that all these peoples (besides northwest Syria) were termed “Canaanite Bedouins”²² for the period before they earned their own names (the name is an example of an oxymoron - see below for the meaning of “Canaanite”; in fact the term “Canaanite” was added as an adjective since they borrowed from the Canaanites the language, the religion, the proper names...).²³ And practically, after the launch of the Canaanite civilization in 3500 BC, all these peoples remained for a long time Canaanite Bedouins before they established themselves.

The Canaanites therefore inhabited a region stretching from north of Aleppo, passing by Idlib, Alalakh (next to later Antioch, in Iskenderun), Latakia, Apamea, Hama and Homs (Emessa)* southward to Lebanon, passing through its Bekaa and the Taym valley and through Galilee and Jerusalem to Gaza, since 3500 BC as a people conscious of its Canaanism. And a part of said people was aware of living in the area called "Lebanon", which includes the 2 chains of mountains thus including Mount Hermon, till the border of Galilee, which used to begin back then north of Qana - Tyre, and thus including the mountains of Lebanon (Deir al - Qamar, al - Mnaitra, Bsharreh...)). Thus, the mountain was not empty, but the Cedar forests were almost annihilated.

* *The northern borders of the Land of Canaan are ill defined; we will note the most important mentions that go for and against extension beyond Arwad / Tartus, though the topic is broad, but we adopt what we write here above as per the modern school of History which makes it clear that there was only one civilization in the western Levant, that with other Peoples with their cultures around; but northwestern (later) Syria had civilizational traits and not mere cultural ones - comparing to the surrounding, and that until around ~ 2000 BC (and 1190 BC for Ugarit).*

Arguments for:

- A disputed reference suggests a mention of the deity Dagon by the title "Lord of Canaan" in Ebla, ~ 2400 BC. For Britannica, Ebla's religion and language were Canaanite.
- At some point with Akkadians (2400 - 1900 BC), "Amurru" became the term for northern and southern interiors of Canaan.
- In the Amarna letters (1350 BC), Canaan / Canaanites is mentioned 11 times: 9 mentions do not help in the matter of the extent of the land. One mention concerns Aziru, the ruler of the Amurru kingdom, considered Amorite; but in other references, Aziru is considered a Canaanite ruler. Another mention concerns Abimilku, Tyre's king, answering the Pharaoh as to what has happened in Canaan: he describes the events that have occurred in Ugarit, Kadesh, Amurru, Sidon as well as Damascus and eastern Cilicia. Of note, we did not adopt the last two entities as being part of Canaan.
- Many Books of the bible consider "Amorite" as synonymous to "Canaanite".
- Eduard Meyer (1858 - 1919) has shown that Canaan included "Syria in its widest extent" (during which time range?), which we did not adopt.

Arguments against:

- Alalakh references ~ 1550 BC consider Canaan a separate entity.
- We are not sure if Ebla (3000 - 1600 BC), Ugarit (1450 - 1190 BC) and Kadesh (~ 1800 BC) inhabitants called themselves Canaanites. But the culture was the same as the rest of the Land of Canaan.
- A letter from Ugarit to the Pharaoh concerns "money paid by the sons of the Land of Ugarit to the foreman of the sons of the Land of Canaan". Another mention from Ugarit is an estate having 3 Ugaritans, an Ashdodite, an Egyptian and a Canaanite. Of note, Ashdod was part of Canaan before 1300 BC, then fell to the Hebrews (then the Philistines then again the Hebrews), which also is intriguing as to the appellation.

We will return to what happened to Canaanism in northern western Syria later, but it will be important to return to these point here above and to note that at some point ~ 2000 BC,

northwestern Syria inhabitants, originally Canaanites, ceased to consider themselves - or to be considered as - Canaanites, and they continued as cultures but did not proceed within the mainstream of the Canaanite civilization.

Of note, some scholars extend their territory into the desert till the Euphrates and Mari kingdom, and even include Cilicia and Babylon, whereby the old school considers Hammurabi an Amorite and hence some go on to consider him Canaanite; but it is the Canaanite Bedouins who indeed did govern Mari in its last days, and who penetrated southern Iraq around 2100 BC and founded Babylone, and Cilicia was indeed colonized by the Canaanites but very mildly before 2000 BC.* What is sure is that the Bedouins beyond the Anti - Lebanon mountains, the Jordan River, Homs and Idlib, albeit close to these regions, were within the Canaanites' civilizational sphere, since they shared their religion, language and names at the beginning, but broke up very early to found their own cultural identity (mainly Aramaic, Amorites, Hebrews and, a little more easterly, the first (culturally) Arabs), and they are known, as mentioned earlier, by the "Canaanite Bedouins".

** It is very likely that "Gaziantep" (or "Antep") ("Aintéb" in Canaanite and "Aintab" in Arabic) be linguistically a Canaanite name (as per references), despite other suggestions. Gaziantep is a city close to the eastern borders of the Cilicia region, according to the latter's geographical definition. And certainly, "Adana" is a Canaanite name. What is also certain is that the two cities are 4000 years old, regardless of the fact that they were settlements before being "erected" into cities (city = stone houses according to the scientific definition).*

However, when the two cities were established, there was no local population described in History (not even the Hittites), and the closest people were the Canaanites in Aleppo, Ebla and Alalakh (in Iskenderun). However, due to the great lack of evidence, we currently prefer not to consider Adana and Gaziantep within the land of Canaan, although Gaziantep will be included in the Kingdoms of Ebla and later Yamhad, but we include them within the Canaanite (economical) empire which extended east to Siirt and to the Caucasus at that time. As for Adana with its Canaanite ruins dating back to ~ 900 BC, just like in the rest of Cilicia and the rest of the southern coast of Turkey, we also place them within the Canaanite (economical) empire that they established during that period.

And the Canaanites chose their name to themselves, "Canaanite" in their (ancient) Canaanite language as well as in current Canaanite (the Lebanese dialect) meaning "stable" (from "stability") in English, as some say today "Kne3" in Lebanese dialect, meaning "stay in place" (or abate, sit) ("kn" also means to calm, to be, to be established), contrary to Bedouins.¹

It should be noted that the old school reports that the term "Canaan" indicates:

- "Purple" according to the term "Kin - ah - nu" following Speiser's analysis in 1936 after the excavations at the Nuzi site in the northeastern Iraq, but this term is not Canaanite and is confusing due to mere resemblance, and is currently abandoned according to Robert Drews.¹¹

- Or "purple" in Hurrian (Kinaggi = purple), but the name is much older.

- In the same way some tried to assimilate this term with "low lands" ("kn-kh" in Akkadian (kinakhni)), since they would be seen on the coasts or since the Jordan valley is lower

than southern Lebanon (?! Both were Canaanite!), and they relate to that the verb “khana3a” (meaning “subdued” - lowered his head),

- The “Kn - Anan” hypothesis, i.e., “God’s settlement” (“settlement” as in “location”), remains, the fact that “kn”, as we have indicated, means “stability” or “settlement”, and “Anan” (two consecutive “ana”’s (ana = I)) would mean “I am who I am,” according to the Canaanite tradition that refers to God without pronouncing His name, tradition which was later adopted by the Jews.²²

- Still more, a link has been made with “trader” in Hebrew, but it is easy to understand that the story, if true, would be the other way round, especially that the name is older than the Hebrews.

And so a group of them knew that they resided in the area called Lebanon. In the Torah, Canaanites of the Lebanese mountains were known under the name of Hivites and those of Jerusalem under the name of Jebusites.¹

Thus the Canaanite civilization “had retreated” from northwestern Syria ~ 2000 BC (then from Ugarit that disappeared in 1190 BC, maintaining Arwad / Tartus).

Then the Canaanites lost their territories that are “current Palestine” and southern present Jabal Amel in ~ 1300 BC (starting from a quasi - horizontal line 3 km south of Tyre), to the benefit of the Hebrews who had just exited Egypt (according to the Old Testament as well as archaeology), and they (the Canaanites) retained only 2 cities: Jerusalem (without coastal geographical continuity with southern Lebanon), whose inhabitants (the Jebusite Canaanites) sold it under pressure to the Hebrews in ~ 1000 BC and emigrated to South Lebanon, and Acre that was in geographical continuity with Tyre which dominated it, until around 1050 BC when the Hebrews took it (some maps show Acre with Tyre until ~ 800 BC).¹ Hence since 1300 BC, what will be known as the Galilee as per the Torah will end 3 km to the south of Tyre (Acre exempted till 1050 BC).

However, around 950 BC, Hiram I of Tyre received from King Solomon 20 villages that nowadays constitute the southern third of Jabal Amel, in exchange for obtaining Cedar wood, stones carved in Lebanon, their transfer to Jerusalem and the building of the temple, since the Hebrews were not good at architecture. Since then, the region encompassing these 20 villages became known by the name of “Galilee of Nations”, which ended northerly at around 3 km south of Tyre’s position on latitude, since the Jews who lived there found themselves outside Israel, technically joining the “Jews of the diaspora” although these Jews were the closest “Jews of the diaspora”. And the rest of Galilee will be known as the “Israeli Galilee” where Jesus of Nazareth grew up and met his apostles, who were from this area. And of course, Canaanites will establish themselves alongside the Jews in the “Galilee of Nations” which was henceforth a part of the Kingdom of Tyre.

And from here emanates the great possibility that the Lebanese village of Qana be the “Qana of Galilee” and not one of the two Palestinian villages of “Kfar Kanna” or “Kherbet Qana”, since the Lebanese village of Qana is actually south of Tyre in latitude, which supports the assumption that it would be the “Qana of Galilee” insofar as Galilee included it (that in

addition to other reasons).¹ And we can talk about coincidence, despite the possibility of scientific speculation beyond the scope of this work, that Jabal Amel will end with its current Shiite population, several centuries later, on the southern border of Canaan as it was after King Hiram's obtainment of the 20 villages, where from here on southward we note a dense Sunni presence.

Thus, the Canaanites were confined to "Greater Lebanon" (historical Lebanon and the southern third of Jabal Amel) with Arwad / Tartus, since 1190 BC. Some Aramaic infiltrated the Bekaa and dissolved in the population between 1070 and 970 BC when they occupied it.²

- Their cities followed a system of "city - states" (actually city - kingdoms), as the Sumerians and later the Etruscans, and thus there was no unifying political entity. The cities generally followed the two - senate system of government, the Shura and the a`yanas, which the king consulted; hence the king did not retain absolute power, and thus was the first step into democracy which the Greeks updated and which the Romans later took from the Greeks.¹

- They were the first to build the vaults (as in "arched ceilings", the "Qantara"), and King Solomon asked them to build the temple of Jerusalem, which they began to do in 967 BC.

- They have most of the oldest writings in History, in Ebla (2500 BC, in cuneiform syllabary), Ugarit (1400 BC, in cuneiform alphabet), (later) Sinai (1800 BC, the first attempt of letter alphabet), (later) Palestine (1700 BC, the oldest example of the first version of the Canaanite alphabet, which is the first letter alphabet in History) and in Tel Amarna in Egypt (1300 BC).^{1,11,23} They had also launched farming (9600 BC) and the Bronze age (3300 BC).

- And around 1250 BC, they were the first to bring the Middle East and thus the world into the Iron Age, simultaneously only with northern India. And the oldest iron ore mine in the Middle East was at Forzol at the Bekaa, knowing that "Forzol" ("Brthl"/Ugarit, "Brzl"/Carthage) means "iron" in ancient Canaanite,¹ and from there "Firzil" in Arabic means "metal plier".^{1,11,23}

- They carved the largest megaliths in history, weighing 1200 tons in Baalbek (with seemingly more heavy ones to be unearthed).

- They also implemented the basis of maritime navigation in parallel with the Minoans in Greece, and they were at the time the only ones to have established a strong presence based on an economical empire without any military power. The peoples of the Middle East and more, the empires, therefore adopted their language to facilitate trade through convoys that spread northward into the Caucasus, southwards to Yemen, and eastwards towards the Gulf and Persia and India (caravan and maritime routes), that without forgetting the West.

- The city of Tripoli (of Lebanon, not of Libya) was founded as a free market for the cities of Arwad, Sidon and Tyre, hence its name: Three Cities (Tri Polis), and thus there were no Tripolitan kings. And from here emanated the concept of globalization.¹

- They established dozens of settlements on the coast and islands of the Mediterranean, and probably on the coast of the Arabian Peninsula, or these were already established but received Canaanite names, incorrectly so - called Aramaic when it comes to the Peninsula, and that while excluding attempts to explain the meaning of these names so as to go with an Arabic origin, attempts that are criticized by linguistic professors.¹²

So they arrived with their colonies westwards to the western shores of Morocco and till northwestern Iberia (the "Spanish" Peninsula) from where they imported silver, and from where they also imported tin from Britain before they reached it, without establishing settlements, not

only as far south in Cornwall, but also in Scotland. And archaeology clearly indicates an inscription by Bartolon, King of the Scots, in Canaanite, evoking his Canaanite origins (see Royal Institute of Anthropology - Laurence Austine Waddell); thus it is even said that they controlled the trade to Britain, all that said about Britain despite other controversial evidence from the old school.

They also traded via the Red Sea and the Hejaz with Yemen and the Gulf (and (indirectly?) central Africa (ivory)), as well as through the Gulf and Persia, with India. In support of that, the London University firmly believes that the Assyrian fleet was built and manned by the Canaanites; the latter even possibly manned this fleet in service to the Assyrians (Sennacherib - reigned between 705 and 681 BC) against the Elamites in the Tigris in 694 BC, and manned their own ships to assist Sennacherib against the Chaldeans in the Gulf.

And the majority of references seem to accept the story of the odyssey organized by Pharaoh Necho II around 600 BC whereby "Phoenicians" sailed from the Gulf of Suez till the Nile's estuary, around Africa,¹¹ especially after the discovery in 1996 of a Canaanite ship on the South African coast, near Cape Town.¹

And they traded northerly in southeast Anatolia up to Caucasus, and the fortress at Siirt testifies, as well as seemingly colonies around the black sea, that said while awaiting further details.^{1,11}

- Finally, they managed to produce transparent glass (after the Egyptians had produced opaque glass) since 700 BC,²⁹ mostly in Sarepta (Sarafand), the name originating from "Sarf" meaning "smelting" in ancient Canaanite; "msrf" = crucible to smelt, "srf" = to purify (written in Western "msrp", "p" and "f" having the same letter). They also produced the famous purple dye, and wine_ introducing their vines from France till Persia, and were able to embroider silk, and they introduced olive trees to the rest of the Mediterranean basin, knowing that there was a variety of olive trees in Morocco, but it was not practically used to produce oil, neither before nor after the Canaanite period. They basically also produced the first perfumes ever.

And with silk from Persia, wool from Arabia, linen yarn from Egypt, copper from Spain and Cyprus, silver and iron from Spain, tin from Britain, gold from Ethiopia and Anatolia, lead from Sicily and Spain, ebony and ivory from India and the African horn, amber (coming from the Baltic) from the Adriatic shores, and the list goes on and on, the Canaanites produced goods and sold them.²⁹

And much of the domains that the Romans attributed to themselves such as the political system (the Senate) and architecture and other matters were in fact taken from Canaanites through Greece or through the Kingdom of Carthage, purely Canaanite in terms of civilization,^{1,22} since the city of Carthage was founded in 814 BC all while being the daughter of a civilization of 2700 years of age at that time, while Rome was founded only in 753 BC, without any prior civilizational back - up (Etruscans manifested since 900 BC, descending from basic cultures).

However, it should be clarified that the Phoenix in Greek mythology is not of "Phoenician" origin, as some sources promote due to the name.* Additionally, there is no evidence of the Phoenix among the Canaanites at the time.¹ Likewise, there is no scientific proof of the arrival of the Canaanites to Brazil neither to North America (however, studies are in progress).

* In fact, the two words in Greek are of the same root,^{11,23} which remains Greek¹ (some erroneously promote a Canaanite origin), and loosely meant back then "bending to red / purple / crimson / madder" (be it from Greek or Canaanite origin) in relation to the color of the dye (which is practically purple) and the red feathers of the Phoenix and the color of the date (which is practically close to madder). And currently, the word in Greek means "palm tree".¹¹ But the word entered Greek from the Coptic "fenkho".¹² Some say that the reason for the name is the color of the sea in Phoenicia, red because of the iron they extracted and sold, or that "Phoenician" means "palm" in ancient Greek, the name referring to the density of palm trees in Lebanon (back then?!), disregarding as to how the meaning was corroborated into its current one "palm tree" via the dates' color; or that said word is what will be "heaven / well - being" in Syriac later, in relation to their socio - economic well - being. And we stop here, but the topic is a bit broader than that.

Religiouswise, scholars are currently beginning to tend to regard the Canaanites as the first to have had a "celestial" monotheistic religion, which is the one which will be considered pagan after Judaism will have emanated from it, and thus the one which will be resumed again with Christianity, the fact that "El Alion" in ancient Canaanite (pronounced "Eel - Aalione) (God Most High), sometimes called "Elohim" (among Jews),* and most often "Baal" or "Hadad" by mistake (the definitions merge at times) was considered the supreme creator god to all the other gods, creator of heaven and earth, which Abraham worshiped according to the Torah before Judaism existed with him. And later came the names "Yahweh"^{*} in Hebrew (who is ruthless according to the Old Testament, distinct from the Christian perspective of God) and "Allah" in Arabic.

* Elohim and Yahweh, a topic beyond this work.

In fact, and according to the Gospel of Mathew, written in Canaanite, Jesus' vernacular (and not Aramaic, we will return to that), Jesus shouted "Eeli," the second "i" (later borrowed by the Arabic language) being equivalent to the possessive pronoun "my", hence the supreme god being the same for ancient Canaanites as well as the monotheistic religions. Scholars now also tend to regard other gods comparable to the saints of today, the latter represented by statues but not being gods but "patron saints".²²

For the details, according to the Torah, we know that the king of the Canaanites of Jerusalem during Abraham's time was a high - ranking priest (a kind of a Supreme Pontiff) called Melchizedek (or Melkisedek, Mlkésade' in Canaanite, Malkisadeq in Arabic). And we read in Genesis (thus the first book of the Torah) 14/18 - 20: "¹⁸Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,¹⁹ and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.²⁰ And praise be to God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything."²² So Abraham was of Canaanite culture and religion, that said acknowledging that he existed according to the Torah. Science has not proven his existence yet, nor has it proven Melchizedek's existence; we specify this to be complete. And we cannot say that he was Canaanite, in the sense of "the Canaanite people", since he crossed the Jordan River coming from the eastern desert, and so he was of the "Canaanite Bedouins", meaning Bedouins who

gravitated in the sphere Canaanite, or at most an Amorite (and he must have been quasi - Canaanite genetically according to recent studies, should we acknowledge his existence).

As for the Book of Deuteronomy 26:5, where the verse is addressed to Moses and it reads "my father was a lost Aramaic" (that is to say Abraham), we must not forget that this book was written, according to most scientific opinions, between 640 and 332 BC, that is to say after the emergence (1000 BC) and disappearance (732 BC) of the Kingdom of Aram, and therefore after all the Bedouin tribes of the desert of Jordan came to be known as the "Aramaic tribes", hence the confusion. And the same analysis applies as to the saying "Ur* of the Chaldeans", which was Sumerian in the days of Abraham.

* "Ur" is a term that means "land" and "city" in Sumerian and in Canaanite. Many linguists say it originally means "land" and they may be right. And it means "city" according to the Ugaritic lexicon, and "Ur" is the name of the historical city in southern Iraq mentioned in the Torah, and it is written here in English. As for the Canaanite and Sumerian languages, the term is "ur" (starting with a "Ayn" letter). Uruk, that is "uruk", the city next to Ur, gave its name for present - day southern Iraq, then for all current Iraq. As to why a "city" would be called "City", and more specifically in the case of the city of "Ur" than "Uruk" whose name holds an additional letter, note how also, as an example, Muslims changed Yathrib's name into "al - Madina al - Munawwara / The Lightened City", commonly referred to as "al - Madina / Medina in English", simply meaning "city".^{1,23}

Thus, this information confirms that Abraham was a Bedouin and not of the Sumerian people settled in the south of Iraq and the city of Ur, nor was he based in Harran in the extreme north of the Mesopotamia - in the south of present - day Turkey; we will not dwell into the contradictions between the books of the Torah here.

And in order to be complete, we note what the Quran mentions, in the surat of "Al 'imran", verse 67: "Abraham was neither a Jew nor a Nazarene but he was a true Muslim ("muslim" is linguistically "submissive") (Hanifan Muslim in Arabic) and he was not at all from the Associators.", that said without addressing the exegeses of Tabari or other exegetes in their attempts to join the scientific path.

In conclusion, Abraham's religion (and his culture as well) was the Canaanite religion (with in its rite bread and wine that Jesus will later use), at least at that moment when he entered the land of Canaan, and whatever his origins, before Judaism was founded through him.^{12,22,23}

Moreover, Paul the Apostle wrote to the Hebrews what follows (Chapter 7/1 - 21):

1 This "Melchizedek, king of Salem and priest of God Most High," "met Abraham as he returned from his defeat of the kings" and "blessed him".

2 And Abraham apportioned to him "a tenth of everything." His name first means righteous king, and he was also "king of Salem," that is, king of peace.

3 Without father, mother, or ancestry, without beginning of days or end of life, thus made to resemble the Son of God, he remains a priest forever.

4 See how great he is to whom the patriarch "Abraham [indeed] gave a tenth" of his spoils.

5 The descendants of Levi who receive the office of priesthood have a commandment according to the law to exact tithes from the people, that is, from their brothers, although they also have come from the loins of Abraham.

6 But he who was not of their ancestry received tithes from Abraham and blessed him who had received the promises.

7 Unquestionably, a lesser person is blessed by a greater.

8 In the one case, mortal men receive tithes; in the other, a man of whom it is testified that he lives on.

9 One might even say that Levi himself, who receives tithes, was tithed through Abraham,

10 for he was still in his father's loins when Melchizedek met him.

*11 If, then, perfection came through the Levitical priesthood, on the basis of which the people received the law, what need would there still have been for another priest to arise according to the order of Melchizedek, and not reckoned according to the order of Aaron?**

12 When there is a change of priesthood, there is necessarily a change of law as well.

13 Now he of whom these things are said belonged to a different tribe, of which no member ever officiated at the altar.

14 It is clear that our Lord arose from Judah, and in regard to that tribe Moses said nothing about priests.

15 It is even more obvious if another priest is raised up after the likeness of Melchizedek,

16 who has become so, not by a law expressed in a commandment concerning physical descent but by the power of a life that cannot be destroyed.

17 For it is testified: "You are a priest forever according to the order of Melchizedek."

18 On the one hand, a former commandment is annulled because of its weakness and uselessness,

19 for the law brought nothing to perfection; on the other hand, a better hope is introduced, through which we draw near to God.

20 And to the degree that this happened not without the taking of an oath—for others became priests without an oath,

21 but he with an oath, through the one who said to him: "The Lord has sworn, and he will not repent: 'You are a priest forever'".

* No Jew was allowed to be priest except if he belonged to the Levite tribe, of which the Kohanim group, the descendants from Aaron, Moses' brother. Thus should have Jesus wanted to become a priest, he could not have been able to, since he was a descendant of Judah's tribe.

Thus, Paul established Christian priesthood by deriving it from Canaanite priesthood, according to the order of Melchizedek. And we note the bread and the wine within Melchizedek's ritual. The Canaanite religion was thus completed by Christianity, and itself was its basis and not any other. And we note the peace that the Canaanites believed in: if we exclude Carthage after 530 BC and occasional events concerning the support of a Canaanite kingdom to an occupier against another Canaanite kingdom, the Canaanite people seem to have been the only one who was present in a vast area (from the far reaches of Morocco and Portugal to Persia) without engaging in any war; was that due to faith in the philosophy of Love?²²

Finally, a Christian theological word about Melchizedek: According to Paul, he is eternal, i.e., neither created (as Jesus) but even more, unborn (unlike Jesus). That is simply the attribute of God. Could Melchizedek be the incarnation of the Father?²²

N.B.: At the end of this section figures a summary of the History of Jerusalem.

Occupations of the Canaanites followed until the Islamic conquest, like the rest of the Levant. Mount Lebanon resisted, but the coast, the Bekaa and the South fell, and a minority of the inhabitants remained faithful to Christianity and their original civilization but in a Dhimmi context (freedom of belief at the individual level but religious and cultural oppression without possibility of manifestation in any way), while the rest of them had to convert to Islam and adopt the Islamic culture for themselves and hence were extracted from their initial civilization, and they integrated within the Muslim settlers who were brought to Lebanon. And the conflict in Lebanon continues between these two factions.

Hence the Canaanites did not disappear and did not become extinct, neither were replaced by Phoenicians nor were transformed into the latter. After ~ 1200 BC, simply, the Canaanites became known in the west as “Phoenicians”, the name attributed to them by the Greeks because of the purple dye,* although in Mathew’s gospel written in Canaanite, they were still known as “Canaanites” as per the peoples around them; however, in Mark’s gospel written in Greek, they are called “Syrian Phoenicians”, since Greeks called the Canaanites “Phoenicians”, and Phoenicia was administratively (and not more) part of the “Syria” province at that time. Also, ~ 200 BC, the word “Canaan” still appeared on coins issued in Canaan’s cities, and Beirut was locally called "Laodicea in Canaan", whereas the West referred to it as "Laodicea in Phoenicia". Even more, in AD 400 (ant not BC), Saint Augustin in Libya will say of himself a Canaanite (refer, among others, to the Ugaritan dictionary).

Of note, the Romans called the Carthaginian Canaanites “Punics”, which is simply a variant of “Phoenicians”, the root being “p-n-c”, and the “p” and “f” being represented by a same letter in the Canaanite alphabet, which led to western peoples sometimes adding an “h” to the “p” to specifically indicate “F” (e.g., elephant).

* (Main reference # 11, ~ 80 articles in 3 languages) *The specific purple color of this dye is formally known by Tyrian Purple in reference to the Lebanese city of Tyre, but also Tyrian Red, Phoenician Red, Phoenician Purple, Imperial Purple, and Imperial Dye. It was also known by Royal Purple, but this name is currently the formal name coined in England in 1661 of a more bluish 17th century purple color. Tyrian purple is also not to be confused (via the imperial status) with Byzantium color (term coined in 1926) and its 2 variations, Byzantine (term coined in 1924) and Dark Byzantium. Tyrian purple was more reddish than Byzantium. And it also not to be confused with “Purpureus” by similarity of names.*

Purple colors range from crimson to violet (see table below for a list of colors in no very particular order but in minimum grouping, which also shows colors which are not related to purple colors but which frame them in the color spectrum). So one of the purple colors is Tyrian purple, which is actually a narrow range of gradations of which one figures. Nevertheless, this Tyrian Purple which appears in the table (as well as its narrow range) is the one which was described as “black - tinted clotted blood” and which was the most requested and the most valued among a wider spectrum which includes other closely related colors which appear in the table; thus, back then, Maroon, Burgundy, Wine (Vinous) and Claret (Bordeaux) were all “Tyrian Purple” (meaning “reddish purple made by Murex especially in Tyre”), and still are today, but therefore currently endowed with specific names specific that did not exist at the time. Likewise, Dark Blue (known as navy) was part of “Royal Blue”. For the record, the real Indigo would be between Dark Blue and Dark Green. Thus, the gradations of Tyrian purple go from a reddish purple to a bluish purple, but always drawing towards the red and a little towards brown, knowing that this resulting purple can be very dark. Of note, bluish purple (the aforementioned Royal Blue), pinkish purple (sometimes referred to as Tyrian Pink) and mallowish (mauvish) purple (Imperial Mallow) (and their respective spectra) could all be obtained from Murex, and comprised each a spectrum of colors now endowed with more specific names, and each had its socio-geographical trend throughout history.

And Tyrian purple has its gradations according to the three species of sea snails but still a multitude of factors: according to the expert and quasi - pioneer in the matter Carthaginian Tunisian Mr. Ghassen Nouira, in terms of biology, already the species vary in term of habitat, whether it be geographical location (although they may coexist), depth in water, accommodation
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in sand or mud, accommodation in clusters or in isolation and in terms of total absolute number. Thus, not all fishermen or all fishing techniques can obtain the same species. Likewise, their juice content varies enormously. Additionally, *Trunculus* can only produce blue in practice (although purple is exceptionally obtainable), unlike *Haemastoma* and *Brandaris*. Also, within each species, the color they offer in terms of pigment varies depending on the season and the food available. Additionally, technically, the color of the pigment extracted depends on the species' sensitivity to light, temperature, alkalinity and drying technique and time, with purple requiring much more time and technique than blue to be produced. As well, it is necessary to combine glands of different species, especially that the consistency and tissue adhesion of the *Haemastoma* juice is low, and the mixture must be made alternately for a gradual obtaining of the pigment. Finally, the fibers to be tinted must be treated beforehand, and the final color does not only depend on the pigment used but also on the fiber (silk, wool, etc...).

Of note, each gradation obtained by modifying lightness (tint / shade) and / or tone (saturation) imposes referring to the resultant by "color" from a scientific point of view; that besides the general connotation of the word "color" (as in blue, red, purple or Tyrian purple...), referred to as "hue".

Variations in colors of "Tyrian purple" from different sea snails is related at the atomic and molecular levels to indigo dye (of pure blue hue) in its molecule, indigotin, and bromine addition, which will shift to violet then red. Additional changes in color can be induced by debromination from light exposure or by heat processing, but can be spontaneous as well. Lichens were sometimes used to make a counterfeit "Tyrian purple" (though it was not at all durable), a crime which was severely punished.

However, Tyrian purple produced back then did not easily fade, but instead became brighter with sunlight, unlike its imitations; and unlike other "composite" colors (meaning obtained by a mix) that were somehow stable and thus could relatively last, it was very difficult to extract (some other colors proved difficult to produce but not as much), and it lasted far longer than any composite color could (and many barely lasted). The runner - up color, still way beyond Tyrian purple since much easier to obtain though of same durability because it was produced from the same *Murex* and certainly by the Canaanites as well, was "(traditional) Royal Blue", sometimes called Imperial Blue, though the latter name is the also the name for a "medium blue" color by some sources. It is also less likely called "Hyacinth Purple".

Speaking of Canaanites and *Murex*, it was the Canaanites of Lebanon and of Arwad, and more specifically starting in Tyre, who were producing since 1600 BC purple from *Murex* sea snails (of which there are many species), which lived in certain areas of the Mediterranean shores, and then exported the technique only to Carthage, the city the Tyrians founded in 814 BC (814 according to most sources). However, we mention a *Murex* shell in the Louvre Museum, dating back to the year 2270 BC, with on it is the name of the Akkadian king Rimush, who had brought it from Canaan. 5000 - 10,000 sea snails, meaning almost 50 - 80 kg, or a little less depending on the species, were needed to produce 1 gram of dye, of which the hue is currently formally known as "Tyrian Purple", enough for 7 grams of tissue (as an average); a scarf would take three months of hard work.

To be fair, we do note though that in western Polynesia (settled since 900 BC), residents of the islands made a purple dye similar to Tyrian purple from the sea urchin. In Central America, the inhabitants made a dye from a different sea snail, the *Plicopurpura pansa*, found on the coasts of Mexico, Costa Rica and Nicaragua. The Mayans (first cities in 750 BC) used this color to dye fabric for religious ceremonies, while the Aztecs (AD 1300 - 1521) used it for

paintings of ideograms, where it symbolized royalty. Also, in ancient China, purple was obtained not through the Mediterranean mollusk, but purple gromwell (a flower, of which species), but the dye obtained did not easily adhere to fabrics. In Japan, Rapana Venosa (a mollusk) has been used at least since the 1st century AD to produce purple. There are also very few traces of purple currently in Greece, which are very ancient, which prompted some to advance the theory that the extraction of purple would have begun with the Minoans, but this is the less accepted theory.

In any case, no wonder Tyrian purple, produced only in Canaan and Carthage (which will be founded in 814 BC), was the IMPERIAL color of royalty in Rome, Egypt and Persia... as well as the color of spirituality and holiness, since emperors were often thought of as gods or semi - gods, and the church will inherit the trend at some point for its high representatives. The color will also be used for diplomatic gifts, and even for imperial documents and the pages of the Bible. Gospel manuscripts were written in gold lettering on parchment that was colored Tyrian purple. For the record, the land of Canaan, from Gaza to Iskenderun and Aleppo, was restricted in 3 steps, going from Tyre to Arwad since 1190 BC.

This is why neither political entity (kingdom, empire, country...) in History, nor any other entity (ship,...), has or has had purple (sometimes erroneously colloquially referred to as violet, while keeping "purple" for a lighter hue) and not even mauve (French term borrowed by English, better yet "mallow", sometimes erroneously called "purple" as mentioned earlier) on its flag, except only 3 entities since 1908, because dyed purple fabric before 1856 was worth 3 times its weight in gold, or almost 150,000 denarii (Roman currency) for 1 kg; which means that it would currently in 2021 be worth 123,000 USD (3 kg of gold) or 92,000 Euros (approximate denarii inflation - exchange rate). It was associated with power, wealth and royalty at least since 1500 BC. Nero and Queen Elizabeth the First forbade anyone except close members of the family to wear it (during the queen's times there was no more specifically Tyrian purple). In fact, by the fourth century AD, sumptuary laws in Rome had been tightened so much that only the Roman emperor was permitted to wear Tyrian purple, where any infringement would be punished by death penalty. Of note, Jesus of Nazareth in the last moments leading up to his crucifixion, before heading to Golgotha, was dressed for a moment in purple by the Roman garrison to mock his claim to be "King of the Jews" (Mark 15:17-20).*

Purple production, learnt by Romans and Greeks, continued, though of lower quality. In fact, from the Middle Ages onward, purple and violet dyes for the clothing of common people were often made from the blackberry, or from the mulberry. All of these dyes were more reddish than bluish, and faded (or even changed) easily with washing and exposure to sunlight.

The production of Murex purple for the Byzantine court came to an abrupt end with the "sack of Constantinople" (actually occupation, looting and destruction) in 1204 by the Crusaders, which was its heaviest blow besides its later fall, because the financial means were gone. But the Tyrian purple remained of use till the fall of Constantinople (Istanbul since 1930) in 1453 to the Muslims, when the great dye works of Constantinople were destroyed, and scarlet, obtained from the Kermes vermilio (an insect that lives on oaks, close to the cochineal), then from the cochineal insect, gradually became the royal color in Europe. As for the Church, bishops and archbishops, of a lower status than cardinals, were assigned the color purple, but not the rich Tyrian purple, which had gone "extinct". They wore cloth dyed first with the less expensive indigo blue.

In the 18th century (1700 - 1800), chemists in England, France and Germany began to try to produce the first synthetic dyes. Till that time, all dyes used for coloring cloth were from natural substances, many of which were expensive and labor - intensive to extract, and many

lacked stability. Tyrian purple, which had been a mark of aristocracy and prestige since ancient times, had been especially expensive and difficult to produce (and it lasted), which gave it its importance among other colors that could relatively last, though none was even close to its durability, besides above - mentioned Royal Blue, also produced from Murex, but which was easier to obtain.

In 1856, chemist William Henry Perkin (at only 18 years of age) accidentally discovered how obtain purple dye as he was attempting to synthesize quinine, an anti - malarial drug. He noticed that the compound could be used as a dye: the first (or one of the first?) synthetic dye, a purple one, was produced. This purple is called "aniline purple" or "Perkin's mauve" or "mauveine" (the last two appellations are misnomers, so confusion with the true mauve (mallow) color, which is lighter, should be avoided). It dyed silk in a way which was stable when washed or exposed to light. Then it was mass - produced, first by Perkin himself. This is why, although synthetic Tyrian purple was later obtained in 1903, and though never produced commercially like indigo, the color's aura was lost, though it still lives as a symbol, even in children's books.

In 1998, by means of a lengthy trial and error process, an English engineer named John Edmonds rediscovered a process for dyeing with Tyrian purple. In the year 2000, a gram of Tyrian purple made from ten thousand sea snails according to the original formula, cost two thousand euros. Currently (2021), Tyrian purple actually produced by aforementioned Tunisian citizen, Mr. Ghassen Nouira, now internationally re-known, who has dedicated 15 years and still counting, to bring back to life an originally Canaanite (meaning Phoenician / Punic) and specifically Tyrian / Carthaginian legend.

To sum it up,

- 1) All dyes were natural before 1856.*
 - 2) The most durable composite colors dyes were far less durable than Tyrian purple dye obtained by the sea snails, so Tyrian purple was the best choice for durability.*
 - 3) Counterfeit "Tyrian purple" was not at all durable.*
 - 4) Tyrian purple extraction, processing and dying was long and difficult.*
- Thus, Tyrian purple gained its aura.*

And this is why the endonym "Canaanites" changed to the exonym "Phoenicians" with the Greeks, because "Phoinix" in Greek meant "Purple", and thus this term was coined in the west and entered the region during the Hellenistic era; and the Romans called the Cartagena Canaanites "Punics", which is simply a variant of "Phoenicians", the root being "p-n-c", and the "p" and "f" being represented by a same letter in the Canaanite alphabet. And the term "Phoenician" is widespread again since a century because the west revealed the archaeology and ancient civilization. But lately science has admitted that Phoenicians are none but the Canaanites.

** - Nicaragua flag (adopted in 1908, official since 1971): one barely visible arc - shaped purple stripe;*

- Second Republic of Spain flag (1931 - 1939): the lower third was purple;
- Dominica (Commonwealth of Dominica) flag (in 1967, gained independence from England in 1978; it a country - island near the Dominican Republic, which is not to be confused with): < 1% in purple.

And below are the Tyrian Purple colors - the "clotted blood" gradation being officially labeled "Tyrian purple" and the others Maroon, Burgundy, Wine (Vinous) and Claret (Bordeaux) - as well as neighboring colors, knowing that it is important for readers that their gaze be almost perpendicular to the color they are viewing, view that must be made in daylight.

Also, names of some colors may not be the similar word that exists in another language (ex: "Rose" in French is not "Rose" in English but "Pink", whereas "Rose" in English is synonym to "Magenta"). Moreover, names may vary between countries of same language (E.g. among Francophone countries), or between literary languages and spoken dialects. So we adopted what is the most scientific, though possibly being sometime bizarre as appellation.

Last but not least, for some names, the sample shown may be one of several gradations that might exist for said name.

Legend for English: D: dark; M: Medium; L: Light.

Français	English	Arabic
Fuchsia	Fuchsia	فوشيا
Magenta /Rose Vif	Magenta / Rose	مagenta / وردي
Rose	Pink	زهري
Byzantin	Byzantine	بيزنطي
Lilas	Lilac	ليلكي
Mauve	Mauve (Mallow)	خباري
Purpureux	Purpureus	برفري
Violet	Violet	بنفسجي
Indigo	Indigo	نيلي
Bleu (F/M/C)	Blue (D/M/L)	أزرق (ف/و/د)
Bleu Royal Traditionnel	Traditional Royal Blue	أزرق ملكي تقليدي
Byzance F.	D. Byzantium	بيزنطيا داكن
Byzance	Byzantium	بيزنطيا
Pourpre Royal	Royal Purple	أرجواني ملكي
Pourpre	Purple	أرجواني
Pourpre de Tyr	Tyrian Purple	أرجواني صوري
Mûre	Mulberry	توتي
Cramoisi	Crimson	قرمز
Garance	(Rose) Madder	(زهري) فوتى
Lie de vin	Wine (Vinous)	نبيذى
Bordeaux	Claret (Bordeaux)	أحمر أرجواني داكن
Bourgogne	Burgundy	عنابى
Marron	Maroon	كسنائي
Ecarlate	Scarlet	سقلاتنى

Around 700 BC, the Greeks called "Assyrians" all the populations that were occupied by Assyria (in other words Canaan and its periphery), and German archaeologist Franz Heinrich Weissbach erroneously translated this term into "Syriacs" in the late 1800s, but the important issue here is that the Canaanites known as "Phoenicians" began to lose their second name to that of "Assyrians". And currently most references quote that the term "Syriacs" has existed since almost 500 BC, due to the incorrect translation of the term "Assyrian", and that despite Weissbach's acknowledgment of his mistake. And as early as 500 BC, when the first Jewish historians called the Canaanite language "Aramaic", the inhabitants of what later became Syria and Palestine began to be called "Aramaics", since all were speaking Canaanite at that time, hence later the common name "The Aramaics - Syriacs". Nevertheless, the inhabitants of Lebanon (and Arwad / Tartus) continued to be known by the name of "Phoenicians" until about 108

AD 200 because the region was called "Phoenicia" instead of Lebanon, or instead of (what was left of) Canaan. Then they began to be called "Aramaics" given the common language and its misnomer. We will return to the details in the section on languages.

And then, around AD 400, because of the Romans administratively naming the western Levant by "Syria" most of the times since AD 14, the Greeks gave the name "Syriac" (this time they aimed at Syriacs and there was no wrong translation) to all Christians in the region, without any consideration. Therefore, the Canaanites became known as "Syriacs" like the rest of the north and west of the Levant, mostly after the Christianization of Mount Lebanon at the hands of priests coming from northwestern Syria, carrying with them the Syriac language. But the name will fall off from those of Greek liturgical language within a century.

As for the Syriacs, and later, and because of them, the Arabs, they will politically call the Byzantines "Rums" (because the Byzantines are since 395 "the Romans of the East"), thus what will be synonymous with "Byzantines". And thus, those scientifically Canaanites, and at the same time followers of Chalcedonian Antioch of Byzantine rite, will be administratively known by "Rums" and "Byzantines", and later (since 742) religiously, in harmony with the empire as well as all those of Byzantine rite and more, in harmony with all the Churches which will be under the yoke of Constantinople.

Then, with regard to the Christians of Mount Lebanon, Maronites with a Rum minority, John - Maron I (the first (later considered) Maronite patriarch (685 - 707)) adopted the name "Lebanese" for the nationalism that was resumed after the loss of the Canaanites of their coast and the Bekaa and the South due to the Islamic conquest, but their fame as Syriacs will continue for another 1200 years since their liturgy was in Syriac, and the Syriac language and alphabet had totally (yet gradually over 800 years) replaced theirs, yet at the literary but not the spoken level, which will remain Canaanite, but which will be considered Syriac - also, we will return to that.¹

All this finally led to the persistence of the Canaanite presence and the establishment of a state in 1920, with the adoption of the name "Lebanon", as is obvious. And then, after the penetration of literary Arabic to replace Syriac, Canaanites started to be called "Arabs" as their vernacular, and the republic that included them was established as being of "Arab face" according to the 1943 Constitution, as being "Arab" according to the first article of the Arab League and as being "Arab in terms of identity in belonging" according to the Constitution since 1989.²³

It remains that any holder of the Lebanese citizenship (also called "nationality") today is, legally speaking, Lebanese. This was not the case before 1920 and may not be the case should the state go to partition or be included in another state. However, in nationalist and civilizational scientific terms, what is "Lebanese" is clearly explained by the clarifications above. And from there came the widespread idea that "Without Christians there would be no Lebanon", and that it is not racist and should not be, but we cannot deny that it is the manifestation of a scientific truth.²³

It is important to note that the old school evokes scientifically unproven scenarios, such as the Canaanites (as known in Lebanon) having come from:

- the mountains of Zagros in Persia or from the southern Arabian Peninsula or the Red Sea shores meaning the later Hejaz (as per Herodotus (7;89) and Strabo (for them all the Peninsular coasts were southern), possibility which the historian Kamal Salibi has mentioned),

- or even from Bahrein (and that without tackling the Amelkite hypothesis),

- or the Eritrean coast (Herodotus 1;1 / for Herodotus (1;202), the Red Sea is itself the Atlantic Ocean; Torah: Canaan, son of Ham son of Noah, lived in Africa),

- or from the center of Anatolia along with all the "Semites", as reported, as they (almost) genetically were (hereby meaning the arrival of the J2 haplotype from Anatolia, and before that to Anatolia from Iran).

- There is even a hypothesis whereby they came from India!

- Another hypothesis is that they came from Persia, went all around the Peninsula, up to Sinai where they resided, and then established themselves on the Levantine coast.

- There are other strange analysis, such as that the Phoenicians from "Sidon to Arqa" being Aramaics and those from "(also) Sidon till Acre" (and even till Gaza according to the Torah) being Canaanites.

- The old school also mentions a Canaanite exodus from western Syria in 1200 BC by the "Sea Peoples" (even more, integration of said Sea Peoples within them), and from the later "Israeli lands" by the Philistine tribes in 1100 BC. And here, things get mixed up among themselves (see paragraphs "F" and "G" below) and also come into conflict with the Torah. But withdrawal because of the "Sea Peoples" and / or the Philistines does not seem to be coherent; in fact, even the existence of the "Sea Peoples" is not established, and the Philistines were bound to the region of Gaza and did not spread nor did they participate in any major raids, according to the modern school; all that while insisting that the story of the Torah on the defeat of the Canaanites by the Jews in 1300 BC is also not scientifically proven, but it remains the major explanation for the disappearance of the Canaanites from there during almost the same period, according to archaeology. Also, the Hebrew battle led by al - Buraq and his wife Deborah against the Canaanites in Tel Hazor, around 1200 BC, has not been scientifically proven. This event could however be a minor battle in the aftermath of the main event a century earlier.

Also mentioned is an infiltration of Amorites between 2160 and 1980 BC as well as between 1200 and 1050 BC, without (robust) scientific proof until today, besides that all Amoritic migrations seem untrue according the new school, and the Amurru Kingdom did not seize the northern half of Lebanon. This does not exclude the possible fact that some Amorites and later Aramaics and others (Greeks...) could have infiltrated Canaanites, for this is the inevitability of neighborhood, but the old school will mention a settlement of Hurrians and Aramaics in Mount Lebanon, and a significant advent of Greek / Cretan groups to the coast between 1300 and 1100 BC to constitute with the Canaanites the Phoenician people, or the integration of the Sea Peoples as we have mentioned, what will be factored by those familiar with these data as a part of a People openly penetrating the Canaanite People and bringing about a social "revolution" through a demographic change, thus establishing a new People, a unique Eastern - Western blend of unique characteristics.

Truth be said, even if should all of these events be true, there is nothing wrong with them, but they remain on a small scale, be it “genetically” or socially, participating in the development of the Canaanite People within which said newcomers will blend. And it cannot be said that the Canaanite People were diluted within said newcomers, and the issue is not out of aspiration for racial purity or out of racism, but only for the sake of scientific truth: even if we put genes aside, where is the deep cultural - civilizational - social change (that is, faster than ordinary evolution) that should have occurred when said newcomers infiltrated the Canaanite people? Is it, for example, the use of a same literary language or of same scientific or philosophical concepts? Is it the sharing of worldliness elements that came in prominence because of the intervention of the Church in worldliness, knowing that said worldliness emanated from a Hebrew heritage of Canaanite origin, or even more, a quasi - pure Canaanite heritage?

Also is mentioned a Canaanite dissolution among the Aramaics inside Syria and their adoption of their language, their religion and their customs... And why not? Did not Canaanite groups integrate among the Greeks, Berbers - Amazighs and other peoples? Yes, perhaps some Canaanites dissolved into the Aramaics in Syria, the Assyrians in Assyria and the Persians in Persia... bearing in mind that the Aramaic language, religion and customs are in their majority, so as not to say quintessentially, Canaanite...

The old school also mentions that some of the Canaanites entered Egypt (probably as Canaanites and not as "Hyksos") in 1800 (or 1720) BC at the end of the 12th dynasty and established the 14th dynasty (1705 - 1690 BC) in parallel with the 13th which began with the Egyptians, without scientific proof. There is also no proof that a group of Canaanites formed the greatest portion of the Hyksos. We will get back to that.

According to the old school also, and with contradictory information within said school, the land of Canaan was in about 1800 BC formed of a confederation of two kingdoms: the first in the north, its center being Kadesh* (near Qusayr in current Homs province) and the second in the south, its center being Tel Megiddo in Galilee, south - east of Haifa. What is sure is that Megiddo and Kadesh were both capitals of Canaanite Kingdoms of Megiddo and Kadesh at that time, and there was a strong fortress in Megiddo, and another one in Kadesh, despite that fact that the Kingdom of Qatna already existed next to Kadesh and would subdue it most of the time (unless it is actually the same kingdom with two names over time, depending on the capital, Kadesh or nearby Qatna (~ 40km)). Of note, these two kingdoms, despite support from other Canaanite factions, will fall to the Egyptians in 1482 BC (or 1479 or 1457 BC), at the Battle of Megiddo (outside the city walls, followed by a 7 - month siege), the first battle to have been recorded in what is accepted as relatively reliable detail, as recorded in Egyptian sources, which also report the first “body count” (number of dead casualties) for any battle in History.¹¹

* *Kadesh will later be known as “Laodicea ad Libanum” and later as “Tell al - Nabi Mendo”.* “Laodicea ad Libanum” contrasts with “Laodicea in Syria” (or “Laodicea ad Mare”), currently Latakia in Latinized Arabic and previously Ramitha, its Canaanite name. It also contrasts with “Laodicea in Phoenicia”, the Greek name used for Beirut after being rebuilt following its destruction by Tryphon in 140 BC, the locals going by “Laodicea in Canaan”, names which will remain in use till 64 BC, when the Romans will again use the Canaanite name, though Latinized,

Berytus, styling it with the title “Colonia Iulia Augusta Felix Berytus”, and later with the title “Mother of Laws” in 14 BC.

And “Laodicea ad Libanum” (ad = “at” in English) proves that Lebanon as a geographical entity extends via its Bekaa to the “Shiite Lebanese” villages in Syria (and not more!) as per the pure geographical demarcation, as we shall see, and whereby the Shiites would have settled within the whole area between the two mountain ranges, up to the northern disappearance of both.^{11,12}

On the other hand, there is no scientific evidence for Sidonian King Zimrida's attack on Tyre around 1375 BC, nor for the siege of Arwad on Byblos, nor for the destruction of Byblos by the Amorites with the support of Anfeh, nor for the Canaanites in general supporting the Assyrians during the siege of Tyre between 726 and 722 BC, but there is data on the position of some cities supporting invaders against other cities (we will cite the (only) 2 incidents later).

Finally, there is no evidence of the arrival and infiltration of Persian, Armenian, Arab, Greek and Kurdish tribes into Tripoli or elsewhere before the Muslim conquest and their integration within the Canaanites, and there is no proof that the Byzantine emperor Justinian II brought Balkan inhabitants to Lebanon or that the Caliph Abd al - Malik bin Marwan brought Nabateans to the Bekaa or that Muawiya brought Persian tribes to Tripoli, Baalbek and Keserwan. Similarly, there is no evidence of Nabatean and then Ghassanid infiltration of the Bekaa, Wadi al - Taym and southern Mount Lebanon.

One final word on the question of the emphasis we have placed on Canaanite nationalism, according to the scientific aspect: the first question is how were we able to connect the Canaanites to the Rum and Maronite (and hence Protestant and Latin) Christians of Lebanon (and Arwad / Tartus), but not to Muslims of Lebanon or Christian and Muslim residents of neighboring countries?

First, and simply, religion (including the concept of irreligiousness) is part of a cultural entity), even if it occupies an important place and sometimes a major one. What is Canaanite cannot be replaced by "Christian" but what is "pagan" can, as an example. In order to anticipate the question of Islam and Judaism specifically, we will state the following: Islam and Judaism are each "a religion and worldliness" by definition, and not a religion. The term "Jew" is equivalent to "Israeli" (in the social and not the administrative sense as an Israeli nationality), which is a surname to "Hebrew". And the Jews / Hebrews / Israelites are a people, an umma (Umma = people, in Arabic). And the term "Muslim" implies joining the Muslim Umma, meaning the Muslim "people" according to Islamic jurisprudence. And Islam abolished the concepts of "Syriac, Assyrian, Coptic, Himyarite, Persian, Turkish, Berber / Amazigh..." peoples, due to Islam's imposition of a worldliness (details of daily life and language...) in addition to religion, which changed the cultures of individuals who converted from among these peoples. Thus there are no Coptic Muslims and Assyrian Muslims... But in areas far from the epicenter, Islam was not able to refute all that came before it, thus we note the terms "Persian Muslim", "Kurdish Muslim" and "Indonesian Muslim", and since the Arab renaissance, "Arab Muslim"... since Muslims are not being able to prioritize their Islamity over their ethnicity,

despite their cultures being composed in their majorities of common Muslim elements... and we will come back to all that later.

But Christianity entered within peoples and civilizations, but it did not impose, and did not even propose, anything that might annul their cultural and civilizational legacy, in terms of "worldliness"; and if this occurred in several cultural domains, that was by transgressions of the Church of the essence of Christianity. A number of Christians and Muslims may oppose this statement, and the answer lies in referring back to the statements and biography of Jesus of Nazareth in the four Gospels (the epistles are the view of the early Church) for the former and the words of God and his Prophet and the biography of the latter in the Quran and hadiths (at least those agreed upon) and the prophetic biography.²³

Secondly, History shows that the Canaanite civilization persisted with the Canaanites of Lebanon (and Arwad / Tartus) after ~ 1190 BC, since there were no more Canaanites in Palestine (Christian Palestinians are descendants of Nabateans - we will come to that), and northwestern Syria Canaanites had organized themselves into culturally independent Peoples even if quasi - Canaanite in culture: that said by virtue of the information available; nothing prevents the Christians of all of northwestern Syria from being considered Canaanites in the true sense of the word, and nothing will change if that is so, and here we are including those of Arwad / Tartus. To complete the main issue, the Canaanite identity did not continue with the Christian Canaanites who became Muslims.²³

Therefore, the religious factor does not cancel its civilizational counterpart (unless tied to a worldliness), and fate wanted that those who continued without leaving the civilizational orbit are those who are today the Lebanese Maronites and Rums (and the Protestants and Latins) (as well as those of Arwad / Tartus).²³

The second question that arises is to what extent Maronites and Rums (and Protestants and Latins) are related to the Canaanites in terms of form and content. Here lies the problem, which is to consider that what is considered Canaanite has disappeared and has been replaced by what is considered Maronitic and Rum, rather than to consider the concept of an evolution which is entitled not to resemble a lot to its older versions; was the Canaanite in the time of the Jesus of Nazareth like his 3000 - year - old ancestor?

Likewise, another problem lies in the consideration that the non - use of the name implies a change in the community. The right is there as long as History does not prove the opposite, yet even more, proves it clearly. Consequently, a civilization evolves (advances or retreats), and does not remain static in the course of History. This makes all what is considered as "Lebanese", thus having originated within the "Christian" community, even if nowadays having made it into Muslim circles, scientifically an evolution of Canaanism: hommos,* the mankoushi, the mezze, the muneh, the dabke (taken from Mardaites), Zajal (of which Aataba and Dal`una), wine, arak, oil (the Mediterranean diet, falsely attributed to Greeks)... All that knowing that two additional links with the ancestors are the language (even if other peoples speak it since it came to be an imperial language) and the Cedar, and these two are by far the most important...

* NB: there is no proof that the hommos (chickpeas) is specifically of Lebanese / Canaanite origin, and certainly not Israeli / Jewish because the part of their worldliness that lied outside the scope of their sharia was purely Canaanite back then; for now, it is simply Middle Eastern.

The language will be elaborated on below, and the Cedar* is undoubtedly the subject of holiness from the pre - Torah era until now as to Christians. And of note, how Muslims are associated with the spoken language will also be explained hereunder, and the Cedar never represented any interest to them throughout their History, and they did not even want it on the Lebanese flag (and they are right to have no interest into it) and were forced to accept it reluctantly (and as a means to maneuver for the bourgeoisie).²³

* [Q5b Cedars from around the world are divided into 6 varieties. All have grown in more than one place in the world, with the exception of the "Libani" variety which has grown only in Lebanon (and not in Turkey, Syria and Cyprus, as often mentioned). In Lebanon, one of the other five varieties, Atlantica, has grown in Baruk and Sarione (Hermon / Sheikh), and another, Brevifolia, in Baruk. The "Libani" developed on the western and eastern slopes of Makmell, Mnaitra and Sannine mountains. And nothing indicates that there were Cedars in the northern section of the Eastern range.¹

And the Libani is one of two varieties that grow only at an altitude of more than 1900 meters (and reaching the highest peaks) and one of 3 varieties that live over a thousand years without any upper limit (the most aged Cedar in Lebanon in the Cedar Forest would now be 6800 years old according to a Japanese delegation), whose cones "sit" on the branches pointing to the sky, and that reach a height of 50 meters (the maximum for cedar trees). Even more, it is the only variety whose wood is not only solid like all the other five varieties, but it is hyper-solid (weighing 2.4 times more than the oak), and it is the only waterproof variety and the only one (or perhaps along with the "White" variety - the White Cedar) of which a piece of wood releases its scent (which is scientifically qualified as "strong", unlike the others) eternally (except if gum is produced on its surface, and removing this gum allows the scent to be released again, or if it is subjected to weathering), and the only one whose color is "dark evergreen" instead of "light evergreen".¹

And the growth of Libani is slower than that of the other varieties and it takes it 12 years to start heightening and 40 years to start to seed, knowing that it reaches at this stage only hardly a few meters high. Additionally, it cannot go through the fertilization process except once every 3 years. Its roots are enormous, because it grows underground as much as it grows above it. And it later reaches the height of 50 meters after 500 years.¹

From here, we understand the quasi - disappearance of the cedars, these mountains, arid as we know them today, having been completely green. And the current forest in Bsharreh has persisted following a decision by the Church to preserve it, a decision that came at a very crucial moment. That said, two additional orders were issued for the protection of the Cedars, one by the Roman emperor Hadrian in AD 135, and the other by British Queen Victoria in 1876 with the decision to build a fence around the present Cedar Forest of Bcharreh.¹

The name of the Cedar Forest has been mentioned 12 times in the epic of Gilgamesh (written between 1600 and 1155 BC), and the name of the Cedar is mentioned about 75 times (depending on which translations) in the Torah in 18 books.¹ The "Libani" Cedar wood was used as a pledge of luxury gifts, to build ships and to build the first temple for "God", the temple of Jerusalem for the Jews, according to the model of which Churches will be built later, especially concerning the altar. Its gum was used as incense and its oil against mold. And its liquid product "Cedaria" was used by the pharaohs for mummification. And the aristocratic Romans used its wood for their furniture. Since Christianity, it has been used to build many churches in the East and Europe and to carve statues of saints. It is said that Jesus of Nazareth was transfigured on Mount Makmell with the subsequent designation of the Cedar Forest as the "Cedar Forest of the Lord" (that in addition to another suggested reason which is the cones pointing to the sky), but the most practical evidence indicates the occurrence of transfiguration among the Cedars of Mount Sarione (Hermon or Sheikh) (the holiness remains the same for Christians but the geographical location differs).¹

Thus, the holiness of Cedrus Libani continued with the Canaanites after they embraced Christianity (especially with the Maronites), and it was adopted by Patriarch John - Maron I after the Canaanites of the mountain adopted the name "Lebanon" for their nationalism facing the Muslim conquest. Hence the icons of John - Maron I as well as the Maronite coat of arms include a Cedar (and a tower, symbol of the military resistance). And this holiness persisted with the "Secretaries of the Cedar Temple" (about year 930). And it made it with all the Canaanite - Christian heritage till the time of the founding of Great Lebanon, then of its independence, when the Christians insisted that the Cedar appear on the Lebanese flag,¹ and hence it did as well as on the passport and the berets of Lebanese soldiers, on the airplanes of the national airlines and everywhere we see it, symbol of the Republic.⁹ Q5b]

These links are besides those existing by inheritance a socio - cultural behavior, including the ability to socially adapt easily as foreigners and the ability to innovate when the possibility is available. Innovation does not imply a cerebral constitutional superiority of one Human vis - à - vis another but his development of sociological, religious and convictional circumstances that he bequeaths and which provide him the opportunity if historical and geographical circumstances are favorable as well. And we note few Muslims who are descendants of Lebanon - the region then the republic - (we say "few" taking into account the fact that they constitute 20% of the descendants), and who have excelled in the West, the most famous of them being Hassan Kamel al - Sabbah, but their innovation did not occur within their worldwide current, but within the other current (called Western) which they embrace in terms of thought, even if they remain within their Islam, that they will then live "superficially" compared to what is required from Muslims (we say this with love only so that the speech is flawless).*

* *The medieval scientific revolution that occurred within the Islamic world was mainly propelled by Peoples which were Islamized but had still conserved part of their pre - Islamic socio - cultural (mainly Persian and Berber) heritage, of which rationalization, which is contradictory to the core of Islam shall the dilemma present, because what is divine should be in effect. So although now Islam boasts the fact that these people were Muslims, it is interesting to know that tens of those people were treated as infidels (in line with Islam basic teachings that hold up till*

nowadays despite different schools and currents, teachings that we lovingly respect in the name of "Freedom of Belief"), their books were burned and they were even tortured and killed** because their scientific works contradicted Islamic theology and doctrine, which eventually had the upper hand, aided by the fall of the Abbasids in 1258 to the Mongols.*

Of course, Galileo, Copernicus, Darwin, Newton, Descartes and Voltaire and others were treated as heretics as well, but none as to our knowledge was executed except Giordano Bruno in 1600; Galileo's death sentence was not applied; Descartes escaped poisoning (we are here concerned with the scientific personalities who have been affected by the Inquisition and not by those accused of pure religious heresy) . Yet most important, treating them as heretics by the Church was alien to the Christian creed, and Europe successfully, though through bloodshed, and though distancing itself from Christianity as a whole without being able to separate between Christian creed and Church's aberrancies, liberated itself from the Church's ties as to its mingling into science and mixing it up with theology, that said with all due respect to the Church's role, though it should not have been its, in promoting education and science.

*So, to conclude, it is recognized and acknowledged that Muslim collective memory still directs Muslims' efforts towards abiding to their sacred texts in their daily life, consuming excessive time in studying current sociological phenomena as to whether accepted by Islam or not*** and being prudent as to engaging in scientific thought that could offend the Scriptures, and they can easily remove the "Muslim" label of he who goes astray in their eyes. Even the most eminent Muslim scientists have a threshold they vow to themselves they shall not trespass if they are truly Muslims.*

* Farabi, Razi, Jahiz, Ibn Sina (Avicenna), Ibn Rushd (Averroes), Ibn al - Raoundi, Abbas Ibn Firnas, Ibn Battuta, Kindi, Ya`cubi, Ibn al - Haythem, Ibn al - Nadim, Mas`oudi, Khwarazmi, Abu al - Alaa' al - Ma`arri, Jaber bin Hayyan, Ghazali, Abu Faraj al - Isfahani, Nasir al - Din al - Tousi, Ibn al - Farid, Abu Bakr Ibn al - Arabi, Thabit Ibn Qurra, Ibn Tufayl, al - Asqalani, al - Nawawi, al - Kawakibi, Rabi` al - Adawiya, al - Majriti, al - Tawhidi (...?)

** Al - Hussein bin Mansur al - Hallaj, Ibn al - Muqaffa`, Bashar bin Burd, Ibn Baja, Tabari, Suhrawardi, Ja`d bin Dirham, Lissane al - Din al - Khatib (...?)

N.B.: Were not mentioned here above: Salman al Farisi: executed because he was Shiite; al - Mutanabbi: personal conflict; al - Munammar: because he was a Sunni within Fatimids; Abu Nawwas: because of his libertarian poems; Ahmad bin Nasr al - Khuza`i: killed by the Mu`tazila during their 15 years in power.

*** The Church still does so, though not excessively, and though against basic Christian doctrine and creed, and though constantly "modernizing" itself at the minimum required, "modernizing" because it has trouble not doing so at the risk of being neglected by its adepts - that explained by its teachings being outside the core of Christianity as specified by Jesus -, and "minimally" because more than that makes it lose its credibility. It should have focused on Jesus's messages and not mingled into forcing biblical sociological heritage, a Hebrew heritage - partially taken from earlier Canaanites, upon its adepts of many cultural backgrounds, even more, that are dynamic and evolve over time.

There is also the ability to easily speak in different dialects and accents with foreigners (Arabs and Westerners) in Lebanon, the tendency to independence inherited from the kingdoms which refused to unite under the authority of one sole king (not to mention that the local kings

(the king of each kingdom) did not possess absolute power like the pharaohs), the rejection of violence (whereby History does not mention any military campaigns outside their territory (Hyksos aside, to be tackled below)) despite the possession of each city of an army and their establishment over extensive areas on the Mediterranean and the (later called Arabian) Peninsula, and finally, and unfortunately, the so - said tendency of internal fighting, which is the downside of advanced independence, knowing that internal fighting did not spare any other People that existed, and more was significantly less within Canaanites relative to their extensive timeline and their advanced degree of independence.*

* [Q45a] *An image wandering on the net states that "the political class in 1943 secretly declared allegiance to the representatives of the Vichy government (i.e., German allies) in Lebanon, while simultaneously contacting de Gaulle's representatives, receiving cash from everyone, selling everything, and accusing each other of treason." Regardless of the truth, comments have been made that this behavior is a Phoenician legacy, so no wonder.*

Note: Canaanites = Phoenicians (latter being the Greek exonym and therefore the Western exonym today). What follows is our reply on social media.

For Historical truth, we must shed light on a point that has been anchored in the minds due to analyses of the last century. Here we are seeing each person contacting two sides. And when you are the weaker, it is either that or you are crushed. It is not wrong to make a political maneuver for a period to survive, that is the basis of politics. The problem is when you do this and your intention is bad and you sell your people as a politician and get rich via corruption, as is happening today and in the days of Vichy, should the story be true.

As for the Canaanites, they never did something similar. They were declaring their loyalty each one to a side and that was it. Of course, this was ending up with destruction of another kingdom with all being the same People. How much this was moral, here lies a question but this is another topic, but I will tackle it. But till here, we can say that Lebanese behavior today does not resemble that of Canaanites not because they are pleading allegiance to two sides to survive a period (Canaanites could or might have done that), but because they are corrupted. The Canaanites were in "heaven", there was work for everyone, and they were not slaves, that is sure, so the gains were theirs, the mere population (at least in a large proportion).

Still as to the Canaanites, the fact that their interest was economic - cultural and not military and the fact that they had a high degree of autonomy as people ended with them NOT uniting as a unitary empire, and more, as any empire (whatever the political system) aiming to occupy the world; thus the cause is not an issue of rivalry in the superficial sense but a "rivalry" resulting from awareness of independence, bearing in mind that independence is a double - edged sword, like the situation of Christians today compared to that of the Muslims in the country and this is something well - known; and even their kings were not deified like in Assyria, Egypt and others; and the citizens were not "slaves" of their king as others. They were the first to establish the trend of independence of Man as an individual. The Senate and the "parliament" of each kingdom to limit the king's power were the beginning of democracy which the Greeks say they invented, when in fact they had taken it from here like the alphabet and mythology, and later the Romans took from Greece and Carthage. Thus, we had several kingdoms. So they followed, probably unintentionally but spontaneously, the "herd immunity" strategy. In Humanity values

today, we consider this tactic not to reflect chivalry, we all live or we all die, but the law of nature allows that. If not, they would have vanished since their beginnings.

I am neither defending nor convicting, I am just describing. My goal is not to justify the behavior of the Canaanites, but these ideas are for all. Not once did they clash outside Lebanon, even though each kingdom had its cities in the Mediterranean, and the few clashes (around 5) among them within Lebanon (besides the arrival of a new occupation - these are two) are not all scientifically proven, and moreover span 1000 years.

And what if there were a few clashes and even more than those? Man is Man, wherever he is, but the number of clashes is trivial compared to the period when the Greeks continuously crushed each other since the generals of Alexander and through the period of 200 years till they fell, and to the period when the Romans at least since the days of Julius Caesar and Marc Anthony besides what had happened before, and continuously for 200 years until Constantine's unification in 313 and still ending up divided into two states in the year 395, and to the period of the Iranians (Persians, Medians, Parthians...), and to the Islamic State era (3 of 4 Rashidun Caliphs were assassinated, the Umayyads were annihilated by the Abbasids, and the Abbasids dissolved in less than 100 years, and the Abbasid statelets clashing...), and to the Turks (do we recall how the Seljuks constantly clashed and divided upon themselves into progressively smaller statelets?).

And even in the days of the early Canaanites, internal conflicts occurred in all empires at that time, but were limited to the members of the dynasties (Assyria, Babylon, pharaohs), because the people did not have any word, as we said. Therefore, any possible conflict could not crystallize as an internal war because its effect would be limited only within the royal families; we have to read a little bit and think calmly. Even the Ottoman state did not divide (before Muhammad Ali's late split) because each Sultan's sons practiced fratricide (killing his brothers), thing which was approved to limit internal bloodshed among the Ottoman soldiers when each part of the army sided with a brother (this persisted (approximately) from 1451 till 1603).

All this means that Canaanites had the least internal clashes in History among all Peoples!

As for immigration and forgetting the homeland, we should know that tin from Britain and ivory from India and everything in between was coming through about 100 settlements to Lebanon to be manufactured and re-exported through these same settlements. This was the case from 1500 BC until the days of the Romans (AD 200 AD). Only Carthage (founded in 814 BC) joined, after 600 BC, as a center, since it had turned into a kingdom capable of playing this role as the kingdoms in Canaan.

And as for the "show - off", you want a slave people to think of "showing - off"? The "show - off" was only for kings, pharaohs and emperors, except for the Canaanites, it was for the people too!

And since any person generally loves money and possession, provided he is not a slave, surely he will care to amass...

As for the settlements, little (and basically the only one in the History of Humanity) did any sizable settlement as that of the Canaanites' be established without any clash (besides one in Sicily) and even more with respect to the locals till they fused within them, and even more,

having had such commercial and cultural positive effects. And as we said, they never forgot the motherland which remained the main and even more the only center (except for Carthage later).

Failure in Lebanon nowadays is political. With all the political Maronism ills (which are not many), Maronism was a great success, that said without stating all the examples here. Enough are the title of Eastern Switzerland and a gold reserve, and no debt, with 2.76 LP for 1\$, a respected passport, the first commercial airline company and the first air force in the Middle East, besides a democracy up to the point of a presidential candidate losing by half a vote!

Finally, paying tribute to avoid military confrontation is not a shame as long as you are goodhearted and you are not interested in occupying others and therefore you have not worked on establishing a force that can resist the power of others who are seeking occupation because you are economic - cultural centered, as long as your resistance will erase you from existence, and as long as there is no jeopardy to your identitarian and cultural freedom. You make the balance between the profit and the loss of resistance, and at any suitable time you can make your move.

Anyway, I wish we were like the old Canaanites, we would gain much more than we would lose!

Before sealing this section, it is of importance to note some of the most eminent Canaanites of the ancient era, who are (we repeat) known as "Phoenicians" in the Greco - Roman world, and whose names are Greek or Roman due to the cultural influence of these two entities during said era, just as nowadays many Canaanites (meaning Canaanite Christians) have Western names (Steven, Thierry).^{*} And some of them lived in Greece and became Greeks such as the Lebanese diaspora currently does in expatriation. And the purpose of this paragraph, which will have no analogue in the "Arabs" section, is to correct the concealment of identity that has occurred. And the absence of an analogous paragraph in the "Arabs" section is frankly the absence of concealment of the latter's identity.

** And we do not hereby mean Arabized (or used by Muslims) or westernized Canaanite or Canaanite - Christian names such as Youssef and Mariam / Joseph and Mary; and we note that almost all Arabic names are of Canaanite origin.*

- Mochus, (date of birth unknown but basically before 500 BC), seemingly father of the theory of the atom, was born in Sidon. Leucippus is widely credited with having been the first to develop the theory of atomism, although Isaac Newton preferred to credit Mochus (whom he believed to be (the biblical) Moses) based on Posidonius and Strabo. Other eminent recent figures align with Newton as well (John Selden, Johannes Arcerius, Henry More, and Ralph Cudworth).¹¹

- Thales (of the Thales theorem), born in Tyre around 624 (or 636) BC; "Thales, a member of the Thelides family, descends in a direct line from Agenor, King of Tyre and Cadmus," Herodotus, 5th c. BC. As recorded by Diogenes Laërtius, a biographer of the Greek philosophers (3rd c. AD), "Thales was registered as a citizen of Miletus" (a city of the western coast of present - day Turkey, of ancient Greece, precisely Ionia). Thales also imagined the federal system, which the Ionians refused to implement and thus, disunited as confederacies, fell to the Persians (seemingly he did not propose it to the Athenians, who fell to the Macedonians much later in 338 BC).¹¹

- Pythagoras (of the Pythagoras theorem) was born in 570 (or 540) BC to a Canaanite father from southern Lebanon and a mother from Samos (a Greek city).¹¹

- Euclid, born in Tyre, around 360 (or 325 or 306) BC, is referred to as the founder of geometry. While the Greeks called him Euclid the Tyrian, in reference to his hometown Tyre, some came to name him as well Euclid of Alexandria because of his long years of teaching in that city.¹¹

- Zenon (Zeno, Zeinun) was born in 336 BC either in Tyre or in the Canaanite colony of Citium (or Kitium) (Larnaca today) to Canaanite parents from Tyre. He taught his philosophy in Athens. He died in 262 BC.¹¹

- Marinus, born in Tyre ~ AD 100, was the founder of mathematical geography (the use of math in geography). He was the first to propose latitude and longitude, to estimate Earth's circumference (he got 33,000 km instead of 44,000) and to show China on a map in this part of the world.¹¹

- Papinian (Aemilius Paulus Papinianus) was born in Emessa (Homs) (thus quasi - Canaanite) in AD 142; he taught at the Beirut School of Law before becoming the personal advisor of originally Canaanite Roman Emperor Septimius Severus.*

He was one of the top 5 jurists of the Roman Empire. Caracalla, son and successor of Septimius, killed his brother and Papinian to grab the throne in 212. *Septimius Severus was born in Libya, his father was Punic (hence of Canaanite descent and civilization, and perhaps also partially Libyan); his mother was Latin; his "Severan" dynasty will rule Rome, starting with him, from 193 till 235.¹¹

- Ulpian (Gnaeus Domitius Annius Ulpianus) was born in Tyre in AD 170; he succeeded Papinian in the School of Law of Beirut, and later became an advisor to the originally Canaanite Roman Emperor Alexander Severus* (from Arqa, in Akkar). After him (and with Papinian's efforts as well), Beirut became known as "Mother and Nurse of Laws". He died in 223 or 228.

*Emperor Alexander's mother, Julia Avita Mamaea, was from Emessa (Homs). Alexander was a successor in the Severan family since Septimius Severus (the Punic Canaanite from his father) was the husband of his mother's maternal aunt (meaning Caracalla being his mother's cousin).¹¹

- Porphyry was born in Tyre, around AD 233 (not BC) (d. 305) and was actually named Malchus or Machos or Mochos (reminds us of "Mochus" here above) (Malek) at birth, meaning 'king' in Canaanite. He grew up and studied in Tyre, before moving to Athens at 21. It is in Athens that one of his teachers, Cassius Longinus, named him Porphyrius, meaning "clad in purple", in reference to his Canaanite royal purple clothing. He moved to Rome when he was 30. His most influential contribution was the "Introduction to Categories" into Neoplatonism, which by the way seems to have had influence on the Muslim doctrine (Sufism). However, as a Pagan involved in Christian Gnosticism, the Church burned 15 of his books in 435 and 448 (or 488?).¹¹

- As for Cadmus, he is the son of King Agenor and Queen Telephassa of Tyre, and sibling to Phoenix, Cilix, Thassos and Europa (her name in Canaanite being `uruba or `aruba (3uruba or 3aruba));* he went to look for his sister Europa who was abducted by the supreme Greek god

Zeus, carrying along the Canaanite alphabet which he taught to the Greeks who in turn adapted it to form theirs, and is the founder of Greek mythology based the Canaanite one.

All this seemingly happened around 2000 BC, but up till now there is no scientific proof of these people, who remain more of a legend. However, Canaanite religious influences carried by the sailors can be clearly seen in Greek mythology (which is way more recent), and thus in the Roman. Of course, Canaanite mythology had previously been influenced by Akkadian - Sumerian and Egyptian mythologies. Then the influence was reversed: from Canaan, worship of Baal and other gods spread to Egypt and the whole Mediterranean since 1000 BC, as well as into Mesopotamia.¹¹

* “3rb” in ancient Canaanite (written without vowels) means “gharb” in modern Canaanite and Arabic, that is “west” in English; refer to the section on the Arabs. “3rb” also means “to enter” or “to introduce” and figures also metaphorically in Ugarit in the matrimonial setting (man introducing a damsel into his mansion). But “west” was a metaphor (sun entering the sea), or vice - versa. And “`aroobon” (3aroobon) (plural: `orobon) in Arabic is an adjective for women and indicates a woman who knows how make herself loved by her man, how to please him (translated as “loving” or “gracious” in Latin versions of the Quran) / introducing herself to the mansion. We ignore which of those two meanings was at the origin of the name of the legendary princess and thus the continent of “Europe”: the fact that the continent lies west to Canaan or the fact that Europa was introduced to Zeus’ “mansion”? The root is the same.²³

THE CANAANITE PANTHEON:

The following table represents the equivalent gods among the Peoples mentioned. The source is Wikipedia, from “Interpretatio graeca” article (which means “Greek Translation or Explanation” - we do not know which context is used in Latin). The original table has been simplified, and rare additions have been made. We substituted “Phoenician” by “Canaanite” based on current scientific evidence. Some gods’ names occur multiple times. Other sources may differ on occasion. Of note, the El / Yahweh / Elohim issue is more complicated than our simplification. Of what is sure, mythology was introduced to the Etruscans then the Romans from Greece and Carthage (which was Canaanite), and to the Greeks from Canaan. As for Canaanite mythology, a part is natively Canaanite, having entered Egypt and Mesopotamia, such as Baal, Hadad and Astarte (who will replace Inana (Inanna)), and a part entered Canaan from Egypt and Mesopotamia. This work is very simple compared to the total pantheons and the conflations / mix – ups that exist. A dedicated team is needed to sort and organize the data. More or less famous names are in bold.

<u>Greek (Roma - nized)</u>	<u>Roman</u>	<u>Ro- man (Ang- licized)</u>	<u>Egyptian</u>	<u>Sume- rian</u>	<u>Canaanite</u>	<u>Functions</u>
Ares	Mars		Anhur	Nergal		<i>war</i>
Demeter	Ceres		Isis			<i>grains, agricultural fertility; Demeter : lit. Earth</i>

<u>Greek (Roma - nized)</u>	<u>Roman</u>	<u>Ro- man (Ang- licized)</u>	<u>Egyptian</u>	<u>Sume- rian</u>	<u>Canaanite</u>	<u>Functions</u>
						<i>Mother</i>
Eris	Discordia		Anat			<i>strife</i>
Eros	Cupido / Amor	Cupid				<i>sexual love</i>
Gaia / Gaea	Terra / Tellus			Antu		<i>the earth</i>
Priapus	Mutunus / Mutinus	Tutunus / Titinus				<i>fertility; livestock; gardens; male genitalia</i>
Uranus	Caelus			Anu		<i>sky</i>
Adonis / Dionysus / Bacchus	Liber / Bacchus		Osiris	Dumuzid	Adōn Adonis / Tammuz	<i>agriculture; resurrection; wine and winemaking; revelry; ecstasy; Liber: lit. the free one</i>
Athena / Athene	Minerva		Neith, Isis	Inanna	Anat	<i>wisdom; strategy; the arts and crafts; weaving</i>
Rhea	Opis / Magna Mater	Ops	Nut		Asherah	<i>Rhea: lit. flowing. Ops: lit. wealth, abundance, resources.</i>
Aphrodite	Venus		Hathor, Isis	Inanna	Astarte	<i>beauty; sex; love</i>
Phosphorus	Lucifer				Attar	<i>lit. light bearer</i>
Helios	Sol		Ra	Utu	Chemosh(?) (or Shapash)	<i>sun</i>

Zeus	Iuppiter / Iovis	Jupiter / Jove	Amun / Horus / Set	An (later Enlil), * B el, Ishkur	El / Baal / Dagon / Hadad *	<i>Sky Father; THE supreme deity</i>
Cronus	Saturnus	Saturn	Geb	Ninurta	El *	<i>Time</i>
Asclepius	Aesculapius / Vejovis	Vejove	Imhotep		Eshmun	<i>healing</i>

<u>Greek (Roma - nized)</u>	<u>Roman</u>	<u>Ro- man (Ang- licized)</u>	<u>Egyptian</u>	<u>Sume- rian</u>	<u>Canaanite</u>	<u>Functions</u>
Hephaestus	Vulcanus	Vulcan	Ptah		Kothar-wa - Khasis	<i>metalwork, forges; fire, lava</i>
Artemis	Diana		Bast		Kotharat	<i>hunting, the hunt; wilderness, wild animals; virginity, childbirth; <i>Diana:</i> lit. heavenly or divine</i>
Heracles	Hercules		Heryshaf		Melqart	<i>Heracles: lit. glory of Hera</i>
Hades / Pluto	Dis Pater / / Orcus	Pluto	Anubis / Osi ris		Mot	<i>the underworld. Hades: lit. the unseen</i>
Thanatos	Mors		Anubis		Mot	<i>death</i>
Thanatos	Mors		Anubis		Mot	<i>death</i>
Apollo / Phoebus			Horus		Resheph	<i>light; prophecy; healing; plagues; archery; music; poets</i>
					Shahar	<i>Dawn</i>
Hera	Iuno	Juno	Mut, Hathor		Shala	<i>marriage, family</i>
					Shalim	<i>Sunset / Twilight / Dusk</i>
Hermes	Mercurius		Anubis, Thot h	Nabu	Taautus	<i>transitions; boundaries; thieves; travelers; commerce; <i>Hermes:</i> poss. "interpreter"; <i>Mercurius:</i> related to Latin "merx" (merchandise), "mercari" (to trade), and "merces" (wages)</i>
Selene	Luna		Isis		Tanit	<i>moon</i>

<u>Greek (Roma - nized)</u>	<u>Roman</u>	<u>Ro- man (Ang- licized)</u>	<u>Egyptian</u>	<u>Sume- rian</u>	<u>Canaanite</u>	<u>Functions</u>
Poseidon	Neptunus	Nep- tune			Yam	sea; river; water; (for Poseido and Neptune: horses; earthquakes)

* *El is Yahweh among Jews, and is Allah (a linguistic derivative of El) among Arabs. Elohim had several connotations, sometimes synonym to El, mostly among Jews, sometimes to his pantheon, among Canaanites. Dagon (written back then as DGN) is also vocalized as Dagan. Baal and Hadad (also said Adad, Adda, Haddad) were two names for the rain and storm god. The fact that this deity was considered crucial for life seems to have earned for these two names to be used interchangeably with El, even taking over the latter most of the time, especially Baal. Sumerian An (later Enlil) will be Babylonian Marduk.*

At last, here is a timeline of Jerusalem and its inhabitants and of its basic places of worship:

- A Canaanite city since at least 3000 BC. "Urshalem" in ancient Canaanite, and specifically "rshalem"*(with a letter "ayn"),²³ "Ur", the Western version of "r", meaning "land" and "city" in Sumerian and in Canaanite (refer to here above in this section for linguistic details), and "Shalim" (or Shalem) being the god of sunset / twilight / dusk, (and not the god of dawn and sunset, since the god of dawn was Shahar; in fact, Sh-h-r in ancient Canaanite is S-h-r in Arabic, which is "just before dawn"). Later, Jewish historians will say that "Jerusalem" means "the city of peace",¹ since "Shalim" (currently and since 500 years at most, by an Arabization, being the name "Salim") is a name emanating from the root "ShLM" in ancient Canaanite (SLM in neo-Canaanite and in Arabic) (meaning "peace").²³ However, the city was named for "Shalim" himself, and not for the concept of "peace", and within it was temple dedicated to him.¹ And we note that in Genesis, it is said "Melchizedek, king of Shalem", so it may be that the city's name was specifically "Shalem" as per the god's name, with the addition of "Ur" analogous to "City of Beirut".²³

* *Some suggest "Yirushalim" with interpretation from a Syriac point of view, with "Yer" meaning "light", but the name is 3200 years older than the Syriac language. But it must also be said that "Ur" (not "r") in Canaanite means "heat" or "warmth", and some references extrapolate in this a meaning of "light" - with Syriac later adopting the word and its meanings, which may mean that the name means "heat or warmth or light of Shalem". But we do not adopt this proposal, because the interpretation does not go hand in hand with the position of the sun at sunset and moreover, given the mention of the existence of a temple dedicated to Shalem and not to any other god, which encourages the interpretation of "City of Chalem".*

- ~ 1800 BC: According to the Torah, Abraham, a Canaanite Bedouin transiting the Jordan River, presents the "tenth of everything" to Melchizedek the king and supreme priest of

Jerusalem, from whom he takes the blessing, and later separates from his Canaanite culture to establish another culture hence the Hebrew People, also called "Israeli", of Jewish religion.

- ~ 1005 BC: According to the Torah, under pressure, the Canaanites of Jerusalem sell their properties to the Hebrews and move to Lebanon, where the Canaanite civilization persists, after the Jews had expelled the Canaanites from "later Palestine" in 1300 BC, with the exception of Jerusalem which had remained Canaanite. And in 1003, Jerusalem was declared capital of the United Kingdom of Israel after Gibeah (1030) Mahanaim (1010) and Hebron (al - Khalil) (1008).

- 950 BC: According to the Torah, the Canaanites organize the plans of the Temple of Solomon, transport cedar wood and carved stones from Lebanon to Jerusalem, and build it for the Jews on the supposed site of Abraham's previous willingness to offer his son Isaac as sacrifice.

- 586 BC: After an Egyptian attack in 926 and Assyrian one in 701 BC, the Babylonians completely destroy the temple.

- 538 - 515 BC: Achaemenids allow the Canaanites to construct the Second Temple for the Jews. It will suffer profanation by the Greeks (170 - 142 BC).

- AD 26: From a scientific point of view, where there will be a significant impact on the religion of the inhabitants of Jerusalem (after replacement of most of them after 109 years), entry of Jesus of Nazareth into Jerusalem, and (according to scientific data) his crucifixion after 5 days, and after that establishment of the Christian nucleus after their witnessing of his resurrection, as per Christianity.

- AD 30: After several attacks since the Greek occupation and under the Roman occupation, the modernization of the second temple with the cube (Kaaba) ends, after having begun in 20 (or 18) BC, and the temple is bynamed by "temple of Herod the Great".

- AD 68 - 69: The Romans allow for part of the Jews, those refusing to revolt, to exit the city; they will go to the Jews in Crimea. Previously Jewish Christians and a group later called "Nazarenes" leave the city to the Golan.

- AD 70: The Roman occupation demolishes the Second Temple.

- 135: The Romans expel the Jews (the majority heading to Babylon and the minority to Crimea), whereby a tiny minority remains; Christians will return from Golan, the Nazarenes remaining there, and Romans will bring in Nabatean tribes that are still pagan, and the (peaceful) conversion to Christianity will multiply through the first community, until paganism disappears. And said Christian Nabateans, within whom Hebrews who will embrace Christianity will dissolve, will be known as "Palestinians" (as per the land's western name). Of note, a number of Jews will return to settle in Judea, but there will not be Jews in Jerusalem other than those who remained there in 135.

Thus, Palestine will lose its Jew / Hebrew / Israeli tag after having lost its Canaanite one. To those who were Hebrew and converted, we mean having let down the Jew faith but also law (Sharia), and having abandoned the Hebrew language and alphabet, which anyway just used for liturgy, knowing that they used Hebrew Canaanite (meaning Canaanite of Hebrew variety) as vernacular as well as literary language, yet the Hebrew alphabet to write it since 100 BC, and before that the Canaanite (nowadays explicitly called Paleo - Hebrew_ we will come to that).

And Palestine will get its Nabatean tag: the continuation in their Canaanite language (of Nabatean variety, which will be called Palestinian Canaanite, which will fuse with Hebrew Canaanite to become Hebrew - Palestinian Canaanite) and in their Nabatean alphabet, add to that

their use of Standard Canaanite as literary (and next to it Greek) and liturgical language, and later Greek as in most of the western Levant since 328 as a liturgical language; and of course they will be imbued by the Canaanite - Greco - Latin cultural sphere, yet keeping their Nabatean culture, which of note revolves in the orbit of the Canaanite culture since ancient times.²³

A Roman temple of Jupiter will be erected on the ruins of the temple, and the city's name is changed to Aelia Capitolina ("Aelia" being one of Emperor Hadrian's names). Also, a temple for Venus is erected in Golgotha / Calvary, the location of Jesus of Nazareth's crucifixion.¹¹ Of note, in the Levant, there were Jupiter temples in Jerusalem, Baalbeck (the biggest in the Roman Empire), Damascus, Yabrud (in Qalamun) and Hama, as well as 2 in Cilicia (west of Adana, current Turkey). Jupiter was the Roman king of gods, equivalent to Canaanite El (Allah in Arabic, Alla in present - day Canaanite), Arab (that is to say before Islam) Allah, Greek Zeus, Egyptian Amun and Horus and Sumerian An (later Enlil, and later Babylonian Marduk). As for Venus, in the Levant, there was a temple in Jerusalem, and another in Baalbeck, and a less known one in Afqa (Lebanon). And Venus was the Roman goddess of fertility, regeneration and creation, equivalent to Canaanite Astarte (Aashtarut) (Aashtarut in Canaanite, Astoreth in Western languages in its Canaanized form and Astarte in Western languages in its Hellenized form), Arab (that is to say before Islam) Allat, Akkadian (and later Assyro - Babylonian) Ishtar (replacing Sumerian Inana (Inanna) that the Akkadians inherited), Greek Aphrodite and Egyptian Isis.¹¹

- 326 - 335: Constantine the Roman Emperor constructs the Church of the Holy Sepulcher (basically called "of Resurrection") presumably comprising the nearby crucifixion (Golgotha / Calvary) and burial locations of Jesus of Nazareth, meaning 500 meters away from the site of the Jewish Temple / Temple of Jupiter, location which will become within the "Christian" neighborhood after the Muslim conquest, and that after the demolition of the Temple of Venus. Constantine is also the one who will build the Church of the Nativity in Bethlehem. Also, demolition of the temple of Jupiter. Re - use of the name "Jerusalem" since then. Jews are still forbidden to enter the city.^{1,11}
- During Justinian I's reign (527 - 565), the Church of St. Mary is erected on the ruins of the Jewish temples / Temple of Jupiter.¹¹
- 614: The Persians destroy the Church of the Holy Sepulcher and St. Mary's church. A few Jews enter the city, joining the Jews who had remained there. The Nazarenes enter as well, with their Arab allies.
- Since 615: Jerusalem is the Qibla of the first mosques wherever built, being actually later called "first of the two "qiblas"" (qibla is the direction to be faced during Muslim prayer) (that without an edifice that would be the qibla).
- 618: The Nazarenes and the Arabs are expelled from the city as well as from all of Palestine by the Jews, supported by the Persians. They will return to Syria.
- 630: The Byzantines reconstruct the Church of the Holy Sepulcher. Jews re - forbidden to enter the city.
- 637: Siege of Jerusalem by the Muslims, with the later conversion of most of its inhabitants to Islam, and the Muslims will use its Roman name, though Arabized to "Ilyā", till ~ 850.¹¹
- 638: Jerusalem violently resists and perseveres, but is under siege, and the Patriarch stipulates and obtains to hand over the city to no one but Omar bin al - Khattab himself after 4 months

- siege. The Nazarenes benefit from the Muslims to rebuild the "Saint of the Saints", meaning the cube (Kaaba), without the rest of the temple which is unnecessary for the moment. The cube will be completed after Omar ibn al - Khattab, will have prayed at this location. This is why the cube will be known as the "Omar Mosque", and after 1193 by the First Mosque of Omar, or the Eastern Mosque of Omar, meaning east to the Church of Holy Sepulcher; but it is not a mosque, and even more, it will be the qibla which had been "hypothetical" (meaning not existing concretely) since Jerusalem was considered the qibla since 615.

Truth be said, in terms of science, the Jews and the Nazarenes were enmity, and the Muslims at that time were allied with the Nazarenes and shared their Nazarene religion and worldliness (Warqa and Bahira were Nazarenes). There were thus Nazarenes of Judeo - Hebrew origin and Nazarenes of Arab (and Hejazite) origin after the former had preached the latter, all included in the designation "Nazarenes or Judeo - Nazarenes" (Nassara in Arabic). And the term "Islam" and its derivatives were not used before the year ~ 720 according to science. That is why Omar prayed at that location, whose story is just "about to start". And the Nazarenes had preceded the Jews through Omar's armies. For Islam, whose narrative currently predominates even in the highest historical authorities in the West, there were "the Muslims" as early as 622, and the Nazarenes are none but the Christians.

Omar ibn al - Khattab prevents the conversion of the Church of the Holy Sepulcher into a mosque as used to happen to other churches (Ibrahimi Mosque in Khalil - Palestine,...). But he did not pray just outside on the eastern steps of the Church of Holy Sepulcher - seemingly the location where David had prayed earlier, as some references state, because said Omar mosque, having been erected where he prayed, is 500 meters away, and the other Omar Mosque built in 1193 will be next to the Church but to its South.

A few Jews will enter the city after 400 hundred years (besides 614 - 630). But Jews and Christians will remain Dhimmis until 1917 (except Crusader Era). The already small number of Jews will progressively shrink, and the number of Christians will at most remain stable.

- 640: Confrontation between Nazarenes of Jewish origin and Nazarenes of Arab / Hejazite origin led by ibn al - Khattab.

- ~ 645 - ~ 675: There will be other ephemeral "qiblas" in Syria instead of Jerusalem, as the Basra mosque and the Fustat mosque still point out today.

- ~ 650: Nazarenes of Judeo - Hebrew origin (which where the very small minority) are ousted from History by those of Arab origin (later ~ 720 called Muslims, and hitherto without a specific name, and one may use the term "Arabs" provisionally although the worldliness / ethnicity has changed), and "Nazarenes" will (thus falsely) indicate "Christians" since then (since ~ 650). It is understood that Jews are again forbidden to enter the city.

- ~ 661: (The beginning of the reign of Muawiya): An earthquake destroys the cube, and Muawiya repairs it.

- ~ 680: Mecca becomes the only definite Qibla.

- 685 (or 688) - 691: Caliph Abd al - Malik bin Marwan constructs the Dome of the Rock (an octagonal structure) on the cube known as the "Omar Mosque", so the Dome of the Rock is today known as the Omar Mosque. The Dome of the Rock was practically built by the Christian architects of Jerusalem, and it is perfectly identical to Christian basilicas in the region and even

in Europe (e.g., the dome beam is 26 meters and 87 cm high), and the difference is only with the minaret.¹ The two main references are Maqdisi and Tamimi.¹¹

- 710 - 715: Al Walid bin Abd al - Malik builds al - Aqsa Mosque on a part of the esplanade next to the Dome of the Rock. Some references say that Abd al - Malik bin Marwan completed its construction in 791, coinciding with the dome.¹ Other references say that it was completed in 705 (after his death in the same year¹¹) (basic references: Al - Suyuti, Mujir ad - Din al - Hanbali, al - Maqdisi¹¹).

Another name for al - Aqsa Mosque was the "Beit al - Maqdis (literally "house of the holy Mosque _ in English Mosque of the Holy City", or even the "Harâm (prohibited) Mosque", as the Mosque in Mecca later, which will monopolize the name. In fact, the expression "al - Aqsa mosque" before the Ottoman era meant the entire complex therein (al - Aqsa mosque, the Dome of the Rock, the esplanade and the surrounding area). Since Ottoman times, the "al - Aqsa Mosque" will mean the mosque itself (also called "Qibla Mosque"), and the complex will be called the "Haram al - Sharif" (Noble Sanctuary).¹¹

- ~850: First use of the name "Quds" by Muslims, instead of Jerusalem or Ilya'.¹¹

- 1009: After a few collateral damages following battles, fires and earthquakes, throughout the last 150 years, al - Hakem bi Amrillah, the Fatimid Caliph, demolishes the Church of the Holy Sepulcher.¹¹

- 1048: After Zahir li - Γzaz Din - Allah, Fatimid Caliph and son of al - Hakem, had allowed it, the Byzantines finish the construction of the Church, all in a broader agreement that will include the Muslims of Constantinople.¹¹

- 1076: Massacre of the Arab Shiites (under Fatimid rule) by the Seljuks (Sunnis).¹¹

- 1086: Massacre of the Arab Sunnis (under Seljuk rule) by the Fatimids.¹¹

- 1099: After changing hands among Arab Islamic States as well as the passage of the Seljuk Islamic State, Christians (scientifically of Nabatean culture) restore Jerusalem through the Crusaders, of course in its Muslim inhabitants, by the establishment the Kingdom of Jerusalem. The Crusaders will use the Aqsa Mosque as a palace and the Dome as a Church.¹¹

- 1187: Saladin restores the city to the Muslims thus the Mosque and Dome,^{2,11} and some sources say that he returned some Jewish groups to harass Christians. We did not and will not tackle other churches and mosques of the city, but to avoid confusion, we note changing the Latin Patriarch's palace, located next to the Church of the Holy Sepulcher, to its north, into the "al - Khankah al - Salahiyya" Mosque (without a minaret till 1418), but some references mistakenly call it the "Omar bin al - Khattab Mosque".¹¹

- 1191: The Crusaders recapture part of the Kingdom of Jerusalem, only on the coast, to be known as the Kingdom of Acre.¹¹

- 1193: Thus also to avoid confusion, we note erecting the "Omar bin al - Khattab Mosque" (thus other than the "Omar Mosque - Dome of the Rock" here above, and not the "al - Khankah al - Salahiyya" Mosque) facing the southern entrance of the Church of the Holy Sepulcher (the entrance had become southern instead of eastern at some point, or were there two?), and that is why it is sometimes known as the Second, or the Southern, Omar Mosque.¹¹

- 1229: Excommunicated Crusader king, Frederick II, restores the city with Nazareth and Bethlehem, though the three separated from each other and from the Kingdom of Acre, through a treaty with the Ayyubids.¹¹

- 1239: Raid and withdrawal (despite occupation of the city) by Karak Ayyubid emir.¹¹
- 1241: Ayyubid internal battles west of the city.¹¹
- 1244: The city falls to Khwarazmian mercenaries on their way to Egypt to help the Ayyubid sultan against his uncle, then the Ayyubid restore it in 1247, then the Mamluks take it in 1260, and it almost falls to the Mongols before 1300.¹¹
- 1418: The al - Khankah al - Salahiyya" Mosque minaret is erected, with a height of 15 meters.¹¹
- 1458 - 1465: Between these two years, perhaps after the earthquake of 1458, the minaret of the Mosque of Omar ibn al - Khattab is built with the same height as the minaret of the al - Khanqah al - Salahiyya mosque (15 meters) and at the same distance from the supposed site of the tomb of Jesus of Nazareth inside the Church of the Holy Sepulcher, although the ground floors of the two mosques are not at the same height; all that with the line joining the two minarets passing through the site of the tomb.¹¹
- 1517: The city is in the hands of the Ottomans. As in all the empire, there is a kind of pacific superficial coexistence (Ottomans wanting to appease minorities to avoid any upheavals), until Europeans will begin to oust Ottomans from Europe, and later mingle in their affairs.
- 1700: The Ottomans allow the first return of Jewish groups to harass Christians, the first since the Islamic conquest (should we set aside a possible small and limited return under Saladin).^{1,11}
- 1897: Establishment of the Zionist movement, which will pave the way for the establishment of a Jewish homeland, with Jerusalem as its intended capital.
- 1917: British entry, thus end of Dhimmism as to Jews and Christians.
- 1948: The city is in the hands of the Israelis after the Nakba, and Jordan enters "East Jerusalem" in 1950.
- 1967: The Israelis take over "East Jerusalem" with the loss of Jordan, and the continuation of attempts to Judaize it completely continues to this day.

B - The Hyksos:

According to the old school of History and without any scientific proof for their existence as it describes them,¹ they are a mixture of Aryans (in the original linguistic and cultural sense, therefore Indo - Iranians, and not in the ethnic sense advocated by the Europeans, including Adolf Hitler), Hittites, Hurrians and mainly Canaanites.¹¹ "Ha Qishisho" in ancient Canaanite would mean "the shepherds", and from this term we have "kassishe" in Arabic, and "assishe" in modern Canaanite (vicar / pastor / preacher). According to the modern school, the term "Hyksos" in the old Coptic language means "new leaders", without specifying who they are, nor of whom they were composed, but they could have been a barbaric entity from southern Canaan (meaning from later Palestine).^{1,2}

They prevailed in Canaan since 1785 BC and entered Egypt between ~ 1700 and 1485 BC, when the Hurrians annihilated them by occupying the Canaan and Egypt (despite two Egyptian campaigns to oust the Hyksos, the second reaching the Euphrates). They established two dynasties, the 15th (1674 - 1535 BC) and the 16th (1660 - 1600), which ruled two parts of Egypt in parallel, and there were two attempts to expel them in years 1567 and 1523. And the Egyptians completed the 17th Dynasty.¹¹

C - Itureans and Kingdom of Chalcis:

N.B.: What is named “Western Bekaa” in Lebanon nowadays is actually the southern portion of the Bekaa.

From 110 BC until AD 92: According to the old school, they are Aramaics, much more than being Arabs or Nabateans, of the Bekaa, who had infiltrated the region of Iturea (West Bekaa nowadays). According to the modern school, they are only the indigenous inhabitants of the region that the Romans called Iturea, without confirming or refuting other sources. However, the Aramaics and their tribes were the closest should one consider the migration of a group of them to establish itself in the Bekaa.

At some point, Iturea was absorbed by the Hasmoneans for a period ending in 110 BC (information is scarce).

Itureans founded with additional lands the Kingdom of Chalcis and its capital was the city of Chalcis, in about 110 BC, and its location is near Anjar today, but it seems to have been independent only since 69 BC, after repelling the Armenians and the Nabateans, and its history includes a great intensity of successions of events, divisions, dependencies and dynasties. The kingdom stretched from Akkar and the shores of Lebanon and Galilee to Damascus (to its borders), the Golan, Horan and northernmost Jordan, but quickly lost Galilee in 105 BC, was occupied by the Nabateans from 84 to 72 BC, then by the Armenians until 69 BC, to become independent again with their withdrawal (Akkar, Tripoli, Bekaa and South), and was confined, concerning its Lebanese lands, to the Bekaa since the arrival of the Romans in 64 BC.

At that point it became a semi - autonomous entity under Roman rule, and was attributed along with the rest of Lebanon and Syria, as well as Cilicia, to Cleopatra between 34 et 31 BC, and persisted under many aspects until AD 92, but until the year AD 7 (seven) in Lebanon, when northern and central Bekaa fell under the direct Roman rule, and current Western Bekaa, Hermon and Jordanian regions came under the Jewish authority of the dynasty of Herod I (the Great), vassal of the Roman Empire. Additional information indicates that actual Iturea and Hermon were donated to Herod the Great in 20 BC until his death in 4 BC (if we consider the birth of Jesus of Nazareth in 6 or 7 B“himself”), but that his son Philip did not inherit them with the other regions of Chalcis that he inherited from his father (as some references state), but they went under direct Roman rule. Considering this information most likely correct according to most maps, Chalcis (the kingdom) persisted, formed by the provinces of Horan (Auranitis), Golan (Golanitis), Batanea (unrelated to the Nabateans) to the east Golan and Trachonitis (50 km southeast of Damascus), but also with Iturea yet sure enough without the city of Chalcis, and was therefore under Jewish rule under the Romans.^{2,11}

D - Hebrews:

Since 1800 BC: According to the Torah, Abraham would have come from Ur (in Iraq today) through the desert (or he would have gone to Harran in southeast current Turkey before coming to Jerusalem). According to the modern school, the Hebrews were Canaanite Bedouins but left early (around 1800 BC; according to the Torah, Abraham died in 1858 BC) the orbit of 130

the said civilization to form their own cultural entity. Thus they were Canaanite Bedouins from the periphery of the land of Canaan who seemingly crossed the Jordan River into “later” Palestine, then part of the land of Canaan (“Hebrew” meaning “he who crosses” in Canaanite).²² Hence they were Amorites at some point (refer to section on Amorites).²³ Some sources associate “Hebrew” with “Khabiru”, simplified as “Hapiru” or “Apiru”, which seems logical. For the meaning, instead of “he who crosser”, some consider it as being “companion”, or, as per Greco - Roman sources, “barbarian”, and link that to some Apiru chief called “Apr / Hbr / 3br”. They also link these terms, through the meaning “companion”, to “Ahlamu” (also said “Akhlamu”). (Refer to sections on Canaanites - on Canaanite religion and Jerusalem - for additional information).

They founded the Jewish religion and its worldliness (via a sharia) and became a distinct people, in language and alphabet as well, the latter after around 1700 (one thousand seven hundred) years, that is ~ 100 BC; meanwhile they will use the Canaanite alphabet that they currently call "Paleo - Hebrew". They migrated to Egypt around 1700 BC to return around 1350 BC (according to the Torah, Moses left Egypt in 1568). Around 1300 BC, they occupied the northern half of the later Palestinian territory, driving out the Canaanites to their kinds in Lebanon. And there will be great hostilities, with few exceptions.

They were known since then by "the Israelites" (another Canaanite name, “Ishra - El” meaning “fighter of God” according to the Torah,¹ “Israel” being Jacob son of Isaac’s byname) until their return from Babylon with the help of the Persians in 538 BC, after their deportation by the Babylonians in 598 BC in several waves.¹¹ Some linguists derive “Isra” from “family”, meaning “Family of God”,²² which also seems plausible. In Canaanite, the name is “yshr’l” and “yshr” means “just, righteous”. Since their return ~ 525 BC, they have been known as "Jews",¹¹ a most likely Canaanite - derived name, Yahud, from “hidaya”, meaning “guidance” in reference to have been guided out of Egypt.

They lost their Hebrew language which remained just for liturgical purposes, since they were forced by the Babylonians to speak and write Canaanite instead, that since 590 BC. Most Jews left after the destruction of the temple in AD 70, and their exodus was definite in AD 135 after the Bar Kokhba revolt failure, when an insignificant minority remained alongside the few who had become Christians, and Nabatean tribes (who were Pagans and will be Christianized) were brought in to fill the gap, and thus the Christianized Hebrews* (again, very rare) and the Christian Nabateans altogether became known as Palestinians and integrated together. Saladin (weak evidence) and later the Ottomans brought back some Jews to Jerusalem, but practically the Jews returned with Zionism via buying lands and later through the “Nakba”, the 1948 war they declared upon Palestinians, who now were mostly Muslims, and they revived their language (and alphabet), spoken, written and official, after 2538 years.¹

* We cannot say “a Christian Hebrew” as in one of the Hebrew people but of Christian faith, because this would be equivalent to say “a Christian Jew”. Hebrews who Christianized exited the Hebrew people which is totally in couple with the Jewish faith (religion and worldliness), to form a new unnamed entity which did not hold enough before it dissolved in Nabateanism of back then newly - called Palestinians.

A note regarding the Star of David, the hexagonal star on the Israeli flag: The hexagonal star is essentially a Canaanite symbol of the planet Venus, known as the "Morning Star," and was a symbol of the goddess Astarte (Aashtarut in Canaanite, Astoreth in Western languages in its Canaanized form, Astarte in Western languages in its Hellenized form and Ishtar in Akkadian), the goddess of fertility, regeneration and creation. And the Canaanite sailors regarded her as "the Star of the Sea," their guide to harbor and safety.¹ And Astarte will be "Ishtar" among the Akkadians (and the Assyrians and Babylonians), "Isis" in Egypt, "Allat" among the Arabs (that is to say before Islam), "Aphrodite" among the Greeks and "Venus" among the Romans. Let us mention that "Ishtar" will replace "Inana (Inanna)" within the Akkadians, whom they "had inherited" from the Sumerians.¹¹

From the Canaanites, King David (who reigned between 1010 or 1008 and 970 BC) took the symbol, which became the Star of David (which represents Judah (and David is from the tribe of Judah)), meaning the orienting star from Egypt to the land of Canaan, the promised land for the Jews, who has transmitted for 350 years that a pillar of clouds by day and a pillar of fire by night in the horizon guided them to the path and the destination. King David was therefore inspired by the symbol and considered that the star represents the pillar of fire in the Sinai desert. Another meaning that David adopted was the need for the Jews to be a light to guide the Gentiles to God. However, after the Babylonian captivity, they will regard themselves as "the chosen people of God" and will retain the privilege for themselves, and this point will be a point of contention among many points, with Jesus of Nazareth. Note: We do not know if there is a linguistic link between the terms "Jews (Yahud) / orientation (Hidaya)" on the one hand, and "Judah (Yehuda in Hebrew)" on the other hand. The Jews say that in Hebrew the name "Yehuda" means "he who thanks (God)" or "he who praises (God)".¹ But the root can be the same in Canaanite (like the confusion in the question of "Shalim" in "Jerusalem (Urshalim)"). And perhaps by coincidence, or because of the name "Yehuda" possibly being an offshoot of "hidaya", the Jews considered that it was from the tribe of Judah (Yehuda) (which is the largest of the 12) that the orientation (hidaya) would come.²³

During the Babylonian captivity, the Jews took their symbols with them, including the hexagonal star, which the Babylonians borrowed from them ~ 500 BC. Indeed, the hexagonal star as a symbol of Astarte did not enter Mesopotamia when "Inana (Inanna)" was replaced by "Ishtar" around 2300 BC.¹

And the hexagonal star will first appear in Christianity as the Christmas star.¹

When the Canaanites converted to Christianity, the hexagonal morning star came to symbolize Mary, hence the expression "Mary, morning star", and sometimes "star of the sea", in Lebanon, "star" - actually the planet Venus - which appears before the sun; and the Christians considered this star as "the star of David", of which Jesus of Nazareth will be a "descendant" ("descendant" between quotations, because according to the Christian faith, Joseph was not the biological father of Jesus).¹

The six-pointed star also remained the Star of David for the Jews and appeared on the Israeli flag.¹

The octagonal star in the Levant is mainly the star of Ishtar, meaning "Astarte" among the Akkadians (then the Assyrians and Babylonians) who borrowed Astarte from Canaan via Ugarit around 2500 BC, and changing on the way its star from hexagonal to octagonal. And the sun will be drawn later as an octagonal star and will symbolize Jesus, but that will be several

centuries after the appearance of Christianity. Thus the star in Mesopotamia was octagonal before the Babylonian captivity, and in general it became a hexagonal one after it. So the hexagonal star did not enter Canaan from Mesopotamia, as some like to promote, but vice versa. But the Assyrians and Babylonians will leave octagonal stars in Canaan.¹

In the Torah, it is the Seal of Melchizedek. As for the pharaohs, they used the octagonal star to designate men and women: 4 for men and 4 for women.¹

And as for the Muslims, they took the octagonal star from the Hindus, for whom the star was a religious symbol symbolizing the elements of life, and they also took from them Indian architecture with the Indian vaults (arched ceilings), currently known by "Arabesque". But as for the Muslim sword, which appears on the flags of Islam, it was taken from the Arabs, who had themselves taken it from the Hindus. As for the sword under the cross of the flag of the Lebanese nation, adopted by John - Maron in 676, it was the sword of the Byzantine imperial guard.¹

And the heptagonal star was used by ancient Christians, symbolizing the seven gifts of the Holy Spirit.¹

And as for the pentagonal star, it symbolized for the Babylonians the five senses. And it will symbolize later, with the Roman Christians (then the Byzantines) the five wounds of Christ and became a Christian symbol in the West. And later, it will become a secular symbol for several countries, as well as a symbol for several Islamic countries (we will get to that below with the crescent). And let us not forget the "satanic" pentagonal star.¹

As for the crescent, it was used by the Canaanites, Sumerians, Egyptians, then Greeks and Romans, then Persians, then Crusaders, often with a star, and it may have been used by the Turks (before their Islamization) who introduced it to Islam timidly since about the year 1300, although it may have appeared in Islam even more timidly earlier, coming from Persia.¹¹ And the crescent made its appearance within Muslims "practically" with the Ottomans with the pentagonal star in 1453,¹ as we explain below, but it became a clear symbol of Islam since ~ 1850 with the Ottomans as well, although it is still a subject of controversy outside the regions which were previously Ottoman.¹¹ And in Lebanon, the crescent was adopted on the flag of the Chehabs since 1697.

Indeed, the crescent with a star was the emblem of the city of Byzantium (which would become "Constantinople" in 330 and "Istanbul" in 1930), since 670 BC, and it was said "Because they defeated the Goths on a night when the moon was a crescent". And many ancient Byzantine coins (the city and not yet the empire) decorated with the "crescent and star symbol" dating from centuries before the advent of Islam were found. Some of these coins bear the image of Mithridates VI, the king of Pontus (120 - 63 BC) (the Kingdom of Pontus was in the north of Anatolia), and some of them date from the first century AD, bearing the image of Artemis (daughter of Zeus) or Emperor Adrian (117 - 138 AD). And it is said that this symbol referred to a goddess who saved the city from the attack of Philip the Macedonian in 340 BC, after she appeared in the form of a miraculous light in the sky, and they called her "the carrier of light".¹

With Constantine the Great, who re-founded Constantinople in 330 AD as a Christian city instead of "pagan Byzantium", the crescent and the star remained a symbol of the city with a new sign: "the star" came to symbolize the "morning star" meaning the mother of "God", according to Canaanite tradition, the carrier of the "true light" and the "savior of the city".¹

In 1453, when the Ottoman Muslims conquered the city, they used the crescent and the star as their symbol, since this event represented a milestone in their history: "They had conquered the indomitable city, and its symbol has passed to them".¹

Apart from that, the subject of the crescent and the stars remains very broad.

E - United Kingdom of Israel, then Kingdoms of Samaria and Juda, Hasmoneans and Herodians:

From 1050 (or 1047 or 1030 or 1025) to 930 BC, the United Kingdom is the kingdom that united the tribes of Israel and was formed under the leadership of King Saul after the Israelis had been dispersed into tribes since they left Egypt. They had defeated the Canaanites around 1300 BC and seized their land. King David succeeded him (after one of his sons?), then Solomon (the Wise). On the death of the latter in 930 BC, the "United Kingdom of Israel" was divided into "Kingdom of Israel" also known as the "Kingdom of Samaria" in the north, and Kingdom of Judea in the south.

The Jews have not enjoyed any independence since the Assyrian invasion ~ 700 BC except during the Hasmoneans period, that besides the Israeli entity of nowadays. The Hasmoneans are a Jewish dynasty who revolted against the Seleucid Greeks in 140 BC and later took over Iturea, Galilee, Samaria and Judea (including the Edomites in 125 BC) and were independent between 110 and 63 BC (but without Iturea). The Romans, after defeating the Parthians, replaced the Hasmoneans (who stood by the Parthians) by the Herodian dynasty, which remained under their control until it was ended in AD 92. In addition, Perea, Decapolis (the "ten cities") and Edomea (in reference to the Edomites) were only Roman administrative regions; the first two being east of the Jordan valley, and the second south of Judea.¹¹

F - The Sea Peoples:

From 1200 to 900 BC: According to the old school, they are hordes whose origin is not specifically known, being able to have come from Western Anatolia or Aegea (Greece) and from Southern Europe (Balkans) or from some islands in the Mediterranean or even from the Black Sea. Is it said that they invaded Egypt, the coasts of Canaan and the Israeli kingdoms, the Philistine cities (or they founded them?) and Anatolia (which they came from?), basically initially from the shores of Israeli territories (Israeli back then). Some references even consider the Philistines a core group of these peoples, hence the question above. The new school is reluctant to embrace this narrative especially as the information is quite conflicting.^{1,2,11}

G - Philistine Tribes and the Amalekites:

The Philistine tribes may have come with the Sea Peoples but were basically indigenous to Sinai, having entered the southern shores of (later) Palestine. They founded five major cities - states in 5 cities that were previously Canaanite and then Israeli, including Gaza and Ashkelon. They disappeared around 500 BC. Some references consider them as the tribes of Palestine who had chased the Canaanites from northwestern Syria around 1200 BC (in the context of Sea

Peoples), with contradictory references and archaeology. There is no proof that they were originally Canaanites, who were already absent from the region by that time.

As for today's Palestinians, and according to the above - mentioned genetic clause, they resemble inland Syrians, Jordanians and Saudis, although they are "coastal" inhabitants, which corresponds to the last dispersion of Jews by the Romans in AD 135 who colonized Palestine by Eastern tribes, who were Nabateans, alongside a Hebrew (the few who remained) or Christian (having been Hebrew but converted to Christianity) minority. This new social group, in which Christians of Hebrew origin assimilated within the Nabateans, and thus considered of Nabatean culture and thus still sociologically Nabatean, became known by the name of the land, Palestinians. In fact, all of Israel had been named ~ 500 BC by "Palestine" after the previous Philistine tribes, by Herodotus. Later, most of the Nabateans will become Muslims.^{1,11,18}

As for "Amalekites", it is a name by which part of the Muslims calls the Canaanite tribes and those considered Amorites who lived in the Arabian Peninsula and the Levant and who are among the oldest nations in this region (as per their saying). They would be descendants of Amalek, the grandson of Eram, son of Sam son of Noah, who admixed with the descendants of Adnan, according to the Qahtanites (assumption which also supports a Canaanite origin of the Qurayshites, but that we did not rely upon since it lacks scientific basis).

As for the other part, they go by the assumption that Canaanites descend from Amelkites, with the latter belonging to the "pure Arab lineage" (meaning the Qahtanites), and that from their tribes splintered the "Titans" in Syria and the "Pharaohs" in Egypt, thus the historians calling them "Arab Amalekites".

In the Torah, they were, like the Edomites, descendants of Amalek, grandson of Esau, son of Isaac, and they relocated from Homs (from Kadesh) to southern Syria, and then to the Negev in Palestine, where the Hebrews clashed with them upon exiting Egypt around 1350 BC. Among them would be Goliath who was killed by David.¹¹

The modern school denies both Muslim and Hebrew visions and Goliath is considered a native of the local Philistine tribes.

H - Edomites, Moabites and Ammonites:

The Edomites (1300 - 125 BC), their capital being Petra before becoming the capital of the Nabateans in 169 BC, the Moabites (1300 - 400 BC), their capital being the city of Thiban, south of Amman, and the Ammonites (1000 - 332 BC) their capital being Ammon, which is the present Amman, are "Semitic peoples" according to the old school, and they are the descendants of the Amorites according to the modern school, which were genetically quasi - Canaanites but were practically "Canaanite Bedouins" who left the orbit of said civilization as Amorites and later divided. They established small kingdoms east of the Jordan valley. The Edomites migrated because of the invasion of the Nabateans and their kingdom was finally confined to southern Judea, but it was marginalized, and the Hasmoneans ended them up.^{1,11}

I - Sumerians:

Not to be confused with Samaritans, one of the divisions of Jews / Hebrews / Israelites; in Canaanite, the former is Sumeriyeh, the latter Semiriyeh, which applies by analogy to Arabic (Sumiriyyun and Samiriyyun).

From 3500 to 1900 BC as a people: they were located in the southern part of Mesopotamia. They did not enter the Lebanese territory as an occupation, but they did mention Lebanon and the Cedar forest in the epic of their king Gilgamesh, who reigned somewhere between 2800 and 2500 BC. This epic was written between the years 1600 and 1155 BC. But they entered the north area of the land of Canaan, hence their language was found in Ebla near Aleppo, and it influenced Canaanite and even Egyptian, and they taught Canaanites to write (it happened to be in cuneiform), since the Sumerians infiltrated northern present - day Iraq and from there northwestern present - day Syria between 3100 and 2300 BC where they coexisted with the Canaanites and more, where they founded the first Kingdom of Ebla (3000 - 2300 BC); as for their “kingdoms proper” they never spread beyond present - day southern Iraq.

They invented ~ 3200 BC the cuneiform script that was also used in Canaan before the latter invented the alphabet. They were ended by the Babylonians, in addition to the Elamites.¹¹

If we consider the Akkadians and Sumerians as the first inhabitants of Mesopotamia, and the Assyrians and Chaldeans descendants of the Akkadians (at least civilizationally for the Chaldeans if not genetically as well), nowadays all those are probably an important part of the Iraqis at the genetic level. However, civilizationally, they are only those who remained Christians with their own civilization, the others having been absorbed into the sphere of Islamic culture. It should be noted that we will not address, besides what we have mentioned, the clashes as to the origins between Syriacs, Assyrians, Chaldeans, Babylonians, Sumerians, Akkadians and Aramaics and the question of the Nestorians, and the links between present - day Assyrians and Chaldeans and the latter's supposed ancestors because this is a long and still unresolved issue, although we have a clear idea after exploring our Canaanite case, but which we keep to ourselves for the moment. We will only deal with the Aramaic issue because it directly concerns the Canaanite issue, in addition to the Syriac issue in what pertains to Canaanites. It remains only to say that there is a strong possibility that the Akkadians (and thus the descendants of the latter, the Assyrians and the Babylonians - said link established) be considered a continuation of the Sumerians via the name “Akkadians”, despite known differences that may be considered as part of evolution.

J - Akkadians:

Since 2500 BC, and as a kingdom from 2350 to 2154 BC: They originated in the northern part of Mesopotamia, originating from Akkad, which is probably between Samarra and Baghdad in present - day Iraq.¹¹ Their language is the basis of the Assyrian and Chaldean varieties,¹² and Sibaweh indirectly drew from its grammar, which had previously made it into vernacular Arabic, when he set the grammatical rules of the literary Arabic language.^{1,12} their kingdom spanned all present - day Iraq till Lebanon. In 2025 BC, the Akkadian era ended and the Assyrian era began.

If we consider the Akkadians and Sumerians as the first inhabitants of Mesopotamia, and the Assyrians and Chaldeans descendants of the Akkadians (at least civilizationally for the Chaldeans if not genetically as well), all of them are today probably an important part of the Iraqis at the genetic level. However, civilizationally, they are only those who remained Christians with their own civilization, the others having been absorbed into the sphere of Islamic culture. It should be noted that we will not address, besides what we have mentioned, the clashes as to the origins between Syriacs, Assyrians, Chaldeans, Babylonians, Sumerians, Akkadians and Aramaics and the question of the Nestorians, and the links between present - day Assyrians and Chaldeans and the latter's supposed ancestors because this is a long and still unresolved issue, although we have a clear idea after exploring our Canaanite case, but which we keep to ourselves for the moment. We will only deal with the Aramaic issue because it directly concerns the Canaanite issue, in addition to the Syriac issue in what pertains to Canaanites. It remains only to say that there is a strong possibility that the Akkadians (and thus the descendants of the latter, the Assyrians and the Babylonians - said link established) be considered a continuation of the Sumerians via the name "Akkadians", despite known differences that may be considered as part of evolution.

K - Assyrians:

(Name derived from the term "Ashur", with no relation with the term "Syria" or "Syriac" - we will return to that) Since 2025 BC as a people descending from the Akkadians mainly, not much distinct from the Babylonians, and until 609 BC as empires, they originated from northern Mesopotamia and had three empires: the oldest between 2025 and 1364 BC, the second between 1364 and 877 BC, and the "modern" empire between 807 and 609 BC. Around 1000 BC, there was an infiltration of Suteans (which never existed as a clear distinct entity according to the modern school) and Chaldeans (but basically not of Aramaics as widely reported) in Babylon before they were all included within the modern Assyrian Empire. Then the Chaldeans contributed to the modern Babylonian Empire.¹¹ The modern school suggests that the expansion of the Assyrians to southeast Turkey and northeastern and north - center Syria is at the origin of the Syriac people.

If we consider the Akkadians and Sumerians as the first inhabitants of Mesopotamia, and the Assyrians and Chaldeans descendants of the Akkadians (at least civilizationally for the Chaldeans if not genetically as well), all of them are today probably an important part of the Iraqis at the genetic level. However, civilizationally, they are only those who remained Christians with their own civilization, the others having been absorbed into the sphere of Islamic culture. It should be noted that we will not address, besides what we have mentioned, the clashes as to the origins between Syriacs, Assyrians, Chaldeans, Babylonians, Sumerians, Akkadians and Aramaics and the question of the Nestorians, and the links between present - day Assyrians and Chaldeans and the former's supposed ancestors because this is a long and still unresolved issue, although we have a clear idea after exploring our Canaanite case, but which we keep to ourselves for the moment. We will only deal with the Aramaic issue because it directly concerns the Canaanite issue, in addition to the Syriac issue in what pertains to Canaanites. It remains only to say that there is a strong possibility that the Akkadians (and thus the descendants of the latter, the

Assyrians and the Babylonians - said link established) be considered a continuation of the Sumerians via the name "Akkadians" then both names "Assyrians and Babylonians - Chaldeans", despite known differences that may be considered as part of evolution.

L - Amorites:

From 2500 to 1600 BC: There is no evidence of - specifically - their existence in archeology and the modern school, except east of the Jordan valley, meaning that they are only at the origin of the Edomites, Ammonites and Moabites,¹ and possibly of the Hebrews.²³ This supposed expansion is due to the similar archaeology and culture among all Canaanite Bedouins and northwestern Syria previous Canaanites, which anyway are quasi - Canaanite.²³

On the other hand, the hypotheses

- that they left their fiefdom to penetrate southern Mesopotamia and to establish several cities, in particular Babylon towards 2100 BC (and that they were the ancestors of the Babylonians and that they founded their old empire),
 - and that they were widely spread among the Akkadians,
 - and that they are the ancestors of the Mardaites,
 - and that they spread in present - day Syria to found the Kingdoms of Ebla, Mari, and Yamhad,
 - and that they defeated the Canaanites of northwestern Syria with the exception of Arwad / Tartus to establish the Kingdom of Qatna,
 - and that they took Ugarit and established its kingdom,
 - and that they infiltrated the country of Canaan (in Lebanon) and dissolved within the population between 2160 and 1980 BC and between 1200 and 1050 BC,
 - and that they are the ancestors of the Amurru, the Ahlamus and the Aramaics and thus of the Syriacs,

all these events are the fact of analysis without robust scientific basis. And that is why, in some references, some speak about "Aram of Mesopotamia" (meaning the Babylonians) and "Aram of Sham" (meaning the true Aramaics).

Other sources, still according to the old school, report that the Canaanites infiltrated the Amorites of southern Syria (who had become Aramaics), which is why they are sometimes called the "Eastern Canaanites", especially since the Amoritic language is related to Canaanite (and we say more, is basically a variety of it).

So we return to the modern school, that the Amorites were "Canaanite Bedouins" from the periphery of the land of the Canaanites, where they shared their religion, language and names... but left early (2500 BC) the orbit of said civilization to form their own cultural entity. This hypothesis is correct if we speak of the Amorites according to the definition of the modern school, namely the inhabitants east of the Jordan valley, the fact that the territory of Canaan was on the west side of the Jordan valley.^{1,23} Of note, he who relates their Canaanite Bedouinism and their ancestry of the Babylonians makes of Hammurabi a Canaanite descendant, which is implausible.

Finally, the Amorites having been the first Bedouin Canaanites to establish their own culture, we understand the extrapolation made on the regions surrounding the desert as for the consideration that the Amorites are at the origin of what all the other Canaanites Bedouins achieved, since the archeology is similar, and to explain this by an emigration in all directions.

M - Amurrus:

From 2000 to 1190 BC: According to the old school, they are an Amorite people (but in practice "Amurru" means "Amorite" in Akkadian) and an Amorite Kingdom since 1380 BC surrounding the Kingdom of Ugarit (that they would have themselves destroyed?!). They would have established their kingdom following the weakness of the Qatna Kingdom (disestablished in 1340 BC) that occupied the region. And this Amorite Kingdom would have spread from the north of Canaan (at its coast, starting from Byblos) to northwest Syria, till the source of the Orontes, and would have been destroyed by the "Sea Peoples" ~ 1190 BC.¹¹

The modern school denies that their ancestors were Amorites and at most they would be the local inhabitants of this region at that time. There is also the fact that, according to the modern school, the population of this kingdom were merely the descendants of those who founded earlier the kingdoms in this area (Ebla, Qatna, and Yamhad), and more, that this kingdom never existed but was the periphery of the Ugarit Kingdom.¹

N - Mardaites: [Q17a]

(Al - Marada) The old school considers them as descendants of the Amorites and that their name was derived from the god Mardo. Some were considered Persians, others Anatolians and still other Syrians, the latter also known as "al - Jarajmeh". Still other references regarded them as a people on their own. Some also considered that they mingled with the inhabitants of Mount Lebanon after the Islamic conquest and that the two entities formed the current Maronites of Lebanon.¹¹

On the other hand, the modern school has settled the issue. The Mardaites are only Caucasian Christian mercenary combat units of the Byzantine army, which were deployed from the Taurus Mountains (southern Turkey) and Mount Lukkam,* next to Iskenderun (aka Alexandretta, where Antioch stands), to the mountains of Lebanon. Their role was to be alert units and to delay any Muslim attack. They gathered at Jurjuma (near Adana today) and at Mardin (southeastern Turkey), hence the terms Jarajmeh and Marada (Mardaites) (refer to Tbilisi museum, Georgia). They were deployed in Lebanon by Emperor Constantine IV (aka "the bearded" or "Pogonat") in 676 (some references consider that the term "bearded" belongs to his father Constans II), and his son and successor Justinian II (aka "Rhinotmetos" or "slit - nose", meaning "cut - nose" (cut since 695)) withdrew them in 685. But they gave the Christians a lot of guerrilla, ambushing and fighting techniques in the mountains, as they were mountainous Caucasians.¹ It must be said that their haplotype was detected among northern Lebanese (especially Zgharta, up to Tannurin).¹⁸

* Mount Lukkam is also known by the name of Amanos, not to be confused with Amana, the name of the southern half (and not northern as cited by some references) of the plain to the east

*of the Anti - Lebanon range, between Zabadani and Horan, thus east to Mount Hermon.*¹¹ Yet as to the northern massif of the Anti - Lebanon range, some call its southern section (north of Masnaa) "Amana" and others call the whole said mountain "Sannir",²³ meaning "high mountain" in ancient Canaanite, hence name which attributed to other mountains, and at the origin of Mount Sannine's name.¹*

** Of note that Mount Hermon (in Hebrew), which is basically Mount Sarione (meaning "crouched tiger" in ancient Canaanite) and later Mount Sheikh in Arabic, peaking at 2814 meters, was also surnamed "Ras Amana" (head of Amana). And to be complete, it was also surnamed "Tower of Lebanon" (Burj Lubnan), the "Holy Mountain" (name also attributed to Mount Tabor in Galilee, but which peaks only at 500 meters) and "Sannir", as explained here above).¹ And Mount Sarione is mentioned in Ugarit with an "sh", thus "Sharione", before some "sh"s turned into "s"s. Bizarrely enough, the Ugaritan dictionary mentions that said name was an appellation to all Anti - Lebanon range.²³*

O - Babylonians:

From 1895 BC as a people descended from the Akkadians mainly, and up to 539 BC as empires; no role for the Amorites according to the modern school, hence no role for the Canaanites, to those who extend the link; however, a cultural link with Canaanism exists via the last Mari Kingdom (1895 till 1531 BC) founded by the Canaanite Bedouins, but also since early Sumerian - Canaanite exchange. They are not so distinct from the Assyrians.

They occupied the south (and less the north) of Mesopotamia and had two empires: the former from 1895 BC over almost all Mesopotamia, till 1735 BC in the north - it was in competition with the Assyrians, and persisting weakly in the south after 1730 BC, when Hammurabi reigned between 1728 and 1686 BC, till it practically fell under the domination of the Hittites in 1595 BC, and finally under the domination of the Kashite (or Kassite) dynasty in 1531 BC; and the modern empire between 626 and 539 BC, when Nebuchadnezzar II reigned between 605 and 562 BC. The period between 1595 and 1155 BC is known as the Middle Babylonian period (which some consider the Second Empire) and which was under the Kashite dynasty since 1531 BC (date of the destruction of Babylon) until the entrance of the Elamites in 1155 BC, who will dominate with the Assyrians native Babylonian kings, until Assyrian occupation in 911 BC.

Several native dynasties reigned under foreign rule over Babylon between the first empire and the modern, including King Nebuchadnezzar I between 1124 and 1103 BC, who by the way does not relate to Nebuchadnezzar II. Around 1000 BC, there was an infiltration of Suteans (which never existed as a clear distinct entity according to the modern school) and Chaldeans (but basically not of Aramaic as widely reported) in Babylon before they were all included in the modern Assyrian Empire. Then the Chaldeans contributed to the modern Babylonian Empire, and are seemingly considered their descendants.¹¹

It should be noted that we will not address, besides what we have mentioned, the clashes as to the origins between Syriacs, Assyrians, Chaldeans, Babylonians, Sumerians, Akkadians and Aramaics and the question of the Nestorians, and the links between present - day Assyrians and

Chaldeans and the latter's supposed ancestors because this is a long and still unresolved issue, although we have a clear idea after exploring our own case, but which we keep to ourselves for the moment. We will only deal with the Aramaic issue because it directly concerns the Canaanite issue, in addition to the Syriac issue in what pertains to Canaanites. It remains only to say that there is a strong possibility that the Akkadians (and thus the descendants of the latter, the Assyrians and the Babylonians - said link established) be considered a continuation of the Sumerians via the name "Akkadians" then both names "Assyrians and Babylonians - Chaldeans", despite known differences that may be considered as part of evolution.

P - Ahlamus:

(Or Akhlamus) According to the old school, it is about a people of the regions of Palmyra and Hasaka which will emerge from the Amorites who remained in Syria after 1600 BC. They will be known by the name of Aramaics after 1200 BC, all, again, according to the analysis of the old school. Some link them to the Khabirus (refer to section on Hebrews).¹¹ The modern school denies, and for it they would be at most the inhabitants of this region at that time, without a clear origin for the moment.

Q - Aramaics (Arameans): [Q12a]

In the old school, they have several fuzzy definitions: they are the descendants of the Ahlamus and therefore of the Amorites, and they are the ancestors of the Syriacs, and the heirs of the Canaanite language, and are one people who comprise all the inhabitants of the so - called Greater Syria today,¹¹ but we mean by them the inhabitants of Horan and its plain, the Amana, up till Zabadani, as well as the Golan, according to the modern school, since 1200 BC as a people, and until 732 BC as a kingdom,*¹ as well as the tribes to the east, one of which will be the Nabateans.*^{1,12}

* *Perhaps the Aramaic "Aram - Damascus" Kingdom began as "Aram - Zobah" Kingdom, based in later Chalcis (currently next to Anjar) with Hadadezer Bar Rehob ~ 1000 BC, to become tributary to Israel, then shifted its capital to Damascus with Razon Bin Alida` when it regained independence at the beginning of Solomon's reign (~ 970 BC). "Aram - Zobah" will later be used to designate the area of Aleppo by some, of Nisibis in northern Mesopotamia by others, and still of Berothai (somewhere between Damascus and Hama), Homs or Deir Khabiyah in the suburbs of Damascus. Of note, "Aram - Naharaim", referring to northern Mesopotamia, was never a kingdom.*

** *The Nabatean tribe was not primarily Aramaic but Arab, but embraced Aramaic culture barely after the Arabs had budded in the heart of the desert, and therefore much of the Nabatean culture was initially taken from the Aramaic, thus basically from Canaanite (see below). Later, Nabateans will be imbued with Canaanism.*

They did not infiltrate Babylon around 1000 BC, even according to the old school, of which some sources still state the contrary.¹¹ But some Aramaics may have infiltrated the Bekaa and dissolved within the population between 1070 and 970 BC during their occupation.² Many sources state that they are also the ancestors of the Itureans, which remains a possibility, which does not contradict Itureans being the locals of their region. They left almost no trace, [Q13b and

even their original language (which could much simply be a Canaanite variety) is unknown except for a few words. What is actually known as "Aramaic language" is in fact the "Canaanite language" as per the world language institutes (see section on languages).¹

Thus, because of the coining of the term "Aramaic language" by the first Jewish historians around 500 BC, the inhabitants of all present - day Syria (hence before the existence of the name "Syria") came later to identify themselves as "Aramaics" whereas they actually spoke Canaanite, that persisting until ~ AD 500, and this appellation will even concern the Canaanites since ~ AD 200. And from the dialects considered Aramaic came the expression "Aramaic civilization", without any criterion proper to civilizations (that said with all due respect).

Also, the Greeks had named all Levantines by the name of "Assyrians" some time before, ~ 700 BC, and which was erroneously translated into "Syriacs" in the late 1800's (refer elsewhere), and they then truly named them "Syriacs" ~ AD 400 because of the Romans administratively naming the western Levant by "Syria" most of the times since AD 14, and so was the appellation "Aramaic - Syriac", which included, of course, the inhabitants of Lebanon and Palestine, and so was the term "Aramaic - Syriac language" (although the two languages are different, and the first is actually Canaanite), especially after the spread of the Syriac alphabet and literary language ~ AD 400 at the expense of the Canaanite alphabet and literary Canaanite, which were thought to be Aramaic (that in addition to believing that the vernacular language was also Aramaic).

And later, the fact spread that they are all Syriacs as well as their language (refer to section on Syriacs hereunder), and that the vernacular outside the Syriac fiefdom was also a Syriac vernacular since the literary in use had become Syriac (totally as is the case with Arabic nowadays), and since all these languages are similar. And from here was elaborated the idea that Jesus spoke Syriac, and this idea accelerated the abandonment of the Canaanite alphabet and literary Canaanite, both thought to be Aramaic, for religious purposes.

Thus, the term "Aramaic", since 500 BC, designated the Canaanite language and alphabet, and since AD 400 designates the Syriac language and alphabet. Nowadays, saying "Imperial Aramaic" means "Canaanite", and saying "Aramaic" and "Aramaic - Syriac" and "Syriac - Aramaic" means "Syriac".^{1,23}

Even more, many sources aiming for an Aramaic nationalism name the Syriac language "Aramaic" even when meaning the literary form, contrary to the fact that usually vernacular Canaanite was called Aramaic while Syriac, used as literary back then, was usually known by its own name. And some declare that the supposed "Aramaic language and alphabet" existed since 700, 900 (sometimes said 911) or even 1200 BC, making use of the early emergence of the Aramaics to extrapolate backwards. Q13b]

Today, science does not mention any purely Aramaic element in terms of archeology or its equivalent which may consider what is called "Aramaic" to be in the category of civilizations such as Sumerian - Akkadian - Assyrian - Babylonian or Coptic - Pharaonic or Canaanite.¹ And one of the most important Lebanese Christian scholars in the field writes, after 50 years of

having been loyal to supposed primary Aramaic origins, that "our Canaanite roots are clearer, more robust, more reliable, older and more scientific than our Aramaic roots..."¹² Thus, it remains to emphasize that the melting pot that will be called "Syria" was not based on a single "Aramaic" people in the nationalistic, cultural and genetic sense, but the Canaanite language which was called "Aramaic" and then the naming of the entire population of this region by "Syriac" resulted in considering all inhabitants of Lebanon, Syria and Palestine and even Iraq* a single "Aramaic" people of "Aramaic civilization" (or later a Syriac (or Aramaic - Syriac) people, of Syriac (or Aramaic - Syriac) civilization) - consideration that with a conflict for a part that considers itself a Rumi people (the Greeks; we are speaking of the rite), or a Canaanite (Phoenician) one, or an Assyrian one, or a Chaldean one, that besides the Aramaic - Syriac feud.²³

* Because Canaanite (along with Persian) became the literary language of Mesopotamia, and was called "Aramaic" and was replaced by Syriac until the Islamic conquest.

In fact, the vast majority of the propagandists of these ideas are the victims of the accumulation of errors suppressed by modern science, but they do not seem to have received said data yet, so it is not necessary to consider the subject as emanating from bad intentions. The other mistake to which some of the proponents of this idea fall is to think that the Syriacs are originally Canaanites and this is also totally false.

Finally, the fact remains, according to the modern school, that the Aramaics were "Canaanite Bedouins" from the periphery of the land of the Canaanites, where they shared their religion, language and names... but left very early (1200 BC) the orbit of said civilization to form their own cultural entity and have their own language (which could much simply be a Canaanite variety).

In conclusion, all that is historically Aramaic outside the definition of the modern school (that is to say the population of Aram, that is Horan / Golan / Amana between 1200 and 700 BC) is practically Canaanite for the period between 590 BC and AD 400 and Syriac thereafter in terms of language and alphabet, and does not exist as to the expression "civilization", but just in terms of a "people" who remained in the aforementioned region after its kingdom fell and later embraced Christianity.^{1,22,23}

Thus, finally, it is very likely that the original Aramaics (from Aram, that is Horan / Golan / Amana) are an important part of the southern Syrians genetically; but from a cultural point of view, they are those who remained Christians with their cultural heritage, since the rest was Islamized and was absorbed into the orbit of the Islamic culture.²³

R - Suteans and Apirus:

(Apirus or Habiru or Khabiru) Since 1300 BC for the former, and 1400 BC for the latter: for the old school, they were known as mercenaries mostly, and sometimes as mobs.

The formers operated in southeastern Canaan, then migrated to the Euphrates, north of Babylon, which they invaded around 1300 BC, then again in 1070 BC, this time with the Aramaics and Chaldeans, but this hypothesis is not robust even for the old school. And we

remind that ~ 1000 BC, there was an infiltration of Suteans (which again never existed as a clear distinct entity according to the modern school) and Chaldeans (but basically not of Aramaics as widely reported) in Babylon before they were all included in the modern Assyrian Empire. Then the Chaldeans contributed to the modern Babylonian Empire. For some, "Khabiru" would be an old variant of "Hebrew", that not including the story of them being mercenaries or mobs; also, some link them to the Ahlamus (refer to section of Hebrews).

On the other hand, the area of operations of the Apirus was in Canaan, Damascus and "Israel".¹¹

S - Chaldeans:

Since 1000 BC: They are inhabitants (and not necessarily the sole inhabitants) of southeastern Mesopotamia, who may be from the regions of Horan from where they could have crossed the desert, hence possibly Amoritic, and thus even Canaanites for some (theory of the old school). Around 1000 BC, there was an infiltration of Suteans (which never existed as a clear distinct entity according to the modern school) and Chaldeans (since 800 BC specifically for the Chaldeans) (but basically not of Aramaics as widely reported) to Babylon before they were all included in the modern Assyrian Empire. Then the Chaldeans contributed to the modern Babylonian Empire.¹¹

If we consider the Akkadians and Sumerians as the first inhabitants of Mesopotamia, and the Assyrians and Chaldeans, descendants of the Akkadians (at least civilizational for the Chaldeans if not genetically as well), all of them are today probably an important part of the Iraqis at the genetic level. However, civilizational, they are only those who remained Christians with their own civilization (and considered the descendants of Babylonians), the others having been absorbed into the sphere of Islamic culture. It should be noted that we will not address, besides what we have mentioned, the clashes as to the origins between Syriacs, Assyrians, Chaldeans, Babylonians, Sumerians, Akkadians and Aramaics and the question of the Nestorians, and the links between present-day Assyrians and Chaldeans and their supposed ancestors because this is a long and still unresolved issue, although we have a clear idea after exploring our own case, but which we keep to ourselves for the moment. We will only deal with the Aramaic issue because it directly concerns the Canaanite issue, in addition to the Syriac issue in what pertains to Canaanites. It remains only to say that there is a strong possibility that the Akkadians (and thus the descendants of the latter, the Assyrians and the Babylonians - said link established) be considered a continuation of the Sumerians via the name "Akkadians" then both names "Assyrians and Babylonians - Chaldeans", despite known differences that may be considered as part of evolution.

T - Syriacs:

The first Syriac manuscript dates from AD 243 (not "BC"). The name is derived from the term "Syria", and the name of Syria was derived in AD 14 from "Sarione" (in Canaanite), which is "Haramun" (in Hebrew), or Hermon in English, which is the Mount - Sheikh (Jabal el Sheikh in Arabic), to refer to the territory to the east is that seen from the top of this mountain of which

the peak is at an altitude of 2814 meters, so to refer to Aram. And "Syria" will be extrapolated to all current Syria, and will also sometimes administratively include Lebanon / Phoenicia and Palestine, but those lands will keep their names. And this name has nothing to do with the term "Assyria" besides resemblance (refer to hereunder). And it was the Roman emperor Tiberius, during his visit, the year in which he took power, who derived this name, and the manuscript is found in the Vatican museum.

In fact, the ancient Greeks, around 700 BC, named the Levant "Ashur (Assyria)" since being part of the Assyrian Empire at its peak, and the German archaeologist Franz Heinrich Weissbach (1865 - 1944) translated the term into "Suria (Syria)", relying on his predecessor German Assyriologist Theodor Nöldeke (1836 - 1930) who "settled" the matter in 1898, after an earlier suggestion by English John Selden in 1617. And Weissbach later acknowledged the mistake but it was too late.

And this is why we find the term "Coele - Syria" on current maps that concern the era BC, which should actually be "Coele - Assyria". And that is why the most eminent references state that the Greeks called the Aramaics "Syriacs" since 500 BC, because of the confusion between "Assyria" and "Syria", that is to say between "Assyria" and "Sarione". It is therefore said (erroneously) that the name "Syriac" has existed since 500 BC, and that the Greeks then named all what was called (but was not really) the "Land of Aram" (see above) "Syria" and its inhabitants "Syriacs" and their language Syriac, though they will truly be behind said appellation in ~ AD 400.¹

As for the two expressions "Assyria" and "Syria" in the work of Herodotus describing the administrative territories of the Persian Empire and of other matters of that time, let us not forget that the work of Herodotus, which at a certain stage was divided into 9 books, was compiled from 9 manuscripts, the oldest of which dates back to the tenth century AD (900 - 1000). As for the papyri that reached us, the largest of them does not represent more than a page and most are torn, and in any case the oldest of them dates back to the end of the first century AD (0 - 100), that is, after AD 14. Thus it is no wonder that the people who have transmitted the work through the ages have replaced "Assyria" with "Syria," which leads, if we add the aforementioned mistake of translation, to regard all that is to the west of Iraq as "Syrian" instead of considering it as "Assyrian", the latter having to mean "within Assyria in its heyday". All this said besides Herodotus' confusion between "Syrians" and "Cappadocians".

And for transparency, we mention the following, from modern Greek, as examples of confusion, and which are misused:

Source	English Version	Greek Version	Pronunciation as per Google, English Transcription
Book 3 Section 90	Mariandynians, and Syrians	Συρίων	Siriön
Book 3 Section 91	Cilician and Syrian	Σύρων	Seeron
Book 3 Section 91	and the part of Syria called Palestine	Συρίη	Siriyi
Book 3 Section 92	And the rest of Assyria	Ἄσσυρίης (δε καὶ τῆς λοιπῆς ασσυριῆς)	Assyris
NB: Σ is capital σ. The roots are in bold in order to compare the terms.			

So there are three Greek words that are translated to "Syria / Syrian" in English. And we put "Assyria" in the end just to emphasize the presence of this term in his work.

In light of all this, and as to quoting Herodotus saying [our notes between brackets]: "The Greeks [in the beginning, especially the Ionians and their surrounding on the west coast of present - day Turkey, refer to Book 5, Chapter 49] called the Cappadocians [people of central Anatolia] and the Ciliceans [in southern Anatolia] "Syrians", and as to his adoption of this name (Book 1, Chapter 6; Book 3, Chapter 90, not to quote everything), apart from their designation as "white Syrians" (Leucosyrians), this quote should say "Assyrians", since there is no reason why they would have been "Syrians", but moreover they were part of the Assyrian Empire since the fall of the Hittites in 1178 BC, or there would be a similarity between "Syrian" and "Assyrian" and a third name in ancient Greek. Indeed, science currently does not classify the "Leucosyrians" as part of the current Syrians and considers them a people of central Anatolia, having perhaps spread a little to the mid - north and to the mid - south.^{11,23}

And as for quoting Herodotus saying that "the Persians called the Syrians "Cappadocians""", that does not necessarily mean the Syrians according to the Roman and then the Arab connotation, nor does it mean the Assyrians, but the inhabitants of central Anatolia, whom the Greeks called "Syrians / White Syrians"; these inhabitants, whatever their name was, were attributed the name "Cappadocians", and the name "Cappadocia" was first mentioned among the Persians. There is no historical or geographic justification for naming neither the "present day Syrians" nor the Assyrians as "Cappadocians", and the subject still needs further work for a better understanding.

In fact, during the Persian and Greek periods, the terms "Syria" and "Assyria" in Greece were interchangeably used without distinction, until the advent of the Romans; so "Syria" did not mean "the later Roman Syria", meaning the current one. Simply, the issue was a random accidental drop of the "As". This is the view of historians since 1992.^{11,23}

Also, his mention of "Syria" in the chapter on the Anatolian regions (Chapter 90 mentioned above) proves that there is some confusion, as he returns in paragraph 91 to the region of "Syria", where the name "Syria" is mentioned twice, which by the way, and as explained here above, is scientifically able to having been back then "Assyria": [The city of Ras al - Bassit (Posidium or Posideum, near Latakia) on the Cilician - Assyrian border] instead of "Syrian" and [that region of Assyria whose name is Palestine] instead of "Syria". And Herodotus does not seem to have paid attention to the possibility of confusion following his use of the same name for 2 regions, unless the error later occurred while copying. Hence the possibility that Herodotus meant "Assyria" may be based on Herodotus' adoption, in Chapter 91, of the idea of "Greater Assyria" as the Greeks wanted it, but without its Anatolian lands, and that "Syrians" in Chapter 90 in reference to Anatolian lands must have been a similar but separate name, as discussed above.^{11,23}

As for the Persians, they did not annex the region called "Transeuphratia"^{*} by the Assyrians and then the Babylonians, that is to say the area west of the Euphrates and that to the sea, to the region they called "Athur" in 539 BC and later "Asoristan" since AD 226 AD (and not BC), but on the contrary, they maintained the name. But they annexed Transeuphratia only administratively to Athur between 535 and 482 BC, and then they re - separated them.¹¹

* Meaning "Beyond the Euphrates"; "Eber - Nari" in ancient Akkadian, "Abar - Nahara" in ancient Canaanite, meaning "Beyond the River".

And since there are some who consider that the name "Syriac" appeared with the arrival of the Achaemenid Persians in 539 BC and their coinage of the name "Asoristan", which according to them led to the emergence of the name "Syria" around 250 BC, we have to clarify that indeed, we simply cannot deny that this name did not exist BC, but it is clearly a linguistic modification of "Ashoristan", which conforms to the power of the Assyrians in Iraq and northeastern Syria for 1500 years before the emergence of the Persians.²³

Elsewhere, the problematic of the mention of Herodotus that the "barbarians", without specifying who they precisely are, mixed between "Syrians" (the Leucosyrians?) and "Assyrians" is not yet resolved.

And as to the statements according to which translators have translated the term "Aramaic" from the Old Testament that is in Hebrew originally, into "Syriac" in the Greek version (called the "Septuagint") around 250 BC in Egypt, the promiscuity of the terms ended up in 615 in Alexandria with the translation of the term referring to "Assyrian" in Greek and considered "Syriac", into "Syriac" in the Syriac text, and to the belief that the term "Syriac" has been in the Greek text since 250 BC. But in fact, translators had put "Assyrian" in the Greek version in 250 BC, instead of "Aramaic" in the Hebrew version.²³

In conclusion, we point out that there are several considerations yet, both within and besides the work of Herodotus, which we cannot all tackle. However, despite some of them showing a certain ambiguity, the course of the remainder indicates that the word "Syria" did not exist before the time of the Romans except as a variance of the word "Assyria", and there are no considerations indicating the opposite, neither indicating the existence of "Syriacs" at the time,

that without recalling the dating of the oldest Syriac manuscript (AD 243) and the document concerning naming Syria in 14 AD.

A last note that settles the case is Herodotus saying in Book 7 (out of 9), Chapter 63: "The Assyrians in the army wore on their heads helmets (...). They are called by the Greeks Syrians, but the foreigners called them Assyrians. With them were the Chaldeans. (...)" . We could have contented ourselves with this statement without developing the last pages, but we insisted on demonstrating that even without this note, the flaw in the appellation remains visible.

We also mention a suggestion that "Syriac" would be a term whose origin is linked to Mount Lebanon, and meaning "seer" ("mountain" in Canaanite, and here precisely "Seer Donniyyeh"), coupled to the word "Anan" (an old Canaanite designation of God), "Anan" hereby being the name of one of the last southern towns in Mount Lebanon in the caza of Jezzine, to form the word "Syriac" (Syriane in local), as an appellation to "Mount Lebanon", encompassing the area between said two villages, and literally meaning "Mountain of God".²² We admit that this explanation is difficult to accept in itself, not to mention adding to that what was mentioned above.

That besides considering that "Syria" would be an Indian name, yes Indian, meaning "land of the sun"... and this confusion would be because of the presence of Syriac Churches in India.

The Syriacs were (and still are, minoritarily among the Muslims) residents of southeastern Turkey, northern Syria (eastern and central) and far northwestern Iraq.

The fact that a people are recent in relation to their vicinity requires an analysis of their origin as being derived from neighboring peoples. Here the references collide. There is an assumption that the Canaanites of northwestern Syria are the ancestors of the Syriacs, but there is no evidence that these Canaanites have spread to "all of northern Syria" unless their descendants did it later. A second hypothesis is that the Aramaics (originally from Aram, that is Horan / Golan / Amana) are their ancestors, but they did not venture beyond their conquests further than the Bekaa and Homs, which occurred around 900 BC; this said besides that the term "Syriac" has a Christian religious connotation for some, and not ethnic.

Therefore, the term "Syriac people" in the aforementioned geographical area is subject to questions. So to consider that the term "Syriac people" includes the overwhelming majority of the population of the Levant, this is a little bit far - fetched; and the religious connotation contradicts the essence of Christianity, as well as that of science.

However, there is also a theory that "Syriac" is merely another term designating Aramaics and hence that Syriacs would be Amorites, based on confusion with the term "Assyria" and its erroneous translation. According to this theory, "Aramaics" means "all the inhabitants of the Levant" and not only those of Aram, that is Horan / Golan / Amana, given the common Levantine language, which turned out to be the Canaanite language (yet that does not render the "non - Canaanite" "Canaanite"). Therefore, we find the term "Syriac - Aramaic", even if the term "Aramaic" fell from it with time.

As far as the modern school is concerned, it is likely that Syriacs were originally Assyrians (probably of Hurrian origin?) that became distinguished (the fact which goes with the general historical course) and that the Syriac language originated from the Assyrian Akkadian, without resolution of the question until today, however while being renamed with a name that is close in pronunciation (via "Sarione" and not via "Ashur").¹

Hence the Greeks named all the Levantines "Syriacs" (this time truly "Syriacs" without any translation error) around AD 400 because of the Romans administratively naming the western Levant by "Syria" most of the times since AD 14.

And so was the appellation "Aramaic - Syriac", which included, of course, the inhabitants of Lebanon and Palestine, [Q16b and so was the term "Aramaic - Syriac language" (although the two languages are different, and the first is actually Canaanite), especially after the spread of the Syriac alphabet and literary language at the expense of the Canaanite alphabet and literary Canaanite, which were thought to be Aramaic (that in addition to believing that the vernacular language was also Aramaic).

And later the fact spread that they are all Syriacs as well as their language (refer to section on Aramaics here above), and that the vernacular outside the Syriac fiefdom was also a Syriac vernacular since the literary in use had become Syriac (totally as is the case with Arabic nowadays), and since all these languages are similar. And from here was elaborated the idea that Jesus spoke Syriac, and this idea accelerated the abandonment of the Canaanite alphabet and literary Canaanite.¹

Even more, many sources aiming for an Aramaic nationalism name the Syriac language "Aramaic" even when meaning the literary form, contrary to the fact that usually vernacular Canaanite was called Aramaic while Syriac, used as literary back then, was usually known by its own name. Q16b]

The Maronite monks who came from northwestern Syria to Lebanon preached its Canaanites in its mountains using the Canaanite language, the vernacular language of all former Land of Canaan, to communicate with the population, but the liturgy was in Syriac (although it was not understood by the general public, as the Lebanese Christians of today do not understand the Syriac language). They also introduced the Syriac alphabet. They completed their mission around AD 500, after the death of several missionaries before the first success of monk Ibrahim in Mnaitra and monk Simon in Bsharreh (according to the Maronite Synaxis of Bkerkeh).¹

And here we note that so - called "Syriacs" in northwestern Syria, who were using "Western Syriac" as a literary language because of Syriac spreading as a whole, used to speak Canaanite as a primary vernacular language since 3000 BC, and not due to the Babylonian decree in 590 BC. In fact, their region is within the land of Canaan, and they were of Canaanite culture (with local peculiarities), and Syriac entered as a literary language only.^{1,22,23}

Thus their region is not within the Syriac fiefdom but to its west. And "Maron" is a purely Canaanite name (check Maron "king" of Tyre under Roman occupation in 43 BC²²),

bearing in mind that a first name does not define the identity, but here supports it, because the name belongs to the culture that is supposed absent.

Moreover, there is no entity among the Syriac people that is distinctively Maronite, the Syriac people having clung to its Syriac Church of Monophysite creed, indicating that northwest Syria that adhered to the Chalcedonian creed, whether disciples of Maron (of Maronite liturgy in Syriac language) or not (the latter being of Byzantine liturgy in Greek language) was not Syriac but a distinct people, but which had all started using Syriac as literary language,* and part of whom had started using the Syriac language for liturgical purposes.

* *Non - Maronites will abandon the Syriac language after less than a century and pursue with Greek, given the clashes with the Syriacs, which will be bloody.*

So it was because of the Romans administratively naming the western Levant by “Syria” most of the times since AD 14 that the Greeks called ~ AD 400 (this time truly without any translation error) the whole population of the western Levant, of Byzantine rite within the Antiochan Church, "Syriacs". This church will later split into a Syriac Antiochan Church (after the Syriacs became Monophysites, bynamed “Jacobites”) and a Chalcedonian Antiochan Church (which included all those Christians of the western Levant, who became Chalcedonians) - we will tackle this topic later.

We note here that the names that the Greeks launched (Assyrians (with its erroneous translation into “Syriacs” later), Syriacs, Phoenicians) and the use of the term "Aramaic" by the Jews caused confusion until the mid - 1990s, when the modern school was able to clarify the whole issue.¹

And among the misconceptions that prevail are the convictions that the majority of the inhabitants of northwestern Syria who adopted Maronism were Syriacs (first misconception, due to having used the Syriac language as literary and for liturgical purposes - we clarified that), and that they fled during the Muslim conquest (second misconception) to the empty (third misconception) mountains of Lebanon (specifically Qannubin, and from there to Keserwan, then to the Shuf) and that they thus formed the yoke of the Maronites of Lebanon.

History has not at all proven a heavy load of Christian migration to Lebanon, with the exception of Maronite monks and some families from the monasteries mostly during their persecution in Apamea; rather, the issue has been exaggerated to the extent that an entire “people” had relocated, and more, to empty mountains. In any case, there is no problem if this happened in terms of current Christian Lebanese’s identity because science has proven that they are still Canaanites, but even more, northwestern Syria inhabitants back then were quasi - Canaanites, so as not to say Canaanites.¹

Monophysitism was shaped into a Syriac Church (known as “Jacobite Church”), and the latter encompassed all of the Syriac people, and that was in 553, with Jacob Baradaeus, who was Syriac. The Chalcedon Council had condemned the Monophysites in 451. And so Syriacs are today the Syriac Orthodox (a portion of whom became Syriac Catholics some two centuries ago). Thus Chalcedonian and Monophysite Antiochans each had an Antiochan patriarch. And the

Anatolian Christians had their Patriarch of Constantinople, Chalcedonian by definition. And it is possible that some Syriacs from the east became Nestorians with the Assyrians.¹

Since then (451), the Jacobites called Chalcedonians "Melkites" (meaning "royalists", "Malak" = "king"), since they were subject to the Byzantine king in Constantinople, since Chalcedon was a suburb of Constantinople, and that especially after the submission of the Chalcedonian Patriarch of Antioch to that of Constantinople (the latter being Chalcedonian by default, despite minor exceptions) since 602 and especially since 638, when the Chalcedonian Patriarch of Antioch had fled because of the Sassanid invasion in 602, but definitively fled in 638 before the Muslims, to return later in 742 under the condition of Dhimmism.¹

Of note, it is the Syriacs and Armenians who welcomed the Muslim invaders and not any other Christian faction.¹² Of course, this was not out of appeal or betrayal, but due to the profound resentment towards the Chalcedonians (and which was reciprocal) who were backed up by the Byzantine rulers, and thus the Syriacs and Armenians could use military back - up. They surely could not foresee how Muslim invasion would end up.

So while the Greeks named all Christians of the Levant "Syriacs" without any selection since about the year AD 400, including the Syriac people, Maronites and Byzantine Greeks (Greeks in rite), the term "Syriac" since AD 500 became almost synonymous with "Jacobite", and "Melkite" almost synonymous with Byzantine Chalcedonian, and among the latter those in Lebanon who became known as Maronites only after about the year 900, and so were these appellations despite the arrival of several Byzantine kings of Jacobite tendency.¹

However, the term "Syriac" in Lebanon continued to indicate the "Maronites", especially after the separation of the Maronites and Byzantines, whereas "Melkite" continued to concern the Byzantines. The reason, as quoted above, is that the Maronites used Syriac in terms of liturgy and then as literary, so that most references speak of "Syriac Maronites", especially after the "Free Church of Lebanon" adopted the name "Syriac Maronite Church".

To add to the confusion, some references mention the term "Melkite Syriacs" for Maronites, in order to distinguish them from Jacobite Syriacs, since both use Syriac as liturgical and literary languages.¹

And here we would like to refer to a series of inaccuracies that prevail in the media and on social networks. Their underwriters, with all their good intentions, fall into the trap of historical errors and do not seem to be aware of what scientific research has proven since the mid - 1990s, as the results of this research have not yet been widespread and await publication, and hence all the subsequent analysis.

- "*Today's Syriacs represent only a small part of the great Syriac family composed of followers of all the Christian confessions of the Levant, Iraq and the surrounding area*": we return here to the Greeks and the names that they randomly promoted. And this is a source of quarrels between the proponents of this statement and not only the Lebanese of Canaanite origin (scientifically said and not ideologically), but also those who consider themselves Assyrians or Chaldeans, or in all cases, Akkadians or even Sumerians, not to mention Aramaics.

- "The Syriacs have lived in their traditional homelands in the Middle East for nearly 3000 years." Proponents of this statement consider that "Syriac" is the ancient Greek name (since 500 BC) of the Aramaics, and consider the Aramaics to be the inhabitants of all "greater" Syria, and not only its south (of Aram, that is Horan / Golan / Amana). And since the first Aramaics in southern Syria were known around 1200 BC, hence was the approximate figure "3000 years".

- [Q13c [Q16c "*Their Aramaic language, easy to pronounce and to write, was very widespread because of its fluidity and flexibility. Hence it became the language of communication, diplomacy and commerce in the old Levant, and their easy Aramaic alphabet composed of 22 letters was used to write several languages and was the source of many alphabets of the world's languages as well*": this language is simply the Canaanite (aka the Phoenician) and the alphabet is the Canaanite alphabet (aka the Phoenician), according to renowned language institutes (please refer to the section on languages). Syriacs later had their language and alphabet. Besides all the clarifications that preceded and that will follow, it is clear that it was the Canaanites who had arrived to Persia with their commodities and their knowhow, such as building ships for Assyrians... And how could Syriac (or Aramaic) have an Aramaic and a Syriac alphabet? And 2 languages? But they use the similarity among the languages to ensure they are one language that evolved over time... which again reminds of current Arabists.

- "*The Syriac - Aramaic language*": we urge the underwriters to at least abide by seniority and to speak of "Aramaic - Syriac". Anyway, all that was called Aramaic in terms of language and alphabet before Syriac appeared was scientifically Canaanite. When Syriac appeared, since the Syriac language was deeply influenced by the Canaanite language (erroneously called "Aramaic") in terms of vocabulary, grammar and pronunciation, and because of writing Canaanite using Syriac alphabet that will overthrow the Canaanite alphabet (from which it had derived), and then literary Syriac language replacing literary Canaanite (erroneously called "Aramaic"), we had the term "Aramaic - Syriac language" which joins two languages as if they were only one, even at the vernacular level, also which reminds of current Arabists.

And just like the name of the People, it seems to them that the term "Aramaic" has more or less been abandoned over time as to language, and so it is easy for them to promote the fact that the Levantines all spoke "Syriac".

In fact, this is in total analogy with the Arab issue nowadays, since Arabic took the role of literary language instead of Syriac among the Aramaic (which is actually the Canaanite) speaking peoples, and since they turned to writing their vernacular language with the Arab alphabet which replaced Syriac, and since Arabic is a similar language. Thus pan - Arab movements named the languages spoken by the conquered peoples by "Arabic dialects", while they are dialects of native languages; and in Lebanon, Palestine, most of Syria and western Jordan, and maybe even in Hejaz, they are Canaanite dialects. And they also declared that formal Arabic is the literary of vernacular dialects considered Arabic. A caveat: what the Syriac did peacefully to Canaanite, Arabic did forcibly to Syriac. Q13c] Q16c]

- "*The Syriacs are divided into several ecclesial groups*" (Maronite, Rum, Assyrian, Syriac, and Chaldean): the consideration of said entities as merely ecclesial is also due to the erroneous universal designation.

- "*The Aramaics lived during their long History before the Christian era alongside other peoples with their languages and civilizations such as the Assyrians, Canaanites, Hittites and others who influenced them and were influenced by them, but these ancient peoples later disappeared from the scene of History, with their languages and civilizations, and died out after the dissolution of their remnants within the Aramaics*": we return to the designation launched by the Hebrew historians, knowing that the change of appellation does not mean the "disappearance" of some nor does it mean an "upheaval" of others, as is the fact that speaking a language (in reference to many Peoples speaking Canaanite, or Spanish or English) does not cancel the original identity of the speaker; and it goes without saying that a unifying religious crucible does not imply the "dissolution" of civilizations within others.

- [Q13d [Q16d "*And they lost their language*" (in reference to Syriac that is about to disappear today): indeed, if we mean the Syriac language as to the Syriac people in its geographical area of origin (north - center / northeastern Syria, southeastern Turkey, extreme northwestern Iraq). True, it was used as literary and as liturgical language for 400 years (300 - 700) in the Levant and Peninsula, and as liturgical and literary among Maronites in Lebanon from 450 till 1910; but it is not "the original language of those populations", and they never used it as vernacular.

In fact, as for the Lebanese, Syrian (except within Syriacs, Kurds and Assyrians in the northeast), Jordanian (in western current Jordan) and Palestinian dialects, and maybe even the Hejazite, they are, as we have stated above, a continuation of the Canaanite language with dialects that have evolved over time (see the "Languages" section), and this language was "more lost" after its promotion as being the "Arabic" language, but in fact it is the most widely spoken language, but believed to be lost.

- "*Syriac is one of the branches of the Aramaic language, and Aramaic is itself an ancient, rooted, easy and rich language, and includes a wide range of similar dialects and closely related varieties. The Aramaic dialect that was used at Edessa evolved as a language and in writing independently of other Aramaic branches and became what is known today as "Literary Syriac"*": (see "languages" section) and they do not say simply "Syriac" because they believe there is a Syriac more inclusive than the literary Syriac, that which is a byname for "Aramaic", which includes all the vernaculars (like what is believed for Arabic). The world linguistic institutes have proven that all what is referred to as "Aramaic" language (before Syriac) is "Canaanite" (except some words truly belonging to the original Aramaic which disappeared). Yet, the influence of Canaanite on Syriac does not imply that the latter is derived from the former.

As for the origin of the Syriac language, the most eminent sources suggest that it evolved from the Akkadian. And there is no vernacular and literary Syriac in such a way other than in other languages; Syriac is one entity, but there are three varieties that are distinguished in terms

of language and alphabet, namely Eastern Syriac in Northern Iraq and adjacent Turkey (aka Nestorian), and Western (aka Jacobite or Serto or Edessan) in north - center / northeastern Syria and adjacent Turkey, and a “grandiloquent” Syriac in between (named, with its alphabet, “Estrangelo”, and which was the first before the other two) saddling over the center of the Syriac fiefdom. And when we say “literary”, we mean “that used to write”.

- *“Although most Syriac Aramaics have lost their native Aramaic language in their everyday speech (especially the Maronites and the majority of Rums), many still speak Aramaic, especially the Nestorians Syriacs, many Chaldeans, Catholics and Orthodox Syriacs, each according to the regional dialect, especially in Iraq and Syria”*: we return to the fact that all the Levantine Maronites and Rums and the Chaldeans and the Assyrians (religiously the Nestorians) did not lose it, since they never spoke it as a vernacular! Truth is that Lebanese Maronites used the Syriac language for their liturgy and later as formal language (hence known by educated people only); as for the Rums, the liturgical language is Greek since the Emperor Constantine (see the section “Languages”). And the other truth is that at least the Levantine Maronites and Rums, and Assyrians and Chaldeans, and even Copts, lost the literary of their respective languages which were replaced by Syriac (and Greek for some), but they never spoke it as a vernacular.

However, they continue to speak today their languages after their evolution as a result of the influence of Arabic, that even the Muslim inhabitants of these countries speak today, since the Muslims are basically local converts. But the Assyrians, Chaldeans, and Copts, as well as the inhabitants of the villages of Maaloula, Bakhaa and Jebedine in Syria (oddly the last two villages are Muslims) also speak their languages as they were before any Arabic influence. Q13d] Q16d]

Finally, it is likely today that Syriacs, regardless of their origin (Akkadian or other), are genetically an important part of the inhabitants of northern Syria, whereas in terms of culture, they are just those who remained Christians with their Syriac culture, the fact that the majority was Islamized and was drawn into the orbit of the Islamic culture.

One last word: certainly, all that preceded does not deny the great role of the Syriacs in terms of culture and religion. Their language spread to Egypt, et reigned in the Levant, in the Arabian Peninsula and in Persia, and their alphabet yielded alphabets up to the Pacific Ocean, in eastern China, and Syriac monks translated much of Western knowledge, especially Greek, into Arabic; in fact, Islam owes Syriacs a huge deal for of today’s knowledge within the Muslim sphere.* And Syriacs translated as well all pre - Islamic knowledge into Western languages, to keep them out of danger.

* Al - Kindi states in one of his letters: “For they were for us means and instruments leading to much knowledge; indeed, if had they not been there, we would not have these primary truths” (*The Philosophical Letters of al - Kindi*, p. 102). And Ali Mustafa al - Farabi said: “With that, we can say that it was the Syriacs who taught philosophy to the Muslims first, and they were the ones who translated it for them afterwards, and that is why the Muslims were influenced by the philosophy these Syriacs knew”. (*History of Islamic Sects and Emergence of the Science of the Word among Muslims*, p. 139). تاریخ الفرق الإسلامية ونشأة علوم الكلام عند المسلمين

They also propagated Christianity in many dimensions. Similarly, we should note the Syriac volunteers who were martyred by the hundreds and not the tens during the Lebanese war, as were Muslims (Arabs and non - Arabs) who died by the thousands during the same war, each group defending his respective camp be it Christian or Muslim, with the only difference that the Syriacs all came by themselves while the Muslim countries planned the sending of the thousands of mercenaries who arrived in a systematic way, besides the volunteers who came by themselves.

U - Palmyrean Empire:

AD 270 - 273: it included the center and south of Anatolia, Syria, Lebanon, Palestine, Hejaz and Egypt. It was established as a kingdom in Syria in AD 263 by the governor of Palmyra, the husband of Zenobia, taking advantage of the weakness of the Roman domination. After his death, Zenobia conquered the Romans and occupied the regions mentioned, to be defeated only 3 years later, and the empire ended as a whole.

Zenobia's name (in its Greek form) was in Aramaic (so in Canaanite, since the original Aramaic had disappeared 500 years before our era) Bathzabbai, meaning "Bint Zebai" (daughter of Zebai) (and there is no agreement on the identity of Zebai in particular). Her name in Arabic is Zabba' (Zabba2) (and some go further to translate it into "Zeinab") and in Latin (the Romans' language) (and not in Greek) "Septemia Bathzabbai" or sometimes "Julia Aurelia Bathzabbai".

The inhabitants of Palmyra were Aramaics and Arabs* who had settled in the city, in addition to a few Romans. And their language was probably Arabic for those who came from Arab tribes,* and was the Canaanite (called Aramaic) for those of Aramaic origin.¹¹

* *Arabs meaning Bedouins of the desert tribes (of the Badia) and not as in the current connotation of Arabism, but according to the Assyrian definition. Please refer to the section of the definition of "Arabs".*

But some references consider Zenobia from a Roman family established in Palmyra, especially that the Roman governor married her, and others consider that one of her parents was Arab and the other was Aramaic. And it is said that she attributed to herself a Ptolemaic descent to relate herself to Cleopatra. The data is in conflict, and we will not address it all. As for the historian Tabari, he does not mention in his account of Zabba', neither the Romans, nor the Persians, nor her husband, the ruler of Palmyra, nor her son, and his approach to "Zabba'" raises many question marks, where he considers her a descendant of the Arab Amelkites.¹¹

V - Northwestern Present - Day Syria Kingdoms of Ebla, Mari, Qatna, Yamhad, Ugarit and the "Syro - Hittite States" / "Neo - Hittite States" / "Luwian - Aramaic States":

We tackled the Kingdom of the Amurru in a dedicated paragraph above because it was associated with a people according to the old school.

Recall that, according to the old school, the kingdoms below have no nationalist, cultural or civilizational classification, but their inhabitants were "Semites" before 2000 BC and Amorite

thereafter (according to the theory of "Semitism" which remains non - scientific), with the exception of Ugarit, which remained Canaanite until 1190 BC.¹¹

According to the modern school, the population of Ebla, Yamhad, Qatna and Ugarit was Canaanite, and the inhabitants of Mari were Canaanites (but Mari was outside Canaan), and since 1830 BC, Canaanite Bedouins who had settled. It must be admitted that it is surprising to see texts written by Ugaritans in such a way that they do not adopt for themselves the appellation "Canaanites". Even Eblaites and Mariots, as entities preceding 2000 BC, do not seem to have adopted to themselves the name "Canaanite". Perhaps the Canaanites of Lebanon and (later) Palestine named themselves as such, the name not arriving to clearly englobe all those regions of this common civilization, just as upper Iraq in Sumerian times. We tackled this issue in the section on Canaanites. Further research is required.

But all evolved at the cultural level parallel to the Canaanite civilization since ~ 2000 BC for the region to become Qatna, 1190 BC for the region of Ugarit after the latter's destruction, and at the end of the Kingdoms of Ebla and Mari for the regions concerned, to establish their own cultures, although they did not let go the basics (language, religion...), so they were quasi - Canaanites; in fact, for the modern school, there is no evidence that the Amorites left the eastern Jordan Valley (refer here above). Of course, there were infiltrations from neighboring peoples and of their languages, just as they infiltrated them.

- Kingdom of Ebla: between ~ 3000 and 1600 BC: its capital was Ebla, its ruins being near the village of Tal Mardikh in Idlib. It was thus in northwest Syria, within the land of Canaan, though founded by Sumerians (called the "Kishites"* in Ebla) who had infiltrated the area since 3100 BC after passing through northern Mesopotamia and had been co-existing with the Canaanites. It was destroyed in 2300 BC by the Akkadians, then again (by whom?) in 2000 BC after re - establishment by the Canaanites (Amorites as per the old school). It was revived again, but was then under the rule of the Kingdom of Yamhad and was destroyed by the Hittites (but Yamhad persisted). It is famous for its 1800 complete tablets which date back to 2500 - 2250 BC.¹¹

* *Kishites in relation to the Sumerian city Kish; not to be confused with:*

- "Kashites" or "Kassites", the dynasty falling from Zagros Mountains that ruled Babylone from 1595 till 1155 BC (till 1531 under Hittite control).¹¹

- and Kush (or Cush), brother of Canaan in the Bible after whom it is said that "nowadays southern Egypt and northern Sudan" (from Aswan till Khartum) (Ethiopia to the Greeks back then) was named,* and thus the Kushites and their Kush Kingdom that existed from 1070 BC till AD 550 (decline since AD 350); the desert there is called the Nubian desert, not to be confused with Numidia, a historical name of northern Algeria and its 2 big tribes then, and then of the kingdom (actually a confederation) between 202 - 40 BC, and then of Roman province,

* Some maps inadvertently show "Kush" in southwestern Iran, in Persia (we mean Persia proper and not Greater Persia), but we shall note for the record the city of Kashan in the center of Iran and the city of Quchan (Gochan) in northeastern Iran, and Kish Island in the Persian Gulf, as well as Kushka (Serhetabat) in Turkmenistan, Kushka village near Balkh or Herat (sources conflict) in Afghanistan and around 60 towns including "Kushk" in their names in Iran. There

was also the “Kushan” Empire in Bactria - Central Asia (AD 30 - 375) which was just north of the “Kush” mountain range and whose region included Kish, a city between Balkh and Samarkand.¹¹

- Kingdom of Mari: between ~ 2900 BC and 1759 BC: its capital was Mari, its ruins being on the Hariri hill, 11 kilometers north of Abu Kamal, on the Iraqi border. The city was originally founded by the Canaanites for trade, and Mari came to trade from Afghanistan to Crete. The kingdom was occupied by the Akkadians in 2300 BC, and then re - launched in 1830 BC by Canaanite Bedouins, and fell to the Babylonians in 1761 BC. And Mari remained a small village until about 300 BC. And the Mari tablets, which date to 1850 - 1750 BC, and which are written in Sumerian cuneiform syllabary, demonstrate that the vernacular / literary language during this period was Canaanite.^{11, 22}

- Kingdom of Qatna: between ~ 2000 and 1340 BC: its capital was Qatna, northeast of Homs, and it extended south to the borders of Galilee and north to Hama. Tartus was spared, as well as Lebanon. It fell to the Hittites. We note the Kingdom of Kadesh, Kadesh being a city close to Qatna (~ 40 km), reported to have existed in 1800 BC and having taken the main defense role at the battle of Megiddo in Galilee against the Egyptians in 1482 BC (or 1479 or 1457 BC). But seemingly the Kingdom of Qatna had the upper hand most of the time, unless it is actually the same kingdom with two names over time, depending on the capital, Kadesh or Qatna.¹¹

- Kingdom of Yamhad: between ~ 1810 and 1344 BC: its capital was Aleppo.* It ruled in northwest Syria (instead of Ebla, which it had dominated), and fell to the Hittites.¹¹

** Alalakh, at Tel Atshana in the region of Alexandretta, was the capital of the small Canaanite Kingdom of Mukiche founded ~ 2000 BC. Around 1750 BC, Alalakh was already part of the Kingdom of Yamhad, and will rarely be independent. Since 1200 BC, it has fallen into ruins.*

- Kingdom of Ugarit: between ~ 1450 and 1190 BC: its capital was Ugarit, its ruins being at Ras Shamra, 11 km north of Latakia. It started actually as a city - state as all Canaanite kingdoms. The Kingdom of the Amurru surrounded it from all directions, according to the old school. Ugarit was one of the most important Canaanite cities. It is famous for the first library in History. It fell into the hands of the Sea Peoples (or perhaps the Amurru) according to the old school.¹¹ The modern school does not yet have the explanation for its disappearance.¹

- "Syro - Hittite States" / "Neo - Hittite States" / "Luwian - Aramaic States": 3 designations for a single group, ~ 1150 - ~ 800 BC: the entities per se, their names, as well as their borders may vary among references, even when approached during a same time interval. Some names are erroneously considered cities within states. Some names on a certain map may not figure in a certain list of said states. Some states are considered to include other states or city - states. We will not discuss those details. We have built an approximate list, which is divided into two groups.

The main point is that the northern group remained ruled by Hittite (or Luwian?) rulers, whereas the southern group got ruled by local rulers, so - called Aramaics in references,¹¹

sometimes so - called Amorites. Same names but differing in language or in spelling are separated by slashes.

Northern Group: Tabal (included Hillaku / Khillika and Tuna / Tunna / Tynna / Dunna / Atun), Ishunda (Azitawatas), Thukan (its capital being Tuwana / Tyana), Huspina, Shinukhtu, Kammanu (included Melid / Milid / Meliddu), Qwê / Kue / Que / Coa / Qeve / Keveh / Adana¹¹ in Canaanite, Arabic and Turkish / Adanawa in ancient Canaanite,²³ Gurgum / Bet Ya'yadi / Bet Ba'la, Kummuh / Kummukhi and Carchemish / Shugab / Musri?.¹¹

Southern Group: Palistin / Walistin / Tell Ta`yinat (with Kinalua city), Pattin / Pattina / Khatina / Unqi / maybe also Tell Tayinat (with Kinalua city), Ain Dara, Hamath, Hatarikka - Luhutti / Lukhutti / Tell Afis, Bit Gabbari / Sam'al / Ya'diyya, Bit Adini (includes Til Barsip / Tell Ahmar / Masuwari), Bit Bahiani / Guzana (isolated in Mesopotamia) and Bit Agusi (includes Arpad / Tell Rif'at and Aleppo).¹¹

It so happens that the boundary between the two groups is almost the current administrative boundary between Turkey and Syria (should Iskenderun be considered part of Syria, though that is not the case since 1937), which is also a historical boundary between the Levant and Anatolia as well as a geographical one, the Anatolian mountains starting from this area.

Thus, historically, geographically and politically, the region of these states was thus quasi - clearly split back then among two cultures, two peoples, each forming several states upon the fall of the large Hittite Empire, the southern group not having been able to infiltrate the southern region during the Hittite hegemony so it be said that this group came from the north. The northern section's population were Luwians, perhaps remaining under Hittite rulers who had expanded from central to southern Anatolia. But the southern section's population were the autochthonous people, Canaanites, erroneously considered Aramaics or Amorites. Said Canaanites had maybe offshot into Yamhadites and Hamawites (we elaborate this issue elsewhere), of (what we describe as a) quasi - Canaanite culture. But this boundary proves that it was at least itself the northern boundary of the Land of Canaan.

As to Cilicia being originally part of the Land of Canaan before 2000 BC, date when evidence for the Luwians appears, that remains difficult to prove, but it is sure is that Canaanites had at least spread into southern Anatolia and Armenia before 2000 BC for trade purposes,^{1,11,23} Adana and Tarsus being names that are older than 2000 BC,¹¹ basically of Canaanite origin, in the absence of any other concurring civilization in the surrounding.²³

Elsewhere, as to calling all these kingdoms "Syro - Hittite States", "Neo - Hittite States", or "Luwian - Aramaic States", all these appellations remain incorrect with the new recognition of the pursuit of all these kingdoms each group of the same cultural approach that characterized it during the Bronze Age, also besides the fact that the name "Syria" was not coined yet. We propose for the moment "the Yamhadite Statelets" (we elaborate this issue elsewhere).²³

W - Nabateans:

Not to be confused with the Nabateans of Iraq (or Nabatees of Iraq or "of Sawad" (organic fertilizer)): The Arabs attributed the name "Nabatean" for speakers of the Aramaic language in Iraq (such is said, without further details) as well as for Syriacs, in addition to the use of the term "Syriac", although Syriacs and the inhabitants of Iraq did not call themselves "Nabateans". It is believed that the Arab historians meant by "Nabateans of Iraq" the Mandaeans, who spoke the Mandaean language (often considered an Aramaic dialect), and who were settlers in southern Iraq and Ahwaz. "Sawad" is a metaphor used by Muslims for southern Iraq, due to its fertility.¹¹

From 800 BC up to AD 400 as a people (and as kingdom from 169 BC to AD 106),¹¹ but we say "till today", since for us englobing Christian Palestinians and those of western Jordan;²³

The term is unrelated to the Batanea province of Chalcis. The term "Nabat" is Aramaic, and probably authentic Aramaic rather than "so - called Aramaic" Canaanite, according to the Assyrian inscriptions which differentiate between Arabs and Nabateans; and the Arabs were the tribes of the center of the desert to the east of the Aramaics as meant per said inscriptions (and as science wants it nowadays), said inscriptions which were the first (besides 2 details) in History to mention the term "Arabs", in 853 BC.

So the Nabateans were a Cham desert tribe of Nabatean culture majorly infused by Aramaic then Canaanite cultures^{1,12} yet with an Arabic base, but not genetically Aramaic / Canaanite, where some consider them as having migrated from the Hejaz, but surely not from Yemen. But they are of Arab origin hence from the inland desert should we rely on the intersection between genetics and History. But they settled very early at that time when the Arabic language was barely being born and more, when Bedouin culture specificity started to be noted by the surrounding which was already established, so they exited Bedouinism (thus existed Arabism) and distinguished themselves as per their Nabatean culture via influence by the Aramaic culture, itself greatly influenced by the Canaanite, then by direct Canaanite influence.²³

And al - Isfahani confirms in Majmoo` al - Mughith (132/3) the distinction of the Nabateans from the Arabs by saying under the authority of Ibn Hubayrah: "I seek refuge in God against a foreign devil and against an Arabized Nabatean". There is another confirmation from Ibn al - Marzubani (Dictionary of the Poets, 523), where he relates that Jarir (of the Tamims, of Najd, 650 - 728) satirizes Megash bin Naïm al - Burji as follows: "I know, O Megash, that you are the red children of the Nabateans of Huran", and al - Tabrizi explains (Sharh Diwan al - Hamassah by Abu Tammam 891/2) that the Arabs call non - Arabs "the hamra' (the reds)". (Refer to an article by Ahmed Abu Bakra al - Turbani (2012) for more Arab statements that distinguish them from the Nabateans.)

And the region where they settled at the beginning in southern Jordan was a point of convergence between the desert of the Peninsula and that of the Levant (of Sham), just south of the eastern shores of the Dead Sea, and so they adopted the Aramaic culture of those of present - day southern Syria via the Aramaic tribes east of eastern bank. And this analysis does not

prevent the Nabateans from having kept their "Arab" gods (the North Arab paganism), but moreover it confirms their origin from the internal desert, with their establishment quite early (certainly they will bring in a Greco - Roman touch after the Aramaic - Canaanite influence). Of note, the North Arabian gods were inspired by those Canaanites and Akkadians / Babylonians with a local touch.

So anyway, if the Nabatean culture was majorly Aramaic - Canaanite, that does not mean that they are Aramaics or Canaanites, but they are differentiated from them by Arabic elements, otherwise they would have been totally integrated. Thus their identity, an Arab base with a large Aramaic - Canaanite input, deserves to be allotted the name "Nabatean" for said Nabatean people.²³

They had to learn Canaanite like all the Levant since around 590 BC, which turned to become the Nabatean variety (bearing in mind that their Nabatean Canaanite was undoubtedly inoculated by inherited Arabic terms as well as some pronunciations). And this is why the inscriptions on their tombs will be in Canaanite. This variety will extend to the north up till Qalamun after their dissemination till there via western Jordan after the fall of the Kingdoms of Moab and Amon, and their "native" Aramaic language* (native, since they hadn't spoken Arabic since their establishment and thus since having been known by "Nabateans") became extinct like for all Aramaics.

* *Which, we recall, could have simply been a Canaanite variety.*

Of note, the current language of Christian Saydnaya and the two neighboring Muslim villages (Bakhaa and Jebedin) next to Damascus is Canaanite (of Nabatean variety) in its original form, without it having been influenced by Arabic after the Muslim conquest, bearing in mind that Jesus of Nazareth did not speak this variety of Canaanite, but the Hebrew variety (thus such as the Jews spoke Canaanite) in its Galilean dialect, and this besides that he knew Hebrew, his mother tongue which was used only for liturgy at this time, and besides his contact with Greek and Roman as all Jews around him.¹

We add that even before the Muslim conquest, the Nabateans' Canaanite variety was more influenced by Arabic due to being alongside the Arabs and the decreasing influence of Canaanite, and it replaced Standard Canaanite in the Peninsula at the literary level. And another proof of the priority of the Canaanite language within Nabateans, besides its previous dispersion, vis - à - vis Arabic, even if they wrote both languages using the Canaanite then Nabatean alphabets (their first inscription dates from 311 BC, in the Canaanite alphabet), is that they used to write the legal terms in Canaanite, which would then be followed by their translation into Arabic (as these days in Lebanon one writes in Arabic and then in the translation into a Western language). All that while not forgetting that the written language does not always indicate the identity of its users.¹¹

Some sources say that they replaced (especially inland) their vernacular Canaanite with Arabic (Nabatean Arabic). Truth is that the Nabateans weakened in the west (Negev / Sinai / Hejaz) in the aftermath of Roman occupation in 64 BC (and later with the dissolution of their entity in AD 106) which never subdued the inland desert, and the Tanukhids to their east started

to emerge ~ AD 200. Thus the Nabatean center of gravity shifted inland (Jordan). But it is surreal to replace a vernacular by another spontaneously within a century; however, it is very likely that they spoke Arabic as a second language in view of trade and promiscuity; in addition to that, literary Arabic only appeared during their last days.

Thus, the linguistic difference in inscriptions, in time and location, and though not categorical, and therefore in vocabulary rather than by linguistic grammar, between the eastern (Jordan) and western Nabateans (Negev / Sinai / Hejaz), is due to the deeper influence of the easterners by Arabic (more Arabized Canaanite). But it seems that the language in the eastern region appeared to its discoverers as a Canaanized Arabic compared to that of the western region which appeared as, and which truly was, an "Arabized Canaanite". But all in all, the language in the east remains Canaanite of Nabatean variety although more Arabized, and said "more" since, within all Nabateans, the Nabatean variety of the Canaanite language was already Arabized as pointed out earlier, given the Arab origin of the Nabateans as well as their permanent contact with the desert.²³

On the alphabet side, they mastered the Canaanite alphabet and evolved it into the Nabatean alphabet ~ 150 BC (the oldest inscription in Nabatean alphabet dates to 95 BC), which yielded the Arabic alphabet that appeared around AD 400 (AD and not BC). Since the first century AD, Nabatean variety of Canaanite and the Nabatean alphabet replaced Standard Canaanite and the Canaanite alphabet in Hejaz and the cities of the interior, and the Nabatean alphabet was used in place of the Canaanite to write Arabic in the northern Peninsular desert. The last text in the Nabatean variety of the Canaanite language dates back to AD 356 and was found in Hejaz, and one of the last inscriptions was in Kinda (in the heart of the Peninsula) in 540 (the epitaph of Imro' al - Qays (the poet, not the king)). And their alphabet remained in use to write the Arabic language in the north of the Peninsular desert till AD 700.¹²

It is worth mentioning that Arabs tend to consider the Nabateans as being Arabs because of the proximity of the Nabatean lands to Arab lands, and since the term "al - Raqim" (Raqmu* in English) is mentioned in the Quran, and given the presence of kings in the names of Haritha and al - Harith (Arab names as well), and since they are thought to have spoken Arabic (given the similarity between the 2 languages, as is currently happening in Lebanon for example), and since the Arabic alphabet derived from their alphabet.

* *An ancient Canaanite word which came to mean "inscription" (and later in Syriac "tablet" and in Arabic "book", "journal", "chart"), and which was a previous name to Petra, the city which was engraved in the rocks. This word comes from the older Canaanite "rgm" meaning "word, expression, saying, news, question, answer, oracle" (see Ugaritan dictionary) which would be engraved in the form of an inscription.*^{12,13}

And the Arabs after Islam mixed the Nabateans' descendants with the Mandeans in the south of present - day Iraq (and wherever they were found such in Hejaz), and with the Aramaics of Aram in the south of present - day Syria, and sometimes with all what was erroneously named "Aramaic - Syriacs", all being included within the term "Nabat".

But the Assyrian inscriptions mentioned the Nabateans among 36 Aramaic tribes during the reign of Tiglath - Pileser III (745 - 724 BC), and they had a king named "Baal - El," a Canaanite name by excellence, therefore in the language that preceded and gave Arabic. Moreover, non - Arabist schools, which neglect the migration hypothesis of the Tanukhids from Yemen following one of the collapses of the Ma'rib dam towards the Nabatean regions, consider the Tanukhids to be a Nabatean tribe at least culturally (which we disapprove) if not genetically as well (genetically they were both Arabs). For us they would have emanated directly from Arabs.

In any case, the Tanukhid culture was close to that of the Nabateans. But the Tanukhid culture, inversely to that of the Nabateans, was a Tanukhid's own contribution that they took from the surrounding, including a Canaanite touch, yet above all with a remarkable preservation of Arab characteristics. And several Arab writers did the part between Arabs and Nabateans. As well, the Tanukhids managed to preserve their Arabic language far in the desert - as well as their second language, Canaanite (of Nabatean variety), while Nabateans lost their original Aramaic to Canaanite since they were great traders within the Canaanite sphere.^{12,23}

So Nabateans were present on the western part of the intersection between the north of the Peninsula and the south of the Levant (Jordan and the Negev), and later in Sinai and northwestern part of the Peninsula (northern Hejaz) and north up to southwestern Syria, so adjacent to the Tanukhids, and their capital was Petra since defeating and repelling the Edomites to south of Judea where they remained dominated, in 169 BC.

Petra is a word of Roman origin which means "rock (stone)", and not "amputated" as thought to mean in Arabic from "batra'" (batra2). And it was previously called Sela ("Salaa") (Sal3) meaning 'rocky cracks' in ancient Canaanite, the meaning incorporated now in Arabic. And it was sometimes called "Raqim" (Raqmu in English), as mentioned here above;¹² there is nowadays a village by the name of Sela 40 km north of Petra, which may be the one mentioned in the Torah, and not Petra.¹¹

The area was inhabited since 7000 BC, the city must have been carved out by the Canaanites on their way to Hejaz, before their excursions became less frequent. Indeed, Petra is the work of a civilization and not that of an ordinary kingdom, and in the absence of any Egyptian evidence, and the city dating back to ~ 500 BC, there is no other explanation up till now (this does not mean that what we see now of the city is necessarily Canaanite).²³ Edomites at some point transferred their capital from Bozrah* to Petra. Nabateans took it as a capital from the Edomites in 169 BC. After a century and a half of local autonomy under the Roman patronage, the kingdom fell legitimately in their hands.¹²

* Not to be confused with Bosra in southern Syria, and with Basra in southern Iraq.

And the Romans brought in tribes from the east of Palestine, thus pagan Nabatean tribes, since AD 135 after the last Jewish dispersion, to fill in the gap next to the Jewish minority who remained as well as the first small Christian group who had converted from Judaism. And this last entity will dissolve within the Nabateans new - comers, now of Christian faith, and the new people will be known by the land's name according to the west, Palestinians.

Of note, pan - Arabists and several other sources consider that "Wadi al - Taym, the Bekaa, and "possibly" (*as per their saying*) the southern part of Mount Lebanon" were controlled by the Nabateans during the Roman occupation⁷ (of note, the Nabateans persisted under Roman occupation for "just" 170 years, from 64 BC to AD 106), then by the Ghassanids, giving the impression of a long control with an admixture of populations or even a replacement of population, in order to make believe in an Arabism of the population of these regions since then.

The truth is that the Nabateans occupied the Bekaa and the South between 84 and 72 BC and withdrew to the Armenians.² And there are no maps that complement science that demonstrate the affiliation of any part of Lebanon to the Ghassanids. As to considering the Itureans as being Arabs, or more, Nabateans, the modern school retains no evidence of that and considers them just as local inhabitants.¹ And even the old school has not reached a consensus as to the issue, yet suggesting "Aramaics", the adjacent neighbors (review section on Itureans).

X - Arabs: [Q14a]

1 - Arabs in General, and the Desert Tribes in relation to Lebanon:

If we ponder at Kamal Junblat's definition of the Arabs and Arabism, we can say that they spread over the central and eastern Arabian Peninsula up through the east of Jordan to the heart of the Sham Desert, east of the Aramaics and the East of the 3 "Jordanian Valley" and Nabatean Kingdoms, and that till the Anbar in modern Iraq. The south of the Peninsula (besides Yemen / Hadhramaut, which by the way are not desertic) was largely empty and is called "the Empty Quarter". The Hejaz is not Arab, but there were some tribes in its center and south that are said (by the Muslims themselves) to have been Arabized - we will return to that.

They are mainly the biological ancestors of a part of the Lebanese Muslims (including a minority of Druzes who became Christians at the time of the Emirate),^{1,18} unless it be proven that this part is in its majority originally "Canaanite Bedouins".^{18,23} And this part may be quite broad. But in all cases, this part, if Canaanite Bedouins, would have integrated ~ 1000 BC within those who will be called "Arabs" in the desert.

But the most important matter is that Arabs are the fathers of the Arab culture, which concerns the "Arab World" Muslim community, should we add the "worldliness" that Islam has brought to the Arabs since it started to spread, and which ended up eventually consisting of > 90% of the "Arab - Muslim" couple consistency. Of course, Muslims of the Arab World, like all Muslims worldwide, also have a small part of their local culture inherited from their pre - Muslim ancestors (here we are analyzing on the basis of Quraysh being non - Hejazite but Arab - we will return to that).

Of note, the Nabateans were originally Arabs, as per the intersection of genetics and History,^{12,18,23} but they deeply added Aramaic and Canaanite culture for a long time thus distinguishing themselves by their Nabateanism. The Tanukhids will also distinguish themselves from Arabs, but to a clearly lesser degree, and will remain satellite to them.^{12,23}

Following is Kamal Junblat's declaration on Arabism (refer to "Federal Thoughts" # 66).

"The Muslim religion is not enough to define Arabism. Not every Muslim is an Arab, but the language is also an essential element of this definition: the language of "Dad" (an essentially Arabic phonetic letter, a pharyngealized "d"). Anyone who speaks the "Dad" language and who is Muslim in terms of belief, or heritage only, or Bedouin without the belief, is an Arab. A Levantine* for example, unless he replaces his own heritage with Arab heritage, is not an Arab even if he were a Muslim... Knowing that the moral, political and cultural heritage that this language stores and transmits to the generations in its concepts and values is an Islamic heritage imbued with the civilization** and History of Islam. Because Arabism in terms of civilization is inseparable from Islam (...) And the term "nationalism" itself with its current meaning is not present in the lexicon of the Arabic language, but was created for this meaning in about the mid - nineteenth century".

* *The term used in Arabic literally means "he who is embracing Levantism", usually European archaeologists, not embracing Levantism, but exploring it. On another note, Junblat is mixing between Levantism and Arabism, the classical mistake.*

* *"The civilization of Islam" (or the civilization or culture of any religion) is not a technically correct expression, since a religion is part of a civilization or culture, but Islam is exempted since being a religion and a worldliness, as is Judaism. And for more precision, Arabism is cultural and not civilizational, as is the case for the worldliness of Islam (despite its Golden Age - discussed above) and that of Judaism. Of note, there is no "worldliness of Christianity", and so the term "Christian civilization" is false, and is based on worldly elements introduced by the Church into the Christian religion, each Church according to the culture of its people, with certainly commonalities within the "Christian World".*

With regard to the scientific historical aspect, there is no Arab reference claiming an explanation of the term "Arab" in an acceptable manner for all those who claim Arabism.¹² So some tried to base themselves on what came in the Quran to define Arab nationalism or the Arabic language from a religious point of view. Thus, most dogmatists consider that when the Arabic language, which is God's language and that of paradise, "was descended" (or "was revealed"), those who spoke it at the time and all those who speak it today are called "Arabs" because to them "Arabism" is neither an element, nor a race, nor a local or regional affiliation. So to them there is no Arab people so that its language be Arabic, but on the contrary (so Islam adopts this definition; no place for ethnicity for it).²⁵

What is certain is that the first time that the term "Arabs" was mentioned was in 853 BC (Philip Hitti, among many other references) during the attack of the Assyrian king Shalmaneser III¹² on the country of Canaan and the Kingdoms of Aram and of Israel and the other regional kingdoms. He thus made till Qarqar,* which is located midway between Idlib and Latakia, where a large battle took place south of the city after he had razed it, yet a coalition of 12 kings succeeded in halting his momentum. The Assyrians mention 11 kings, among them the king of Hama, but they say 12 for some reason, and that the 12 "came to his aid", meaning "to help the king of Hama" (already mentioned among the 11), which means they were 13 kings?!

* *The Battle of Qarqar:*¹¹ was the largest battle in history until then:

- Assyrians: 20,000 soldiers, 12,000 horsemen and 1,200 chariots,
- Facing ~ 58,000 soldiers, 1900 horsemen, 1,000 camelmen and 4,000 chariots.

- 3 kings personally led the defense:

- The king of Hama, where Qarqar was located, whose kingdom extended to include at least the regions west of Aleppo, and who had just lost a battle there while to the Assyrians while they were crossing towards the sea and Qarqar (700 chariots, 700 knights and 10,000 soldiers).

To his rescue personally made it:

- The king of Siyannu; Siyannu or Shianu or Ushnatou or Usnatou is a city - kingdom 20 km southeast of Latakia (and including the latter), which was part of the former Kingdom of Ugarit. The composition of his army is illegible in the discovered recording.

- and the King of Aram (its capital being Damascus) (1200 chariots, 1200 knights and 20,000 soldiers; he was the strongest in the coalition).

But additional support (there is a slight inconsistency of information between the references) came from:

- The king of Qwê (or "Kue", "Que", "Coa", "Qeve" or "Keveh", or "Adana" in Canaanite ("Adanawa" in ancient Canaanite)) (in Cilicia) (500 soldiers),

- King of Masura (or Musri, near Cilicia) (1,000 soldiers),

- Canaanite King of Arwad (200 soldiers),

- Canaanite King of Arqa (and Arqa nowadays is a town in Akkar, Lebanon) (100 chariots and 10,000 soldiers),

- Canaanite King of Usannata (or Usanta) (it must be the Kingdom of Beirut or of Byblos, since it is said to be a kingdom in Mount Lebanon, which is imprecise) (200 soldiers),

- King of Ammon (present-day western Jordan - "Ammon" in ancient Canaanite = "Amman" in Arabic) (100 soldiers),

- King of Israel (2,000 chariots and 10,000 soldiers),

- And last but not least, the sheikh (or simply one of the sheikhs) of the Bedouin community, which the Assyrians will call "rb", that is "Arab" (which meant "west" back then, now said "gharb"), and the name of the Sheikh was "Gindibu" (or "Jandab"), and he supported with 1000 (one thousand) camelmen (army unit known as Camel Cavalry or Camelry). It is mistakenly said in some references that Gindibu was a king, and more, King of Arabia or of the Arabs, and specifically the king of the Qedarites, but some references rectify that the Kingdom of Qedar, its capital being Tayma, in the northeast of Hejaz, will come to exist after 103 years, in the year 750 BC, and the Assyrians will also announce it in their archives at that time. Moreover, from a scientific point of view, the Qedarites, being Hejazites, were not Arabs, nor was their language, and we shall tackle this matter elsewhere. And those to whom the appellation "Arabs" was attributed to back then did not have any political organization at the time besides the tribal one.

- Sidon and Tyre did not participate. Qwê is written as "Guaa". It could be "Gubala" (Byblos), erroneously spelled. Some retain this hypothesis.

Anyway, the desert tribes west of the Euphrates supported the Aramaics and their tribes east of Horan and east of the Jordan Valley and thus the whole coalition, and the Assyrians called them "Arabs" when they documented the battle. The information is confirmed by writer Yassin Abdul Rahim, with confirmation that the term "Arab" is of Aramaic origin,* and it concerned "the inhabitants of the desert west of the Euphrates", since "Arab" ("Aarboye" later in Syriac) meant "west" in Canaanite at the time - said "rb",** and meant "sunset" or even "evening" due to the position of the sun at that moment ("3ruvto" later in Syriac), hence "3rouvto" was also used to mean "Friday" as in "before the end of the week".¹²

* He says "Aramaic", which is scientifically "Canaanite", and not as in "authentic Aramaic", since it was Canaanite that was of use in Mesopotamia for trade purposes and later as literary

and diplomatic language (and it is still erroneously called "Imperial Aramaic", we discussed that and we will discuss it again) Also, the Assyrians would not use upon a word that they didn't use themselves. But also, to be honest, Canaanite influence in Mesopotamia was only at its beginnings, and it is more probable that the term common between Canaanite and Sumero - Akkadian languages, inherited from a previous common language.^{12,23}

*** Which reminds of the origin of the name "Europe"; refer to the section on Canaanites, on Cadmus.*

And to be fair, despite our personal lack of evidence, and in addition to the fact that no battle in the desert west of the Euphrates was mentioned in the days of the Akkadians, we do not adopt, but nonetheless mention, that some mention that the term "Arabs", with the same meaning, appeared in an Akkadian inscription during the time of Sargon (ruled between 2254 - 2218) or his grandson Naram Sin (ruled between 2254 - 2218). In fact, Akkadians, in terms of relations with "later Arabs", spread to the eastern coasts of the Peninsula (now "the Emirates" and Oman). We also mention that Syrian writer Tayeb Tizini (1934 - 2019) mentioned the appearance of the term "Arabs" in Ebla (~ 2400 BC) in his book "Al Fikr al Arabi fi Bawakirihi wa Afakihi al Oula (Arab Thought in its Beginnings and its First Perspectives)".¹² Anyway, what is certain is that the term will not be clearly coined until 853 BC, according to current data.

Still we note a Muslim religious opinion which supposes that the word "Arab" (in local: "Arab") and later muting into "arab" is a Hebrew word meaning "free" which the Hebrews, upon leaving Egypt, attributed to the Ishmaelites who are Aramaics - Amorites originating from Ebla and fathers of the Arabs and called "Phoenicians". And all the information contained in the preceding sentence conforms to the same dogma. However, neither the Ishmaelites were a people in the scientific sense, nor the Aramaics were the Amorites, nor the latter (both peoples) were from Ebla (despite a participation of the Amorites in Ebla according to the old school), nor were both peoples the fathers of the Arabs and nor were they known by "Phoenicians", should we rely on science.

And these Arab tribes were characterized by nomadism (Bedouinism) in contrast to the rest of the peoples all around within the crescent who had all abandoned that character by that time. Then the Romans used this term for the first time from an administrative point of view, for the south of present - day Syria, which later extended to the whole Peninsular desert, excluding Hejaz and Yemen / Hadhramaut (which of note is not desertic), then including those entities via the term "Arabian Peninsula". By the way, the Yemen / Hadhramaut region will be named "Felix Arabia", the "Happy Arabia", to be compared to the desert around.

That is why then, yet before the Arab Renaissance which started ~ 1880, the word "Arabs" referred to the nomads in the desert from the center of Syria and Anbar till the "Empty Quarter" of the south of the Arabian Peninsula, but excluding the inhabitants of the cities and oases, and excluding as well today's Yemen (meaning Yemen and Hadhramaut) and Hejaz. Indeed, there was no Arab descent in Yemen according to the Yemenite natives themselves, as we learned from Yakut al - Hamawi who copied a writing off a wall in "Thafar" (in English "Zafar" more than "Dhofar"),* the capital of the Himyarites, which relates the Yemenites "to people from everywhere, except the Arab regions".¹² And from here emanates a Himyarite king's

declaration to a Bedouin: "We have no Arabites" (Yaqut al - Hamawi, lexicography of the countries, 4/60, "Athfar" article, and "Arabites" meaning "Arabs" in Himyarite).¹²

* *Dhofar (also "Thafar" in Arabic) is also a mountain range (and thereby a governorate) in western Oman at the borders with Yemen.*

Hence the characteristics of nomadism evoked by Junblat, independently of any direct nationalism. And from here comes the argument that "Arabism" has never been racist or ethnic.²⁵ And "Arabism" united without its ethnicity with Islam through the latter claiming the language and making it religious and withdrawing the Arabs from their Arab culture, propelling them into the Islamic culture, i.e. Islamic worldliness (except for relatively superficial customs), and an Arabism was promoted as a nationalism / ethnicity out of no scientific / sociological basis since the end of the 19th century (end of the 1800s) to combat "Turkification", and many Levantines adhered to it for various reasons.

Thus, most of the regions that were under the banner of the Umayyads and Abbasids became the "Arab" world, where the official language of the countries is "literary Arabic", and the dialects are called "Vernacular Arabics", and the people are considered "Arabs" instead of "Muslims" (at the ethnic level) or at least "Arab Muslims" - thus it is said "they are Arabs, of Muslim religion", and so there were so - called "Arab" Christians, especially in Lebanon, which is the only country whose Christians can influence the atmosphere and thus its constitution and politics, and therefore where any link between Christians and their true History has been erased within this identity conflict.

We elaborate no more than the above, thus without delving into the other (pejorative) meanings suggested for the word "Arab" in the Quran, which uses the term "Aarabs" (with 2 "a"s - A`rabs - أَرَابُس for the bedouins and not "Arabs", the latter term being reserved for the language, and used once as an adjective for Muhammad bin Abdullah. Thus these meanings appear in some western dictionaries, and the linguistic historian Anis Freiha mentions some of them. And since Islam explains Arabic language and not the opposite, dogmatists consider A`rabs to be the Bedouin Arabs and that these adjectives in the Quran concern them, whereby "Arabs" would be those Bedouins who settled (refer to Ali Jawad (Iraqi, 1907 - 1987), al - Mufassal 16/1), which means that the Quran does not mention the Arabs at all, according to the analysis of the Islamic definition (except once for Muhammad bin Abdullah). The mix - up is that to western historians, "Arab" and "A`rab" imply Bedouinism of the Levant and Peninsula desert, "A`rab" not having a translation in western languages and not having a linguistic pure meaning in Arabic besides possibly being a kind of supra - plural form for "Arabs" (somehow like for "fishes" in English, meaning many fish species). So even the Arabic language does not have a linguistic definition for "Aarabs", and it goes with the Islamic definition (فَقَهِيَة). And the distinction between Arabs and Aarabs opposes the definition mentioned above saying that anyone who speaks Arabic is Arab, which makes Aarabs Arabs...

As for what is said about "Yaareb", the "father - figure" of the Arabs and son of Qahtan, there is no scientific proof of him nor of Qahtan, just as there is no scientific proof regarding the Canaanite (Phoenician) princess "Europa" and her father "Agenor". Similarly, there is no evidence of Adnan. Indeed, the Qahtanite - Adnanite* categorization of the Arab tribes is the

consequence of a religious devise during the Abbasid era (refer to al - Asma'i (or Asmai, d. 832)).¹² The inscriptions in Yemen or anywhere in the desert do not mention these names anywhere, nor does any Hebrew or Greek or other source. And if we accept the Yemenite descent of the Qahtanites, they lose their Arab identity, according to what preceded.

** It should be noted that there is, still according to the devise, a category called "Perished Arabs (al - Ba'ida)", sometimes called ``ariba Arabs" or "the `uraba' Arabs", which creates some confusion. We will not discuss the problem of nomenclature among Arabic sources, but we will only say that facing the most approved classification "Ba'ida / `ariba / Musta`raba", there is a "ariba / Muta`arriba / Musta`raba" and another "ariba / `uraba / Muta`arriba" classification. Except for "ba2ida", and without explaining the linguistic nuances, all these terms from the root "Arab" attempt to clarify the purity of the Arab lineage.*

Finally, today, social milieus spontaneously and in terms of sentimental awareness adopt Junblat's definition which insists on the heritage stored in the Arabic language, which is an Islamic heritage, which practically gives a kind of national link, whereby Arabism is related to nothing but Islam from a scientific perspective, and all efforts to link it to other entities failed. Thus it is said: "Arabism is a body, its soul being Islam", quoting Michel Aflak, one of the founders of the Baath Party (also said Ba`th, Baas), who was born Christian but died Muslim. But this did not prevent, via brainwashing, that these same milieus be lost within a sociological perspective and adopt a broader definition encompassing the Christians of the western Levant, and give a second feigned nationalism to the Muslims of the Arab world, alongside their Muslim nationalism. Then again often these same milieus will often consider that Arab Muslims are only those of the Arabian peninsula and the Sham desert, which shows that the milieus are lost. Again, we clarify that specifically Muslims of the inland desert and the Gulf, thus excluding Hejaz and Yemen, are ethnically Muslims as all worldwide Muslims, but have conserved some true Arab traits, compared to - say - Persian Muslims who have conserved Persian traits.

So from a scientific point of view, the Arabs disappeared when they all converted to Islam, and so they are now within the Muslim nation (i.e., its worldliness), and none of them remained within Arabism (i.e., the pure worldliness / culture of the Arabs), whose religion was Christian. Of note, paganism had disappeared, and the Jews, Nazarenes and Sabaeans / Mandeans were in terms of worldliness outside Arabs and outside other peoples, each being a people / nation / ethnicity in its worldliness.

Thus, a word on Arabism as perceived today by citizens of the current «Arab» world:

Since the beginning of the Arab Renaissance ~ 1880 and the establishment of the State of Lebanon in 1920 on the historic territory of Lebanon, the Lebanese Christians tried to Lebanonize the Muslims in Lebanon, and ended up only doing so administratively, whereby the Muslims in Lebanon became Lebanese in terms of citizenship (nationality - not to be confused with nationalism) and administratively, while the Muslims tried to Arabize the Christians, and the latter lost consciousness of what their identity is, and were almost persuaded to be Arabs, since they believe that they speak an Arabic dialect, that their mother tongue is the Arabic, that their cuisine - of which their bread - is Arabic ("akel Arabeh"), that their music is Arabic, that their origin even as Phoenicians / Canaanites is from the Arabian Peninsula, that they live in an

Arab world and are part of the Arab nation / homeland, and that the advent of Muslims was via an "Arab" conquest... And despite the quasi - persuasion, the two sides clashed.²³

Historically, the worldliness of Islam, through its new culture and its conduct of the daily life of the Muslims in all its details, has confiscated the Arab culture which was originally limited and was represented by Bedouin customs, and has absorbed it, and Arab tribes (i.e., among those of the Levantine and Peninsular desert) outside Islam became nonexistent.

Therefore, one may use the term "Arab Muslim" (and not Muslim Arab, since "Arab" should be the adjective) for the inhabitants of the Peninsula (and still, neither for Hejaz nor for Yemen), and one may also use it for Muslims outside the Peninsula who belong to countries whose official language is Arabic.

However, it appears that should we set aside Arabic as a literary language, and some traditions belonging to Bedouinism, the daily Arab Islamic culture is Islamic and not Arab: the issue of alcohol and pork, the veil and the niqab (the burka), the rejection of the golden rings, the issue with dogs, the rejection of hand shaking between a man and a woman, or between a Muslim and a non - Muslim except conditionally, ablutions, holidays (for example New Year's Day is not a Christian feast even if its name indicates it in Arabic is the "Christmas Year" in word - for - word translation), the perception of Human rights and women's right... And all of this applies to Muslims in the rest of the world, who retained, like the earlier Arabs, language, proper names, cuisine besides exceptions and dressing code (only conserved for men), but the process of life in its essence became based on Islamic teachings.²²

In fact, Islam has practically replaced the cultural heritage that preceded it in these countries as it has done for the true former Arabs, albeit less as we move further from its epicenter.²³

That said, Muslims of the Arab World and even of the whole Muslim World as a whole are simply one sole Muslim people on the basis of the essence of religion and the worldliness of Islam - and Islam clearly states that,* since their dominant characteristics are within the scope of the worldliness of Islam when comparing to the remnants of pre - Islamic cultures and civilizations that they retain. And we must not forget that Islam requests a state, even if its administrative political entity has crumbled.²³

* Quran 3:110: "*You are the best nation ever brought forth for mankind*", Quran 21:92: "*This nation of yours is one nation*", Constitution of Medina: "*They are one nation*". In Arabic, "an umma", "a nation", means "a People", where as "nass" is "people, plural of person".

But it turned out that 20th - century Muslims used Arabism (let us say partly unconsciously) to present Islam in a non - religious way facilitate passing it through, and Christians who accepted Arabism think they didn't kneel to Islam.²²

2 - Qahtanites:

As per the Muslim devise during the Abbasid era, they emanated from the south - west of the Peninsula (Yemen today) before 1000 BC (no clear date) and so they are also called

"Yemenites", and maybe they were established in the east too. They were known as the "ariba", meaning the "original Arabs", whereby their descent goes up to that of the early prophets, and specifically to Noah. The Qahtanites are divided according to the Arab historians who wrote since the 8th century AD (that is AD 700 to 800, and not BC) into Kahlanites and Himyarites, Kahlan and Himyar being brothers and grandchildren of Qahtan's grandchildren (2 times), who is considered the "grandfather" of all Arabs (and father of Yaareb, the "father" of Arabs).

Always as per the devise, from them descend the Tanukhids in their Lakhmids (Manathrites later) and Azadites (in their Ghassanids and Bani Khuza'a later; most sources issue the Ghassanids directly from the Tanukhids), and most probably Banu Qada'a (قضاعة) (of which Banu Kalb - at least partially), as well as Banu Tayy (Ta'ites, طيء). They migrated especially in the aftermath of one of the collapses of the Ma'rib (مأرب) dam towards the northern area of the Peninsula and even to its northernmost parts.¹¹ And they adopted the Arabic language which (the devise acknowledges) was born there, and they spread it south. And the Tanukhids elaborated literary Arabic.¹²

3 - Yemenites:

Another name for the Qahtanites in reference to Yemen, including in Lebanon the Tanukhid Druze families, and the Shiite Harfush family who supported them. We remind that this reference is scientifically refuted.

4 - Banu Khuza'a (Khuza3a):

Always as per the devise, they are sons of Azad, of Kahlanite - Qahtanite origin, and they settled in the region of Mecca in the first centuries of our era. Among their descendants are the Harfushes, who will later lead the Bekaa. And the Azads of Mecca before Islam converted to Christianity, as per Abu al - Faraj al - Asfahani.¹¹

5 - Adnanites:

In reference to Adnan, grandson of Abraham according to Arab historians, and the Muslim devise does not notice that Abraham is a 10 - generation grandson of Noah, which makes Adnanites cousins of Qahtanites, thus of no lower status as to lineage. They are tribes since before 1000 BC (uncertain date), but the devise considers them as "non - authentic" Arabs, known as "Musta'raba" (meaning Arabized; and sometimes as Muta'ariba, Nizarites or Ma'dites*), since who at some point became Arabs or because they admixed with non - Arab populations.

* Not to be confused with Nizarite Ishmaelites. Also, Ma'd is Adnan's son, and Nizar is Ma'd's son.

They would have come from the northwest of the Peninsula and Hejaz to the Qahtanite regions. They seem to have admixed with Amalekites according to popular belief. Among them are the Quraysh and the Taghleb tribes (the 2 largest tribes), the Uqaylids, as well as the Banu Kilab (of which the Mirdasids and the Hamdanites) who are basically of Bani Hawazin, and possibly some of the Bani Kalb. The Adnanites are in eternal dispute with the Qahtanites.¹¹ We

understand here the Druze Qaysite - Yemenite conflict that ended in Lebanon in 1710 (and not in 1711).¹

6 - Qaysites:

Another name for Madarite Adnanites in reference to Qays bin Madar, Adnan's grandson's grandson (twice), including in Lebanon, and without necessary genetic descent but at least as supporters, non - Tanukhid Druze families, the Shehab family (who are Sunnis but some of whom became Christians),¹² and the Maan and Junblat families (who joined the Druze faith but are initially Sunni Kurds).¹

7 - Banu Kilab, and a note on Banu Kalb:

A tribe founded by Kilab, who descended from Amer ibn Sa`sa`a (صُنْعَة) of the tribe of Bani Hawazin bin Qays bin Madar the Adnanite. Concerning Lebanon, they contributed to the emergence of the Hamdanite Statelet which included Akkar for a period. But also, of one of their descendants, Saleh bin Mirdas, rebelled against the Fatimids in the Hamdanites' regions and put an end to the latter, who were loyalist to the Fatimids, to establish his own statelet from 1025 to 1080, from the west of the Euphrates to Acre, which thus included Lebanon between 1025 and 1029, when Saleh was killed.

As for the Banu Kalb, among them are Banu Wabara who are of Bani `omran, who are Qada`aites (who are most likely Qahtanites), and they also include some Madarite Adnanites. But the most reliable references consider the all Bani Kalb as being Qada`aites, and the latter being certainly Qahtanite. Banu Kalb have basically no links to Lebanon.¹¹

Y - Tanukhids:

From 196 to 268 AD as a kingdom, but since 300 BC as a people and tribes, until the last group of them Islamized ~ 850, thus they were incorporated and became part of the Muslim People (Umma): they are originally Arab tribes (genetics¹⁸ and original culture). They are most probably Kahlanite - Qahtanite Arabs as per the Muslim devise (should we include Yemenites within Arabs, which is erroneous, as explained earlier), but non - Arab - Muslim schools consider them as being Nabatean tribes at least culturally if not genetically (since Nabateans being genetically Arabs as well), consideration which we do not adopt for several reasons. Thus, they must have come to the Levant from Yemen after the collapse of the Ma'rib dam, but that according to the analysis of Muslim historians. Hence, the intersection of data shows that they were, for the least, local Arabs. Their descendants will mainly be the Lakhmids / Manathrites, and the Ghassanids.

Their fiefdom was the south of the Levant / extreme north of the Peninsula, in the inland desert, as well as al - Hasa to the east, on the gulf coast. Their two major tribes mentioned here above adopted the Aramaic language (hence Canaanite for the modern school - we will get back to that) since they settled, which they spoke in its Nabatean variety however as a secondary (and not primary) vernacular language and used as literary language before establishing literary Arabic ~ AD 400 based on their primary language, that is Arabic, which they wrote in the

Canaanite alphabet then in the Nabatean alphabet since the first century AD and then in the Arabic alphabet since AD 400.^{12,23}

Let us not forget that the Tanukhids were subjugated by the Nabateans not only politically but socially as well, until establishment of their kingdoms, and the Nabateans' identity's main component was the Canaanite culture. In addition, the literary language in Mesopotamia was Canaanite throughout this period - we will return to that, as well as in the western Levant, naturally.

So if we exclude the literary language which does not always define the prevailing identity (i.e., we cannot conclude that they were culturally Canaanites because of their use of that language as a literary language), and according to the Muslim definition (that "Arab" is not an ethnic group, but is those who speak Arabic - and we add a layer: not just those who use it as literary) and the scientific definition (Bedouin culture of the region) of Arabism, the Tanukhids (rare tribes that remained Bedouin, as with the Aramaics before, aside) have a cultural identity that exists in itself rather than being Arab, from which point we cannot call it Aramaic or Canaanite or Arab - Aramaic or Arab - Canaanite or Arab - Nabatean... as some do, but it deserves to be attributed the name "Tanukhid" for a Tanukhid people, quite simply because of what it amassed by shifting from Bedouinism, including all the "Arab Bedouin and Linguistic" characteristics which were preserved, in addition to some Canaanite and Nabatean characteristics in their fiefdom. And they maintained all that as a Tanukhid identity till the Muslim identity that was added later and became the basic one, in addition to the previous Tanukhid touch.

Thus, they were a confederation of tribes under Nabatean rule during the kingdom period of the latter. The Nabateans fell before the Romans in 106 AD. The Tanukhid tribes, as well as the Ta'ites (طائيون) (descendants of the Qahtanites and ancestors of the Shammar tribes, who came to the north of the Peninsula ~ 200 BC) named the first Tanukhid king, Malek bin Fihm, who united them and who reigned between 196 and 231 AD. And during his reign, the Ghassanids splintered off and started as a separate entity and a kingdom in present day Jordan, in 220. The Tanukhid reign did not last long, the last king being Jathima al - Abrash (between 233 and 268), when the reign passed to the Manathrites, with their first king, Amro ibn Uday ibn Lakhm (Lakhm being the brother of Amro ibn Uday who is nicknamed "Jath - tham" (جذام)), who is the nephew (son of sister) of Jathima al - Abrash (the last Tanukhid king) and his crown prince. Thus, the Lakhmid / Manathrite reign is considered a continuation of the Tanukhid reign. The other Tanukhid tribes persisted outside the dominion of the Lakhmids / Manathrites and Ghassanids in the desert of the Levant until about the year 1100, yet having been Islamized.¹¹

And at some point ~ AD 400, the Tanukhids established literary Arabic which timidly penetrated the heart of the Peninsula and the Hejaz where Syriac will replace Canaanite ~ 600, to definitely replace Syriac after Islam. And they also elaborated the Arabic alphabet, which will replace the Nabatean alphabet to write the newly elaborated literary Arabic.¹²

So from a scientific point of view, the Tanukhids disappeared when they all converted to Islam, and so they are now within the Muslim nation (i.e., its worldliness) and none of them

remained within Tanukhism, i.e., the pure worldliness / culture of the Tanukhids, whose religion was Christian.

Finally, and obviously, Tanukhid kings would style themselves as kings of Arabs. In fact, from a sociological point of view, they had splintered from Arabs by the fact of settling, whereas the primary attribute as per the definition of Arabs, when they were allotted their name, was Bedouinism.

1 - Lakhmids / Manathrites:

From 268 to 633 as a kingdom, and till 785 as a Tanukhid People, when they were all Islamized and thus they were incorporated into and became part of the Muslim People (Umma): they are of the Tanukhids who settled in Hira (7 km southeast of Najaf and Kufa) in Iraq during the first century AD, and their kingdom spanned between 268 and 633 and its capital was the city of Hira. The name "Manathrites" comes from most of their kings being called by "Munther". Their first king, Amro ibn Uday ibn Lakhm (Lakhm being the brother of Amro ibn Uday who is nicknamed "Jath - tham"), is the nephew (son of sister) of Jathima al - Abrash (the last Tanukhid king) and his Crown Prince. Thus, the reign of Lakhmid / Manathrite is considered a continuation of the Tanukhid reign.

And his son Imro' al - Qays I was the first ruler to adopt Christianity, and kings remained Christians until the last. They were often the allies of the Persians until the latter occupied their kingdom in 633 (608 according to some references). The Lakhmids finally converted to Islam in their overwhelming majority under the rule of the Caliph al - Mahdi between 775 and 785.

On three occasions, the Abbasids transferred Lakhmid Tanukhid families to Beirut outskirts (after their adoption of Islam), as per Islamic sources as well, to combat the Christian resistance in the mountain.¹¹ And the Tanukhids adopted in Lebanon the Druze rite in 1027.⁷ And the Tanukhids in Lebanon managed to preserve their small emirate which spanned from the outskirts of Beirut in Sin al - Fil to Damur and later up the Gharb mountains (Baabda - Aley) by obtaining pamphlets that would grant their local autonomy from the Tulunids, Fatimids, Burids, Zengids, Ayyubids, Mongols and Mamluks after declaring allegiance.⁷

Their contribution to the elaboration of literary Arabic and of the Arabic alphabet was the primordial one, with secondary Ghassanid contribution.¹² They had excellent relations with the Qurayshites, which suggests an explanation as to the link between literary Arabic and Islam since the foundation of the latter¹², that should we consider the Qurayshites as being Hejazites, and thus Arabized. The Lebanese Tanukhid families in Lebanon include the families Arslan, Abdallah, Bahtar, Alameddine, Imad, Nakad, Talhuk, Abd al - Malik, Eid and others.

2 - Ghassanids:

From 220 to 638 as a kingdom, and till 850 as a Tanukhid People, when they were all Islamized and thus were incorporated into and became part of the Muslim People (Umma): Tanukhids and considered of Bani Azad, they established a kingdom in present - day Jordan, at the Roman (later Byzantine) border. Their reign spread geographically to all of Jordan, to the

Golan Heights, to Horan (their center), and to the suburbs of Damascus, and temporally from their first king, Jaffna ibn Amro, in 220, and that until 638, when they fell to the Muslims.

They converted to Christianity since Umrah his son, and allied themselves with the Romans / Byzantines. They had a secondary contribution next to the Lakhmids / Manathrites as to the development of literary Arabic and its alphabet.¹² They exited the History scene in at most year 850 after they were all Islamized.

Z - Nazarenes (Nassara in Eastern languages):

As the Jews / Hebrews / Israelites and later the Muslims, we clarify that they are a people / an ethnicity aside, even if on a religious basis (said an ethno - religious community).

And we also clarify that the term is not synonym for "Christians".

Nazarenes (Nassara in Eastern languages) (or Nazareans) are sometimes called Judeonazarenes, and they can also be called "Messianic Jews" (or rarely, "Judaized Christians"). They see themselves simultaneously as the true Jews and the true Christians. They splintered from the Christianized Jews (meaning the first Christians among converted Jews) in AD 70; thus "Christianized Jews" after the year AD 70 will indicate Jews converted to Christianity, to distinguish them from the Nazarenes, as well as from the Jews, naturally. "Nazarenes" means "from Nazareth". Some sources link between "Nassara" and "ansar", meaning "supporters" (in this case, of Jesus of Nazareth). Many scholars consider them the Ebionites; some distinguish them from the latter based on some details. We will not tackle the Ebionites, Gnosticism and Nontrinitarianism.

Considering themselves the true Jews, they scrupulously retain the customs and ancestral religious law (Shariaa) articulated in the Holy Scriptures, meaning in the Torah. They also preserve the veneration of the temple (although destroyed for the moment in the year AD 70), the veneration of the Promised Land and that of the "ethnic" Jewish people, the people chosen by God. This election, however, comes down to them alone, registering in opposition to the Pharisaic movement that will give the rabbinical reform.

Indeed, unlike the Jews, they recognized in Jesus the "Messiah" announced by the scriptures, having come to liberate the holy land, restore kingship, restore the true faith (by driving out the corrupt Jewish authorities subdued to the Romans) and the true temple cult (which he (Jesus) could not do). The reason is that he was unjustly condemned, but he had not been executed because he was luckily withdrawn by God to "Heaven" (here we note an analogy with Islam) from where he will return to take the helm of the army, when the time comes, to conclude his mission (here also an analogy with Islam, even with the Wilayat al - Faqih and the return of the Mahdi with his armies).

The Jews with the rabbinical reform horrified the Nazarenes: with the Talmuds, they dared to add to the sacred writings new texts written by "ordinary" human hands (and not prophets). They dared to reshape, conceal or cover in their reform some ancient texts mentioning the Messiah. They will be "kuffar" in their eyes, yet another analogy with Islam (the root "kfr" in

Canaanite, then in Jewish and Arabic, means "to cover"; the translation into English, "infidel", is not literary; this root, written in western languages as "kpr", the "p" and the "f" being represented by the same letter in Canaanite, also means in Canaanite "village" or "farm" - note the villages whose names begin with "kfar", as well as "tattooing dye")

After the expulsion of the Jews by the Romans, even though some of them will return to settle in Judea, their center of gravity shifted to the Persian Empire where they had been present for a very long time (via those who remained there after the captivity to Babylone ~ 590 BC). They will influence the Persians in their millennial struggle against the Roman Empire for the control of the Middle East, to the point that they, and specifically the Nazarenes, will come to confuse them. According to some sources, even the rabbinic Sanhedrin was installed in Persia in the 3rd century (meaning between 200 and 300). And facing the Persians, here is the Roman Empire which is being converted to Christianity, representing a heresy in the eyes of the Nazarenes.

They also see themselves as the true Christians facing all those who followed the apostles, refusing to believe that Jesus could have died crucified (and have resurrected), and they therefore refuse that the divine presence is really in him. They believe that Jesus was taken away by God, and they await his return (analogous with Islam). This reinterpretation of the Apostles' testimony denies that Jesus "rose up from the dead". They therefore accuse the Christianized Jews of having erred, of having gone astray. Yet they had the testimony of the apostles: the overlapping of sources indicates that the gospel of their liturgy was the Gospel of Matthew, in Aramaic (technically Canaanite) of course. They did, however, implement within it their own touch to base their doctrine.

What the New Testament, which includes the four Gospels, testifies to is the hope of the apostles in a "glorious coming" of Jesus. The circumstances of such an event are rather difficult to imagine, but the relationship with a "judgment" appears obvious: from the perspective of the apostles, the confrontation with this vision which is impossible to deny will lead everyone to take a stance, and therefore to be judged by the "just judge" that is Jesus.

Of course, the Nazarenes fundamentally deny the divine dimension of Jesus. They accuse the Christianized Jews of having "associated" with God a Son and a Holy Spirit. On the contrary, they say: "I testify that God is one and there is no god except him" (another analogy with Islam), as per the Pseudo - Clementine writings (Pseudo as per the Church) as well as multiple inscriptions of the 3rd and 4th centuries (years AD 200 till 400) in Syria.

Their settlement in Syria, on the Golan Heights, and later to the north till Aleppo - still apart from the pagans and the "impure" - is experienced as a form of new exodus to the desert. But they will also spread to the Hejaz, especially Yathrib (which will become Medina), and Mecca (according to Islamic sources; for scientific sources, Mecca did not exist before ~ 670), between the Christians, the Jews and the Sabaeans (refer to "Sabaeans" next).* Like the Hebrew people coming out of Egypt and led by Moses, it is a time of purification and preparation. The wine will thus be forbidden to all those consecrated to God until the day of the return of the Messiah, and circumcision will remain mandatory (here also, two analogies with Islam).

* As per archaeology, there was no trace of Paganism after ~ 400 in the Peninsula, but only Christians (specifically Jacobites and Nestorians), Jews, Nazarenes and Sabaeans.

To purify oneself is only a prerequisite in the project of the Nazarenes to purify the world in order to save it from its evil and injustice (analogy with Islam). Their "recipe of the perfect world on earth" includes the reconquest and purification of the sacred land (Israel), of the sacred city (Jerusalem), so that the pure can enter the holy places, rebuild the holy temple in the required conditions of purity and perform the rites and sacrifices. This is how the return of the Messiah will be brought about. And with the Messiah at their head, the Nazarenes will save the world from its evil, from its injustice, against itself if necessary.

In this vision, we see that two parts of humanity are confronting each other: the one which works for salvation and the one which opposes it: the pure and the impure (analogy with Islam; Christianity says "sinner" but not "impure" as in infidel). By the yardstick of this ideological vision, all that contributes to the project is judged good, just, true, noble; all that hinders it is considered bad, blameworthy, good to be finished up with (here lies the difference with Christianity, "shake off the dust from your feet when you leave that house", Mathew 10:14). Anything that deviates from the project is also considered bad. Women, for example, considered tempting, would divert the righteous from their fight. There will be a subjection they will have to impose on them. It is read very well in the document "The traps of the woman" found in the cave of Qumran, among the Dead Sea scrolls, written in the medium that will be the birthplace of Nazarism. In the same way, any divergent movement from pure faith, any dissident thought, must therefore be absolutely opposed.

Among the Nazarenes, we note Monk Bahira and the priest Waraqa bin Nawfal (although some erroneously report that the latter (or both?) was a Nestorian Christian). However, some references report that they were Sabaeans and not Nazarenes: the confusion is due to the fact that the Sabaeans emanated from Nazarism, but we will not go into details. In any case, the majority of Qurayshites were Christians according to science (and not Pagans), and specifically Jacobite Monophysites. Relatively newly Christianized, they do not seem to have abandoned the peculiarities of their social culture, vastly reported in later Muslim sources.

However, the Quran made no distinction between Nazarenes and Christians, and so did not the Hadiths (speeches of Muhammad bin Abdullah), and this blurred the difference. Indeed, the Quran never mentions Christians, but rather, the Associators, that is, those who associate gods with God, that is, the pagans / polytheists, of course, but also the Christians, since the latter associate Jesus as a divinity with God on the grounds of his consideration as the Son of God and that he thus bears all the attributes of divinity. Ibn Isaac mentions specifically Christians during the visit to Muhammad bin Abdallah of a Christian delegation from Najran. But the Quran mentions "Nazarenes" 15 times. But once the Nazarenes are definitively eliminated by the Muslims under the Caliphate of Othman, the term "Nassara" will be considered synonymous with "Christian" (which causes confusion when reinterpreting the Quran from this perspective).

Of note, in Syriac tradition, "Nazarenes" (Nosroyo) indicates the Christians in Persia. Also, we must not confuse the Nazarenes (Nassara) with the Nusayrites (alias the Alawites), a

branch of Shiism, knowing that several sources consider them an evolution of the Nazarene group that remained and fused within Shiite Islam before splintering, Nazarism having practically ended during the Caliphate of Othman bin Affan.

AA - Sabaeans / Mandeans:

As the Jews / Hebrews / Israelites, the Nazarenes and later the Muslims, we clarify that they are a people / an ethnicity aside, even if on a religious basis (said an ethno - religious community).

Disambiguation: The Sabaeans or Sabeans (in Arabic Saba', with a non - pharyngealized "S", سَبَأَيونَ) were an ancient people of South Arabia (Yemen) who had their Kingdom of Saba (Sheba). Most probably, it is Sheba in the Torah, which mentions their queen (we mention the song "Aisha" by Cheb Khaled, in which he mentions "Queen of Sheba"). Their kingdom lasted from 1200 or 800 BC till AD 275, when the Himyarites occupied them. In all cases, they were culturally heavily influenced by the Canaanites, as is shown by the names of their kings. Also, their alphabet (the Musnad) is directly derived from Canaanite.¹¹ Reminder that the Yemenite and Hejazite peoples were not Arabs, but the Peninsula was so named.

The Sabaeans (Sabeans / Subbas / Sabians) (in Arabic al - Sabi'a, with a pharyngealized "S", صَابِئَةٌ, Ṣabi'a), also known as Mandeans (in Arabic: مَنْدَائِيونَ, *Mandā'iyūn*), are adepts of a monotheistic and gnostic religion, Sabaeanism / Mandaism, Gnosticism having been widespread as the first heresy with respect to the Church, since ~ AD 100.

Its adherents revere Adam, Seth and Noah among others, and especially John the Baptist, son of Zechariah (Yahia bin Zakariyya in the Quran). They spoke and still speak a language which is an offshoot of Eastern Aramaic (which is most probably Akkadian for modern schools, and not Eastern Canaanite, which does not exist by the way), known as Mandean, in Southern Mesopotamia. In the Quran they are mentioned as one of the "Peoples of the Book", alongside Jews, the Nazarenes and the Majus.

Mandeans continue to be identified with Sabaeans up to the present day, but the exact relationship between the two groups remains unclear, should they be distinct. There are several additional sects that are identified with these two. The exact relation of all these groups to one another is a difficult question. But they do share many common beliefs.¹¹

According to most scholars, Sabaeanism / Mandaism originated sometime between years 100 and 400, either in southwestern Mesopotamia or in the Syro - Palestinian area. According to the Mandean texts, the recorded History of the Mandeans began when a group called the Nasoreans (meaning the Judeonazarenes, or say, the Nazarenes) (in Arabic: al - Nassara) left Judea / Palestine due to Roman persecution, and part of them emigrated to Mesopotamia in the 1st/2nd century AD (~ 70 to 150). Then their yoke was established alongside their language, and they then spread around and seemingly adopted local languages, such as in Hejaz.¹¹ This proves that they are an offshoot of Nazarism, but that they also constitute a people by themselves.

As mentioned here above, Waraqah bin Nawfal and Monk Bahira are sometimes considered Sabaeans and not Nazarenes (refer to previous section).

Of note, some references, e.g., Abu Isaac al - Zajjaj (from Basra; b. 842 - d. 922) – quoted in the “Lisan al - Arab” (The “Arab Tongue” dictionary), define “Sabi'a” as a “convert” (from one religion to another). The origin of such a definition remains unclear.

The Pact / Constitution / Charter of Medina was co - signed by Muhammad bin Abdullah, representing Islam which was founded with him (as per the Muslim doctrine), and representatives of the 9 tribes of Medina, said to have been all Jewish in most sources, however having included Nazarene and Sabaean tribes (without any mention as to which would have been Nazarene or Sabaean), but not Christian nor Pagan tribes.

As a reminder, it is basically the Sabaeans / Mandeans that Arab historians called the “Nabateans of Iraq” (refer to "Nabateans").

AB - Muslims:

1- The [Arab (Rashidun / Umayyad / Abbasid) / Ottoman] Islamic State:

From 622 to 1923: The State was launched before the Caliphate with the conquests begun by Muhammad bin Abdullah, the founder of the Islamic religion and People and of the Islamic State (as per the Muslim doctrine). He seized the opportunity, the fact that Hejaz, central Arabia (Kinda) and Yemen / Hadhramaut were neither under occupation (trivial Persian troop in Yemen) nor under control of any local political entity since the spontaneous disintegration of the Abraha kingdom* ~ AD 570. Religion, people and state continued with the Rashidun Caliphate (meaning the "rightly - guided"), who conquered the Levant. Following a civil war between Caliph Ali bin Abi Taleb (who will be murdered in Kufa, Iraq in 661) and Muawiya bin Abi Sufian the governor of Damascus, the latter will found the Umayyad State and Caliphate at the expense of his predecessor, which will spread from the eastern border of India and the western border of China to Persia and the Caucasus and Armenia (that is the eastern third of present - day Turkey), the Levant and the Arabian Peninsula, then to North Africa until the Iberian Peninsula (Spain / Portugal) and the South of France,** except for Mount Lebanon, and this exception to this day will have no similar event in History as per the University of Stanford.¹ Admittedly, Daylam, south of the Caspian Sea, of similar topography to Mount Lebanon, resisted successfully but was peacefully converted by Shia refugees around ~850.

* *The Kingdom of Abraha is practically the previous Himyarite Kingdom which had included all of the Peninsula up till the Gulf of Aqaba and the eastern coast as well, since ~ 430, though with confinement back to Yemen between ~ 500 and 552, but with an Aksumite (Ethiopian) self - proclaimed king since 532 named Abraha, who had rebelled against his Aksumite Empire which was occupying Yemen. And Abraha will re - occupy all of the Peninsula in 552. And the Christian - Jew - Nazarene clashes in the Peninsula will tear apart the Himyarite political entity, the basic cause being the greed of the Aksumites since ~ 500 to replace the Himyarite dynasty with a Christian one, although most of Yemen was Jewish and Nazarene (Najran, at its borders, in Hejaz, was Christian).*

*** The main battles of the Islamic State (some dates vary by one or two years according to the references):*

- 622: *Muhammad bin Abdullah himself sponsors (according to the first clause) the Charter / Constitution / Pact of Yathrib ("Medina" for Muslims). In practice, the nucleus of the Islamic State has been founded.*
- 626: *Third and last battle with Jews of Yathrib (Medina).*
- 628: *(No battle) The Persian ruler of Yemen declares his allegiance to the Muslims.*
- 630: *The conquest of Mecca ("Conquest" is even in accordance with Islamic sources), without a battle, after the battles of Badr (623), of Uhud (625) and of the Trenches (or of "the confederates, during which Yathrib (Medina) was sieged by the Meccans) (627). NB: All confrontations with Mecca and its occupation originate only from Islamic sources.*
- 632: *The entire Arabian Peninsula falls before Muhammad bin Abdullah's death, after around 40 battles.*
- 632 - 634: *Wars of Apostasy (subjugation of those who re-converted back from Islam in the Peninsula, and thus also who practically politically seceded).*
- 636: *Battle of Yarmouk (east of Tiberias; the Levant was once and for all occupied (except Mount Lebanon), after occupation of Damascus in 634 and a raid on Antioch in 636).*
- 637: *Siege of Jerusalem ("Quds" for Muslims) for 4 months.*
- 638: *Occupation of Jerusalem; battle of Qadissiyya (occupation of Iraq and the fall of the Persian capital, Ctesiphon ("al - Mada'in" for Muslims)).*
- 641: *Fall of Egypt.*
- 642: *Battle of Nihavand (near Isfahan; fall of the heart of Persia).*
- 650: *Raid on Cyprus and southern Italy.*
- 651: *The fall of Balkh, northern Afghanistan, the last stronghold of the Persians in the east, although there will be a "to - and - fro" until 715.*
- 674 - 678: *Two attacks on Constantinople ("Istanbul" since 1930).*
- 698: *Carthage, as well as nearby Tunis, are razed to the ground; northwestern Africa is conquered. Carthage's location is nowadays within the suburb of Tunis. Reminder that this was a "Roman" (Byzantine) Carthage, since the Romans razed Canaanite Carthage in 146 BC but kept the name famous after reconstruction.*
- 711: *The conquest of Iberia ("Andalus" / Andalusia for the Muslims) by Tarek ibn Ziad, an ex - Berber who had Islamized. Of course, it is not Iberia in Georgia of the Caucasus that is meant, but Iberia as in Spain / Portugal. The last Muslim presence in Iberia was in 1614 (fall of the last statelet was in 1492), after the "forced Christianization" campaign in response to previous forced Islamization.*
- 717 - 718: *Second attack on Constantinople. It will fall to the Ottomans in 1453.*
- 732: *Charles Martel puts an end to the Umayyad advance at the Battle of Tours next to Poitiers, in northern France. They will be blocked again in 792 and 848.*
- 827: *Occupation of Sicily and Malta till 1092.*
- 846: *Failed attack on Rome, and another attack in 849 on its harbor (some references mention forcing the Pope to pay a tribute (here technically the Muslim "Jizya")).*

- Anatolia (central and western current Turkey) will not become Muslim until after the Battle of Manzikert in Armenia in 1071 at the hands of the Seljuks (nominally under the Caliph), Anatolia falling in 1077, with later to-and-fro's till ~ 1325, then Byzantines being ousted in 1390.

- Since ~ 1370, the Turks take the Balkans and Greece; the Byzantine Empire was, till it fell in 1453, nothing but Constantinople and its suburbs, with a few territories far in southern Greece.

- 1683: Ottoman siege of Vienna for two months, then withdrawal (as happened for two weeks in 1529), which can be compared to the earlier Umayyad loss in southern France and the loss of an opportunity to Islamize Europe.

That said, we shall not tackle the Islamization of India, Central Africa, southern Russia and the attempt to Islamize western Russia, although some of them would be directly under the yoke of the Caliph, and therefore of the Islamic State, but they were mostly under nominal supervision as was the case for the Seljuks in Anatolia, and these battles were numerous and more or less decisive each on its own; progress was made one step at a time.

In 750, Abu al - Abbas Abdallah nicknamed al - Saffah (i.e., “the bloodthirsty”) overthrows and almost exterminates the Umayyad dynasty and inherits its State and Caliphate, and the capital is transferred from Damascus to Baghdad that the Abbasids will found in 762. The Abbasid State* was destroyed by the Mongols in 1258 and the dynasty almost perished. However, the Abbasid State had shrunk to almost 2/3 present - day Iraq after its dissociation since 788 (788, if disregarding the Fihrids and Andalusia) into several statelets and sub - statelets, and it even disappeared between 945 and 1136. The Mamluk State, actually an Abbasid statelet, will survive to the Mongols and it will be taken by the Ottomans in 1517, who will also inherit the Abbasid Caliphate* that had persisted in a nominal way under the Mamluks between 1261 and 1517.¹¹

*** Phases of the Abbasid State and of the Abbasid Caliphate:^{2,11} [Q35a]**

The Abbasids had their state between 750 and 1258 (meaning that the Caliph had a political and military position on some territory), but with interruption between 945 and 1136; and they had the Caliphate between 750 and 1517 without interruption (except for 3 years, between 1258 and 1261). There are several classifications for these periods, but below is an arrangement that should assimilate everything in a simple way.

A - First Epoch (750 - 847):

It was known as the «Golden Age» for several reasons. There were statelets that seceded, but the Turkish Guard did not yet affect Caliph politics.

B - Second Epoch (847 - 945): Epoch of the Abbasid Statelets in Presence of the Turkish Guard, Preceding the Disappearance of the Abbasid State:

It was known as the "Age of the Turkish Guard", and during this time, the crumbling of the Abbasid State accelerated, and it finally retained its fundamental nucleus in Iraq till 945.

Indeed, between 847 and 862, the Turkish mercenaries started controlling the Abbasid political issues. The Caliph "al - Mo`tassem" had brought a Turkmen group to be the pivot of his army and to counterbalance the Persian mercenaries already present. And these Turkish mercenaries had rulers (misnamed "sultans"), and the first was Ashnas. From there they started to lead the Abbasid politics.

Thus, between 868 and 945, the Abbasid State resumed crumbling into statelets ("statelets" by comparing to the vast main state), some of which occupied parts of Lebanon. Those who were involved in Lebanon were the Fatimid, Ikhshidid, Tulunid, Qarmatian, Hamdanite, Uqaylid, Mirdasid, Ayyubid and Mamluk states, as well as the Seljuk and its own statelets, all that in addition to the core Abbasid State that will persist in present - day Iraq with its capital Baghdad until 945.

C - Third Epoch (945 - 1136): Epoch of the Abbasid Statelets in Presence of the Turkish Guard, during the Disappearance of the Abbasid State:

1 - First Period (945 - 1055): Buyid Period:

The Buyids (Shiite Daylamite Iranian Muslims) occupy the core of the Abbasid State, while keeping the Caliphate in the hands of the Abbasids (the Buyid State existed between 934 and 1062). However, the Fatimids (909 - 1171) had their own Caliphate which began and ended with their state.

2 - Second Period (1055 - 1136): Seljuk Period:

The Buyids are occupied by the Sunni Seljuk Turkish Muslims, who will also keep the Caliphate with the Abbasids. The Seljuk Empire will crumble between 1077 and 1092, and the resulting "statelets" from Iraq (included) to the east (those of the sons of Malik Shah) will unify in 1131 albeit weakly, giving an opportunity that the Caliph will seize in 1136 to regain his Iraqi nucleus.

D - Fourth Epoch (1136 - 1258): Epoch of the Abbasid Statelets in Presence of the Turkish Guard, after Re - Establishment of the Core Abbasid State:

Restoration of the Abbasid political reign (almost as it was geographically in 945), with the persistence of the Caliphate, given the internal struggles between the Seljuk statelets and their defeat by the Abbasids (who reorganized themselves) in Baghdad in 1136, and given the entry of the Ayyubids into the Levant. But Lebanon will not return under the rule of the Abbasids in the presence of the Seljuks, Ayyubids and Crusaders. The Abbasid State will share Iraq with the Seljuks (who will be pushed from Baghdad to Mosul) until 1194, then with the Khwarazmians. Yet the influence of the Seljuks and their successors the Khwarazmians on the Caliphate will persist since the Abbasid State remained weak, until the reign of Caliph Nasser, who will have the longest term of any Abbasid Caliphate, which will extend from 1180 to 1225. And Nasser will stand up to the Khwarazmians during their last days in Iraq.

E - The Period between 1258 and 1261:

The Abbasids are annihilated, State and Caliphate and almost dynasty, by the Mongol invasion (as was the end of the Khwarazmians a few years ago).

F - Fifth Epoch (1261 - 1517): Epoch of Abbasid Statelet, after the Disappearance of the Abbasid State:

Some survivors of the Abbasid dynasty will take refuge in Cairo and restore the Caliphate within the Mamluk Statelet, until 1517 when the latter will fall to the Ottomans; but the Caliph will remain nominal (as was the case for most of the previous epochs), subordinated to the Mamluk sultan.

G - The Caliphate after the Abbasids:

The Caliphate and the State will return to a same person, but who will be Ottoman, since Selim I “snatched or was handed” (we tackled the matter elsewhere) the Caliphate from the Abbasids, and that until 1923, when Mustafa Kamal Atatiirk, the founder of the Turkish Republic, abolished the post.

Of note, there were 2 parallel Islamic States to the Abbasid State, one in Andalusia (750 - 1492), which will also divide into statelets and will even be without a Caliph except an Umayyad Caliphate from 929 till 1031, and the Fatimid State which will have a Shiite Caliphate (909 - 1171).

Thus the Ottoman Turks entered the Caliphate scene and their sultan became the Caliph of the Muslims in 1517, and that till the abolition of the Caliphate in 1923.

The Ottoman Empire spanned from 1299 to 1918. It began with a principality that emerged like others next to it after the dissolution of the Seljuk Sultanate of Rum, in northwest Anatolia, and started to spread within. Its first emir was Othman (who was not a Seljuk, but was a Turkic, like the Seljuks). The Ottomans took Constantinople in 1453, ending the Byzantine Empire, with the city's name changed into “Istanbul” in 1930. And they took the Levant, Hejaz and North Africa, entering from Marj Dabek to the north of Aleppo in 1517. They lost Egypt in 1768 to a Georgian Mamluk. The dissolution came in 1918.

The main (Sunni) Islamic schools consider that the Abbasids voluntarily renounced the Caliphate to Sultan Selim I, having been nominal Caliphs for centuries. And since the Caliphate was the supreme reference and not the sultanate in its political concept, and since the Caliphate in the Islamic doctrine is not necessarily a hereditary issue, it is absolutely necessary to avoid considering the Ottomans as an occupation as to the Arab Muslims, regardless of the cultural clash that occurred between the two entities after 1880.

That said, other historical data speak of the abduction of Caliph al - Mutawaqqel by Sultan Selim I, the latter having exiled him to Anatolia after “snatching” from him the cloak of the Caliphs, as well as the cane, the shoes and the ring which are the prophetic relics. But

Muslim doctrine considering that all that happens is "written" by God beforehand, this was an additional argument for the majority of Muslim schools to consider that the Ottoman Caliphate remains legitimate despite this account, had the latter been true or not. If not, how would the Abbasid Caliphate be legitimate, Abbasids having snatched it by force from the Umayyads? And how would the Umayyad Caliphate be legitimate, Umayyads having snatched it by force from the Rashiduns? Indeed, the Muslim doctrine in no way obliges the Caliph to be an Arab.²³

Large areas came under the authority of the Ottomans in a short time. They therefore decided, in order to contain pluralism and prevent it from revolting, to attribute privileges to non - Arab Muslim peoples and confessions (Millets, in Turkish), and so they kept in place the privileges of the Christians in Lebanon that the Mamluks had previously awarded, bearing in mind that these privileges of Mount Lebanon were the only ones allowing non - Dhimmitism. Certainly, the Christian - Druze mountain suffered from the ruthlessness of the surrounding governors whose interference remained illegal and correlated the weakness of the Ottoman Prime Minister, but this suffering was not as much as that of the eve of the First World War and during the latter, except for the Jezzar period (meaning "the butcher"). So we hereby note the inertia of the Ottomans in 1860 during the massacres of the Christians for example, and their tightening of the grip around the Mutasarrifate which was imposed on them by the West, which resulted in the emigration of a third of its population, and then the siege during the war in 1915, due to which a second third died.

In 1889, the movement "Turkia Fatat" ("Young Turks") was launched against the "dictatorship" of the Caliph, and most of its members became part of the "Committee of Union and Progress" which was founded in 1906, which drifted towards a Turkish ideology and more, a Toranide one (aiming at the union with all the peoples originating from Toran, that is the areas surrounding the Caspian Sea), and its 3 Pashas ruled the Ottoman Empire from 1913 till its collapse, when the Caliph became a nominal one after the change of the government from an "Absolute Monarchy" to a "Constitutional Monarchy" in 1908 (after a long to - and - fro since 1876), and they were Muhammad Talaat Pasha, Anwar Pasha and Ahmed Jamal Pasha (called "the bloodthirsty"). And they were directly responsible for the Armenian, Greek, Syriac and Assyrian genocides as well as that of the inhabitants of Mount Lebanon (aimed at the Maronite Christians). And most Arabs consider them enemies of the Caliph, and they exempt the Caliph from the genocides that occurred.

So in short, the main factor that opened the way for the Islamic State to sweep the Levant - Africa (Byzantine extent) and Persia was the clash of both empires whereby Persia invaded the Levant in 602 and the Byzantine responded in 628, both having been greedy since centuries; thus both were exhausted and fell respectively in 636 and 638 in front of the Muslim forces, which undoubtedly had a certain momentum. An additional element (a main one, given the precarious situation of the Byzantines) was the fact that the Syriac and Armenian regiments (numbering 14) took sides with the Muslims. The reason was what they had endured in terms of political clashes due to theological clashes (Chalcedonian v/s Monophysitism) and that they thought that Islam (or rather, Nazarism, still in force back then) would still be a Christian sect given the history of the region and the (superficial, but able to fool back then) similarity, which would otherwise

resemble (somewhere) their Monophysitism, since it insists on a "God" without association with a son, whereas Monophysitism insists on one nature for Jesus of Nazareth.²³ Hence was the title "Faruq" for Omar ibn al - Khattab, from Syriac "Faruqa", which is from Canaanite "frq" (written in Western languages "prq"), meaning "Savior".¹²

Back to the Abbasid State, it divided up since 756 until the Ottomans entered the region in 1517 into several statelets, and among those, several had a link or quasi - link ought to be clarified in order to understand the History of Lebanon.

At that point there is a need to organize the issue for readers: the Islamic State was founded on the basis of Islam, meaning religion, People and state:¹¹

- Besides the Barghawata Berbers seceding from the Umayyads in 744 in western present - day Maghreb, and being mostly Kharijites (Shiites against Ali bin Abi Taleb), and besides the Fihrid Qurayshites seceding from 745 till 758 in western North Africa (present - day Algeria and north of Maghreb) that the Abbasids will recapture, and from 745 till 756 in al - Andalus (Andalusia for the Muslims, meaning the Iberian Peninsula, meaning Spain and Portugal), Andalusia achieves its separation from the Abbasid State (politically and religiously) through the remaining Umayyads in 756, and it would itself fragment to local entities until the Muslims were definitely ousted from Andalusia in 1614, after they had begun to collapse since 1212, and their last emirate fell in 1492. They will have a Caliphate of their own between 929 and 1031, or else remaining without a Caliphate.

- Then the Abbasids will lose Morocco (i.e., with Western Algeria) in 788, "Africa" (meaning eastern Algeria, Tunisia and western Libya, as per the Roman administrative appellation) in 800, Yemen in 819, Transoxiana (which lies beyond the Oxus River) also in 819 and Khorasan (meaning west of the Oxus River, that is northeastern Iran, northwestern Afghanistan and southern Turkmenistan) in 821, but all that to Muslims under their religious authority (thus political loss so far).

- Since 847, the mercenary influence of the mercenary Turkish Guard on the Caliph's policy will begin, with resumption the political losses of the Abbasids, beginning with the Tulunid Statelet in 868. But the notable difference is the beginning of internal disharmony in light of weakness of the Caliphate. Thus the statelets in the Levant, Egypt and the Arabian Peninsula will not be as the previous and later western statelets, Arab - led or Berber - led (since the autochthonous people), or as the previous and later eastern statelets, led by Seljuk Turkish, Iranian and Mongol dynasties east to Iraq.

On the contrary, 5 out of 9 statelets will be led by Turkish, Circassian, Kurdish and Iranian mercenaries (Tulunids, Ikhshidids, Qarmatians (the Jannabids), Ayyubids and the Mamluks) and only 4 will be Arab - led (specifically by Qurayshites, only one of which will have a pivotal role, the Fatimid). Thus since then, the Caliph will be a nominal one, remaining officially the religious reference for all the scope of the basic Abbasid State until 1517, except, of course, Andalusia, as well as the Fatimid State which will have its own Caliphate between 909 and 1171.

- In 945, the Abbasid State will disappear (meaning politically, the Caliph still in place) since falling under the control of the Buyid State, and then the Seljuk State, and the Abbasid State will return in 1136 after the weakness of the Seljuks, and definitely disappear after being swept by the Mongols in 1258. The Caliphate will continue in Cairo from 1261 to 1517 under the yoke of a statelet under its (the Caliphate's) Mamluks; meaning the Abbasids are now under the yoke of their former mercenaries; "mamluk" means "owned"; the Abbasids owned the mercenaries.

- Hence, we will consider the first Abbasid epoch as having ended at the beginning of the weakness of the Caliphate (847), although we are aware of the previous loss of its extreme eastern and western regions.

- And hence, we will tackle hereunder, within this section, the statelets* related to Lebanon that will emerge via Qurayshites, via autochthonous peoples or via the mercenaries following the break - up of the Abbasids. They will figure chronologically according to the date of their foundation.

* *Which are vast states that will sometimes have their own statelets, but we hereby say "statelet" relative to the main Abbasid entity.*

- Thus we will abide by defining a Abbasid statelet as a state which has broken - up from the original Abbasid State after 756 (thus excluding Andalusia, since Umayyads having preceded Abbasids, as well as excluding the Barghawata and Fihrids), as well as any Muslim entity that will replace any Abassid statelet before 1517.

- What remains to be clarified is that the conquest of India will fail with the Umayyads, and will be shy with the Abbasids, and will start with the Persian and Turkish Abbasid statelets since 873, and will be achieved in practice by the declaration of the Sultanate of Delhi in 1206 by Turkish Mamluks. And after about 600 years, in 1857, the Hindus will regain the Indian subcontinent, and the Sikhs will eventually regain its extreme north, after ousting the Muslim power, however seemingly without most of the local population having Islamized and converted back (whether by themselves or by force) as happened in Andalusia. Today, 14 % of Indians are Muslims (excluding Kashmir, as well as surely excluding Pakistan which gained independence from India based on its Muslim majority).

- Also, the entry of Islam into Southeast Asia will occur slowly since about 1100, through proselytism and trade more than by conquest, as will occur sometimes in sub - Sahara and Central Africa, that being next to Muslim conquests by local Muslim tribes (e.g., the Sayfawa, rulers of the Kanem - Bornu Empire from 1085 to 1846). Parts of Western China and southern Russia will be occupied with the Turks (as occurred in India) since ~ 900 (but the Uyghurs will become Muslims towards 1600), that besides the attempt of Islamization of the southwestern quarter of "current Russia" by the Golden Horde rulers (a Mongol statelet) who embraced Islam, between 1313 and 1502, which ended with their fall.

- The point of the two previous paragraphs is that even if never having gone through a period of political affiliation to the Abbasid Caliph since those areas were never ruled directly by

any Abbasid Caliph since having joined the nation after 847, nor through a period of direct religious affiliation but nominal because the Caliph was nominal since 847, these Muslims entities still deserve to be considered as Abbasid statelets as long as the Caliph is Abassid. This consideration stands regardless of the mistakes that should have been reformed so that the Caliph be the direct religious and political leader of the nation in all its confessions, according to Islamic jurisprudence (at least the jurisprudence that was adopted, as there is a timid and hidden opposition on this issue).

Even better, we propose, without applying in this work, to henceforth use the term "Islamic Statelets", because ultimately, Umayyad, Abassid or Ottoman, the Caliph was the head of an Islamic State; meaning that we propose that the term "Islamic State" applies to all political entities in the Islamic world until 1923, and more, even to this day when de jure or de facto Dhimmism is present, because the abolition of the position of the Caliphate was an additional error according to Islamic jurisprudence (that in force and mentioned above)

- As for the Fatimids, they remain administratively speaking an Abbasid statelet, though the only one having had its own Caliphate. But going by the name "Islamic statelets" solves this issue, as well as that of the Andalusian statelets.

2 - Tulunids:

868 - 905; Sunnis; Turks; the founder is Muhammad ibn Tulun, a native of present - day Uzbekistan; they will govern Egypt, the western Levant and the Hejaz until the restoration of these regions by the Abbasids.^{2,11}

3 - Qarmatians (Jannabid State / Dynasty):

899 - 1067; Qarmatian Ishmaelite Shiites; Persians; the name is according to the confession, though it is possible to name it according to the dynasty as for most statelets, meaning "the Jannabid State"; they launched themselves from the province of al - Hasa, in the east of the Arabian Peninsula, with the Jannabis (a Persian dynasty), who helped Qarmat spread the faith, to govern all said Peninsula and reach the Mediterranean. They seized Mecca after slaughtering thousands of people and destroying the Zamzam well, and stole the "Black Stone" only to return it 22 years later. They remained strong until the Fatimids struck them hard in 977, after blocking their entrance to Egypt in 972, and that after the first brutal refraction of 967, which was followed by another one in Bahrain in 1027, and they were finished up in 1067 (the dynasty persisted as a vassal till 1077).

According to the old school, the Qarmatian commander who arrived to Lebanon was Juhair ibn Muhammad al - Tanukhi. So these Qarmatians who arrived came into contact with the Tanukhids of Wadi al - Taym, then Sunnis, who supported them, and the Taym Valley became Ishmaelite Qarmatian Shiite, and thus Qarmatians defeated the Tulunids east of Mount Hermon and entered Lebanon.¹¹ For the modern school, the Qarmatians barely reached the Bekaa, and following their defeat, two groups would have taken refuge in Lebanon: one in Wadi al - Taym, emptied of its Christians ~ 850 by the Abbasids, and the other to the Aley mountains emptied of its Christians ~ 800 also by the Abbasids.¹ This refuge would have occurred in 977.²³

4 - Fatimids:

909 - 1171; Ubaydite Ishmaelite Shiites (then branched among themselves within); Arabs; they launched themselves from Tunisia with Ubayd - Allah al - Mahdi who came from Salamiyya in Syria to preach, and extended east to Egypt, and overthrew the Ikhshidids. They ruled Egypt, the western Levant and the Hejaz, and had their independent Caliphate from first to last ruler. They founded Cairo in 969.¹¹

5 - Hamdanites:

930 - 1003: Twelver / Jaafarite Shiites; Adnanite Arabs, of Bani Kilab: from 895 as governors on behalf of the Abbasids, and from 930 to 1003 as an independent state; their capital was Mosul until 944, and then Aleppo. The Abbasids sent them to confront the Byzantines, but they splintered from the Abbasids and ruled northern Iraq, northern Syria and southern Turkey, and the Fatimids overthrew them.

6 - Daylamites (Buyid State / Dynasty):

932 - 1062; not to be confused with the Burids; Zaydite Shiites, but since 941 Jaafarite Shiites (despite Iran not becoming Shiite before 1500 (and it shall be so of the Twelver branch), and said with strong Nusayrite (aka Alawite) tendency and even Ishmaelite (mostly Nizarite), yet supporters of Sunnites and their Caliph and aggressive towards Fatimids; a non - Persian but Daylamite Iranian people from Daylam, on the southwestern shores of the Caspian Sea; a people since 200 BC.

The Buyid dynasty had a kingdom from 932 to 1062, but more, taking the core of the Abbasid State, the latter thus actually disappearing when they took Baghdad in 945, after having survived after the secession of its entourage into multiple states. But they kept the Abbasid Caliphate (albeit Sunni) in place. They were a confederation of 3 states, one of which was Baghdad, and which included Mosul and the northern half of Syria for a moment (978 - 983) by subjugating the Hamdanites. The two other states were those of Shiraz and Rey (now a suburb of Teheran). The Seljuks overthrew them in 1062 (after taking Baghdad in 1055).

7 - Ikhshidids:

935 - 969; Sunnis; like the Tulunids, Turks: the founder was Muhammad ibn Taghaj ibn Jaf, and Taghaj was the Tulunid governor of Damascus in 904, who overthrew the Qarmatians; but the entrance of the Abbasids after his call to them for help ended the Tulunids in 905.

But then, Muhammad took Syria and Egypt for the Abbasids and was named "Ikhshid" (a Persian title), but later declared the separation of Egypt from Baghdad (from the Abbasids) in parallel with the separation of the governor of Damascus, Muhammad bin Ratheq, from Baghdad as well. But Muhammad bin Taghaj finished up Muhammad bin Ratheq and annexed Damascus to Egypt until the entrance of the Fatimids.^{2,11}

8 - Uqaylids:

966 - 1096 (practically since 990); Shiites; Adnanite Arabs, of Bani Uqayl; they launched themselves from Mosul and defeated the Mirdasids in 1080 and annexed Aleppo. They supported the Qarmatians. Suleiman bin Qutulmush the Seljuk eliminated the Uqaylid emir Muslim bin Qurwash (aka Sharaf al - Dawla) in 1085 and took Aleppo, but the Uqaylids persisted with his brother Ibrahim at Mosul. In 1086, Tutush killed Suleiman bin Qutulmush (cousin of his grandfather) and took Aleppo. In 1090, the Seljuk sultan Malik shah I imprisoned Ibrahim and gave Mosul to his vizier. But following the death of the sultan, Ibrahim was released and regained control of Mosul. But Tutush took Mosul in 1093 after having Ibrahim executed, and put the latter's nephew Ali son of Sharaf al - Dawla under his tutelage. Muhammad, Ali's brother, recruited Kerbogha, a Turkish Mamluk commander, in 1096 to overthrow Ali. Kerbogha executed Muhammad and took Mosul to himself while Ali fled. Kerbogha spent time raising Imadeddin Zengi (or Zenki), the namesake of the Zengid dynasty, who took power in Mosul in 1127 following the rule of a series of Seljuk vassals after Kerbogha's death in 1102.¹¹

9 - Mirdasids:

1025 - 1080; Shiites; Adnanite Arabs, of Bani Kilab; they took Aleppo to the Fatimids and reigned from Aleppo and the west of the Euphrates to Acre in the south, but were confined around Aleppo after the death of the State founder Saleh bin Mirdas in Tiberias at the hands of the Fatimids in 1029. Ibn Saleh, who succeeded his father, oscillated between the Byzantines and the Fatimids, and the latter occupied Aleppo between 1038 and 1042 when he returned under their approval. Since then they remained under the tutelage of the Fatimids. They supported the Qarmatians at the beginning. The Uqaylids overthrew them.¹¹

10 - Seljuk Empire and Some Seljuk Statelets (Sultanate of Rum, Sham Statelet and the Burids, Zengid Statelet):

Some important events, the majority of which are related to the History of Lebanon:

(Do not confuse Burids with Buyids)

(In bold, the events that led to the establishment or disappearance of the empire or of statelets)

The Seljuk State was established in 1037. Seljuks are Sunni Turko* (ethnicity / basic culture) - Persians (culturally influenced) (like the Khwarazmians) of the southwest of the Ural (east of the Caspian Sea), therefore to the west of Khwarazm. It will persist until 1194, although the statelets that will emanate will persist till 1328.

* *Thus Turks as ethnicity and not administrative Turks of present - day Turkey, bearing in mind that they are those who will introduce Turkic nationalism along with Islam into Anatolia, converting most of the autochthonous population.*

- 1055: **The Seljuks end the Buyids in Baghdad with the approval of the Abbasids.** And the Buyids were a Shiite Persian state that had wiped out what remained of the Abbasid

(Sunni) State around Baghdad after it was crumbled into statelets, but they had kept the Abbasid Caliphate. And the Seljuks will also keep the Abbasid Caliphate in place.

- 1071: Seljuks drive the Byzantines (temporarily totally) from Anatolia, under the command of Qutulmush; the Byzantines will return later to control western Anatolia, and will be definitely ousted in 1390.

- 1076: The Turkish mercenary commander whom the Seljuk sultan Malik Shah I son of Alp Arslan had sent to Damascus to occupy the region establishes the **Seljuk Statelet of "Sham and Palestine"**, taking these regions from the Fatimids, including Jerusalem (Quds), remaining legally **under the sultan's patronage but being practically autonomous**.

- 1077: **The Seljuk State is divided with the secession of the "Sultanate of Rum"** (called "Rum" because in the Byzantine lands of Anatolia, and Byzantium being the Eastern Roman Empire) under the command of Suleiman bin Qutulmush, the sultan's grandfather's cousin. And this sultanate will be ended in 1328 (said 1308 by omitting a detail) after having crumbled into several statelets, of which one, established in 1299, will become the Ottoman Empire.

- 1078: Seljuk Sultan Malik Shah I sends to Damascus his brother Tutush (the future Tutush I) to contain the Turkish mercenary military commander. Tutush will liquidate the commander and take power by proclaiming himself emir under the patronage of his brother.

- 1085: Suleiman bin Qutulmush liquidates the Uqaylid (thus Arab) emir "Sharaf al - Dawla". His brother Ibrahim succeeds him to Mosul, but Aleppo will go to Suleiman.

- 1086: Tutush kills Suleiman bin Qutulmush (his grandfather's cousin), and takes Aleppo, thus Anatolia returns to the main Seljuks.

- 1092: Death of Malik Shah I. **The son of Suleiman returns and re - establishes the Sultanate of Rum. Tutush takes control of all Syria and secedes as Tutush I of "the Sham Seljuks"**. Thus, the empire is again divided in 1092. And the 4 sons of Malik Shah (among which Birkareq) will fight over the rest of the empire in Iraq and Persia and Khorasan (northeastern Iran, northwestern Afghanistan and southern Turkmenistan).

- 1093: Tutush has Ibrahim the Uqaylid executed and names the latter's nephew (son of late Sharaf al - Dawla) Ali in Mosul under his patronage. Muhammad, Ali's brother, recruits Kerbogha, a Turkish commander, in 1096 to overthrow Ali. Kerbogha executes Muhammad and takes Mosul to himself while Ali flees.

- 1095: Tutush is killed in a confrontation with his nephew Birkareq, but **his State of "Sham" will not return to the main empire but will be divided between his sons Radwan (Aleppo, which will fall to the Zengids in 1128) and Duqaq (Damascus, which will fall to the Zengids in 1154)**.

- 1096: As pointed out, **Mosul is independent** under Kerbogha.

- 1104: **At the death of Duqaq ibn Tutush, Duqaq's servant, Turkish Atabeg Abu Mansour Thahereddine Tughtekin, who had married the widow of Tutush, revolts, and controls the statelet with his Burid dynasty** (in reference to his son Taj al - Muluk Buri). And this dynasty will be ended by Nureddine Zengi in 1154. And this State of the "Sham Seljuks" will also be known as the Burid State as well as the "Atabeguid" State.

- 1127: **The Zengid State is founded in Mosul** (1127 - 1250) by Imadeddine Zengi (or Zenki) who will take Aleppo in 1128. Imadeddine, a Seljuk, was brought up by Kerbogha after Malik Shah I had his father executed for treason. Kerbogha was the governor of Mosul till he died in 1102 after the extermination of the Uqaylid dynasty, and Zengi became its Atabeg in 1127.

- 1131: **The Seljuk statelets in Iraq, Persia and Khorasan**, struggling since 1092, will weakly unify in 1131 under Ahmad Sanjar son of Malik Shah after 30 years of disputes between the 4 brothers, and the unification will persist till **total partition in 1157. The Abbasids reorganize themselves and take advantage of the Seljuk weakness, and take Baghdad back in 1136 and push them back towards Mosul.**

- 1146: **The two sons of Zengi inherit the Zengid Statelet** after the murder of their father. **Seifeddine will have the Statelet of Mosul** that his dynasty will control until 1250 **and Nureddine will have Aleppo**, on which he will reign until his death in 1173. Aleppo will fall to Saladin the Ayyubid in 1183.

- 1154: **Nureddine Zengi occupies the Statelet of the Seljuks of Sham after elimination of the Burids.**

Most of these statelets have links to Lebanon. The Seljuk Empire (after its final division in 1157) was brought down in 1194 in Iraq, Persia and Khorasan by the Khwarazmians, the Aleppo Zengid Statelet (including Damascus) in 1183 by the Ayyubids, the Mosul Zengid Statelet in 1234 by the Mongols (who designated a Mamluk who ruled until the dissolution of the statelet in 1250), and the Sultanate of Rum in 1328 after it had been a Mongol vassal since 1243 and had started to disintegrate since around 1277. This remains a general view without going into details.

11 - Khwarazmians:

1077 - 1231; Sunnis; Turkish: after Iranian ethnicity replaced the original population in Khwarazm (Chorasmia) since 1000 BC, Turkish ethnicity replaced the Iranian since 1017. The Seljuks designated Khwarazmian Turkish Mamluks (so in terms of ethnicity and not in terms of present - day Turkey) as rulers of their Khwarazm region of Persia, located south of the Ural (that is to say east to the Seljuk homeland). Khwarazmians seceded in 1077 and led Persia and Afghanistan north till the Ural, after ending the Seljuk presence (after they were their subordinates) in Khwarazm then in Khorasan (northeastern Iran, northwestern Afghanistan and southern Turkmenistan) and then in Iraq in 1194. They fell to the Mongols and were dissolved in 1231.

12 - Ayyubids:

1171 - 1260; Sunnis; Kurds; Ayyub, Saladin (Salaheddine)'s father, had helped Imadeddine Zengi (the Seljuk) flee the Abbasids in Tikrit (Iraq). He was therefore appointed by Imadeddine as governor of Baalbek in 1139 when Imadeddine took it from the Burids, then a second time in 1155 by Nureddine bin Imad (since Baalbek went again in 1146 to the Burids). And Nureddine sent Saladin, the son of Ayyub, with "Assadeddine Shirkoh" the brother of Ayyub, in Fatimid Egypt at the head of a military campaign. Shirkoh became vizier of the Caliph, who was weak at the time, and Saladin replaced him at his death 2 months later, so Saladin seized power at the death of the Caliph (or he murdered him, according to a number of Shiite references), and so the Fatimid State and Caliphate ended, and thus the Egypt returned under the Abbasid Caliphate.

Saladin began to expand since the death of Nureddine Zengi in 1173 (who himself had sent him to Egypt), ending the Aleppo Zengid Statelet after 10 years. He drove the Crusaders from Jerusalem back to the coast in 1187 during the Battle of Hattin. And he did not spare the Druzes, even though the latter had welcomed him with open arms in Beirut.

The Ayyubid Statelet was divided between the 4 sons of Saladin and his cousins at his death in 1193, but these statelets will always remain under the tutelage of the sultan in Cairo. One of his sons took the Statelet of Damascus and Tiberias, another Aleppo, a third Egypt and Jerusalem, and the last Karak, and one of his cousins Baalbek, another Hama, and one the Arabian Peninsula (Hejaz and Yemen). There were also the Statelets of Dyar Bakr and Hisn Kaifa (both south of actual Turkey; we note a controversy, Hisn Kaifa being a city in the region of Dyar Bakr) and Homs. They fought among themselves until his brother reunited the state around 1200, but Damascus escaped him at times. The Ayyubids fell in Egypt in 1250 in the hands of the Mamluks, and were exterminated practically in the Levant when the Mamluks entered it in 1260.¹¹

13 - Mamluks:

1250 - 1517; Sunnis; they are a group of Turks and Circassians, the latter from the Black Sea area till the Caspian Sea, including Abkhaz, Georgians and Circassians. They had been an important part of the Caliphate army since the year 700 next the Arab and Persian soldiers and the Turkish mercenaries. And many of them were sent to Egypt during the reign of the last Ayyubid ruler, where they turned against him and overthrew him. Thus, the reign of the Ayyubids ended when the Mamluk commander married the widow of Saleh Ayyub after having murdered his son, and thus "his wife abdicated in his favor".¹¹

The Mamluks reigned via two successive groups: the Burjites (ethnically Circassians) overthrew the Bahrites (ethnically Turks) in 1382. Indeed, between 1380 - 1382, the commander Barquq revolted against the last Bahrite sultan. The coup failed at first, with the entry of several commanders on stage. Without going into details, the situation ended when Barquq had the idea to take refuge in Jebbet Bsharreh in Lebanon, the only place in the Middle East independent of Mamluks although besieged, where he remained incognito except towards the muqaddam, and

learned the Christians' tragedies in Mount Lebanon since 1305. After the Lebanese (so meaning the Christians besieged in Qannubin) helped him and after finally seizing power (with irrefutable evidence, according to the modern school, that these events took place in 1382 and not in 1391), Barquq lifted the 745 year old (7 century) siege off the Lebanese (that is, the Christians of Mount Lebanon) and named the muqaddam of Bsharreh over all the territory that the Bahrite Mamluks had emptied of their Christian inhabitants in 1305 (that it southward till Metn), with the right to transfer this privilege to his descendants, and hence was the first Christian feudalism.

Christians then began, with Mamluk approval, to drive away the Shiites who, coming from the Bekaa, had entered between 1305 and 1382 into Jbeil, Keserwan and Metn, which had been emptied of its Christians in 1305. A few Shiites of Jbeil who accepted loyalty to Christians remained, and they were later joined between 1600 and 1800 by other Shiites due to Hamadeh feudalism, also coming from the Bekaa. However, the Mamluks stipulated that the Assafs (Sunni Turkmen) who had settled in Keserwan should not be upset (despite some disputes).¹

As to the "devastation of Keserwan": [Q19a which is in fact the devastation of the current Northern Metn (historically part of Keserwan) to the boundaries of Jebbet Bsharreh: things have become confused with time, where some claim that the inhabitants of Keserwan during its destruction in 1305 were Maronites, or Shiites since about the year 800 with the region being empty before that, or Druzes, each historian at the time according to his confessional affiliation. It is first of all important to know that that this question DOES NOT affect the solutions that the Lebanese must adopt in order to coexist with each other. Any solution must put an end to the vices between the communities with all the misery that they bring to the inhabitants that are in either in withdrawal or in advance (because advancing is also costly), and must accept the locations of the communities as they are nowadays.

But if we want to present evidence to the reader, so that everything be said, we demonstrate the following:

Historians, especially the Shiites among them, insist, according to personal interpretations (like the vast majority of historians of all confessions), and then others adopt, without any manuscript or scientific data, that Jbeil and Keserwan's inhabitants were Shiites (that including the current Northern Metn, so up to the southern border of the Lebanese Christian homeland as it was since about the year 850 according to other references from the old school as well as the modern one), and that it was the Mamluks who expelled them in 1305 after two attempts in 1291 and 1300, and that those who remained revolted (including Druzes according to some references, without specifying in which section of "Mount Lebanon") and fell in 1308 with the beginning of the deportation of the Shiites to the south to Jezzine, and that the Druzes also lost a battle in Ain Saoufar in 1307.

Some also mention a Shiite revolution in 811 or in 842 against the Abbasids in Mount Lebanon, and the entrance of the Muslim population over time since the year 800 to Keserwan, where they began to settle coming from the "Gharb" (which was not yet Druze) all while repelling the Maronites north to Batrun over the centuries (between 800 and 1305).¹¹

On the other hand, if Keserwan - Jbeil were a Shiite territory at the time, it is certain that it was Christian before about the year 800. It is inconceivable that Canaanite ruins exist in Akrum (and other places in the Akkar mountains), Bsharreh, Mnaitra, Afqa, Yanuh, Deir al - Qamar, Mtein (in Zaarur), Beit Mery, Aley and Shhim (Ch7im) and that their number in Mount Lebanon be almost equal to their number on the coast, and that multiple Canaanite ruins exist behind the mountain in the Bekaa (where the Romans built near and on the temples of the Canaanites), and that the Sannine, Mnaitra and Makmell mountains be devoid of their cedars, and that the Abbasid manuscripts speak of the expulsion of the Shuf Christians and then of those of Wadi Hammana, and that the battles between the Metn Christians and the Tanukhids of Beirut be mentioned by most Arab Muslim historians, and that the Maronite patriarchy be established in Yanuh since 939 and in Mayfuk since 1121, and that most of the villages' names be Canaanite or Syriac, and on the other hand that the Keserwan - Jbeil region be uninhabited until the presumed Shiite presence.²³

Similarly, other historians, recently supported by modern science, offer irrefutable evidence of the battle of the "Byblos Triangle" in 1293, where the Mamluks were ambushed by the Christian forces, and of the martyrdom of the Muqaddam Benjamin, and of Maronite possession of Mamluk spears and other Mamluk weapons, some of which were found in Qannubin. In addition, the Qannubin archives intersect with the Vatican archives concerning the continued Christian presence in Keserwan - Jbeil, and Mamluk manuscripts report "Shiites who entered the Christian territories in 1305",¹ and a map of the historian Kamal al - Salibi ("Basics of the History of Lebanon" (Muntalaq Tarikh Lubnan), p. 176), known to have no favoritism towards the Maronites and criticizing the exaggeration of the patriarch Doweihî in several instances, shows Keserwan - Jbeil after 1306 as Shiite, which is in contradiction with the story of Shiite expulsion after 1305 by the Mamluks, story reported by the same historian in his book "The Maronites" p. 53 (but the map coincides with the modern school).⁷ Thus, the historian, like many others, contradicts himself, since he considers that the campaign of 1305 made it possible to break up and relocate the Shiites from Keserwan - Jbeil to Jezzine.²³

Elsewhere, why should the Shiites of Keserwan - Jbeil be considered as "outlaws" by the Mamluk State and those who preceded them, unlike the Shiites of Jabal Amel and the Bekaa? Is it just because two leaders of the Bahtar clan were killed in Keserwan in 1242?⁷ The historian Muqrizi does not mention the Keserwanites' confession at all when he speaks of this incident. Could it be because of attacks of Sunni coastal caravans? But Christians used to attack them as well, and we explained above that it is scientifically impossible to consider that the Christian presence was non - existent there during that period. Also, Salibi explicitly states in the same reference, "Basics of the History of Lebanon" (pp. 99, 101 and 104), the Maronite presence in Jbeil from the coast to the summit and in "certain northern parts of Keserwan" (here is another contradiction with himself, since he does not mention confessional mingling anywhere). And there is no reference to any resistance to the Crusaders while the latter were on the shores of these areas, similar to the resistance of the Druzes in the Gharb, but only of some "insurgent Maronites" in Keserwan (Salibi, "Base of the History of the Lebanon"),⁷ and this is strange if the inhabitants of these regions were Shiites at the time of the entry of the Crusaders! Such a population would not have remained inert for 200 years. On the contrary, the Crusaders passed

by Lebanon on their way to Palestine via internal routes parallel to the coast, guided by the Christians, to avoid the major cities and the Fatimid presence.²³

And it is strange as well, after a fierce resistance from the Christians and the great desire to expand from the Muslims, that Maronites and Shiites peacefully coexisted (even if relatively) for a long time in one territory, even though both groups were persecuted (coexistence since 1382 is due to the fact that the Shiites are minoritarian). And there is no reference to any battle in the case of an expansion of the Shiites northward from the Metn, at the expense of Christians to the north or south of Jbeil, as well as no reference to the presence of Shiites in the Shuf (except the region of Iqlim al - Kharrub) or the region of the Gharb (with the exception of a few Qarmatian refugees) before the arrival of the Druzes and the conversion of the Tanukhids, so that they head north to Keserwan over the years.²³

On the other hand, the Gharb Tanukhids were Sunnis before, and in continuous military warfare with the Christians of Keserwan - Metn. And despite the success of the Tanukhids since Abbasid times to settle in some border villages within the Lebanese Christian homeland at that time (i.e., since 850) (Mtein, Zar`un, Tarshish, Brummana, Beit Mery) and their adoption of Druze rite later on in 1027, there is no mention of a Druze presence in villages further north, and it would be odd for the Mamluks to oust the Druzes of Keserwan if there were any, without ousting those of the Gharb or of the Shuf, and more strange would be the will to transfer the Keserwan Druzes to the Shuf; what could the incentive be?

And if it were to eliminate outlaws, this is superseded by the hatred of Mamluks vis - à - vis the Druzes and anyway does not intersect with the "fatwa of the Hanbali Takieddine bin Taymiyyah" which forced the practice of «taqiyya» (public announcement of Sunnism and its practice publicly) by all Druzes and Shiites, proving that the problem was religious and not a matter of outlaws.²³

As for Jezzine, the references as to its Shiite status are based on jurisprudence, since there is no scientific evidence to this. And it is strange that the Mamluks be interested to transfer the Shiites from Keserwan - Jbeil to Jezzine, and historians offer no justification. So what difference would it make for the Mamluks if the Shiites were in Keserwan - Jbeil or Jezzine? As for the assassination of a Shiite scholar in Jezzine by the Mamluks and his consideration as "the first Shiite martyr", we do not dispute the story except for its occurrence in Jezzine, in the absence of any scientific evidence for Jezzine's Shiism at any moment, not even within this story.²³

On the other hand, the modern school asserts that the Shiite presence in Lebanon (Greater Lebanon and not Mount Lebanon) began only in 908 with the transfer of the Banu Metwal of Najaf in Iraq; but all were Qurayshites (or at least from satellite tribes) who were established in Najaf since the days of Imam Ali. They were transferred by the Abbasids according to the manuscripts of the latter, and their presence in Mount Lebanon was after 1305 and remained shy, when Shiites came from the Bekaa and settled discreetly in Jbeil and Keserwan both of which had been emptied of their Christian population following the devastation of 1305 of the entire territory until the southern limits of Qannubin.¹

And in all cases they barely had a presence in the northern edge of Keserwan, since the rest was infiltrated by Sunni Turkmen Assafis.^{1,7} After the seizure of power by Barquq and the lifting of the siege on the Christians at Qannubin and the granting of privileges to them, Christians were allowed to restore these areas from the Shiites and push the latter back to the Bekaa, which was carried out within only 10 years, since the Shiite population had no organization in these areas. Thus the Maronites easily returned to Jbeil, then to Keserwan where they worked in the feudal fief of the Sunni Turkmen Assafs, which Barquq protected and refused to bother. Some Shiites remained in Jbeil (and some in northern Keserwan) after declaring their allegiance to the Christian muqaddam, and these were the core of the present Shiites in those areas.¹

In summary, Christianity made it to the Canaanites of Keserwan and Jbeil before the Muslim conquest. Thus, none of the non - Christian rationalists would have an advantage in going back to claim the territory historically. And if there were today a pagan sect, it would not be advantageous even for Christians to go back in time, however noting that the conversion to Christianity was not by force.

Likewise, we are addressing all that to all those who adopted the postulates of the Arabists, be they Maronites or others, according to which the Maronites would have all come from Syria and gathered at Bsharreh for hundreds of years, before spreading to Keserwan after 1305. In fact, those who did not succumb in 1305 took refuge in Qannubin, to return to their regions later since 1382. From there emanated the idea that the majority of the Lebanese Maronites "came from Bsharreh".

However, as mentioned earlier and in all cases, if these regions remained Christian, except the period between 1305 - 1392 (that is to say, since the devastation until the return of the Christians), or gradually became Shiite by an expansion from the Ghab northward since AD 800 and became Christian again after the devastation and expulsion of the Shiites by the Mamluks, or if they had never been inhabited before the Shiites, all that does not change at all that the time has come to put an end to sectarian conflict and disputes over territories and end the scourge of the Lebanese.²³ [Q19a]

Concerning the martyrdom of Patriarch Hadshiti and the entry of the Mamluks in Bsharreh in 1282: [Q20a The old school reports what the modern school proved on Bsharreh's resistance after the devastation of Keserwan in 1305, which in fact began at Keserwan and ended quickly with the destruction of all Mount Lebanon, to the southern edge of Jebbet Bsharreh / Qannubin, when the Maronite patriarch Lucas Banharani was captured in Hadath al - Jebbeh and liquidated in Tripoli.

However, the old school adds the incident of the entrance of the Mamluks to Jebbet Bsharreh in 1282 and its destruction and their descent to Tripoli to besiege it, that is to say that they entered from the Bekaa by the passage of Ainata - Arz and down to the Cedar forest. And it mentions the betrayal of muqaddam Salem (his name is in fact Shalim) who lead the Mamluks for the capture of the patriarch Hadshiti.

It is strange that the Mamluks could have destroyed Jebbet Bsharreh and left for Tripoli without keeping it under their occupation, and that the latter regained its strength to be besieged after 23 years. And the old school provides no proof of the recovery of Bsharreh by its inhabitants from the Mamluks. Similarly, the ascent of the Mamluk army on Mount Makmell at an altitude of 3000 meters from its eastern flanks seems almost impossible to anyone who knows the topography of the country, and already they had adopted the coastal road according to their manuscripts. All this is in addition to the fact that the proof of this news (the death of Hadshiti at the edge of Qannubin in 1282 due to Shalim's betrayal) is a deduction based on less than an undated page in the possession of Patriarch Doweihî, who told this story and how it arrived on this page, and added "as received", after 400 years (~ 1680), and this paper is lost today.

The truth is that Hadshiti was killed by the Mamluks in Akkar in 1283 (and not 1282) since he was basically a knight before becoming Patriarch, and he was participating in the resistance to retake Akkar from the Mamluks, and the Mamluks then took Tripoli in 1289. As for Shalim, who had not participated in the resistance in 1305, he had indeed betrayed his People, which had led to Banharani's death, and was replaced by the muqaddam Nicolas who decided to resist, and his fate remains unknown. And the Mamluks did not enter to Jebbet Bsharreh at any moment.¹ [Q20a]

14 - Timurid Empire:

From 1370 to 1507: a Sunni Statelet, (almost) replacing the 2 of the 4 Mongol statelets which comprised initially Muslim regions when the Mongols invaded a century earlier, and the two statelets had even adopted Islam. It was established by Timur, a Mongol - Turkish military chief, from within one of those statelets, in order to revive the Mongol Empire, although he was not from the Genkis Khan dynasty. It stretched from Persia (from Afghanistan) to Anatolia passing by the Caucasus, but without the Levant, although it invaded the latter momentarily.

AC - Note as for the Western Levant:²³

Finally, we note that the Canaanites were the people who exposed themselves the most and whose culture influenced others the most. Judaism (the Hebrews) emanated from them, Christianity as well at least through Melchizedek as well as some aspects of their worldliness that were taken by the Jews and we know them from the Old Testament, such as said Christian names and some customs, and Islam either emanated from them indirectly in northwest Syria via some Arabs and their language with all Canaanite influence, or, according to Islam, from a culture in Hejaz, an area that was very affected by Canaanism and a daughter culture, Nabateism. We also note also that the majority of so - called Arabic names are Canaanite as well. The majority of the languages of the Levant, although most disappeared because Canaanite became a compulsory language, emanated from it as well, as we shall see.

From there, the appellation of Canaanites was subject to many exonyms (Phoenicians, Assyrians on the way, Aramaics, Syrians, Syriacs and / or Melkites for some, Rum / Byzantines for some, Arabs etc...), and their links with the cultures they influenced blurred the truth of the

origins, so as to reverse them in most cases (Arabism, Semitism, Syriacism (from Syriac) for some, “Rumism / Byzantism” for some...).

We also note that the old school identified the names of several Bedouin entities (when the Canaanites were already established, knowing that all were Bedouins at first) as distinct peoples when they established themselves as kingdoms, but without insisting (but it does note by the way) that finally their cultures were quasi - Canaanite, as early as when they were Bedouins and that even till after their establishment (except for Nabateans, Tanukhids, Hejazites), even if with a touch of distinction, which of note may be considered a regional variant. Thus were Aramaics and Amorites* and the latter’s descendants (Edomites, Ammonites and Moabites), that without mentioning older entities such as Eblaites, Yamhadites and other northwestern Syrian entities. Of note, the Hebrews, the Nabateans, and even the Hejazites, as well as the Tanukhids but to a lesser degree, were much imbued by Canaanism.

* *All the entities of the Western Levant besides the Canaanite civilization, and even several entities beyond (Syriacs, Babylonians...) are considered by the old school, in light of its similar cultures, to be due to a migration of the Amorites in all directions (except to the south), probably considering that the Amorites were the first Canaanite Bedouins to establish themselves. But there is no evidence that they were the origin of all Canaanite Bedouins. Please refer to section on Amorites.*

And for all these entities of the previous two paragraphs, these peoples remained each within its respective culture after the dissolution of their kingdoms and despite the successive occupations, certainly having evolved in view of the later influences, but without changing their essence. And the use of the Syriac language later for a literary or religious purpose does not change this point in any way (in any case the Syriac concerns the Western Syriac, thus the heavily Canaanized, see below); here they are using Arabic these days without changing culture (we are talking about non - Muslims), unless they have become Muslims (we will come to that).

The problematic to simplify into "a sole Canaanite culture" is that these peoples did not clearly call themselves "Canaanites", even for those of northwestern Syria (besides Arwad / Tartus). However, there are some data that indicate that northwestern Syria is considered part of Canaan in the Amarna letters, but they did not call themselves by anything in particular. The topic needs further research. We have tackled this issue in the section on the Canaanites as well as in the section on the kingdoms of North - West Syria. It remains for us to say that, for example, the kingdom of Yamhad had a Yamhadite culture, and it can be qualified as quasi - Canaanite.

Finally, we note the named small groups, limited in time and geography, which also were of quasi - Canaanite culture: said Suteans, Apirus, Ahlamus, Itureans (who were, more, basically Canaanites), Amelkites and Hyksos, and the inhabitants of Palmyra.

And all this population, from a religious point of view, as Christians then, was Chalcedonian with an Antiochan Patriarch, and will be divided into two sects / confessions, a Greek (Rum) (the overwhelming majority, in Byzantine rite / liturgy in Greek language*) and a Maronite (in Maronite rite / liturgy in Syriac language) after the Muslim conquest, for a simple

reason: the choice to subjugate to the Muslims to absorb the shock (the Greek / Rum confession will take that choice since its overwhelming majority was sprinkled among Muslims), or to persist in resisting in Mount Lebanon (the Maronite will take that choice, since its overwhelming majority was besieged in Mount Lebanon but still independent).

* *The rite of the Antiochan Church since its foundation was in the Canaanite language. But Constantine imposed the Byzantine rite in the Greek language upon the west of the Levant in 328, the trigger being political_ as was the trigger that forged the domination of Rome and Constantinople later, as well as the establishment of the Church of Jerusalem out of Antioch territory, to weaken the latter.*

Of note that all other Christian rites of the region are known by the cultures / civilizations of the peoples: Syriac, Coptic, Assyrian, Chaldean, Ethiopian, Armenian and Latin, via the place of establishment of each Church. But in fact, Christianity is a religion, without a culture, unlike Judaism and Islam: so what was, and still is for the minority who did not Islamize, the culture of this population of the west of the Levant? Canaanite culture and those around, that we describe as quasi - Canaanite.

Finally, besides equal exchanges with several surrounding empires, and besides its adoption (almost) as is by some small Peoples around it as mentioned here above, this Canaanite culture will be used by the Greeks and Romans in their early days, by Mesopotamia later and by the rest of the Mediterranean after the fall of Cartage (the settlements of the Canaanites in the Mediterranean, of which the later Kingdom of Carthage, will be purely Canaanite in culture).

Also, the Canaanite language, besides the fact that it will be a source of languages for the immediate surrounding, will infiltrate close and distant languages (Akkadian, Persian, Caucasian languages, Arabic (after the latter had emanated from the former), Syriac, strictly - Peninsular languages, Berber - Amazigh and possibly Greek and Latin, should we invest in the matter) quasi - unilaterally for a period. The aim of passing on these notions is to demonstrate how the trail of the origins of the signs of this culture were blurred or reversed. It is enough to assemble the jigsaw to restore the order, if the will is there.

Elsewhere, as an example, Tajiks (people now included among the inhabitants of Tajikistan, Afghanistan and Uzbekistan) and Tats (people now included among the inhabitants of Russia (South Dagestan), Georgia and Azerbaijan) are included in the Persian cultural entity, despite the fact that the Persians in the true strict sense of the term are the people of the present province of Fars (Pars) in southwestern of Iran since 900 BC.

Therefore, it is possible to consider (and that was the case here above) all entities surrounding the land of Canaan, including those that may or may not be part of it, of quasi - Canaanite culture (but not Canaanites sensu stricto, namely the Canaanite civilization, which concerns Lebanon and Arwad / Tartus). And these entities are the descendants of the population of the northwestern Syria (except Arwad / Tartus) that we can call "Yamhadites and Hamawites" however without having used these terms within this work (we will come back to that), those of the Aramaics in southern Syria as well as Palmyra, those of the Amorites in western Jordan, and

those of the Nabateans in Palestine (within which some Christianized Hebrews have integrated, thus having left the Hebrew - Jewish worldliness).

And genetics supports all this analysis, given the strong homogeneity of the inhabitants of the western Levant, west of a virtual vertical line passing east of Aleppo, Palmyra and Horan as well as of the Jordan Valley, proof that the Canaanites and the Canaanite Bedouins date back to the same origin when they were all Bedouins. Some settled very early (~ 10,000 BC as a beginning: Jericho, then Byblos, and named themselves «Canaanites» ~ 3500 BC) and developed a culture and then a civilization, and the others adopted the culture out of promiscuity and settled over time as distinct peoples (as early as 2500 BC), but barely nuanced as distinction.

Specifically, Northwestern Syria thus evolved at the cultural level parallel to the Canaanite civilization although having been part of it since its launch: it kept the Canaanite culture it already had, yet with its own add - on peculiarities, hence not recognized as a people even according to the old school (unless it was a forgetfulness). And from here we propose to coin “Yamhadites and Hamawites”, the last locally independent kingdoms that existed with areas that go along with the history of the region in such a way to be taken into consideration.*

** Between the collapse of the Hittites in 1190 BC and the entry of the Assyrians around 800 BC into northwest Syria, the city of Hama, close to Qatna and Kadesh, emerged, and the Kingdom of Hama was established, which included Latakia and Homs, but excluded Arwad / Tartus, the Canaanite kingdom; that is, said kingdom (or state or statelet) overlapped to much extent with the perimeter of the previous Kingdom of Qatna / Kadesh; the area came to be known as the "land of Hama". And we remain on the adoption of the term "Yamhadites" because the domain of Yamhad had split into about 6 local kingdoms so that their status is comparable to single Canaanite identity cities - states in Canaan, and it is difficult to speak of 6 peoples within the perimeter of Yamhad. Then again, all is relative; the aim is to have names to transmit messages and information concerning this population, while awaiting proofs of their true appellations back then.*

Thus, there is no clear boundary as to deciding for the definition of culture or of a civilization. Such a decision relies on several criteria, not just the vernacular language, hence Muslims having their own culture. But given similar cultures, an appellation can be proposed for the crucible including the present "Canaanites" as well as peoples around currently of who are culturally quasi - Canaanite (thus indirectly, all non - Muslims / non - Jews) of the western Levant, that without taking into account the minoritarian ethnic origins, which by the way are supposed to adopt the prevailing culture, even though retaining their own minor peculiarities (second language, culinary elements, clothing, feasts...). The appellation of this whole entity may be labeled the “Canaanite Crucible”.

As for the toponym, it can clearly be the "Western Levant", which is enough since the Tanukhids, as well as the Nabatean descendants (besides those of Palestine / western Jordan), were fully Islamized.

The ancestors of the "Canaanite Crucible" would simply be "the pre - Canaanite Bedouins".

At last, “Greater Canaan”, analogous to Greater Iran (Historical Persia), would refer, as per definition of such a term, to the regions where Canaanite culture has had significant influence. Historically, these regions were long pacifically first settled by Canaanites (perhaps the only pacific example in History, if putting aside the Carthaginian Empire later) who were then replaced by close locals, or infiltrated by Canaanites in presence of other local entities. All these peoples incorporated considerable aspects of Canaanite culture through extensive contact with them, and local communities acknowledge the Canaanite heritage within their cultures (e.g., Tunisia, Europe), or should be doing so, but do not, due to the truth having been concealed, or mostly since their cultures were totally erased (e.g., Islamized countries - Tunis being a special case, for various reason).

“Greater Canaan” roughly corresponds to the whole Levant, the whole Arabian Peninsula, Egypt and the rest of the North African coast till Mauritania, the Mediterranean Islands, the Anatolian and European Mediterranean coasts as well as the Portuguese, the Armenian highlands and Caucasus, and Persia (meaning up till Pakistan). The concept of greater Canaan has its source in the History of the Canaanite civilization in Canaan (modern day Occupied Palestine, Lebanon and northwest Syria, and more specifically Lebanon (and Tartus in Syria)).

The Canaanites lost part of their direct influence (because of emergence of political entities) in Armenia / Caucasus since 1500 BC and in Arabia since 300 BC and in Persia since 600 BC but still maintained it in presence of various empires till AD 200, when they lost their influence in the surrounding Levant and all these regions as well, especially after the Roman - Parthian then Byzantine - Sassanid struggles and Byzantine cultural pressure in the Levant since Constantine since 328. And they had lost their influence in the Mediterranean (and beyond) since the fall of Carthage in 146 BC. And this is why it was promoted in the twentieth century that Phoenicians “disappeared” (and if feasible it would have been said “went extinct”) after AD 200. Of note, outside the western Levant, their linguistic influence persists in the Hejaz and Iraq (see below), and less elsewhere.

As well, all that is called a "Judeo - Christian legacy" as a cornerstone of what is called "Western civilization" is, in fact, Jewish or Canaanite. And in fact, the Jewish heritage is Canaanite for whatever is outside the Jewish sharia. Christianity is a religion that has no civilizational legacy in its essence (the translation of Christianity into icons for example is a heritage of the people concerned and not of the religion itself). What is similar, in Christianity, to the civilizational heritage of the “Christian World” was introduced by the first clergy from outside the core of Christian jurisprudence, and it stems mainly from the Canaanite heritage, for example giving children names from the Torah even in Europe, Africa and today the new world (Michel, Michael, Emanuel, Samuel, Matthew (Mathieu), Abraham, Sarah, Adam, Hanna, Anna...). And the clergy also included matters of the Jewish law and made them worldly for Christians and introduced them to the west... Any introduction of any worldliness aspect into cultures that were Christianized was wrong, regardless of the aspect itself if it was good or bad.

We also note equality between men and women (review of the Ugarit texts), the guarantee of the life of the messenger or captive (also in Ugarit)... And they are the ones who
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met the nations peacefully, and who had the right to work (without enslavement), and who treated the peoples to which they went with brotherhood, equality and peace, and they are the ones who respected their freedom of belief without imposing their religion by force...

In other words, the matters that led to the "Human rights Declaration" of the United Nations, even if they were not restricted to the Canaanites, were pioneered by the latter, and it is certain that they themselves spread them in the West... But we will not elaborate a map in which we place three quarters of the globe within a "Canaanite world", but we will restrain the issue to their geographical dispersal back then during the pre - Christian era...

4 - Some Lebanese Muslims Families in Connection with Lebanon's History:

We will not mention Christian families, for the simple reason that those that played a role in Lebanon played it on the scale of the Christian feudalism affecting only the simple daily life within the Christian environment and being subject to the Muslim feudalism, itself subject to the Emir of Mount Lebanon, himself subject to the Ottoman prime minister, without affecting even the borders of the small emirates within Mount Lebanon, and therefore without majorly affecting the history of Lebanon.

(Without any particular order)

Admittedly, the following information is not inclusive for all current or preceding members of all families; and we emphasize that these families were sometimes allied and sometimes opposed to the general course of their History.

A - Arslans:

(Not to be confused with the Seljuk commander nicknamed "Alp Arslan"); they are Sunni Lakhmid / Manathrite Tanukhids (and thus Qahtanites / Yemenites). The Abbasids translocated them on several occasions since the year 759 years as Tanukhids settlers around Beirut to counter the Christian resistance in Metn and Gharb, that is the caza of Aley (that as per their sources as well). They established the Emirate of Beirut from Sin al - Fil southward to Damur and later up to the Gharb Mountain after the Abbasids cleansed Baabda and Aley from its Christians between 800 and 850. They adopted the Druze confession since 1027. Their emirate ended in 1110 with the arrival of the Crusaders. They persisted as feudal lords but in a shy manner, and even less since 1516, when they took side with the Mamluks who lost to the Ottomans, and had to submit to the Maanids and then the Shehabs.¹¹

B - Junblats:

They are Sunni Kurds. Ali Jan - Bulad rebelled against the Ottomans in Aleppo and was supported by Fakhreddine II but both received a blow: Jan - Bulad fled to Lebanon in 1608 and Fakhreddine was forced to pay 30,000 piasters in order to restore his relationship with the Ottoman Prime Minister after his support for Jan - Bulad. The Jan - Bulads quickly converted to the Druze confession because of their proximity to the Qadis, a notable Druze family, and were

part of the Qaysites. His grandson was nominated “governor” of the Jezzine region and thus began their feudalism.¹

C - Maanids:

They are Sunni Kurds (knowing that some references wrongly consider them Qahtanites / Yemenites). They settled in Lebanon in 1119, when Tugtekin, Burid ruler of the "Seljuk Statelet of Sham", sent prince Maan al - Ayyubi and his tribe across the Bekaa to the Shuf after he noticed that the Tanukhids were somehow “going along” with the Crusaders.⁸ But the Shuf will remain under Crusade control till the fall of the Crusader Kingdom of Jerusalem. They adopted the Druze confession according to local majority and took sides with the Qaysites later; however, they inter - married with the Tanukhids and also got along well with the Crusader feudalism; Tugtekin was let down another time (post - mortem).

They clearly emanated in 1516 with Fakhreddine I whom the Ottoman sultan put ahead of all other local emirs after the former flattered the latter in a humiliating manner (check the famous poem), and their dynasty ended in 1697 and their reign passed to the Sunni Shehabs by marriage, in the absence of a Maanid heir. Some became Christians, notably Fakhreddine II, who was baptized in 1633 and his Christian name is Louis - François, according to the Capuchin register in Beirut.¹ We will tackle Fakhreddine's Christian / Western political agenda later.

D - Shehabs:

As Sunni Arab Madarites (and therefore Adnanites / Qaysites), they governed the valley of Taym which they bought from the Ottomans in 1170 following the end of the Jandals there in 1149, and they similarly governed the south of Lebanon probably since 1305 for some time and inherited Mount Lebanon Emirate in 1697 via Haydar al - Shehabi, the grandson of Prince Ahmed al - Maani. The decision was taken by Qaysites in Lebanon and ratified by the Ottomans. They remained Sunnis, although the inhabitants of Wadi al - Taym had been Druzes since 1020. Many later became Maronites, up to the point that Prince Bashir II was born Maronite (and not even embraced Christianity).¹

E - Assafs:

They are Sunni Turkmen, brought in by the Mamluks to Keserwan after the expulsion of the Christians, where they reigned between 1306 and 1590, when their dynasty ended after the liquidation of Muhammad Assad by Youssef Sayfa during a collection of taxes in Akkar. They competed with the Druze Bani Bahtar of Gharb. Of note, the Assafs came to Keserwan in 1306, were theoretically submitted to Mount Lebanon's (Christian) Muqaddam between 1382 and 1444, were legal rulers of coastal and mid Keserwan since 1444, and legal rulers of all Northern (all the northern half of) Mount Lebanon since 1545, all under the Maanids.^{1,7,11} They are probably NOT the "Sons of A`ma (A3ma)"⁷ who might be another marginal Turkmen tribe who settled in Keserwan, or an offshoot of the Assafs.²³

F - Sayfas:

They are Sunni Turkmen who ruled Tripoli and Akkar between 1305 and 1622, date of the unification of the Muslim mini - emirates in the region of Lebanon under Fakhreddine II, who deposed Youssef Sayfa. The Sayfas also ruled from Keserwan to Bsharreh since 1593 after their liquidation of Muhammad Assaf in 1590, and that until 1605 in Keserwan and 1622 in Bsharreh. Youssef Sayfa (who was submitted to the Maanid Prince then) appointed the Hamadehs as feudal lords from Keserwan to Akkar certainly under his tutelage from 1593 till he (Sayfa) was definitely ousted in 1605 from Keserwan and in 1622 from Akkar.¹¹

G - Hamadehs:

They fled Azerbaijan after the conquest of Tabriz* by the Ottomans in 1514, settling in Qihmiz, Jbeil.¹ They were Shiites. They grew in importance since 1516 and represented the few Shiites present, and the Sayfas appointed them as feudal lords from Keserwan to Akkar from 1593 till they (the Sayfas) were ousted in 1605 from Keserwan and 1622 from Bsharreh and Akkar. They were appointed to collect the taxes of the Maronites in Ftuh (Keserwan), Jbeil, Batrun, Mnaitra and Bsharreh since 1630 for Mount Lebanon's Emir. They were subjected to the Emirs (to the Sayfas (thus to the Maanids indirectly) then to the Maanids and to the Shehabs directly), and the Christian feudalism was subjected to them. Their financial failure began after 1760 and they were persecuted by the Ottomans who gave all their possessions to the Shehabs.¹¹ The Maronites expelled them from Northern Mount Lebanon towards Donniyyeh in 1772.¹

*Almost half of historical Azerbaijan, of which Tabriz, is within Iran nowadays.

H - Sodones:

They ruled part of Jabal Amel between around 1500 and 1600.

I - Bisharas:

Feudal lords of the villages of Hunin (one of the 7 villages), Maarakeh, Qana and Tibnin, between around 1500 and 1639, knowing that they persisted as major feudal lords until ~ 1800.¹¹

J - Saghirs:

They led Jabal Amel after the elimination of the Bisharas in 1639 and the Shukr in 1649 until their status ended under the authority of Ahmad al - Jezzar who assassinated their leader Nassif Nassar in 1781 (who was almost 90 years old), especially that the Saghirs' persecution began since the establishment of the vilayet of Sidon by the Ottomans in 1660.¹¹

K - Hanashes:

They were Sunnis, and they led part of the Bekaa. Among them was Nasseredine Muhammad ibn al - Hanash, who was the muqaddam of the Bekaa between 1499 and 1518. Their status virtually ended with the entry of the Turks in 1516, and Prince Mansur Assaf exterminated them by liquidating their heirs in 1541.¹¹

L - Fureikhs:

They were Sunnis and the most important among them was Mansur bin Fureikh, who was the muqaddam of the Bekaa, Safad (in Galilee) and Ajlun (northwestern Jordan), and the Ottomans assigned him the task of repressing the Maanids and Harfushes. He died in 1593.¹¹

M - Harfushes:

Sunni at first - Shiite later Arabs, most probably descendants of the Bani Khuza`a (thus Qahtanites / Yemenites), but who had inhabited the Hejaz since the first centuries AD, they led the North Bekaa except Hermel, and were the enemies of the Fureikh, Maanids and Shehabs. Their status, which they had had since about 1498, ended in 1860, with the abolition of feudalism in Lebanon by the Ottomans. Said to have had an emirate, it was just the region that they governed.¹¹ The matter, in fact, is similar to that of the Tanukhid emirate, which became more famous as an emirate than the Harfush region.

N - Imam Abd el Rahman bin Omro, aka "al - Uza`i":

(Uza3i) According to some references and without any scientific basis, he comes from the tribe of "Ouza`" which is Qahtanite / Yemenite; but according to the official manuscripts, he is a descendant of the captives of Sindh (present - day Pakistan), born in Baalbek, and who studied in Beirut. He became a Sunni imam, and later became the Imam of Sham, and his word became "more honorable than the order of the Sultan", in relation to trust in his justice. The place where he was buried was called "al - Uza`i" (today in the southern suburb of Beirut). He defended the Christians after the incursion of the Abbasids into Mnaitra, protesting against the hard reaction which afflicted the entire unarmed population in the aim of punishing the minority who revolted against them. Later the Maronites protected his shrine throughout Crusader occupation.¹

O - Bahtars:

They are the descendants of the al - Abdallah family, who are Lakhmid / Manathrite Tanukhids (thus Qahtanites / Yemenites). They led the Gharb; one of them received the Druze doctrine in 1027 following which the inhabitants of Gharb (almost all being Tanukhids), who were Sunnis, became Druzes. Another became the first feudal Bahtar to be recognized by the Burid Seljuks in 1124, and later they gained recognition from the Zengids, Ayyubids, Mongols and Mamluks. They were front liners when it came to resistance to the Crusaders (since the Druzes of the Shuf, unlike the Gharb, were subjected to the Crusaders via the Sidon County*), but they traded with them,** just as the Fatimids, Ayyubids and Mamluks traded with the Crusaders, although they were all "their sworn enemies" (and vice versa). They remained active until the beginning of the reign of Fakhreddine I in 1516, in parallel with the powerful Arslan feudalism on the coast.⁷

*A reason of the Shuf easily falling could be that the Druzes of the Shuf, not being Tanukhids as those that they brought in to the Druze faith in the Gharb, and having escaped persecution just

80 years ago, were probably not ready to be front - liners in the Christian - Muslim confrontation. Even more, they traded with the Crusaders later.

** Which, as mentioned, led to sending in the Maanids in 1119 to the Shuf. But the Shuf will remain under Crusade control till the fall of the Kingdom of Jerusalem, perhaps due to the two reasons elucidated in the previous point.

P - Jandals:

Madarite Arabs (thus Adnanites / Qaysites) of the Bani Tameem, they led Wadi al - Taym and the Shuf alongside other families. The Jandals of Wadi al - Taym remained loyal to the Fatimids, despite the weakness of the latter at a certain time, and therefore clashed with the Burids and their "agents" the Nizarites.* They exited the scene practically in 1149 after the assassination of their leader Dakhak (Da77ak) there.⁷

* *Fatimids since 1094 were Musta`alite Ubaydite Ishmaelite Shiite Muslims. In fact, Musta`ali and Nizar had fought for the throne in 1094, so the Ubaydite Ishmaelite Shiite Muslims divided among both.*

Q - Miscellaneous Druzes Families:

The Abillamaas, the Talhuqs, the Imads, the Nakads, the Abd al - Malaks and the Alameddines as well as other families were Druze families originally Tanokhids who colonized the Gharb and then spread to the Shuf, and who, divided between Qaysites and Yemenites with other families mentioned above, clashed for centuries until the battle of Ain Dara in 1710 (and not in 1711), when the Yemenites permanently lost.

R - One Last Word

After reviewing the chronology of the History of Lebanon, and the events of 908 and 1305 according to the modern school, the families of Sodon, Bishara, Saghir and Harfush must be of Bani Metwal hence being Qurayshites; this may also apply to the Sayfas, the Fureikhs and the Hanashes.^{1,23}

5 - Languages and Alphabets:

The ~ 7000 languages recognized nowadays belong to many families, some of them far too big and others small up to some unclassified languages, and the family of Afro - Asiatic languages is among the largest.

First of all, we are obliged to discuss some definitions (the necessary ones only) in order to clarify the confusion that can occur, knowing that these definitions are very flaccid.

Variety: In linguistics, a given language can have varieties. A variety encompasses dialects, but has a dialect in a standardized form (meaning "literary") called the "standard variety".¹¹ Thus each variety assumes "a standard variety" which is its sole dialect or one of its dialects. In other words, the chosen dialect is called the "standard variety", although it is one of

the dialects. Literally speaking, a "variety" is a "standard dialect". The appellation as adopted is confusing.

And one of the standard varieties is supposed to be the "standard language".¹¹ Thus each language assumes "a standard language" which is its sole variety or one of its varieties. In other words, the chosen variety is called the "standard language", though it is one of the varieties. Literally speaking, a "language" is a "standard variety". The appellation as adopted is confusing

An example of this is the issue of British English, North American English and Australo - Asian English. Therefore, there is no additional independent English that can be considered the "standard language". Thus, the definition of what "Standard" English is depends on many linguistic, historical, cultural, political, geographical and social factors. That is why, in order to decide whether the British or the North American should be the "standard language", we note that the fact that the North - American seceded from the British (the historical factor) still has the upper hand and assumes that the latter is the standard language. So the British variety is the standard English language.

Then, within each variety, there are dialects within its geographical area (e.g., dialects in Britain or North America). Namely, there is no strict rule to define the varieties of a language, which is done also based on linguistic, historical, cultural, political, geographical and social factors.²³

Dialect: It can mean three entities, and the two most important are the most used: the first being a synonym to "variety", but we will not use it, and the second, being a dialect within a variety, as mentioned in the previous section. Namely, there is no strict rule to define the dialects of a variety, which is done also based on linguistic, historical, cultural, political, geographical and social factors.^{11,23}

A - Northwest Semitic Languages:

This section is long in contrast to the section on the Arabic language, given the multiple concepts that were mixed up.

According to the old school, the basic Afro - Asian language is the origin of the basic Semitic language (meaning every people who speaks one of the languages that splintered off the Semitic language is defined as a Semitic people); from this basic Semitic language emanated the Western and Eastern Semitic languages; and from the Western emanated the Central and South Semitic languages; all these languages are virtual even for the old school; and from the Central emanated the Arabic language and the (also virtual) family of Northwest Semitic languages.¹¹ But for modern linguistic schools, even the whole classification is virtual.

Here a parenthesis on the question of "Semitism": so it is presumed that several languages emanated from a supposed common "Semitic" language, and the name is derived from Sam son of Noah. From here emanated the hypothesis of "Semitic" peoples, which appeared "recently" around 1770 (possibly in 1781). And these languages are Arabic, Canaanite, Phoenician, Hebrew, Akkadian, Amharic - Ethiopian, Hadhramauti and Yemenite languages

(Qatabanian (or Qatabanic), Hadhramauti (or Hadhramitic), Minaean or Minaeic (or Madhabic) (of Ma'in) (معينية - سلالية), Sabaean (or Sabaic) and Himyarite (Himyaritic)), Aramaic / Syriac (Imperial and Syriac), Amoritic (which yielded Edomite, Ammonite and Moabite) and Hejazite languages (Dadanitic / Lihyanitic, Thamudic and Taymanitic), but not Coptic (for most scholars).

But there is no scientific proof for this "Semitic" matter. The hypothesis was that the languages are close. But this similarity is way closer as to Arabic, Canaanite, Phoenician, Hebrew, Aramaic and the Amoritic bunch.¹² This similarity certainly took place in a large part after the Canaanite language was declared imperial language by the Babylonians around 590 BC (and erroneously called Aramaic in this context),¹ but had there been any earlier similarities?

The Canaanite language is at least 5500 years old (and IS Phoenician to the modern schools), Arabic about 2900 years old, Hebrew about 3800 years old, Amoritic about 4500 years old and Aramaic about 3500 years old. If there had been a similarity before the declaration of Canaanite as an imperial language, it is possible that these languages (besides Canaanite) derived from the Canaanite language, the oldest and most used, and that within the subsequent fiefdoms of the other languages.

In addition, modern science assumes that the Canaanite language (of course, in its ancient version before its evolution) is the basis of Arabic, and confirms that it is at the origin of Hebrew and Aramaic, and that Amoritic is quintessentially Canaanite.¹² And this is pretty much coherent as all these Peoples were still Bedouins of the periphery of the Land of Canaan when Canaanites had already settled and started trade east and south. So the similarity is not by mere exchange of two foreign languages. Aramaic will be discussed below with regard to this particular point as well as to the belief as to being the "Imperial" language.

And despite each language being currently classified as a separate entity, they remain relatively close to one another because Arabic, Hebrew, Amoritic and Aramaic were profoundly influenced by Canaanite even after they emanated from it.

As for the idea of relying on the letters and the way they are written (for example, from right to left and in cursive) and on their punctuation, in order to compare languages, the idea is totally erroneous, because a language can be written in "Garshuneh" (transcription), that is to say with an alphabet other than its proper one (with the elaboration of new letters if necessary). Examples include current Persian written in Arabic letters, as well as Turkish before 1923, now written in Latin letters.

Also according to the old school, and regarding the terms "Canaanite, Phoenician, Syriac, and Eastern and Western Aramaic," and without going into details into other languages such as Akkadian, Assyrian, Chaldean (these 2 technically being Akkadian varieties) and Coptic, nor into other dead languages so as not to complicate matters, the Northwest Semitic languages include Canaanite, from which the emanated Phoenician and then disappeared, and emanated "Ancient Imperial" Aramaic (between about 1100 BC to about AD 300).

"Ancient Imperial" Aramaic gave the West Aramaic languages, including the "Palestinian - Hebrew Aramaic",* that Jesus of Nazareth and all the Galilean Jews of the time spoke in its Galilean dialect, and the Nabatean Aramaic. And there is nothing left of the Western Aramaic languages today besides the Neo - Aramaic (i.e., that after AD 1200) in its Qalamunian dialect spoken today only in three villages west of Damascus (Maaloula (a Christian village), Bakhaa (Bakh3a) and Jebedin (Jebe3din) (two Muslim villages)), and written in Syriac after the replacement of the Canaanite / Aramaic alphabet with the Syriac alphabet.¹¹ According to the modern school, this dialect belongs to the Nabatean Aramaic variety, but is classified by old sources as being of the Western - Aramaic variety.

* *Hebrew - Palestinian Aramaic was mainly Hebrew Aramaic which prevailed until AD 135. After the Roman expulsion of most Jews (who are Hebrews), a Jewish Hebrew minority and some of them who had converted to Christians remained. It is certain that the Romans filled the void with pagan tribes which they brought from the east, from Jordan,¹¹ and which were Nabateans.²³ And the inhabitants (besides the Jews) were known by "Palestinians", as per the prevailing name of the land then. Thus, Hebrew - Palestinian Aramaic, which is technically, as we shall see later on, Hebrew - Palestinian Canaanite, and which is, as we shall see later on, what the present Palestinians speak, is a fusion of the Hebrew and Nabatean varieties of the Canaanite language.²³*

Still according to the old school, Old Imperial Aramaic also gave the East Aramaic languages, including the Middle Assyrian (now dead) and the Syriac (also known as Syriac - Aramaic or Classical Syriac), which gave an Eastern branch (among which several languages still persist even if timidly, such as the Northeastern Neo - Aramaic known by "Eastern Neo - Syriac") and another Western branch (or Central Aramaic branch, including Central Neo - Aramaic, known as " Western Neo - Syriac").¹¹

Thus, Eastern Aramaic would be synonymous with Eastern Syriac (when Assyrian is neglected, as has happened even if unintentionally), and Central Aramaic synonymous with Western Syriac.

And in 911 BC (911 still as per the old school, and generally stated as 900 BC, and sometimes said 700 or 1200), the Aramaic language became the diplomatic language of the Neo - Assyrian Empire, and later of the Neo - Babylonian Empire and the Persian Achaemenid Empire, state which the Greeks and the Romans did not cancel. But the latter two's languages, mostly Greek, competed and gradually displaced it. And Romans accepted Greek in the East for most domains.

So most important of what has been listed here above can be resumed as such:¹¹

Canaanite → Phoenician, as well as Old Imperial Aramaic which divided into:

→ Western Aramaic, which yielded, all while persisting:

→ Hebrew Palestinian Aramaic → Galilean Dialect

→ Nabatean Aramaic → Qalamunian Neo - Aramaic (that some list with Western Aramaic)

→ Eastern Aramaic, which yielded, all while persisting:

- Syriac (or Syriac - Aramaic or Classical Syriac) which yielded, all while persisting:
 - Eastern Syriac → Eastern Neo - Syriac (or Northeastern Neo - Aramaic)
 - Western Syriac (or Central Aramaic) → Western Neo - Syriac (or Central Neo - Aramaic)

And there are still several confusions pertaining to the genealogical tree of these languages in all, apart from the confidence in the sources or the lack thereof, but the details remain outside the scope of this chapter.²³ For example, some references splinter Aramaic directly from Northwest Semitic...

However, the modern school of History has robustly proven the following:

[Q13a Around 590 BC, the Babylonians imposed a vernacular language throughout the Levant, from Georgia and Armenia to the north, and from the western borders of Mesopotamia, to the south of Jordan among the Nabateans, and therefore to the borders of the Arabian Peninsula, encompassing the Hejaz (and including the Aramaic people based in Aram, that is Horan / Golan / Amana, northeast of Galilee). And they declared it an "imperial" language, and this language was practically the Canaanite language, which had become the language of the Levant at the diplomatic and economic levels, that all the inhabitants of the Levant had to duly learn and speak, including the Nabateans. Of course, Canaanite was also that of trade through Persia up till India to the East, to Yemen to the south, and over all the Mediterranean. And the simple reason is that the Canaanites had built an economic empire, and their vocabulary had spread along the caravan routes, and the Babylonians wanted to facilitate trade within their empire. The Aramaic people did not form a civilization to carry out industries to trade with.¹

Canaanite vocabulary was thus introduced in all the indigenous languages of the peoples, even if in variable rates, according to the balance of power. And the impact of the Canaanite came in force onto the Hebrews, Nabateans, Aramaics, Ammonites, Moabites, Edomites and Hejazites, because they were relatively modest peoples back then. And its impact was more superficial on the remaining coasts of the Peninsula to the gulf and sometimes deep in the desert, but this impact was present due to promiscuity and due to the trade convoys to Yemen and Persia towards India. All this knowing that the inhabitants of the Peninsula (besides the Hejaz) were not obliged to speak Canaanite instead of Arabic since it was not imposed on them, but they will use it as a literary language (in very selected occasions such as epitaphs), since literary Arabic will not appear until AD 400, meaning after 1000 years. And where the impact was important, the Canaanite linguistic and verbal and pronunciation rules pierced those of other languages, such as Syriac and so - called Hejazite Arabic.²³

However, ~ 500 BC, so after the Babylonian captivity, the Jews (and not the Greeks as is said) cast the name "Aramaic", to avoid the term "Canaanite", on the dominant language, and it was impossible for "educated" Jewish historians to have been mistaken. This is due to several reasons, which are united by the conflict of the Jews with the Canaanites and by the fact that the Jews considered them impure up till not pronouncing their name. And because of their deportation, they lost much of their language upon their return, and in any case they were obliged to use Canaanite, and Hebrew was restricted to liturgical purposes (and this status quo will

persist until 1948). And historians must have chosen the term "Aramaic" since the Aramaic people (the original Aramaics of Aram, that is Horan / Golan / Amana, who had as their first language their Aramaic which had previously emanated from Canaanite, if not a variety of it) were the largest people who spoke Canaanite in their vicinity among the several small kingdoms around them, and they (the Jews) continued to use the term "Aramaic" with the Jewish historian Josephus after AD 70, who fled to Rome after the demolition of the temple, though it was he who wrote in his manuscripts, clarifying, that "the language of the Canaanite infidels was imposed upon us" (manuscript now in the Vatican archive).

Thus, all modern sources that mention the Old Imperial Aramaic language and its branches allude to Canaanite without knowing it, but the great world language institutes have changed the name and call it henceforth "Proto - Canaanite / Aramaic" or "Aramaic Canaanite", which proves the confusion. And they add in the introduction to the language the words "what was called Aramaic". And we await the institutes to completely correct the language's name so that it be called "Canaanite", and so that the term "Aramaic" indicates the Aramaic language native to the Aramaics of Aram, that is Horan / Golan / Amana, whose traces have disappeared except for a few words since the obligation to speak Canaanite, we repeat, if it had not been a Canaanite variety.

So according to what preceded, Western Aramaic is in fact Canaanite, and Northeastern and Central Aramaic are in fact Syriac, Northeastern Aramaic being in fact Eastern Syriac, that is to say the Nestorian, mainly spoken on the northwestern border of Assyria and of the Assyrian language, that is in extreme northwestern Iraq and northeastern Syria and adjacent Turkey, centered on the Turkish city of Nuseibine near Qamishli in Syria, and Central Aramaic being in fact Western Syriac, that is, say the Jacobite / Edessan, spoken in the north - center of Syria and adjacent Turkey. And over all said Syriac regions there is a common grandiloquent variety (the Standard Syriac variety) called "Estrangelo"; that said without entering into the dialects of "Central Aramaic" of the old school and the confusion that reigns there.

It remains to note that Eastern Aramaic is the Akkadian with its 2 varieties, the Assyrian and the Chaldean, both of which use Eastern Syriac as literary, and to note the language that emanated from Akkadian, the Mandean. So Syriac is independent from Canaanite, in terms of classifications of languages.²³

And thus, from the Assyrian era to the Byzantines, the Canaanite vocabulary, and sometimes even the linguistic and verbal rules and pronunciations of Canaanite (not to mention the alphabet), penetrated all the languages of the surrounding that persisted as vernacular: Armenian (though little), Arabic, Coptic, Akkadian, Berber, Greek, Latin, Persian, Hejazite and Yemenite languages... and ended up eradicating the modest peoples' languages in the entourage of its fiefdom mentioned here above (besides Hebrew which persisted in a dormant form). Of note, Nabateans used to speak Aramaic, again, that which will disappear.

Of course, the balance of power will be reversed with Greek and Roman, and later Arabic, but not Persian. There will also be Turkish influence with the Ottomans. However, with most Turkish being originally Persian, and Persian being influenced by Canaanite and not the

other way round as often thought, many Turkish elements could have been originally present in Canaanite before entering Persian. This needs a dedicated study.

All what precedes proves that Jesus of Nazareth spoke Canaanite even if in its Hebrew variety (in its Galilean dialect), like all Jews (who had several dialects besides the Galilean). However, of course, he learned Hebrew (his liturgical and mother tongue), as well as the Greek at a certain point as educated people then since the Hellenistic era, and at least heard some Roman, the official language of the occupants.

It remains that the current Qalamunian dialect is a dialect of Canaanite in its Nabatean variety as it was in back time, without having been notably affected by Arabic, for a reason that remains unknown. And though in the Aramaic fiefdom, we are maybe allowed not to consider it within an "Aramaic variety" because the Nabateans became so powerful in the previously Aramaic region that one can consider the variety as one and thus call it "Nabatean"; we will abide by that like the institutes, but differentiation remains possible. So Jesus of Nazareth did not speak the current Qalamunian dialect, but it is actually the same language. But it is not just only these 3 villages that speak the same language as Jesus of Nazareth...! We will discuss that below...!

Finally, again we repeat, this whole situation also resulted in the disappearance of the original Aramaic which was spoken by the Aramaic and the Nabatean peoples, as well as of the languages of the East of the Jordan valley (Moabite, Ammonite and Edomite, the three having evolved from the Amorite who had thus disappeared previously), as well as disappearance of the three Hejazite languages.¹²

And literary Canaanite and its alphabet even replaced literary Akkadian and its cuneiform starting 800 BC, which disappeared by AD 75. And it was used by the Nabateans, the Tanukhids, as well as by the Arabs in the Peninsula for literary purpose.¹² And as for the Nabateans, being culturally Aramaics, they also lost their primary original Aramaic language to Canaanite as we earlier pointed out, but basically did not later adopt an Arab which would be a Nabatean Arabic (as some suggest), but they will speak Arabic as a second language due to promiscuity and trading, and Arabic will affect their Canaanite (refer to section on Nabateans).²³

And Canaanite will be the formal (but not literary) language of Egypt and Anatolia with the Achaemenid Persians from 530 till 300 BC, as well as all that of all Persia till Pakistan (all while being the literary language as well), which will persist with Seleucid Greeks, Parthians and Sassanid Persians till replaced by Syriac ~ AD 400, that next to the Persian and Parthian languages to which an alphabet will come up.¹¹ And Syriac did not exist before AD 200.* And we repeat, this Canaanite is still erroneously called Aramaic by most sources.

* *One last point for this epoch: Akkadian, from which Syriac basically emanated, and anyway the Syriac fiefdom, was therefore under Canaanite influence for 1000 years. This is an additional reason for the resemblance of the Syriac to the Canaanite.*

[Q16a Later, Syriac appeared since ~ AD 200¹, and was affected with time by Canaanite as the other languages mentioned. But since the effect of Canaanite eastward at the level of north

- western Iraq and northeastern Syria was milder than at the level of north - central Syria, since the former two regions were farther than the latter from the land of Canaan, Syriac in north - central Syria was much more influenced by Canaanite, till there was a Western Syriac and an Eastern one, thus two varieties of Syriac, that emanated from the standard Syriac, said "Estrangelo".²³

So Canaanite penetrated it in the western half of the Syriac fiefdom not only in terms of vocabulary, but also in terms of linguistic rules and pronunciations, since the age difference between the two languages is at least 3000 years. For example, the "o", which exists in Canaanite and which is thought to be overwhelmingly present in Syriac, is overwhelming present only in Western Syriac because the latter was heavily affected by Canaanite, since this vowel had been overwhelmingly present in Canaanite of that time. Indeed, it is normally but not excessively present in Eastern Syriac, and moreover, several Mediterranean Canaanite colonies have an overwhelming "o", e.g.: Malta is pronounced Molta in the cities which were originally Canaanite. So the prevailing "o" of northern Lebanon is purely Canaanite, and its equivalent in a prevailing "a" which spread in the rest of Lebanon came basically by an influence from literary Arabic, in an exchange game, although the Muslim society in the north was influenced by the "o", all that while bearing in mind that the prevailing "a" in Arabic was taken from ancient Canaanite, whereas more recent Canaanite (after 1200 BC) saw the "o" prevailing for some reason. This is called the "Canaanite Shift" in linguistics. So Arabic conserved the prevailing "a" and seems to have returned it. Of note, the "o" was conserved in the north of Lebanon within Christians because of the use of Syriac as literary till not a long time ago (1960's), yet there is no clear reason why it has persisted among the Muslims there.²³

Also, the “é”* (as in “Hey”) is Canaanite as well, even if present in Syriac be it due to Canaanite influence or not.²³ Then came the evangelization of the pagans of Mount Lebanon, and fate wanted that it be carried out by Maronite monks who used the Syriac language as a literary and liturgical language. However, communication with the inhabitants of Mount Lebanon was, of course, in Canaanite since being the local vernacular language for northwest Syria and Lebanon and even the whole western Levant, contrary to northern central and eastern Syria were the main vernacular language was Syriac, alongside Canaanite as a second language.¹ And Syriac will persist as literary because it was a booming language unlike Canaanite which was losing its power.

* Some Muslims like to try to prove the existence of this vowel in Arabic based on one word, and it is a word occurring in the Quran, where some of the jurists pronounce the “alef” (the “a”) in the middle of it as said vowel; that said besides a disagreement as to the pronunciation of the “a” diacritic written above the letter “m” at its beginning, which necessitates changing the concerned “alef” into an “ee” if not into an “é”. And the word is “Majraha” (pronounced either “Majraha”, “Majréha”, “Mujreeha” or “Mujréha”) (Majra = course; Majraha / Majréha = her (the ship’s) course; Mujriha / Mujréha = He (God) who “courses” (guides) her), in Surat of Hud (11) verse 41. As well, there is also a disagreement over the pronunciation of the “u” diacritic of the letter “M” as well as of the first “a” in the word that follows it (written “Mursaha”). But this “a” is not pronounced by anyone as “é”, which confirms the refusal of some Muslims to admit human error to some of the high ranking muezzins when it comes to the

preceding word, and in addition to that, all this does not prevent them from using a single word as an argument to try to assert the existence of an "é" in Arabic. Of note, insisting on pronunciations as opposed to rules is to go with what is thought to have been "descended by God".

And only to complete the image for readers, the Syriac language must have derived from the Akkadian before being deeply influenced by Canaanite which was still the imperial language in the region and more, the literary language of Mesopotamia. And as we pointed out, the influence was deeper in north - central Syria, since Canaanite was the main vernacular not far away, which led to the development of a Western Syriac, leaving another Eastern one. One last point that we repeat: Akkadian, from which Syriac basically splintered, was being Canaanized since 1000 years before Syriac appeared. This is additional point as to even Eastern Syriac (and even Estrangelo) resembling Canaanite as well.

Back to the Canaanites, they used to write their Canaanite language using their Canaanite alphabet. Then they first began to write the Syriac with their Canaanite alphabet in order to learn how to pronounce it; then they began to write Syriac with the Syriac alphabet, and the Syriac alphabet then totally (and gradually over 800 years) toppled the Canaanite alphabet ~ around 1250, as what happened at the level of literary language. That occurred since Jesus was considered to have spoken Aramaic and not Canaanite, and since literary Syriac dominated, with the term Aramaic - Syriac being coined, and thus since Jesus was considered to have spoken Syriac. And the whole thing ended with the writing of Canaanite using the Syriac alphabet (which persisted till ~ 1900 (and not 900)), and the use of literary Syriac instead of literary Canaanite, for the same reason. And into Canaanite entered some Syriac influence, given the balance that swung in favor of Syriac, now the liturgical and literary language.¹

And for clarification, what participated in the eradication of the Canaanite language and alphabet outside of Mount Lebanon was the decreasing use of Canaanite as literary and official languages, as well as the fact that it was not used anymore as a liturgical language of Christians in the western Levant since that was changed from Canaanite to Greek since 328 by a decree from Constantine. And we say "participated in the eradication" and not "eradicated" because the Greeks and Romans accepted the use of Canaanite as an official language (exceptionally by the Romans) and as literary, but their languages were the stronger, especially Greek as to science and philosophy, but also since the Romans accepted the general use of Greek and its alphabet in the East. Syriac was started to be used as well ~ AD 400 in the Western Levant, but it did not threaten Canaanite there since the population there became mainly hostile to Syriacs due to the religious clashes, so its use quickly declined within a century. Finally, what ended Canaanite outside Mount - Lebanon was the imposition of Arabic at all levels, even as literary.^{1,23}

And since "Phoenician" is nothing but a Greek appellation for Canaanite, we shall let down the term "Phoenician" and stick to "Canaanite".

Thus, in Mount Lebanon, and with the exception of the monks and priests who mastered Syriac because of the liturgy, the Christians (including a Rum minority) never spoke Syriac, but Canaanite, even if Syriac words entered Canaanite, knowing that often words among these had

come to Syriac from Canaanite itself, to return in a "Syrianized" form. Indeed, Syriac was the mother tongue (literary and vernacular, and certainly liturgical) of the Syriac people in their fiefdom, and was only a liturgical and later a literary language for Mount Lebanon (and for a brief moment outside of it before the Byzantine - Syriac clashes ~ 500), but never a spoken one (and it was even not the spoken language in Syria outside the Syriac fiefdom).

Ignoring this point and considering Syriac as the language of a so - called "Levantine civilization" or the language of the Fertile Crescent makes those claiming these ideas fall into the same error of the Arabist Christians. Only Canaanite came to be the vernacular language of the western Levant as per royal decrees and was a second language for the surrounding. The sad truth is that it suppressed some languages so much that they became extinct (Aramaic (the native), Moabite, Ammonite, Edomite, and the 3 Hejazite languages); Hebrew was saved due to being liturgical and was revived 70 years ago.¹ Q13a] Q16a]

On a last note, should extinct Aramaic, Moabite, Ammonite and Edomite have been Canaanite varieties, then the Babylonian decree would have concerned the rest of the region that was concerned, namely Armenia and the Caucasus, the internal desert cities, Israel and the Hejaz.

Thus, we can, in relation to the Christian rites in Lebanon, summarize the situation as follows:

Confession	Vernacular Language	Original Language	Liturgical Language
Maronite	Canaanite	Canaanite	Western Syriac (then Arabic?)
Rum	Canaanite	Canaanite	Greek (then Arabic?)
Protestant ¹	Canaanite	Canaanite	Arabic
Latin	Canaanite	Canaanite for those of local origins; language of the European mother country for people of foreign descent	Latin
Armenian	Canaanite	Armenian	Armenian
Syriac	Canaanite	Syriac ²	Syriac ²
Assyrian	Canaanite	Akkadian, in the Assyrian variety ³	Syriac, Eastern variety
Chaldean	Canaanite	Akkadian, in the Chaldean variety ³	Syriac, Eastern variety
Coptic	Canaanite	Coptic	Coptic

¹ Most Protestants were mainly Orthodox Greeks and "converted" to Protestantism since the end of the 19th century (late 1800s) when the missionaries arrived. And their liturgies in the world are according to the local formal language, that is, Arabic in Lebanon.

² Eastern or (formally) Western variety, and sure the Estrangelo.

³ The Assyrian and Chaldean varieties are very similar; and we will not tackle their problematic.

We also note that the Byzantines did not change the official language from Latin to Greek until 610, although they forced the liturgy in Greek in the Levant since Constantine in 328, which became the liturgical language of the Christians in Lebanon (outside Mount Lebanon, which was still pagan), after their liturgical language was Canaanite.

B - Arabic Language: [Q21a]

It dates back to about 900 BC, and the earliest Arabic inscription (without being a text) (in the Canaanite alphabet) dates from between 400 and 500 BC (we insist on BC), and the first Arabic text (and which is an inscription in the Nabatean alphabet, and with the exception of a doubtful text preceding it by 200 years) dates back to AD 267 (we insist on AD), and the first Arabic manuscript in Arabic alphabet goes back to ~ AD 450. And the first book in Arabic was the first version of the Quran which was completed under the Caliph Abd al - Malik bin Marwan ~ 700, after the compilation began under Omar and was pursued under Othman and Muawiya. And the first prose book in Arabic was the translation by Persian Ibn al - Muquaffa` (d. 756 or 759), from the Basra Arabic school, of Indian work "Kalila w Dumna" from the Persian language. And the first actual example of Arab literature appeared around two centuries after Islam, and it is the "Biography of the Prophet" by ibn Hisham who died in 828 or 833, knowing that half of this book relied on a lost work (a book?) of Ibn Isaac (d. 767) after Urwa Ibn al - Zubayr, followed by Ibn Shihab al - Zuhri, wrote on that in 712; shortly after in 801 came al - Waqidi's book "Kitab al - Tarikh wa al - Maghazi" (pertaining to the Islamic conquests). And the first Arabic dictionary was that of Khalil bin Ahmad al - Farahidi who died in 786, and it is called "al - Ayn (the eye)". As for the pre - Islamic (Jahiliyya era as per Islam) literary works, they were transmitted orally, and written later.¹²

Some Muslim dogmatists consider that when the Arabic language, which to them is God's language and that of paradise, "came down (as said in Arabic)" (or say, "was revealed"), those who spoke it at the time and all who speak it today are "Arabs" because "Arabism" is neither an element, nor a race, nor a local or regional affiliation. So there is no Arab people so that their language be Arabic, but on the contrary, coupled with the fact that the meaning of "Arabic language" as per these dogmatists is "the clearly demonstrating language", and that whoever speaks it is an Arab.

As for the fact that Arabic remains the primary source of languages, knowing that other languages preceded Arabic as per scientific arguments, the argument for said dogmatists is that all these languages are "spontaneously" ("bil - fitra") Arabic. "God" would have taught this language to the first Men but it was lost over time with the splintering of new languages albeit saved in the Arabian Peninsula until the Quran "was revealed from heaven", which was the turning point that launched it again.²⁵ And if all religions explain themselves as per their languages, Islam as per itself explains the Arabic language, that is according to what one thinks that God would have meant in the event of a vague term (we find the term "doctrinal" after the definition in the dictionaries). Of note, this belief explains the fact that literary Arabic never evolved since its rules were fixed (paradoxically, which occurred AFTER the appearance of Islam) because it is divine in the eyes of Muslims and beyond any thought to be modified, and

moreover, it would not even need any modification since it is the "ultimate demonstrating language". A few vocabulary words have made it through, but that remains insignificant.

Arabic language originated from the northwestern section of the Syrian desert within the most eastern Canaanite Bedouins, splintering off from "ancient Canaanite", hence the majority (not to say almost all) of Arab terms having a Canaanite root (at least from ancient Canaanite),¹² (refer to the Ugaritan dictionary as an example) not to mention the pronunciations and linguistic grammar: the "a" at the end of the verbs conjugated in the past (and not the "silence", like "e" in French, such as the more recent Canaanite as well as the current vernacular), personal or demonstrative or other pronouns, prepositions, determiners, negation...^{33*} And Arabic words that have no root of another so - called "Semitic" language are very rare.¹² Yassin Abd al - Rahim in his book approved by the «Arab Language Council» and the Syrian «Ministry of Culture» declared that the origin of Arabic is Canaanite; similarly, Dr. Imad Botho states that it emanated from Aramaic (so scientifically speaking, Canaanite).

* *We do not deny Akkadian influence inherited from Sumerian, itself influenced by an older mother tongue common to Sumerian and Canaanite. But the Bedouins were influenced by Canaanism. Mari for example, in the eastern borders of the desert, was of Canaanite culture since ~ 1800 BC.*

For the old school, Arabic gave, within the varieties of the Peninsula, next to tribal dialects that are by dozens, the Old Hejazite variety. Besides the influence of Canaanite that was quickly evolving on the Arabic dialects of the Peninsula as a whole, Old Hejazite was strongly influenced, just as the dialects of the tribes of the north of the Peninsula yet even more, by contemporary Canaanite vocabulary, just like the other languages of the Levant, and in addition it was influenced by the linguistic rules, first since the Hejaz was on the road of the convoys towards Yemen and India, second since Canaanite was used as literary language in the Peninsula and third since the Hejaz will be incorporated within the Nabatean Kingdom.

And then came literary Arabic with the Lakhmid - Manathrite Tanukhids¹² (who were Christians, but then converted to Muslims) in the north of the Peninsula, who were affected by the economy of the Nabateans and of the Hejazites, and thus the vast majority of its vocabulary was Hejazite or from other dialects from the north of the Peninsula, which were certainly very influenced by Canaanite which the Nabateans spoke, since the Tanukhids and the Hejaz remained for centuries under the Nabatean yoke. Hence so - called Hejazite Arabic was the closest to the literary Arabic which is the language of the Quran as we know it, bearing in mind that it was not far from the Tanukhid dialect.

Thus, vocabulary of the literary Arabic is roughly the same as the vocabulary of the Hejaz, much of which comes from Canaanite (be it the old or newer versions). As well, most names of Arab cities in the Peninsula are Canaanite names (Mecca, Yathrib (Medina), Taef, Riad, Dubai, Najran, Ajman...), not to mention proper names (Muhammad (that being according to the most radical professors in terms of pro - Arabism²⁵), Bakr, Othman, Ali, Affan, Khattab...), days of the week, numbers, etc...¹² (Please to refer to Ugaritic and Phenico - Punic Canaanite dictionaries, as well as to Arabic grammar as to proper names²³).

Later, mainly Sibaweh put the vowel rules as well as those of written grammar ~ 790, after Abu al - Aswad al - Duäli put the punctuation of the letters according to the Syriac rules ~ 670 (refer to Turkish historian Ahmed Rafik), that along with much grammar from Syriac as well; and let us not forget al - Farahidi's contribution (d. 786), as well as that of several other people.¹²

It should also be mentioned that not all the said varieties of the Arabian Peninsula are Arabic varieties but languages in themselves when in Hejaz (possibly having emanated from Canaanite) and the south. We note Qatabanian (or Qatabanic), Hadhramauti (or Hadhramitic), Minaean or Minaeic (or Madhabic) (of Ma'in) (معينية - سبئية), Sabaean (or Sabaic) and Himyarite (Himyaritic) in the south (to each of the "later Yemen" kingdoms). And we note Lihyanitic (ليحانية) / Dadanean (Dadanitic) and Themudean (Thamudic, not to confuse with the Thamudic inscriptions that spread from Syria to Yemen) for both kingdoms, and Taymanitic spoken by the Qedarites (قيدارون), all three entities in the northern quarter Hejaz. The rest of the Hejaz was generally void except for being a passageway to the south through Taef and Najran. And we note Safawean (صفوية) (or Safaitic) in the northern Peninsula up till eastern Jordan and southern Syria, but which could have been an Arab variety since in the center of the latter's fiefdom.

Of note, Hasaitic was most probably an Old North Arabian Arabic dialect, if not a language by itself like the others. But it is possible that "Old North Arabian Arabic" does not scientifically exist since it is a category just proposed to encompass nothing but Hasaitic.

And these languages of the Hejaz were lost because they were replaced even at the vernacular level by Canaanite. As for the south of the Peninsula, we know that Himyarites used Sabaean as literary since ~ AD 400, and they had conquered all other peoples. Then Arabic took over with Islam in all of the Peninsula and even more, in nowadays so - called the "Arab World". But did it take over at the vernacular level? The answer lies below.^{11,12,23}

C - Lebanese Variety of the Arabic Language or Lebanese Variety of the Canaanite Language, or Lebanese Language? [Q22a]

1 - Vocabulary:

According to the old school, which is currently the reference in the "public" scientific circles, the Arabic language encompasses the varieties and dialects of "the Arab countries", including the Levantine variety and the Lebanese dialect which have thousands of their words from the Canaanite, Syriac, Akkadian and Sumerian languages, in the same way that each vernacular language in these so - called Arabic regions draws thousands of words from the indigenous languages. And this explains why the peoples of the Arab League states cannot easily communicate with each other except via literary Arabic (except for countries close to one another). Of note, the conqueror adopted the Arabic language according to its literary rules to use it in the process of trial of Arabization of peoples, and did not adopt one of the spoken Arabic varieties of the Levantine - Peninsular / Sham - Arabian Desert.

But the old school does not give the source of the current dialects in a scientific way, because it could not do so; it simply states that these are Arabic dialects.¹¹ Indeed, the conqueror

could not pierce the local population in terms of vernacular languages (and this is not a sign of weakness but the ambition was more than achievable), which explains the persistence of vernacular dialects in terms of resemblance to the native languages with their linguistic rules and pronunciations and thousands of words belonging to the peoples who were subjected, and in addition the adoption of the conquerors who settled there said vernacular languages, in spite of the introduction of a number of Arabic words.

That said, besides that many of these words that entered Lebanese and the western Levant had entered Arabic coming from Canaanite during at least 1500 years (from at least 900 BC until the Muslim conquest), and besides that Arabic itself emanated from ancient Canaanite, surely with much Sumero - Akkadian input.

For example, we note "Bayt" (house) in Arabic from "Bét", or "Qalb" (heart) in Arabic from "Lb" (kindly to review old languages' dictionaries). Some of these words will return to the Lebanese in a somewhat Arabized way ("Alb" for example) that people consider a basic Arabic word. So "lb" is a Canaanite word (common with Sumerian) that turned into "Qalb" in Arabic and was then "Lebanonized" into "Alb".²⁴ And it is obvious that the Arabic or other words that entered or returned to the Lebanese often passed through a process of Lebanonization. Another example is "El - pronounced Eel / (God)" which was Arabized into "Allah" and then was Lebanonized as "Alla" (of course mainly among Christians).

So now, all the spoken words that exist in literary Arabic, and that resemble the literary Arabic equivalent, and not only those which are purely Arabic, and even those that were not even Arabized, and even if they comprise specific letters like "Ayn" or provided they do not sound like western words, are considered as Arabic. But many of these words are actually Canaanite by excellence, apart from the possibility that the Canaanite might have borrowed them from other contemporary languages back in time. That is why we see a "doubling" for many terms in Lebanon ("Fahs / imtihan" (exam)), and we think these are pure Arabic synonyms, whereas often, at least one of the pair is not originally Arabic, if not both. Note: concerning words entering now or having entered from Arabic into Lebanese, we will see later why they are considered local - and what is "local"? - and not Arabic.

In fact, when the Christians of Mount Lebanon acquired the privileges from the Mamluks in 1382 and began to open up to the surrounding, they were forced to learn the vocabulary that they did not know of their surrounding, which was literary Arabic words, so that they could mingle with Muslims without being subjected to pressure, and in order to be able to sell the crops and buy their needs, mostly when they had to use literary to write. The monks thus learned the vocabulary and transmitted it to the people to facilitate their task. Entry of Arabic vocabulary before this date was very limited.

And as to Garshuneh" (transcription) (meaning the writing of one language by an alphabet other than its own), educated Christians used the Syriac alphabet, not only to write their vernacular language, but now to also write literary Arabic before passing to the Arabic alphabet.¹ And here is the "Garshuneh" (transcription) which is currently taking a new fashion, which is to write Canaanite using Latin and Arabic alphabets instead of Syriac.

Thus, Christians learned a vocabulary either of Arab origin, or of Canaanite origin but that was "Arabized", and the latter group is overwhelmingly majoritarian, according to the linguistic experts,¹² that they added to their neo - (back then) Canaanite.

And a language evolves, and it borrows vocabulary from another language and modifies it as it sees, according to the balance between the two languages. And it can adopt linguistic rules and pronunciations if this equilibrium is very unequal (geographical proximity and simultaneous political domination, for example), though that rarely occurs. Sometimes, after the reversal of said balance, these words return to their original language, and are submitted to a second modification as they return. Thus, Canaanite terms entered Syriac, Arabic (mainly Hejazite - that we are hereby still considering in this analysis as being Arabic, but not for long), Hebrew (and the original Aramaic that disappeared), and then returned to the Lebanese after 1000 to 2000 years later (accompanied by authentically Syriacs and Arab words) due to the shifting balance to the side of Syriac and then Arabic.

The analysis up till now is confirmed by the fact that Canaanism was the only civilization (in the scientific sense, far from feelings) between Coptic Pharaonic Egypt,* and Sumero - Akkadian (later Assyrian / Babylonian) Mesopotamia. The other groups were peoples, which explains the great difference as to power imbalance at the time.

* *Of note, Coptic and Egypt are linguistically the same word: "Cpt" and "Gpt"; in Arabic, "Egypt" is another word, "Masser", from Canaanite. "Copt", "Cobti" in Arabic, is the people (and nowadays Christian Egyptians), and then the Church. "Egypt" is the land and the country, and "Egyptian" the administrative people, of Muslim majority.*

And it is clear today in linguistics that the majority of the vocabulary of the Lebanese vernacular is either Canaanite words of Canaanite origin that evolved within Canaanism to make it to Lebanese (ignoring the possibility that the Canaanite could have borrowed a proportion from Akkadian or Coptic, knowing that it handed them as well), or Canaanite words but which were "Syrianized" or "Arabized" and came back modified to be Lebanonized.

That said, we persist in deliberately ignoring the fact that the overwhelming majority of the words considered of Arab origin came from ancient Canaanite, and the fact that the overwhelming majority of the words considered of Syriac origin came from ancient Canaanite and more, ancient Sumero - Akkadian, and we are considering them as Arabic or Syriac because they have moved a bit from Canaanite, and their roots were no longer used in post old - version Canaanite. But without ignoring that, which remains a fundamental right, only a minority of Lebanese words would be "of Arab origin" or "of Syriac origin".

Indeed, an Arabization of a word does not mean that the origin of said word is Arabic and that it is an Arabic word, just like a Canaanization of pure Arab words does not mean that they are Canaanite. And this applies to all languages if a linguistic evaluation can identify older roots.¹²

Hence, linguistic studies have proved the profound influence and refinement that Canaanite had on Arabic (meaning after the Arabic developed from the ancient Canaanite),

where the first raised the second until the literary Arabic was elaborated by the Lakhmids; then came the punctuation of the letters (with part of the grammar) along with Duäli (and let us not forget al - Farahidi's contribution (d. 786), as well as that of several other people) and finally the grammar as it is now with Sibaweh around AD 790.¹²

This explains why the Lebanese understand the language that is spoken in the Peninsula to a certain extent (and not necessarily because they learn literary Arabic, because since latter is already Canaanized), especially in the Hejaz whose variety they readily understand, since the Hejazite was the most (Arabic? refer hereunder) variety affected by Canaanite, and by far, since being on the road of the convoys and at the same time the nearest to the west of the Levant.

It should be noted that Muslims in Lebanon use a greater number of vocabulary words of Arab origin than Christians ("fahs / imtihan" (examination), "sala / ka - AAa (ka3a)) "(Room)," etc...), which is normal, considering that after Levantines who adopted Islam and became Arabized retained their Canaanite vernacular which was - we shall say for now - adopted by the Muslims who settled over time, the new "local / incoming Muslims" group adopted many facets of the vocabulary and pronunciations of the Arabic, in a distinct way from the Christians, due to influence by literary Arabic. And there remains a proportion of words that come from languages other than Arabic or Syriac.²³

2 - Pronunciation and Linguistic Rules:

But we just tackled vocabulary up till now: let us go further. In all simplicity, a language is vocabulary, grammar (linguistic rules) and pronunciation. But the chassis of a language remains its linguistic rules (mainly, among others). The rules must change enough to indicate that a given variety has derived from the mother tongue and has become a language in itself (this being essentially simplistic, not to mention the political factor), such as Arabic and Hebrew splintered from Canaanite. And to define a language or variety in the world's language universities, the name of the speakers or the name of their region is identified and used to name that language, or a said variety of a language, with the major additions that came with time (e.g., Syrianized Arabized Canaanite, Canaanized Syriac, Canaanized Arabic...).

And Canaanite pronunciation has been influenced by the Arabic and Syriac pronunciation albeit mildly, and that while recalling that they were both previously influenced by Canaanite. However, the rules of the Lebanese vernacular remain close to the rules of Canaanite (which are very similar to the Syriac and Arabic rules, since these borrowed its language rules from Canaanite). We cite a few examples similar to Syriac, such as the plural form when there are two elements as in Syriac, English and French, and in contradistinction with Arabic which has a special form for that (ex: Tnayneton raho: Both went); the letter "m" and absence of vowels at the beginning of verbs (ex: mnel3ab, l3aab); and using a pronoun twice for emphasis (ex: hayda ebno elo: this is his son) in a way different from Arabic... and the list goes on and on...^{1,12,23}

And a crucial point is that what does not resemble neither Arabic nor Syriac nor ancient Canaanite is in fact only an evolution of the latter!

Consequently, the persistence of the Canaanite linguistic rules, as well as its vocabulary and pronunciations, to a large extent in the Lebanese vernacular prevent the classification of the Lebanese vernacular as a language in itself, and certainly not as an Arabic or Syriac dialect (or variety), but it remains a dialect (or more, a variety) of the Canaanite language (thus a Lebanese Canaanite). Therefore, whoever raises "the need to return to our original language, Canaanite" seems like a British who undoubtedly speaks English at the moment but wants to speak an "Old English" as in Shakespeare's era or earlier. Canaanite remained, but evolved, like other languages that have persisted throughout the world.²³

3 - Linguistic Influences:

Thus the peoples of the Western Levant (hence excluding present - day Iraq and north eastern Syria) all spoke Canaanite, the "imperial" language in the Levant from the time of the Neo - Babylonian Empire (and the Hebrews, Arabs / Tanukhids conserved their languages). And the mastering of Greek and Roman languages and later of Syriac was within the scientific, philosophical and political atmosphere of the two occupations and then because of the religious unification, and was in such a way whereby the original national language does not disappear. And the Canaanites had no ultimate goal of eradicating the languages around them but this happened over time for some minority peoples who were originally Canaanites or of quasi - Canaanite culture, and whose languages which splintered from Canaanite remained close to it (if they were not varieties of it).

But Arabic then hoped to overthrow the mother tongues because it did not belong to the same religion nor the same culture, both Muslim since then, as the languages mentioned above, and thus came with a background of Arabization within an Islamic culture, after Islam had monopolized the use of Arabic. However, the whole issue ended up by being limited to the entry of vocabulary words and some pronunciations and few linguistic rules to the local languages, and to it being declared as literary (for the written communication) and official languages in countries that will be thus known as "Arab".²³

As another example as to languages' influence, French or English can overthrow literary Arabic for the vast majority of Lebanese Christians, because Arabic is not their original national language, and moreover because it does not supersede French and English in their sentimental consciousness. Or at least, they can spread rapidly among said Christians, since these consider, when they speak French or English, that they are using a language of their civilizational sphere, especially after having lost two literary languages, Canaanite and Syriac. But in addition, French and English are starting to overthrow the vernacular (so - called Lebanese) among Christians because they are convinced that the Lebanese is an Arabic dialect.

So today, they think they have lost their original language and they were quick to westernize linguistically in contrary to Muslims, since westernization suits them culturally, thus sentimentally, much more than the "Lebanonization" that they believe to be an Arabization. And if they had known the truth that they actually speak the Canaanite language, western languages would not have begun to replace their vernacular.^{4,23}

But this effect is very limited among Muslim groups, who speak both languages (French and / or English) inevitably because of the interaction between geographically close groups. And this geographical proximity has increased considerably after the spread of social media that brought people closer despite geographical distances between continents, and introduced the West into the homes of the peoples of the region. And Muslims cling to Lebanese because they are convinced to speak an Arabic dialect. And had they known the truth, that they currently speak the Canaanite language, they might have felt the need for (what they call literary) Arabic to be their vernacular.^{4,23}

Elsewhere, for the Muslim minority (of negligible percentage) who reject their Arabic language, they do not adopt a western language as an interaction within the same civilizational sphere, but they are a victim of "westernization",* be it intentional or not. And the situation is similar among Christians, where a small percentage glorifies Arabic, because they are a victim of "Arabization" following the propaganda of pan - Arabist movements of the twentieth century.^{4,23}

* *Westernization can end up with the assimilation of Muslim individuals within the Christian milieu and its civilizational sphere, but the main point remains that this denial would not have occurred within spontaneous societal evolution.*

Finally, the Muslim / Arabic sun in the Levant has not dimmed since the conquest, and it is therefore not logical for the Lebanese vernacular to be an Arabic dialect that Canaanite (and much often it is erroneously said Syriac, or Aramaic, or Phoenician) was able to pierce through thousands of vocabulary words and pronunciations and linguistic rules, and thus to radically change it. Indeed, the opposite took place, since the balance of power to the advantage of Arabic allowed the latter to influence the vernacular, but this influence remains "superficial", just as the Syriac influence before it, and so the vernacular Lebanese remains scientifically the Canaanite language that evolves with time. Even those who acknowledge that "Lebanese" linguistic rules are closer to those of the Canaanite language than to any other but that they are still far from them forget that they are comparing with said language as it was 3000 years ago, and they forget that said language has evolved without leaving written evidence since 1500 years.²³

4 - Surrounding Countries:

And here is a word about the surrounding countries: what was discussed so far explains the capacity of the Lebanese to understand "Syrian", "Palestinian", and to a certain extent "Jordanian" and "Hejazite", and the capacity to communicate to a certain extent with the "Peninsulars other than the Hejazites, of which the Gulf", the "Iraqis" and the "Egyptians", and it explains that all these people be able understand each other to a certain extent distinctly from other "Arab" countries (Maghreb countries, Sudan...), and that often without using literary Arabic input.

Indeed, the reason concerning the western Levant and the Peninsula is that the impact of Canaanite reached the Yemen, the Gulf and the center of the Peninsula, but in addition, it had a much deeper influence in the Hejaz, as explained above. And the reason concerning Iraq and Egypt is that what we understand today in modern Iraqi and modern Egyptian is due not only to the Arabic vocabulary that entered after the conquest (whether of purely Arab or Canaanite

origin or other), but also due to the interaction between Akkadian (and even more, Sumerian) and Coptic on one hand, and Canaanite on the other for 5000 years. Indeed, the Coptic and Sumero - Akkadian (later Assyrian and Babylonian) interactions and their campaigns were much more aimed at the Fertile Crescent than Libya or the neighborhood of Sudan, or Anatolia or Persia. And Canaanite was Iraq's literary language for about a millennium.^{12,23}

And "Iraqi" is an evolution of "Sumero - Akkadian" (technically of the Assyrian and Chaldean varieties that closed Christians groups conserved in their pre - Arabized forms), and "Egyptian" an evolution of "Coptic". Thus only Saudis and the Sham desert speak Arabic (Hejaz tackled later - and basically without Yemenites, who have their own vernaculars).

And putting Syriac aside, and with the disappearance of the original Aramaic and the 3 languages east of the Jordan valley, and the repression of Hebrew, which was maintained only since being a liturgical language, it has become evident that "Syrian",* "Palestinian"* and "Jordanian"* (in western current Jordan) are varieties of the Canaanite language, which differ from Lebanese by the deeper influence of Arabic (literary or desert dialects) due to closeness and Arabization. And Syriac persisted in the north of Syria (and liturgically in Mount Lebanon), and the Hebrew was revived by the Zionists, and Hejazite Arabic (or Hejazite Canaanite? See below) persisted, and it was one of the pillars of literary Arabic alongside the dialects of the northern Peninsula among the Lakhmids, so all said languages deeply influenced by Canaanite in one way or another.²³

* *Palestine, western Jordan and southern Syria: the variety is the "Nabatean". The details are elucidated above.*

Therefore, if we want to call the Lebanese vernacular a "language" rather than a "variety" (or dialect), we will have to speak about Syrian, Palestinian and other "languages", but it is crystal clear that they not different languages.²³

As for the difference in terms of vocabulary, terminology and pronunciation between said countries, it also appears within each of these countries, and this is analogous to the differences between Great Britain and the rest of the countries that speak English, and even within these countries, and even within Great Britain itself.

5 - Conclusion:

So in the purely scientific sense of the term, there was no Arabization of the mother tongues as the Abbasids and Mamluks wanted it - that is, to speak Arabic, but the peoples learned literary Arab since they were Islamized (and the few remaining were obliged), using it for literary and liturgical needs, without speaking it, and it was eventually further boosted in the late nineteenth century (late 1800s) with the Arab Renaissance to combat "Turkification", and then was designated as the official language of the countries of the region established in the 20th century, and used for communication among the peoples of said region; and finally literary Arabic was the cornerstone of the membership to the League of Arab States. Thus, in Mount Lebanon, Canaanite" fell at the literary / liturgical levels to Syriac, and Syriac fell at the literary / liturgical levels to Arabic.²³

However, truth be said, and besides Arabization of the literary language, there was an Arabization of the alphabet, so that in Lebanon, the Arabic alphabet replaced the Syriac in Mount Lebanon, which had itself had replaced the Canaanite alphabet, and Canaanite alphabet was directly replaced by Arabic outside Mount Lebanon. So, after Syriac was written using the Canaanite alphabet to be learned since ~ 450, Syriac language entered (certainly in Syriac alphabet) in terms of literary use, ending literary Canaanite and its alphabet ~ year 1250, and Canaanite language had started to become written in Syriac alphabet (no precise date, but certainly before 930). And Syriac finally gave way to Arabic in literary language and alphabet simultaneously recently ~ 1910. Of note, Syriac was not written in the Arabic alphabet except exceptionally, whereas Arabic language was first written in Syriac alphabet, since ~ 1400, always talking about Mount Lebanon. Reminder that in the Peninsula, Arabic was written in Canaanite alphabet (then the Nabatean in the north), before the Arabic alphabet appeared.^{1,12,23}

Some would argue that a partial linguistic Arabization took place given the introduction of vocabulary terms and pronunciations to the languages of peoples; but the naming of the influence of a language by such an adjective should not be understood that it is a change in the essence of the influenced language. For example, if we add: "similarly, before it became Arabized, the Canaanite language became Syrianized in Mount Lebanon, and that after the Syriac and Arabic languages were Canaanized, besides that Arabic emanated from Canaanite", and we imply that this concerns the essence of these two languages, it will be possible to doubt as to their independence and consider them "Canaanite" varieties.

And if the influence* is deeper, a new language is born,** hybrid between its parent languages, or else the weaker language is completely replaced. So from there to say that a total Arabization took place, this is far - fetched, especially as the goal of Muslims was a total Arabization "of the mother - tongues" using the literary Arabic, which is their religious language. As for the influence of one language over another, this is inevitable given the balance of power and happens even without anyone striving for it.²³

* *Sometimes, there is a spontaneous drift of a dialect from the rest of the dialects or for a variety from the rest of the varieties, without external influence.*

** *As we have pointed out, historical, cultural, political, geographical and social factors also have their input when it comes to declaring any dialect as a variety or any variety as a language.*

And let us add that in the field of interaction, after having translated their works and their philosophy into languages that are out of danger, such as Greek and Latin (and later Italian), eastern Christians also gave all their knowledge to the Arabic language and translated Greek knowledge into Arabic, despite what they endured. And this work was carried out especially by the Syriacs. The reason is simple, where it is the phenomenon of inevitable interaction between neighbor Human groups.

All what has been elucidated so far has a direct relationship with the sentimental conscience and the civilizational shock, the confessions, pluralism and the Lebanese crisis. And relying on the assumption that Arabic developed from Canaanite to consider that the matter does not deserve to be discussed and that there is no difference in practice if we all adopt Arabic (or Canaanite) would simply be a dissociation from reality.²³

D - Hejazite: An Arabic Variety? Or a Canaanite Variety?

Now we clarify how it was that the Muslim conquerors adopted (or seem to have adopted) the local languages in the regions outside the Peninsula: indeed, what seems to us to be an easily understandable fact in all the regions that were Arabized in terms of official and literary language, that is to say the current Arab countries located outside the Arabian Peninsula (and we can even add to those the Hejaz and the Yemen), sees its weaknesses revealed in Lebanon, where the complex social situation of Lebanon resulting from the Christian resistance in the mountains requires an analysis that other countries do not bring up.

In fact, the conquest that swept vast areas Islamized peoples "in bulk" and admitted them into the orbit of an Islamic culture of literary Arabic language in an almost instantaneous way if not instantaneous. The fact that the majority of Muslims in these countries are mainly natives explains the adoption of Arab armies and Arab tribes accompanying them of local vernacular languages, since they were a minority, and this explanation seems logical so far, and supports the scientific fact that the dialects of these countries belong to the native languages.²³

But the situation in Lebanon raises another problem: what happened in all these countries almost took place in Lebanon at the level of the coast (the big cities) and the Bekaa, if it were not for the flight of part of the Christians to the mountains of Mount Lebanon. This was the case (in particular) of the Bekaa, Beirut and Tripoli, with Byblos not falling to the Muslims except intermittently.^{1,23}

Not only this, but the Muslims brought in the "Murabituns" who all are militaries' families, thus anchoring their stabilization in the coastal cities, called "thughur", meaning the "outposts", and in this case facing the Byzantine fleets. Therefore, it cannot be said that the proportion of the population of the coast that was Arabized was as high as in the rest of the present countries compared to the number of Muslim invaders. And the majority of these soldiers were from around the Hejaz.²³

And according to the most important Druze historians, the Lakhmid Tanukhids brought by the Abbasids had left the Badia (the desert) and settled in Ma`arat al - Nu`man (معرَّة النعمان) in Hama in Syria, to then take refuge in Damascus. So it was from Damascus that the Abbasids transferred them to colonize the area around Beirut and the coast of Metn. But they had previously spoken Canaanite (of Nabatean variety) as a second language alongside their Arabic (which was greatly influenced by Canaanite), and we hereby mean the northern Arabic dialects. Still, when they transferred to Syria, they were immersed in Canaanite for at least one to two centuries.

And we remind that they did not lose their Arabic in their fiefdom of origin in the desert, similarly to the remaining Peninsular desert, when Canaanite was the imperial language, because Canaanite was not imposed upon them since they were far inland in the desert, but was mostly a second language that they adopted spontaneously for literary use (in its Nabatean variety). But they also wrote their Arabic with the Canaanite then the Nabatean alphabets when was needed, before their elaboration of literary Arabic and the appearance of the Arabic alphabet.²³

As for the Shuf, the main possibility remains, according to the modern school as well as several old school sources, that it was a place of recourse to a part of a tribe fleeing the Negev because of its adoption of the Druze doctrine, introducing it to the Tanukhids in the “Gharb” (Aley). In this case, this Negev tribe’s mother tongue would have been Canaanite (of the Hebrew - Palestinian variety).¹ Still, the Druzes of the Shuf may be only Tanukhids of the Gharb who colonized it gradually according to the old school. In any case, the Druzes speak the most Arabized Canaanite, because the Tanukhids (mainly the Lakhmids) are the founders of literary Arabic (but there is another cause hereunder!).²³

As for the rest of the Muslim regions of Lebanon, and according to the Abbasid manuscripts, their historical inhabitants since 908 would in their majority be from Banu Metwal (Shiites), brought by the Abbasids of Najaf (in Iraq) to the Bekaa, and who then spread in the rest of the areas of Lebanon (Akkar, Donniyyeh, Bekaa, Iqlim al - Kharrub, and the South) which were mostly uninhabited by non - autochthonous Sunnis because of the high risk for them due to the Christian raids. Some of the Banu Metwals became Sunnis after the fatwa of Ibn Taymiyyah in 1305 (Akkar, Donniyyeh, “West” Bekaa and Iqlim al - Kharrub). And the Banu Metwal, like all Shiites of Najaf, are well known to be Hejazites who settled there with their Imam Ali and later after the Karbala massacre (Najaf was formally established in 791; and Kufa, 12 kilometers far, was established in 637 by Hejazite Muslims as well).¹

There remains the Qarmatians, of which two small groups sought refuge in Lebanon, one in Wadi al - Taym, and the other in the mountains of Aley.¹ They must have adopted the local language, whether they had spoken a Canaanized and Akkadized Arabic or Canaanite. They had already spent 100 years in the middle of the Levant, and perhaps did not all come from the east of the Peninsula but just their elite, the rest being Levantine followers. Again, we are talking of two small groups as per the manuscripts.²³

Thus, the Christian population that Islamized was not at all an overwhelming majority in Lebanon when comparing to the Muslim newcomers, contrary to all other conquered regions. But we see the Lebanese Muslims speaking Canaanite (although with a more intense Arabic vocabulary in addition to some pronunciations), although the majority of them are supposedly “Arabs” who speak Arabic, and those Arabized not being the overwhelming majority, and this group of “Arabs” and those who were Arabized not having interacted with the Christians of the mountains for centuries to come (from 634 till 1382).²³

Thus, the proposed interpretation according to the situation around Lebanon does not apply to Lebanon. Consequently, the Lebanon’s situation requires additional analysis to explain it. Thus, by logic, it seems that the Banu Metwal, the Murabituns and the Tanukhids spoke Arabic varieties at first (the Negev tribe, however, would have spoken). And we could say that Arabized people being relatively numerous in the coastal cities, and even that Christian “Dhimmis” mixing with the newcomers considering the confined geographical space of the cities, this would probably be how locals passed the Canaanite to the Murabituns. Also, we can say that the admixture in the mountains after the year 1400 could have introduced Canaanite to the Tanukhid Druzes (although the latter were previously immersed in Canaanite). We say this

although it is strange that the demographically, politically, culturally and economically weaker gives his mother - tongue to the stronger.

Thus, there is no explanation for the acceptance of the newcomers to change their language, since admixing in the other regions (Akkar, Bekaa, the South) was very limited, and null in Mount Lebanon. In addition, Christians were forced to learn Arabic vocabulary (whatever the origin of the words), mainly since 1392, and were the weakest despite their privileges, so how can we accept as to changing the language of those around them?²³

On the other hand, it is true that the Canaanite is at the origin of the Arabic language, and it is true that it continued to influence it and above all so - called Hejazite Arabic (the Hejaz was the region in the Peninsula that had the greatest interaction with the Levant). And Hejazite was the supposed Arabic variety that gave most to the literary Arabic, alongside the northern Peninsular variety of the Tanukhids. Therefore, he who spoke Hejazite and literary Arabic knew a lot of Canaanite vocabulary and the rules of its pronunciation.

Today, the Hejazites consider that their dialect is closer to that which they call "dialect of Bilad al - Sham (the Levant)", that is to say Canaanite language scientifically and practically, compared to two other regions of the Peninsula, its central and its eastern parts (these three varieties are practically the Nordic and there is a fourth variety for all the south, that being nowadays). And we note that the central and eastern varieties resemble the varieties of the Jordanian tribes and the Badiyat al - Sham tribes (the Damascus Desert) till the south of Aleppo, reinforcing the idea of social unity within the desert facing the fertile crescent but also facing the western coastline of the Peninsula that was and remains outside the most widespread scientific (and not ideological) definition of the term "Arab ". By western coastline, we mean the Hejaz and Yemen, which before Islam never considered themselves Arabs. That besides the use of Canaanite from 1100 BC to AD 600 (of Nabatean variety since the first century AD) as a literary in Hejaz.^{12,23}

At this point, there is only the hypothesis that the Hejaz has spoken (implying still speaks) a Hejazite variety of the Canaanite language (influenced by the Nabatean variety of the Canaanite language) (with words of Arabic origin and several Arabic pronunciation rules), which explains why the Levantines understand Hejazite quite easily compared to the rest of the Peninsula, and vice versa.

And with the fall of the Nabateans, and the weakness of the Canaanite language in the face of Syriac in the Peninsula at the literary level, and the rise of the Tanukhids and their establishment of literary Arabic and the Arabic alphabet, Arabic entered the Hejaz as a literary language, though timidly at first, which explains Islam's statement that the Qurayshites were Arabized. And it was enough that the Muslims "believed" that the "Quran" had been revealed in Arabic so that they adopted the Arabic language and wrote the Quran by means of literary Arabic. And then was the consideration of the Canaanite varieties and those of other languages (Akkadian, Coptic...) as belonging to the Arabic language.

Therefore, according to this analysis, and since most of the conquerors were Hejazites, they did not adopt a new language in Lebanon, Syria, Palestine and Jordan, because it is just the variety which was different, and the Lebanese equation was enough to reveal it. And this conclusion is consistent with the History of Hejaz in terms of its close ties with the Levant since at least 1100 BC, especially being on the road of the Canaanites to Yemen, in terms of the proper names of its inhabitants and the names of its cities which are Canaanite and even more, its literary language that was Canaanite in its Canaanite alphabet (then in the Nabatean), in terms of later being part of the Nabatean Kingdom for centuries, and in terms of the Islamic devise which later made of its tribes, including Quraysh, of non - Arab origin (that is to say Adnanite), but which was Arabized.

And if we retain that Hejazite is a Canaanized Arabic variety, it seems to have been so influenced that it resembles a Canaanite variety rather than an Arab variety, contrary to its "counterparts" in the Peninsula.²³

And the Canaanite which is Arabized in a more advanced way among the Druzes (the only confessional community to pronounce "th" (ث), "th" (ٿ) and "th" (ڌ), as well as the «q» (ڧ)) reinforces not only the fact that they are the fathers of the literary Arabic language (we hereby mean the Tanukhid Druzes), but even more, that they are the only ones to have spoken "the true" Arabic as a first language (despite its Canaanization) and Canaanite as a second language, to then adopt Canaanite in Syria and Lebanon (despite its strong Arabization) as a first language. Thus, we cannot say that they speak a Canaanized Arabic but an Arabized Canaanite.²³ All that makes it clear how they easily admixed with the newcomers from the Negev.¹

And for additional support as to the possibility that the Hejazite variety be a variety of the Canaanite language, we offer the following:

1) The common language that prevailed in the Levant and the eastern, western and southern Peninsula as well as in the main oasis of the desert, next to the local languages, until about AD 700, was Aramaic¹² according to the references of the old school, i.e., Canaanite (Nabatean variety in particular since the 1st century) as a spoken language and as literary language,¹ and Syriac as a literary language after it had replaced literary Canaanite after the year 600 in the Peninsula.*

* *Al - Mas`oudi (896 - 957) states in his book "Al - Tanbih wal Ishraf" p. 69: "And this Arabian Peninsula was a whole kingdom possessed by a king and its language the Syriac",¹² and the kingdom was the Kingdom of Abraha, the dissident Aksumite (Abyssinian / Ethiopian) commander. Of course, in what will follow this statement, we see that the chronic confusion between "Canaanite", "Aramaic" and "Syriac" did not spare al - Mas`oudi, nor Andalusian Ibn Hazm later, when he continued: "which is the first language, the language of Adam, Noah and Abraham...".*

And let us not forget the literary Canaanite used the only used in Mesopotamia between 300 BC and AD 400 (with some Akkadian written in cuneiform until AD 75) when Syriac took over.

And the Syriac alphabet replaced the “Musnad” alphabet which was prevalent in Yemen (known as “Southern Arabian” alphabet), since about year 700. And the Musnad had been adopted throughout the Peninsula since around the since about 600 BC next to the Canaanite alphabet, but mainly in the east.

And Syriac alphabet also replaced in ~ 600 the Nabatean alphabet which was widespread as well in the Peninsula (since Syriac took over as a literary language), next to the newly developed Arabic alphabet ~ AD 400. In fact, the famous Jahiliyya poet Imro’ al - Qays who died ~ AD 540 has his epitaph in Kinda Kingdom in the middle of the Najd desert written in the Canaanite language in its Nabatean variety (and alphabet). Even Muhammad bin Abdullah, the founder of Islam, recommended learning Syriac to explain the verses, and ordered Zaid bin Thabet to do so, so that Zaid could read to him the books that he used to receive, which were written in Syriac and in Hebrew (Muhammad Mehdi Shamseddine, from Massoudi, from Imam Ahmad bin Hanbal**).

** [The Messenger of God told me: Do you know Syriac? Because I receive Syriac books. I said: No. He said: Learn it. So I learned it in seventeen days.]

And there is no doubt that the main language in the north of the Peninsula was Arabic in its northern variety, and in its middle and southern portions in different Arabic varieties.

And there were languages other than Arabic, as we have already pointed out, in Yemen and Hadhramaut.¹²

The Hejaz region remains to be analyzed.

2) In terms of philology, the proximity of literary Arabic, especially its vocabulary, to Aramaic (meaning Canaanite since 590 BC after previous explanation, up till AD 400, and meaning Syriac thereafter) and to the Hejazite (sometimes called Adnanite) dialect, taken together, is up to 86%.

And Hejazite retains 75% of the vocabulary of this just mentioned Aramaic, but this Aramaic has 11% of the originally vernacular Arabic terms (not present in ancient Canaanite).

And Hejazite retains from Akkadian (in its two Assyrian and Babylonian branches) up to 60% despite the alienation of the latter and its influence by outsiders, namely Sumerian and Persian.

And between Hejazite and ancient Canaanite (that is before 1200 BC) is a 94% similarity, whereas the proximity of Hejazite to the Sabaic language or other southern languages does not exceed 65%. In other words, Hejazite was way more relevant to the north than to the south of the Peninsula (refer to the work of Syrian researcher Bahjat Qubaysi).¹²

And we hereby remind that Hejazite is the vernacular of Adnanite Arabs, basically meaning the inhabitants of the Hejaz, which was their concentration area, regardless of some Adnanite tribes present elsewhere or some Qahtanite tribes having migrated to the Hejaz, which were the exceptions.^{12,23}

We also recall that Arabic, which originated from ancient Canaanite, was later influenced by newer Canaanite and then the Nabatean variety of Canaanite spoken by the Nabateans and the Tanukhids. And that was especially the case of Northern Arabic and Hejazite, by geographical and economical logic. And the Ta'ites and the Qada`aites were northern Arabian tribes.

It remains also that the first contact with Canaanite in the Peninsula was basically in the Hejaz and not in the northern desert, since the former was the route of caravans to Yemen. But the core reminder remains that Arabic was triggered in the north of the Peninsula and not in its southern section, and even more, from east of Damascus and center of Jordan, through contact with the most eastern Canaanite Bedouins northeast of Damascus and their ancient Canaanite.^{12,23}

Finally, a quick reminder to support the general logic that the majority of the conquerors were from the Hejaz, namely that the three Abbasid statelets which were founded by "Arabs" were founded by members of Adnanite tribes which were based in Hejaz (Uqaylids, Mirdasids and Hamdanites, the latter two being of Bani Kilab, who are issued from Bani Hawazin).²³ And we recall the profound relation between the Lakhmids and the Qurayshites, the latter being the largest Adnanite tribe in the Hejaz.¹²

The analysis of the data presented in point #2 reveals the following:²³

- a) It establishes that Canaanite is not "very far" from Akkadian, and that there has been much exchange over 5000 years.
- b) It establishes that Arabic derived from ancient Canaanite (and not from Yemenite languages) which evolved later on in such a way that the common elements decreased from 94% ~ 900 BC to 75% ~ AD 400.
- c) It establishes that literary Arabic took from Canaanite, as well as from Hejazite; that of course in addition to their Northern Arabic variety, which served as the main input. And that explains why literary Arabic is very close to Hejazite, Canaanite and Syriac.
- d) But most importantly, it supports the idea of the possibility that Hejazite may practically be a variety of the Canaanite language, in analogy to the Nabatean variety of Canaanite (and influenced by the latter), especially because of the spread of said language into the Hejaz since at least 1100 BC (the oldest Canaanite inscription in the Peninsula dates back to about 600 BC,¹² but Canaanite had reached the southern Peninsula and given the Musnad script in 850 BC), till at least AD 600, and that without marked competition, unlike competition with other languages in Yemen for example. And we will always remind that the Hejaz was within the Babylonian empire, and moreover, one of the emperors lived ten years in Tayma and transferred the capital there, which means that the Babylonian decision to make the language Canaanite the first vernacular also applied to Hejaz since 590 BC.

And History proved that there was no linguistic problem when the conquerors, most of whom were Hejazites, entered the Levant, and also proved their nowadays' understanding of the "Levantine dialect" more than their understanding of the actual "inland Peninsular dialects".

Three additional ideas support this analysis: firstly, the Adnanites being non - Arabs who were Arabized, according to the Muslim religious devise; secondly, the Hejazites are basically Adnanites according to the devise, but from the coastal area and not from the inland, which puts them outside the spectrum of Arabism according to its most widespread definition (Bedouin culture) - besides the region being desert but three kingdoms were established there, and thirdly, the Quran mentions the Arabs in a way that does not concern the Qurayshites, who were basically a cosmopolitan tribe, the reason for which they were not considered purely Arabic (Qahtanite) according to the Muslim devise. And Islam will later disambiguate between Arabs and A`rabs (A3rabs) (refer to section on Arabs).

e) The Hejazite variety of Canaanite remains very close to the Nabatean variety since the latter was used as a literary in Hejaz for 700 years. And as to what was said above about the possibility of including the region of Aram within the Nabataean variety for the reasons that we have justified and that we have adhered to that in our appellations in this work in parallel with international institutes despite the possibility of separating the two regions, this applies to the Hejaz, but we will not include it within Nabataean because no one has done it before.

End of the analysis.

As for the reflection on the interpretation of how Islam was founded using literary Arabic, there are many hypotheses to that (besides Islamic faith). We mention only the strong relationship between the Lakhmids - Manathrites, masters of Arabic and founders of literary Arabic, and the Quraysh tribe, and the need for another literary language than Syriac which was starting to become predominant at that time instead of Canaanite, and which had distinctively become "THE language of the region's Christians". So it must have been that literary Arabic was used.²³

We open here a parenthesis concerning a matter whose essence could cause sensitivity to some. This issue does not concern us at the religious level; however, we do not want that a link be made between the declared Hejazite origin of most of the Lebanese Muslims coupled to a linguistic similarity with the Christians, and a Hejazite origin of the Christians, only to preserve the scientific truth and more, to avoid investing the idea aiming at labeling Christians as Arabs, despite the fact that Arabism did not exist at the time when the Christians' migration (pagans back then) as Canaanites from Hejaz to Lebanon would have occurred. Thus, the subject's approach is only to study all the possibilities in terms of language, whatever the validity of said essence.

According to certain scientific references, the Qurayshites would be originally a tribe of north - central Syria, south of the Syriac homeland, said to have converted to Christianity - though their social habits will remain peculiar, and emerging from the Bedouin atmosphere between the years 500 and 600 to settle in what will be called the caravanserai of Quraysh ("Khan of Quraysh"), 30 kilometers northeast of Latakia, where commercial convoys passed. Although their mother tongue was Arabic like the desert tribes (the Badia), they certainly spoke the dominant language outside the Badia, namely Canaanite, as a second language (like the Tanukhids), and were witnessing the spread of Syriac, endowed with Canaanite proper names.

And these facts are backed up by the absence of Mecca in all Hebrew, Greek, Syriac and Roman manuscripts, maps and sources (the first time it appears in references, besides the Muslim ones, is in AD 741), its absence from the list of cities that submitted to the Himyarites (ruled by the Aksumite commander) in 552, the fact “Quds” (Jerusalem) is the “first of the two Qiblas” - meaning it was the Qibla before Mecca which was founded by Muawiya ~ 670 (and there were few Qiblas in Syria between the 2), and by genetics studies in Lebanon, at least up to what they are at today.

Therefore, these facts about the origin of the tribe, regardless of their truth, may suggest that part of the armies that were launched from the Hejaz, and that part of those who fled with Ali bin Abi Taleb to Najaf to be returned later by the Abbasids to the Bekaa, migrated from north western Syria to Yathrib, which would change absolutely nothing about the adoption of the local language spoken in Lebanon or Syria, bearing in mind that those who fled to Yathrib were a small proportion, by common sense, of the army that set out from Yathrib towards the Levant.²³ This also explains, scientifically, the Arabicness of the Quran.

E - Literary Canaanite:

There still remains something to be said about "literary Canaanite" (erroneously called "Classical or Literary Aramaic", the latter being also sometimes mistakenly considered Syriac), with its common linguistic and verbal rules as well as its ancient and modern vocabulary spoken by the inhabitants back then and which they speak so far, and which changed a little when it was introduced to the surrounding peoples. But this literary also includes the written rules.²³

But in view of the events of the twentieth century, we are in a kind of obligation to speak of Lebanese, Syrian, Palestinian, Jordanian and Hejazite varieties (yet any other classification may be proposed), with regional dialects in each country. But each variety lacks its designation of its standard variety and the latter's literary and retains only its dialects, since literary Canaanite standard varieties were forgotten with use of the Syriac and Arabic languages as literary language.²³ And literary Standard Canaanite varieties (logically being equivalent to the literary Standard Lebanese Canaanite variety, based on the historical background) exists only in the language institutes, as it was lastly known (that is to say ~ AD 1250 in Mount Lebanon but ~ 600 elsewhere). And we must not forget that the Canaanite alphabet and its rules of writing were simplistic back then.¹

Therefore, speaking of a literary Canaanite language in Lebanon today requires the precision that it is actually that of the Lebanese variety, as well as a dictionary of modern vocabulary taking into account all the vocabulary that is used in the vernacular (and it exists, and additions may certainly be made¹²). And it requires the letters and written rules (and these two entities are present in international language institutes, though some updates are needed). Indeed, French and English today are not the same as 300 years ago, and as we mentioned, literary Arabic came 1300 years after the appearance of the language, so how can Canaanite remain unchanged for 5000 years?

And because of the obvious historical factor, it is literary Lebanese Canaanite (technically "Lebanese Canaanite standard variety") which must be considered the "Standard Canaanite language", to be known as "Literary Canaanite" (or Classical Canaanite).²³

Finally, one last point arises: it is very well known that in Lebanon, Maronites speak the least Arabized Lebanese variety Canaanite dialects, closely followed by the Rums; Sunnis and Shiites both speak much more Arabized Lebanese variety Canaanite dialects, only surpassed by the Druzes.

Also, the fact that the Rums, who used Syriac much less than Maronites because of the Byzantine - Syriac clashes and then the prevalence Arabic, are quasi - similar to Maronites in their dialects implies that the effect of (already Canaanized) Syriac on Christians' Canaanite was "limited", disregarding vocabulary. Muslims on the other hand have dialects that are Arabized not only through vocabulary, but through pronunciations, as well as pure Arabic letters for the Druzes.

Coupled with the fact that the Maronites and Rums are the heirs of the Canaanite civilization, all this implies that the Lebanese Canaanite standard variety must be distinguished into "Arabized Lebanese Canaanite standard variety" and "Ordinary Lebanese Canaanite standard variety". From here, the Lebanese Canaanite standard variety that is set to be the "Standard Canaanite language" should be the "Ordinary Lebanese Canaanite standard variety", which should be chosen among the Christian dialects when the time comes, so that it be elaborated into a literary form.* And "Arabized Lebanese Canaanite standard variety" should be the Druzes' dialect.²³

* *As did the Arab Muslims of the Basra school at the time of al - Duäli (~ 670) and Sibaweh (~ 790) (and let us not forget al - Farahidi's contribution (d. 786), as well as that of several other people) when they turned to the tribes of Najd, who were then considered the community of the appropriate Arabic language. At that time, there was a funny fact that may have affected the nature of Arabic, whereby the Bedouins were receiving great rewards for any poetry or phrase that Basra scholars would listen to, and the whole thing turned into a popular commodity among the Bedouins who were competing with each other in what was to collect rare expressions, or so - called "brutal pronunciation", which introduced many terms that the Arabic speakers were no longer using, even at that time. Of note, Turcs will do the same after 1923, so they collected the Turkish words even by publishing lists for public opinion and collecting the responses of the people, they dropped any Arabic or Persian word that has a Turkish synonym, they elaborated contemporary words from the ancient vocabulary as the Latins did and they imposed the use of Turkish instead of Arabic in business and media, and so etymology committees and grammar committees were formed... and that being in summary.*

And to complete the basic idea, Arabic literary language designates the language with its rules and its classical official vocabulary, where few changes have been made, while the Arabic varieties are the varieties of the central and eastern Arabian Peninsula. And literary Arabic has remained unchanged over generations since it is a religious language considered divine and revealed by God. As for literary languages in Western countries, they are constantly changing,

and westerns update their dictionaries. And it is not that this is not done for Arabic because it is a complete language; any translator knows that it is not, and this not a flaw.

Elsewhere, with regard to the return to the Canaanite alphabet, Ataturk went from Arabic to Latin (with customization where necessary) and went further, reviving Turkish vocabulary that was forgotten at the expense of its Persian, Arab and European counterparts as mentioned above. In Belgium, the situation was more serious, since the Dutch vernacular (and not the alphabet, which is much easier to restore, and not even the literary language) almost disappeared among the Flemish due to the pressure of the French language that made it lose its prestige. And after the mutual recognition of languages and their territorial rights in 1962, the Flemish were able during the next decade, during the 1970s, to incrust their Dutch language anew. As a result, many municipalities were obliged to change the language abruptly, even though they adopted "linguistic facilitation", that is, to keep the other language already established (i.e., French), in order to manage the business of the population the time it acquires well the Dutch.¹¹

Finally, a word about the Latin languages whose situation is comparable, since the question arises: taking the example of French, Italian, Spanish (for example) and Latin, each has its own rules, with a convergence of vocabulary. Thus (and perhaps for other reasons as well), these languages are independent in the classification of languages in world institutes. The Italian tribes (from the north of present - day Italy) invaded the Romans and Latin disappeared, remaining only as a liturgical language. Science has not solved which of these languages is the original language of the others, or if the origin was another common language. What is proposed according to the old school is Ancient Latin that preceded Classical Latin that we know today. But according to some tradition, they were all called "Latin languages", as there is the concept of "Semitic" languages without any scientific proof, as discussed above, which made Latin the origin of the others without further proof.¹

F - Alphabet Pedigree: [Q23a]

A script is to an alphabet what a rectangle is to a square: an alphabet is a specific kind of script where each symbol, or combination of symbols, corresponds to a sound or sounds. Of note, often "alphabet" is used instead of "script" or rarely vice - versa, unless distinction is needed.

A person can live in region A, speak language A, use script A in its alphabet A. As an example, a person can be living in Persia, speaking Persian and using the Pahlavi script in its Pahlavi alphabet (considering Pahlavi historically synonym to Persia, case before Islamic conquest), or using the Arabic script in its Arab - Persian alphabet (currently).

He/ she can be living in Tajikistan, speaking Persian and using the Cyrillic script in its Tajik alphabet.

He / she can be living in Iraq, speaking Mandean and using the Mandean script in its Mandean alphabet.

He / she can be living in Lebanon, speaking Canaanite and using the Arabic script in its Arabic alphabet or the Latin script in its English and / or French alphabet, or using Arabic as a literary language and that by using the Arabic script in its Arabic alphabet.

He/ she can be living in Turkey, speaking Turkish and using the Latin script in its Turkic alphabet.

Historically, Canaanites lived in Canaan, spoke (Standard) Canaanite and used the Canaanite script in its Canaanite alphabet. Nabateans spoke (Nabatean) Canaanite but used the Nabatean script in its Nabatean alphabet after they splintered off from the Canaanite script. Arabs spoke Arabic but used the Canaanite script in its Canaanite alphabet, and later the Nabatean script in its Nabatean alphabet but only in the north of the Peninsula - till Syria, before they started using the Arabic script in its Arabic alphabet after they splintered off from the Nabatean script.

After the Sumerians gradually invented and the Akkadians followed up the idea of writing around 3200 BC through cuneiform writing, and the Egyptians simultaneously started using hieroglyphics, the Canaanites gradually invented the alphabet (which is known as the Phoenician alphabet, since the people is the same but assigned a second name), since at least 1700 BC (date of the oldest inscription, found in Palestine). And it was clearly complete in its first edition in 980 BC (inscriptions of the tomb of Ahiram in Byblos) and found in 900 BC outside Canaan in the inscriptions of Hama and Damascus, in the Aramean fiefdom (where it will be retrospectively known as "Aramaic"). This alphabet gave the Aramaic alphabet according to the old school, which is very similar to it, and which is nothing but the Canaanite alphabet itself according to the modern school, whereby two alphabets were compared with a difference in age of a thousand years (200 and 1200 BC). The writing had changed a little and what was considered "Aramaic" was due to a falsification by Jewish historians in ~ 500 BC.¹

As for Proto - Canaanite, it should be noted that the old school speaks of a Sinaitic script, or Proto - Sinaitic script, and relates it to hieroglyphics, because of the findings in Sinai (roughly a few words) dated to ~ 1850 - 1550 BC, and calls its counterparts discovered in the land Canaan "Canaanite", and thus assumes the launch of the alphabet from Egypt (since Sinai is in Egypt)¹¹ without taking into account the to - and - fro movement of individuals back then and more, that Gaza was part of the land of Canaan. Thus it calls the script by a geographical name instead of by the People who bore it, all that based on scant evidence (as references themselves say), and despite the absence of use of said alphabet in Egypt and more, its presence in Canaan. Other references from the old school consider what the new school calls "Proto - Canaanite" to be Canaanite, because they consider what the new school calls "Canaanite" to be "Phoenician", the reason being that "Phoenician", being a Greek and thus Western designation of the Canaanites, is newer.²³

Also, it mentions this Phoenician alphabet as spanning between 1050 and 150 BC as an interim with the Aramaic it proposes (from 1200, 911 or 900, 700 or 800 BC until AD 600).¹¹ To make clear, the new school establishes that Phoenician and Aramaic are updated versions of Canaanite, and that Canaanite did not evolve from hieroglyphs. A glance at the comparative table makes it clear.^{1,23}

The old school also proposes an extinct Ugaritic alphabet which was of cuneiform type and not in letters; but Ugarit was a Canaanite kingdom, which disappeared early ~ 1190 BC.

As well, via Israeli influence, there is a Paleo - Hebrew alphabet that would have existed (also called Old Hebrew, which gave Samaritan), which is actually a copy of the Canaanite,¹ and which was used by Hebrews between 1000 BC and 100 BC, and which is considered a separate alphabet due to a 1954 suggestion by Solomon Birnbaum, who argued that "to apply the term Phoenician to the script of the Hebrews is hardly suitable". Reminder that the current Hebrew alphabet in use also originated from (newer) Canaanite (Aramaic for the old school) ~ 100 BC.¹¹

Canaanite therefore gave Syriac (AD 200), Hebrew* (100 BC) and Nabatean (150 BC, used up till 700 AD). The (original, from Aram) Aramaics and the Amorites and their descendants used Canaanite and then Nabatean.

* *It was used to write the Hebrew language, which was only used liturgically, as well as to write the spoken / literary language that Hebrews were using, which was Canaanite (mistakenly named Aramaic) of Hebrew variety.*

The Nabatean alphabet gave the Arabic alphabet between AD 300 and 400 (or 400 and 500) (not BC), and we retain the year AD 400, although the alphabet effectively in use for Arabic in the Peninsula will remain Canaanite, and Nabatean just in the north of the Peninsula, till almost year 700, though in a modified approach that we mention hereunder; and the Nabatean alphabet was used in the Peninsula also in the circles that spoke Canaanite in its Nabatean variety, as in cities: ex: Kinda Kingdom although in the heart of the desert, after it replaced the Canaanite.¹²

Canaanite also gave the Greek alphabet (800 BC). Greek gave Coptic (200 BC, still used in liturgy), Latin (700 BC), Armenian (AD 405), Georgian (AD 430) and Cyrillic (AD 900) (used in Russian and Slavic languages / several Turkic* languages / Persian language in some regions outside Persia** - ex: Tajik Cyrillic alphabet).¹²

* *We mean Turkish languages of Eurasia. Then there was the Old Turkish alphabet (Orkhon, used between years 800 and 1000) which may have derived from Sogdian (or Kharosthi, but the dates do not comply) (some say from Pahlavi). There is no "New Turkish" alphabet. Ottomans used Arabic and Turkey now uses Latin.*

** *Persia itself used Pahlavi which was later replaced by Islam by a modified Arabic script, the Perso - Arabic.*

And Canaanite also gave the (Ancient) Southern Arab (known as the "Musnad") (850 BC, used till AD 750) which gave the Amharic / Ethiopian.¹²

The Canaanite alphabet itself reached India in about 650 BC (not AD) and gave there the Kharosthi script (in nowadays Afghanistan / Pakistan ~ 350 BC, used till AD 250) and the first Brahmic script (in India ~ 400 BC) as per most references, others not offering an alternative explanation, and contesting despite 8 out of 22 letters easily recognizable, said Brahmi from which derived Tibetan, Bengalese, Nepalese and around 25 other scripts.

And in Persia, Canaanite also yielded Pahlavi (since 400 BC, and which was used till AD 1000, out of which appeared Avestan also in Persia around AD 250, used also till AD 1000), and Manichean* ~ AD 200 (bearing in mind that Babylone was the cultural center of Sassanids) and

used also till AD 1000 (which also took input from Sogdian later; some consider it derived purely from Sogdian). Also, Canaanite gave the Mandeans* alphabet in southern Iraq ~ AD 200 (used till 700),^{11,12} and gave Elymaic (or Elamaic, in Elam, for the Elymais semi - independent (under Parthian control) statelet from 200 BC till AD 300) to write Canaanite there.¹¹

* *Not to be confused with the Minoan (3000 - 1100 BC) and Mycenaean (1600 - 1100 BC) Greek civilizations (which disappeared simultaneously) nor with the Minaean or Minaeic (or Madhabic) people (1200 BC - AD 100) of later Yemen, nor with the Medians in Iran and nor with the Midians in the Hejaz.*

Of note, the Canaanite alphabet in Persia and to its east has been modified in part, due to geographical and temporal distance, comparing to the Lebanese Canaanite, and this also happened in the western Mediterranean also during the last days of Carthage (i.e., there are alphabetical varieties as there are linguistic varieties), but all remain a Canaanite alphabet for the Canaanite language.¹

Syriac* in itself gave the Sogdian alphabet (north of Afghanistan) ~ year AD 300 (used till 1200) which yielded Old Wegur (or Uyghur, in western China, and Wegurs are now Muslims, ~ year AD 500) which was the basis of the original Mongolian alphabet (in 1204), whereby Mongolia issued a stamp in 1932 using said alphabet. And Mongolian yielded the Kalmyk (or Oirat or "clear" or Tod (or Todo) Bichnig) alphabet in 1648 in western Russia (at the Volga) which is still of use nowadays in Buriatia (eastern Siberia), original homeland of the Kalmykians (this script is other than the Buryat or Vagindra script of 1905), and Mongolian also gave the Manchu alphabet in 1599 in Manchuria (northeastern China). Reminder that Sogdian participated in Manichean and was basically the basis of Old Turkish. And Syriac is still used by Yazidi Kurds in northwestern Iraq to express their Kurdish language, besides Syriacs themselves, and besides few Lebanese Maronites, all that being a quick hovering over the topic.^{11,12}

* *The basic Syriac script was the Estrangelo, an analogue to capital letters, and which will remain in force. And ~ 550 punctuation of letters and addition of vowels was carried out. But it will give a cursive script called "Western" or "Serto" or "Jacobite" or "Edessan" ~ 650 in the western half of the Syriac stronghold, which will penetrate Mount Lebanon, and ~ 1150 an "Eastern" or "Nestorian" cursive script, each for its corresponding linguistic variety.¹²*

And the alphabetical approach that was adopted in the central and southern Arabian Peninsula desert (and not in mid / south of the Peninsula itself, so excluding Hejaz and Yemen) for the Arabic language (thus in the desert, and thus where writing was rare) was a non - Arab but Canaanite approach until 700 AD (not BC) until the Arabic alphabet effectively spread with Islam. And this coincided with the use of the Nabatean alphabet for the Nabatean variety of the Canaanite language only in the desert cities such as Kinda Kingdom, analogous to the Hejaz, since the latter replaced Standard Canaanite language and alphabet since the first century AD in those two locations (Hejaz and interior cities). And the Nabatean alphabet was also used for Arabic (thus in the desert) in the north of the Peninsula. So this alphabetical approach was in fact a modified ancient Canaanite alphabet, that the Nabateans had already evolved into the Nabatean alphabet.

Of note, the Musnad alphabet was used in the eastern and southern regions of the Peninsula. Reminder that Syriac, as language and alphabet, will totally replace the Nabatean variety of Canaanite and the Nabatean alphabet since AD 600 in Hejaz and in the cities of the interior, and as alphabet will replace the Musnad script in the east and south since AD 700 (and as language there for liturgical purposes).

And within a century, Arabic as language and alphabet will replace Syriac, the southern languages and the Canaanite and Nabatean scripts used in the desert to write Arabic, meaning all entities on the entire Peninsula, and later outside of it quickly, but Arabic will not enter as language and alphabet to Northern Mount Lebanon before 1382 and effectively since 1880. And until the Levantines learn Arabic, they will write it in Syriac for a while, and this phenomenon will be more clearly visible in Northern Mount Lebanon since 1382, where the Christians learned Arabic slowly because of the need to exchange with time, and not as quickly as occurred under compulsion in the rest of the Levant in the aftermath of the Islamic conquest.¹²

Arabic did not have written rules back then, and the letters were without punctuation (meaning they did not have "points" or say dots), and it was with these letters that the Quranic verses were written for the first time. These rules were developed by Sibaweh (mainly) around the year AD 790, based on the vocabulary of the literary Arabic language that the Lakhmids had put before. The punctuation of the letters had come before with the "punctuator" (so - called in Arabic) Abu al - Aswad al - Duäli, based on the Syriac alphabet, since he was a student of Syriac linguistics (refer to Turkish historian Ahmed Rafik). This was ~ 670. Al - Duäli also participated in putting the written rules, hence the influence of Syriac grammar in Arabic, besides the main Akkadian influence (and let us not forget al - Farahidi's contribution (d. 786), as well as that of several other people). That is when, after 790, the Quran was written as we know it today, according to what Muslim teachings hold as well (but they insist that it was orally transmitted till then without any mistake).¹²

As for the Canaanite language, and as we have pointed out, but we hereby summarize, it was written in cuneiform between 3000 and 1200 BC, and in the Canaanite alphabet between at least 1850 BC in the Levant and 1100 BC in the Peninsula (Hejaz and cities of the interior - the desert besides the cities within it never having spoken Canaanite as first language*) until AD 750 in the Levant, AD 600 in the Peninsula (Hejaz and cities of the interior) and ~ AD 1250 in northern Mount Lebanon specifically.

* At most, the Tanukhids spoke and wrote (Nabatean) Canaanite as a second language for literary purposes.

And the Canaanite language will be written in Syriac alphabet between AD 450 and 1910 in Northern Mount Lebanon specifically.

And the Canaanite language will be written in the Arabic alphabet since AD 750 in the Levant, AD 700 in the Hejaz (Canaanite language having disappeared from the interior cities) and since 1382 in Northern Mount Lebanon with greater momentum since 1880 in the latter, until today, and since 1995 in the Latin and Arabic alphabet on social media.^{1,12}

And Syriac was written by the Levantines in its alphabet since AD 200, and it was written in Canaanite by Canaanites of Mount Lebanon for a while to learn it before writing it in its own alphabet. It was rarely written in Arabic.¹

6 - Extra - Levantine Empires in Connection with Lebanon's History:¹¹

(Without any particular order)

A - Coptic Egypt and “Muhammad Ali” Egypt:

From ~ 3150 (or ~ 3400) to 30 BC as kingdoms headed by pharaohs, of which vassal ones: Egyptian pharaohs until 342 BC (among which Persian pharaohs, actually the Achaemenid Persian kings, between 525 and 404 BC, the 27th dynasty), then 3 pharaohs who were the Achaemenid Persian kings again (the 31st Dynasty), then 3 Macedonian Greek pharaohs (the first being Alexander the Great), and finally the Ptolemaic Greek pharaohs from 305 to 30 BC: they are the first inhabitants of Egypt, and the first dynasty dates back to about 3100 BC. The last dynasty ended with the suicide of Cleopatra (Cleopatra VII) in 30 BC and the liquidation of her son by the Romans.

They had a cultural influence on the Canaanites before they began to enter as invaders, such as cultural and religious exchanges with the city of Byblos ~ 2900 BC, and the contribution of the Egyptian pharaoh to the construction of the temple of the "Lady of Byblos" ~ 2810 BC, as well as the contribution of the fourth dynasty to the construction of temples, and also the presence of an Egyptian temple in 2265 BC in Byblos.

Then starting 1000 BC, they began to be influenced by Canaanites, such as when the cult of Baal and the Adon / Astarte story (Osiris and Isis in Egypt) made the way there, among many other examples... bearing in mind that the Egyptian influence at the beginning of the relationship was not one - sided, since we see the Canaanite culture (albeit written in hieroglyphs, since there was no alphabet yet) inside the Unas pyramid south of the Nile Delta in 2400 BC.

Egypt then officially became an administrative political entity within the occupying empires and, later, with the dissolution of the Christian Copts, in the Arab and later Ottoman Islamic State.

As for Egypt at the time of Muhammad Ali, the Albanian commander of the Ottoman army who seized it in 1805 after the liquidation of all the Mamluk leaders who were popular, and that after having invited them to attend a ceremony, it persisted with his descendants until the 1952 coup d'état against King Faruq, by Muhammad Najib and Jamal Abd al - Nasser. And Egypt has separated from the Ottomans in 1768 via a Georgian Mamluk.

Today, the vast majority of Egyptians are genetically Copts, but civilizational the Copts are only those who remained Christians, since the rest was Islamized and absorbed in the Islamic culture.

B - Hittites:

From ~ 1600 to 1178 BC: A people from the center of Anatolia, who established an empire, which was then divided into statelets. None of these statelets occupied Lebanese soil, not even the State of Hama, as some deceptive maps indicate, since the treaty between the pharaoh and the Hittites gave power to the pharaoh up to the "Great South River" (Al - Nahr al - Kabir al - Janubi).

C - Hurrians (Mitannites):

From ~ 2300 to ~ 1000 BC: A people of northeastern Syria, southeastern Turkey and northern Mesopotamia who founded the Mitanni Kingdom between 1500 and 1300 BC.

D - Salamis (or Salamin) Statelet in Cyprus:

From ~ 1000 to 311 BC: It is other than Salamis in Greece on the continent. It is a Greek city - state similar, inhabited by Greeks and some Canaanites. The Assyrians took it and controlled it by a tribute without legitimate occupation. It was the site of a battle between Persians and Greeks in 450 BC (other than the battle between these two in 480 BC in Salamis of the continent). The most important of its kings was Ivagoras (411 - 374 BC), who occupied Tyre for a time. This state ended during the reign of Alexander and those who succeeded him.

E - Armenian Kingdom:

From 321 BC to AD 428: it was historically launched as the Kingdom of Ararat (Urartu) (between 860 and 590 BC), then it was conquered by the "Median Persians" (Medians are not truly Persians - see below). Then the Armenians became independent as the Kingdom of Armenia when Alexander invaded the Persians and the Persians fell against the Seleucid Greeks thereafter. The kingdom gained momentum under the reign of Dickran II (aka the Great) (Tigranes the Great) between 83 and 69 BC which ended the Seleucid presence in the Levant (although they persisted elsewhere until 63 BC).

But the Roman occupation subjugated them with autonomy until the year AD 12 (twelve). After that, the Armenian Kingdom was disputed between Romans and their enemies the "Parthian Persians" (Parthians are not truly Persians - see below), then between the Byzantines and Sassanid Persians, and ended with a part to the Byzantines in 387 and another to the Sassanids in 428. It was the first kingdom to convert to Christianity in 301.

A word about the Armenian Diaspora in Lebanon:²³ There is no doubt that the Armenian presence in Lebanon today began at least 300 years ago in an orderly way, and the Bzemmar Monastery, built in 1740, is a proof to that. But there is no doubt that this Armenian presence was very shy and seemed to be more religious than social. In fact, there no historical event whatsoever related to Armenians before the 1916 refuge. It is clear that because of the loss of the History of Lebanese Christians throughout the ages (loss of their appellation and that of their language, loss of their alphabet, and then naming communities based on religion since the Christians clashes and then the advent of Islam which was founded as a religion mainly) and the

extreme difficulty of recapturing the rest of the geographical area of Lebanon with its Muslim majority which occurred with the Allies' back - up and despite the refusal of the Muslims, the situation ended with many errors, including the one of considering anyone on Lebanese soil as simply sociologically "Lebanese", and Armenians were used as a numerical lever by Christians after the death of a third of them and emigration of another third just earlier.

But socially, even if the Armenians are assimilated to Maronites and Rums (and Latins and Protestants), holders of the Canaanite heritage in their language, their Cedar and many other elements, and not to Muslims - we mean socially, regardless of the political stances of their representatives, they remain emotionally attached to their Armenian homeland in a very advanced way and retain their language and habits.

And this is not a blame, but is loyalty at its best, and it is an acquired right, as most Lebanese in the diaspora countries. But this proves that the Armenians, at the nationalist - ethnic level, are called, likewise Maronites and Rums, to let go of the sectarian quotas within the Canaanite entity, bearing in mind that this whole issue should be resolved within Maronite and Rum circles first. And that should be from the Armenians out of respect towards the host community as any refugees / emigrants who have to respect the community hosting them, even if there is no assimilation into the latter (as Lebanese in Africa for example). And all what has been said applies to Syrians, Assyrians, Chaldeans and Copts, regardless of the time of their presence that had elapsed before 1920. All that said, despite culturally maintaining their identity locally in terms of language, cuisine and other elements, as Lebanese expatriates do in the West.

The approach of the matter of the Armenians is not for annoying but in order to elucidate the truth so that the Lebanese dilemma can be solved correctly. Today, they are legally - administratively Lebanese. But also, they cannot ask to be represented politically as a community separate from the Canaanites. And basically, Christians have to be secular (we will tackle this issue in the last chapter), to say that said Christians should not be represented as Christians or as Christian confessions.

However, the subject's approach is also as a response to calls to naturalize other Palestinian or Syrian refugees or at least to give them rights almost as those of the Lebanese, as these rights will plunge the country into economic deadlock, even within federalism. These calls stem from the emotional solidarity between the Muslims and said refugees. And Muslims have the basic right to scientifically exploit the issue of Armenians to support their calls, especially that the Armenian naturalization had a confessional aspect, that of increasing the number of Christians in Lebanon, but they forget the course of Lebanon's History and their role in decreasing the number of Christians over the centuries that have passed and much since 1880 and then 1915: here are 80% of the Lebanese descendants in the world who are "Christians". But the wrongful naturalization of Armenians from the beginning, as well as the mistake of naturalizing many Syrian and Christian Palestinians during the era of political Maronism, even if comprehensible, should it be corrected by another mistake?

Later on, we will discuss the subject of the decree of naturalization in 1994, where it is possible to go back for families who have another nationality or who do not live on Lebanese

territory, by the withdrawal of the Lebanese nationality. For the remaining, it remains for the Lebanese to bear the mistakes made previously and to avoid aggravating the situation in this pluralistic country.²³

F - Persian Peoples and Empires:

We mean by “Persian” current Iran and the regions to its east and northeast till Sindh (modern Pakistan) and south of Ural, in their Pre - Iranian, Iranian (Persian and non - Persian*) and Turkic ethnicities, and not just the small historical Persia on the eastern shores of the Persian Gulf.

* *Can refer to “people” or “culture” or “geography”.*

The “true” Persian people (meaning “*sensu stricto*”) inhabited Persis and its culture was obviously the Persian culture. Persis is on the eastern shores of the Persian Gulf south of the Elamites, spanning what is roughly the nowadays province of Fars. Persia and Fars are the same word: "P" and "F" in Canaanite were represented by the same letter (other examples: Folostine and Palestine, Phoenician and Punic), and that affected western languages. They are a people of Iranian ethnicity.

Iranian ethnicity migrated from Eurasia and settled in nowadays Iran and to its east. Achaemenids were the first vast Iranian Empire. When Alexander occupied the Achaemenid Empire section east of Mesopotamia, he first encountered the “true” Persians as he entered the area from that region, due to the Zagros mountains to the north. Thus, the Greeks coined the exonym “Persia” to all the Achaemenid Empire east of Mesopotamia.

In light of that, many other Iranian peoples were not and still are not exactly of Persian culture, but they now live in what is called Persia, the vast region named by the West after the “small” Persis, although each people having its specific region of origin (we mention Medians and Parthians). Some Iranians were even beyond these limits (and are surely not of Persian culture).

Turks came over time from Mongolia to Persia, and established mostly in its northeastern section, before occupying the rest militarily only (not demographically). They ended up in Turkey nowadays, but are genetically a minority, the majority of current Turks having been Islamized and culturally Turkified (as well as their vernacular language changed) besides the culture of Islam which remains overwhelming. Of note, this also applies to the rest of the Islamized world, including to Iranians, who were Islamized however without the capacity of imposing a total cultural change, so they still retain some Iranian (and Persian specifically for some) culture, such as not only the vernacular but the literary language, besides the culture of Islam which remains overwhelming.

As for the “Iranian cultural continent” of nowadays (where we have Iranian ethnicities nowadays, surely not of Persian culture), it is even wider than Persia, and was broader before.

1 - Elamites:

From ~ 2700 to 539 BC: a Pre - Iranian people; they were the inhabitants of Elam, on east bank of the Persian Gulf (thus in south - west Greater Persia), northwest to the Persians sensu stricto. They entered Babylon in 1155 BC for a short period of 31 years.

2 - Medians:

A culturally non - Persian but Median* Iranian people since ~ 900 BC, from Media, southwest of Caspian Sea; they had a kingdom from 678 to 549 BC when the tribes came together, and they fell to the Achaemenids.

* *Not to be confused with "Midians", a "small" people who were located in the northwestern Arabian Peninsula, east of the Aqaba gulf. Also not to be confused with the Minoan (3000 - 1100 BC) and Mycenaean (1600 - 1100 BC) Greek civilizations (which disappeared simultaneously) nor with the Minaean or Minaeic (or Madhabic) people (1200 BC - AD 100) of later Yemen, nor with the Manicheans (religion in Iran) and nor with the Mandeans (religion / people) in southern Iraq.*

3 - Persians (Achaemenid Dynasty):

The Persian- Iranian people per se; they were those of the true Historical Persia (Persis / Fars), which existed since 900 BC. The Achaemenid dynasty had an empire from 550 to 330 BC, which overthrew the Medians as soon as they were established. They were ended by Alexander the Great.

4 - Parthians:

A culturally non - Persian but Parthian Iranian people since before 700 BC, from Parthia, southeastern to the Caspian Sea; they had a kingdom from 247 BC until AD 224. They toppled the Seleucid Greeks and fell to the Sassanids.

Note concerning the Parthians and the Sassanids below: The Parthians built the city of Ctesiphon (called "Mada'in - The Cities" by Muslims, not to confuse with "Mada'in - Saleh - Cities of Saleh" in Hejaz) ~ 120 BC on the eastern bank of the Tigris River, that is in Iraq, opposite to Seleucia (which was later destroyed by the Romans in AD 165, but Ctesiphon withstood) and they made it their capital in 58 BC until its fall in AD 226 to the Sassanid Persians, who made it their capital until it fell to the Muslims in 637 following the Battle of Qadisiyyah. Thus the capital of the Iranians was in Iraq for 695 years, besides Babylon being the cultural center. Although "Mada'in" is synonymous with "cities", it is a single city in Iraq, albeit in two components, and also a single city in Hejaz. We ignore the reason for the plural label (in Arabic, 2 components would not be in the plural form; there is an intermediate rule for binomials).

5 - Persians (Sassanid Dynasty):

The Persian- Iranian people per se; they were those of the true Historical Persia (Persis / Fars), which existed since 900 BC. The Sassanid dynasty had an empire from AD 224 until 651, which ended the Parthians, and fell to the Muslims.

G - Scythians:

From 900 BC to AD 400 (not BC): they are ethnically Iranian Bedouins from the north of the Black Sea. They contributed, in the Middle East, to the fall of the Assyrians (raid in 627 and the destruction of Nineveh in 612 BC, which will never rise again) and arrived into Egypt. They also fought the Medians and later the Achaemenids.

H - Macedonian Empire and its Heirs:

Macedonia is a Greek region. Its people are Greeks. The empire began as a Macedonian Kingdom, founded in 808 BC. It spread as an empire eastward to India since 334 BC, including Egypt, with Alexander the Great, until his death in 323 BC due to illness (the empire thus spanned only 11 years). The Kingdom of Macedon reappeared as one of four divisions after the collapse of the empire after Alexander's death, and ended in 168 BC, to re - appear for only 2 years, between 150 and 148 BC.

Thus the Greek Empire was divided into four parts (one of which was the basic Kingdom of Macedonia) after 30 to 40 years of wars between Alexander's generals and those who succeeded them, and these parts later finally fell into the hands of the Romans and of the Persians.

1 - Seleucid Empire (or Kingdom):

From 312 to 63 BC: it is a Greek dynasty of one of Alexander's generals who managed to control Babylon with Anatolia and the Levant in the west, up to Pakistan in the east. Its founder (Seleucus I Nicator) founded the city of «Seleucia on the Tigris» on the Tigris western bank in 305 BC, making it his capital until 240 BC, when it was replaced with Antioch (which he founded himself in May 300 BC) in northwestern Syria, which will be the center of the Antiochan Church, and which fell to the Roman in 63 BC. The Romans destroyed Seleucia on the Tigris in AD 165, then in the hands of the Parthians. Of note, there were around 23 cities which were founded and called Seleucia or renamed Seleucia, and 8 for Antioch.

2 - Macedonian Kingdom:

It was formerly the nucleus of the empire: from 306 BC (although it may be considered a theoretical continuation of the empire, but it did not exist between 323 and 306 BC due to the chaos that settled) until 168 BC, then re - appeared for only 2 years between 150 and 148 BC. It is actually current Greece, and it raided Lebanon several times in the space of a few years between 305 and 286 BC during its war against Seleucids.

3 - Ptolemaic Empire (or Kingdom):

From 305 to 30 BC: it is a Greek dynasty of one of the guards of Alexander who managed to control Egypt. His descendants ruled as pharaohs from 305 BC, until the death of Cleopatra and her son in 30 BC. It began to gradually decline since 150 BC due to Roman influence. It had a kind of "semi - independence" between 36 and 30 BC.

Indeed, the Romans of this period were ruled by a "Duumvirate" (aka Doïka) after the overthrow of Marcus Lepidus: Marcos Antonius and Octavius. In 34 BC, Antonius will offer the region of Lebanon (including the Kingdom of the Itureans), Syria and Cilicia to one of his sons from his beloved (and later wife) Queen Cleopatra of Egypt (of the Ptolemaic dynasty under a Roman influence which was almost an occupation), and he will offer other areas of the Roman Empire to his other son and to his daughter from Cleopatra, and will declare the son from Cleopatra and Julius Caesar (Cleopatra was in relationship with Julius Caesar before his assassination in 44 BC) as heir in Egypt (and most importantly, a heir to late Cesar for all the empire). All this, under the patronage of Antonius, of course, will not be to the taste of Octavius, who will declare war on them (Antonius and Cleopatra). These provinces, after their suicide in 30 BC, will return to Octavius, the winner. This will end the pharaoh era in Egypt after nearly 3120 years.

4 - Kingdom of Pergamon:

From 281 to 133 BC: in Anatolia (practically a city on the west coast of present - day Turkey). It did not play any role in Lebanon.

I - Roman Empire (and its Eastern Wing, the Byzantine Empire):

From 753 BC until AD 1453: it began as a Roman Kingdom that started with the founding of Rome in 753 BC, which became a Roman "State" from 509 to 27 BC, to then become an empire, via constitutional amendments, after the territory had much expanded. This kingdom / empire will strive in multiple civil wars, until 324 with the unification under the influence of Constantin, from England and southern half of Europe and the Mediterranean basin, till the borders of Persia.

Constantin will convert to Christianity and will legalize the freedom of belief to Christians in 313 (before Christianity becomes the state religion in 381) and will change the name of the city of Byzantium into Constantinople, declaring it the de facto capital of the eastern wing of the Roman Empire in the year 330, after the capital was Nicomedia, next to it, since 286. And Constantine will adopt the Greek liturgy for this eastern half of the empire in 328, including the Levant. And Rome will remain the de juro capital for all the empire.

The Roman Empire will be definitively divided later into the Western Roman Empire (395 to 476 before collapsing then) and into the Eastern Roman Empire, commonly known as "Byzantium" / Byzantine Empire (395 to 1453, when Byzantium will collapse). In 610, Byzantium replaced its official Roman language with Greek.

J - Crusaders:

Of course, it is a name that refers to Christians, specifically the Westerners (Western Europeans at the time). The armies of the Crusaders were formed of several armies of several empires and kingdoms of Western Europe and sometimes even of the Papal States. Besides their wars with the Arab Muslims (Fatimids, Ayyubids, Mamluks and other smaller states (Hamdanites...)) and the Druzes of Lebanon), and despite the continuation of commercial relations with all these and the truce with Saladin, and besides their wars with the Seljuk Muslims and their resistance to the Mongol invasion (besides the truce), they occupied Constantinople between 1204 and 1261, founding the Latin Empire of Constantinople, and there were even violent clashes in Lebanon with the Maronites at times, even if they were marginal in relation to the general context of History. It should be noted as well that the main leaders of the Crusaders, throughout the time of their presence, fought among themselves, transferring the European disputes to Lebanon and the Levant, as did the Arab Muslims who transferred Peninsular Qaysite and Yemenite disputes to Lebanon and the Levant.

However, what seems today "marginal" in History certainly led to catastrophes, injustice and oppression for those who had to endure the difficulties of a so - called "marginal confrontation", were it for example a Maronite - Crusader confrontation or a Qarmatian - Fatimid one or whichever.

These internal Crusader clashes in the Levant of course affected them negatively. But it is also worth mentioning, according to ibn al - Athir, the messages sent by the Fatimids (who were Shiites) to the Crusaders in which they pleaded the creation of Crusader kingdoms in order to separate them from the worrisome Seljuks (who were Sunnis), and "the Muslim princes of small states remaining in peace with the Crusaders to carry out the conspiracies they were planning among each other".⁵ Also, according to ibn Jubayr, the Muslim population did not consider that the occupation of the Crusaders was worse for them than the occupations of other Muslims (Abbasids / Fatimids / Seljuks...), since the freedom of religious practice and the preservation of the property and money were guaranteed by the Crusaders without any persecution,⁵ certainly not out of good intention, but because they simply would not be able to do otherwise; in fact they were barely able to maintain a military presence thousands of miles away from their kingdoms. So to them, most important was to appease the locals, regardless of the Muslim rite they practiced.

The Crusades:

- The first: 1095 - 1099: Occupation of Anatolia and the Levantine coast and Jerusalem.
- The second: 1145 - 1149: Loss of Edessa (al - Roha) in Anatolia (and progress in Andalusia).
- The third: 1189 - 1192: After the loss in Hittin in 1187: re - establishment of the Kingdom of Jerusalem as that of Acre, thus only on the coast (hence without the city of Jerusalem, but access will be granted via the truce with Saladin).

- The fourth: 1202 - 1204: "Crusade" against the Byzantines in the Balkans then "Sack of Constantinople" (actually occupation, looting and destruction, by the Crusaders), which was its heaviest blow besides its later fall to the Ottoman Muslims in 1453, and establishment of the Latin Empire of Constantinople. Persistence of the Byzantine Empire dispersed into 3 regions: a section in western Anatolia without any coast on the Sea of Marmara with its capital at Nicaea, a section in western Greece, and a small section in Anatolia on the southeastern coast of the Black Sea. The Nicene section will recover Constantinople and reunite the remains of the empire in 1261. But Constantinople will never be the same again, up to royal purple production almost being null. The Ottomans, who will come to light soon next to them, will now how to benefit of the situation.
- The fifth: 1217 - 1221: In the Levant: victory of the Ayyubids.
- The sixth: 1228 - 1229: It imposed a "Pacific - Diplomatic" entry into Jerusalem, among Crusaders internal disputes. It will remain with them until 1244.
- The seventh: 1248 - 1254: In Egypt against the Ayyubids and then the Mamluks when they seized power; loss of the Crusaders but no change in positions.
- The eighth: 1270: In Tunisia.
- The ninth (included in the eighth in some references): 1271: Lifting of the Mamluk maritime blockade off Tripoli of Lebanon.
- The tenth (or the ninth, or not even appearing in some references), the Crusade of Alexandria: 1365: its purpose was economic rather than religious; it ended with the destruction of Alexandria and the withdrawal of the Crusaders after 3 days, and was followed by a retaliation of the Mamluks, and the Maronite Patriarch Hajjula was burned alive in Tripoli in Lebanon in 1367.
- We mention 4 secondary Crusades, and the Byzantine campaign when, besides the continuous Byzantine - Muslim conflict, the Byzantines entered Iraq and reached Tartus in 966, then arriving at the edge of Jerusalem and later weakening since 999. And some consider that this campaign was technically the first crusade (and the only Eastern one) since its goal was the recovery of Jerusalem.⁴

K - Mongol Empire:

From 1206 to 1309: It was launched from Mongolia, and spread at its zenith on 24,000,000 km², from present - day China and the south of Russia to the Baltic Sea, and the eastern border of Germany, Anatolia and the Levant, passing by Persia. The Mongols were halted in the Levant by the Mamluks in Ain Jalut (in present - day Jordan). In gradually split into 4 statelets. Their course is complicated. Some will adopt Islam, sometimes the people without the governors, sometimes the opposite. We will not tackle the details.

7 - Administrative Divisions of Lebanon during History:

A - Roman - Byzantine Era:¹

It went through about 25 changes (hence on average a change every 25 years); the most important were the following:

- AD 14 (fourteen AD): the name "Syria" is launched, with the birth of the province of Syria current Syria, and which administratively included the region of Lebanon, which was known, along with later Tartus, administratively by Phoenicia. Indeed, Roman Emperor Tiberius will elaborate the name "Syria" for the entire region to the east (practically Aram) visible from the summit of Mount Sarione (in Canaanite), which is Mount Hermon (in Hebrew) and Mount Sheikh (in Arabic), based on the name "Sarione", that with extrapolation to the rest of current Syria. And the term "Assyria" (Ashur) has nothing to do with this issue, but is just a resemblance; and that applies to Tyre as well (Sur in Arabic and in Canaanite). And the "Syriacs" were known from the term "Syria".

Of note, he is the founder of the town of Tiberias ~ AD 20 which, due to its importance, gave its name to the lake, which was Gennesaret (Kinneret) in reference to the town which was the most important before that, and which was geographically very close.

- 135: The province of Syria becomes the province of "Syria - Palestina" with the emperor Hadrian, who will promulgate a law to protect the Cedars of Lebanon. And here is the first administrative name of Palestine, as humiliation to the Jews, expelled that same year, after the Greeks named this land by that name since 500 BC in relation to the ancient disappeared "Philistin" tribes.

- 194: The province of "Syria - Palestina" is divided into 3: Palestine, Coele - Syria and Syria - Phoenice ("Phoenice" on the Vatican archives' maps) whose capital was Tyre. "Coele" means "empty", relative to the desert. Of note, Roman emperor Elagabalus* or Heliogabalus (El Gbl in ancient Canaanite), given his maternal origins from Emessa (Homs), proclaimed Emessa a second capital for this province. And the name "Coele - Syria" was extrapolated from "Coele - Assyria", but there was no "Coele - Syria" before that date.

* *Thus named seemingly after his death, since he was a follower of the Canaanite god El Gabal (god of the Mountain, assimilated by the Romans into the Roman sun (Helio) god). He was probably named Sextus Varius Avitus Bassianus as a Roman citizen and had taken the title Marcus Aurelius Antoninus Augustus as emperor. His father was from Apamea, near Idlib, Syria. He was a successor in the Severan family which ruled Rome, since the originally Canaanite Roman emperor Septimius Severus (a Carthaginian Canaanite from his father) was the husband of his mother's maternal aunt (meaning Caracalla being his mother's cousin). His mother was Julia Soaemias Bassiana.¹¹*

- 314: The Emperor Constantine (who will unify the Roman Empire) declares the birth of the province of Augusta Libanensis (almost consistent with Syria - Phoenice) (some say it was the eastern half of Syria - Phoenice).

- About year 400: Augusta Libanensis is divided into Phoenice I (called "Coastal Phoenice" or "Maritime Phoenicia (or Paralia)", whose capital was Tyre, and extending from Arwad to Acre with Mount Lebanon and the west of Jabal Amel, and Phoenicia II (Phoenicia - Libanensis) which included Bekaa, anti - Lebanon up till Palmyra, and its capital was Damascus (Homs at first, since this province included at the beginning Latakia and Homs).

Also, Coele - Syria will be divided into Syria I and Syria II (known as Salutaris). As for the eastern two thirds of Jabal Amel, with the north of Galilee as far as Caesarea Philippi (Northern Galilee), they constituted the province of Palestina II.

B - Arab - Islamic State Era up till 868:

The Muslims divided the area into 5 "junds": Homs, from which they took its northern section and declared it a fifth jund, that of Qinnisrin, in 680 (Qinnisrin being a city 40 km south of Aleppo), which later became the jund "Aleppo"; Damascus, which included most of the "Muslim" Lebanon around the (Christian and independent) Lebanese Statelet; Jordan, which included a small part of the south of Jabal Amel, of which Tyre, and its capital was Tiberias; and Palestine, whose capital was Ramleh.⁷

And the Tanukhids around Beirut had their emirate (within the Jund of Damascus) that will spread over time to the mountains of Aley. It was abolished by the Crusaders in 1110.¹¹

Let us specify, just to complete the picture, that the independent Lebanese homeland extended from Akkar to Jezzine except for the coast, but lost midheights of Baabda - Aley after the year 759, the Shuf and the high regions of Aley ~ year 800, Wadi Hammana (so the rest of Baabda - Aley) and the eastern third of Akkar and Donniyyeh ~ 850, and it temporarily lost the mid - third of Akkar to the Ikhshidids and to the Hamdanites (from 941 till 968).^{1,2}

C - Crusaders Era:

- Jerusalem Kingdom (in Latin and in Canaanite) ("Quds" Kingdom in Arabic):

From 1099 to 1291: It included, in Lebanon, the Signoria of Sidon, from Litani to Damur, thus including the northern half of Jabal Amel and the Shuf, and the Signoria of Beirut, which consisted of the coast of Damur until Maameltein, thus without the "Gharb" and hence without the Metn (current "South Metn"). As for the southern half of Jabal Amel, it was within the principality of Galilee, which was naturally a part of this kingdom. Note that some consider that Jabal Amel ends at the Litani in the north.^{2,7,11}

Of note, this Kingdom was reduced to consist only of the city of Tyre (Tyre obviously becoming the capital), after the occupation of the remainder by Saladin in 1187 after the battle of Hittin. And in 1191, the Crusaders captured Acre and the coast, and thus since then the kingdom will be only coastal, from Beirut, Shuf and South Lebanon and sometimes Galilee, then strictly coastal henceforth southward till Ascalon (Ashkelon), with Acre as the capital. And it will be known by the Kingdom of Acre.

After many events, it will finally fall to the Mamluks in 1291. Of note, Jerusalem, geographically disconnected besides a corridor to the coast, will be ceded from the Ayubids to the Crusaders from 1229 till 1239 in light of the sixth Crusade truce, but, besides passing momentarily back to the Ayyubids in 1239, it will remain with them till 1244, when it will be taken by Khwarazmian mercenaries on their way to Egypt to help the Ayyubid sultan against his uncle, then by the Ayyubids again in 1247, then finally by the Mamluks in 1260. Of note, the Ayyubids were divided among themselves, as were the Crusaders, which gave rise to paradoxical alliances.¹¹

- Tripoli County:

From 1102 to 1289: from Tartus and the "Alawite Mountain" to the north, south to Maameltein, and only at the coast in Keserwan (the latter including current North Metn).^{2,7}

- Keserwan (of which actual North Metn), without the coast:

It remained out of the Crusaders' orbit, unlike the rest of the Lebanese homeland that welcomed the Crusaders. And as already stated, it remained independent from the Muslims (Arabs and Seljuks).⁷

- The Gharb, of which the Metn (current South Metn), without the coast:

This region entered the orbit of Seljuks in 1055, then the Seljuks of Damascus with Tutush in 1092, then the Seljuks of Damascus with the Burids in 1104, then the Zengids in 1139, the Burids again in 1146 and the Zengids again in 1155 and then the Ayyubids in 1174, the Mamluks in 1250, then Ayyubids again in 1253, then Mongols in 1260 and finally the Mamluks in September 1260. Entry into these orbits was without military occupation, since the leaders of this (Druze) region used to go by themselves submit to the invaders before they would raid, to ensure the safety of their regions and their feudalism (via pamphlets from the last 5 entities, just as they did with the Tulunids and the Fatimids).^{2,7}

- The Bekaa:

It went through the same chronology of events as the Gharb (without the coast), but with military invasions. Only the Mongols stopped militarily in Damascus and then continued south to Jordan, as per part of the references.^{1,2,7}

D - Arab - Islamic State Era: Abbasid Era, Mamluk Epoch:

The Mamluks divided the Levant into six kingdoms: Aleppo, Hama, Damascus, Tripoli, Safad and Karak (in Jordan); and the kingdoms were divided into vilayets and niyabets (the latter were more important than the former). That of Damascus has safaqas above the niyabets.

- Kingdom of Tripoli: Its capital was naturally Tripoli. It extended to the frontier of Alexandretta to the north and to the south of Byblos city in the south (yet only the coast south of Tripoli), and to the Orontes in the east,⁷ and excluded North Mount Lebanon between 1260 and 1305,* then

included North Mount Lebanon except Qannubin / Bsharreh since 1305, and with Qannubin / Jebbet Bsharreh since the mandate of Barquq the Burjite in 1382.¹

* Christians lost mid - Akkar in 1283, the only part of Akkar that they had retained since 850.

Indeed, after the Lebanese homeland was independent between 1260 and 1305, and occupied between 1305 and 1382 except for Qannubin / Jebbet Bsharreh, Barquq granted the privileges to Christians, and named the first Christian muqaddam (who was the son of the muqaddam of Bsharreh) with family right of inheritance over the whole Lebanese homeland as it was in 1305, so until the southern border of Keserwan.

And thus the Lebanese homeland was within the Kingdom of Tripoli but not within the niyabet of Tripoli. Then coastal and mid - Keserwan were set apart in 1444 to please the Assafi (Sunni) feudals who had settled there with their center in Ghazir since 1306, and this region was affiliated to the niyabet of Beirut within the Kingdom of Damascus, while the remaining region of the Christian muqaddam was affiliated to the Niyabet of Tripoli (so remaining within the same kingdom).

So, since 1382, within the region under the Christian muqaddam were the vilayets of Bsharreh, Anfeh, Batrun, Mnaitra, Jbeil and highlands of Keserwan (recall, with all of Keserwan from 1382 till 1444).¹

Also within this kingdom but outside the regions of the Christian muqaddam were the vilayet of Donniyyeh, and the niyabet of Akkar (as well as the Fort (Hosson) of Akkar) whose capital was "Akkar al Attqa",⁷ since the Christians had lost Donniyyeh (~ 850) and Akkar in its shoreline and high mountains before (~ 640 and 850 respectively), and the center of Akkar definitively in 1283, so all those losses were sustained before 1305.¹

- Kingdom of Safad: its capital was Safad, and it included from Lebanon the vilayet of Shqif - Arnun (north of Litani), and the vilayet of Tyre.⁷

- Kingdom of Damascus: it was divided into 4 "safaqas" and "Barr (land) of Damascus" (in Arabic the current "ghuta"); and 2 safaqas included lands in Lebanon:⁷

- Eastern Safaqa: its capital was Homs, and it included from Lebanon northeastern Bekaa (north of Baalbek and east of the Orontes).

- Northern Safaqa: its capital was Baalbek, and it included the niyabet of the "Baalbekian Bekaa" of which the capital was certainly Baalbek, and the niyabet of "Bekaa Azizi" whose capital was Nuh Karak (in Bekaa, not to be confused with Karak in Jordan), and these two niyabets included currently Syrian lands. It also included the vilayet of Beirut (including present - day North Metn - formerly known as "al - Kharija" - and the Gharb, as well as coastal and mid - Keserwan since 1444), and the vilayet of Sidon (present - day Shuf and Jezzine).

E - Ottoman Islamic State Era:¹¹

We will discuss the Ottoman sanjaks, iyalets and vilayets whose center was outside Lebanon and which included parts of Lebanon, and whose center was within Lebanon and which included additional regions outside Lebanon.

The sanjak was the administrative entity above the caza. An iyalet was a group of sanjaks. After the iyalets and the feudal system were abolished between 1860 and 1865, the iyalets were replaced by vilayets, and the vilayets were larger in terms of area, but the sanjaks remained as they were.

And the Ottomans abolished the position of the Christian muqaddam in 1547 and yielded the territory to the Assafs, although they kept the Christian privileges as a whole with the Maronite Patriarch; thus the feudal families began to appear.¹

1 - Iyalets and Vilayets:

- Damascus Iyalet: 1517 - 1865: It included sanjaks whose expanses included large parts of the Lebanese territories, according to the details below. But it also included what would later become the iyalets of Tripoli and Safad - Sidon - Acre - Beirut.

- Tripoli Iyalet: 1579 - 1864: (it existed for only a few months in 1521 only): it included sanjaks the majority of which are Syrian regions at the moment, going from the border of Alexandretta to Maameltein, including, in Lebanon, the sanjak of Tripoli (comprising Akkar), and the regions of Donniyyeh, Jebbet Bsharreh and Jebbet Mnaitra till mid - Keserwan (north of Maameltein), as well as Hermel. The local leaders of these mentioned regions (and not of the sanjaks), above the local Christians feudals yet still under the Maanids, were the Assafs (1545 - 1590) and then the Sayfas with the Hamadehs under the latter (the details elsewhere). Then these regions were directly under Fakhreddine II till 1630, and then the Hamadehs played an intermediary role from 1630 till 1772 under the Maanid then Shehab emir. At last they were under direct Chehab control until 1842.

So besides 1622 - 1630, there were, under the control of the emir within the Emirate, local (non Druze) Muslim emirs or feudals in Northern Mount Lebanon (the Sunni Assafs, the Sunni Sayfas and the Shiite Hamadehs), Southern Mount Lebanon being directly under the Emir. And under these Muslim feudals were the Christian feudals (and directly under the Emir were those Druze feudals in Southern Mount Lebanon). Of note, between 1593 and 1622, Christian feudals were submitted to the Hamadehs who were submitted to the Sayfas (who were submitted to the Emir, who was submitted directly to the sultan).

So in fact Mount Lebanon Emirate was divided between the two iyalets of Tripoli and Safad - Sidon - Acre - Beirut, but this subordination was economical (for the sake of taxes) and not political. And practically, the Maanid then Shehab emir referred directly to the Ottoman prime minister, without passing neither by the governors of said iyalets nor by that of Damascus, except when the prime minister was weak or careless. The regions from Keserwan till Donniyyeh exited scope of the iyalet since the Caimacamate Order since 1842.

And this iyalet included between 1700 and 1740 the sanjak of Homs - Hama - Salamiyya.

- Safad - Sidon - Acre - Beirut Iyalet: 1660 - 1864: (it existed for a few months in 1614 only): it was the Iyalet of Safad in 1660, then of Sidon (1660 - 1775), then of Acre (1775 - 1841) and finally of Beirut, according to the capital city. It included the regions from mid - Keserwan (south of Maameltein) to Galilee, so practically the two sanjaks of Beirut / Sidon and Safad, and then these two were joined by the sanjaks of Tyre, Acre, Nablus, Nazareth and Tiberias.

Of note, the emirs controlled mostly the section of the Emirate of Mount Lebanon which was within this iyalet, i.e., Southern Keserwan and Southern Mount Lebanon, even if technically the emirate territory included the regions up to Donniyyeh.

So, as mentioned earlier for the Tripoli iyalet, in fact Mount Lebanon Emirate was divided between the two iyalets of Tripoli and Safad - Sidon - Acre - Beirut, but this subordination was economical (for the sake of taxes) and not political. And practically, the Maanid then Shehab emir referred directly to the Ottoman prime minister, without passing neither by the governors of said iyalets nor by that of Damascus, except when the prime minister was weak or careless. The regions of the Emirate of this iyalet (practically Southern Mount Lebanon) exited of the scope of the iyalet since the Caimacamate Order since 1842.

- Syria Vilayet: 1865 - 1918: it included the Sanjaks of Damascus, Homs / Hama / Salamiyya, and Horan, and it included until 1888 what would be the vilayet of Beirut, and what would be the vilayet of Quds (Jerusalem). It excluded the Mutasarrifate.

- Beirut Vilayet: 1888 - 1917: it included the sanjaks of Latakia, Tripoli, Beirut, Acre, and Nablus (known as "Belka'" in some Western references. The region of Belka' is northeast of the Dead Sea, next to Amman). It excluded the Mutasarrifate.

2 - Sanjaks:

- Sanjak of Tripoli: It included the cazas of the "Fort of the Knights" in the Nusayrite Mountain, Safita, Akkar and Tripoli.

It was within the iyalet of Damascus, then the vilayet of Syria then that of Beirut.

- Sanjak of Sidon - Beirut: It stretched from mid - Keserwan (south of Maameltein) to Zahrani, coast and mountains. It seems that it was divided after 1800 (perhaps in 1856).

It was affiliated to the iyalet of Damascus, then to that of Tripoli between 1590 and 1600 to return to that of Damascus, then to the iyalet of Safad - Sidon - Acre - Beirut (in 1614 then since 1660), then to the vilayet of Syria then to that of Beirut. And it consisted for the most part of Southern Mount Lebanon till 1842 (with financial but not political submission), when the latter joined its northern counterpart (Keserwan to Donniyyeh) to form the two Caimacamates in 1842 and then the Mutasarrifate in 1861.

- Sanjak of Tyre: It seems rather recent (after 1800), having been established from the sanjak of Safad, and was basically restricted to the coast.

It was within the iyalet of Safad - Sidon - Acre - Beirut, then the vilayet of Syria then that of Beirut.

- Sanjak of Safad: It extended from Zahrani south to Haifa, and from Lake Tiberias to the coast, including Jabal Amel, Tyre, Galilee, and Acre. It was later changed to sanjak of Acre, and a section of it became the sanjak of Tyre (paucity of information).

It was within the iyalet of Damascus from 1517 to 1660, then of the Safad - Sidon - Acre - Beirut, then the vilayet of Syria then that of Beirut. It was practically under Maanid then Shehabist control, who declared the Zeidani tribe as feudal lords, among which was Thaher al - Omar.

- Sanjak of Acre: It seems to have been established from the sanjak of Safad, and included the cazas of Acre, Haifa, Safad, Tiberias and Nazareth, so Galilee roughly, basically with Jabal Amel, except what became the sanjak of Tyre, and that since the beginning of the 1800s.

It was within the iyalet de Safad - Sidon - Acre - Beirut, then the vilayet of Syria then that of Beirut.

- Sanjak of Bekaa: It consisted of the plain of the Bekaa (probably the cazas of Bekaa and Baalbek, and it is said from Baalbek southward), and in some references, it is only a caza. It must have been established from the sanjak of Damascus at some point.

It was within the iyalet of Damascus, then the vilayet of Syria.

- Sanjak of Damascus: It included the cazas of Bekaa, Baalbek, Rashayya, Hasbayya, Zabadani, Damascus, Qalamun, and other cazas that are actually the countryside around Damascus (Rif Dimashq). At some point the Bekaa (from Baalbek southward) became a separate sanjak.

Sure enough it was within the iyalet of Damascus, then the vilayet of Syria.

- Sanjak of Homs - Hama - Salamiyya: No comment.

It was within the iyalet of Damascus, then that of Tripoli, then the vilayet of Beirut.

- The region encompassing Donniyeh, Jebbet Bsharreh, Jebbet Mnaitra and mid - Keserwan (north of Maameltein), as well as Hermel: They were not part of any sanjak. But the first four were within the iyalet of Tripoli till 1842, and they then formed with Southern Mount Lebanon the 2 Caimacamates then the Mutasarrifate in 1861. But Ottomans insisted on labeling the Mutasarrifate as “Sanjak”; recall that it had been established despite their disapproval.

8 - Religions and Rites in Connection with Lebanon's History:

A and B - Christianity and Islam (side to side for easy comparison): [Q49a]

1) The Belief:

Christianity is a belief that concerns the creation of the universe and its course and eschatology (e.g., the existence of a god, Jesus of Nazareth is the son of God, he is resuscitated).

Islam is a belief that concerns the creation of the universe and its course and eschatology (e.g., the existence of a god, Muhammad bin Abdullah is "The Messenger" of God).

2) The Request:

Christianity is a call to follow a behavior that promotes peace, according to Jesus of Nazareth as told in the Gospel, emanating from excessive rational love, and an invitation to preach it alongside belief, with no obligation in case of refusal of the Word. Christianity is not "Messianic" (we will get to that): it does not consider that it is the duty of Christians to ensure the salvation of the world by carrying out the implementation of God's will. They must preach (through their daily life or devote it to proselytism), and the preached are left at ease. And every soul is to save itself.

Islam is an obligation to establish the reign of God in terms of justice as the doctrine advocates it, even if by force (Jihad). Islam is Messianic: it is the duty of Muslims to ensure the salvation of the world by carrying out the implementation of God's will, and more, reign. They must preach (through their daily lives or devote themselves to proselytizing - that they "da'wa / da3wa"), and the preached are not left at ease, but "jihad" is obligatory (when deemed feasible); there is no choice except for Islamization or death, and only the "People of the Book" are exempted, but they must comply with Dhimmism.

3) Conformity:

The conditions for the Christian to be conform as per the basic doctrine (and not as per the later ecclesiastiness since Paul the apostle) are baptism and eucharist, and the rest is a call (that said without supporting or condoning some fundamentalist churches); that is, one cannot call a Christian by "infidel" (as long as the concerned is a baptized believer practicing communion), but he is at most considered as a "sinner" who must repent. It is thus possible for a Christian to be liberal, moderate, conservative or fundamentalist in his practice of rituals and vocation, all that not going against the doctrine, and not being against any "sharia" (law).

The condition for the Muslim to be conform as per the basic doctrine is the five pillars: the "Testimony" (there is no god but "Allah", and Muhammad is the prophet of "Allah"), pilgrimage, fasting, zakat (help to the poor) and the 5 daily prayers. And the "Testimony" does not ask, but requires adherence to the dictates of the Quran, those of the hadiths (speeches) of Muhammad bin Abdullah and those of his biography: therefore, a Muslim cannot be liberal,

moderate or conservative in the way he practices his rituals and even more his obligation, without being at risk of being accused of being alien to the doctrine and the "sharia" (the law) (regardless of the conflicts among doctrines and schools), should he not be accused of being a "disbeliever or infidel".* Consequently, one cannot call a fundamentalist a disbeliever / infidel, not only if fundamentalism is applied only upon oneself, but even in the case of the practice of "Jihad".

* *Islam's categorical ban on Muslims' consideration of other Muslims as infidels is not as valid as most people think; please review the hadiths of Bukhari and Muslim and Ibn Baz's explanations on this.*

4) Concerning Secularism:

Secularism is at the heart of Christian doctrine. As soon as it mixes religion and state, Christianity deviates from its doctrine.

At the heart of Muslim doctrine, Islam is religion and state via a political system within a Muslim state. As soon as it separates religion and state, it deviates from its doctrine.

5) Concerning Worldliness (Imposition of a Certain Culture):

Christianity does not impose (or propose for that matter) a certain culture (a worldliness): whenever it seeks to remove a people from its nationalism or its cultural / civilizational current (thus outside the practices of rituals) or confuses religion with worldliness, it deviates from its doctrine. So a Christian remains in tune with his people / his homeland / his nation alongside atheists, pagans or followers of other religions not including any worldliness within. Of note, elaboration of Christian nationalisms are a "failure" for Christianity, just as the elaboration of Papal states before was a heavy blow to it.

There remains the question of the dealing with so - called "ethical" issues (abortion, homosexuality, euthanasia, suicide etc...) alongside a number of other ecclesiastical teachings, which are issues that the Church often decides for or gives a stance upon, and which are not discussed in the main doctrine in the Gospel (belief as per Jesus and his teachings). These decisions / stances negotiable.

Islam imposes a certain culture (a worldliness): it must change the core of the people that embrace it (thus alongside the practice of rituals) by removing it from its nationalism and its cultural / civilizational current, because Islam is religion and worldliness (and state, all three), otherwise it deviates from its doctrine. This is carried out by the "Shariaa" (law) based on the Quran, the prophetic hadiths (speeches) and the biography of the prophet, to manage the world, that is to say the details of daily life and how to live it, in order to ensure peace and justice. A Muslim no longer belongs to his people / his homeland / his nationalism since Islam is a nation (people - Umma) apart (and homeland as noted above); that is, Muslims in their worldliness are a people duly established according to Humanities, and it does not include atheists, pagans or followers of other religions (having or not having a worldliness). Of note, current nationalisms within Muslim countries are a "failure - until - now" for Islam, just as the dissolution of the Islamic State in 1918 and the abolition of the Caliphate were a heavy blow to it.

There remains the question of so - called "ethical" issues (abortion, homosexuality, euthanasia, suicide...); in fact, some of these issues are entirely decided upon by the religious authorities, and some are decided by the main doctrine. The decisions are not negotiable.

6) Concerning Some Difficulties:

Christianity: Consideration as to which books should be within the New Testament; explanation of some texts in the gospel that are not clear linguistically or analytically; the apocryphal gospels; the doctrinal divisions within the Church; what is considered "heresies" on the part of the Church; the difficulty (without the impossibility) of self - criticism on the part of the Church and of carrying out certain self - amendments, knowing that it should not have been involved in taking positions that warrant criticism, the matters being ethical and thus extra - doctrinal; the duties imposed by the Church, including the other 5 sacraments.

Islam (with the recognition of its jurists): The interpretation of the Quran as to fundamental questions (which resulted in the interpretation of the Arabic language according to what would be "wanted" by the course of the Quranic text); the abrogating and abrogated verses (Medinan and Meccan verses respectively) (about 350 pairs of verses, where the former prevail if circumstances allow. And among the Medinan, the verses concerning Jihad, and those that define infidelity and punishment, and the punishment of apostates); the question as to the reliability of every single "hadith" (speech) of the prophet (their number being ~ 1,400,000 speeches - one million four hundred thousand); the doctrinal and political divisions within Islam; the persistence of nationalism within the Muslim world; what Islam considers heresy; the refusal of Islam to criticize itself to go towards certain amendments since any criticism means a criticism of the Word of God; the "fatwas" (advisory opinion of the Sheikhs); the "legal duties" (taklif shar3i) (religious request that is supreme to personal choices and even to the administrative laws of the country, e.g. to whom to vote).

C - The Main Creeds of the Church during the Roman - Byzantine Era: [Q32a]

N.B.: All major Churches worldwide abide by the Nicene Creed. They also abide by the Chalcedonian creed or are reconciled with it in some way. This Chalcedonian creed was formulated over time by incorporating the opposite of what emerging creeds would suggest.

1 - Arianism:

It began with the priest Arius of Alexandria in about 320, and the first council of Nicaea established the foundations of faith for the Church in 325 in response to the Arians, declaring Trinitarianism with Consubstantiality / Homoousianism, both forming the Nicean creed.^{5,23} But Arians gained Constantinople, yet also divided into several clashing currents (Homoiousianism – note the “i” in the middle, Homoeanism (Acacianism), Anomoeanism and several more). In 381 (First Council of Constantinople - since there is no recognition of the previous council in 360 since those who had convened it were Arians), with the emperor’s support, Arians were expelled from Constantinople, and the council condemned the creed, and for years, their writings will be burned and their adepts killed. But it will persist at least within the Visigoths in Hispania (Iberia)

till 587 and even till ~ 700 with the Lombards (in northern Italy), after having spread throughout the southern half of Europe (i.e. starting from present southern half of France, Switzerland and Austria) apart from Greece (Europe's northern half still being pagan), as well as in north Africa (Libya - Algeria).¹¹

It had postulated (among other things) that Christ is a secondary deity subordinated to the "One God".⁵ In other words, Arianism held that the Son is distinct from the Father and therefore subordinate to him. So it still held that Jesus Christ is the Son of God, who was begotten by God the Father but with the difference that the Son of God did not always exist but was begotten within time by God the Father, and therefore that Jesus was not co - eternal with God the Father.¹¹

2 - Nestorianism:

It began with Nestor, the Patriarch of Constantinople, and was quasi - halted (despite persisting until 1994) with the excommunication of Nestor who was deposed in 431 (Council of Ephesus). It is based on the fact that Jesus is composed of two elements without union between the human and the divine attributes within his person (Dyophysitism without hypostatic union) but with union through intention. The bishops in Iraq, then part of the diocese of Antioch, in conflict with bishops in Antioch over supremacy in Iraq, received Nestor and adopted his creed, founding the Assyrian Church that will secede from Antioch. Thus, the Nestorians persisted mainly in Persia and Iraq, but Nestorianism remained timid throughout History. In November 1994, the "Common Christological Declaration" signed by Pope John Paul II and the Assyrian Church of the East Patriarch Dinkha IV brought his Church back to the Chalcedonian creed:^{*} “(...). His divinity and his humanity are united in one person, without confusion or change, without division or separation. (...), the divinity and humanity are united in the person of the same and unique Son of God and Lord Jesus Christ, (...)” (that said while remaining globalist).^{5,11}

* *The "Chalcedonian Creed" is said so according to the Council of Chalcedon in 451, which involuntarily imposed its name because its events were more tumultuous, but it is the same creed on the grounds of which Nestorius was deposed during the Council of Ephesus in 431.*

3 - Monophysitism and Miaphysitism:

The creed of "unique nature" (so - called Monophysitism) began with Dioscorus I, Patriarch of Alexandria, and Euthyches, a monk of Constantinople, around 440, after the Council of Ephesus in 431. They declared that Jesus of Nazareth was one divine nature, thus opposing the Nestorian creed as well. The Copts, led by Dioscorus and his predecessor, Kirilos, attempted to publish a euphemism called "Miaphysitism", where "Mia" also means "one", affirming Dyophysitism with united natures within a Monophysitism without any separation of both natures however without assimilation of the one in the other.

In 451, the Council of Chalcedon condemned them by declaring two natures (human and divine) in one person (Dyophysitism without union of its two natures, but in hypostatic union - and not through intention), but the Church could not control the emerging creed. Of note,

Chalcedon and Nicae were suburbs of Constantinople, that is to say under the emperor's influence. The Church of Alexandria therefore split into the "Coptic Orthodox Church of Alexandria" (95% of the followers currently) and what remained of the Alexandrian Church which will later be known by the "Greek Orthodox Church of Alexandria" ("Greek" and "Orthodox" were not religiously used yet). And the Armenians sided with the Copts (to whom where affiliated the Eritreans and the Ethiopians), and both were later joined by Syriacs.^{5,11}

And this creed hence spread throughout the East. The non - Monophysite Christians were named "Chalcedonians": first result, the Maronites (who were Chalcedonians) were massacred in 517 in Apamea by the Syriacs. The Monophysites' church within the Syriac people was founded in 553 by Bishop Jacob Baradaeus, so the Syriacs were called "Jacobites", and the Jacobites (practically the Syriac people) joined the Copts and the Armenians. The Second Council of Constantinople condemned them again in 553, to no avail. The Third Council of Constantinople still condemned them in 680.⁵

The Jacobites will have a direct influence on the Byzantine Empire because of fierce disputes that will neither spare kings nor patriarchs (though we do not condemn them more than the Chalcedonians), and they will assist the Muslim conquest which already had a great momentum, thinking they were another Christian creed and not knowing what was awaiting them, to counterbalance the Byzantine king's strength on which relied Chalcedonians, and they will facilitate the entry of the Mamluks to Mount Lebanon after sowing discord between its Maronites between 1293 and 1305.⁵

The most devastating blow for them was the invasion of Tamerlane and the destruction of their stronghold in southeastern Anatolia in 1400 (Tamerlane arrived to Lebanon in 1401). Some Syriacs became Catholics since 1662. The Monophysites then, around 1760, found an analysis as an excuse for their acceptance of the Chalcedonian faith without openly declaring a return (some references say they adopted Miaphysitism). The Syriac Catholic Church was founded in 1783.

Nowadays, the Oriental Churches (that is, those concerned by the ~ 1760 analysis) are the Syriac Orthodox Church and its followers in India - the Malankara Jacobite Syrian Orthodox Church (Jacobite Syrian Christian Church) - as well as the Malankara Orthodox Syrian Church which splintered from it in India, the Coptic Orthodox Church (but not the Greek Orthodox Church, which of note retains few adepts from among the Coptic people), the Armenian Apostolic Church, the Eritrean Orthodox Church and the Ethiopian Orthodox Church (each has more than one name).¹¹

4 - Monothelitism:

By the will of the patriarch of Constantinople to contain the Jacobites, Byzantine Emperor Heraclius issued ~ 633 the Monoenergism creed (Jesus having a sole divine energy), but it failed to reunite the opponents in 638, and Dyoenergism (Jesus having a human and a divine energy) was espoused at the Council of Constantinople in 680. But to complete the quest of reuniting the Church, in the same year, 638, Heraclius made obligatory the "Single Will" (not nature) creed which had been launched before in 629, on both camps as a half - way solution,

meaning that Jesus of Nazareth would be of two natures (human and divine) (hence Dyophysite) in hypostatic union but with one divine will (hence "Monothelitism"), and Pope Honorius in Rome was persuaded. But the West opposed it, and Pope Martinus held the Lateran Council (Lateran is in Rome) in 649 and banned Monothelitism. And at the Third Council of Constantinople in 680 - 681, which condemned Monophysitism, Dyophysitism (without union of the two nature except in hypostatic union and thus implying Dyothelitism) was retained and so Monothelitism was rejected likewise.^{5,11}

Because of the Muslim siege and the absence of any representative of the region of Syria and Lebanon (the domain of Antioch) to this council, the Maronites did not receive any official news of the results of the Lateran Council of 649 in Rome, and they therefore continued to support the idea of the single will and remained for centuries attached to Monothelitism and to the decision taken at the beginning of the Muslim conquest in 638, just before they were totally besieged, besides the Byzantine armies breakthroughs, since Antioch practically fell in late 638.

Indeed, Makarios, the patriarch of Chalcedon Antioch in Constantinople who had fled to Lebanon in 681 after the council after insisting on Monothelitism, was present at the election of John - Maron I.¹ The Maronites may thus have learned of the Council's decision but did not accept it, preferring to be formally informed by Rome due to John - Maron I's affiliation with Rome, or even simpler, Makarios, supporter of Monothelitism, would not have reported the council's resolution to John - Maron.²³ And thus emanates what was named by the Crusaders later in 1180 the "repentance" of the Maronites, despite the exaggeration of the case. Indeed, the Maronites repeatedly expressed their affiliation with Rome between 1100 and 1180, and did not hesitate to abandon Monothelitism once they were informed by the Crusaders when the latter arrived.⁷

In all cases, Maronites or other Antiochans nowadays should not feel they legally owe Rome or Constantinople anything when Rome's position and that of Constantinople was in fact elaborated based on the cities' political hegemony due to being capitals, as we shall see. We said "legally" because they should owe them respect if the Pope, legally bishop of Rome, and the Patriarch of Constantinople, legally its bishop, respect themselves and respect the Patriarchs of Antioch, legally bishops of Antioch each for his church, thus equal in hierarchy as those of Rome and Constantinople.

In any case, we do not want what we describe here as abiding to Monothelitism to appear as a mistake that the Maronites should apologize for. Their subordination to Rome (or to any other party that they would have followed), even if voluntarily and preferentially, did not happen except due to the excess political, military and financial power of Rome, as we shall see below, which is against Christian doctrine, and the Maronites' need for leverage against the Muslims, and for a time, against the Byzantines.

As a summary:

- Chalcedonism: Dyophysitism without its two natures unified except for a hypostatic union, thus with union through intention, and thus with Dyothelitism where the divine will dominates the human will

- Nestorianism: Dyophysitism neither in its two natures unified nor in hypostatic union but with union through intention, and thus with Dyothelitism where the divine will dominates the human will

- Monophysitism: Monophysitism (meaning one nature, specifically divine, and hence in one hypostasis, one intention and one will)

- Miaphysitism: Dyophysitism with its two natures unified within a Monophysitism without any separation however without assimilation of one in the other (hence of course in hypostatic union, union through intention and with one will) (the aim: bring Monophysites close to Chalcedonians)

- Monothelitism: Dyophysitism without its two natures unified except for a hypostatic union, thus with union through intention but with one divine will (the aim: bring Chalcedonians close to Monophysites).

- 1760 Monophysites theological opinion: "Christ is of one divine nature, but chose to live as a human being and to suffer and die as a human being in order to share his life with Man and then raise him to divinity.": close to Miaphysitism.

- 1994 "Common Christological Declaration" signed by Pope John Paul II and the Assyrian Church of the East Patriarch Dinkha IV: "...). His divinity and his humanity are united in one person, without confusion or change, without division or separation. (...), the divinity and humanity are united in the person of the same and unique Son of God and Lord Jesus Christ, (...)".

According to linguistics, from there was born the regional expression "Jadal Byzanteh" (Byzantine argumentation) in Canaanite (or even Arabic), when an argumentation turns endless, and wastes time, especially when it comes to looking into the (practically "useless", as per the observers) depths of things.¹²

D - Maronites and Greeks (the latter as rite, aka "Rums"): [Q18a]

Both are not a people / ethnicity / nation *per se*, as is widespread.

The Maronites are the followers of "Maron", wherever they are from. The first followers were among the inhabitants of Aleppo and its countryside because of the presence of monk Maron (Marun) in this region. They had a huge monastery in Apamea, which was repeatedly attacked by other Christians before the Muslims. Some monks came to Mount Lebanon and preached the pagan Canaanites of Mount Lebanon, who thus became religiously Christians, while remaining culturally Canaanites. This proselytizing is confirmed by the ancient Maronite Synaxis. The "Synaxis" is a book published by the Church and which deals with the life of the saints, and where the ancient Maronite Synaxis dealt with the life of the disciples of Maron. And this is also confirmed by Qays the Maronite whose manuscripts are in Bkerkeh, and these sources intersect with the Qannubin manuscripts.¹

The Synaxis and other references may be criticized for the possible lack of objectivity in certain stories, but it is difficult to be completely a myth, and that with genetic confirmation that Maronites in Lebanon are Canaanites.¹⁸ And until the twentieth century (1900), there was no

reference to another hypothesis. Would all Christians be from Palestine or all the Muslims from Hejaz?

As for the theory that almost all the Maronite "people" fled from northern Syria to northern Lebanon due to the Muslim persecution, it was promoted at the end of the nineteenth century (at the end of the 1800s) and was then spread by Syrian nationalists and Protestant missionaries, with the pursuit by Arab nationalists, and popularized by some Maronites, and soon spread to become the primary explanation for the Maronites' origin and to serve for calling for political unity with Syria (Bilad al - Sham), by asking "you Lebanese Maronites are Syrians, why do you refuse unity with Syria?" But they also forget that "Syria" was never a culture, nor even a geographical territory, but just an administrative territory. One cannot be or have been culturally Syrian (nor Lebanese for that matter, but Lebanon was a geographical entity which was assimilated to a single people). We tackled this matter for Syria as well as for Lebanon.

There is even a scenario stating that at the dawn of the Muslim conquest, the Maronites in Syria appealed to Muawiya to assist them into taking refuge within the empty mountains of Mount Lebanon so that they escape Rum persecution, which science easily refutes.

Some even added that the Nabateans came from the north of the Arabian Peninsula and southern Jordan (before the conquest) to the Bekaa, Wadi al - Taym, Jabal Amel and "probably" (as literally written in the reference) to the Shuf, and that they would be the ancestors of the Christians of these regions before the conquest,⁷ based on the analysis of the multiple analyses of the 20th century but without any scientific basis as minimal as it would be. Indeed, the extension of the control exercised by the Nabateans and then by the Ghassanids does not mean in History that "most of the population" (as it is literally quoted) emanates from the Nabateans or from "pure Arabs" (as literally quoted);⁷ that said, if the Nabateans and Ghassanids extended to these regions anyway, which is not proven or even mentioned in any scientific reference, besides the occupation of the Bekaa and the South by the Nabateans between 84 and 72 BC, so for only 12 years.²

Elsewhere, Father Boutros Daou went far when he stated that Maronites are a mix of Canaanites, Aramaics and "Sea Peoples".

Yet the most prominent erroneous opinion is considering them as ethnically Syriacs, and this is due to the sect starting west of the Syriac stronghold using the Syriac language liturgically, and due to the introduction of that language to the Canaanites of Mount Lebanon and its later use as a literary one. This coincides with their consideration as a Maronite ethnicity, knowing that if Maronism had led to the crystallization of a people, then this would be against the essence of the Christian religion. We see again that appellations are an essential problem of the misdiagnosing of dilemmas.

Consequently, being a Christian religious conduct based more than others on asceticism and the only conduct which was organized into a confession, Maronism is not a geographical or social or linguistic system to be confined to a region, a People or a language.

However, it was distinguished from other religious and non - religious groups by the concept of freedom through the resilience, in said case of the Maronites of Lebanon, to the Islamic State militarily and socially, only by accepting an extreme asceticism; History wanted it that way and the geography of Mount Lebanon helped. And by virtue of this freedom which was ensured by its confinement on itself when the danger of dissolution was present, it was able to mingle and open itself to the environment later when the privileges, simultaneously ensuring freedom and preventing dissolution in case of openness, were assured; that is, it was able to implement one of its constants as to coexistence, but the priority was to preserve existence. Hence was Patriarch Sfeir's famous phrase: "If we are deemed to choose between freedom and coexistence, we will choose freedom."

So the name of Lebanon, already tied to the Canaanites, became deeply related to those Maronites (meaning those Canaanites who were Maronites), and Lebanon became a Maronite doctrine and vice versa. In other words, he who was able to keep a part of the land of Lebanon free from the Muslim occupation and thus differentiated the whole land of historical Lebanon by imposing a Republic on its geography was the Canaanites of the mountain, and it was destined to be through the social crystallization of Christianity via the Maronite conduct.²³

On the other hand, the Rums _ said "Greeks" in Western, at the confessional level _ (and we hereby mean those Levantines) are followers of the Antiochan church of Byzantine liturgy in Greek language. Part of them then established a church called "Rum (Greek) Catholic" affiliated with Rome. "Rum" comes from "Roman", since the Byzantines were in fact politically Romans who adopted one of the Eastern rites which was named Byzantine, with its Greek language for the liturgy, said appellation being due to the fact of having raised Constantinople, originally called Byzantium, to second capital behind Rome. And in 328, Constantine established the Byzantine rite in the Greek language in Anatolia, as well as in the Levant instead of the Canaanite.

The Syriacs launched the term "Rums" to politically designate the Byzantines, during the same period (AD 450) during which they also called them religiously "Melkites" because they were subject to the Byzantine emperor (Malak in Canaanite then in Syriac and in Arabic = King). This politically led to the expression "the Land of Rums", a term that the Arabs will borrow, and then the Muslims, and later in 742 religiously led to the expression "the Rums" after the schism of Chalcedonian Antioch into two factions, the other which will be called "Maronites" ~ 900.

And the Muslim conquest had its toll on Rums as on other Christian confessions via Dhimmissm (besides Lebanese Maronites who were free but besieged), and some Lebanese Rums (as well as Syrian Rums) paid the price of brain - washing which painted them as of Syrian "civilization" in such a way that they should politically unite with Syria even if the latter of Muslim crushing majority, and on the way as having no link whatsoever with Canaanites, although they are the legal heirs of the Lebanese coastal cities, the South and the Bekaa.

And a small part of the Levantine Rums paid another price, that of coming to consider themselves at least partially of Greek origin (apart from individual cases). We also note the conviction of some of the most eminent historians who insist that the Rums are Syriacs, due to

the still widespread issue of the false designation "Aramaic", and therefore "Aramaic - Syriac", to this day, and also due to the association of the two appellations with "Syria", that the Levantine Rums inhabit, add to that despite the fact that "the later Rums" never used Syriac as a vernacular language and they barely used it as a formal language.²³

Consequently, it remains that, from a cultural / civilizational point of view and in general, the Maronites and the Rums in Lebanon (and those of Arwad / Tartus) are Canaanites heirs of the Canaanite civilization, and those of the rest of the northwestern Syria are the heirs of a - shall we say (issue tackled earlier) - quasi - Canaanite culture, and those in southern Syria, Palestine and western Jordan are the heirs of the Nabatean culture, which is close to Canaanite.^{22,23}

E - Relation between Maronites, Levantine Greeks and Syriacs and Links with Antioch, Constantinople and Rome:

(Greeks as in rite, aka Rums)

(Key information as to these relations will be in bold)

(For the term «Melkites» and which churches it concerns, we will specify within this section).

- ~ 30 - 100: The Canaanites of the coast, the Bekaa and the South are converted to Christianity by the apostolic preaching, always within Roman persecution. The Church in Lebanon was divided into three Episcopal centers: Tyre, Beirut and Baalbek, and Tyre (the most important) was followed by several parishes, including Sidon, Jiyeh, Sarba (in Keserwan), Byblos, Batrun, Tripoli and Arqa (in Akkar).

And these Christians will follow the independent Church of Antioch established in year 38 (or in 34 or 42), with its Canaanite rite in the Canaanite language.^{1,5} The Church of Jerusalem was not "founded" but came spontaneously as a springboard for the Apostles at Pentecost in year ~ 27; Jerusalem, as a center for Palestine and Jordan, will not have a patriarch before 451, when it will be "snatched" (refer hereunder) from Antioch. The domain of Antioch will also include Mesopotamia, Persia and the Christians of India (attached to the Bishop of Seleucia, the Persian capital, which is located in Iraq) until 498, because Antioch was then the closest center to those areas.⁵ Likewise, Anatolia and the city of Byzantium (which will be "Constantinople" in 330 with Emperor Constantine and "Istanbul" with the Turks in 1930) will follow Antioch, until practically 381 and nominally 451.

- 49: The Church of Alexandria (Egypt) is founded.

- ~ 50 or 60: Establishment of the Church of Rome, Peter being its first bishop. But there are no popes yet, and as a hierarchy, he is not superior to the patriarchs of the East. However, the place of Rome will give the bishop of Rome supremacy to the patriarchs of the East in 381. Thus the bishop of Rome will be "Pope", one thing that most of the Orientals will refuse.

- 311: Though Pagan, Roman Emperor Galerius puts an end to Christian persecution.¹¹

- 313: Roman Emperors Constantine I and Licinius declare freedom of belief and compensation for Christians for the losses suffered.

- 328: Constantine establishes the Byzantine rite in the Greek language in Anatolia, as well as in the Levant instead of Canaanite. So the term "Greek" will later include the Christians of Lebanon, Syria, Palestine and Jordan (meaning Churches of Antioch and Jerusalem (al - Quds for Muslims)); but the Lebanese mountain (from Akkar to Jezzine) was still pagan.¹ However, the official language of the Byzantine Empire will remain Latin (along with Greek and Canaanite), to become solely Greek only in 610.

- 366: For the first time, the bishop of Rome is legally and officially called "pope".¹¹ But other sources report the systematic use of said title since the 9th century (that is since ~ 800), with retroactive effect up to considering Peter the apostle, the bishop of Rome, as having been the first pope.⁵

- 381: The Roman Empire declares Christianity as religion of the empire. The bishop of Rome is given "primum inter pares" (first among equals) over Alexandria and Antioch because Rome is the capital, and that of Constantinople will be elevated to second position behind Rome although Constantinople still a mere bishopric (meaning not yet having a bishop styled as patriarch), since being second capital of the empire and the "New Rome". In fact, the third canon reads: "The Bishop of Constantinople, however, shall have the prerogative of honor after the Bishop of Rome because Constantinople is New Rome", which is considered in some references as an acknowledgment of Constantinople as being a patriarchate as from that moment; however, its bishop will still be appointed by Antioch, and it will not have a patriarch until the year 451.^{5,11}

- 395: The Roman Empire splits between Western and Eastern (Byzantium).

- 410 (according to tradition; it is the last year he was mentioned in): Death of Maron in Kfar Nabo near Aleppo, and his burial in Brad (also according to tradition). When we speak of "Maronites", we mean the "followers of Maron and his teachings", but the term "Maronite" will not be coined for a cultural collectivity until ~ AD 900.

- 440: [Q32b Monophysitism is launched.

- ~ 450: After many attempts and the martyrdom of several, **Maronite missionaries coming from northwestern Syria** successfully penetrate Jebbet al - Mnaitra, then Jebbet Bsharreh and then Jebbet Deir al - Qamar and all the rest of the western Lebanese mountain, **in Syriac language with regard to the liturgy, although the vernacular contact with the inhabitants was in Canaanite**, since Canaanite was the vernacular of northwest Syria as for Lebanon (refer earlier).¹

- 451: Up till now there were 3 patriarchates: Antioch, Alexandria and Rome; now there will be 5. **Since 451 and the Chalcedon Council that will condemn the Monophysites, the Christians of Syria, Lebanon, Palestine and Jordan of Byzantine rite, as well as the followers of Maron, will form the Chalcedonian Antioch Church, and they will be named**

"Melkites", as will be named the Christians of Constantinople, by the Syriacs, given their submission to the Byzantine emperor (from Malak in Canaanite then later in Syriac and Arabic, meaning "king"), and the Christians of Mount Lebanon who will convert via the Maronite monks since this period will join them (review section on Maronites and Rums here above).

Also, at this council, the patriarchy of Antioch no longer included Palestine and Jordan, where another patriarchate was founded for this purpose in Jerusalem. Constantinople wanted it that way, in order to weaken Antioch. Also, first Patriarch of Constantinople, but who will be "*primum inter pares*", meaning "first among equals", ex aequo with Rome,* vis - à - vis the other 3 Patriarchs (Antioch, Jerusalem, Alexandria). This was due to the importance of the city, capital of the Byzantine Empire since 395 and where the emperor resided (we see an analogy with the problematic of Rome and its political importance relative to the patriarchs of the East), and the emperors will continue to mingle with the affairs of the patriarchs.

* *There is a contradiction in Law No. 28 on the subject, according to what we have observed based on the English translation, which says: "... (Constantinople) should in ecclesiastical matters also be magnified as she (Rome) is, and rank next after her. (...)" But anyway, in practice, the Easterners, now more powerful than Rome, acted on equating Constantinople with Rome whenever the opportunity arose, despite Rome's rejection of this canon.*

So in the end, nowadays, the Pope is technically no more supreme than the Maronite Patriarch or any other Catholic or non - Catholic patriarch for that matter. And for the Rums, the Patriarch of Constantinople is no more important than that of Antioch or any other, whether Catholic or not. But politics and money had their word.⁵

This council also snatched the Berber regions from Alexandria.

- 498: After the founding of the Patriarchate of the East (in Seleucia, the Persian capital, however located in Mesopotamia) in 317, which will declare itself "Church of the East"** in 410, and after said church becomes independent from Antioch though without formal separation in 424, the Church of the East (which will be known by several names: Nestorian, Chaldean, Assyrian, without tackling its subsequent divisions: most important dates: 1445, 1552/3, 1692, 1830 and 1968) separates from Antioch.⁵ The problems are also worldly, even before Nestor: power and supremacy and politics. And the Nestorian creed found a favorable medium to persist since 431, which was much more spite than conviction.

N.B.: In order to avoid confusion in terms of names: the "Church of the East" will take the name of "Assyrian Church of the East" in 1976. In 1968, there will have been a schism, hence also the emergence of the "Ancient Church of the East".

- ~ 500: **Mount Lebanon is now globally Christianized**, 400 years after its surrounding. And it will follow the Antiochan Church with the Maronite rite in the Syriac language.¹

- 517: First wave of Maronite monks' refuge to Lebanon, due to persecution by Syriacs (who are Monophysites) and massacre of the Monastery of Saint Maron in Apamea. There is no

convincing evidence of the assassination of 350 Maronite monks, but it was certainly a massacre. This is the first massacre in this monastery.

- 553: **Birth of the Syriac (aka Jacobite) Church emanating from Monophysitism (it is said that it became nominally independent in 518).** Thus, there were for the Chalcedonian Antiochans and the Monophysite Antiochan each a patriarch (whom they call **Patriarch of Antioch**); and Rome was also Chalcedonian entirely. Constantinople was also Chalcedonian as well and entirely (recall that Chalcedon was originally a suburb of Constantinople), that besides several violations by Monophysite Patriarchs.⁵

- 602: The Chalcedonian Patriarch of Antioch is killed as a result of the Persian invasion of Syria. **And since 602, the Chalcedonian Antiochans have been forced to subjugate to Constantinople (to its patriarch as well as to the emperor) to obtain political, religious and financial support.**

- 638: The decision of Monothelitism is declared and reaches Antioch and Lebanon. Then, in this year, [Q34a **Antioch falls into the hands of the Muslims, and the Chalcedonian Patriarch Macedonius takes refuge in Constantinople with the beginning of the appointment of the Chalcedonian Patriarchs of Antioch by Constantinople from that date on, and these Antiochan patriarchs will live in Constantinople, and these appointments will continue until 702 (death of last appointed patriarch).**]¹ Some references erroneously put the beginning of these appointments in 602.

- 649: Rome abolishes Monothelitism. And the Maronites (mainly Mount Lebanon Maronites, entrenched and besieged in their mountainous stronghold) will not receive any notice from Rome because of the absence of contact with the Levant because of the Muslim conquest. But this issue, not pivotal at this time given the lack of affiliation to Rome at this point, will have an importance after the dispute with the Byzantines, when the Maronites will tend for favoritism towards Rome and affiliation to it.

- 676: **Monk John - Maron of the Monastery of St. Maron in Apamea asks a Roman cardinal who happened to be there in a mere visit to appoint him bishop because of the refuge of the Chalcedonian patriarchs of Antioch in Constantinople since 638,** and to be named bishop of Batrun in Mount Lebanon, the last Christian stronghold in the Middle - East, besieged by the Muslims and doomed to its loss, instead of any other area out of the control of the Muslims, and he begins to organize the Christian resistance of Mount Lebanon against them. **And it seems that at this point began the tendency of the Maronites towards Rome, due to John - Maron's tendency.**

Regarding the illegality of the appointment, since being an interference by Rome in the affairs of Antioch, the Patriarch of Antioch had been appointed by the Patriarch of Constantinople for 40 years with the intervention of the Byzantine King, and he resided in Constantinople due to the Muslim occupation.

The Christians in Lebanon were all Chalcedonians. He was not recognized as bishop (nor later as patriarch) neither by Chalcedonian Antioch (with its patriarchs living in Constantinople),

nor by Constantinople, nor by the Syriacs who cursed him. Thus he does not appear in the list of patriarchs put by the Latins, hence the question of the existence of Patriarch John - Maron in many (old) references.¹

- 681: Third condemnation of Monophysitism and condemnation of Monothelitism in Constantinople. The Chalcedonian patriarch of Antioch in Constantinople having fled to Lebanon for his inclination to "Monothelitism", Makarios, is deposited just after the Council. And the Maronites will not be officially notified before the entry of the Crusaders. It seems that a notification by Constantinople would not have been enough, especially with John - Maron's tendency to Rome, or even simpler, Makarios, supporter of Monothelitism, would not have reported the council's resolution to John - Maron.

- 684 (some say 685): **The free Chalcedonian Antioch clergy remaining in the Levant (and being practically in Mount Lebanon), and hence including a minority of Byzantine rite as well as a majority of Maronite rite, will elect the bishop of Batrun, John - Maron, patriarch of the _ since then_ “Free Church of Lebanon” with the honorary title of "Patriarch of Antioch"**, without referring to the Pope of Rome as some references state,* competing with the current patriarch away as his predecessors since 46 years in Constantinople, to stop Byzantine influence on Antioch, and thus to get rid of the label "Melkite".

* *Had there been any communication with Rome, they would have been aware of the latter's condemnation of Monothelitism; also, his name did not figure in any of the Latin's patriarchs' lists of all churches.*

The election took place in the presence of the previous Chalcedonian patriarch of Antioch deposited in 681, Makarios. **Thus began the schism of Chalcedonian Antioch Church into two, one for later sociologically called “Maronites” ~ 900 (knowing that they are already religiously Maronites as in “followers of Maron”) and another for later religiously called “Rums” (“Greeks”) since 742 (knowing that they are already sociologically known as “Rums” as in “the eastern Romans”). The schism will be definite in 742.**

However and for the moment, the patriarchate of Antioch in Lebanon defying the patriarchate of Antioch in Constantinople will include those of Byzantine and Maronite liturgies in the territory of Antioch.¹ Henceforth there are 3 patriarchs of Antioch: Jacobite (later called Orthodox Syriac), Chalcedonian having taken refuge in Constantinople (and currently considered that he should have been of Byzantine liturgy but he could have been of Maronite liturgy, from a creed point of view), and Chalcedonian in Mount Lebanon (and currently considered that he should have been of Maronite liturgy but he could have been of Byzantine liturgy, from a creed point of view).

685: The Umayyads open a corridor for the Byzantines by withdrawing from northwest Syria after both agreeing to finish up with John - Maron, who was now independent religiously and politically. Byzantine Emperor Justinian II withdraws all the Mardaites from Lebanon and sends a military campaign led by Moriqa. John - Maron declares the beginning of a “resistance of attrition” against the Byzantine army. This is the first truly applied “no to the east, no to the west” motto in Lebanon.

The Byzantine persecution of the Maronites on the Orontes kills 500 Maronite monks (500 according to most sources, also without scientific evidence regarding the number) in the Saint Maron Monastery in Apamea. The result is a wave of migration of Maronite monks (as well as some civilian residents of the monastery, as usual) to Lebanon. This is the second massacre in the monastery.¹

- 691: **The Chalcedonian Antioch clergy, whose patriarch is in Constantinople, is now legally subordinate to the Patriarch of Constantinople.**

- 694: The battle of Amiun ends up with the death of Mori^q and ends the Byzantine campaign after 9 years.

- 702: Patriarch Jean Maron carries the skull of the monk Maron to Kfar - hay in Batrun, which will be taken to Rome in 1130 to be brought back to Kfar - hay only in 1998. **The last Chalcedon patriarch of Antioch appointed by Constantinople (Georgios II according to the modern school and not Alexander II) dies. The Byzantine emperor stops appointing Chalcedonian Antiochan patriarchs and recognizes John - Maron as patriarch of Chalcedonian Antioch.** The patriarch of Lebanon remained therefore the sole Chalcedonian patriarch of Antioch between 702 and 742, practically meaning the later Maronites and the Antiochan Greeks (Rums).¹ **Thus "Melkite" will no longer concern anyone in Lebanon and Syria. Only the Christians of Constantinople and of Jerusalem (and Chalcedonians of Alexandria) will remain concerned by the term "Melkite".**

- 728: **The parish of Chalcedonian Antioch (so in Lebanon and Syria) in its united church under the patriarch of Antioch in Lebanon (later legally referred to as "Maronite") is legally divided into a church (later called Maronite Syriac, it is de facto the Free Church of Lebanon) in Mount Lebanon, and another (later called Rum (Greek)) around Mount Lebanon (coast, Bekaa and South) and in Syria. Thus the naming will rely on the predominant rite (Maronite or Byzantine), instead of relying on geography.**¹

- 742 (some say 751): **The Church of Antioch, thus excluding Mount Lebanon, founded in 728, remains Chalcedonian, but splinters from the Chalcedonian patriarch of Antioch residing in Lebanon, in order to restore its own clergy and patriarch to Antioch, but the patriarch will be appointed by the Muslim Caliph.**¹ This situation will continue until the fall of the Ottoman State but will still follow a similar course, namely the consent of the concerned state (Egypt, Syria, Turkey, etc...) as to the elected patriarch in those countries.

Thus, the Patriarchs of the Free Church of Lebanon will be considered Maronite Patriarchs, with retroactive effect. It also seems that within this period, between 742 and ~ 900, the seal of the Free Church of Lebanon will change to the Maronite Syriac Church.

And the term "Melkite" will re - concern again the Antiochans but only those of Byzantine liturgy and not Maronite, as well as other Melkites. And hence Melkites will be religiously called "Rums" ("Greeks" in Western languages). Reminder that "Rums" is a diminutive of "Romans" and was already used by the Syriacs, Arabs and Muslims but politically to refer to the Byzantines, since the latter were previously part of the Roman Empire.

Thus is established the schism of the Chalcedonian Antioch seat between (later called) Maronites and (henceforth called) Rums, and the Maronites will continue to elect their patriarch without any guardianship until today, bearing in mind a Maronite presence in northwestern Syria and a Rum minority in Mount - Lebanon. And this Rum minority remained legally affiliated to the patriarch in Lebanon until 1057, when they had to affiliate to the patriarch of same rite due to the 1054 worldwide schism.¹

And the most important reason for the Chalcedonian clergy outside Mount Lebanon (who was of Byzantine liturgy) to have subjugated themselves to Dhimmism was so that they could serve their religious communities in order to make their lives easier since the number of these Christians, as presently, were much greater than the number of Christians of the Lebanon, even though they were a minority dissolved within the Muslims, unable to resist militarily. The besieged patriarch in Lebanon could not reach his community outside Mount Lebanon

And we repeat that the conflict between Maronites and Rums was practical on the ground meaning only political, between the launching of a free patriarchy in the heart of besieged Mount Lebanon for the territory of Antioch (and it happened that the rite was predominantly Maronite and not Byzantine), after the refuge of the patriarchs of Antioch to Constantinople since 42 years and then the recognition of the Byzantine king of said Patriarchate in Mount Lebanon, and between the consideration of those of Byzantine rite in the canonical territory of Antioch that the return of the patriarchate to Antioch is necessary even under the condition of Dhimmism, in order to facilitate the affairs of the believers subjected to the Islamic occupation. The Maronite Chalcedonians in Mount Lebanon raised the bar as to concessions for independence, and the Chalcedonians outside Mount - Lebanon were not able to follow up with them due to the constraints they faced.

And since the Maronites outside Mount Lebanon were the minority compared to the number of Rums, and the Rums were a minority within Mount Lebanon, the geographical dilemma metamorphosed into one between followers of two liturgies, meaning there is no religious basis for the clash. So what began with a schism between Mount Lebanon and northwestern Syria (practically with the rest of Lebanon), given the extremely demanding military resistance, ended up, given a predominant liturgical entity in each of the two sections, with two churches, Maronite and Rum, each with its own liturgy, minorities having to endure the disconnection with their clergy officials, instead of the schism being purely geographical as in what could have been “Chalcedonian Antiochan Church of Mount Lebanon” and “Chalcedonian Antiochan Church beyond Mount Lebanon”, whereby liturgy would remain a secondary issue, as it should be. Of course, to this controversy was added doctrinal differences since 1054, between Catholics and Orthodox worldwide. In the end, what is certain is that the Maronites and the Rums are of the same culture, Canaanite in Lebanon and quasi - Canaanite in Syria (we discussed the topic above). Q34a]

- ~ 900: First use of the term “Maronites” in the ethnic sense, which will partially overshadow the term “Syriac”, as well as the term “Lebanese”, bearing in mind that they are still ethnically scientifically Canaanites.

- 936 - 939: Third wave of refuge of Maronite monks from Apamea towards Mount Lebanon due to the oppression of the Ikhshidids and the destruction of the Saint Maron monastery on the Orontes and the liquidation of 500 monks (without scientific proof of the number). This is the third and last main massacre in the monastery of Apamea. Transfer of the seat of the Maronite patriarchate in 939 from Kfar - hay to Yanuh, higher up in the mountains (according to Doweihi; some references date the transfer under the reign of the fourth Patriarch John - Maron II).

- 1054: **Great Schism (Rome / Constantinople) into Catholic and Orthodox.** In short, the Catholic - Orthodox clash is purely for power, but it was infiltrated by few doctrinal elements yet dissociated from the essence of the religion.

- 1057: **Rum Antioch affiliates to Constantinople** by a decision from its patriarch, and it will be a subject of dispute between Constantinople and the Crusaders.¹ We remind that up till now, there were not any east - west affiliations, but tendencies.

- 1098: Crusaders found a Latin Patriarchate of Antioch upon their entry into the city. It will be abolished in 1964.¹¹

- 1100: Oral letter from the Maronite patriarch to the Pope.⁷

- 1111: A Maronite delegation visits the Pope with the Crusader king of Jerusalem.⁷

- 1139 (or 1131): First meeting between Maronite representatives and the Papal envoy.⁷

- 1180 (or 1182): **The Maronites declare to the Latin patriarch of Antioch their loyalty to the Church of Rome.**⁷

- 1203: During a meeting in Tripoli, the adhesion of the Maronites to Rome is confirmed.⁷

- 1204: "Sack of Constantinople": Actually occupation, looting and destruction, by the Crusaders, which was its heaviest blow besides its later fall to Ottoman Muslims in 1453 (refer to the section of Crusaders).¹¹

- 1205: Patriarch Amshiti visits Rome.⁷

- 1261: The Rums retrieve Constantinople.¹¹

- 1439 - 1444: **The Council of Florence confirms the Maronite Patriarch on the seat of Antioch.**⁷ Reminder that all this is because of the political power of Rome (and of Constantinople concerning the Rums); both are legally not supreme to Antioch or Alexandria, and Constantinople came much later than all 3.

- 1662: A minority of Syriacs (Jacobites) embrace Catholicism.^{5,11}

- 1724: Some Rums declare their affiliation with Rome by **establishing the Greek Catholic Church** (with its Byzantine rite). Being Rums of Antioch, the Pope will extend their

apostolic administration to Jerusalem and Alexandria. So they have only one patriarch, while the Greek Orthodox Church (affiliated to Constantinople) has 3 in the same region, one in each of the 3 cities.¹¹

- ~ 1760: **The Monophysites** issue a theological opinion saying that "Christ is of one divine nature, but chose to live as a human being and to suffer and die as a human being in order to share his life with Man and then raise him to divinity." Hence they **return to the essence of the Chalcedonian creed without declaring to having embraced it.**¹ (Some references say they adopted Miaphysitism) Q32b]

- 1782 or 1783: Catholic Syriacs establish the **Syriac Catholic Church**.

- 1824: After the attempts of 1442, 1713 and 1781, the Pope declares the **Coptic Catholic Church** in Alexandria, who suffered several problems until 1947.¹¹

A word about other churches whose bodies are recognized at the political level by the Lebanese Constitution:

The Copts as a confession (Orthodox and Catholics) are the Christians of Egypt (there is a minority of the Coptic people who are Greek Orthodox / Orthodox Rums). The Assyrians and Chaldeans are the Christians of Iraq (the Assyrians are not Catholics that is to say are not in communion with Rome, and are not considered Orthodox - they were Nestorians, and the Chaldeans are only Catholics). The Orthodox and Catholic Armenians are basically the Christians of Armenia. The Latins are Crusaders who remained in Lebanon, or Maronite Lebanese who adopted this rite for some reason. The (non - Armenian) Protestants, known as the Evangelicals, are Rum Lebanese who adopted this rite following the Anglican missions after 1850s. And an Armenian minority developed an "Armenian Protestant" confession, therefore with regard to other Protestants, in the same context.

The followers of these churches number around 172,000 in 2013 (13% of Lebanon's Christians, that without counting ~ 6.75 million "Christian" descendants, of which > ~ 99.5% are Maronites / Rums)), among which 90,000 Armenian Orthodox. They came especially to seek refuge and flee persecutions (besides Latins and Protestants).

F - Rites within Shiism (in Connection with Lebanon's History):

1 - Mubarakite, Sevener, Qarmatian, Ubaydite, Nizarite and Musta`elite Ishmaelites:¹¹ [Q33a]

After the launching of the Shiite rite and the consideration of Imam Ali bin Abi Taleb as the first imam of its adepts, and after the splintering of the Zaydites in 713 and their proclamation of Zayd bin Ali Zein al - Abidine Bin al - Hussein Bin Ali Bin Abi Taleb as the fifth imam instead of his older brother Muhammad al - Baqer, the sixth imam was Abu Abdallah Jaafar al - Sadeq bin Muhammad al - Baqer. At that time, the non - Zaydite Shiites were not known by a particular name to distinguish them.

After the death of Jaafar al - Sadeq in 765, part of the non - Zaydite Shiites considered that the seventh imam was to be his son Mussa (al - Kathim) bin Jaafar, and hence were known as Jaafarites or Mussawites or Imamites (or later "Twelvers", for they will have twelve imams in all), and the other party proclaimed his brother Ismail (who was his elder brother) as imam, and was known by the name of Ishmaelites.

The story tells that those who proclaimed Mussa considered that Jaafar had obliged Ismail to resign from being his successor because the former had found the latter drunk, and those who proclaimed Ismail considered him sinless and that he had drank "for a reason with God's knowledge".

Then again there were two stories within the Ishmaelites: the first goes by the fact that many people said that they had witnessed the death of Ismail bin Jaafar al - Sadeq while his father Imam Jaafar was still alive (what is now believed to be his official date of death, that is 755). However, after the death of Jaafar al - Sadeq, a second story spread, where a group claimed that he had arranged for his son Ismail a mock burial in which he announced his death to keep the Abbasids away from him and that Ismail, nicknamed "the Blessed One (al - Mubarak)", was not dead at the time but concealed. The whole issue comprises chronological loopholes that we will not tackle.

The Ishmaelites therefore quarreled from the beginning: followers of the main Ishmaelite doctrine ("main" because they proclaimed Ismail) were known by the "Mubarakites", and were based in Kufa. But those who considered that Ismail had died proclaimed his son, Muhammad bin Ismail (aka "al - Maktum"), who lived in concealment. Followers of the latter were persecuted by the Mubarakites, and thus left Kufa and established themselves in Salamiyya in Syria, and Muhammad bin Ismail was considered "in absence" by his followers after his death. His proclaimers were not known by any particular name which distinguished them from the Mubarakites.

Later, the Mubarakites were less widespread because news spread among his followers that he had passed away, and the followers of "Maktum" became more numerous. Hence, the name "Seveners" (since the conflict was about the seventh imam) concerned them more than it concerned the Mubarakite Ishmaelites, and it was adopted by the Fatimid doctrine later (even if the Mubarakites are technically "Seveners" as well) since one of them _ of the followers of Maktum _ actually founded the Fatimid State and Caliphate. Hence, till 899, "Seveners" will indicate the adepts of al - Maktum.

And since 873 and with the persisting disintegration of the Abbasid State, the Ishmaelites (roughly all of them but especially said Seveners) spread to Iraq, Persia (more precisely in Khuzestan) and Yemen (besides the presence of Zaydis over there). The call to Iraq was led by Hamdan ibn al - Ash`ath aka "Qarmat", who began to spread it east of the Peninsula, and then the doctrine reached Morocco.

Thus, the most prevalent doctrine among the Ishmaelites was that Muhammad bin Ismail was the "Expected Mahdi", and the Ishmaelites center relocated to Salamiyya, east of Hama,

Syria, whereas the Jaafarite Twelver Imamites consider Muhammad ibn Hassan (al - Aaskari) ibn Ali al - Mahdi (he would be "ibn al - Hassan" according to the Shiites but not according to the Sunnis), the twelfth imam who entered in "absence" in 879, as the expected Mahdi, until now.

In 899, Ubayd Allah al - Mahdi, founder of the Fatimid State and Caliphate later in 909, announced that he was a descendant of Muhammad bin Ismail bin Jaafar al - Sadeq, and that it was no longer necessary to wait for the latter's return from his "absence" because he was now dead. Qarmat and his followers in Khuzestan (the southern "Persian"* province adjacent to Iraq, its capital being Ahvaz) (and not Khorasan), in Iraq and in the eastern part of the Peninsula refused to believe and established a Qarmatian State and doctrine, the concept of which was simply adherence to the standing Sevener doctrine, that is to say the expectation of Imam Muhammad bin Ismail (al - Maktum). He was helped by Abu Said al - Hassan bin Bahram al - Jannabi, a Persian, whose dynasty will rule the Qarmatian State. So the Qarmatians are practically the "Seveners" as from this date but just till 1067, when they will disappear. And the followers of Ubayd were known by the "Ubaydites" (sometimes referred to as the Fatimids, but this name is imprecise since Fatimids will split up).

* *"Persian" between quotations marks meaning in the broad sense. Of note, Khuzestan is specifically bordered to the east by the small historical region of "Persia" (Pars), after which Alexander named all what he occupied to its north and east by "Persia". Khuzestan is now known as "Arabistan" after a "population change" to "Arab Muslims" that started since 1440 by military force and continued thereafter pacifically though systematically.*

Later, it seems that Qarmat repented after the death of his brother - in - law `abdān, that is his sister's husband, the latter being his main partner in defending the Sevener doctrine, and accepted the Ubaydite doctrine. But the Qarmatian Statelet continued politically, and they were finished up in 1067 as well as with their doctrine (for more military details, please refer to the section on the Qarmatian Statelet here above), since it seems that the Muhammad bin Ismail's expectation ended with the end of the Qarmatians, and the Ishmaelites in all their sects (including those who were converted by the Qarmatians) now believe that Imam Muhammad ibn Ismail died and that the Imamate was then continued with his son - as per the Fatimid doctrine - Imam al - Wafi Ahmad, Ubayd Allah al - Mahdi's great - grandfather. And it is said that most of the Levantine Qarmatians joined the Druze call before being again persecuted, and then politically submitted to the Fatimids, but that remains more of a folkloric story.

Thus, despite having concerned for a time the Mubarakites, nowadays the term "Seveners" concerns especially the followers of Maktum of which the Qarmatians, and of which Ubayd Allah before he splintered from them, that which lost the term "Seveners" to Maktum's adepts and made them known by "Qarmatians".

Later, the Ubaydite Ishmaelites (technically the Fatimids) split in 1094 between Nizarites* and Musta`alites (in relation with the two sons of Caliph Fatimid al - Mustansir Billah, Nizar and Musta`ali, after his death in 1094); then they divided again into more groups upon every dispute on the Fatimid throne. And the majority of the present Ishmaelites are Nizarites.

* Later called "Batiniyyun" in Arabic, "Batin" meaning "the inside within" (although many persecuted sects adopted "Batinism", meaning concealing teachings as well as profession of the faith within oneself), and also nicknamed, pejoratively, by Hashshashins ("Assassins" in Western languages) in relation to a narcotic herb called "Kayf", and Hashish meaning "herbs" (Hush) that are smoked, thus nothing having to do with "assassinations".

Finally, if 90% of Muslims are Sunnites, 90% of Shiites are Jaafarites (meaning Twelvers or Mussawites or Imamites).

2 - Alawites (aka Nusayrites):¹¹

They are the Alawites of the Levant and are distinguished from the Alawites of Morocco and the Zaydis of Yemen and Turkey. Their surname is related to the founder Abu Shuaib Muhammad ibn Nusayr al - Aabdi al - Bakri (or al - Bassri?) al - Namiyyari, who splintered from the Jaafarites around 873 with the beginning of the occultation (al - Ghaybah) (the minor one, before the major one in 879) of the Imam Muhammad al - Mahdi, the awaited imam. And they spread widely in western Syria.

Also, we must not confuse the Nazarenes (Nassara) with the Nusayrites, knowing that several sources consider Nusayrites an evolution of the Nazarene group that remained and fused within Shiite Islam before splintering, Nazarism having practically ended during the Caliphate of Othman bin Affan.

G - Tawhidites (Unifiers) or Banu Maaruf (aka "Druzes"):^{1,7,11}

Launched in 1017, it began with an intellectual current within the Ishmaelite doctrine, influenced by Greek philosophy, Gnosticism, and other doctrines. The sect was founded by Hamzah bin Ali bin Ahmad al - Zuzani (aka "al - Hadi" and aka "al - Labbad"), who was a Ubaydite Ishmaelite in Fatimid Egypt, and who received the support of the 16th imam the Fatimid Caliph "al - Hakem bi - Amrillah". Then, "al - Hakem bi - Amrillah" became a central figure of this current. The adherents of this doctrine call themselves the "Mouwahiduns" (the "unifiers"), and in Lebanon they are also called "Banu Maaruf". However, the Ottomans revived the term "Druze", which had existed at the beginning, and this nickname has survived until today.

And "Druze" is the nickname that emerged with the appearance of Muhammad bin Ismail (not the aforementioned imam!), known as "Nashtakin al - Darazi", who tried to take the lead in the call to said doctrine. He was killed in 1019 in Cairo, according to the most prominent sources. It has been reported that Darazi fled to Wadi al - Taym in Lebanon, where the Shiites were Qarmatians (and not Ubaydites, but their opponents) and called for the "Druze" doctrine. Much more robust sources (scientific sources) say it was Hamza bin Ali himself who came. There is also information that erroneously said that Darazi founded the doctrine and was followed by Hamza.

Confusion should be avoided as to Nashtakin al - Darazi and the name "Anojoor Abu Mansour Anushtakin al - Dizbari", the Turkish commander appointed by the Fatimids as

governor of Baalbek in 1017, then of Cesarea in Palestine in 1023, then of Ramleh in 1026, then of Damascus in 1029 then of Aleppo in 1038, as head of the Mirdasid State - which was based in Aleppo - by proxy when the latter subdued to the Fatimids, and that till he passed away in 1042.

According to old school sources, "in 1020 the Druze faith quickly spread to the Levant, within Shiite circles (especially Qarmatians according to some), to Aleppo, where bin Mirdas supported them. But "al - Hakem bi - Amrillah" was murdered after he explicitly came out of Ishmaelism and his son succeeded him, and he pursued the Druzes till Antioch, where he brutally persecuted them, as in Aleppo. (It seems that bin Mirdas had turned against them)". It should be also noted that the Abbasids declared a "decree" (a "faramane") considering that the Druzes do not belong to Ahl al - Bayt (to Islam).

Fouad Ephraim al - Bustani and his eminent references report that "al - Hakem bi - Amrillah" took refuge when he left Egypt, with those who fled with him, within a tribe in the Negev (Nakab) who adopted the doctrine. As a result of the persecution of the Ismaili Fatimid Ubaydites under the command of "al - Hakem bi - Amrillah"'s son, the tribe dispersed to the places where the Druzes are majorly present now (Galilee, Wadi al - Taym, Horan and Shuf). thus the doctrine would have entered to Mount Lebanon through the Shuf, and was received by the Tanukhids of the adjacent Gharb.¹ And this explains the strong suspicion, currently under study, of the profound similarity with Canaanites at the genetic level¹⁸ (besides the Tanukhids?). The Tanukhids remain the "first Druzes" of Mount Lebanon according to the old school, where they would have colonized the Shuf as it was with Wadi Hammana.

The modern school reports that the Shuf had been empty since the Christians were expelled from it ~ 800 by the Abbasid armies who retired once the task was accomplished. The same thing happened in Wadi Hammana and Wadi al - Taym ~ 850. And nearby, the Tanukhids had been on the Gharb coast since 759 and in Aley and Wadi Hammana after they had been cleansed, and some Qarmatians took refuge basically in 977 in the Aley Mountains and in Wadi al - Taym. And these Qarmatians and Tanukhids adopted the Druze faith with the arrival of a part of said tribe to the Shuf and with the preaching of Hamza bin Ali in Wadi al - Taym when he arrived with another part.¹ In fact, in 1027, the emir of Gharb, of the family of al - Abdullah (of which later emanated the Bahtar family) received the call to the Druze doctrine,⁷ as well as the Qarmatians in Aley.¹

Thus the Druzes are not mistaken in saying that the Shuf was not inhabited when they arrived to it, but they miss the expulsion of Christians by the Abbasids 200 years earlier, and they ignore archaeology and the ruins that sure were present back then, as well as the villages' names, still Canaanite. But this does not apply at all to areas adjacent to the present southern Metn coastline, where the Tanukhids (then Sunnis in 759 and up till 1027) were transferred to an area in contact with Christian areas, and they know well that the mountain was inhabited.

The Druze then quarreled for centuries between Qaysites / Adnanites and Yemenite / Qahtanites (hence as per their original Arab tribal affiliation), and the Qaysites / Adnanites definitely won in 1710 (and not in 1711),¹ and the Yemenites / Qahtanites had to flee

to Horan, except for the Arslans who were tolerated as to their social status (they had been the emirs of the previous Tanukhid Emirate).

9 - Miscellaneous Issues Concerning “Greater Lebanon”:

A - The 7 Villages: [Q36a]

They are in fact the 25 villages, extending from the Mediterranean to the Wazzani along the border with Palestine, to a maximum depth of 3 kilometers into Palestine, since the French yielded 3 kilometers to the British in 1923 after the demarcation of 1920, and so these villages fell inside Palestine.

Lebanon has not officially demanded them over the years, thus devoting, over the course of successive events, the subordination of said villages to Palestine, which now makes the issue of any diplomatic recovery basically a lost cause.

The nationality of these villagers became Palestinian in 1926. When the naturalization decree was passed in 1994, the Speaker of the Parliament Nabih Berri negotiated the naturalization of their Shiite population, who practically originate from seven of those villages (one village mixed with Catholic Rums (Greek Catholics)). The 25 villages were thus generally called the "seven villages", since they were known by that name in Shiite circles in view of the 7 Shiite ones. Also of note, some Christians from these villages obtained Lebanese citizenship after the Nakba during the Maronite political era, like other Palestinian Christians.

The seven Shiite villages are Tarbikha (part of which is still part of present - day Lebanon like several other villages most likely), Solha (Sol7a) (not Salihiyya on the banks of the Hasbani River), al - Malikiyya, al - Nabi Yushaa, Qadas, Hunin and Ibl al - Qamh (the mixed village). Of the remaining villages, 12 are Sunni villages (including Tish - hil (Tich7il), al - Nabi Rubin, Sruj, probably aforementioned al - Salihiyya, and al - Khalisa which became Israelite Kiryat Shmona), 2 are Maronites (Mansura, south - west of Rmeish (and not Mansura to the east of Hasbani River) and Kfar Biraam), 2 Jews (Zionist settlers who arrived a few years before 1920 and not "non - exiled" Jews: Metulla, who was of Druze population but "owned" by a Christian from Sidon who sold it to the Zionists in 1896, and Kfar Jeladi which was founded as a settlement in 1916), 1 Rum (Greek) Catholic (Iqrit), and 1 Rum (Greek) Catholic and Sunni (al - Bassa).

Of note, within this region, which is 3 kilometers deep, ends Jabal Amel which is of overwhelming Shiite majority, so that the region of Galilee begins with an overwhelming Sunni majority, and this is the same border sine 947 BC between the Kingdom of Tyre and the United Israeli Kingdom (details tackled previously), whereby the Canaanite and Hebrew populations were replaced by Sunni / Shiite Muslims along almost the same border, thus said border being spontaneously preserved despite almost 3000 years. We do not really know how that happened after year AD 908 when the Shiites spread to the south of Lebanon.

Finally, according to a study by Mr. Tarek al - Majzoub, there are 28 additional names to those mentioned here above, all of which belong to towns (or to dependent territories to said towns): Khirbet Ma`sub, Khirbet Ain Hur, Khirbet Jurdiya, Khirbet Samekh, Khirbet al -

Sawwana and Hanita, all of which are of the "Tyre Domain"; and al - Sinbria, al - Khassas, al - Mansura (that aforementioned, east of Hasbani River), al - Zuk al - Tahtani, al - Zuk al - Fuqani, Lizaza, Qitiyya, al - Abbasia, al - Naama, al - Duwwara, al - Zawiya, al - Manara, al - Manshiyeh, Dafna, Khan al - Dweir, Tel Hai, Jahula, al - Shawkeh al - Tahta, al - Buwaysiyya and Mays, all of which of the "Marjayun Domain". We note the absence of Tish - hil (Tich7il), al - Nabi Rubin and Sruj in his study, according to which, on another level, the area of all that was "skinned off" is 120 km². And he tackles the agreements that lead to those losses.³⁴

B - Shebaa Farms, Kfarshuba Hills and the Villages of Nukhaileh and Ghajar: [Q37a]

Except "Mughr Shebaa" farm to the east.³⁴ Kindly to refer to the Lebanese History timeline (years 1932 and 1954). The area (without Ghajar) is 36³⁴ or 48km² (perhaps Nukhaileh's area, or that of Mughr Shebaa, is 12km², thus the two reported numbers).

C - Shiites Villages in Syria: [Q38a]

These are "villages", but not having electoral lists, since all their inhabitants are Shiite Lebanese from villages in the Hermel caza in Lebanon, who owned these lands and inhabited them before the border demarcation in 1920.

These Lebanese "villages" are: Matrabe, Zeita, al - Jantaliyya,* al - Hammam* (7ammam), al - Diyabiyya, al - Safasafeh, al - Zira`a (Zira3a), al - Aaqrabiyya, al - Hawz (7awz), al - Na`em (Na3em) and what is known as "Hejaz Train Station" (Ma7attat Kitar al - Hejaz).

And there are among them purely originally Syrian villages (despite a recent Lebanese presence): al - Quseir, Rableh, Abu Houri, Emm al - Damamel* (or Ain al - Damamel).

The mixed villages between Lebanese and Syrians since a long time are: Sakarja, Hawik, Tel al - Nabi Mendo, Blouza, Jermash,* al - Fadiliyya, al - Nizariyya, al - Sawadiyya, al - Simmaqiyyat al - Sharqiyya, Gaougaran, al - Farouqiyya,* Kfar Moussa and Hawsh Mershed Semaan. They may be Syrian towns in which Lebanese settled, or "Lebanese" villages whose inhabitants are from Hermel, and in which Syrians from the surrounding towns settled.

And there are 7 villages concerning which data lacks: al - Safway,* al - Aasfouriyya,* Wadi Hanna, Mazraat al - Wafa,* al - Sekmaniyya,* al - Hawsh al - Suri* and Arha* (Ar7a).

* *Do not appear on the map later in this work because precise location unknown for "Google Maps".*

D - Palestinian Organizations and Militias during the Lebanese War:

1 - Pro - Syrian Palestinians:

[Q39a] They are Syrian brigades under the banner of the "Palestinian Liberation Army", whose members are Palestinians and Syrians. They are the brigades of Hittin,* Yarmouk* (also

known as "Popular Liberation Forces"), and al - Qadissiyya* (a Palestinian brigade established in Iraq but which fell under Syrian tutelage after its transfer to Jordan), next to al - Saaiqa (Sa3iq) (which is a Palestinian brigade of the Syrian Baath Party), the "Popular Front for the Liberation of Palestine _ General Command" (established by Ahmad Jibril), the "Palestinian Popular Struggle Front" and "Fatah al - Intifada" (meaning Fatah - The Insurrection) (the latter later established, in 1983).

* *In reference to the Battle of Hittin (1187, in Hittin, Palestine (Galilee), restoration of Saladin the Ayyubid of Jerusalem from the Crusaders who had retrieved it in 1099 after they had lost it in 638 after the Muslim occupation of the Levant), the Battle of Yarmouk (636, in Jordan, victory of the Muslims over the Byzantines and their occupation of the Levant), and the Battle of Qadisiyyah (638, in Iraq, victory of the Muslims over the Persians and their occupation of Iraq).*

Their barracks are now located in the following regions:

- Helweh, Yanta, Khillit al - Semma' (all in the Bekaa), controlled by "Fatah al - Intifada".

- Al - Sultan Yaacoub, Kfarzabad, Qusaya and Wadi Heshmesh (all in the Bekaa), and Neameh (Ne3meh), all controlled by the "Popular Front for the Liberation of Palestine _ General Command".

2 - Anti - Syrian Palestinians:

They are Fatah (by far the most important entity), "Ain Jalut"* (a Palestinian brigade of the "Palestinian Liberation Army" sent from Egypt), the "Popular (this term was omitted later) Democrat Front for the Liberation of Palestine", the "Popular Front for the Liberation of Palestine" and the "Arab Liberation Front" (a Palestinian brigade of the Iraqi Baath _ so similar to Saaiqa but its opponent since the Syrian and Iraqi Baaths were enemies), with the last two entities being supported by Iraq. Namely, some factions among these will have changed or will change sides. Q39a]

* *In reference to the Mamluk victory over the Mongols in Ain Jalut, Jordan, in 1260.*

3 - On the Ground:

Palestinians in general had effectively participated in training and arming the Socialist Party (the practically Druze party of the Junblats), Amal, the Tawhid (Sunni extremist party, and not the recent "Arab Tawhid" headed by Mr. Wiam Wahhab), the four communist parties, the "Nasserite People's Organization", the "Armenian Secret Army for the Liberation of Armenia" (ASALA), the Kurdistan Worker's Party and even the "Japanese Red Army" (all this in Lebanon).

They clashed with the Lebanese army, then the Christian militias as well as the Shiite population of the South, then the Syrian army (concerning the anti - Syrians, where the pro - Syrians fought with the Syrian army), then among themselves, and they subjugated Tripoli (a Sunni city), then they clashed with the Shiite militia Amal, and they participated in pure internal

Lebanese battles (not to mention fighting Israel at moments obviously - and we say this out of scientific fact, not out of sarcasm).

Recently, the Palestinian authorities represented by Abbas Zaki admitted the errors made and asked to be excused.

But between 1965 and 1982 the Palestinians totally controlled southern Lebanon and West Beirut, with all the humiliation for the inhabitants of these regions and even the Sunnis among them, since all were subject to distribution of bread and other basic needs. And their military bases (most were civilian camps that were turned into barracks with the use of civilians as human shields) and checkpoints extended beyond Beirut, until Ashrafieh was almost besieged by Nabaa, Karantina, Tall al - Zaatar and Jisr al - Basha, and until they arrived into northern Lebanon where they were confronted by the Maradas - the Zghartiot Liberation Army, who was part of the (Christian) Lebanese Front.

Thus in the summer of 1976, fighting took place throughout Lebanon between Christians and Palestinians: Qobayat, Andqet and Beit Mellat in Akkar; Hermel, Baalbek, Qaa and Deir al - Ahmar in the Bekaa; Tripoli and the two camps of Bared and Beddawi; Donniyyeh, Kura, the high regions of Sannine, the northern Metn and the southern Metn in their mountains and their coastline, Aley, Maasser Beiteddine, Jezzine, al - Aayshiyyeh, Sidon, Shiyyah and Kfarshima and the southern suburbs (which were mainly Christian then, before the displacement by the Palestinians and then the Shiites), Bab Idris, Ashrafieh, Burj, the downtown markets, Nabaa and its tunnels that reach Tall al - Zaatar passing under Sin al - Fil, and it is impossible to name all the battles' locations...

They humiliated the Lebanese, especially the Christians and the Shiites, and did not spare the Sunnis, besides the tolerance of the Lebanese Muslims who supported the situation for the "great cause", that being ending Maronism, even if under the slogan of "recovery of Palestine". And so was the famous phrase of the Palestinian Salah Khalaf (Abu Ayad) that "the road to Palestine passes through Lebanon, it passes through Ain Tura and Uyun al - Simane, and it must reach Junieh," and so was also the motto: "The Palestinians are the army of Islam in Lebanon", launched by the Lebanese Mufti Hassan Khaled in 1975 (and Mufti Khaled will change his political course in the late 80s and join the Maronite patriarch and will be received by the Christian militias on the coast as he was going to attend the funeral of the martyr Rashid Karameh, but he will be assassinated sometime later).

Critical Point: Documenting events does not mean adopting the immediate analysis that can jump to readers' minds. There is no place at all, neither in scientific facts nor in feelings, to accuse anyone of treason. In any case, scientifically speaking, the Mufti was not a traitor to his cause and to the party he represented.* More importantly, he did not betray Christians, because he did not share their vision of Lebanon from the start. Some would say that he betrayed the Republic from a legal point of view, but how can a Republic be betrayed when reluctantly accepted? How to betray in the absence of basic sentimental affiliation? The Muslims never concealed their discontent and even more, showed it on several occasions before 1975. And the

causes of this discontent are clear and logical and legitimate. All that has been tackled at the beginning of this work.

* *We have to argue that his changing his political course in the late 80's can be considered a betrayal for his cause, if his cause is to apply the principles of Islam in terms of Islamizing and aiming for an Islamic State. However, seeing that his bitter enemies were Muslims (Syrians in that case, who of note will assassinate him, and Palestinians as well before, and Israel of course yet aside), it seems that he limited his aims to more practical ones, at least momentarily. And by being representative of his party, and the latter being favorable to his decisions, he cannot be considered as having betrayed it. As for the cause, one can argue that this is, if not a cancellation, only a postponement, legitimate in Islam when feasibility is weak or absent, and which is called "taqiyya".*

However, what lead to the 1975 war was the lack of transparency between Christians and Muslims and the postponing of the clash by temporary short - term solutions. And what made the Mufti change his position was the fact that he discovered that his Sunnite, and generally Muslim, confessional community in Lebanon was betrayed and that there was no intention to end its subjugation by the Muslims of Palestine and then by those of Syria, noting that the latter two factions were moreover in war among themselves.²³

E - Phases of Syrian Entry into Lebanon:

1 - First Phase:

[Q40a It is an entry of Syrian brigades (in fact some of the pro - Syrian Palestinian brigades mentioned above) composed of Syrian and Palestinians soldiers, whereby the Palestinian soldiers are recruited under the law on the military service of the Syrian Arab Province,* and the situation was the same in other Arab countries in terms of recruitment, which explains Palestinian brigades in Egypt and Iraq... And this entrance was carried out, for the majority of the brigades that entered, without the Palestinians in Lebanon or Lebanese political entities knowing. On July 19, 1976, Hafez al - Assad justified the entry of these brigades, before the entry of the "regular" Syrian army with the "Arab Deterrent Forces" (Kuwwat al - Radeh al - Arabiyya), based on the fact that, according to him, "Syria and Lebanon were "one country and one people"" and that "Syria did not need permission from anyone". He added that the Palestinian Liberation Army entered Lebanon without anyone knowing, and that even the Palestinians were unaware of this entry before they were on Lebanese territory.¹⁰

* *As declared Mr. Zuhair Mohsen, head of the military department of the PLO (Palestinian Liberation Organization) for American "Newsweek", and this statement was reported in "Al - Nahar" on May 26, 1976, and the situation was the same in other Arab countries in terms of recruitment, which explains Palestinian brigades in Egypt, Iraq and other Arab countries. As for "province", it is underlined because they consider that all Arab countries should be provinces of one Arab state. Of note, Islam, shares a similar view, by considering that all Muslim countries should be provinces of one Islamic State. But the Arab Muslims had their ideas confused during the 20th century, losing the Islamic compass in favor of an Arab, or wanting to start with the latter, while awaiting the former.*

This entry began with two Palestinian battalions from Syria to Tripoli in mid - September 1975, after the security situation deteriorated and Prime Minister Rashid Karameh, in the absence of another solution, asked Mr. Malek Salam (one of the pillars of the "Islamic Rally", who declared these events himself, and they appeared in "al - Nahar" on May 12, 1976), during a ministerial council (and not a council of ministers), to transmit this request to Yasser Arafat, who "reacted in 24 hours" (according to the interview).

This concurred with the beginning of the massacres that will take place in the coming weeks in the Christians border villages in order to galvanize the situation, and with the entry of additional forces from the Bekaa in November, and later in January and June 1976, and from Akkar since May, especially after the request of the "Aramun Summit" (in which Mufti Hassan Khaled, Imam Musa al - Sadr, Kamal Junblat and Yasser Arafat participated) of additional Syrian support on January 19, 1976, following the deterioration of the situation in Maslakh and Karantina.

Imam al - Sadr, on May 18, 1976, after his return from Damascus, declared on behalf of President al - Assad, the entry of Syrian forces before that date in response to the request of the summit, and this was confirmed by Rashid Karameh the next day when he denied that the cabinet requested such a demand. But the partisans at the "Aramun Summit" refused a direct Syrian entry proposed by Assad (meaning via the Syrian army) and demanded only back - up because somehow they knew they would be subjugated (and hence it was later).

2 - Second Phase:

The Syrian army entered in the summer of 1976 and arrived at Saoufar before the Lebanese president was informed. Then the Syrian army joined the ranks of the "Arab Deterrent Forces" at the end of 1976, but 90% of the troops of these forces were Syrian and all Arab forces were under Syrian command. This global entry came after the request - but not in response to said request - of Christians in late July 1976, after a delegation of the "Lebanese Front" went to Damascus, of deterrent forces as mentioned in the Syrian proposal (and thus were the "Arab Deterrent Forces") to protect them against Palestinian and leftist momentum, already planned by Syria.

Assad announced this support to Palestinians and leftists in his famous speech in July 19, 1976 (our clarifications in italic): "We offered them weapons; we gave them ammunition... We took the weapons from our soldiers, from our battalions and we gave them those. We gave them everything we could. And despite this, despite our political efforts, despite our military efforts in supplying weapons and ammunition in large quantities and in different types, with all this came a day when the front of the national parties collapsed and the front of the Palestinian resistance collapsed... and they sent us cries, distress calls, so that we would hastily make an effort other than the one we made... I was surprised at such requests *_in reference to the request of the summit of Aramun_* because I know, and it is we who know of course, that the *_Palestinian_* resistance and the national parties *_Muslims and leftists_* have weapons and ammunition much more than the whole Lebanese army, and not only the "Phalanges" and the "Liberals" *_the 2 major Christian parties_*. The resistance and the national parties had weapons and ammunition

much more than the Phalanges, the Liberals and the whole Lebanese army". And he did not forget to specify: "The Lebanese army naturally did not participate in the battles...".¹⁰

As for the fact that the Christians turned to Assad in 1976 despite everything, this came after all the West had abandoned the Christians of Lebanon, especially in the aim of the implementation of the project of the Zionist Henry Kissinger, namely the forced emigration of Christians to the West and the establishment of an alternative homeland for Palestinians in Lebanon. It seems that the Christians realized that there was no other solution, with the exception of the Arab Deterrent Forces, and that Assad would certainly repress the Palestinians, the Muslims and the leftists (and this indeed happened). So they accepted what was at hand (and they paid the price later). This is the cause that seems most likely.

Additional information suggests that the abandonment of the Christians by the West was triggered by the shift of the Christian policy towards the Arabs since 1958, and the West could not perceive the Christians' evasion attempts of which the goal was to avoid the clash which eventually caught up with them. Al - Nahar, on May 31, 1976, states what recently declassified information from the US State Department has revealed, namely the absence of any Kissinger plan to encourage the Christians to leave the country, and even less proposing boats for an emergent evacuation, but on the contrary, he had sought to help them resist. We leave this issue up to experts.²³

Thus, Assad's plan was to sow a reason for it to be his *cassus belli* to invade Lebanon and annex it. Q40a]

3 - Syrian Regime Declarations which Clarify their Standpoint as to the Lebanese Entity: [Q41a]

The purpose of this section is to demonstrate that the idea that "Lebanon was always part of Syria and "Sham"" (cultural level implied) is false with all due respect to the People who are administratively Syrians (Muslims, Canaanites or quasi - Canaanites, Aramaics, Syriacs, Assyrians and Kurds). This idea surfaced because of the emphasis on the fact that often Phoenicia was part of Syria administratively, and that most of Lebanon, i.e. its Muslim part, was part of Bilad al - Sham administratively, and the fact that the Ottoman province of Beirut was part of the province of Syria for a period of 23 years (1865 - 1888).

Long story short,

1) Lebanon is a historical precisely geographically defined land since at least 3000 BC (first attestations ~ 2500 BC), which was linked for a long time (since 3500 BC), and by itself (with the region of Tartus) since 1190 BC, to one single civilization (the Canaanites, called Phoenicians by westerners), that besides all northwestern Syria having been legally Canaanite before 2000 BC.

2) Syria is a loosely defined administrative land since AD 14, regardless of the Peoples then inhabiting it, and excluded Lebanon* in its definition,** although it included it administratively at moments, only for most of Syria to be part of Phoenicia provinces later.

**Administratively called Phoenicia then, as per its People's western appellation.*

***Syria was defined as east of Hermon (region of Aram), with extrapolation to northwestern current Syria except (for Tartus).*

3) Prior to the Muslim conquest, Canaanites were independent in their Lebanon (and Tartous) for centuries, and many peoples were independent for centuries in what was later known as "Syria". But Syria was never an independent entity in Roman times.

4) Lebanon became shared by Canaanites and Muslims upon the Muslim conquest; Syria became overwhelmingly inhabited by Muslims. But Syria was never an independent entity, but part of the Islamic State (Arab then Ottoman). So Lebanon could not have followed Syria other than administratively; Muslim Lebanon culturally followed the Islamic State.

5) Furthermore, Christian Lebanon (basically Northern Mount Lebanon) never even administratively followed the Syrian province, being independent till 1382, then administratively directly linked to the Islamic State, because since then obtaining privileges linking it to the Mamluk then the Ottoman sultan directly.

6) Canaanites retrieved Lebanon (without Tartus) in 1920 and made of it an administrative entity, but with a new population within, whereas Syria was created again as an administrative entity, regardless that the main Muslim population should follow an Islamic State, now shattered into pieces.

So the question is not whether or not Lebanon was part of Syria since it simply could not have been so.²³ Hereunder are the details.

Indeed, the Canaanites are a people that have existed with their civilization for 5500 years, and that were confined within Lebanon (in its historically known extension and which conforms to Greater Lebanon to 95%) since 1190 BC (in addition to Tartus), after northwestern Syria (besides Tartus) evolved at the cultural level parallel to the Canaanite civilization, and after losing Galilee to Gaza in the south to the Hebrews.

So in fact, the Land of Canaan included northwestern later "Syria", and Palestine except for the Negev. They thus formed a stable civilization, but then part of them had to enter the orbit of Islamic culture. And the other peoples around the basic Land of Canaan were Canaanite Bedouins, before establishing kingdoms. Certainly these peoples later entered as well in their majority the orbit of the Islamic culture.

"Greater Lebanon" is geographically almost identical to "Historical Lebanon". Lebanon is a geographical region defined simultaneously topographically and climatically: it is the region that appears elevated and white for several months of the year unlike the Levantine entourage from Egypt and the Peninsula till Iran and Turkey.²³

a - The Northern Border: Lebanon ended, according to the Torah, to the north "at the entrance of Hama", which meant the region of Tartus (of which the western section was part of the Kingdom of Arwad) and of Homs, since Hama is also a historical region and larger than the "current administrative Hama" (the mohafazat) (refer to the Kingdom of Hama, which

existed for about 400 years and ended "a little" before the writing of the Torah - about 200 years), and the names "Tartus" and "Homs / Emessa" did not exist except for the cities. And this delineation goes hand in hand with the geography, as Mount Makmell descends towards Akkar and altitudes pass for the first time below 900 meters (so the "heavy snows" end) 5 km before the Great South River. And in year 1282 BC (or 1274 or 1259 according to some sources), that river became the border between the Egyptians (Ramesses II) and the Hittites (Muwatalli), as per the treaty, and it is there that started the Kingdom of Hama.

Of note, some sources extend Lebanon to "literally" the entrance of Hama city or area, which is far - fetched, and does not go along with the end of the western chain at the "Great South River" and the end of the eastern chain at the same latitude. Even more, some want to extend Lebanon to the Turkish border, but the mountain chain in northwestern Syria (called Amanos or Lukkam) does not exceed an altitude of 1500 meters, and in all cases it is not connected to the Lebanese mountains.

As for the area extending from the source of the "Great River" to the northern slopes of the eastern chain, it can be drawn with a convergence line with a good estimate, giving the Bekaa an additional extension to its current definition limited by the Lebanese administrative border to the north, till the end of the two chains, which is topographically logical. And this line is compatible with the Shiite presence whose domain is "between the two chains" thus the Bekaa, since it includes the Shiite villages of the population of the Hermel district, now located in Syria. Thus these Shiites villages end with the end of the 2 chains, in accordance with the end of the Bekaa there as well, and hence with that of geographical Lebanon too.²³

b - The Eastern Border: There is no strict definition for the concept of a "mountain" as to the height of its slopes. What is sure is that Lebanon in its topographical / climatic definition included the eastern foothills of the eastern chain including Mount Sarione (called Hermon or Jabal al - Sheikh). And it is not by chance that this chain is still called the "Eastern Lebanese Chain", erroneously translated as "Anti - Lebanon Chain", however with recognition from western "Phoenician" dictionaries that "Anti - Lebanon" is included in the definition of "Lebanon".

Sykes - Picot placed most of Lebanon's administrative borders on the summits. But Lebanon includes topographically the eastern foothills at least until their acute slope is refracted for the first time, which occurs at an altitude of about 1800 meters at the level of Aarsal, 2100 meters at the level of Baalbek, 1800 meters at the level of Anjar and 1500 meters on the foothills of Mount Sarione (i.e., Hermon or Sheikh). It is also possible to go further and consider a certain height that the geographical - climatic border should follow (for example, 1000 or 1500 meters, based on the climate and the heavy snows).

However, the topography is such that at an altitude of less than 1500 meters, the altitude declines slowly, all along the chain, giving the mountain an extension that is not parallel to the western chain, and thus a vast protrusion on the territory that became Syria, said protrusion being in within a desertic climate with little precipitation and snow despite its elevation between

1000 and 1500 meters, hence not being “white”. So it remains for us that the 1500 m. threshold to the east is the eastern border of Lebanon.²³

c - The Southern Border: Lebanon ended to the south "at the edge of the Promised Land", without any clear delimitation, but the altitudes pass for the first time below 900 meters at Tyre's level in latitude (the southern foothill of Mount Sarione / Hermon / Sheikh), and the "Promised Land" was basically clearly delimitated after year 1300 BC whereby Canaanite presence ended around 3 km south of Tyre in latitude (except the coastline till Acre included, up till 1050 BC), where Galilee started. Thus, Lebanon's southern border is in line, basically by chance, with the Canaanite withdrawal from “later Palestine”.

So the geographical border can be traced by drawing a line with a good estimate till it reaches the sea, according to what preceded. And this line would logically border the north of Qana, should we want to rely on the most probable hypothesis that this Qana is the “Qana of Galilee” (details of this matter have been tackled elsewhere).²³

So "Historical Lebanon" is identical to "Great Lebanon" should we add the southern third of "Jabal Amel" (considering its northern third lying between Nabatiyyeh and the Litani River) which continues geographically in Palestine as "Mountains of Galilee", the latter which persist, albeit without exceeding 900 meters only, to Safed in the south, and should we delete the eastern foothills of the eastern chain and of Mount Sarione (called Jabal al - Sheikh). And Lebanon is the only (considered) "Arab" state from “the Gulf to the Ocean” (the Atlantic), which has no straight boundaries.²³

Having finished with the tackling of Lebanon's borders, we move on to what it used to represent. Lebanon was geographically the heartland of Canaan for at least 1700 years. Later, since 1190 BC, it was only by itself the land of the Canaanites (along with the region of Arwad / Tartus). A small part of Upper Galilee was annexed in around 950 BC from 3 km south of Tyre to almost the current administrative border.^{1,23}

Here we anticipate by explaining that this is the reason why todays' Lebanese Christians, considering themselves the neo - Canaanites as a continuation of their predecessors, hold tightly to the geographical entity “Lebanon” (if we want to be purists, we say that they should hold on to Tartus as well). That said knowing that keeping administrative links with Lebanon was already difficult for them in light of the cancellation of their kingdoms during Greek occupation and then the “new” Muslim majority, and they waited till 1920 for that.

So keeping administrative links with the former “land of Canaan”, though a historical right as to Tartus and Palestine because they were snatched by force, is surreal, in light of the Muslims and the Jews, as distinct Peoples and not as religions, since these two religions are each linked to a culture, and their followers are de facto, in sociological science, different Peoples than Canaanites, while Christianity does not encompass culture but is only a religion, which penetrates within Peoples.²³

Back to Lebanon, indeed, Lebanon's name* appears in the Old Testament between 64 and 75 times in 16 "Books" (depending on the translation), and its name was inscribed by the
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Canaanites with the first two alphabets they invented, the letter alphabet and the cuneiform one, and before that, by them as well as by other peoples, using cuneiform syllabary.

* "Lebanon" in ancient Canaanite (as well as in English, since the name in English was taken from the Torah's first translation, that of King James), and basically "Labana" in Sumero - Akkadian, then "Livanon" in Hebrew and later "Libanus" in Greek and Roman, and later "Lubnan" in Arabic and finally "Lbnane" in current Canaanite.

Thus Lebanon's name was mentioned in correspondences with the fourth or fifth Egyptian dynasty (2613 to 2345 BC), in the Ebla tablets ~ 2500 BC, at the Ugarit library around 1400 BC, and in the "Amarna" letters* (of Tel Amarna) in Egypt (between 1360 and 1332 BC).^{1,11}

* There are 382 letters (~ 300 diplomatic, and the rest literary and scientific) destined to the Egyptians, in the Akkadian and Canaanite languages, all written in cuneiform syllabary, of which 337 letters were written by the Canaanites. The Canaanite and Akkadian languages shared during this period a lot of vocabulary. Therefore, some references incorrectly say that most of the messages are in the Akkadian language, since written in cuneiform syllabary; but the linguistic grammar is most often Canaanite, and most of the letters came from Canaan.¹¹

According to the old school, the name "Lebanon" emanates basically from "Laban" (yoghurt) for the white color, in reference to the white color of its white mountains several months during the year unlike all the Levant, but could also emanate from "Luban". And "luban" in Canaanite (previously written "lbnt") is "incense", "Bakh - khour" in Arabic (Arabic incorporated the word "luban" as well), or say "perfuming gums", extracted, in Lebanon, from cedars, pines, and above all cypresses ("Styrax Officinale", called "Aliboufier" in French, ")).¹²

Of note, the modern school proved that a luxurious type of incense was extracted from a tree that the Romans called "Libanos" as said incense, said name being derived from "Lebanon" and not vice versa, and that this tree no longer exists. And the Arabs later called incense by "Luban" in view of its provenance from Lebanon.¹ But having already stated that "Luban" simply means "incense", would the tree producing this incense have quasi - monopolized the name (a bit like "Kleenex") if it was its most famous producer?

Another hypothesis explains that "Lebanon" (as "Loubnane") means "leb - anan", that is "leb - anon" in ancient Canaanite, meaning "Heart of God, where "Anan" (formerly "Anon") (two consecutive "ana"s, meaning the personal pronoun "I" twice) would mean "I am who I am", according to the Canaanite tradition that refers to God without pronouncing His name, tradition which was later adopted by the Jews. And "Lebanon" would have later indicated "white" and "laban".²² Evenmore, for some, "Anan" would be another name for El. As for the hypothesis according to which the Canaanites referred to Mount Lebanon by the word "Lib Seen," meaning "the heart of Syria", as in meaning the heart of "Assyria" ("Ashur" in eastern languages), neither "Syria" means "Assyria" (we explain the error elsewhere) nor does the hypothesis seem linguistically coherent in terms of roots (the "Sh" in "Ashur" (Assyria in English) that is thought to have turned into an "S" in "Seen", replacing the middle "N" in "Lebanon": the name would thus be "Lb Seen", changed into "Lib Neen").

However, the modern school, after having meticulously studied ancient Canaanite language, concluded that "Lebanon", that is, the name of Lebanon in ancient Canaanite, meaning written in 7 letters,* means "white" (that being specifically as per the "German Institute of Archaeology"), and that "Laban" seems to be itself a derivative of "Lebanon".¹

* And the examples are numerous in the Lebanese National Museum at least, as well as on the slab placed near the tomb of Tabnit, the King of Sidon, which is in present - day Turkey.

But the length of the word and the possibility of it including vowels unlike usual Canaanite writing render that hypothesis also contestable: usually, ancient Canaanite words consist of two to five letters and exclude vowels, which would mean that the word "white" in ancient Canaanite is of 7 consonants (lyb'nwn) and unusually long, or, as to its length, that it would mean more than "white"; that besides Lebanon's name having been written as "lbnn" in Ugarit ~ 1400 BC, Kitium (Larnaca) ~ 750 BC and Carthage as well as other locations.

And some supporters of the German theory see in "on" within "Lebanon" a suffix equivalent to the article "the", to go by "the white", but the name is older than the Amoritic language.

The topic seems to need further discussion.²³

Back to the events... So before the Roman era up to the Muslim conquest, we note that Lebanon was a geographical entity for a same and unique people always present, the Canaanites, while the name "Syria" came during the Roman occupation in AD 14 (fourteen), and for an administrative purpose, regardless of the peoples back then present on nowadays Syrian soil. And on the contrary, Canaanites were established in northwestern Syria.

So at no time in its History did Syria form a geographical unit for a same and unique people so that it could declare to have encompassed another entity; and the Canaanites never affiliated themselves to an entity established in what became Syria. And we must not mix the "peoples" with what was erroneously called the "Aramaic - Syriac civilization".²³

From year 14 AD until the time of the Muslim conquest, we note that Lebanon, then administratively called Phoenicia, was sometimes part of the province of Syria, which was created for reasons of administrative necessity. And conversely, later, sometimes the majority of the "Syrian" territory was a part of the provinces called "Phoenicia".

During the Byzantine era, Lebanon, like the rest of its surrounding, entered the Christian crucible within Byzantium, and not within Syria. As for the issue of the "Aramaic - Syriac Civilization" entity, it was tackled previously. And Syria became divided grossly among the west and south on one hand, Byzantine politically and religiously as well as Greek linguistically (besides the Maronites), and the east on another, Syriac politically and religiously as well as linguistically. And on which side was the supposed "Aramaic" entity? Again we have tackled all that, but the main point remains that Syria was not one sole entity.²³

Then came the Muslim conquest which replaced the name "Syria" by "Bilad al - Sham" for a period of 1200 years (till Christians began to elaborate the idea of the Arab Renaissance

since ~ 1850, bringing up the name "Syria" again) and without ever recognizing that they could not fully subjugate Mount Lebanon until 1382, when the Maronites of Mount Lebanon voluntarily entered under Mamluk occupation in exchange for privileges which totally avoided making them a part of Sham, which included the Bekaa and the coast.¹

As for Damascus, it also added to its precious ancient History additional glory with the Umayyads for 90 years, which then continued through administrative divisions with the Abbasids and the Ottomans, especially with the deterioration of the importance of the Mediterranean coast (Syria, Lebanon, Palestine) since being the front line against the Byzantine fleet. However, the administrative divisions throughout History also show that in many cases, Syrian or Palestinian areas were within the divisions of Beirut, Sidon Tripoli or Bekaa, which are historically Lebanese / Canaanite regions, besides that Sham was not independent but a province of the Islamic State.

An additional dilemma could lie in the consideration of these cities and of the Bekaa (and later of Southern Mount Lebanon) after the Muslim conquest as Muslim to justify annexing them to Muslim Syria which is of larger area; but, as pointed out, Syria was not a political entity properly established before 1920, but part of the Islamic State, and it was no more important as an entity than Lebanon's Muslim section, but just administratively: so unless the Islamic State is re - established, the justification does not stand up to a scientific standard (one could argue to include Syria in Mesopotamia), although it can be accepted considered the need to avoid mandatory choices.

The conclusion is that administrative affiliation does not imply a historical affiliation, and continually changing divisions prove only the stability of the sole historical course.²³

Thus, after the Muslim conquest, Northern Mount - Lebanon was never affiliated with Sham / Syria, because it was independent since the conquests, then directly attached to the Mamluk sultan since 1382, and it included Southern Mount - Lebanon since 1516 via its attachment the Ottoman Prime Minister directly, and that until the fall of the Ottomans.

Therefore, the adage that Lebanon was affiliated with Bilad al - Sham is inaccurate. And the regions of Lebanon which were part of Bilad al - Sham reflect the common History of the Muslims since the conquest until 1920, without being limited to Bilad al - Sham, but within a single crucible from Persia to Andalusia. Thus, the Muslim Lebanese regions followed Bilad al - Sham (including Syria, Palestine and Jordan) administratively, but all Bilad al - Sham followed higher authorities and was an administrative rather than a historical territory. Otherwise, it should also be said that Syria was part of Iraq (as in the Abbasid and Seljuk states) or Turkey (as in the Ottoman era) or Egypt (such as the Abbasid statelets)...

Despite all that has been mentioned above, adding to that the economical power of Lebanon since its independence, which was also and obviously an interest for the Syrian regime, the statements poured out in order to express the ambition of the Syrian regime, and the historian Daniel Pipes quoted them in an article.⁹

- August 1972: Hafez al - Assad: «Lebanon and Syria are one country; we are more than brothers».
- 8 and 26 August 1973: Assad: «Lebanon and Syria are one country and one people but with two governments».
- January 1975: Syrian Minister of Information: «Lebanon will not escape its destiny to unite with Syria».
- Also in January 1975: Assad: «From Damascus to Shtaura, I had the feeling of moving from one town to another within the same country, leaving part of my people to find another. This feeling comes from our common life and our history which is only one. We are one people and sons of the same country».
- November 1975 and 7 January 1976: Assad's Vice - President Mahmoud Ayyubi: «Lebanon is a part of Syria, and it will return to it, and let this be known by everyone».
- 19 July 1976: Assad: «The entry of these brigades (before the Syrian army within the "Arab Deterrent Forces") is due to the consideration of Syria and Lebanon as "one country and one people" and «Syria does not need anyone's permission».
- Autumn of 1976: Assad: «In the course of History, Lebanon and Syria were one country and one people (...) Our History is one, our future is one and our destiny is one».
- After only a few days: A Syrian General: «What is happening in the region is the abolition of the Sykes - Picot Agreement».
- February 1978: Assad: «The Syrian army is the legal army of Lebanon».
- May 1982: Assad: «Lebanon is an Arab land and it belongs to us».
- August 1983: A representative of the Syrian Ministry of Information: «Lebanon and Syria, it's the same "thing"».
- October 1983: Assad: «There is only one foreign army in Lebanon, it is the Israeli army. The Lebanese and the Syrians are one people, they are Arabs. We have the same language and the same History».
- May 1985: Syrian Minister of Foreign Affairs Faruq al - Shareh: «Until the beginning of the century, there was only one country. It is true that currently we are two states, but we cannot forget that we are one people with only one language and one history».
- When the Christians proposed federalism to end the tight grip on them, Abd al - Halim Khaddam, unaware of its meaning, took it as a division: "We will not allow the division of Lebanon. Any attempt at division will lead to our direct intervention. Lebanon was part of Syria and we will retake it in case of any serious attempt at partition. Let us be clear: the problem does not only concern the four cazas, but also Mount Lebanon. Either Lebanon is united or it returns to Syria».

- Khaddam also stated: «Syria did not consult anyone when it entered Lebanon, and it will not consult anyone when it decides to leave».
- July 1986: Khaddam: «The Syrian army may relocate in Lebanon wherever it wishes, and does not need permission from anyone».

10 - Timeline Summarizing the Problematic of Peoples' Names, Languages and Alphabets and the Relationships Between Them:

[Q48b]; years ending in zero are rounded, unless otherwise specified.

- 3200: Sumerians develop cuneiform syllabary writing for their language.¹¹ It will evolve with the Akkadian language (or say Sumero - Akkadian) in its Assyrian and Babylonian varieties, besides that other peoples will use it to write their languages, of which Canaanites.

Before - 2500: The Canaanites choose their name to themselves from "kn̄" in Canaanite, meaning "stable" (versus "Bedouin"), and the Canaanites of Lebanon call their region "Lebanon", meaning "white" (in ancient Canaanite).¹

- 2500: Ebla tablets near Aleppo in Sumerian and Canaanite languages but written in cuneiform syllabary.¹ The Canaanite language has already spread into (historical) Armenia up till southern Caucasus.

* *The old school considers the native language of Ebla a separate language from Canaanite, despite similarity as per this same school, and calls it "Eblaite".¹¹*

- 2500 as well: The Amoritic language (later giving Moabite, Ammonite and Edomite) emanates from Canaanite.¹²

- 2400: Inscriptions of Canaanite culture written in hieroglyph in Unas pyramid 15 km south Giza.¹¹

- 1800: The Hebrew language emanates from Canaanite.^{1,12}

- 1700: First inscription in Canaanite “letter alphabet”, surely in Canaanite language, in “later Palestine”.¹ Proto - Sinaitic, which is from this period, should be termed Proto - Canaanite.

- 1500: Decline of Canaanite in (historical) Armenia / Caucasus.

- 1400: Ugarit Library (near Latakia) in Canaanite language as well as in Sumero - Akkadian, Hurrite, Hittite, Minoan and Coptic languages, and in cuneiform alphabet (certainly Canaanite - and which was specifically Ugaritic) as well as in cuneiform syllabary (certainly Sumero - Akkadian) and in Egyptian, Hittite and Minoan hieroglyphics.

* *The old school reports an Ugaritic language as so distinct from Canaanite.¹¹*

- 1200: Greeks call the Canaanites "Phoenicians" based on the purple dye, and that will persist till until about AD 200. But the Canaanites will always be known in the Levant by said original name, also until about AD 200.¹ Standard Canaanite language with its alphabet will now prevail

in all the Canaanite colonies of the Mediterranean and the Atlantic (thus Carthaginian variety of Canaanite with time), until the beginning of the decline in 146 BC, but will persist there till AD 500. And language and alphabet will have spread in Greece since before this period.^{1,23}

- 1200: The Aramaic language (in Aram, that is Horan / Golan / Amana, where it will remain confined) emanates from Canaanite.¹²
- 1190: Disappearance of the only cuneiform alphabet in History, with the disappearance of Ugarit.
- 1100: Standard Canaanite language (as literary) and Canaanite alphabet prevail in Hejaz, and later in the cities of the interior and eastern desert, where the Canaanite will establish some settlements.¹²
- 900: The Arabic language emanates from Canaanite (however the Canaanite as in Canaan before 1200 BC). But it will be affected by the more recent Canaanite and that until the Muslim conquest (thus for 1500 years).¹²
- 853: Coining (or first widespread use) of the term "Arab" by the Assyrians, to name the tribes west of the Euphrates. And this name will include the entire tribes of the current Syria / Jordan (besides the Nabateans and the Aramaic tribes, which are at the extreme west) and Peninsular desert (Hejaz exempted).¹²
- 850: Musnad script appears in the south of the Peninsula, directly emanating from Canaanite.¹¹
- 800: Literary Canaanite and its alphabet start to replace literary Akkadian and its cuneiform. Of note, Akkadian will never be written in other than cuneiform.¹¹
- 800 as well: The Nabatean culture is launched using the “original” Aramaic language, as “future Nabateans” shift from Arabic upon their settling.
** Their language at first as Arabs (scientifically meaning the internal desert Bedouins) having been Arabic, and which of note was all - new at the time.*¹¹
- 700: The Greeks call "Assyrians" the inhabitants of the entire Assyrian Empire in its heyday.¹
- 650: Canaanite language and alphabet make it to India. Since then, it is the “lingua franca” (as is English nowadays) from Portugal / Morocco till Sindh (current Pakistan), passing through the Levant and the Peninsula, for the next 1050 next years.
- 600 (possibly 553¹¹): First (known) Canaanite inscription (and using Canaanite alphabet) in the Peninsula, in Tayma (northern Hejaz).¹²
- 600 as well: Musnad script spreads into the Peninsula, mainly in the east for the Hasaitic language.¹²
- 590: The Babylonians impose the Canaanite language, given its importance, as a vernacular language (and not only as literary) for commercial purposes, from the Caucasus and Armenia, passing through the western Levant, till the edge of the Arabian Peninsula among the Nabateans

and northern Hejaz (the old school erroneously reports the date - 911 (or other)), which will persist till AD 328 for liturgical use,** till 610 for the official use and till the Muslim conquest for literary use,** but with involution starting since the middle of the Greek era (~ 150 BC) with increased use of Greek. It will also be an official language next to Akkadian.¹

* *Thus Hebrew, Nabatean and Hejazite varieties of Canaanite with time. The former two will yield a Hebrew - Palestinian variety after AD 135. The Hejazite will be very similar to the Nabatean in light of Nabatean occupation of the Hejaz for centuries.*

** *Besides Mount Lebanon.*

- 530: The Persians (including Sindh and Central Asia) persist with Canaanite as a literary and official language. Canaanite language (with its alphabet) becomes the formal (but not literary) language of Egypt and Anatolia with Persian occupation.¹¹

- 500: The first Jewish historians, after the return from Babylon, call the Canaanite language by "Aramaic". It is nowadays specifically called "Imperial Aramaic" instead of "Imperial Canaanite". Original Aramaic (in Aram, that is Horan / Golan / Amana), as well as Moabite, Ammonite and Edomite,¹ and Dadanitic / Lihyanitic, Thamudic and Taymanitic,²³ will become extinct given the imposition of Canaanite. The Hebrew language will survive until 1948 since being a liturgical language, but the Hebrews will only communicate on a daily basis in Canaanite (falsely known as Aramaic) until 1948. And Arabic will survive since within the desert.

And given the name, all the inhabitants of what will be "Syria" (besides Arwad / Tartus) and before the emergence of the Syriacs, and not just the original Aramaics, will be known by "Aramaics". And thus, the Canaanite alphabet that they use will be spontaneously known by the "Aramaic alphabet" (the old school reports that this alphabet has existed since - 900, by analogy with the date - 911). And Jews call it nowadays "Paleo - Hebrew" because they used it to write their language before 100 BC.

That said, the inhabitants of Lebanon (and of Arwad / Tartus) will continue to be called Canaanites or Phoenicians despite the false name of "Aramaic" of all the inhabitants of "later Syria", until almost the year AD 200, when they will finally be absorbed into the crucible called "Aramaic".

- 500 as well: First Arabic inscription, without it being a text, in Canaanite alphabet. With that, the Canaanite alphabet will be used to write Arabic in the Peninsular desert outside the cities.¹²

- 500 as well: The old school reports that the inhabitants of later "Syria" were known from then on by "Syriacs", but in fact they were known by "Assyrians" and that since - 700. But the erroneous translation towards the end of the 1800s of the archaeologist Franz Heinrich Weissbach, who confused "Assyria" and "Syriac" and later recognized his mistake, led to this confusion. Thus, all that is "Coele - Syria" before AD 14 should in fact be "Coele - Assyria." And "Syriac" is derived from "Syria," which is derived from Mount - Sarione.¹

- 500 as well: The Greek language begins to infiltrate the western Levant as literary at the scientific and philosophical intellectual levels.

- 333: In light of Greek conquest, Greek (with its alphabet) replaces Canaanite in Egypt and Anatolia where it is only official; and Greek will also join Canaanite as official language in the Levant and Persia till Sindh, since being the first official language of the Seleucid Empire.¹¹
- 311: First Nabatean variety Canaanite inscription, of note using the Canaanite alphabet.¹¹
- 300: Literary Canaanite and its alphabet replace literary Akkadian and its cuneiform, besides scholastic and liturgical purposes.¹¹
- 247: The Parthians continue with Greek in its alphabet as the first official language, along with Parthian in the Pahlavi alphabet and Canaanite in its alphabet.^{1,11}
- 150: Nabatean alphabet appears.¹¹
- 146: Fall of Carthage and thus beginning of the decline of Canaanite in the western Mediterranean basin.
- 100: Hebrew alphabet appears.
- 95: First Nabatean variety Canaanite inscription using the Nabatean alphabet.¹¹
- 64: With the Roman conquest, Latin is an official (but not literary) language, with the acceptance of Greek in the eastern half of the empire, and the acceptance of Canaanite in the areas of its spread, but the latter will continue dwindling.

0: (There is practically no year "0", since the count moved from 1 BC to AD 1 upon the adoption of the idea) Nabatean variety of Canaanite and the Nabatean alphabet replace Standard Canaanite and the Canaanite alphabet in Hejaz and in the cities of the interior desert (as literary, and the vernacular is already close to Hejazite Canaanite variety). And the Tanukhids in the north of the Peninsula will use the Nabatean variety of Canaanite as a second literary language with its alphabet,* and they will also use the Nabatean alphabet instead of the Canaanite alphabet to write Arabic. Canaanite alphabet will still be used to write Arabic in the center and the south of the Peninsular desert (hence outside the cities).¹²

* *The Tanukhids did not use Canaanite language before the Nabatean variety. And no other Bedouin faction (meaning besides cities) of the Syro - Peninsular desert, used or will use any Canaanite as literary.*

14: The Roman emperor derives the name "Syria" from "Sarione", the original Canaanite name of Mount Hermon.¹

75: Literary Canaanite and its alphabet totally replace literary Akkadian and its cuneiform.¹² Vernacular will remain Akkadian. But Akkadian will be considered by many a spoken "Aramaic" ("Aramaic" and not "Canaanite" due to the erroneous appellation).

106: The Romans annex the Nabatean Kingdom, and thus the beginning of the use of the Greek language (and not the Roman) by the Nabateans for literary purposes along with Canaanite.¹¹

200: Beginning of the incorporation, in terms of appellation, of the Canaanites into the Aramaic crucible.^{11,12}

243: First Syriac manuscript (as to language and alphabet simultaneously), knowing that Standard Syriac (the Estrangelo) is strongly regarded as having emanated from (Canaanized) Akkadian.¹ The Syriac language will be strongly influenced in its fiefdom by the Canaanite, and mostly in its western region whereby there will be "Western Syriac",²³ and thus Eastern Syriac is Canaanized as well, albeit less than its Western counterpart, that besides any previous Canaanite effect upon Estrangelo via its effect on Akkadian. And we shall not forget the effect of Akkadian on Canaanite previously.

250: The Sassanids adopt Persian (with the Pahlavi alphabet) as its official language in place of Greek, Parthian and Canaanite.^{1,11}

267: First Arabic text, an inscription using the Nabatean alphabet (except for a text that preceded it by 200 years but whose language remains uncertain).¹²

300: The Hejazite and Nabatean Canaanite varieties strongly influence the Northern Peninsular variety of the Arabic language, within the Tanukhids.¹² Arabic there ends Safaitic (concomitant with Tanukhid Kingdoms).^{11,23}

328: Emperor Constantine imposes Greek as a liturgical language in the Western Levant (thus excluding the Syriacs and Assyrians), hence meaning among those who would be the "Rums" (of Greek rite) later, instead of Canaanite (called Aramaic).¹

356: Last manuscript (and not inscription) in the Nabatean variety of the Canaanite language (certainly using the Nabatean alphabet), in Hejaz.^{11,12}

400: The Greeks call the Levantines "Syriacs" in general, because of the Romans administratively naming the western Levant by "Syria" most of the times since AD 14.

Simultaneously, the Syriac language will start to replace the Canaanite (called Aramaic) as a literary language, with the corresponding alphabet (definitely replacing it in AD 600, except Mount - Lebanon, definitely in 1250) in east Syria and Iraq and Persia up till Pakistan and most of the Peninsula; however, the inhabitants of the western Levant will continue not to speak Canaanite (called Aramaic), but will continue to use it as literary, although some in extreme northwestern (and less in northwestern and southern) Syria will use Syriac but this will last less than a century (besides the followers of the monk Maron) because of theological clashes with the Syriacs.¹ This is how Maron the monk and his first disciples became to be considered Syriac.²²

Thus the Canaanite language (called Aramaic) will begin to be called "Syriac", given its consideration as being the vernacular of literary Syriac. So Syriac will be considered Jesus of Nazareth's language given its consideration as the literary of the prevailing vernacular Canaanite (called Aramaic), and given that Jesus of Nazareth spoke like all Jews said language.

And the term "Aramaic - Syriac" will be a synonym of "Syriac" and "Aramaic".

It should therefore be noted that the original Aramaic having disappeared, neither the vernacular was Aramaic but Canaanite, nor the literary was Aramaic but Canaanite and then Syriac. And Syriac (Western, meaning the previously heavily Canaanized Syriac) will influence (albeit weakly) the Canaanite (called "Aramaic" and therefore later "Syriac").¹

400: Emergence of the Arabic alphabet (without any punctuation of letters not diacritics) and of literary Arabic with the Lakhmids / Manathrites (and with a Ghassanid participation). But this alphabet will not be used outside this sphere until the year 700, despite its spreading within the desert (check below years 750, 770 and 820). For the moment, the Arabic language elsewhere will continue to be written using the Canaanite and Nabatean alphabets.¹²

For example, Imro' al - Qays bin Amr I's epitaph in Namara (100 km south of Damascus), a Lakhmid king (not to confuse with Imro' al - Qays the poet hereunder in year 540), is in Arabic language (not in Nabatean Arabic, which is a former speculation now discarded) but still in Nabatean alphabet, since in year 328.¹¹

450: First Arabic manuscript in Arabic alphabet.¹²

450 as well: The Syriac language (with its alphabet) makes its entrance to Mount Lebanon. The inhabitants of Mount Lebanon will begin to write the Syriac language using their Canaanite alphabet (called "Aramaic") to learn how to pronounce it for religious purposes, and then they will begin to write it with its Syriac alphabet, and finally they will begin to write their Canaanite language (called "Aramaic" and thus later "Syriac") using the Syriac alphabet. And this transition, until the disappearance of literary Canaanite as well as the Canaanite alphabet (both called "Aramaic"), will persist for 800 years.

And since Syriac was the liturgical language and will be the only literary language in Mount Lebanon after ~ 1250, the Canaanites of Mount Lebanon, before called "Phoenicians", and currently "Aramaics", and who will call themselves "Lebanese" since 676, and who will be called "Maronites" since ~ 900, will be and will persist to be called "Syriacs" or "Maronite Syriacs" or "Syriac Maronites" (as all Maronites of northwestern Syria) until the Arab Renaissance around 1880.¹

451: In light of the Chalcedonian schism, the term "Melkite", coined by the Syriacs, will concern the Chalcedonians (later, in the western Levant, divided into Rums and Maronites) because they were subdued to the Byzantine king / emperor.

500: The religious name will take over, partially* correcting the Greek appellation, and therefore "Syriac" will designate the Syriac people because of Jacobitism. Adepts of Maron will be distinguished for a while by "Syriac Melkites", till the term "Maronites" is coined in ~ 900 and coupled in "Maronite Syriacs or Syriac Maronites", up till considering them Syriacs. On the other hand, Syriacs will start naming the Byzantines by "Rums" at the political / sociological level, the Byzantines being the eastern Romans, and Arabs will later refer to them by that name as well.^{1,23}

* Because it will also include the followers of Maron, who use the Syriac language, but who are not Syriacs.

540: One of the last inscriptions in the Nabatean variety of the Canaanite language (certainly using the Nabatean alphabet), the epitaph of Imro' al - Qays (the poet) in Kinda Kingdom, in Najd.¹²

550: Punctuation and vocalization of the Syriac alphabet.¹²

600: Syriac as a literary language and alphabet totally replaces Canaanite in Mesopotamia and Persia (second behind Persian), and replaces Nabatean variety of Canaanite and the Nabatean alphabet (and the barely present Musnad) in Hejaz and in the cities of the interior desert,¹² and the Greek used by the descendants of the Nabateans.

610: Emperor Heraclius makes Greek the sole official language of the Byzantine Empire.^{11,23}

634: The Muslim conquest arrives to Lebanon. But the invaders, being mostly Hejazites, do not seem to suffer from an adoption of a new vernacular but seem to encounter another variety of the same language, the Lebanese variety of the Canaanite language (called Aramaic and sometimes Syriac), compared to their Hejazite variety.²³ And they will adopt Greek (and not Canaanite) until ~ 790 as the "State Bureau" language of the Islamic State in the Levant (and Coptic in Egypt and Persian in Mesopotamia and Persia), meaning during the periods of the Rashiduns and Umayyads, until the first period of the Abbasid era, before adopting Arabic, when the latter will be able to scope with administrative necessities.¹

650: Appearance of Western / Serto / Jacobite / Edessan Syriac cursive script.¹²

651: Fall of Persia (including Mesopotamia) to the Islamic State and start of decline of Syriac there (disappearance ~ 750).

670: Abu al - Aswad al - Duäli implements punctuation of Arabic letters, and part of the written grammar.¹²

676: John - Maron I establishes the Lebanese Nation totally independent from the Byzantines and Muslims. The Canaanites now call themselves "Lebanese".¹ However, because of the facing Muslim identity and diverse intra - Christians clashes, before emanation of the "idea of an Arab identity" since the 1880's, Lebanese will be referred to via consideration of their religious identity, such as "Christians", "Maronites" or "Syriac Maronites". Syriac language is now the official language of the Lebanese entity.

684: John - Maron I establishes the "Free Lebanese Church" and is elected as Chalcedonian Patriarch of Antioch, competing with the current patriarch away as his predecessors since 46 years in Constantinople, to stop Byzantine influence on Antioch, and thus to get rid of the label "Melkite".¹

687: Al - Hajjaj bin Youssef implements the Arabic language as the official language in Iraq (¹², from Baladhuri), but the «State Bureau» language of this region of the Islamic State will remain Persian till ~ 790.

700 (specifically): Abd al - Malik implements the Arabic language as the official language in Sham and the Peninsula (¹², from Baladhuri), but the «State Bureau» language of this region of the Islamic State will remain Greek till ~ 790.¹

700: Syriac replaces as an alphabet the Musnad in the east and the south of the Peninsula, and is used there as a liturgical language in the final days of Christianity.¹²

700 as well: The first book in Arabic was the first version of the Quran which was completed under the Caliph Abd al - Malik bin Marwan ~ 700, after the compilation began under Omar and was pursued under Othman and Muawiya.

700 as well: The Arabic alphabet begins to spread within the Peninsula with Islam, replacing the Canaanite alphabet in the center and south of the desert to write Arabic.

And literary Arabic and the Arabic alphabet replace literary Syriac and the Syriac alphabet in Hejaz* and in the cities of the interior desert.

* *And Andalusian Ibn Abd Rabbo (860 - 940) says in his book "Al Aqd al - Farid" (The Unique Union): "And Islam came, and none wrote in Arabic, except a few dozen people".¹²*

It seems that since this period, more than any other, the cities of the internal desert will lose their vernacular Canaanite (of Nabatean variety) to the Arabic language, to end up like their entourage. The Canaanite vernacular of Hejaz and the southern vernaculars will be Arabized but will not be replaced by vernacular Arabic.²³

702: With the Byzantine Emperor (and with him the Patriarch of Constantinople) stopping the appointment of (Chalcedonian) patriarchs of Antioch and recognizing the Patriarch of the Free Church of Lebanon as (Chalcedonian) patriarch of Antioch,¹ the Christians of the west of the Levant are no longer concerned by the term "Melkite."

705: Al - Walid bin Abd al - Malik implements the Arabic language as the official language in Egypt (¹², from Baladhuri), but the «State Bureau» language of this region of the Islamic State will remain Coptic till ~ 790.¹

742: The Chalcedonians of Antioch of Byzantine rite in the Greek language who are outside Mount Lebanon establishing a post of "Chalcedonian Patriarch of Antioch" with ties to Constantinople, the term "Melkites" will re - concern them. And the term "Rums" will be coined from a confessional point of view to distinguish them from the Chalcedonians of Syriac rite in the Syriac language (those are only Antiochans) and who will be known by "Maronites" ~ 900.¹

750: Arabic as a literary language and as alphabet replaces the languages of the south of the Peninsula and the Syriac alphabet there, as well as the Hasaitic language in the east of the Peninsula.^{11,12} (We did not discuss much the eastern region of the Peninsula, as there is little information about it. And this region is the eastern coastal strip which is practically desertic, where the desert meets the sea).

750 as well: Literary Arabic and the Arabic alphabet replace literary Syriac, Greek and Canaanite (with their corresponding alphabets) in the Levant (except Mount Lebanon), and also replaces the Coptic language.^{1,12}

750 as well: The first prose book in Arabic, the translation by Persian Ibn al - Muqaffa` (d. 756 or 759), from the Basra Arabic school, of Indian work "Kalila w Doumna" from the Persian language.¹²

Between 754 and 775 (Reign of al - Mansur): An order is issued to translate all Greek church books into Arabic, and the clergy is banned from using other than Arabic language.¹²

770: First Arabic dictionary, that of Khalil bin Ahmad al - Farahidi who died in 786.¹²

790: Sibaweh establishes the remaining (and most of the) written grammatical rules of the Arabic language.^{1,12}

790 as well: "State Bureau" language of the Islamic State becomes Arabic instead of Greek in the Levant and Peninsula, Coptic in Egypt and Persian in Mesopotamia and Persia.¹

820: First actual example of Arab literature, the "Biography of the Prophet" by Ibn Hisham who died in 828 or 833,¹² knowing that half this book relied on a lost work (a book?) of Ibn Isaac (d. 767) after Urwa Ibn al - Zubayr, followed by Ibn Shihab al - Zuhri, wrote on that in 712.

850: Decision by the Tahirid dynasty to replace Pahlavi alphabet with Arabic alphabet to write Persian.

900: The term «Maronite» is coined for use for a sociological entity (inhabitants of Mount Lebanon).¹

1150: Appearance of Eastern / Nestorian Syriac cursive script.¹²

1250: End of the use of the literary Canaanite and its Canaanite alphabet (both called "Aramaic") in northern Mount Lebanon. Syriac becomes the only literary language there until ~ 1910, and will be sometimes called "Aramaic" or "Aramaic - Syriac" because of its consideration as being the literary language of the vernacular still called "Aramaic" instead of "Canaanite," and which will sometimes be called "Syriac".¹

1382: Christians obtain their privileges and begin to learn literary Arabic out of need to communicate with the surrounding,¹ and they will write the Arabic in the Syriac alphabet to learn it.¹ End of the administrative status of the Lebanese Nation.¹ Their official language is now Arabic instead of Syriac.

1516 - 1918: Turkish is the official language and Arabic is a second official language locally.

1880: The Christians of the Levant trigger, even before the Muslims, the Arab Renaissance, in an attempt to lure Muslims into a secular Arabism (which will be a fiasco), and this by fighting with them the attempts of Turkification. And the Arabic language will be an official language for part of the countries that will emerge from the Turkish Islamic State, and these countries will be

known as the “Arab countries”, and since then the Muslims who reside in them will be considered as “Arabs” (an Arab umma, meaning an Arab people).

Also, this situation will obliterate the reality of the identity of the Christians of the western Levant, making them as well Arabs, of Arab culture, and their spoken dialects of the Arabic language,* and making the Arabic alphabet their identitarian alphabet, and finally making them and the Muslims of these countries (Lebanon, Syria, Palestine, Jordan) sociologically a single people within several countries, before belonging to said countries grew on the basis that Christians and Muslims of each country separately are one people (the Lebanese, Palestinians, Syrians and Jordanians peoples), belonging which is taken as a western wish that must be fought because it implies division, which is true for Muslims. So the vernacular which is Canaanite (called Aramaic and sometimes Syriac) will be called “Arabic” (just like Iraqi, Egyptian, Moroccan etc...).²³

* *Neither their language is Arabic nor the language of the Muslims who share the region with them is Arabic, as they all speak the same language. For minority Christian languages (Assyrian / Chaldean, Syriac, Coptic and so-called Aramaic), refer to text.*

1910: End of the use of Syriac as a literary language in Lebanon except for the Maronite liturgy, and currently not. A few schools in Mount Lebanon will teach it till the sixties. The majority of Christians will be convinced that their forefathers spoke Syriac (or Aramaic), but in fact they spoke Canaanite before and after it was influenced by Syriac, specifically Western Syriac that was previously in itself heavily influenced by Canaanite; and all Christians and Muslims will be convinced that they speak Arabic nowadays, whereas they actually speak Canaanite which was influenced by Syriac and then by literary Arabic, both previously Canaanized, and that after Arabic had emanated from ancient Canaanite.²³

1920: The Muslims of the administrative region of Lebanon (practically historical Lebanon) become administratively Lebanese. Later, with the attempts of "Lebanonization" by Christian currents, many Muslims will think of themselves as Lebanese and not as Muslims (from a cultural identity point of view, therefore meaning what is related to the "worldliness" of Islam, and not in terms of religion *per se*).

The Canaanites also become Lebanese administratively (the second time for those of Mount Lebanon after 676 - 1382).

Thus, after 1880 and 1920, the erroneous concept of "Lebanese is Arab" will be incrusted in the minds and will concerning the whole administratively Lebanese population regardless of sociological identities.²³

1926: Arabic and French languages become official languages of Lebanon according to the Constitution.

1943: Lebanon is of an "Arab face" according to the Constitution. And only the Arabic language will now be the official language.

1944: Lebanon, in the first clause of the Arab League Charter, is considered an Arab state.

1948: The Zionists resurrect their Hebrew language (and alphabet) after ~ 2538 years through reforms, and establish its use as a vernacular instead of Canaanite (called Aramaic and sometimes Syriac and, since 1880, Arabic).¹

1960 - 1970: Classes for teaching the Syriac language are canceled in the last schools teaching it in Mount Lebanon.

1989: Lebanon, according to the Constitution, is a country of "Arab identity and belonging".

2000: Latin alphabet starts to be used in chatting on social media in the Canaanite language among Lebanese, within mainly the Christian community, the Muslim community being largely favorable to using the Arabic alphabet, all that occurring spontaneously. We even occasionally see, for the fun of it, English / French phrases in Arabic alphabet.²³

2020: The vernacular of the central and eastern Peninsula and the central desert of Syria (and thus eastern Jordan) remains the Arabic language, and the vernacular of western Jordan, Palestine, Lebanon and the rest of Syria remains the Canaanite language (with Syriac, Kurdish and Assyrian minorities in northern Syria), despite intense exchanges throughout history.^{1,23}

IV - Lebanese History Timeline

Legend

- Northern Mount Lebanon* (Northern Metn till Bsharreh / Zgharta included) and Jezzine: green; Akkar, Donniyeh, Tripoli, Sidon and Aarqub: blue; the South (without Jezzine, Sidon, Hasbayya nor Aarqub): orange; Beirut: pink; the Bekaa (without Rashayya): red; Southern Mount Lebanon* (the Gharb (meaning Baabda / Aley) and the Shuf, of which Iqlim al - Kharrub) and Wadi al - Taym (Rashayya / Hasbayya): purple; the coast in general: brown;

* Before AD 800, Mount Lebanon will be one united entity and thus completely in green, as well as after 1516, except when its southern half will be specifically concerned. And scientifically / geographically speaking, Northern Mount Lebanon includes Donniyeh and Akkar.

- Summary of the Period, Epoch, Mandate or Era: in Bold

- Key Events: underlined regular font

- Event according to the old school, struck through to ease and distinguish without indicating extra academic undermining with respect to disclosed information

Information about the Canaanites before their retreat within Lebanon in order to clarify the relationship between Canaanites and only Lebanon at present: in bold and italic

1 - Pre - History till - 3500:

- 100,000: The oldest traces of Human presence in Lebanon (and not more as some sources state).¹
- 21,000 till - 11,000: Natufian groups from the Negev region having migrated from the African horn over the course of 10,000 years enter Lebanon and admix with the locals.¹⁸
- 9000: Archaeological excavations make **Byblos**, in its later Canaanite people, the oldest continuously inhabited city (stone houses) in the world, overtaken by Jericho (in the same later Canaanite people) by two thousand years (but intermittently inhabited).
- 7000: **Baalbek** is established and it is possible that its megaliths have existed since - 10,000 according to current studies. And it will never be a kingdom, but it will be affiliated either to the Kingdom of **Byblos** or to that of **Beirut**.
- 5000: Anatolian groups enter Lebanon, representing an equal number of the inhabitants already established, and admix with those already present.¹⁸

- 3500: Approximate date for the launch of the Canaanite civilization in the land of Canaan stretching from Aleppo and current Iskenderun, passing through Idlib, Hama and Homs, the Bekaa and Mount Lebanon, till Galilee, the West Bank and Gaza, with the whole coast.

2 - - 3500 till - 1485: Independence Period:

Of which 133 years of total occupation and 30 years of partial occupation: Akkadian and Egyptian occupations, and an Amoritic infiltration according to the old school.

- 3100 till - 2340: Sumerian infiltration within the eastern half (the inland) of northwestern current Syria (Aleppo, Ebla) where a social coexistence is established.

- 3000: Iranian groups representing one - sixth of the already established population enter Lebanon and admix with the locals.¹⁸

Since before - 2750: Existence of several kingdoms being, from north to south (within Lebanon), **Arqa** (in **Akkar**), **Byblos**, **Beirut** (inaccurate information about the establishment of the city of Beirut in - 2000 by Byblos), **Sidon** and **Tyre** (inaccurate information that the Sidonians had established **Tyre**).

The eastern borders of these kingdoms (to those in Lebanon and also to those outside Lebanon) were the eastern border of Canaan, meaning the Jordan River, the Anti - Lebanon mountain chain and this up to the eastern edge of Aleppo.

Other major cities within these kingdoms were **Anfeh**, **Tabarja**, and **Baalbek**. Before becoming cities, all had been inhabited for millennia.¹

Strong Egyptian² and Sumerian^{1,12} cultural influence. But also Canaanite cultural influence in Egypt.¹²

We note, outside Lebanon, the Kingdoms of Ebla, Ugarit, Kadesh, Jebusa (so called in 2200 BC; its capital being Jerusalem), Shechem, Hevron and Megiddo, which were all Canaanite kingdoms. And we note the Kingdoms of Qatna and Yamhad which were founded after northwestern Syria inhabitants (besides Arwad / Tartus) evolved at the cultural level parallel to the Canaanite civilization.

- 2500: Destruction of Mount Lebanon at the hands of the Kingdom of Ebla (the the first of three, and the only one established by the Sumerians), and the name of Lebanon was mentioned for the first time in history in the Ebla inscription that mentioned this event.

- 2340 till - 2310: Occupation of northern Lebanon by Akkadians with unilateral withdrawal.²

- 2260 till - 2240: Entire occupation of Lebanon by the Akkadians, then again unilateral withdrawal.²

- 2160 till - 1980: According to the old school, Amorite infiltration into Lebanon and their assimilation with the Canaanites, with a timid and organized invasion at first, and with support by **Anfeh** to the Amorites against **Byblos**, which would be destroyed in 2160.

- 2000: Northwestern Syria inhabitants (besides Arwad / Tartus) starts to evolve at the cultural level parallel to the Canaanite civilization; Canaanite presence in present - day Syria is thus restricted up till the present region of Tartus and the Kingdom of Arwad, but it will persist also in the Kingdom of Ugarit north of Latakia.^{11,23}
- 1950: Egyptian Occupation (12th dynasty).²
- 1850: Canaanite Bedouins infiltrate within Canaanites in “later Palestine” and will become the Hebrews.^{1,22}
- 1843: Egyptian withdrawal but persistence of a strong cultural influence.²
- 1820: First known king of **Byblos**.²
- 1785 till 1485: According to the old school, the Hyksos enter Canaan, hence a pseudo-occupation of Lebanon (“pseudo” since they were mostly Canaanites). According to the modern school, period of independence, probably with the presence of barbarian tribes in the southern region of the land of Canaan (i.e., in (later) Palestine), but not in Lebanon.¹
- 1567 till - 1564: Egyptian expedition to Lebanon and the region to oust the Hyksos (or barbarian tribes) that they had just tried to drive out of Egypt.²
- 1523 till - 1520: Second Egyptian expedition for the same reason.²

3 - - 1485 till - 1186: Hurrian, Egyptian and Hittite Occupations:

~~As well as by the Amorites (specifically the Amurru) and the «Sea Peoples», according to the old school.~~

- 1485 till - 1476: Occupation of the region and of Egypt by the Hurrians (aka the Mitannites), and end of the Hyksos, regardless of who and where they were.² **1482 BC (or 1479 or 1457 BC): battles of Megiddo and Kadesh / Qatna between Egyptians and Canaanites.**
- 1480: Egyptian expedition till **Litani**.²
- 1476: Final Egyptian expedition with capture of Lebanon and ousting of the Hurrians.²
- 1435: First known king of **Tyre**.²
- ~ - 1400: According to some sources, **Tripoli** and **Sarepta** (Sarafand) exist undoubtedly, and **Tripoli** was founded by the kings of Arwad, **Sidon** and **Tyre** as the first free zone for trade (and this is why it will never have kings), and the Sidonians founded Sarepta where they made glass.¹ Other sources put the foundation of **Tripoli** around 700, but this date falls during the Assyrian occupation.
- 1385: First known king of **Sidon** and the only one known of **Beirut**.²
- 1380: According to the old school, the State of the Amurru is founded on the “later Syrian” coastline down to Tartus and Emessa (Homs) at least, and will extend south on the coast at the

~~expense of the Egyptians until Byblos which will fall in 1365. The Bekaa remains with the Egyptians.~~

- 1375: According to the old school, Zimrida king of Sidon attacks Tyre.
- 1364 (or - 1377) The Hittites take the Bekaa.²
- 1350 till - 1282 (or 1274 or 1259 according to some sources): The Hittites occupy all Lebanon, except:²
 - 1314 till - 1310: Egyptian occupation.
 - 1310 till - 1298: To - and - fro between the Egyptians and the Hittites.
 - 1298: Egyptian occupation for one year.²
- 1300: *The Hebrews occupy "later Palestine" to almost 3 km south of Tyre in latitude, except Jerusalem and Acre as well as the coastline that links it to Tyre, and the Canaanites of the region relocate to their "kins" in Lebanon. Since then, and with the exception of Arwad / Tartus, and the exception of Ugarit till 1190 BC, the Canaanites in their civilizational and not genetic connotation are confined to historical Lebanon as described in the Torah and in such a way correlated to the topography and climate, and which corresponds almost to present - day Greater Lebanon.*^{1,2,23}
- 1282 (or 1274 or 1259 according to some sources): Egyptian occupation, with an isolated agreement with Byblos for autonomy since - 1280, and which will persist until - 1200.²
- 1274: Attempted Assyrian occupation.¹¹
- 1200: According to the old school, the "Sea Peoples" occupy at least Canaan and Egypt (and these could be the Philistine tribes) (other sources put this incident around 1100). Beginning of a second Amorite infiltration that will persist until the year 1050.
- 1190: *What is sure is the disappearance of Ugarit during that period, in - 1190.*¹

4 - - 1186 till - 736: Independence Period (with 6 exceptions):

And Aramaic and Israeli occupations (and Assyrian domination without occupation per se).

- 1186: According to the old school, withdrawal of the "Peoples of the Seas", especially after Egyptian incursion. In any case, the beginning of an independence period for Lebanon.²

1) - 1101 till - 1077: Assyrian domination (without occupation) with tribute (Tyre exempted).²

2) - 1070 till - 970: **Bekaa and Hermon** under control of the Aramaic Kingdom with infiltration of some Aramaics into the Bekaa to integrate within the local population.²

- **1050: The Hebrews expel the Canaanites from Acre and from the coastline linking it to Tyre.**^{1,2}

-- **1005: The Canaanites of Jerusalem, under military pressure, sell all their possessions to the Hebrews and settle in Lebanon.**^{1,13}

- ~ 1000: Entry of small groups of "Eastern Hunters - Gatherers" (1% of the population then, with which they will admix).¹⁸

~ - 950: According to the most relevant analysis, Hiram I of **Tyre** receives the last 20 villages in northern Galilee (which used to end back then about 3 km south of Tyre in latitude) from King Solomon in exchange for building the temple. And so it seems that the border was demarcated between what will be later called **Jabal Amel** and Galilee as defined today.¹

3) - 970 till - 927: The **Bekaa** is under Israeli occupation (the Unified Kingdom), since David invaded the Aramaics and arrived to Homs. And following the splitting of this kingdom into two (north and south), the occupation of the **Bekaa** ended, and the northern kingdom ended in the Golan.²

~ - 880: **Tyre** dominates **Sidon** and **Beirut** and a part of Cyprus and founds **Botrys (Batrún)**.¹¹

4, 5, 6) - 877 till - 853, - 841 till - 823 and - 805 till - 800: 3 Assyrian dominations (without occupation) but with tribute.²

It should be noted that none of the Neo - Hittite statelets that resulted from the disintegration of the Hittite empire included lands from Lebanon as shown by some maps showing an annexation by the State of Hama of half of Lebanon between - 1180 and - 700. The treaty between the Hittites and the Egyptians in - 1282 had given the latter the lands south of the "Great South River" (meaning Lebanon) to the Egyptians, and there was no mention of a Hittite comeback.²

It should also be noted that the map based on input from the book of the prophet Josas, in which southern Lebanon appears to belong to the tribal regions of the Israeli tribes of Asher and Naphtali between - 1200 and - 1055, is not accurate. Only the southern third of present - day Jabal Amel (without the coast) was part of the Israeli territory, and specifically of the "Dan" tribe, since the Canaanite withdrawal.^{1,2}

5 - - 736 till - 605: Assyrian Occupation:

And Egyptian and Scythian occupations.

- 736: Assyrian occupation of Lebanon (perhaps after domination and tribute since - 738).²

- 734: Revolt in **Sidon** and **Tyre** following the ban on trade with the Egyptians.²

- 726 till - 722: Revolt in **Tyre**, and the island of **Tyre** is besieged by the Assyrians, ~~and according to the old school, with support from other cities in general.~~^{1,2}

- 722: **Sarepta (Sarafand)** passes from **Sidon** to **Tyre**.²
- 701: **Sidon** and **Tyre** participate in the revolt of the Kingdom of Juda against the Assyrians. The latter occupy **Sarepta**.²
- 680 till - 677: **Sidon** is besieged and destroyed; its king is beheaded, and the area is offered to the king of **Tyre**, who was supported by **Byblos**.²
- 671: After a certain flexibility, and under the pretext of collaboration with Egypt, **Tyre** is besieged again by the Assyrians and falls in - 664.²
- 627: Scythian occupation for one year, with an Assyrian comeback.²
- 609: Egyptian occupation for 4 years, meaning until the arrival of the Babylonians.²

6 - - 605 till - 539: Babylonian Occupation:

And Egyptian occupation, and arrival of the Persians.

- 605: Babylonian occupation.²
- 588: **Tyre** and **Sidon** are occupied by Egypt for a year.²
- 586: Nebuchadnezzar II (Nabuchodonozor in other languages) besieges **Tyre**, which will fall after 13 years in - 573, yet obtaining to rule themselves but lend their navy to the Babylonians. **Sidon** prospers.²
- 550: The Achaemenid Persians, who had just ousted the Medians in Persia this same year, arrive to **Tripoli** then withdraw.¹¹

7 - - 539 till - 333: Persian Achaemenid Occupation:

And occupation by Salamis State as well as by the Egyptians.

- 539: The Achaemenid Persians occupy all of Lebanon.²
- Between - 530 and - 522: The Canaanites of the Land of Canaan (then Lebanon and Arwad) refuse to assist the Persians in an offensive on the Canaanites of Carthage, specifically since being the same People, and the operation is definitely called off. But they will lend their fleet to the Persians for the invasion of Greece in 480 BC.¹¹
- 389 till - 381: **Tyre** is part of the Cyprus State of Salamis, and will return to the Persians.²
 - 360: Egyptian occupation for one year.²
 - 351 till - 349 (or 343): **The Persians crush a revolt in Sidon where either they will burn the Sidonians or the latter will burn themselves (latter most probable as per the references). The result: 30,000 dead under the ashes, and the Emperor of Persia sells the ruins to prospectors.**² (It was not a revolt of Tyre and Arwad, as some sources sometimes state).

8 - 333 till - 110: Greek Occupation (Hellenistic Era):

A - 333 till - 319: Macedonian Occupation:

- 333: Alexander the Macedonian (aka the Great, or the “Two - Horned One” but this term is disputed) arrives to Lebanon.²
- 332: **Tyre falls** (with support from **Sidon** and **Byblos** to Alexander) after a 7 - month **siege**, **2000 martyrs** and **30,000 hostages for sale**, and **Tripoli** is burnt.² **Tyre** was supposed to accept Alexander like its counterparts, but he insisted on using their temple for his own religion (to offer a sacrifice for Hercules), which ignited the revolt.
- 323: Alexander passes away. **Last king of Byblos**.²
- 322: **Last king of Tyre**.²

B - 319 till - 110: Occupation by the Kingdoms after Disintegration of the Macedonian Empire:

Occupation by the Macedonian, Ptolemaic and Seleucid Kingdoms.

Lebanon will pass from one hand to another during the war between Alexander's generals, then between the Ptolemaics and Seleucids as kingdoms, with lots of to - and - fro and bloody battles. And the Kingdom of Macedonia will have its share during the first period until - 286.

The most important events:

- 319: The Macedonians fall to the Ptolemaics.²
- 318, - 317, - 315, - 312, - 311: 5 to - and - fros; the Macedonians take this “set” till - 301. **Tyre** is besieged for 13 months in - 315 by the Macedonians.²
- 310: **Last king of Sidon** passes away.²
- 301: The Ptolemaics occupy the **coast** of the North till **Beirut**, and the Seleucids the **Bekaa**, and the Macedonians remain in **Sidon** and **Tyre**.²
- 286: **Sidon** and **Tyre** pass from the Macedonians to the Ptolemaics. Last Macedonian presence.²
- 276: The **Bekaa** passes to the Ptolemaics.²
- 260 till - 246: The Seleucids take the **coast** from the north till **Beirut**.²
- 219 till - 217: The Seleucids take **Tyre**.²
- 198: Seleucid occupation; last Ptolemaic presence except for Cleopatra later between - 34 and - 31.²

- 140: The Seleucid General Diodotus Tryphon rebels against the royal family and the whole issue ends up, before he seizes the throne, with multiple battles throughout the kingdom and the destruction of **Beirut**.^{2,11}

Owing to Seleucid weakness, **Tyre** becomes autonomous in - 126, **Sidon** in - 111, and **Tripoli** in - 104.^{2,11}

9 - - 110 till - 64: Tumultuous Period:

Occupation by the Nabateans and the Armenians, Seleucid comeback, and independence of Chalcis with the Itureans.

This tumultuous period will persist in its details under Roman occupation between - 63 and 92, and some information may be contradictory.

~ - 110: The Itureans establish the Kingdom of Chalcis which will include **Akkar**, **Tripoli**, the **Bekaa** and the **South**, Golan, Horan and northernmost Jordan (as well as, briefly, Galilee and the region west of Damascus), in parallel to Seleucid weakness.²

- 84 till - 72: Nabatean occupation of the **Bekaa** and the **South**.²

- 83 till - 69: The Armenians occupy the rest of Lebanon, and take the **Bekaa** and the **South** from the Nabateans in - 72. And they will grant autonomy to **Beirut** in - 81.²

- 69 till - 64: The Armenians withdraw, Chalcis is independent (**Akkar**, **Tripoli**, the **Bekaa** and the **South**), and the Seleucids return to the rest of Lebanon, taking as well **Sidon** and **Tyre**.²

10 - - 64 till 634: Roman Occupation:

A - - 64 till 395: Epoch of the Unified Roman Empire:

Regardless of internal strife; Parthian and Palmyrean occupations.

- 64: Roman occupation of Lebanon.²

- 64 till 7: The Romans accept an Iturean autonomy in the **Bekaa** only (which will be interrupted between - 40 and - 38 and between - 34 and - 31).²

- 40 till - 38: Parthian occupation of the Levant, and all of Lebanon except **Tyre**, from where Marcus Antonius will launch his counter - attack to repel them.

- 34 till - 31: Marcus Antonius offers Lebanon (including Iturea), Syria and Cilicia to one of his sons from his lover (and later his wife) Queen Cleopatra the Pharaoh of Egypt. And these regions will return to Octavius, the winner, after the couple's suicide. And so ends the era of the pharaohs in Egypt.^{2,11}

- 20 till - 4: **West Bekaa and Hermon** (thus the south of Iturea) are offered to Herod the Great by the Romans, until his death, within what remained of the Kingdom of Chalcis which was offered as well, namely the Horan, the Golan, Trachonitis and Batanea.¹¹

~~7: Other sources state that the Romans annul the Iturean autonomy that remained in the mid-and northern Bekaa and give the other part to the Herodian king who is actually their vassal.~~²

41 till 53 except 48 - 50: All the **Bekaa** is back to Chalcis under Jewish rule, however under Roman tutelage.²

92: Chalcis, of Iturean foundation, under Jewish rule, is dissolved within the Roman Empire.²

100: The Lebanese **coast** is basically Christian.¹

269 till 271: Lebanon is absorbed by Zenobia, under Roman tutelage between 269 and 270, who will secede into its Palmyrean Empire in 270, to lose Lebanon in 271, and to fall permanently to the Romans in 273.^{2,11}

B - 395 till 634: Byzantine Epoch:

And occupation by the Sassanid Persians.

That following the definitive schism between the Eastern Romans (the Byzantines) and the Western Romans in 395.

349 and 494: 2 earthquakes strike the Mediterranean **coast**.¹³

500: **Mount Lebanon** is practically Maronite (even if the term “Maronite” *per se* will not be coined before ~ 900 as referring to a national entity).¹

502, 529, 543, 551 and 555: 5 earthquakes strike the Mediterranean **coast** (from here it is said that **Beirut** has been struck by 7 earthquakes, but we add others in 1261, 1759 and 1956).¹³

609 till 628: Persian Sassanid occupation.²

11 - 634 till 1918: Independence of the Christians in Mount Lebanon till 1382 then Occupation by the Islamic State with Privileges, and the Islamic State Occupation of the Rest of Lebanon Turns into Independence for its New Muslim Majority:

* Thus emergence of pluralism in light of presence of two peoples within the region of Lebanon, who will be known as per their religious appellations (confessional communities).

In light of Byzantine withdrawal, independence period for the northern half of besieged **Mount Lebanon** (total independence yet under siege till 1382 then autonomy under occupation) in its Canaanites, therefore in its Lebanese (and thus in its Christians), and independence (then occupation) until about AD 800 for the **Shuf** and **Aley** as well as

Donniyyeh and high regions of **Akkar**, 850 for the middle and the high regions of **Baabda** and 1283 for mid - **Akkar**.¹

Period of independence for the rest of Lebanon in its new Muslim majority under the rule of the Islamic State, in its Arab Caliphate (634 - 1516) (Rashidun, Umayyad and Abbasid Caliphates (and Fatimid for a period)) and in its Ottoman Caliphate (1517 - 1918),²³ although, between 868 and 1516, administratively under the authority of one of the Abbasid statelets,* and specifically the Seljuk Statelet or one of its own statelets** between 1079 and 1173.²

* Tulunids, Ikhshidids, Qarmatians, Fatimids, Hamdanites, Mirdasids, Uqaylids, Seljuks, Ayyubids and Mamluks.

** Damascus Seljuks _ with an “s” _ State / Burid State, Zengid State, Zengid State of Aleppo.

The Lebanese (and therefore Christian) Canaanite minority outside Northern Mount Lebanon: it will remain scientifically under occupation until 1918.²³

Crusade occupation for **coastal** and **Mount Lebanon** (except the **Gharb**) and **South** Christians and Muslims (besides Christian welcoming, and Christian autonomy in Northern Mount Lebanon),²³ between 1104 and 1289.²

Occupation of Lebanon's Christians and Muslims by Muhammad Ali of Egypt between 1832 and 1840.²

A - 634 till 661: Rashidun Arab Caliphate Era:

Resistance of **Mount Lebanon** from **Akkar** to **Jezzine** in its Canaanites (therefore in its Christians who will attribute to themselves the name "Lebanese" later in year 676).¹

The State of the Rashidun Caliphate occupies the rest of Lebanon (which was, as Mount Lebanon, Christian Canaanite under Byzantine occupation).²

634: Fall of **Tyre**, **Sidon**, the **South** and the **Bekaa**. It seems that the time is sufficient for some of the Lebanese of the **coast** between **Beirut** and **Akkar** to flee towards **Mount Lebanon** and join the resistance that will form, as well as some of the Lebanese of the **Bekaa**, where the mountain is at reach, despite the rapid fall of Baalbek given the rapid arrival of Muslim armies via the plain. However, many Lebanese will "quickly" convert to Islam (or will be subdued to Dhimmism) in **Tyre**, **Sidon** and in the **South**, where there is no immediate possibility of refuge. And for the first time in Lebanon, the fate of **Mount Lebanon** separates from that of the rest of Lebanon.¹

636: **Beirut** falls definitely; first fall of **Byblos**.² And there is no scientific argument to support the claims that Jabal Amel, Galilee (including Tiberias) and Jordan became Shiite between 633 and 636 under Abu Dharr al - Ghifari, but at most, and basically: presence of groups and / or regions supporters of Abi Taleb.

637: First fall of **Tripoli**.²

644: First revolt of Banias (Banias of Tartus) (Prince Ayyub), **Byblos** (Prince Youssef) and **Keserwan** (Prince Kasra), which will retrieve said regions (from **Akkar** to **Beirut**), with Byzantine support, but they will be again lost between 645 and 651.^{2,4}

646: **Tripoli** is definitely lost after a to - and - fro since 637; Muawiya (commander at the time) transfers the "Murabituns" to the **coastal** towns considered the first lines of defense (and in the case of Lebanon, against the Byzantine fleets: **Tripoli**, **Beirut**, **Sidon** and **Tyre**, with difficulty to maintain them in **Byblos**), and they are the militaries' families; they are obviously of Arab and Hejazite* origin and not Persian as some state, brought in order to consolidate defense. This is besides the settlement of tribes in other places later. **Tripoli**'s population will never change into Shiites and then back to Sunnis, contrary to what some references state, but only its governors.¹ Thus it is erroneous to say that most Sunnis in Lebanon are originally Persians, Caucasians, Kurds, Albanians and Turks.

* *Science has proven that the Qurayshites were Arabs, but the first Muslims among the inhabitants of the Hejaz were Hejazites, the Hejaz not having been Arab (refer here above). And the latter barely used the Arabic language. But given the recent Arab "renaissance", and to avoid complicating the matter, we simply say "Arab Muslims".*

As for **Byblos**, being the only city with high mountains that directly overlook it, it will be the only city that will witness many to - and - fros to such an extent that its Lebanese component (i.e., Christian) will not change.^{1,23}

Inland, where the Abbasid armies will later force the Lebanese (i.e., Christians) to withdraw (**Wadi al - Taym**, **Donniyeh**, **Akkar**, **Shuf**, **Aley** and **Wadi Hammana**), these areas will remain empty until civilian Muslims infiltrate them, infiltrating from nearby areas or arriving from remote regions.¹

Also, the **Bekaa** will generally remain empty, where it will be at the mercy of the raids of the Lebanese (i.e., Christian) resistance because it was not firmly controlled, contrary to the **coast**, and so the Sunni tribes will barely settle there. Only a few Sunnis will settle in the city of **Baalbek** (albeit without being Murabituns). **Baalbek** will be a military center and will have a "wali" (a governor). **Anjar** will be a stronghold and a military fortress facing **Mount Lebanon**.¹

656: Following the assassination of Caliph Othman bin Affan, discord erupts between Ali bin Abi Taleb and Muawiya.

656 till 661: Throughout Caliph Ali bin Abi Taleb's rule, and thus since the first «fitna» (sedition), Lebanon (the **coast**, the **Bekaa** and the **South**, however without **Mount Lebanon** which is still resisting), Palestine and western Syria will be under Muawiya's control.¹¹

659: According to the old school, a wave of Christian Levantine migration to **Mount Lebanon**, especially to its north, including Maronites but also Christians of other rites. According to the modern school, this wave did not occur. The Canaanites / Lebanese / Christians of the Lebanese mountain remained the Canaanites / Lebanese who had converted to Christianity before, and they were joined by Canaanites / Lebanese / Christians from the Lebanese **coast** from **Beirut** to the north and by Canaanites / Lebanese / Christians of the **Bekaa**. And other

migrations during the attacks on the monastery of Saint Maron (before and after the conquest) were limited to the refuge of monks and of some families from the monastery's surroundings and never concerned the majority of citizens, neither the Syriacs (meaning in north - central and northeastern Syria), nor those of quasi - Canaanite culture in northwestern Syria. And there is a reason for the redundancy of the term "Canaanites / Lebanese / Christians" that we will tackle below.^{1,18}

On the other hand, we note the Muslim armies stop in northern Syria at the slopes of the mountains of Anatolia, and at the slopes of the western mountain range of Lebanon. The Lebanese are therefore besieged, and far from Byzantine Anatolia.⁴

N.B.: We intentionally used the terms "Canaanite" and "Lebanese" in this section to demonstrate to readers that in Lebanon, Canaanites (byname "Phoenicians") are themselves the Christians of the post - conquest era, and they themselves will choose to be called "Lebanese" after the conquest, since 676, based on their homeland since millennia, where the term "Lebanese" concerns them and is of a deeply sentimental significance, and it will forcefully concern the Muslims since 1920.

We also used the term "Muslim armies" (and not Arab armies) since the conquest's aim was primarily to spread Islam and not Arabism - not to mention that part of the conquerors were previously scientifically Hejazites and not Arabs (we tackled that here above), and Muslim armies even confronted Arab armies (practically the tribes) in the heart of the Peninsula, as well as the Hejazites; in fact, Arabs and Hejazites who Islamized were no longer neither Arabs nor Hejazites but had become Muslims (in terms of People / culture, and not only religion). And with all Arabs since then having Islamized, there is no more an Arab people. Since the Arab Renaissance, "Muslim" is synonym to "Arab Muslim" in most of the current "Arab world". And the term "Arab" was never used (for political purposes) before the Arab Renaissance a century ago.

We know that there are some Christians who are attracted by Arabism and some Muslims who are attracted by "Lebanonism" (the latter as perceived the Christians), but they only exist since 100 years and we tackled them elsewhere in another chapter.

We can now facilitate the follow - up by adopting the terms "Christian" and "Muslim", but let us not forget this rule (Canaanite = Lebanese = Christian and Muslim = Muslim), because it is the only explicit way to elucidate the dilemma of Lebanon in order to proceed to resolve it and avoid tragedies. And we will adopt "Christian" because Islam as a religion was what drove the conquest and not "Arabism", which imposed the term "Christian" facing it and not "Canaanite" (or "Phoenician") or "Lebanese" or in general "Levantine".

Moreover, we will use the term "Lebanese Christians" only to distinguish them from other Christians (for example, the Byzantines), and the term "Lebanese Nation", politically or militarily, to designate the besieged entity to be established by the Christian Canaanites in Lebanon.

However, when using the expression "Lebanon" and its derivatives, including "Lebanese", for the events of the twentieth century, it will fall under the legal administrative aspect in terms of citizen of a republic, and NOT under the cultural or civilizational point of view, and we will also try to determine this when needed, in order to clarify the issues.

B - 661 till 750: Umayyad Arab Caliphate Era:

Independence period for besieged Mount Lebanon from Akkar to Jezzine in its Christians.¹

Muslim reign for the rest of Lebanon, therefore independence of these regions in their Muslim majority.²³

661: Umayyads seized power after first sedition against Caliph Imam Ali bin Abi Taleb and his assassination in Kufa.²

Between 661 and 680: Muawiya continues to transfer Murabituns.¹

676: The Byzantines restore the region ranging from Mount Amanos in Antioch to Cyrus (north of Aleppo, bynamed the "holy city" according to some references, and it is not the city of Jerusalem that is intended) and arrive to Lebanon. Hence a second Christian revolt in Lebanon. And Emperor Constantine IV dispatches the Mardaites in Mount Lebanon, hence a first treaty between Muawiya and Constantine IV, one of whose provisions is to respect the sovereignty of Christians on their current territory in Lebanon. Contrary to what is mentioned by some references, Lebanon was not represented in this treaty, since it did not have any political hierarchy and moreover, the Byzantines still considered Lebanon a part of their empire that was still resisting, and its Christians being Byzantine citizens. As a result, Lebanon, governed by its local Emirs, received no "war tax" or other.¹

Also 676: Monk John - Maron becomes bishop of Batrun. The Christians were defending their remaining territory without any organization and under the command of several local princes. John - Maron organized the resistance and was the first to appoint 30 "Muqaddams", electing a prince but still subject to the patriarch. Lebanon later had a flag and its anthem was the 27th psalm of King David. The Lebanese* identity has begun to take root to face the Muslim identity with the collapse of Byzantium. So the Christians of Mount Lebanon moult an existing but besieged Lebanese State, which will remain its independent until 1104, to become autonomous under the yoke of the Crusaders till 1292, although there will also be many conflicts between both sides for religious and fiscal reasons. And the conflict between the Lebanese Nation (supported by Byzantium but which sometimes will conspire against it) and the Islamic State (Umayyad, then Abbasid and its statelets) will extend from 676 until 1382, date of the former's dissolution.¹

* "Lebanese" as an alternative name for the identity that remains the Canaanite identity from a scientific and civilizational point of view, Lebanon being its geographical extent, and here specifically Mount Lebanon.

Still 676: A manuscript at the Berlin Museum bearing the stamp of Muawiya orders the transfer of Murabituns between Beirut and Tripoli "to weaken the national feeling of the local population", as literally expressed.¹

679: Byzantines are in **Sidon** and **Tyre** to then withdraw.²

Between 680 and 685: Armed conflicts resume between Christians and Muslims.¹

680: After the Karbala massacre and the murder of Hussein bin Ali, according to the modern school, massacres against Shiites in the Levant persisted, and thus massacre of many Shiites whose presence coincided with that of Sunnis in the South and the Bekaa (generally barely inhabited). In any case, the Shiites were minoritarian at the time, and the remaining Shiites were deported to Kufa. Thus, there will be no Shiite presence on Lebanese territory (at least publicly) until 908.¹

684: John - Maron is elected patriarch of the "Free Church of Lebanon, Antioch and the rest of the East" in defiance of the current patriarch subject to the Patriarch of Constantinople and to the Byzantine Emperor, and he will retrospectively be considered the first Maronite Patriarch when the Maronites will be known by that name ~ 900.¹

685: **Mount Lebanon** from **Akkar** to **Jezzine** is still in the hands of the Christians, hence a second treaty, this time between Abd al - Malik bin Marwan and Justinian II, the latter opposed to the merger between Lebanese Christians and Mardaites (that his father had sent) and the election of the first Maronite Patriarch and his political authority.

The Umayyads, having retaken northwestern Syria after its loss in 676, thus open a corridor for the Byzantines by withdrawing from there, after the joint decision on both sides to put an end to the religiously and politically independent Jean - Maron. The Byzantine Emperor Justinian II withdraws the 12,000 Mardaites from Lebanon (the figure is a case law of a historian, but not scientific) and sends a military campaign led by Moriqa. And John - Maron declares the beginning of a resistance "till exhaustion" against the Byzantine army that will last nine years, with Muslims expecting the Byzantines to suppress the Lebanese Christians. Of course, the treaty did not ask the Muslims to respect Lebanese - Christian sovereignty, as some sources wish.¹

694: The Battle of Amiun ends with Moriqa's death and ends the Byzantine campaign nine years later with the victory of Lebanese Christians over the Byzantine army between Amiun and Ain Akrine in Kura. Moriqa will be buried in a church in **Amiun** and his assistant (who would be called Moriqa) at **Chouita** in **Akkar**.

The new Byzantine emperor who turned against Justinian and had his nose slit - after which Justinian will be known by "Rhinotmetos" or "slit - nose" (and it was not the Muslims who slit it) - was the military commander Leonsius, a close figure to Lebanese Christians because of their support in his previous battles against Muslims. According to Vatican archives, immediately after this incident (which occurred in 695), and not before, he sent his intention to help in the face of the Byzantine campaign which refused to obey orders to cease fire, but the victory had just been achieved (~~the old school puts the coup d'état and the letter just before the campaign and~~)

~~reports that Lionsius did not support the soldiers deployed by Justinian, which facilitated their defeat).~~

In any case, due to the fall of the Byzantines to the Lebanese Christians and the absence of the need to hang on to the treaty between the Byzantines and the Muslims, the Umayyads break the truce and reoccupy northwestern Syria and trigger the war against **Mount Lebanon**, Leonsius not being able to provide support.¹

Between 695 and 705: Umayyad Caliph Abd al - Malik bin Marwan agrees to a truce with Muqaddam Elias to pay 1000 dinars a week to Mount Lebanon after several battles, mostly at **Berr Elias**. Then he manages to kill muqaddam Elias (and not Prince John (Yuhanna)) in **Qob Elias** via the Muslim spy Suhaim bin al - Hajar after a fierce battle at **Berr Elias** (the two regions later called in reference to Elias).¹

Also, a double Umayyad attack is blocked to the east (from the **Bekaa**) and to the west (from the **coast**) into the **Metn**, led by Simon, the nephew of Muqaddam Elias, who would become the prince of Lebanon after the death of Prince John, but still under the authority of the patriarch.¹ Some references mention these figures between 753 and 775 during the Christian revolutions against the Abbasids.

705 till 714: Umayyad Caliph al - Walid I bin Abd al - Malik attacks **Mnaitra** after the Byzantine siege of **Tripoli**, then unleashes in northwestern Syria and scatters the Mardaites who had re - infiltrated there. There is no treaty between him and Justinian II (who had regained power in 705) in 708, but confusion with the previous treaty. However, the Christians of Lebanon were permanently cut off from Byzantines from a geographical point of view, and the Muslims took northwest Syria for good.¹

744: Caliph Ibrahim bin Walid I bin Abd al - Malik bin Marwan I's army loses face to Marwan II bin Muhammad bin Marwan I in **Anjar**; the latter will seize the Caliphate.¹¹ Some references speak about death of the former there, putting the incident in 745.¹³

748: **Baalbek** is destroyed by the Umayyads or the Byzantines (conflicting information) after a quick Byzantine "come - and - go".¹

C - 750 till 847: Abbasid Arab Caliphate Era, First Epoch:

Persistence of the independence of the besieged northern half of Mount Lebanon in its Christians, after loss of the southern half between 800 and 850.¹

Abbasid reign for the rest of Lebanon, therefore independence of these regions in their Muslim majority.²³

750: Abbasids seize power and later in 762 transfer the capital from Damascus to Baghdad that they will found themselves.²

753: A third timid revolt in **Mnaitra** against the Abbasids (several references quote the Muqaddam Elias inadvertently).¹

758: The Abbasids impose a new tax on Muslims as well as on Christians, so a fourth revolution takes place in **Mnaitra** (~~according to the old school, led by Bindar~~) since its inhabitants held land on the eastern flanks, and which will be crushed with Muslim incursion into Jebbet al - **Mnaitra** (and there was confusion over time between Elias, who was killed between 695 and 705, and said Bindar). The modern school recognizes that, during that time but not necessarily in 758, an oppression of the inhabitants of **Mnaitra** by the Abbasids via the governor of **Baalbek** after their offensive against the **Bekaa** in response to the injustice of the governor with regard to the harvest. So it is very likely that the incident is the same, with its transformation into a beautiful legend over time, but there is no evidence of Bindar to date.

The most important matter remains that Imam Abdul Rahman bin Omro, aka al - Uza`i, will defend Lebanese Christians by the Caliph, asking that they should not pay the bribes of a "bad minority of them", and asking for the return of inhabitants who were dispersed, which was granted. That said, the Syrian regions will also experience revolts, although being Sunnis, against the Abbasids based in Iraq, who were neglecting Syria.¹

Elsewhere, the Byzantines occupy **Tripoli** from its governor Rabbah bin Naaman.²

759 - 763: The Abbasids start transferring Tanukhid tribes to **Beirut**, **Obeih** and **Mansuriyyeh** (the Mansuriyyeh of Aley and not that of Metn, knowing that its inhabitants are now Christians again) and to other nearby villages, that is, within the limits of the Lebanese Nation as recognized by the treaties.

Emergence of the families of Arslan, Alameddine, Imad, Nakad, Talhuk, Abd al - Malik, Eid, Abdullah and their descendants the Bahtars... led by Munthir and Arslan, Malik's sons. Prince Arslan establishes the **Sin el Fil** Emirate, Munthir establishes that of **Sarhamul**, Hassan bin Malek establishes himself in Tardilla (absent from the map of the Lebanese towns), Abdullah bin Naaman bin Malek in Kafra (also absent from the map of the Lebanese towns - there is the town of Kafra in the Bint - Jbeil district) and Fawares bin Abd al - Malik bin Malek in **Obeih**. The Arslans will rule the southern half of the eastern suburb of **Beirut** and its southern suburb southward till **Shoueifat** and the **Shuf** coast (as a local kingdom) in the form of a principality called "The Tanukhid Emirate" until 1110 (when the Crusaders will enter), and the **Gharb** (meaning **Baabda** / **Aley**, with feudal families) until the advent of the Ottomans in 1516.⁴

765: The Shiites split up into Jaafarites and Mubarakite Ishmaelites (followers of Ismail bin Jaafar) and Sevener Ishmaelites (followers of Muhammad bin Ismail bin Jaafar). The Mubarakites are technically also Seveners, but they will disappear in a few years and "Seveners" will concern the followers of Ismail's son Muhammad.¹¹

774: Imam Uza`i passes away and will be buried in the southern suburbs of **Beirut** (and the name of the region is in his reminiscence), and the Maronites will protect his sanctuary during the Crusade occupation.⁴

791: Harun al - Rashid completes the second out of three transfers of Tanukhid tribes to **Beirut**.⁷

799: Harun al - Rashid call on the Byzantines to interfere upon Lebanese Christians in order to stop the offensives against the **Bekaa**. In return, he would protect Christians spread throughout the Abbasid State. This will result in a short period of serenity between Christians and Muslims.¹

~ 800: Christians lose Jebbet **Deir al - Qamar** (and practically all the **Shuf**) and the high regions of **Aley** (since the mid and low regions of **Aley** are with the Tanukhids since 40 years), as well as the high regions of **Hermel** and **Akkar** and the region that will later be called **Donniyyeh**, facing pressure from the Abbasid armies, and these regions will remain virtually empty. In fact, the armies would expel and then withdraw, since the logistics did not allow the installation of "Murabituns" in the mountains, but just in the cities of first - line defense, that is the **coast** as to Lebanon.

As a result, these areas remained empty until they were filled in after 908, 977 and 1020, that is, until some Druzes sought refuge in **Shuf** later in 1020, and some Qarmatians sought refuge in the high mountains of **Aley** in 977, and some Jaafarite Shiites infiltrated **Donniyyeh**, the high regions of **Akkar** and the region of **Iqlim el Kharrub** (through the **South**), after having been brought to the **Bekaa** in 908.

Wadi Hammana remains with the Christians, as well as **Wadi al - Taym**.¹

801: Another battle between **Mnaitra** and the governor of **Baalbek**, and the Byzantines land in Uza`i to help the Christians against the Tanukhids.²

811: First Qaysite - Yemenite battle in **Shebaa**.² According to the old school, the Shiites of **Jabal Amel** (probably who practiced "taqiyya" because there was no clear presence for them according to the modern school) revolt against the Abbasids. Some put this revolt in 842.

813 till 833: Al - Ma'mun bin Harun persecutes the Maronites in Syria, with refuge of some of the latter to Cyprus (and not in Lebanon).¹¹

820: Third and last transfer of Tanukhids to **Beirut**.⁷

825: Decisive victory of the Muslim fleet against its Byzantine counterpart in the Mediterranean; since then Lebanese Christians lose their last Byzantine logistical support and are left to their own fate.⁴

842: According to the old school, the Shiites of **Jabal Amel** (probably who practiced "taqiyya" because there was no clear presence for them according to the modern school) revolt against the Abbasids. Some put this revolt in 811.

845: Tanukhid victory over the Christians at the **coast** of the **Metn**.⁴

D - 847 till 977: Abbasid Arab Caliphate Era: In Lebanon, Pre - Fatimid Period:

N.B.: Abbasid statelets will only nominally be subdued to the Caliph, except the Fatimid State, having its own Caliphate.

N.B.: The Abbasid State will disappear in 945 since it will be occupied by the Buyid Statelet of Baghdad, but the Caliph will remain the nominal sovereign, and the Abbasid statelets will nominally remain subdued to the Caliph.

Persistence of the independence for the besieged northern half of Mount Lebanon in its Christians.¹

Tulunid, Ikhshidid, Qarmatian (for the old school) and Abbasid reigns for Muslim Lebanon with Byzantine incursion, thus independence of these regions in their Muslim majority.²³

~ 850: Christians withdraw from Wadi Hammana and Wadi al - Taym, under Abbasid pressure. Wadi al - Taym will be empty until 977 when some Qarmatians will seek refuge there, but the Tanukhids will infiltrate the Wadi Hammana mountains as of that moment.¹

From 847 till ~ 950: (847 being the beginning of Mutawwaqel's reign): According to the old school: in response to Abbasid injustice, Shiism spread widely in the Levant (in the junds of Aleppo, Homs, Damascus and Jordan) with the exception of the city of Damascus and the Jund of Palestine. In Lebanon, the Sunnis of Jabal Amel converted to Jaafarite Shiites, and the Sunnis from the coasts of al - Ashwaf (Iqlim al - Kharrub) and Wadi al - Taym into Ismaili Shiites (notably Qarmatians, after the Qarmatians' incursion into the Levant and then their persecution and refuge in these two places). Perhaps this Shiism came coupled with the practice of taqiyya, since within oppression, it is very difficult to openly profess one's faith.

On the contrary, according to the modern school, there would have been no explicit Shiite presence in Lebanon before 908, nor any Sunni presence in Wadi al - Taym, which remained empty after the withdrawal of the Christians in ~ 850 until the Qarmatians took refuge there after being persecuted by the Fatimids (probably mainly after the campaign of 977). They became Druzes in 1020, and the Sunni Shehabist feudalism bought Wadi al - Taym in 1171 from the Ottomans and ruled over the Druzes there. And there were no Sunnis in Iqlim al - Kharrub, but a slow infiltration from the Shiites of Jabal Amel (and who are Jaafarites and not Ishmaelites) after their explicit presence there after 908, and they will convert to Sunnis later after 1305 (refer hereunder), since Iqlim al - Kharrub had been empty since 800 after the loss of Deir al - Qamar; what is true is that the Sunnis in Jabal Amel became Shiites after the massive arrival of Shiites since 908, after the deployment of the latter in the Bekaa (except in Sidon and partially in Tyre).¹

Hence since ~ 850, the boundaries of the «Lebanese Nation» will be fixed as follows: the center of Akkar towards Bsharreh and Zgharta, then the eastern slopes of the western mountains till Qob Elias, then west following Tarshish - Mtein - Baabdat - Bfersaf - Antelias, with the conservation of the Beit Mery axis, and the region between Beirut and

Antelias remaining a no - man's land, and all the western slopes of this territory albeit without the narrow coast and without Byblos, despite the latter's population remaining Christian Canaanite.⁴

On the contrary, the Islamic Statelets will compete - we are tackling Lebanon, so besides the entourage of course - in the areas of Muslim majority population, which will include the remaining regions that now constitute, together with the "Lebanese Nation", the "Lebanese Republic". However, the Christian presence in mid - Akkar will remain extremely fragile, and the Ikhshidids and Hamdanites will enter it militarily for some time (941 - 968), and the Christians will abandon it in 1283.¹

There will then be an attempt of the Tanukhids to infiltrate within the Lebanese Nation through its boundaries as described above, through Northern Metn, and this infiltration will succeed in Zar'un, Brummana, Beit Mery and Mtein, and here are the inhabitants of these villages who are the last Muslim presence in the north before the pure Christian presence.²³

Therefore, we can now call the Muslim regions of Lebanon by "Muslim Lebanon", said regions including a Christian Canaanite entity that has Islamized and another minority that remained Christian Canaanite but is occupied and subjugated to Dhimmism, in order to allow readers to follow subsequent events. But we cannot speak of a "Lebanese Muslim" nation since these regions were an integral part of the Islamic State of the entourage (and we do not mean Syria, since "Bilad al - Sham" was only an administrative region within said state and its statelets). And the conflict between the "Lebanese Nation" and the Islamic State through its army and Murabituns will turn into a struggle with its "Muslim Lebanon" through its civilians within its territory.

And it should be noted that Christian and Muslim communities are generally widespread within the Lebanese Republic at present in the same way as it was in 850 with few exceptions, truly distinguishing the borders between the Lebanese Nation and "Muslim Lebanon". The entire Lebanese entity encompassing administratively (but neither sentimentally, nor culturally and nor civilizationally, and it remains non - encompassing on these points to this day) is beginning to take shape with its Christian - Muslim pluralism.

So Lebanon has been essentially divided since the conquest, and it was administratively unified in 1920 through a centralized system of governance (a unitary state) that does not take pluralism into account, after the attempts of the Emirate, the Caimacamates and the Mutasarrifate (within Mount Lebanon); hence, a federation of present - day Lebanon would not be a division, but a union of its two components in a way that would manage pluralism, and a partition of Lebanon would be a return to the norm as to the dilemma that has fallen upon the land of Lebanon, norm that persisted for 1300 years, yet with the hope that it be pacific and not hostile should it happen.

866: The revolt of Issa ibn al - Sheikh, the governor of Palestine and Jordan as Jabal Amel, will be crushed by Amajoor, the commander of the Turkish Muslim mercenaries to the Arab Muslims

who will become the governor of Damascus, and who will appoint Tanukhid Prince Naaman al - Arslani Governor of Palestine and of Muslim Lebanon.⁷

868: The Tulunids capture the western Levant (except for the Lebanese Nation).¹

875: Christians claim victory over the Tanukhids at **Beirut** River but without being able to oust them from it. **Beirut** is declared capital of the Tanukhid Emirate which will stretch from **Beirut** and the **Ghab** to the edge of **Sidon** (the **Shuf** still being empty).⁴

884: The Abbasids take the western Levant (except for the Lebanese Nation) for a single year, when it returns to the Tulunids.²

899: The Sevener Ishmaelites split into Ubaydites and Qarmatians (the latter persisting in the Sevener doctrine) and establishment of the Qarmatian State. So the Qarmatian confession below will mean "Sevener".¹¹

902: The Qarmatians replace the Tulunids in the western Levant (except for the Lebanese Nation)² (~~with support from the Tanukhids of Wadi al - Taym according to the old school, in the Wadi al - Qarn area east of Mount Hermon~~); of note, the old school mentions that the Qarmatians occupied all the "Muslim Lebanon" between 902 and 904. The modern school acknowledges their arrival to the edge of the **Bekaa** and the **South**.¹

903: Abbasid / Tulunid battle against the Qarmatians who will win the round in **Kawkaba** in the south, the Tulunids having called the Abbasids for help; and the Qarmatians will crush **Baalbek** given its neutral position.^{2,11}

904: The Abbasids, having come to support the Tulunids, recapture the western Levant from the latter (except for the Lebanese Nation) after having expelled the Qarmatians.²

908: Deportation of Jaafarite Shiites of the Banu Metwal tribe from Najaf (Ref.: Fouad Ephraim al - Bustani and several Shiite scholars) into the almost empty Bekaa. And these will infiltrate Jabal Amel where the few Canaanites who Islamized during the conquest into Sunnis will dissolve within them. And from Jabal Amel they will extend to Iqlim al - Kharrub; and they will infiltrate Tyre and Baalbek (as areas of urban concentration). And that is why Shiite presence is majoritarian comparing to the Sunnis in these two cities, contrary to previously.

The aim of the Abbasids was to make a double hit, that is to say to drive the Shiites away from Baghdad (since their center was in Kufa, where Imam Ali had been murdered, which is close to Najaf, another fiefdom of theirs), all while besieging the Christians of Lebanon on the Bekaa's side by using the Shiites as a first line of defense. And this is the first scientifically attested Shiite presence in Lebanon after the minority that was massacred and the remaining of which was deported in 680.

And before the end of the Crusader period, during a limited but unknown period, some of the Shiites of the Bekaa, the Donnawites, will seek refuge in Donniyyeh, which the Christians had lost ~ 800, to escape Sunni persecution. From there they will infiltrate the Akkar highlands, the center of Akkar still being part of the Lebanese Nation (except for 941 - 968) and where

Patriarch Hadshiti will be killed on the battlefields in 1283. So there were no Christian - Shiite clashes (except in **Donniyyeh**, later during the feudal period of the Hamadeh family, between ~ 1500 and 1772). And **Donniyyeh** was so called seen the Donnawites, a group of followers of the Imam Donnawi, who had his own doctrinal analysis while being Jaafarite, as often happens among Shiites.¹

915: Byzantine landing aimed at the Tanukhids fails in **Beirut**.²

941: The Ikhshidids take Muslim Lebanon and take mid - **Akkar** from the Christians.^{2,11}

945: In Lebanon, the Ikhshidids lose **Akkar** to the Hamdanites, who will cross the **Bekaa** to capture Damascus, to no avail.^{2,11}

968 till 977: Fatimid - Buyid (actually a rebellious autonomous commander, Aftakine the Turk) - Qarmatian - Byzantine - Hamdanite grinding, which will end with the destruction of **Baalbek** by the Byzantines who will take the area of Aleppo all the way to Muslim Lebanon (with cover by the Lebanese Christians of Mount Lebanon) except for **Tripoli**, up to the edge of Jerusalem briefly, before the capture of Muslim Lebanon by the Fatimids.² Some consider this Byzantine campaign to be the first crusade (and the only Byzantine).⁴

The details of this period:²

968: The Hamdanites lose **Akkar** to the Byzantines; of note, it was the Hamdanites who called the Byzantines to the rescue and the latter easily entered, since the Hamdanites were afraid of Fatimid progress, and the Buyids were their worst enemies.^{2,11}

969: The Fatimids capture Muslim Lebanon.

971 till 973: ~~Muslim Lebanon is under Qarmatian occupation according to old school.~~

~~974: Fatimids retake Muslim Lebanon.~~

975: Aftakine captures the **Bekaa**, **Sidon** and **Tyre**. The Byzantines destroy **Baalbek**.^{2,11}

976: The Byzantines recapture Muslim Lebanon except **Tripoli**.

977: Muslim Lebanon is under Fatimid rule,² and basically it is within this period that some Qarmatians will seek refuge in **Wadi al - Taym** (empty since the Christians' withdrawal) and the mountains of **Aley** (safe since the withdrawal of the Christians from **Wadi Hammama** and the infiltration of Tanukhids into the **Gharb** mountains).^{1,23} The other possibility for the Qarmatian refuge is the year 904, but we did not grant it priority because the Qarmatians were not completely ousted from the Levant at that time. In any case, this detail does not affect the course of events.

Emir Munthir al - Tanukhi remains ruler of his Emirate.¹¹

E - 977 till 1079: Abbasid Arab Caliphate Era: In Lebanon, Fatimid Period:

* The Buyid / Seljuk transition will take place in 1055, and the Caliph, with the statelets nominally subdued to him (except the Fatimid State, having its own Caliphate), will remain the nominal sovereign. The Fatimids will exit Lebanon in 1124.

Persistence of the independence for the besieged northern half of Mount Lebanon in its Christians.¹

Fatimid, Hamdanite and Mirdasid reigns for Muslim Lebanon, thus independence of these regions in their Muslim majority.²³

995: Second Byzantine attempt to occupy Tripoli after 976.²

997: Failed revolt with Byzantine support in Tyre, and its leader, Allaqa, a Christian sailor, is executed in Egypt.^{1,2}

999: Last Byzantine attempt to take Tripoli after incursion into western Syria and northern Lebanon, with then Byzantine decline in the region.²

1000: Baalbek is destroyed by the Byzantines.¹¹

1017: The "Mouwahiduns" (aka the "Druzes") splinter from the Ubaydite Ishmaelite Shiites.¹¹

1018 till 1020: According to the old school, the Druze doctrine spreads in Syria, where the majority of Shiites are Ishmaelites Qarmatians (thus Seveners), and persecutions of the Druzes since 1021.

Since 1020: The beginning of refuge of the converts into Druze from the Negev to Horan, Galilee (the edge of Lake Tiberias), the Shuf, emptied of its Christians since ~ 800 and Wadi al - Taym where Qarmatians had sought refuge. And the latter will receive the Druze doctrine and convert.¹

1025: The Mirdasids enter Muslim Lebanon, except Tripoli and Tyre.²

1027: The Tanukhids in Lebanon, who are Sunnis, receive the Druze doctrine via their Emir of the Abdallah family, and so Southern Mount Lebanon becomes Druze, among which the few Qarmatian refugees in the high mountains of Aley.⁷

1029: The Fatimids retake Muslim Lebanon from the Mirdasids² via their Turkish commander Anushtakin al - Dizbari (who is other than Nashtakin al - Darazi), with Druze support.⁷

1032: Tripoli is under Byzantine tutelage for a year after its governor "ben Nazzal" made himself their vassal.² He was quickly removed from his position by the Fatimids. And like the Banu Ammar later in 1066, the Banu Nazzal are Moroccan Kitamites (the Berber Kitamite tribe) whom the Fatimids had appointed to rule Tripoli.¹¹

1064 till 1089: **Tyre** is independent of the Fatimids after revolt of the notable figure Ain al - Dawla bin Abi Uqayl (a Sunni of the inhabitants of **Tyre** although the majority of the inhabitants would have become or will become Shiite).²

1066 till 1108: (some mention the establishment of an Emirate, albeit without being independent, since 1048); **Tripoli** becomes independent of the Fatimids after the revolt of Abi Taleb al - Hassan bin Ammar² (named Abi Taleb Abdallah according to other references and bynamed "Amine al - Dawla ibn Ammar"), and it will include **Byblos** until the latter is taken back by the Fatimids in 1089. And Banu Ammar, as Banu Nazzal, are Moroccan Kitamites (the Berber Kitamite tribe) whom the Fatimids designated to rule Tripoli (and are Ta'ite Arabs according to some references).¹¹

F - 1079 till 1292: Abbasid Arab Caliphate Era: In Lebanon, «Grinding» Period:

* Re - establishment of the core Abbasid State, and thus return of a certain political role to the Caliphate, will occur in 1136. The Caliph remains the nominal sovereign to all Islamic statelets, including Seljuks and their statelets (but except the Fatimid State, having its own Caliphate). The Abbasid State will be definitely ended in 1258.

The independence period of the besieged **northern half of Mount Lebanon** in its Christians is transformed, after the reception of the Christians to the occupation of the Crusaders in 1104, to a period of autonomy (with impositions of taxes as for the Christians of Europe, and with conflicts at times).¹

End of the Fatimid reign and occupation by the Crusaders and the Seljuks of Muslim Lebanon, and a Mongol invasion annihilates the Abbasid State in 1258 and arrives to the edge of Lebanon.^{1,2}

One - year Uqaylid reign of the **Bekaa**, and Ayyubid reign of the **Bekaa** (and of the **coast** for a few years), and the beginning of a Mamluk reign of the **Bekaa** especially.²³

In General:

The Seljuks will occupy the **Bekaa** (and the Tanukhids in the **Gharb** will declare loyalty to them) between 1080 and 1174, that is till Saladin's entry (with the **Gharb**'s loyalty to him). The **Bekaa** (and **Gharb** loyalty) will pass from the Seljuks to the Seljuk Statelet of Damascus in 1092 in view of the split - up, then to the Burids in 1104 (within said Statelet of Damascus, in view of the “coup d'état”), then to Imadeddin Zengi (the Zengid Seljuk Statelet based in Mosul) in 1139 to return to the Burid Seljuk Sham Statelet in 1146 and to return again to Nureddin Zengi (the Aleppan Zengid Seljuk Statelet after the splitting - up of the Zengid Seljuk Statelet based in Mosul into the two statelets of Mosul and Aleppo to Zengi's two children) in 1155. The Seljuks will also take **Sidon** between 1079 and 1089 and will be ousted by the Fatimids, and **Beirut** between 1081 and 1110 and will be ousted by the Crusaders, and they will enter **Tyre** in 1113 to help the Fatimids and they will both be ousted by the Crusaders in 1124.

The Crusaders will occupy Lebanon except the **Bekaa**, the **Gharb**, and **Keserwan** (currently **Northern Metn and Keserwan**) in its mid - and high altitudes, from at least 1104 until 1292 at most.

The Ayyubids will take the **Bekaa** (with the **Gharb**'s loyalty to them) from the Zengid Seljuks, between 1174 and 1260, and will be expelled by the Mamluks, and they will take **Byblos** / **Beirut** / **Sidon** between 1187 and 1204 at most, during the Crusaders' presence.

The last Fatimid presence will be in **Tyre** in 1124, date of their ousting from the Lebanese **coast** by the crusaders.

The Mamluks will take the **Bekaa** (with the **Gharb**'s loyalty to them) in 1260 with expulsion of the remaining Ayyubids (the Ayyubid reign having ended in Egypt in 1250), and they will start capturing the Lebanese **coast** as early as 1289, and will take all of Muslim Lebanon in 1292.

N.B.: The feudal lords of the **Gharb** declared loyalty at all times to the new - comers except the Crusaders, without any new - comer occupying them militarily.

N.B.: **Keserwan** (currently **Northern Metn and Keserwan**) in its mid - and high altitudes remained rebellious to all new - comers.

The Events:

1079: **Sidon** falls to the Seljuks.²

1080: The **Bekaa** falls to the Seljuks, and the Tanukhids of the **Gharb** declare loyalty to them.^{2,7}

1081: **Beirut** falls to the Seljuks.²

1083: The **Bekaa** is in the hands of the Uqaylids for a year, and it returns to the Seljuks.¹¹

1089: The Fatimids retake **Byblos** from Banu Ammar (and they are now geographically disconnected from the Fatimid State) and **Sidon** from the Seljuks and **Tyre** from the Banu Uqayl, and they retake the **Bekaa** for a year, but it will return to the Seljuks in 1090.²

1092: The **Bekaa** and the **Gharb** pass peacefully from the Seljuk Empire to the Seljuk Statelet of Damascus after the latter's secession.¹¹

1094: The Ubaydite Ishmaelite Shiites split up into Nizarites (called Batinites or Hashshashins (Assassins)) and Musta`alites.¹¹

1095: Dukak son of Tutush, sultan of the Seljuks of Damascus (loyal to the Abbasid Caliphate and not the Fatimid Caliphate) tries to approach the Druzes in the **Shuf**. This is despite the persistence of the loyalty of the Bani Jandal, feudals of **Wadi al - Taym** and **Shuf**, to the Fatimids, and of Bani Abdallah (later Bani Bahtar) of the **Gharb** to the Seljuks.⁷

1099: Crusader siege of **Arqa** then its fall, and reception of the Crusaders by the Maronites, and the Crusaders will cross along the Lebanese **coast** to Jerusalem (Quds), without entering any

city, taking internal pathways, assisted by a Lebanese Christian convoy and without any Fatimid resistance in Lebanon (for tactical reasons), and arrival of the Crusaders to Jerusalem (Quds) in 3 months' time, and establishment of the Kingdom of Jerusalem (Quds) which will include Lebanese regions later.^{1,11}

1102: **Tripoli** County (without **Tripoli** being part of it) is established, its capital being Tartus.⁷

1103: Crusader siege to **Tripoli**, which is still with the Bani Ammar.²

1104: **Byblos** and the **Keserwan** coast fall to the Crusaders.² The **Bekaa** and the **Ghab** pass peacefully from the dynasty of Tutush 1st (Seljuk of Damascus) to the Burids owing to a "coup d'état" within the Seljuk Statelet of Damascus.¹¹ The Burids allow the Nizarites (who broke from the Fatimids) to annoy the Musta`alites, who remain the legal Fatimids.⁷

1108: Failed Crusader attempt to take the **Bekaa** (which is Burid Seljuk). Fatimids take over **Tripoli** from Bani Ammar.²

1109: The capital of **Tripoli** County is transferred to **Tripoli** after the capture of the **Tripoli** and **Sidon** by the Crusaders from the Fatimids.²

1110: **Beirut** falls from the Burid Seljuks, and the Tanukhid Emirate ends in **Beirut** at the hands of the Crusaders;² also, the Druze of the **Shuf** and their feudals the Bani Jandals fall under Crusader occupation.⁷

1113: Burid Seljuk support to the Fatimids in **Tyre** till 1124.²

1117: Second failed Crusader attempt to occupy the **Bekaa**.²

1119: Then Sunnis, later Druzes, the Maanids arrive to the **Shuf** under the order of the Burids, the latter noting a softening of the Tanukhids against the Crusaders. But they will not be politically influential until Fakhreddine I in 1516.¹

1124: The Crusaders take **Tyre** from the Fatimids and Burid Seljuks (and this is the last Fatimid presence in Lebanon).² Beginning of the Bahtarite feudalism in **Ghab** with Emir Bahtar bin Sharaf al - Dawla Ali the Tanukhid, with Burid Seljuk recognition via a pamphlet.⁷

1126: The Burid Seljuks establish a Nizarite presence in Banias near **Wadi al - Taym**, hence violent clashes with the Druze Banu Jandals.⁷

1128: Nizarites kill Baraq bin Jandal of **Wadi al - Taym**, and Dahrak bin Jandal avenges him.⁷

1133: Burid Seljuk incursion into the high mountains of the **Shuf** and stronghold of the Bani Jandal in **Niha** (Shqif Teyron), and during this period the Banu Jandals make themselves vassals of the Kingdom of Jerusalem (Quds) due to the absence of other options;⁷ and we note a Fatimid - Crusader harmony, the Fatimids pushing the Crusaders to establish kingdoms to set up a barrier against the "worrisome" Seljuks.⁵

1137: The Maronites of **Bsharreh** facilitate the passage of the Burid Seljuks in their commander Bezwash from **Baalbek** to **Tripoli** to drive out the Crusaders, but that will be unsuccessfully, though the governor Pons will be killed in action, given the Maronite - Latin discordance and the heavy taxes, and the Crusaders under the command of Pons' son will ravage **Jebbet Bsharreh**.⁵

1139: The **Bekaa** and the **Gharb** are in the hands of the Zengid Seljuks (Imadeddine, governor of the Zengid Statelet) and under the command of Ayyub, Saladin's father, who will be governor of **Baalbek**.^{2,11}

1146: The **Bekaa** and the **Gharb** return to the Burid Seljuks (Damascus Statelet) after assassination of Imadeddine Zengi, Ayyub conceding to the Burid.^{2,7}

1147: The Burids legally establish the Bahtars in the **Gharb** after the pamphlet of 1124. From then on, the Abdallahs will be known by the name "Bahtar".⁷

1149: Nizarites kill Dahhak bin Jandal in **Wadi al - Taym**, and Jandal feudalism will be in decline since then.⁷

1153: Failed maritime Fatimid attack on the Lebanese **coast**.²

1155: The **Bekaa** returns to the Zengid Seljuks (Nureddine son of Imadeddine, governor of the Zengid Statelet of Aleppo)² under the command of said Ayyub who will be for the second time governor of **Baalbek**, after the end of the Burid dynasty in 1154. The Bahtarite Tanukhids of the **Gharb** pledge allegiance to the Zengids after a harmony period with the Crusaders, harmony which paralleled the harmony with the Burids towards the end of the latter's days. A Zengid pamphlet recognizes the Bahtars as feudal of the **Gharb** (some date it in 1160).⁷

1157: Zengid victory in Banias (of Golan, not of Tartus) against the Crusaders / Shiites of **Jabal Amel** alliance.⁷

1165: Zengid incursion to **Mnaitra** and **Niha - Batrun** following the call of the Maronites to drive out the Crusaders after the latter implementing a harsh feudal law giving the peasants only a quarter of the harvest.^{2,5}

1170: The Crusaders, after a truce with the Bahtars and their invitation to attend the wedding of the son of **Beirut**'s governor, hold an ambush and launch a counter - attack the next day against the fortress of the Bahtars, exterminating almost the entire family.⁷ The Shehabs arrive from Horan to Wadi al - Taym for a battle against the Crusaders at **Rashayya**; they will expel them as well as from **Hasbayya** and control the **Wadi al - Taym** area that they will buy from the Ottomans. Acceptance of the Druzes (Qarmatians previously) of their new feudals, willy - nilly.^{1,7}

1171: Maritime Ayyubid assault against **Akkar** and **Tripoli**.²

1174: The Ayyubids oust the Zengids from the **Bekaa**.²

1175: Crusaders attack the **Bekaa**, to no avail.¹¹

1176: Crusaders defeat Ayyubids in the **Bekaa** and plunder **Baalbek** but have to retreat.¹¹

1179: The Ayyubids call a victory against the Crusaders in **Marjeyun**, and they capture **Jabal Amel** (albeit without **Sidon** and **Tyre**), up til 1217.^{2,7}

1182: The Ayyubids begin their attempts to enter the Lebanese **coast** which they will besiege several times with the support of the Tanukhids of **Beirut**.² The Maronites of **Bsharreh** facilitate the passage of the Ayyubids from **Baalbek** to **Tripoli** to again try to drive out the Crusaders (likewise without success), also given the Maronite - Latin discordance and heavy taxes.⁵

1187: The Ayyubids capture the **coast** from **Sidon** to **Byblos** (so not **Tyre**) after the battle of Hittin,² and it is said, without any scientific proof, that they will bring in Kurdish tribes to **Beirut**. Geha bin Karama the Bahtarite Emir of the **Ghabr** welcomes Saladin in **Khaldeh** and receives a pamphlet recognizing him feudal lord of the **Ghabr**.⁷ The Kingdom of Jerusalem is reduced to **Tyre** (which is reminiscent of Tyre during Roman times facing the Parthians in - 40), which obviously becomes the capital, and the Crusaders are still battling among themselves within it.¹¹

1191: The Crusaders capture Acre, and the capital is transferred from **Tyre** to Acre.¹¹

1193: Upon the death of Saladin, the Ayyubids “statelets” (one of which will be the **Bekaa**, represented by **Baalbek**) will remain under the guardianship of the sultan of Cairo. So technically speaking, so - called statelets had the status of “provinces”, making Muslim Lebanon under the Ayyubids continuously ruled by the legally central Ayyubid State of Cairo.

Seemingly, the Lebanese **coastal** areas held by the Ayyubids, and which they will not hold for long (till 1204 at most), must have been directly subordinate to Egypt as was Palestine.²³ And **Jabal Amel** which they held till 1217 was with Damascus.

Of note, due to the clashes between the governors of these provinces besides their dispute concerning the main throne in Cairo, the **Bekaa** will pass from an Ayyubid dynasty to another for the first time since Saladin’s death due to its “occupation” in 1230, along with Damascus just before in 1229, by an “outsider to both sub - dynasties” emir, al - Ashraf Musa, son of Adil I, Saladin’s brother, Emir of the Syrian Jazeera; his successor, his brother al - Salih Ismail, is ousted from Damascus in 1238, to come back from 1239 (after its fall to three emirs in 2 years) till 1245, still holding the **Bekaa**; then another emir seizes Damascus in 1245 and takes the **Bekaa** from al - Salih Ismail from 1246 till 1250; then Aleppo’s emir takes both Damascus and the **Bekaa** from 1250 till 1260.¹¹

1196: The Crusaders recapture **Byblos**.² Crusader - Ayyubid truce, and trade between the Bahtars and the Crusaders, however very carefully.⁷

1197: The Ayyubids quarrel over the Bahtars’ allegiance.⁷

1198: The Crusaders recapture **Beirut**.²

1199: The Crusaders and the Ayyubids share **Sidon**.^{2,7}

1204: The Crusaders oust the Ayyubids from **Sidon**.²

1217: The Crusaders recapture **Jabal Amel**.

1222: Al - Malak al - Aziz Imadeddine Othman, local governor of Banias (Banias of Golan), recognizes (figuratively) via a pamphlet the Bahtars as feudals of the **Gharb**, trying to coax them to his brother al - Moaththam Sharfeddine Issa, Emir of Damascus.⁷

1230: The **Bekaa** passes from an Ayyubid dynasty to another, the Emir of the Syrian Jazeera.¹¹

1230 - 1231: Crusader internal strife, and the Holy Roman Empire occupies part of the **coast** (the **coast** all being Crusader) for one year (without going into details).^{2,7}

1233: The Maronites of **Mount Lebanon** call again upon the Ayyubids to interfere given the humiliation by the Crusaders, but the Patriarch Daniel Shamati will side with the Crusaders.⁵

1246: The **Bekaa** passes to the Ayyubids of Damascus.¹¹

1248 till 1254: The Maronite Patriarch assists the seventh crusade in Egypt against the Mamluks (but to no avail).⁷

1249: The Ayyubids destroy **Sidon** in their attempt to recapture it.^{7,11}

1250: The **Bekaa** passes to the Ayyubids of Aleppo.¹¹

1250 till 1260: The County of **Tripoli** pays tribute to the Mongols who arrived to Aleppo and to the Syrian coast.¹¹

1253: Agreement between the first Mamluk sultan, and the Ayyubid Governor of Aleppo still in place, and who had taken Damascus and **Baalbek** from his relative in 1250, so that Aleppo - Damascus - **Baalbek** remains to the Ayyubids.⁷

1255: Due to the awaiting by the Bahtars of the **Gharb** of a Mamluk pamphlet (the latter having seized power in Egypt in 1250) recognizing them as feudals (and this pamphlet will arrive in 1256), despite their obtainment of a similar pamphlet in 1252 from the Ayyubids who still prevail in Aleppo (thus including Damascus and **Baalbek**), the Ayyubids, assisted by clans of the **Bekaa**, try to penetrate the **Gharb**, without success.⁷

1256 till 1270: Intra - Crusader battles in **Tyre** and Acre between those of Venice and Genoa.⁷

1260: A Bahtarite representative heads to Damascus to meet with the Ayyubid governor in order to appease him and is surprised by the Mongolian presence. He therefore pleads allegiance to the Mongols and receives a pamphlet of recognition. Thus, the **Bekaa** and the **Gharb** enter under the yoke of the Mongols, without military expedition according to the modern school. At the same time, another Bahtarite representative visits the Mamluks in preparation for the ultimate Mamluk - Mongolian clash, in such a way that the Bahtars would side with the winner.⁷ ~~The old school mentions a Mongol presence at the **Bekaa**, from which they will launch a raid on **Sidon** and destroy it after the break of the Mongol - Crusade truce.~~

Still in 1260: The Mamluks take the **Bekaa** and expel the remaining Ayyubids, and the **Gharb** declares its loyalty to the Mamluks. However, the latter discover the Bahtarite scheme, and their (at least) commercial links with the Crusaders, and so they will nominate co - feudals by their side.⁷

1264: The Mamluks take **Akkar**, Christians return its middle third (the eastern third being inhabited by the Donnawites and the plain being outside the territory of the Lebanese Nation, within the County of Tripoli).¹

1266: The Mamluks make an incursion in **Byblos**.¹

1270: Mamluks kidnap the 3 supreme Bahtarite feudals for a period of 8 years.⁷

1271: The Mamluks lay siege on **Tripoli**, and the ninth crusade breaks it in 1272.⁷

1278: Mamluk punitive expedition with assistance from the **Bekaa** clans against the **Gharb** after disagreement between the Bahtarites and the Mamluk governors of Damascus. Following the mishmash, the Mamluks release the 3 Bahtarites.⁷

1282: Intra - Crusader strife, and the governor of **Tripoli** seizes **Byblos** and destroys **Sidon**.⁷

1283: Patriarch Hadshiti dies in battle against the Mamluks in **Akkar**. He was the muqaddam of **Bsharreh** and a knight and fighter, and then passed to the religious and became Patriarch, and he assisted the warriors against the Mamluks in **Akkar**. Hence, final withdrawal of the Christians from the longitudinal mid - third of Akkar, which, over time, the Donnawites will infiltrate.¹ No occupation of **Bsharreh** in 1282 by Sultan Mamluk Qalawun via the betrayal of Salem and no capture of Patriarch Hadshiti. Salem's betrayal and Banharani's capture occurred in 1305 and **Bsharreh** was spared. The details are tackled elsewhere. The Baron of **Byblos** designates (via a mandatory election) Ermia al - Dimilsawi as patriarch, and the opposing Maronites elect Lucas I Banharani.^{1,7}

1289: The Mamluks capture **Tripoli** and put an end to the County.² The Bahtars lose their feudalism for 3 years, until they convince the sultan to return it them.⁷

1291: Collapse of the Kingdom of Jerusalem, and entrance of the Mamluks to **Jabal Amel**, **Sidon** and **Tyre**.²

1292: The Mamluks capture **Beirut**, and this is the last Crusader presence in Lebanon.² The Church of Saint John the Baptist is definitely changed into the Omari Mosque (it was built by the Crusaders on Roman ruins in 1150 and turned into the Omari Mosque between 1187 and 1198). Wave of Christian migration to the mountains and to Cyprus. The Mamluks still lack **Byblos**, but they will accept that the Embriacci, the Crusader governing family, remain there because of the commercial relationship that persisted despite all the battles and wars between Muslims on the one hand, and the Europeans on the other, at least since the Fatimid and Ayyubid eras. And the Crusaders will leave **Byblos** by themselves in 1307, perhaps as a result of the "devastation of **Keserwan**", but which will actually concern all **Northern Mount Lebanon**, including **Byblos**.^{1,7}

G - 1292 till 1516: Abbasid Arab Caliphate Era: Mamluk Epoch:

* Reminder of the nominal Mamluk submission to the Caliph.

1 - 1292 till 1382: Bahrites Epoch:

The Lebanese Nation remains independent but is restricted to **Wadi Qannubin / Jebbet Bsharreh** following the Christians' expulsion from the rest of their regions in the northern half of Mount Lebanon, and thus all the survivors among the inhabitants of these regions will take refuge in the Wadi and the Jebbeh (the valley and the promontory). Establishment of few Shiite clans from the **Bekaa** in the empty areas, which will therefore be part of Muslim Lebanon, hence of the Islamic State.¹

Mamluk reign of Muslim Lebanon, which thus includes Northern Mount Lebanon (albeit without **Wadi Qannubin and Jebbet Bsharreh**), and thus independence of these regions in their Muslim majority.²³

1293: Christians come out victorious from a confrontation against the Mamluks, the latter assisted by the Tanukhids, as well as by the governors of Damascus and **Tripoli**, in the so-called battle of "the triangle" (**Madfun / Byblos / Fidar**), when the Mamluks tried to enter the region of **Jbeil**, and fell in three ambushes in those 3 locations.¹

1293 till 1305: The Mamluks send Jacobites to evangelize according to their own beliefs and financially lure the Maronites of **Mount Lebanon**, and Patriarch Lucas Banharani will be accused of Jacobitism by the Crusader partisans.¹

1304: Crusader assault on **Sidon**.²

1305: Hanbali Mufti Ibn Taymiyyah in Cairo declares a fatwa (a ruling on a point of Islamic law given by a recognized authority) whose goal is to kill all infidels (here meaning "not Sunnis", and not specifically Christians) on Mamluk territory. Hence, the inhabitants of **Donniyeh**, of mid - and of the heights of **Akkar**, of the **Bekaa**, of **Iqlim al - Kharrub** and of **Jabal Amel** (all aforementioned being Shiites, except for a Christian minority throughout, and a small Sunni presence specifically in **Baalbek**, **Tyre** and **Marjeyun**) as well as the Druzes of **Southern Mount Lebanon and Wadi al - Taym** will practice "piety" (pretension to practice a religion or rite _ here Sunnism _ to avoid persecution).

Ibn Taymiyyah will not be convinced by the "piety" of the Shiites, and he orders to designate Sunni "Sheikhs" to watch upon them, and this will occur in **Akkar**, **Donniyeh**, the southern half of the **Bekaa** and **Iqlim al - Kharrub**, which will prevent the inhabitants of these regions from returning to their Shiism, and so they will become Sunnis over time.

All this indicates that Sunnis of **Akkar** (except the coast) and of **Donniyeh**, Shiites and Sunnites of the **Bekaa** (except the Sunnis of **Baalbek**), Shiites of **Jbeil**, Shiites of **Jabal Amel** and of **Tyre** and Sunnis of **Iqlim al - Kharrub** are Banu Metwals, except for a Canaanite minority who Islamized and of which some became Shiites over time.

On the other hand, the Christians were almost crushed by the occupation of the Keserwan mountain after the split that took place there and the treason of Salem the muqaddam of Bsharreh (his real name being Shalim), following the expedition of **Keserwan** via a Mamluk - Tanukhid attack on four fronts, with cleansing of all the regions of the **North Metn** till the edge of **Bsharreh**, whose villages were devastated and thoroughly ransacked. Christians (Maronites and a Rum minority) who escaped death took refuge in **Jebbet Bsharreh / Wadi Qannubin**.

Before the arrival of the refugees, Jebbet Bsharreh took a neutral position given Salem's position. Patriarch Lucas Banharani was captured in a cave at **Hadath al - Jebbeh** and taken to **Tripoli** where he was liquidated. Salem disappeared without traces and Nicholas was elected in his place, and so **Jebbet Bsharreh / Wadi Qannubin** became itself the Lebanese Nation.

Nicholas agreed to pay a very heavy "capitulation tax", declared loyalty to the Mamluks and agreed to pay a tribute, and the Mamluks, given the difficulty of the terrain and the approach of winter and above all, the presence of the Mongols in Damascus, accepted the categorical refusal of Nicholas as to applying Dhimmism, on the sole condition of prohibiting the Christians from leaving the Jebbeh and the Wadi.

Thus will begin the suffering of Christian resilience given the ruthlessly rough terrain. And so from 1305 until 1382 was the period of "the Christians settled in the caves (of Qannubin) in order to preserve their freedom", as there was no other way to accommodate the refugees from Metn to Kura, though they were not "numerous". Certainly the patriarchy was transferred to Qannubin.¹

It is frustrating to see few sources simplifying the devastation of Mount Lebanon by the Mamluks as having had as an exclusive goal the iron mines especially in Metn and Keserwan, while neglecting Ibn Taymiyyah. The goal of the Mamluks was to be "more royalist than the king" in terms of the application of Islam, in order to be accepted by the 95% Sunni population of their state, since they (the Mamluks) were not of the locals.

We note a Shiite arrival which will remain timid, from the Bekaa to Jbeil, Keserwan and Northern Metn, those being empty, as well as that of the Assaf Clan, who are Sunni Turks, to the Keserwan coast and mid - altitudes, where they will concentrate in Ghazir. Byblos will remain a ghost city, inhabited by some Mamluk soldiers.¹

Hence were subsequently and generally, without going into details,

- **Akkar** fiefdom of the Sayfas (1305 - 1622) (and they ruled all **Northern Mount Lebanon** between 1593 and 1605 and only **Bsharreh** till 1622),
- **Jbeil / Keserwan** fiefdom of the Assafs* (1306 - 1590) (and they ruled all **Northern Mount Lebanon** between 1545 and 1590),
- **Northern Mount Lebanon** fiefdom of the Hamadehs (1630 - 1772 - and under tutelage of the Sayfas between 1593 and 1605 in **Keserwan** and till 1622 in **Bsharreh**)
- **Northern Bekaa** fiefdom of the Harfushes (1498 - 1860),
- The **Shuf** fiefdom of the Maanids (1119 - 1697),

- The **Gharb** fiefdom of the Arslans (759 - currently, with suspension between 1110 and 1292 and an acceptable role between 1292 and 1516, and marginal thereafter) _ besides their local feudalism as well,

- And the **South** (not entirely and not continually) and **Wadi al - Taym** fiefdom of the Shehabs (1171 - 1841),

before all these regions be figuratively united in 1516 under the Maanid Emir Fakhreddine I appointed by the Ottomans and practically united in 1623 by Fakhreddine II who will be executed in 1635, however with conservation of this such established feudalism, after many marginal events between the said families over time, however with the persistence of several of them in their fiefdom.

* *The Assafs ruled their regions in **Keserwan** from 1306 till 1545 before ruling all of **Northern Mount Lebanon**, and they were theoretically under the tutelage of the Christian muqaddam between 1382 and 1444, and then legally rulers of **Keserwan**. They were then allotted **Northern Mount Lebanon** in 1545 and had Christian neo - feudalism under their tutelage, and the Christian muqaddam post comprising **Bsharreh** till **Jbeil** was abolished in 1547.¹*

Thus Christian feudalism began in 1545 during the Ottoman era, under the tutelage of the Assafs, then the Sayfas, then the Hamadehs and thus under the Maanids. And these families and others who will enter the stage - Christians but mostly Muslims - will go through paradoxical differences and alliances and bloody regional conflicts until the Caimacamates period (1842).^{7,11}

1307: Battle and loss of the Druze against the Mamluks in **Ain Saoufar**.⁷

1334: First Genoan Crusader attack, focused on **Beirut**.⁷

~ 1345: Some Rums among the refugees in **Bsharreh / Qannubin** accept Dhimmism and head to the **coast**.¹

1367: In retaliation for the so - called Alexandria Crusade in 1365, the Mamluks abduct 30 young men from the periphery of **Bsharreh**, and burn patriarch Gabriel Hajjula in **Tripoli** after he surrenders in exchange for their release.¹

1380: Second Genoan Crusader attack, on **Sidon** and **Beirut**.²

2 - 1382 till 1516: Burjites Epoch:

Christians retrieve the **northern half of Mount Lebanon** (albeit without coastal and mid - **Keserwan** de facto, though de juro till 1444) with permission from the Mamluks, without being subjugated to Dhimmism but by gaining political autonomy through privileges (with simply paying taxes as the surrounding Muslims, and not the “Muslim” tribute (Jizya)). And they will buy the majority of **Keserwan** from the Assafs over time. So they will retrieve their Lebanese Nation as per its borders of 1283 (hence the borders of 850 should we add **Akkar / Donniyyeh**) with political autonomy under occupation.¹

Mamluk reign of Muslim Lebanon and therefore independence of these regions in their Muslim majority, and appointment of local Emirs.²³

1382: The Burjite Mamluks seize power, the Lebanese Statelet is dissolved within the Mamluk State, and Barquq designates Yaacub (Jacob) bin Ayyub - Ayyub (Job) being **Bsharreh's** muqaddam but quite elder - muqaddam over all of **Northern Mount Lebanon** (from **Bsharreh** to the North **Metn** passing by **Keserwan** and its Assafs - but the Assafs not being de facto submitted, only de juro), and declares for the first time the privileges of Christians in a political autonomy without any Dhimmism, and annuls the Islamic tribute (the "jizya") that the Bahrite Mamluks had imposed, only keeping ordinary taxes such as for Muslims elsewhere. The muqaddam reports directly to the Mamluk sultan. The Patriarch returns to Mayfuk.¹

1391: ~~According to the old school, without scientific evidence, a Mamluk Harfush attack against the Banu A`ma in **Keserwan**, under the order of Barquq, given their anti-Mamluk stance.~~

1392: The Christians complete the repossession of their lands till the northern edge of **Keserwan**, the frontier of the Assafs who are protected by the Mamluks, with the majority of Shiites being sent back to the **Bekaa** with Mamluk permission. The muqaddam accepts some Shiites in **Jbeil** after their pledging allegiance to him, and some of them will establish in **Byblos** over time. And these Shiites are the core of nowadays **Jbeil**'s Shiites. In **Keserwan**, Christians will work for Assaf feudalism by cultivating their land, which were in fact their lands before 1305, and they will buy these lands over time from the Assafs and thus retrieve them.¹

After 1400: ~~According to the old school, without scientific evidence and without clear reason, wave of Christian migration to **Northern Mount Lebanon**.~~

1401: The Timurids destroy **Baalbek**, **Beirut** and **Sidon**.²

1404: Third Genoan Crusader attack, this time against **Tripoli**, **Batrún**, **Beirut** and **Sidon**.²

1425: The Mamluks, assisted by the Bahtarites, seize Cyprus and repel Crusader danger.⁷

1444: The Mamluks restrict the Christian muqaddam's de juro territory to the northern border of **Keserwan** to please the Assafs, and affiliate (administratively for taxes' sake and not politically) **Northern Mount Lebanon** to the niyabet of **Tripoli**, except coastal and mid - **Keserwan** (the Assaf fiefdom) which will be affiliated to **Beirut**.¹ A Christian delegation heads to Rome in 1439 to assist to the Florence Council, apparently having counted among its members Druzes to affirm the peaceful atmosphere. The massive Christian welcoming in **Tripoli** to the delegation upon its return sets the rumors of a new Byzantine - Western Crusader attack; the patriarch relocates from **Mayfuk** to **Qannubin** and remains there until 1845, given the attack on the monastery.⁷

1449: Crusader attack on **Tyre**.²

1453: Constantinople falls to the Ottomans, but its name will change into "Istanbul" only in 1930.

1469 till 1472: The Lebanese muqaddam crushes an Alawite revolt against the Mamluks in the "Fort of the Knights" (north of Akkar in Syria), and strengthens his liaisons with the Sunnis and Druzes (but certainly not the Shiites, fearing the Mamluks).⁷

1470: The Mamluks support the Jacobites, among which Copts from Ethiopia, in the Levant, who will enter **Qannubin** and sow havoc another time after 1293.^{1,7}

1479: Death of Abdallah al - Tanukhi, who after much effort managed to reunite the Druzes religiously.⁷

1488: Conflict between the muqaddam and the Patriarch, the former being receptive to Jacobite infiltration, and he will lure the **Donnawites** (who are Muslims) to carry out a punitive expedition against the inhabitants of **Bsharreh**. The result, besides the victory of **Bsharreh** and the loss of the muqaddam in a guet - apens, is a wave of Christians migration to **Keserwan**.¹

1495: The muqaddam's son, being his successor, expels the remaining Jacobites, and restores harmony with the Patriarch.¹

1514: The Mamluks cancel their pledges and deploy their soldiers and sow chaos and fear in **Mount Lebanon**. The Hamadehs arrive to the **Jbeil** region, escaping the Ottomans in Tabriz in Azerbaijan.¹

H - 1516 till 1918: Ottoman Era:

* After suspension between 945 and 1136, and for the first time since 868 over a relatively large area, the Caliph is practically head of the Islamic State. This will persist till 1918, with interruptions since 1876 (Constitutional reforms).

And Russian, Prussian, Austrian, English, French, Italian and Egyptian (Muhammad Ali) involvement.

Establishment of the nucleus of the pluralistic Lebanese State under the yoke of the Ottomans via the persistence of the privileges for the Christians and the extension of their autonomy to the Druze regions, but also via the entrance of a local Muslim power to **Northern Mount Lebanon** (the Assafs, the Sayfas, the Hamadehs, the Maanids and the Chehabs) and the beginning of Christian influx to **Southern Mount Lebanon**, meaning in their previous regions that became Druze, and influx of some Shiite civilians later into **Jbeil**. All that with the persistence of general geographic nationalism (erroneously called sectarianism) as it has been since the year 850 till present day.

So autonomy of the nucleus of the pluralistic Lebanese State, whereby the Emir, most often Muslim, and sometimes Christian (being a converted Muslim, of himself or through his immediate kinship), is reports directly to the Ottoman Prime Minister and not to the governors of the iyalets - exceptions aside, and these exceptions being illegal, due to weakness of said prime minister. Also, persistence of privileges to Christians which will be extended to all of **Mount Lebanon** (although the position of "muqaddam" will be abolished in 1547), thus all under Ottoman occupation.¹

And independence for the Muslims of "Muslim" Lebanon except 1831 - 1841 (Muhammad Ali's period), and we have exposed our consideration here above.²³

1 - 1516 till 1697: The Unified Emirate: The Maanid Era:

1516: Given their position alongside the Mamluks, the Tanukhids (especially the Arslans but in general all the feudals of the **Gharb**) are forced to subjugate themselves to the Maanids, and Fakhreddine I is appointed legal Emir of Mount Lebanon from Akkar to Jaffa in Palestine. The Ottomans will respect the Patriarchate and retain privileges for Christians and extend them to the Druzes.¹

1518: A Turkish commander kills the Hanash leader and **Baalbek**'s Emir, a Harfushe.¹¹

1523: ~~Ottoman incursion in Mount Lebanon, according to the old school.~~

1541: Emir Mansour Assaf kills Hanash's successors and annihilates them.¹¹

1544: Ottomans lure Damascus' governor to liquidate Fakhreddine I, which he does.¹¹

1545: The Assafs encourage the Maronites to return to Byblos and Keserwan to counterbalance the Hamadehs. Mansour Assaf will call upon the Hobeishes (Christians) and will commit them to his benefit so that they become the most important Christian feudal family, and thus was the beginning of Christian feudalism. And Fakhreddine I before his death had forced the "multazem" of Tripoli to legate the entire region from Beirut to Tripoli to the Assafs. The result: gathering of the Maronites around the Assafs since they ruled on the basis of feudalism far from the "Islamic Sharia", and Keserwan thus became again a Maronite center of gravity.¹

1547: The Ottomans introduce administrative divisions on the basis of sanjaks and iyalets. And with the death of the Christian muqaddam, they abolish the post of "muqaddam", replacing it with feudalism. The result was an eagerness of the feudals of the North to head to the governor of Tripoli in order to receive honorary titles, with ensuing internal conflicts and illegal taxes to be paid by the general population to their feudal lords, hence a second wave of intense Christian migration towards Keserwan and Metn.¹

Especially since that period, the Christians will buy the lands they lost in 1305 from the Assafs through the partnership system that the Ottomans implemented (whereby the peasant receives half of his feudal lord's harvest).¹

1550: Sultan Suleiman I certifies via a decree the privileges of the Maronites and prevents anyone from aggressing them, following the Patriarch's request to confirm what his father Selim I had recognized.¹

Between 1550 and 1567: At the request of the Assafs, the Patriarch will transfer Christian families from Jaj and Lehfed (2 villages in Jbeil) to Keserwan to counterbalance the Shiite infiltration organized by the Hamadehs. The Patriarch also encourages the Maronites to migrate to the Druze regions.¹

1579: The Assafs withdraw from the North after "**Tripoli** Iyalet" implementation and appointment of Turkmen Youssef Sayfa, **Akkar**'s feudal lord, as governor.¹¹

1585: Emir Qorkomaz bin Fakhreddine I dies poisoned by one of his servants and after already being besieged for several months in a cave in **Niha** in the high altitudes of the **Shuf** by Ottoman prime minister Ibrahim Pasha with the governor of Damascus at his disposal, after they had attacked **Akkar** with Youssef Sayfa escaping, because of the disappearance of a money crate in **Akkar** belonging to the Ottomans, with a falsified accusation of the Druzes. They burn the **Shuf** and "slaughter", according to a case law, 500 Druzes Sheikhs at **Ain Saoufar**. Fakhreddine II and his brother Younes immediately take refuge at the Khazens in **Keserwan**. During this period, the Ottomans will not be able to subjugate the Druzes, which will effectively launch the core of the independence attempt of Christian - Druze **Mount Lebanon**.¹

1590: Fakhreddine II expels Ali Harfush from **Beirut** - **Sidon** sanjak, which is affiliated to the Damascus iyalet. Emir Youssef Sayfa liquidates Muhammad Assaf in **Msailha** - **Batrûn**, on his way back following an attempt to collect taxes from the North.¹¹

1591: Fakhreddine II is legally Emir.¹

1593: Youssef Sayfa inherits **Keserwan** after his marriage to Assaf's widow, and expels the Hobeishes and appoints the Hamadehs as governors from **Bsharreh** to the **Metn** under his yoke. The result was the Maronites' hope in the Maanids.¹¹ The governor of **Sidon** assassinates the multazem of the **Bekaa** Mansur ibn Fureikh and hands the **Bekaa** to Fakhreddine who will ask the Harfushes to govern it (And Shiite historians like to say that the Shiites had a Harfush Emirate). And **Sidon**'s governor, after being appointed Ottoman Prime Minister, will hand Fakhreddine the Safad sanjak, up till Karak (in Jordan). Fakhreddine ousts Youssef Sayfa from **Beirut** and **Keserwan**.¹¹

1598: Fakhreddine blocks Youssef Sayfa in **Nahr al - Kalb**. The former will marry the latter's daughter as part of a political reconciliation, but Sayfa will take the **Bekaa** from the Harfushes later.¹¹

1605: Fakhreddine enters **Keserwan** and hands it to the Khazens after ousting Sayfa (with their subordinates, the Hamadehs) for good. **Tripoli** is ruled by Druzes, in view of the Maanid - Ottoman alliance.¹¹

1608: Arrival of the "Junblats" (and their leader Ali Jan Bulad) from Aleppo, fleeing the Ottomans after his revolt against them. Fakhreddine will need 30,000 piasters to re - establish his relationship with the Ottoman Prime Minister after his support for Jan Bulad in Aleppo.¹

1609: Youssef Sayfa and the multazem of **Bsharreh** remain neutral to the Ottoman aggressions against the inhabitants of **Bsharreh** and its monasteries, hence a third wave of Christian migration to **Keserwan**, and the Patriarch takes refuge at Fakhreddine's and he will reside at **Majdel Meouch** monastery.¹

1611: **Bsharreh**'s multazem repents and the Patriarch returns to **Qannubin**. Ottoman Prime Minister, friend of Fakhreddine, dies, and his successor is hostile to him.¹

1613: Fakhreddine flees to Italy for 5 years following the siege of the Emirate by the Ottomans, and thus Youssef Sayfa enters **Deir al - Qamar**, with a cover from the governor of Damascus.

Nassab, Fakhreddine's mother, surrenders to the governor of Damascus to avoid the devastation of the Emirate and her son Younes is given control just to collect taxes. But in that same year, the Prime Minister will be assassinated, and his successor will replace the governor of Damascus, and thus Nassab will return.¹

1618: Fakhreddine returns to **Deir al - Qamar**.¹

1622: Fakhreddine ousts the Sayfas (with their subordinates, the Hamadehs) from **Bsharreh** and hands it to the Khazens, as well as from **Akkar**.¹¹

1623: Fakhreddine extends his borders since the Battle of **Anjar** (where he will defeat the Ottomans and Harfushes), up to **Tripoli**, Palmyra, and the Galilee.¹¹

1629 (or 1624?): Youssef Sayfa passes away.¹¹

1630: The Hamadehs are designated by Fakhreddine as feudals of **Northern Mount Lebanon** (above the Christian feudal) and of the **Hermel**.¹¹

1633: Fakhreddine asks to be baptized, and his “Christian” name will be Louis - Francis according to the register of the Capuchin monastery in **Beirut**. At the end of this year, he surrenders to the Ottomans at the fortress of **Jezzine**. Amidst chaos, Ali Alameddine takes control of the Emirate.¹

1635: Fakhreddine is executed in Constantinople (Istanbul) with three of his children (and two others having been killed in the last battles, as well as his brother Younes). The youngest, Hussein, will remain in the court of the Ottoman Sultan.¹

1637: The Pope convinces the Ottomans to recognize Melhem bin Younes as Emir instead of Alameddine.¹

1642 and 1650: Maanid - Ottoman battles.¹¹

1658: Ahmad and Qorkomaz II succeed their father Emir Melhem.^{1,2,11}

1658 till 1667: Intra - Druze battles.¹

1660: Damascus governor crushes the Qaysites.¹¹

~ 1661: The governor of **Tyre** occupies **Beirut** and humiliates its Christians and imposes additional taxes on them, and transforms the St. George Church at the **Beirut** River “al - Nahr” into the Khodr Mosque (in **Karantina**) when the latter refused to pay.¹

1662: The assistant **Sidon** governor liquidates in his office Emir Qorkomaz II while his brother Ahmad escapes and continues his mandate.^{1,11}

1667: Emir Ahmad loses Safad.¹¹

1683: Patriarch Estephan Doweih takes refuge at Emir Ahmad and resides in **Majdel Meouch** to escape the Hamadehs that the governor of **Tripoli** had re - appointed as governors of **Bsharreh** for the collection of taxes (since when had they not been in that position after 1630?).¹

1693: Emir Ahmad wins a round against the governor of **Tripoli**.^{1,11}

2 - 1697 till 1841: Epoch of the Shehab Emirate:

1697: The Emirate passes to the Shehabs after consultation of Hussein son of Fakhreddine II in Constantinople (Istanbul), who preferred to be Ottoman consul in India.¹

1697 till 1710: Conflict between the Shehabs and the Shiites of **Jabal Amel** allied to the Yemenites and to the governor of **Tripoli**.¹¹

1703: Emir Bashir I includes **Bsharreh** at the request of its inhabitants after the humiliation of the Patriarch by the Hamadehs (since when was it not included?).¹

1710 (and not 1711): Emir Haydar takes refuge in **Keserwan** among the Hobeishes. Shiite leader Muhammad Bou Harmush enters **Deir al - Qamar** and burns **Ghazir**. Haydar flees to **Hermel** and then returns to the **Bekaa**, then to **Ain Dara** where he surprises the Yemenites, and thus decisive victory for the Qaysites over the Yemenites; and acceleration of the migration of Christians to the Druze regions to work in the lands of the feudals.¹

1711 till 1726: Haydar names Jan Bulad's grandson feudal lord of **Jezzine**, hence the beginning of the Junblats' feudalism.¹ And the intra - Druze conflict will pass from Qaysite - Yemenite to Yazbakite (Arslanite) - Junblatite, with military grindings and battles and that we will not hereby mention, and which will last about 100 years, and which will blaze even more between 1776 and 1804.^{6,8}

1729 till 1749: Emir Haydar crushes several Shiite revolts as in **Yarun**, **Ansar** (1743) and **Jbeih** (1749) and keeps the governors of Damascus and of **Sidon** at bay, and imposes himself in **Jabal Amel**, at the **Bekaa** following his victory in **Berr Elias**, and in **Beirut**.^{1,11}

After 1750: ~~Jezzine clearly Christian, according to the old school, after a demographic change over decades and migration of its Shiites to the south.~~ According to the modern school, there is no evidence of **Jezzine**'s Shiism at any time (besides sayings).¹

1750 till 1768: Shiite leader Nassif Nassar, head of Saghirs, comes into conflict with Thaher al - Omar (a Sunni), governor of Sanjak of Safad under the yoke of the Shehabs.¹¹

1761: Two Hamadeh attacks against **Bsharreh** during a single month, and locals push them back to **Jbeil** and to the **Bekaa**, and **Deir al - Ahmar** is on guard.¹

1763: During the simultaneous term of the Emirs Mansur and Ahmad Shehab, the governor of **Sidon** helps Mansour monopolize the reign, and the governor of Damascus via his son, the governor of **Tripoli**, appoints Emir Yussef son of Melhem, brother of Mansur and Ahmad, governor of **Jbeil and Batrun**, knowing that he was only 16 years old.¹

1767: The future Emir Bashir II is born Maronite with the beginning of the conversion of several Shehabs (who are Sunnis) to Christianity. This state will fuel up the conflict between the Shehabs and the Druzes.¹

1770: The Shehabs win a round over the Hamadehs in **Amiun**. Emir Mansour abdicates in favor of Youssef facing public pressure and the governor of Damascus agrees. Then Emir Yussef names Ahmad Pasha (who will be nicknamed "the Jezzar" (i.e., the butcher)), who had taken refuge in **Deir al - Qamar** after fleeing the Mamluks in Egypt, as governor of **Beirut**. Jezzar will rebel and rule **Beirut** by himself.^{1,6}

1771: Revolt against the Hamadehs in **Aqura**.¹

1772: Revolt against the Hamadehs in **Donniyyeh** and final ousting of the Hamadehs from **Mount Lebanon**.¹ Russia occupies **Beirut** in support of Thaher al - Omar (governor of Sanjak of Safad) against Emir Yussef and Ahmad Jezzar and the Junblats (period of conflicting information), and **Sidon** passes to Omar that Egypt also assists since the latter's independence in 1768 from the Ottomans via its Georgian Mamluk governor. Emir Yussef will take advantage of the presence of the Russians to finish up with Jezzar who will flee by sea to Acre where Omar will receive him and appoint him as tax collector.⁶

1774: The Russians retreat as per a treaty with the Ottomans.⁶

1776: Jezzar pockets the taxes and offers them to the sultan in Constantinople (Istanbul) and is congratulated by being appointed governor of **Sidon**. Meanwhile, Thaher al - Omar is killed in a revolt against the Ottomans. Jezzar expels Emir Yussef from **Beirut**.⁶

Especially between 1776 and 1804, but before and after these dates: Druze grinding between Yazbakites (the Arslans) and Junblatites, including the Nakads (or Abu Nakad) and the Imads and others, with the participation of the Shehab emirs, via battles of attrition in vain. So from that date on, Jezzar will take advantage until his death in 1804 from the conflicts between the Shehab Emirs, asking for unimaginable sums on their part in exchange for the throne, and these sums will come only from a policy of taxes that will impoverish the inhabitants of the Emirate to the last penny. Some Shehabs will return more than twice to the throne, depending on the mood of Jezzar and the pennies that will reach him.

So since Emir Yussef's accession to the throne in 1770, Jezzar manipulated the Shehabs (almost) as follows:

1778: Jezzar deposes Emir Yussef and appoints his brothers Effendi and Sayyed - Ahmad in exchange for 50,000 piasters^{1,6,8} (some references speak of an abdication of Yussef under pressure from the population and the acceptance of Jezzar).

1778 as well: Jezzar deposes Yussef's two brothers, Effendi and Sayyed - Ahmad, and names Yussef in exchange for 100,000 piasters. Yussef liquidates Effendi during the brothers' first revolt, but Sayyed - Ahmad escapes him^{1,6,8} (some references cite that Effendi will be killed during the second revolt in 1781).

1781: Jezzar, assisted by the Nakads, controls **Jabal Amel** after liquidation of 90 year - old Nassif Nassar.⁶

1781 as well: Second revolt of Effendi (if not killed in 1778) and Sayyed - Ahmad, and Yussef prevails with the support of Jezzar in exchange for 300,000 piasters.^{1,6,8}

On the side, 1784 till 1792: 10 Ottoman attempts to subdue the Harfushes in **Baalbek**.¹¹

1784: Jezzar deposes Yussef and appoints his maternal uncle Ismail, governor of **Wadi al - Taym**, in exchange for an "incredible" sum.^{1,6,8}

1784 as well: Yussef offers an even higher sum, and thus Ismail increases the figure (and thus the taxes), and Yussef retaliates with an even greater sum, and the result is that Jezzar deposes Ismail and appoints Yussef in exchange for 200,000 piasters. Yussef imprisons Ismail, where he will die five years later^{1,6,8} (some say in 1785).

1788 (or 1785): Yussef liquidates his other maternal uncle Bashir governor of **Hasbayya** and imprisons (or liquidates) his brother Sayyed - Ahmad.^{1,6,8}

1789 (or 1788): Jezzar deposes Yussef and appoints Bashir bin Kassem (Bashir II), after Yussef had taken a position with some Mamluks who lost to Jezzar.^{1,6,8}

1791 (or 1790): Jezzar deposes Bashir II and appoints Yussef in exchange for 150 "bags" monthly.^{1,6,8}

1791 as well (or 1790): Jezzar deposes Yussef and names Bashir II in exchange for 3,500 bags (or 250 bags monthly), imprisoning Yussef, who was still in Acre, and hanging him in the same year after Bashir II had communicated to Jezzar that Yussef had been able to send a message to the residents to refrain from paying taxes.^{1,6,8}

1791 still as well: Jezzar deposes Bashir II and names Yussef's cousins Emirs Qaadan and Haydar (they are said to have revolted against Bashir, and then satisfied Jezzar with 25,000 piasters).^{1,6,8}

1794: Jezzar deposes Qaadan and Haydar and appoints Bashir II.^{1,6,8}

1794 as well: Jezzar deposes Bashir II and appoints Qaadan and Haydar.^{1,6,8}

1794 still as well: Jezzar deposes Qaadan and Haydar and names the two sons of Yussef Hussein and Saadeddine for 100,000 piasters (Hussein in **Deir al - Qamar** and Saadeddine in **Jbeil**, whose territory will reach **Nahr al - Bared**).^{1,6,8}

1795: Jezzar deposes Hussein and Saadeddine and appoints Bashir II.^{1,6,8}

1795 as well: Jezzar deposes Bashir II and names Hussein and Saadeddine; Bashir II, his brother Hassan, Bashir Junblat and Fares Nassif find themselves in the dungeons of Jezzar.^{1,6,8}

1796: Jezzar deposes Hussein and Saadeddine and appoints Bashir II.^{1,6,8}

Since 1796: Christian presence multiplies in the Shuf under Bashir II.¹

1798: During the siege of Acre with its Jezzar, the Patriarch reacts to Napoleon's call, whereas Bashir II secretly assists him in ammunition and other logistical needs.¹

1799: After the siege of Acre, the Prime Minister appoints Bashir II on **Jbeil**, the **Bekaa** to **Baalbek** and **Wadi al - Taym** without returning to Jezzar (which is the perfectly legal move, since the emirate is directly linked to the Ottoman Prime Minister by virtue of Christian privileges since 1382).¹

1800: Jezzar, nonchalant with regard to said appointment, deposes Bashir II and names Hussein and Saadeddine and holds their brother Selim hostage and enters **Mount Lebanon** militarily to implement his decision.^{1,6,8}

1801: Bashir II returns in force, the inhabitants no longer having the penny for Hussein and Saadeddine to satisfy the of Jezzar's insatiability, and so the pact was that Bashir II reigns over the **Shuf** and **Keserwan**, and Hussein and Saadeddine reign over **Jbeil** and the **North**.^{1,6,8}

1802: Jezzar helps Abbas bin Assaad Shehab, Haydar's grandson, expel Bashir II without success, given the loss of Abbas to Bashir II and his ally Bashir Junblat at **Mdayreh**.^{1,6,8}

1804: Jezzar passes away. Ottoman Sultan asks Bashir II to assist the new governor of Acre.¹

1806: Bashir II stops the Wahhabis in Horan, and blocks (via Gerges Baz) the penetrating Alawites to **Akkar** via Safita. Construction of the Beiteddine Palace (which will end in 1830) begins because Bashir II did not feel at ease among the inhabitants who remained mostly Druze and were very sensitive to his Christianity and his closeness to Christians, especially after the events of 1807.^{1,4}

1807: Bashir II liquidates the two Baz brothers, the two people closest to the family since a long time, and pierces the eyes of Hussein and Saadeddine sons of Yussef, that after a rumor launched by his brother Hassan and Bashir Junblat.¹

1808: Bashir restores the properties of the Bazes' after his remorse and his discovery of the affair between Hassan and Junblat.¹

1810: Bashir blocks the road against the Wahhabis another time in Horan and enters Damascus.¹

1819: Abdallah Pasha governor of **Sidon** in Acre asks Bashir II for additional sums. The latter will have to face the Maronites, and his Druze opponents and the Sunni Shehabs. Abdallah thus deposes Bashir II and appoints in his place Hassan bin Ali and Salman bin Sayyed - Ahmad, of the **Rashayya** Shehabs.¹

1820: For various reasons, Abdallah forces Hassan and Salman to abdicate in favor of Bashir II.¹

1821: Bashir II enters Damascus again during the battle between the governor of Acre (his ally and that of Muhammad Ali of Egypt) and that of Damascus. This displeases the Druzes, allies of

the governor of Damascus, and they will have a grudge against the Maronites who supported Bashir II who clearly showed favoritism towards them, and we will witness a rise of Bashir Junblat in the face of Bashir II. And Bashir II will crush all the feudals of the emirate.^{1,11}

1821 as well: Thus the sultan deposes Bashir II appoints Hassan and Salman.¹

1821 still as well: The governors of Damascus and Aleppo with the sultan's approbation depose Hassan and Salman and appoint Abbas bin Assad.¹

1821 - 1825: No Druze - Christian clashes as some sources state.

1822 (or 1823): Egypt's Governor Muhammad Ali interferes with the Sultan and thus deposes Abbas and appoints Bashir II.¹

1825: Abdallah the governor of Acre receives from the governor of Damascus Bashir Junblat who had taken refuge at the latter's residence after his battle against Bashir II, who made himself a vassal of Muhammad Ali, governor of Egypt, who was de facto independent of the Ottomans; and said Abdallah will ally with France (allied with Muhammad Ali) and will assist the Christians against the Druzes, and Muhammad Ali asks Abdallah to liquidate Bashir Junblat who is in his hands, which will be carried out by strangulation, with imprisonment of his children.^{1,11}

1831: Muhammad Ali occupies Lebanon and even arrives at the gates of Constantinople (Istanbul). Hence the need of an Anglo - Russian alliance in order to halt him, and a truce will keep Muhammad Ali in the Levant but will oust him from Anatolia. Muhammad Ali cancels feudalism and replaces Islamic law with the French civil system, and declares the recognition of the Rum (Greek) rite in all their rights, which will be totally displeasing to the Muslims of the Levant, who will go to hate him.¹¹

1831 as well: In Lebanon, a minor confrontation between Christians and Druzes in **Deir al - Qamar** in light of the refusal of Christians to revolt against Bashir II, who had taken the majority of his soldiers to assist Ibrahim Pasha (son of Muhammad Ali) in **Tripoli**, the Junblats and the Nakads having tried to seize the opportunity and to carry out their coup and thus having asked the Christians of **Deir al - Qamar** to side with the Ottoman Sultan, however without being able to convince them.¹

1834: **Sidon** iyalet revolts against Muhammad Ali, and Bashir II crushes them in Safad.¹

1835: English agent Richard Wood begins to supply the Maronites with weapons and takes advantage of the humiliation of Bashir II by Ibrahim son of Muhammad Ali to break the alliance between Bashir II and the Maronites.¹

1838: Druze revolt in Syria unleashed by the Druzes of Lebanon against Muhammad Ali, dominated by the latter who will control **Mount Lebanon** and Galilee, with the assistance of Bashir II.¹

1840 - 1841: Ottoman - British - Austrian bombing against **Byblos** and **Beirut** subjugated to Muhammad Ali. British deployment in **Beirut** and **Junieh** after Wood of the British intelligence

delays the arrival of a letter asking Bashir II to let go of Muhammad Ali / France, so that there would be a reason to exile him. France also lets down Bashir II and so he is exiled to Malta with his assistant Rustom Baz (his assistant, despite Bashir having liquidated his father Gerges), then to other places. Muhammad Ali is expelled from Lebanon.¹

1841: Christian - Druze clashes that will begin in **Deir al - Qamar** and **Baaqline**, and **Zahleh** will win twice against the Druzes (but will later lose in 1860), and end of the Shehabs with Bashir III who nominally reigned for one year.¹

3 - 1842 till 1918: Epoch of the Caimacamates, of the Republic of Keserwan and of the Mutasarrifate and end of the Ottomans in Lebanon:

Hence very short total independence period for Northern Mount - Lebanon in its Christians between 1858 and 1861.

1842: The Caimacamates are instituted. A census reports 213,000 inhabitants (165,000 Christians, 35,000 Druzes and 12,000 Shiites (mentioned as "Metwalis")).

1845: Christian - Druze global confrontation in Southern Mount Lebanon.¹

1856: The Muslims of the Ottoman Empire are disappointed with a declaration of the application of equality between all the inhabitants of said empire such as during the period of Muhammad Ali. This declaration followed the Ottoman - Russian war.¹

1857: Alliance between Christian peasants and the Church and the Abillamaas (who were Druzes and had converted or will convert to Christianity) represented by Emir Bashir Ahmad Abillamaa from **Brummana** who was the Northern Caimacam in 1855 - 1856, but basically against feudalism, whereby he had distributed a portion of his lands to the peasants.¹

1858: Revolution of said alliance under Tanios Shaheen against the Khazens, Assafs and Hobeishes who were assisted by the British, and declaration of the "Republic of Keserwan" or what was known as the "Democratic Popular Christian Republic" in the first restoration of total Christian independence which was lost in 1382.^{1,4}

1860: Massacre of Christians at the hands of the Druzes in Lebanon and Damascus with 22,000 dead. Napoleon III sends 7000 soldiers to **Beirut**. The governor of Damascus is hanged to appease the masses. A French international delegation finds "only" Said Junblat (Bashir's son) and his close circle responsible. He will die in prison.¹

1861: The Mutasarrifate of **Mount Lebanon** is proclaimed, and the "Democratic Popular Christian Republic" is ended by Yussef Karam who opposed Tanios Shaheen.¹

1863: Mutasarrif Daood Pasha proclaims **Deir al - Qamar** an independent constituency (which includes, besides the city, Beiteddine, Maasser Beiteddine, Wadi al - Deir, Deir Durit, Wadi Bnahleih, Bkarzieh and Khelwat Jernaya, all being surrounding villages), and it was directly attached to the Mutasarrif. And it would retain this status until 1930, when the five mohafazats would be proclaimed.⁸

1864: The first municipality in Lebanon and the Middle East is established in **Deir al - Qamar**.⁸

~ 1880: Beginning of the first wave of migration from Lebanon and especially from **Mount Lebanon** and therefore especially among the Maronites due to the tightening of the grip by the Ottomans and the lack of chances of prosperity, as well as following the massacres of 1860 after which the idea of emigration appeared but remained shy before 1880. This wave will stop in 1914 after the emigration of about 150,000 (one hundred and fifty thousand) Christians (and not 200 or 300 thousand as cited) among the 180,000 emigrants from the Region of Lebanon, most of them having been considered Syrians or Turks in the registries. So the Maronites will lose about a third of their population during this period. Of note, the birth rate at this time among Maronites was very high (between 5 and 8 children on average).

1912: Maritime Italian assault against **Beirut** while confronting the Ottomans.¹¹

1913: The Mutasarrifate census yields 414,000 inhabitants: 329,000 Christians and 85,000 Muslims (47,000 Druzes, 23,000 Shiites and 14,000 Sunnis).

April 7, 1914: Patriarch Howayyek addresses the French, insisting on the need to give Christians the right of access to **coastal** areas and marine contact and to receive part of the revenues from customs, the post office and the telegraph, to contain the wave of emigration.

1915 - 1917: Genocide* by the Ottomans via a blockade on the Mutasarrifate, ending with the death of one third of the population by famine (approximately 110,000 (one hundred ten thousand) Christians and 15,000 (fifteen thousand) Druzes) (some sources state that 220,000 people perished). However, numerous documents indicate that deaths among Muslims occurred almost exclusively in mixed villages, as food carts were allowed to head to areas whose communes were wholly or almost exclusively Druze, most of which are found in the **Shuf** mountains. These facts can be brutal, especially with the desire of many to eliminate the idea of "genocide" against Christians and to blame the Allied blockade and locusts and the deterioration of the world economy, including the silk export, but manuscripts and books are plentiful for those who wish to challenge the truth of a genocide.

*** Data on the death of a third of the population of Mount Lebanon from famine: genocide or fate?**

We summarize the issue with data from Dr. Amine Iskandar, and the "Maronite Center for Documentation and Research":

1) *The Allies blocked the coast from Egypt till Iskenderun. During the first period, they banned the entry of humanitarian aid (including those from the American "Near East Relief"). How could they allow aid to pass publicly with the coast under Ottoman subjugation? But when things became clear to them, they began to secure the means of smuggling gold coins across the Isle of Arwad, which was with the French, by small boats, and then by swimming, up to the coasts of Akkar and even further south, and through the American University of Beirut and the Jesuit monks, which were routed to Bkerkeh. This refutes, aside from other arguments hereunder, the theories that the West wanted to starve Christians (or Mount Lebanon in general) so that the latter would subdue to the former's post-war goals. This is not said in order to defend the West, but rather out of respect for the scientific truth at the time, a truth which is not necessarily a permanent fact.*

- 2) The wheat used to reach Mount Lebanon, as did the grains, from Horan in southern Syria, that is from the side in the grip of the Ottomans.
- 3) Mount Lebanon had concentrated on planting mulberry trees for the silk industry, the export of which to the West was abundant, so there was no emphasis on self - sufficiency.
- 4) The export of silk fell sharply and suddenly, and as a result, the incomes of the inhabitants of Mount Lebanon decreased, due to the global financial crisis during the war and therefore the lack of demand for silk, that besides the effect of the Ottoman / Allies double blockade on the shores too.
- 5) Many merchants in Mount Lebanon agreed with the Ottomans to raise prices without supervision or accountability.
- 6) Jamal Pasha used to bring wheat, calling on foreign journalists to document the event to refute the siege allegations, then pass it to said merchants.
- 7) The Ottomans had abolished the autonomy of Mount Lebanon in 1914 and deposed Ohannes Pasha (the Christian administrator) and appointed Ali Munif (a Muslim ruler, meaning that the Mutasarrifate ended, thus not protected via previous covenants).
- 8) Jamal Pasha (and where did he get the nickname "Al - Saffah / The Bloodthirsty"? No smoke without fire...) summoned Patriarch Howayyek and forced him to sign a declaration exonerating him (exonerating Jamal Pasha) of any responsibility regarding the famine, even if the siege of Mount Lebanon from the east to prevent the entry of foodstuffs was under the excuse of their needing it for military personnel and moreover without any other strategic military reason.
- 9) With the same argument, the Ottoman army confiscated foodstuffs, kerosene and livestock from the Christian and mixed villages of Mount Lebanon, burned fruit trees and destroyed crops, and also burned warehouses that they could not confiscate in the distant villages. They also destroyed areas of pine trees under the pretext of obtaining wood for the trains. They confiscated monasteries, churches, and schools and turned them into barracks, expelled foreign missionaries, and exiled most of the Christian clergy and transferred some of them to military courts, where they were hanged. They confiscated dispensaries and seized drugs, and even doctors, for the benefit of the Ottoman army.
- 10) All this coincided with the massacre of the Armenians, Assyrians and Syriacs (without going into the problem of the appellations between the last two entities), as well as Greeks.
- 11) There were no deaths of neither a third of the Druzes in the quasi - Druze regions of Mount Lebanon, nor of a third of the Sunnis nor of the Shiites of Lebanon nor of a third of the Muslims of Syria and Palestine.
- 12) According to the manuscripts, the death of a third of the Druzes of Mount Lebanon occurred in the mixed villages, where numerous manuscripts indicate that the Ottomans allowed food carts to enter Mount Lebanon towards the totally (or quasi - totally) Druze concentration area, that is to say the southern part of the Shuf mountain.
- 13) Locusts invaded the region in 1916 and wiped out what was left.
- 14) Jamal Pasha allegedly boasted: " We have rid ourselves of the Armenians by the sword. We shall do away with the Lebanese by famine ". We will not rely on this statement. We leave the analysis to the readers.

German armies will cross Lebanon "militarily", but will participate in the Ottoman siege and getting of wheat where it can. Since 1915, wave of Armenian and Syriac refugees in **Anjar** and then in the northern suburbs of **Beirut**. They will have their "small" share of the genocide in **Mount Lebanon**. Jamal Pasha al - Saffah (the "bloodthirsty") will perform mass execution, the victims being mainly Arabists, since Arabism was the prevailing ideology.

And the Arabists whose hometowns are now within the Lebanese Republic will later be considered Lebanese (and the same is true for the later "Syrians"), but this characterization remains administrative and not sentimental, as per the Christians' perception to distinguish their Lebanese status from the Arab - Muslim surrounding; and the same can be said for Syria relative to the broader surrounding, unless Sykes and Pico were right, but they were very wrong, except for the bulk of Lebanese Christians.²³

Martyrs of August 21, 1915 in Beirut:¹¹

Abdulkarim Khalil (from Shiyyah), Muhammad and Mahmoud Mahmasani and Mahmoud Naja al - Ajam from Beirut, Saleh Haydar from Baalbek, Abdelkader Kharsa and Sheikh Muhammad Mosalleem Abedine and Nayef Tello from Damascus, Salim Ahmad Abdelhadi (Palestinian), Ali Armanazi from Hama.

Martyrs of May 6, 1916 in Damascus:¹¹ 8 Martyrs who will later be considered "administratively Syrians".

Martyrs of May 6, 1916 in Beirut:¹¹

Gergeh Haddad from Mount Lebanon, Saïd Fadel Akl from Damur, Omar Hamad and Abdelghani Arissi and Sheikh Ahmad Tabbara from Beirut, Tufic al - Basset from Sidon, Petro Paoli (Greek), Muhammad Shanti Yafi (from Jaffa in Palestine), Ali bin Omar al - Nashashibi from Jerusalem (Quds), Seifeddine al - Khatib and Mahmoud Jalal al - Bukhari and Salim al - Jazaïri and Amine Lutfi Hafez from Damascus, and Nureddine Kadi.

And there were several other martyrs, and we mention the “later at least administratively - if not sentimentally - Lebanese”:¹¹

Father Yussef Hayek from Sin al - Fil executed in Damascus on 22 March 1915, Nakhleh Pacha Mutran from Baalbek assassinated in Anatolia on 10 October 1915, siblings Philip and Farid Khazen from Junieh executed in Beirut on 2 May 1916, Abdallah Thaher from Akkar, executed in Beirut on 1 March 1916, Yussef al - Hani from Beirut, executed in Beirut in April 1916, siblings Antoine and Tufic Zreik from Tripoli, executed in Damascus in 1916 and Yussef Saïd Baydun from Beirut, executed in Aley on 10 March 1916.

January 3, 1916: Sykes - Picot agreement: Lebanon to fall under French control following the fall of the Ottomans.¹¹

October 23, 1917: The “Occupied Enemy Territory Administration” (OETA) controls the western Levant via Great Britain.¹¹

12 - 1918 till 1943: French Occupation:

And few days' independence period in September - October 1918 for the Muslims during the establishment of the “Arab Constitutional Government”, and occupation period for the Christians during their inclusion within the territory of said government; and consideration of the French occupation, by the Christians, as being a “mandate”.

N.B.: "Muslim Lebanon" will be since then erroneously considered as an "Arab Lebanon".

1918: The second wave of migration begins and will last until about 1955, and the figure will reach almost 80,000 emigrants (of which 60,000 Christians) until 1933 and about 55,000 thereafter (and the main cause was the world war and the genocide in Mount - Lebanon). And this wave will fade in view of the prosperity that Lebanon will know. And the descendants in the late 1950s are estimated at 1,250,000.

September 28 or 29, 1918 - October 6 or 8, 1918 (thus only for a few days): Lebanon is included in the "Arab Constitutional Government" (that would become the "Syrian Arab Kingdom" on March 8, 1920 albeit without encompassing Lebanon) declared by King Fayssal bin Hussein, until the entry of the French.

September 30, 1918: Agreement that France replaces Britain for control over Lebanon and the Syrian coast based on the Sykes - Picot agreement.¹¹

October 6 or 8, 1918: Lebanon is now under French occupation (although Christians will openly accept it) which will be called "the French mandate".

January 6, 1920: "Fayssal - Clemenceau" agreement, and Fayssal's acceptance of Lebanon's independence; France occupies the four cazas, i.e. **Bekaa** (**Baalbek**, **Western Bekaa** and **Rashaya**) and **Hasbaya** in light of the agreement.¹¹

March 8, 1920: The "Syrian National Congress" rejects the aforementioned agreement and unilaterally announces the transition to the "Syrian Arab Kingdom", swearing allegiance to Fayssal as king and announcing that it includes Lebanon (despite the French presence).¹¹

March 22, 1920: A Christian council proclaims from Baabda the independence of Lebanon.¹¹

April 24, 1920: A council is held in **Wadi Hujeir** (intersection point between the cazas of Marjeyun, Nabatiyyeh and Bint Jbeil at the border) by Imam Abd al - Hussein Sharafeddine and with the participation of Adham Khanjar al - So`bi and Sadeq Hamza al - Fa`our and other notables of **Jabal Amel** to resist the French occupation and to refuse Greater Lebanon.

April 25, 1920: The conference of Saint Remo in Italy endows France with Lebanon and Syria, putting an end to the "Occupied Enemy Territory Administration" (OETA).¹¹

May 1920: As part of actions aimed at taming the Christian villages on the later southern Lebanese border and especially the Maronites, who supported the idea of Greater Lebanon versus unification with Syria, an attack is carried out on all those villages, from **Rashayya al - Fakhkhar** southward to **Kawkaba**, **Marjeyun**, **Qlayaa** and the surrounding area, and **Derdghayya**, **Alma al - Shaab** and the so - called **border villages**, where a massacre had taken place in **Debel** by the liquidation of 7 people two days earlier; but **Ain Ebel** paid most because it was taken by surprise because it was the first to be attacked. The dead were in the hundreds (about 100 dead in **Ain Ebel** alone) and the houses were burned. The attack was carried out by Fayssal's soldiers, supported by the "Palestinian" Arabs of Hula (and not the Shiite village of Hula) and local Sunni supporters such as from **Yarine** (and not Yarun) and **Marwaheen**. The Shiites did not take part in the attack except for small groups such as that of Adham Khanjar and Sadeq Hamza, although quite numerous groups took advantage of the looting.

August 10, 1920: The Treaty of Sèvres to split the Ottoman Empire acknowledges French control over Lebanon and Syria.¹¹

September 1, 1920: Greater Lebanon is proclaimed. To those who escaped the genocide and who are almost 220,000 Christians and almost 30,000 Druzes, almost 25,000 Armenians and 10,000 Syriacs will be added, along with about 450,000 inhabitants of Muslim Lebanon, of which 150,000 in **Beirut**, 30,000 in **Tripoli** and 13,000 in **Sidon** (and we note that **Beirut** was the capital of vilayet since 1888, hence the large population), and among them about 150,000 Christians (considering that they would have constituted one third at most).

And for those interested in numbers, without emigration or genocide, the number of Christians in Lebanon would have been around 630,000, and Muslims around 345,000. This is without mentioning the nativity of those who migrated (150,000 Christians and 30,000 Muslims) for 40 years, which would have increased the numbers to at least 1,000,000 Christians and 547,000 Muslims. And one - sixth of Christians emigrated before 1933 (about 60,000 people), versus about 20,000 Muslims.²³

We will witness the implementation of the foundations of the Lebanese Republic, which will consist of Mount Lebanon (or the Emirate or Mutasarrifate) and Akkar, the Bekaa and the South, but in other more fundamental words, of the Lebanese Nation in its borders of 1283 and Muslim Lebanon, and in short of Lebanon as it was known historically, as desired by Patriarch Maronite in terms of restoration of historical Lebanon regardless of the desire of the majority of the inhabitants of Muslim Lebanon who are not Christian Lebanese Canaanites but Muslims considering themselves Arabs. The inhabitants of **Hermel** will lose their "villages" that will be administratively in Syria, even if this has no major negative effect in practice, that besides lands owned by (since now) Lebanese in Syria and Palestine and vice versa.

Migration of Maronites to Beirut (Ashrafieh especially).

June 22 or 23, 1921: Adham Khanjar attempts to assassinate General Gouraud between Damascus and Quneitra.¹¹

1922: Adham Khanjar is executed by the French in **Beirut**.¹¹

1923: A change of borders relocates 25 villages to Palestine (including the 7 villages), and the new border will be known by the "green line" since the armistice with Israel in 1949.

Between 1925 and 1965: Refuge of Kurds at moments, coming from Turkey and Syria.¹¹

1930: Institution of the 5 "Mohafazats".⁸

1932: The dilemma begins legally for the inhabitants of the village of **Ghajar** which requires a more in - depth explanation beyond the scope of this work.

[Q44a] 1932: Last official census: for those interested by the figures, although the purpose of all this work is to no longer attribute importance to said figures, this census came despite the tearing of many Muslims (perhaps in the hundreds) of their identity cards and their refusal to be

counted,* and after only 16 years of the arrival of 25,000 Armenians and 10,000 Syriacs in 1916 (the few thousand Kurds came later). But the black mark of the census remains that it was carried out only 15 years after the genocide of one third of the population of **Mount Lebanon** (about 110,000 Christians and 15,000 Druzes) and the emigration of the sixth of the Christians of Lebanon who remained (about 60,000 - 80,000 emigrants in total), that besides 150,000 Christians out of 180,000 "later administratively Lebanese" who had emigrated between 1880 and 1914 to the New World, and who (Christians and Muslims) would have deserved to be counted had there been a "government" that followed these descendants as countries do today. All that without returning to the massacres of 1860, and certainly without returning to the devastation of **Mount Lebanon** in 1305 and what preceded as devastation of the **Shuf** and the main Muslim conquest.

* See "Political Disputes in Lebanon", Muhammad Jamil, p. 12: "They proceeded with their strike (from participating in the census) until General Gouraud had to convince them to abandon it, by cutting off the lowest part of the identity cards where it was indicated that the ticket holder was Lebanese".

This is why restitution of nationality to descendants would cause a political crisis if not set the country on fire, since 75% of the almost 9,000,000 descendants are (originally) Christians (and thus Canaanites / Lebanese in culture, sentiment and spirit), this percentage being a consequence of the nativity rate among Maronites which persisted with the diaspora and which was the highest among the Lebanese confessions, that in addition to the low number of Muslims who inhabited Lebanon throughout history due to constant clashes with Mount Lebanon.

The result of the census was 875,000 citizens, 53% being Christians (463,000) and 47% Muslims (411,000), this after loss of Christians of about 320,000 people since 1880 (150,000 (emigrated) + 110,000 (genocide) + 60,000 (emigrated), with the addition of 35,000 refugees) against a loss of Muslims of about 65,000 people since 1880 (30,000 (emigrants) + 15,000 (genocide) + 20,000 (emigrants)), that without counting nativity of emigrants.²³

1936: Demarcation of the Lebanese towns' boundaries.

13 - 1943 - Present: Epoch of Independence of the Lebanese Republic:

Thus Christian and Muslim independence at the administrative level.

And so from an administrative / legal point of view, Israeli, Syrian, Palestinian and Iranian occupations and American, French and Italian military involvement and flocking in of Christian and Muslim mercenaries and Soviet, Saudi, Egyptian, Libyan and Iraqi secret services involvement, and this while remaining simplistic.

But most importantly, sociologically speaking, as to Christians, persistence of the Muslim occupation of what we have called "Muslim Lebanon" (that is, Lebanon except **Northern Mount Lebanon (North Metn to Bsharreh)**) in its formerly Christian and currently Muslim majority; and limited and conditional independence of **Northern Mount Lebanon** in its Christians and of Muslim Lebanon in its Muslims (and to an even lesser

extent for minorities in both sections), considering the administrative links via a centralized system within the Lebanese Republic, preventing the manifestation of an absolute independence for both sides.

And as well, the two Christian and Muslim camps will not propose the same standards which for them the Lebanese State should use in order to declare which administrative occupations mentioned here above should be legally considered as occupations.²³

A - Pre - April 13, 1975 Events:

1943: French military oppression and declaration of independence after English intervention.

May 30, 1946: Signature of an agreement between the Maronite Church and the Jewish agency, the patriarch Antoine Arida represented by former Minister Sheikh Tawfiq Awad, and the Jewish agency represented by Dr. Bernard Joseph, whereby the Jewish side approves in the second clause "its global recognition of Lebanon's independence and its Christian character as well as the absence of thoughts of expansion and extension into Lebanon in its plans", in exchange for recognition of the Maronite Church "of the right of the Jewish people as to free immigration into Palestine and the establishment of the Jewish state within it".

1948: (Timid) Lebanese army incursion beyond the Palestinian border in Galilee during the "Nakba" whereas Israeli occupation of 15 Lebanese villages and the massacre of **Hula** with 93 martyrs.³⁰ Arrival of about 150,000 Palestinian refugees who will be dispersed on the entire Lebanese soil.

1949: Armistice with Israel in Rhodes and Israeli withdrawal behind the Green Line (that is, the 1923 borders).¹¹ Other sources report 16 km² remaining under occupation.³⁴

1954: Syrian occupation of the **Shebaa farms and the Kfarshuba hills** and the village of **Nukhaileh**, and they will drive out the Lebanese security forces without any official Lebanese reaction. Some information mention Lebanon handing this area to Syria in 1949 to help the latter passing weapons to the Palestinians to combat Israel, in exchange for turning in Mr. Antoun Saadeh whom the Lebanese state had executed. Additional information has the Lebanese and Syrians demarcating this area in favor of Lebanon in August 4, 1971 (or 1974?) during a ministerial council in Ehden in the presence of Abd al - Halim Khaddam.

Similarly, some references relate the entry of Syrians to **Ghajar** at that time, and others report the annexation of **Ghajar** in the 1960s by altering the courses of the streams, although still other sources certify that its inhabitants carry the Syrian nationality since before this period and that the dilemma began in 1932. Later, after 1967, **Ghajar** will expand north on additional land within the Lebanese border (as is after Syrian entry) and thus it will have "a Lebanese section" according to the current border. And nowadays Ghajar inhabitants hold the Israeli nationality and refuse to let go of it.

1958: Landing of 5000 U.S. Marines to assist political Maronism in the face of the Arab / Muslim uprising, and the situation will be tempered for the benefit of Christians.

1960: Lebanon - Israeli confrontation and the Lebanese army captures 4 Israeli soldiers.³⁰

1961: "Syrian Nationalist" - Nasserite confrontation after the dissolution of the United Arab Republic.

January 1, 1965: First Palestinian operation against Israel from Lebanon in **Wazzani**, and the beginning of the Palestinian insurgency that will control several regions, including especially the **South**, West **Beirut**, **Tripoli** and the regions surrounding Palestinian camps and barracks spread throughout the country. **Ashrafieh** will be besieged by the camps of **Nabaa**, **Karantina**, **Tall al - Zaatar** and **Jisr al - Bacha**, and the insurgency will reach the eastern areas of **Akkar**, and the **Bekaa** up till **Hermel**, with general Muslim approval (we explain this phenomenon elsewhere), and with clashes with Christian militias and the Lebanese army (reminder that we are still discussing as to before April 13, 1975, date classically accepted for the start of Lebanese events).

The Palestinians became stronger than the Lebanese army due to the massive influx of weapons from Syria and other countries, as recognized by Abu Ammar (Yasser Arafat) at the beginning of the war, when he stated to Prime Minister Rashid Karameh at the latter's home in **Saoufar**: "The battle between you and me will annihilate the Lebanese army and lead to the collapse of Lebanon and the Lebanese regime being in total vacuum, and this will force me to seize power... and that's what I don't want... I hope we won't have to confront each other"; and Lebanese army commander Sa`id replied, "Whenever the army will intervene to restore order, that will only be in coordination with the (*Palestinian*) resistance." And the Palestinian insurgency began to move towards an "alternative state", waiving Palestine to Israelis, as it had attempted in Jordan in 1970, and so was the famous phrase of Abu Ayad (Salah Khalaf): "The road to Palestine passes through Lebanon, it passes through **Ain Tura** and **Uyun al - Simane** and it must end up in **Junieh**".²⁶

1965 till 13 April 13, 1975: Series of Israeli aggressions against Lebanese sovereignty that was already blurred since 1965 between Palestinian insurrection and partial popular acceptance (mainly Muslim) and, since 1969, with official Lebanese approval.³⁰

- Oct. 1965: Air raid on the springs of the **Wazzani** and **Hasbani** Rivers, and incursion into **Hula** and **Mays al - Jabal**,
- 28 Dec. 1968: Military landing at **Beirut** airport and blowing up 13 civilian aircrafts,
- 1970 and 1971: Two incursions into several villages and subsequent withdrawal,
- Jan. 1971 and Sept. 1972: Bombing of several bridges in the **South** and clash with the army,
- 21 Feb. 1973: Maritime attack and landing of paratroopers at **Beddawi** and **Nahr al - Bared** camps aiming against Palestinian bases,
- 10 Apr. 1973: Assassination of three Palestinian commanders in Verdun (**Beirut**),

- Since August 1974: Israeli airstrikes on Palestinian military bases in the **South** and on **villages in the South** in response to Palestinian attacks.

1967: Israel occupies the **Shebaa farms and the Kfarshuba hills** and the villages of **Nukhaileh** and **Ghajar**, practically capturing them from Syria.

1969: The Cairo Pact and then the Melkart Protocol in 1973 give Palestinians wide leeway in Lebanon, besides the quasi - refusal of the Christian masses and the near acceptance of the Muslim ones.

B - April 13, 1975 till 13 October 13, 1990: The Lebanese War: [Q42a]

N.B.: In bold, battles in their proper name or name in which they are known.

The third wave of emigration resumes, roughly being two - thirds Christian and one - third Muslim after 100 years of 80% Christian emigration, and the figure will be around 1,000,000 (almost a third of the population) before 2021; and we do not take into account emigration between 1990 and 2019 to the Gulf (approximately 500,000 people equally between Christians and Muslims), the latter not always being permanent and the links with Lebanon uninterrupted. Thus, the number of Lebanese descendants worldwide without exaggeration is scientifically close to 9,000,000 (before 2021), 75% of them being Christians, and most of them having lost their citizenship (at least momentarily).²³

1 - Foreigners' Wars in Lebanon

(Without particular order)

- Capitalist - Communist conflict between the United States and the Soviets.
- Nasserite - (Syrian) Nationalist conflict between Egypt and Syria.
- Israeli - Palestinian conflict.
- Israeli - Syrian conflict (besides sides coordination most of the time).
- 1976: Ravage of anti - Syrian Palestinians (mainly Fatah) by Syrians after the official entry of the Syrian army and alignment of all pro - Syrian Palestinians on the side of said army (~ 7000 out of 17,000 Palestinians).
- End of the 70's: Battles and assassinations between the Syrian and the Iraqi Baath parties.
- 1982: Iran begins to enter the Lebanese scene and even into **Tripoli**. Iranian - Syrian and Iranian - American conflicts during the 1980s.
- Palestinian civil war in Lebanon (besides the devastation of the Palestinians by the Syrians in 1976 when Palestinians split up) via purely intra - Palestinian struggles in Lebanon culminating into what would be called the "Palestinian Civil War in Lebanon" especially in **Tripoli** in the early 1980s, to the point that some factions of the "Rejectionist Front" (allies of Syria) refused to defend the camps in the face of the Lebanese Shiite movement of Amal and the pro - Syrian "Popular Front for the Liberation of Palestine - General Command".

2 - Lebanese - Foreigner Wars (and some battles)

(“Lebanese” from an administrative and not sentimental point of view; without any precise order)

- The Palestinians and the Lebanese army (before its schism).
- **“The 2 - Years War”**: Right - wing Christians (26,000 troops),¹ abandoned by the West (issue tackled above) and supported by Christian volunteers from the Levant (in the hundreds but not in the thousands), had to confront right - wing Muslims² and Christian and Muslim leftists³ of which the total number (Muslims and leftists) nearing 33,000 troops (17,000 + 16,000 respectively), as well as all Palestinians (around 17,000 troops - 10,000 from the Palestinian Liberation Organization (PLO) of which Fatah was the main member) and 7000 from the Rejectionist Front, among which pro - Syrian Palestinians), as well as Arab - and non - Arab⁴ - Muslim mercenaries⁵ and volunteers (all Muslim mercenaries ~ 6000 troops in total).

1- In their militias and the army in its Christian wing after its sectarian division, amounting to ~ 26,000 troops: Phalanges / Kataeb (of Pierre Gemayel) (7000), Tigers of the National Liberal Party / Ahrars (of Camil Chamoun) (3000), MKG (Maroun Khouri Group) (1000), Marada (of Suleiman Franjieh) (3000), Tanzim (1500), Guardians of the Cedars (4500), and Free Army of Lebanon (3000) / South Lebanon Army (3000). (We note the Tyous (Bucks - male goats, metaphorically “stubborn”) (100, and not 1000), and the Zahliots (500)).

2- Murabituns (3000) and other Nasserite factions (1000): The Popular Nasserist Organization (Mustapha Saad), Nasserite Correction Movement and Sixth of February Movement (Sunnites), Amal (3000) (Shiites), Progressive Socialist Party (5000) (Druzes) and the Lebanese - Arab Army (after the sectarian split of the army) (5000). And we mention the "Lebanese Movement in Support of Fatah".

3- Syrian and Iraqi Baathists (3000 + 3000), Syrian Nationalists (Syrian Socialist Nationalist Party) (4000) and the communists (Lebanese Communist Party (5000) and Communist Action Organization in Lebanon (1000)).

4- India, Sri Lanka, Chad, Mozambique, Uganda...

5- We say mercenaries and not only "volunteers" since mostly pushed and officially supported by their countries, despite the presence of numerous volunteers as well.

N.B.: We have adopted average numbers among what is presented in the references without belittling or exaggeration.

- The Syrians, after the devastation of Palestinians and Muslim Lebanese and leftists, will occupy Lebanon (besides the **South**) and devastate mostly the Christian regions, making use of 25,000 troops. The assassinations will follow one another at the hands of the Syrians, targeting symbols of all communities, and abusive abductions of Lebanese of all communities will ensue, and whose falsified reasons will not only be a collaboration with Israel or "The Lebanese Forces" (a fiercely anti - Syrian Christian faction), but a collaboration with the Palestinians (the anti - Syrian ones, and who still are the vast majority of Palestinians).

- **“The 100 days' war”**: It will oppose Christians and Syrians.

- The Israeli invasion in 1978: of the **South**, and Christians and Shiites will welcome the Israelis just to put an end to the Palestinian insurrection. Palestinians are expelled from the **South** (besides refugee camps).

- 1980: **Siege of Zahleh** and its bombing by the Syrians.
- "**The Israeli Invasion**": Israeli invasion of 1982 and siege of **Beirut**: fierce Islamo - Palestino
- leftist resistance but permanent ousting of Palestinians from **Beirut** (besides refugee camps) and end of the Palestinian insurgency in Lebanon in general.
- Western battalions' landings (American, French, Italian...) in 1982, and fierce resistance by leftists and newly established Hezbollah.
- **Tripoli** suffers from Palestinian insurrection in 1982 - 1983.
- Syrians crush Sunnites in **Tripoli** in the 80's, as well as the Murabituns everywhere.
- Battles between Syria and Hezbollah (80's).
- "**War of the Camps**" between Amal and Palestinians.
- "**War of Liberation**" between the Lebanese and Syrian armies.

3 - Lebanese Civil Wars

(“Lebanese” from an administrative and not sentimental point of view; without any precise order; the Socialists are grossly Druzes)

Besides "The 2 Years War" mentioned above, among the multiple intra - Lebanese "clashes" and regardless of the responsibility of the factions (and without mentioning the secondary belligerents whether they were Lebanese parties or Palestinian factions and Syrian or Israeli armies),

we note:

- The Murabituns and the Syrian Nationalists (besides their conflicts in the 60's),
- The Murabituns and other Nasserite factions,
- The Kataeb (Phalanges) and the Marada,
- The Kataeb and the “Lebanese Forces”,
- General Aoun (the Lebanese army) and “the Lebanese Forces” (**War of Abolition**),
- Amal and Hezbollah (**War of the Brothers**),
- The “Lebanese Forces” and the “Christian Lebanese Army” against Amal, Socialists and the leftists (**the February 6, 1984 Insurrection (Intifada)**),
- Hezbollah against the leftists (Syrian Nationalists and communists),
- The Kataeb and the “Guardians of the Cedars” against the Numurs “the Tigers”,
- The “Lebanese Forces” and the Christian section of the army against the socialists (**War of the Mountain**),
- “**Crushing of the Murabituns**”, as was the name of the beginning of the War of the Camps in 1985,
- The Socialists against Amal in 1987 (**War of the Flag or “6 - Days’ War”** - not to be confused with the Arab - Israeli 1967 war),
- The Arab Democrat Party against the Tawhid,
- And the majority of the parties among themselves through battles, "party coups" and internal liquidations: Kataeb, Tanzim, Syrian Nationalists, Amal, Free Liberal Party (Ahrar), Hezbollah, the "Lebanese Forces" (**unification of the Christian Rifle** - and if the necessity for said unification was there, it is a pity that it was not within the framework of an inter - Christian

agreement; **Insurrection of the Triple Accord; the two insurrections of Hobeika and Geagea against each others**), the Islamic Congregation / Tawhid and the groups that emanated from it, and brothers among themselves...

150,000 dead, 100,000 disabled, countless wounded, 3600 car bombs, 17,000 disappeared in Lebanon, 700 imprisoned in Syria, 2500 exiled in Israel, hundreds of thousands internally displaced (militarily, economically or demographically) and 1,500,000 emigrants, and losses in billions of dollars...

But above all, let us not forget, since the 1980s, the organization, by enemy militias, of illegal taxes that each would impose on its regions, on all civilians; the facilitation to pass militia check - points for high ranking officers of opposing militias, for example, when it came to going clubbing; and shooting rounds on the fronts that were often previously programmed in collaboration by the HQs of the opposing parties to take place at a precise time, regardless of casualties who would fall...

C - Post - "War of Liberation" Period (October 13, 1990):

July 1993: Israeli military operation of "Account Liquidation" against Hezbollah, also known as the "7 - Day War".

[Q43a] 1994: Spontaneous naturalization of 157,216 (or 153,452) people (88,278 adults / 39,460 families), the majority of them (if not almost all) for no obvious reason but only a demographic one, of which 42% Syrians, 36% "paperless" (no nationality) and 16% Palestinians. 32,564 people had legal "under investigation" cards since living on Lebanese soil since before 1920. The Palestinians were basically the 25,071 Lebanese Shiites from the 7 villages who had found themselves in Palestine after the boundary change in 1923 and who had "taken refuge in Lebanon" in 1948 with their Palestinian nationality (and there was no naturalization of the other inhabitants of the "25 villages").

Of note, another source (Jebhet al - Horriyyeh) reports the naturalization of 202,000 people: 108,000 Sunnis, 30,000 Shiites, 7500 Alawites, 4000 Druzes, 11,000 Orthodox Rums, 10,000 Orthodox Armenians, 7000 Catholic Rums, 4000 Maronites and 7000 Syriacs (and 10,000 "others" - and there remains 3500?). Basically, 75% of the naturalized were Muslims. Another downside: there is a strong suspicion of falsification of confession and therefore of a false statement of Christianity among some, with recovery of the situation after the naturalization decree.

April 1996: Israeli military operation of "Clusters of Rage" against Hezbollah, also called "April War".

May 25, 2000: Withdrawal of the Israelis behind the blue line, which has almost 6 differences with the green line, knowing that the largest does not exceed 600 meters, among which in **Aadeisseh, Wazzani** and the **Hasbani Bridge**.

April 26, 2005: Syrian withdrawal from Lebanon.

July - August 2006: "July War" between Israel and Hezbollah and occupation of the Lebanese section of **Ghajar**.

November 11, 2010: Israeli withdrawal from the Lebanese section of **Ghajar**.

Since 2013: Lebanon is deeply affected by the events in Syria, and occupation of its arid northeastern regions by radical Islamic organizations and their liberation by the Lebanese army (and Hezbollah support - without going into political details that raise suspicion). Beginning of an influx of about 1,250,000 Syrian refugees, which add to about 500,000 Palestinian refugees, and the naturalization by the 1994 decree, that in addition to naturalization of Palestinian Christians before 1975, however not exceeding a few thousands if not a few hundreds, and mostly being business men (along with their families).

2020: From a legal point of view concerning the Lebanese Republic but not necessarily for the inhabitants / the two peoples / the confessional communities, persistence of the following occupations and military presences:

- Persistence of Israeli occupation of the **Shebaa farms, the Kfarshuba hills and the village of Nukhaileh** and the Syrian section of **Ghajar**, and the need to obtain Syrian maps to include them in Resolution 425 for the Israelis to withdraw, before considering military resistance (maximal area 48 km²).

- Persistence of Israeli occupation of some lands due to differences between the blue and green lines (maximal area 5 km²).

- Persistence of Syrian occupation of 460 km² (four hundred and sixty) (some areas already demarcated, others unmarked, and still others that were acquired by modifying the course of the streams and transposing the mounds of sand that are in themselves the borders).³¹

- Syro - Palestinian occupation of Lebanese residents' lands via Palestinian barracks, all of which are under Syrian tutelage.

- Palestinian occupation of Lebanese residents' lands (according to the residents themselves, of which Sunnis by the way) via Palestinian camps after the refugee camps had spilled over since 1948 on the surrounding lands belonging to the Lebanese, with no income in return.

- Data reporting the presence of groups of Iranian "Islamic Revolutionary Guard" in Lebanon.

- Weapons owned by factions independent of the Lebanese legal forces (regardless of the legal governmental declarations that legalize those weapons).

- The issue of the 25 villages (the 7 villages and the remaining ones, and at least the Shiites and Christians among them*) and the Shiite villages in Syria** and the eastern foothills of the eastern chain,** from scientific and logical points of view.

* *The Sunnis at Lebanon's southern tip and thereafter those further southwards in said villages retain the right to be part of Palestine, nowadays of Sunni majority, as well as Shiites and Christians, but these would basically not have the same tendency.*

** *These regions being part of Lebanon in its geographical scientific dimension, plus the fact that the owners of those Shiite villages are Lebanese Shiites.*

- The obligation of the legal Lebanese forces to submit to the majority of parties and feudals ruling Lebanon and who are in themselves subjugated to foreign powers via Iranian - American political domination, and under the yoke of the latter, via Syrian - Saudi domination.

14 - In Summary, Concerning the Peoples and Confessional Communities:²³

From here, how did the two peoples and main confessional communities in Lebanon make it through History since the Muslim conquest?

- The Maronites and the Rums: As Canaanites confined to Lebanon (and Tartus) since 1190 BC, they finally lost the majority of their geography between 634 and 1283, but they were able to restore most of it in 1920, however with the presence of part of another people, thus of another culture and not only of another religion. Scientifically, to them, the Muslim section Lebanon has been under occupation since the Muslim conquest.

- The Maronites: Fate wanted Maronite monks to preach the pagan Canaanites of **Mount Lebanon**, so they became known as "Maronites" and exploited geography and resisted, so they were not at all subjugated to the Muslim entourage, neither Syria (Bilad al - Sham) nor more distant entities. They lived a total independence albeit with its dark days since besieged, then with autonomy after 1382, with ephemeral subjugations to some of the opportunistic Ottoman governors of the entourage during the Ottoman era and to local Muslim feudal lords.

- The Rums (Greek rite): Fate wanted that the apostles and disciples of Jesus of Nazareth preach directly the pagan Canaanites of the **Coast**, the **South** and the **Bekaa**, and they then followed the Greek liturgy, and eventually became known as "Rums". Their regions were subjugated to the Muslim conquest given the accessible geography, and thus those who remained Christians were subjugated to the entourage and co - existed with it through mandatory Dhimmism, but they remained socially integrated at the sentimental level and even more so, admixed at the civilizational, communitarian and social levels, with the Maronites, as per what we see today on the ground (it is from here that it is always said, when one names the main confessional communities of Lebanon: Christians, Sunnis, Shiites and Druzes).

- The Sunnites, Shiites and Druzes: They did not affiliate with the surrounding, SINCE THEY WERE the surrounding, without going into the details of the chronic suffering of the Shiites and the suffering of the Sunnis during the Fatimid Shiite State and the suffering of the Druzes at several times.²³ As for the Druzes, the peculiarity of the mountain that they enjoyed for 200 years (i.e., since period of Fakhreddine II and the migration of Christians to the **Shuf**) could not unite them with the Christians against the surrounding, which is normal and must be understood.⁴ Thus, until 1920, Lebanon had no moral or sentimental value to all Muslims, which is natural and understandable; and at present, besides a possible and desirable administrative value, any moral or sentimental value means a brainwashing success on the part of Christians to separate them from their surrounding.

Therefore, the imposition on Muslims of a Greater Lebanon in 1920 parachuted by the French at the request of the Maronites was to arouse resentment, and this is natural and must be understood. And if the Muslims were to be honest with the Christians in their intention to annex their regions to Syria,* this would be normal and would have to be understood, without them forgetting that their regions were obtained by force, and are not originally theirs.

* *Which would not be scientifically justified because Syria was never an independent entity, but sentimentally justified given the false concepts of Arabization elaborated only 100 years ago, and given the absence of an Islamic state or any other Muslim entity larger than Syria at the Lebanese border for the moment.*

In the hope that Muslims will be convinced to respect at least the Lebanese historical peculiarity enshrined in the Canaanites (i.e. so - called Christians), this will allow the continuation of the state from an "administrative entity" point of view, by accepting to unite under a federal regime with autonomy of "Muslim Lebanon", bearing in mind a limited concession in order to achieve success of this attempt, that without having accepted neither due to a brainwash nor due to an attempt to conceal their identity. However, they still have the right not to be convinced at all, the solution having to go to a peaceful partition. The crucial matter is to put an end to the tragedies.

V - Maps, Flags, Alphabets, Languages and Miscellaneous

The vast majority of these maps are in English and were carefully chosen and edited to represent the truth closest to the narrative of the other chapters. Some maps were avoided because they were much inaccurate. The majority of the following maps represent the widest geographical extension of the people or political entity in question, knowing that geography was never static, and the years above each image were determined according to the logic of what figures on the map, and do not always represent the lifespan of the entity or the people or the civilization.

Some Historical Regions of the Levant and its Surroundings:²³

Out of time, that is, the names may not have existed at the same time. The basic blue / white map is not 100% precise. The larger and / or bold names are so depending on the area and do not necessarily imply that they include the areas in smaller font around or that they are historically more important. We did not include all versions of a same name but the renowned ones. However, Cilicia is in Anatolia; Golan and Horan (Aram Country) are in Syria; the name "Lebanon" is 5000 years old, thus preceding "Syria" by 3000 years, born as an administrative province, in AD 14; Galilee is within Palestine; Hejaz extends south. Mesopotamia, that is "between 2 waters", originally concerned the "island" in "current Syria" which included northeastern Syria, southeastern present - day Turkey and northwestern present - day Iraq, and "recently" came to concern the regions south of present - day Baghdad that were historically known by "Iraq" after the Sumerian city of Uruk. "Greater Persia", said so to distinguish from "Persia per se - Pars / Fars" on the shores of the Persian Gulf and according to which Alexander named the whole "Iran region" by "Persia". The Sumerians then extended north before the "emergence" of Assyrians there and the latter's later extension southward. Babylon was a city, not a region.



Some Historical Regions of Central Asia:²³

Out of time, that is, the names may not have existed at the same time. The basic blue / white map is not 100% precise. The larger and / or bold names are so depending on the area and do not necessarily imply that they include the areas in smaller font around or that they are historically more important. We did not include all versions of a same name but the renowned ones. However, Bactria (or Bactriana) is within Khorasan, as well as Transoxania and Khwarazm and other regions to the east, west and south according to several sources, and rarely Sindh (the Hindus Valley) is included, Khorasan not being a precisely defined area. "Khorasan proper" seemingly includes northeastern Iran (Nishapur) and northwestern / northern Afghanistan (Herat and Balkh respectively) and the southern half of Turkmenistan, and is thus bounded to the north by Khwarazm and by the Oxus River. Transoxania is between the two rivers; Sogdia is the southern part of it. Toran is western Sogdia and western Bactria till the Caspian Sea, and is the northwestern portion of Khorasan. Susa below is other than coastal Suza facing UAE (* in red). Currently, the region of Fars and Khuzestan is known as "Arabistan" after the population change that took place ~ 1440 with the displacement of the local population.



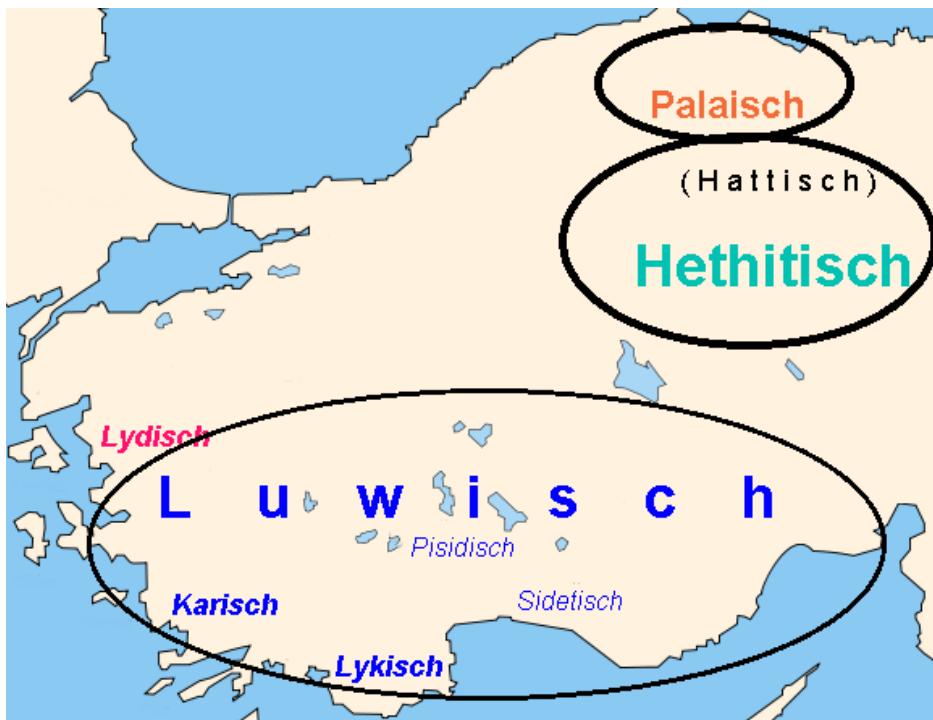
Some of the Most Important Cities of Egypt:²³

Out of time, that is, the names may not have existed at the same time. The basic blue / white map is not 100% precise. We did not include all versions of a same name but the renowned ones. Thebes is other than that of Greece (there are 6 in the region, and one in the USA, not to mention the "Tiba"'s in Canaanite or in Arabic, including 2 in Lebanon). Fustat and then Cairo (contiguous to Fustat) were founded by the Muslims in 641 and 969 respectively. "Heliopolis" in Greek and "Qart Shamash" in Canaanite mean "city of the sun" (technically, the word "Qart" will later be "village (qaryat)" in Arabic), and "Jwnw" or "Ywnw", the original Coptic name, was written as "On" in Canaanite. Jwnw and Fustat are present - day suburbs of Cairo. Present - day "Coptic Cairo", meaning the Coptic quarter of Cairo, which had been previously englobed by Fustat before Cairo englobed the latter, includes the former town of Babylon, hereby presented by a small red square.



Original Anatolian Languages (thus Peoples):¹¹

German card; the most accepted proposition for the Luwians; to the north, the Pala people (herein the Palaisch language); in the center, the Hatti people (herein the Hattisch language), within or next to which the Hittites (herein Hethitisch language) will emerge around 1700 BC, to absorb them then; and to the south, and especially southwest, the Luwians (herein Luwisch language). The Lydean language (herein Lydisch), although sometimes considered one of the 4 primary languages, will come later, just like the other languages which herein appear, within the Luwian which will differentiate. We will limit ourselves to that, which remains a general description.

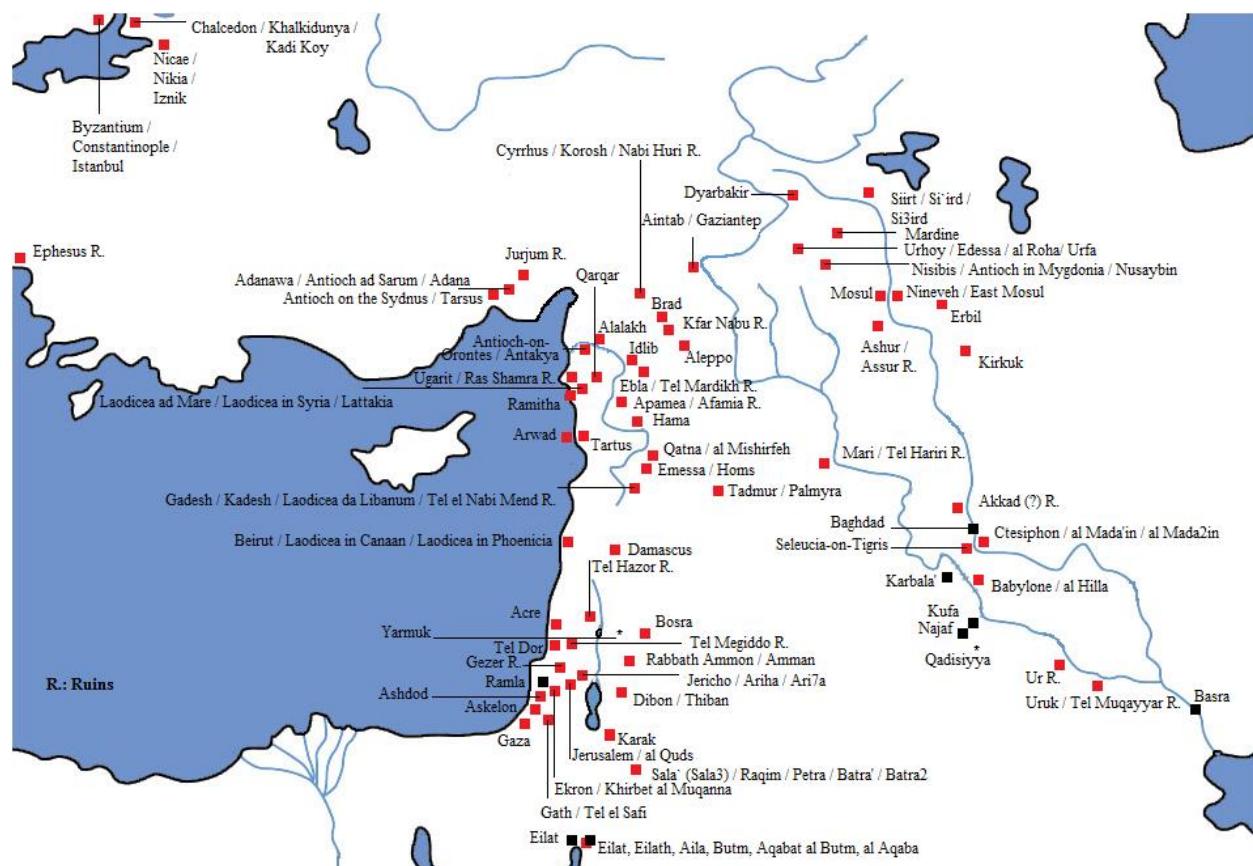


Anatolian Regions during the Greco - Roman Era:¹¹

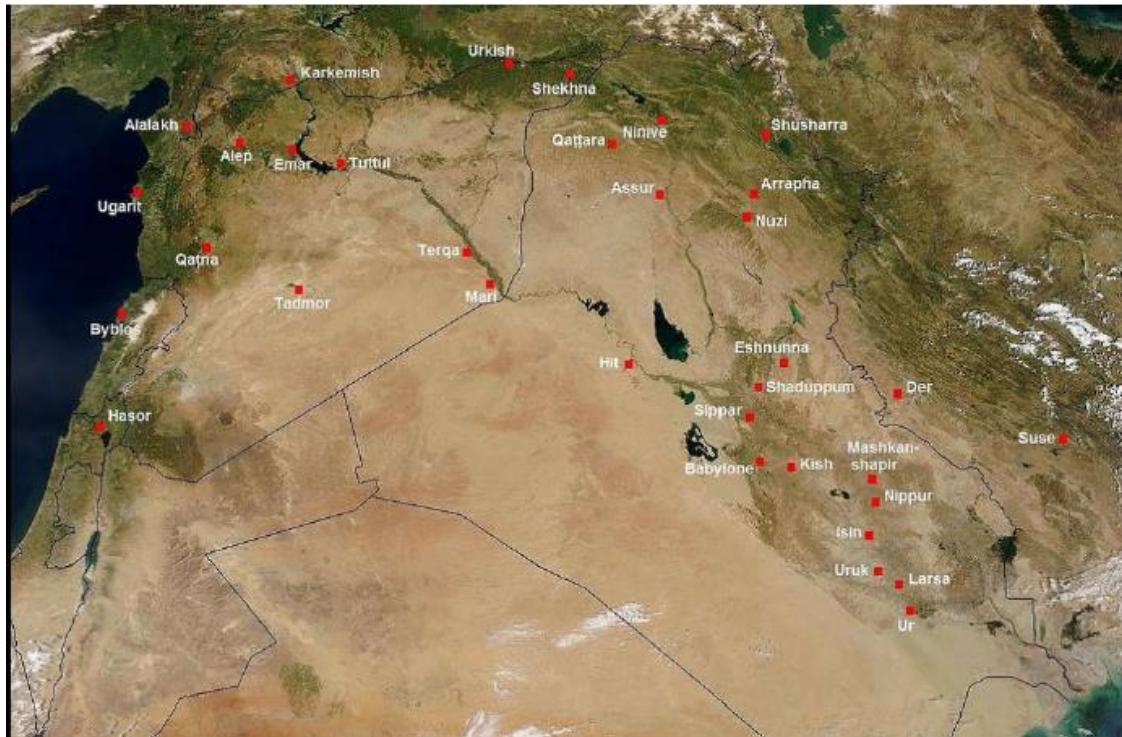


Some of the Most Important Cities of the Levant:²³

The following map shows the location of the cities that were selected outside Lebanon (except Beirut, to include the 3 Levantine Laodiceas); of course, not all of them existed simultaneously. The basic blue / white map is not 100% precise. We did not include all versions of a same name but the renowned ones. All are within the Fertile Crescent except Palmyra, Petra and Eilat / al - Aqaba. Kufa & Basra (637), Fustat (641), (current) Aqaba (~ 650), Karbala (685, which began as the shrine of Hussein), Ramla (716), Baghdad (just north of Seleucia / Ctesiphon, 762), Najaf (next to Kufa, 791) and Cairo (contiguous to Fustat, 969) were founded by the Muslims (no cities founded by them in Lebanon). Also, the locations of Qadisiyya and Yarmouk are shown. We also mention in black the "Israeli Eilat", which is modern, since 1949, in place of Palestinian village Tall al - Rashrash, while Aqaba (the ancient, before the current Muslim Aqaba next to it) is basically Canaanite Eilat, then Israeli Eilath, then Roman Aila, and then (said) Arab al - Butm [Pistacia in English; but the term, as for "Aqabat" hereunder, was Canaanite before being employed in Arabic], bynamed "Aqabat al - Butm" (whereby the Romans had built a defense fortress; aqabat = obstacle), to be known later and till nowadays as al - Aqaba. "R." = in ruins. Refer to Egypt map here above for Cairo and Fustat.

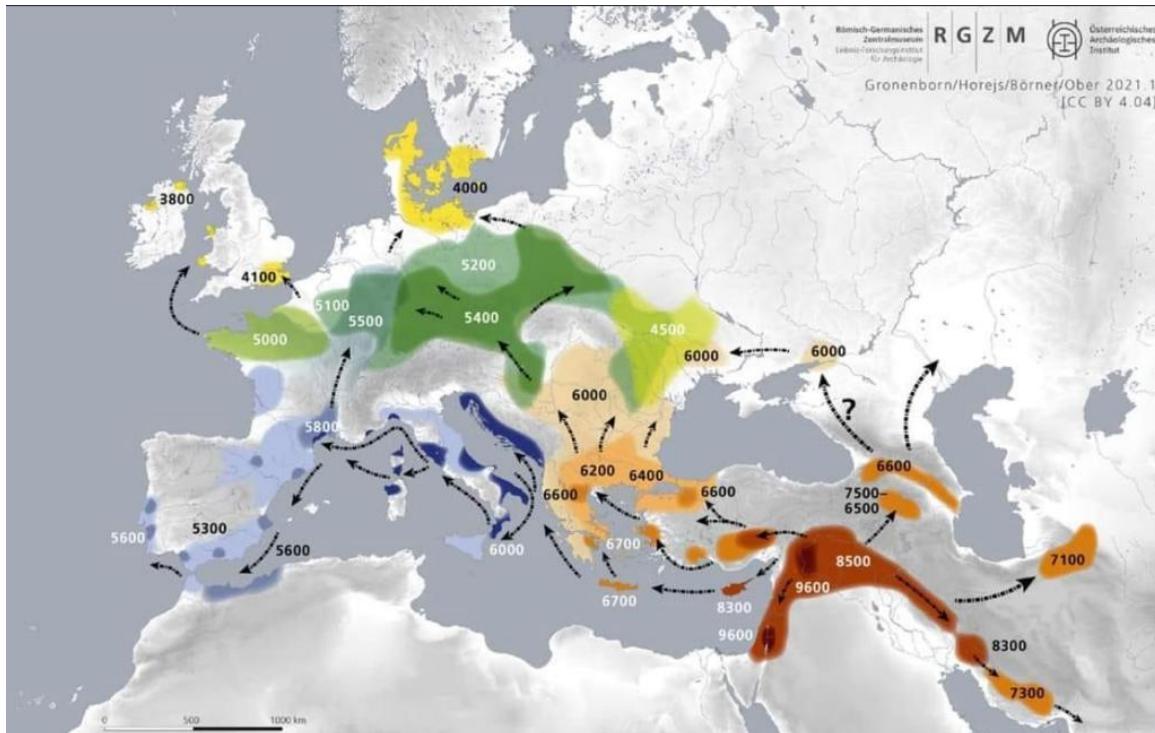


Lebanon, the only Natural Stronghold in the Levant in its Western Chain:⁴



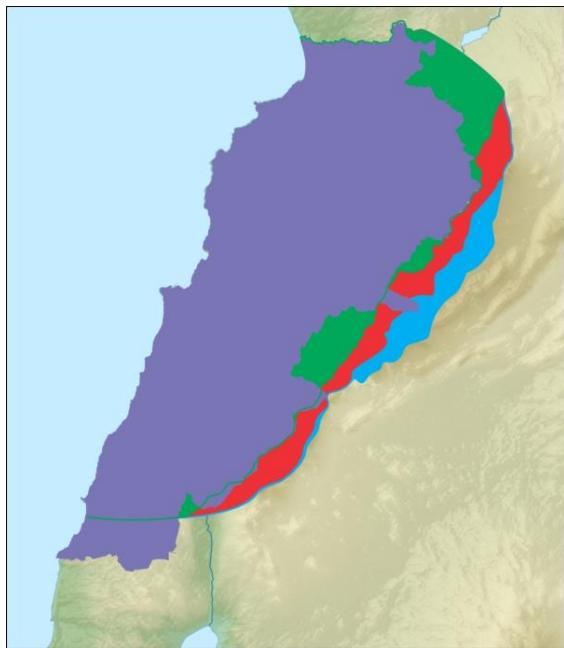
Pre - Canaanites Launch Farming ~ - 9600:

Source: Römisch-Germanisches Zentralmuseum (RGZM), Leibniz Research Institute for Archaeology, Mainz, Germany



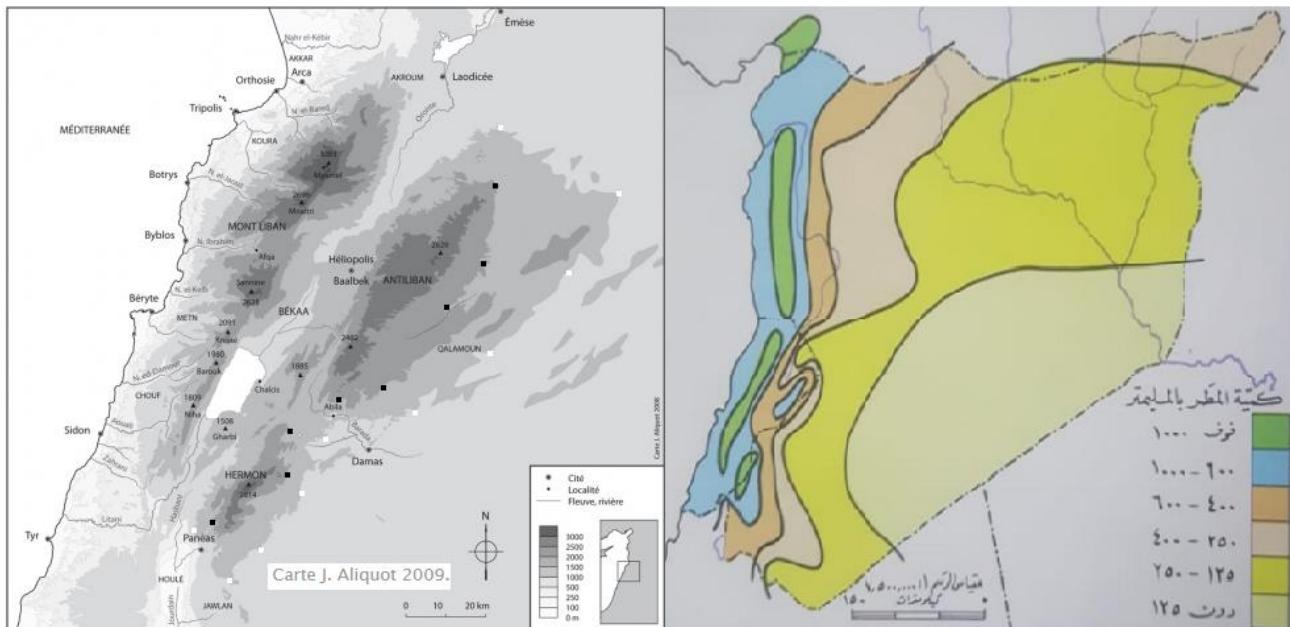
Historical Lebanon:^{2,23}

In purple, the borders of the Lebanese Republic, corresponding to science and History in the north; in green, the border following the peaks to the east and as per science and History to the south; in red, the border at the eastern slopes at their first refraction, which takes place at an altitude ranging between 1500 and 2100 meters; in blue, the border at altitudes above 1500 meters, here simultaneously having an acceptable rate of snow cover.

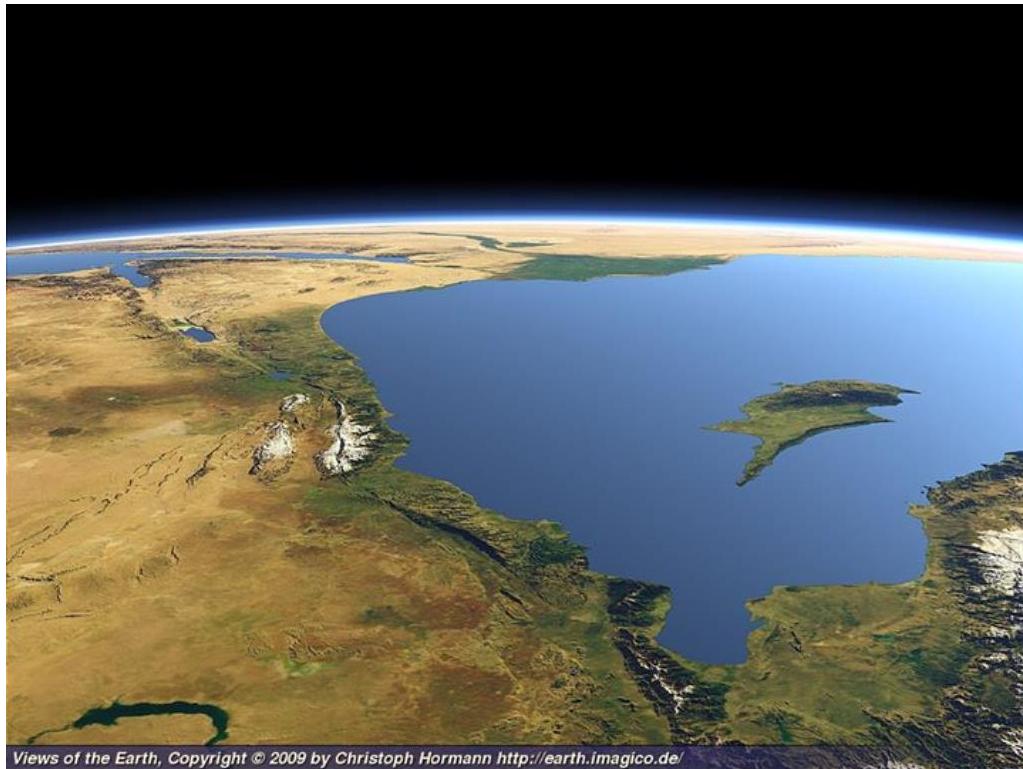


The Weak Slopes to the East of Lebanon and its Weak Average Rainfall:

White squares: 1000m threshold; black squares: 1500m threshold; green: > 1000 mm/year; blue: 600 - 1000; orange: 400 - 600; beige: 250 - 400; dark yellow: 125 - 250; light yellow: < 125.

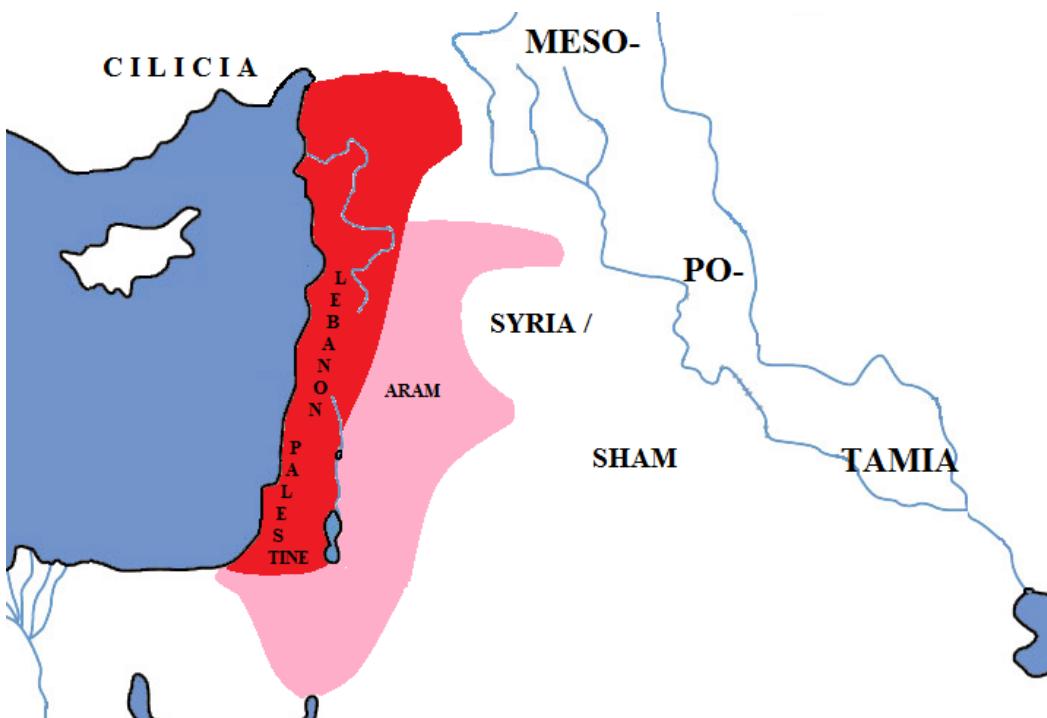


Lebanon, in the Middle of the Land of Canaan:

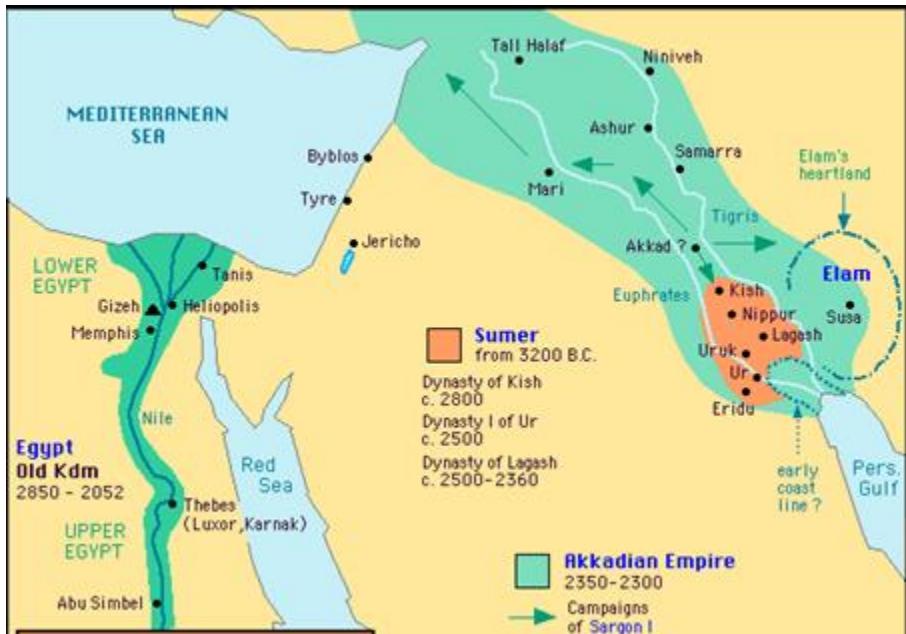


Canaanites (- 3500 till - 2000):²³

The basic blue / white map is not 100% precise. Lebanon, since 3000 BC; Palestine, since ~ 500 BC as a land; Syria, since AD 14. In red, the land of Canaan; in pink, the Canaanite Bedouins (i.e. the Bedouins in the orbit of Canaanite culture) before settling later on.



Sumerians, & Akkadians upon their Occupation of Sumer, Ebla, and part of Elam (~ - 2350):¹¹

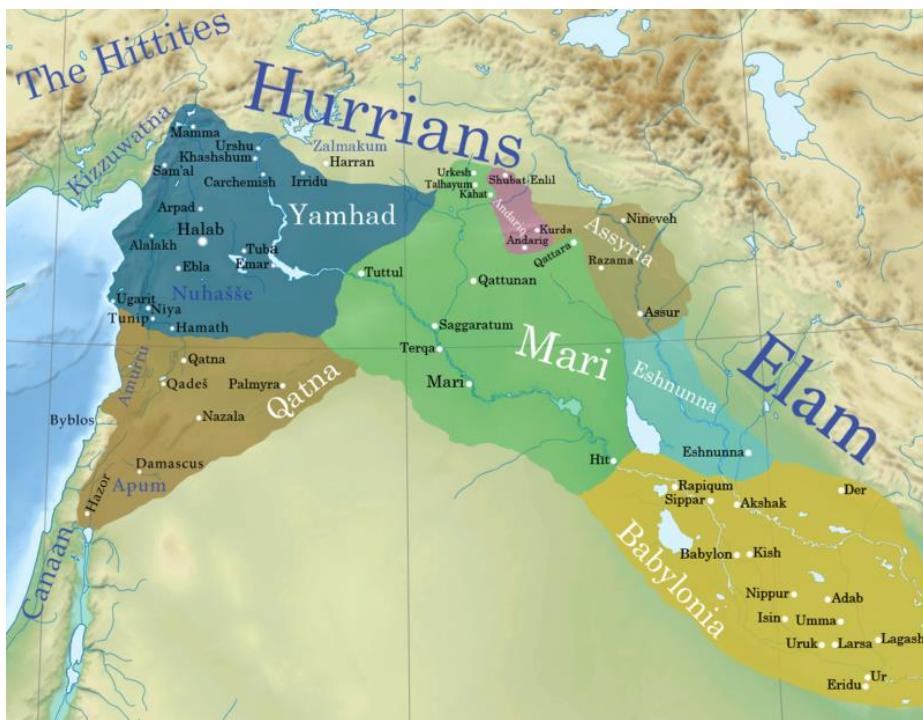


Akkad and Ebla (after its Relaunching ~ - 2300):¹¹



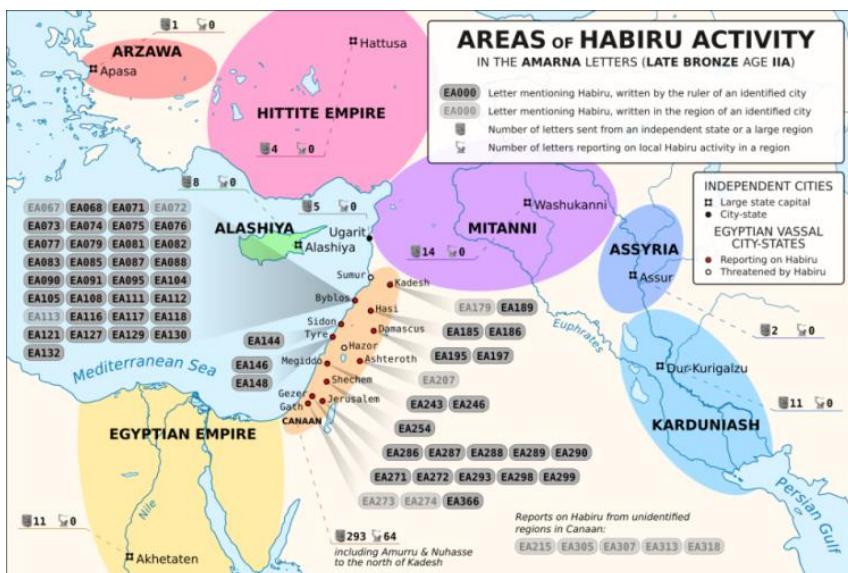
Qatna (Amurrus Included), Yamhad & Mari (~ - 1800):¹¹

We note the Hittites, the Hurrians, the Elamites and the Canaanites, as well as the Assyrians and the Babylonians who are launching themselves; no evidence that Qatna included the Bekaa. Also, no evidence for the presence of the Amurru in Lebanon except for the old school. At most, they took Arwad, which later returned Canaanite.



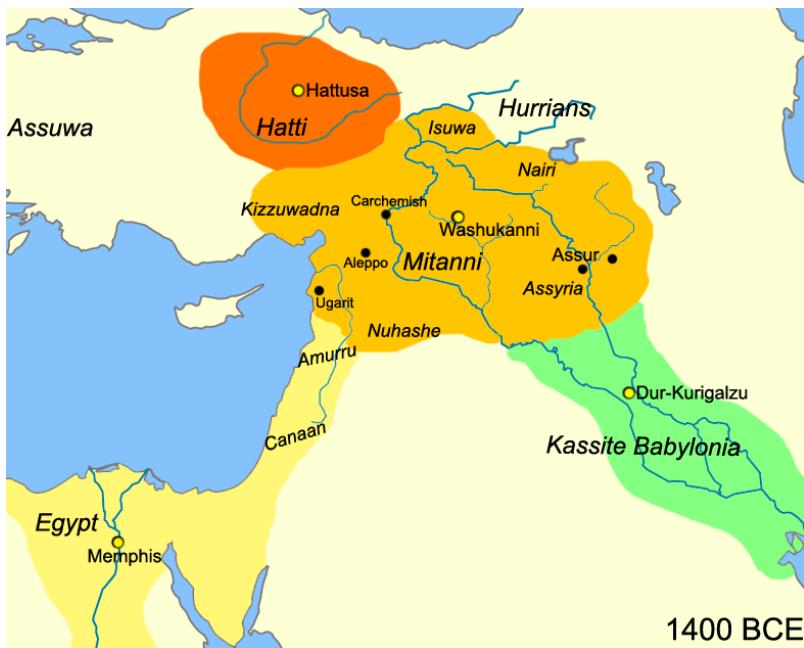
Hurrians (Mitannites) s/p Withdrawal from Lebanon, Hittites just before their Expansion and Zones of the Apirus (~ - 1400):¹¹

According to the map below, Canaan is under Egyptian occupation, and the Amurru are not indicated but their kingdom will appear in - 1380, and the small Kingdom of Ugarit (2000 km^2) has existed since - 1450; this map completes the next one. S/p: status - post.



Hurrians (Mitannites) s/p Withdrawal from Lebanon, Hittites just before their Expansion and Amurrus before Proclamation of their Kingdom (~ - 1400):¹¹

This map complements the previous one (although Ugarit is here subjugated to the Mitannites). No evidence for the presence of the Amurrus in Lebanon except for the old school. At the most they took Arwad, which later returned Canaanite. S/p: status - post.



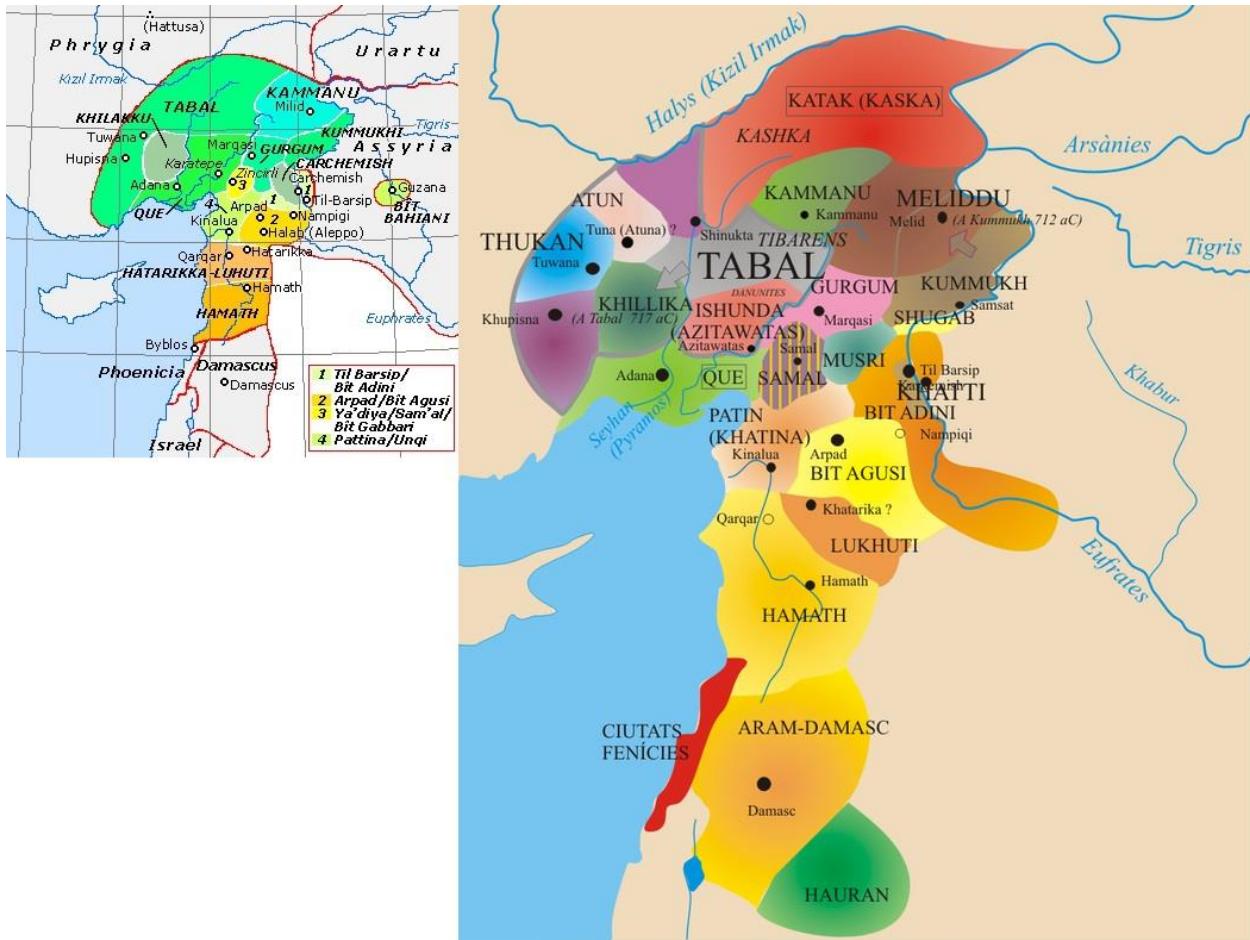
Hittites since - 1282 after the Treaty with Egypt:¹¹

(or 1274 or 1259 according to some sources); the boundary is the Southern Big River (al - Nahr al - Kabir al - Janubi), in an indirect evidence of historical Lebanon's northern border (refer to text).



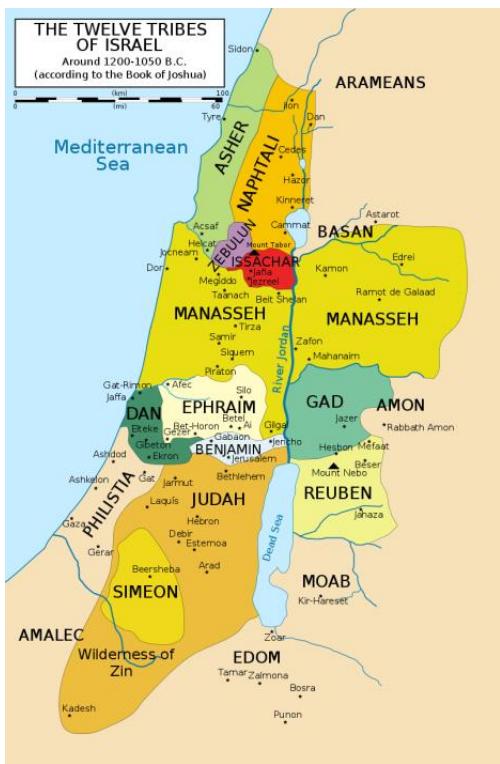
"Syro - Hittite States" / "Neo - Hittite States" / "Luwian - Aramaic States" (~ - 1150 till - 800):¹¹

Refer to the text for these appellations as well as for details regarding these two maps and the names. Hamath did not include part of Lebanon² (and no issue had it done so).



Israeli Tribes as per the Torah (~ - 1300 till - 1050):¹¹

No evidence for the presence of Asher and Naphtali in the heart of southern Lebanon but of Asher or Dan in the southern third of Jabal Amel.

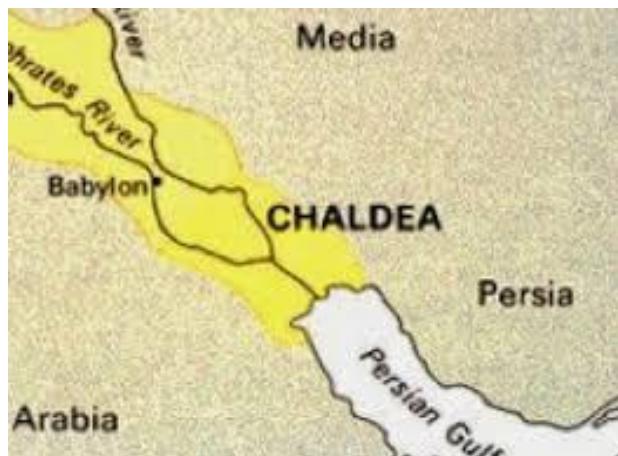


Kingdom of Israel (United Monarchy) (- 1050 till - 930):¹¹



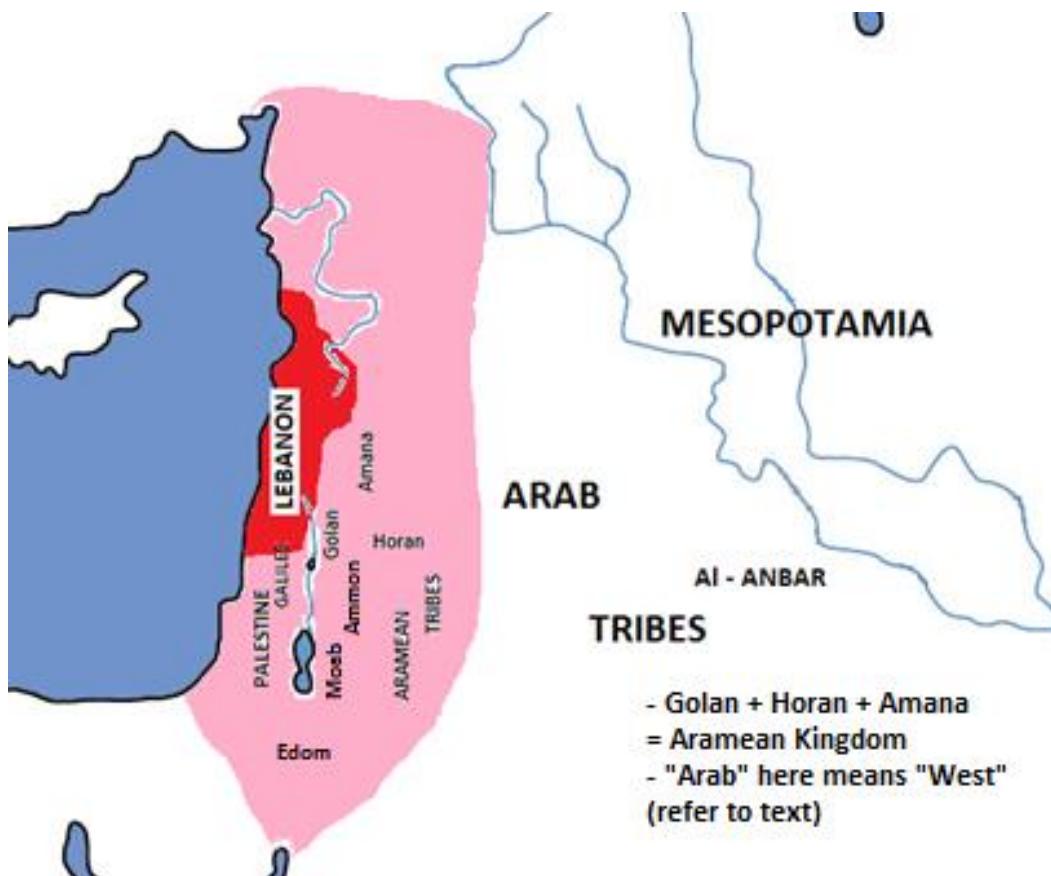
Chaldeans ~ - 1000, and the (strictly) Persians' & Medians' Regions:¹¹

Chaldea in dark yellow.



Canaanites after - 947, Aramaic Kingdom, Aramaic Tribes and Arab Tribes:²³

The basic blue / white map is not 100% precise. In red (Lebanon + Tartus), the Canaanite civilization. In pink, quasi - Canaanite regions, besides Hebrews; they will be joined by the Nabateans, and later Hebrews who will be Christianized.



Canaanites after - 947 (Villages and Cities):

The villages and towns on this map are among those whose names are Canaanite; there is no specific date for this map as it is and the list is certainly incomplete; a number of other villages could have names of Syriac origin; villages with Arabic names are rare by comparison. The intention of this map remains to dispel suspicions that Mount Lebanon was empty before (rumors of) the "refuge of the Maronites" or "their refuge in the North at the beginning" or the "Refuge of Shiites in empty Jbeil and Keserwan", or "the refuge of the Druzes in a "Shuf" which had never been inhabited".

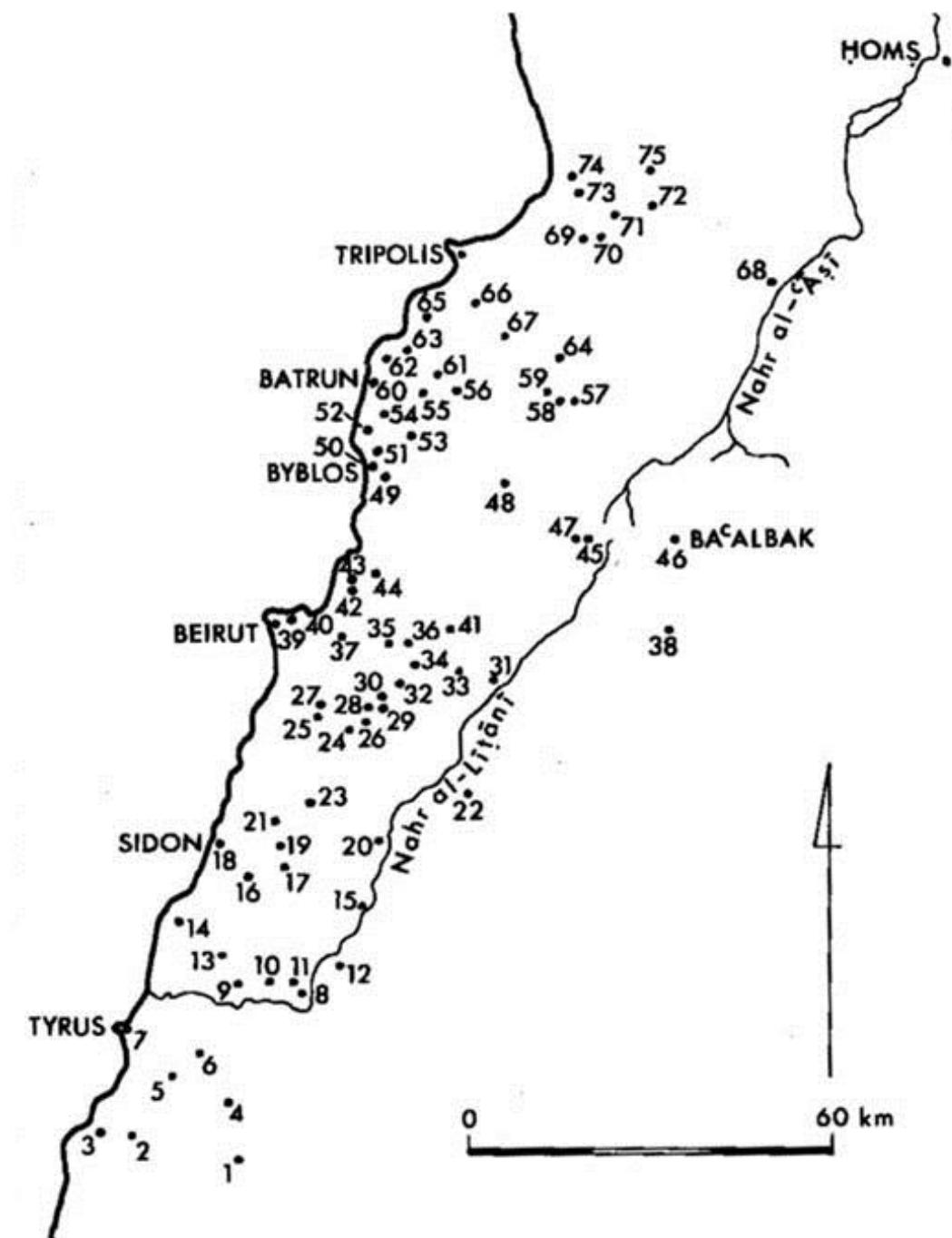


Abb. 1. — Libanon : Orte mit Namen kanaanäischer Herkunft
(Entwurf : A. Kuschke ; techn. Ausführung : U. Müller)

Liste
libanesischer Ortsnamen kanaanäischer Herkunft
nach
Stefan Wild

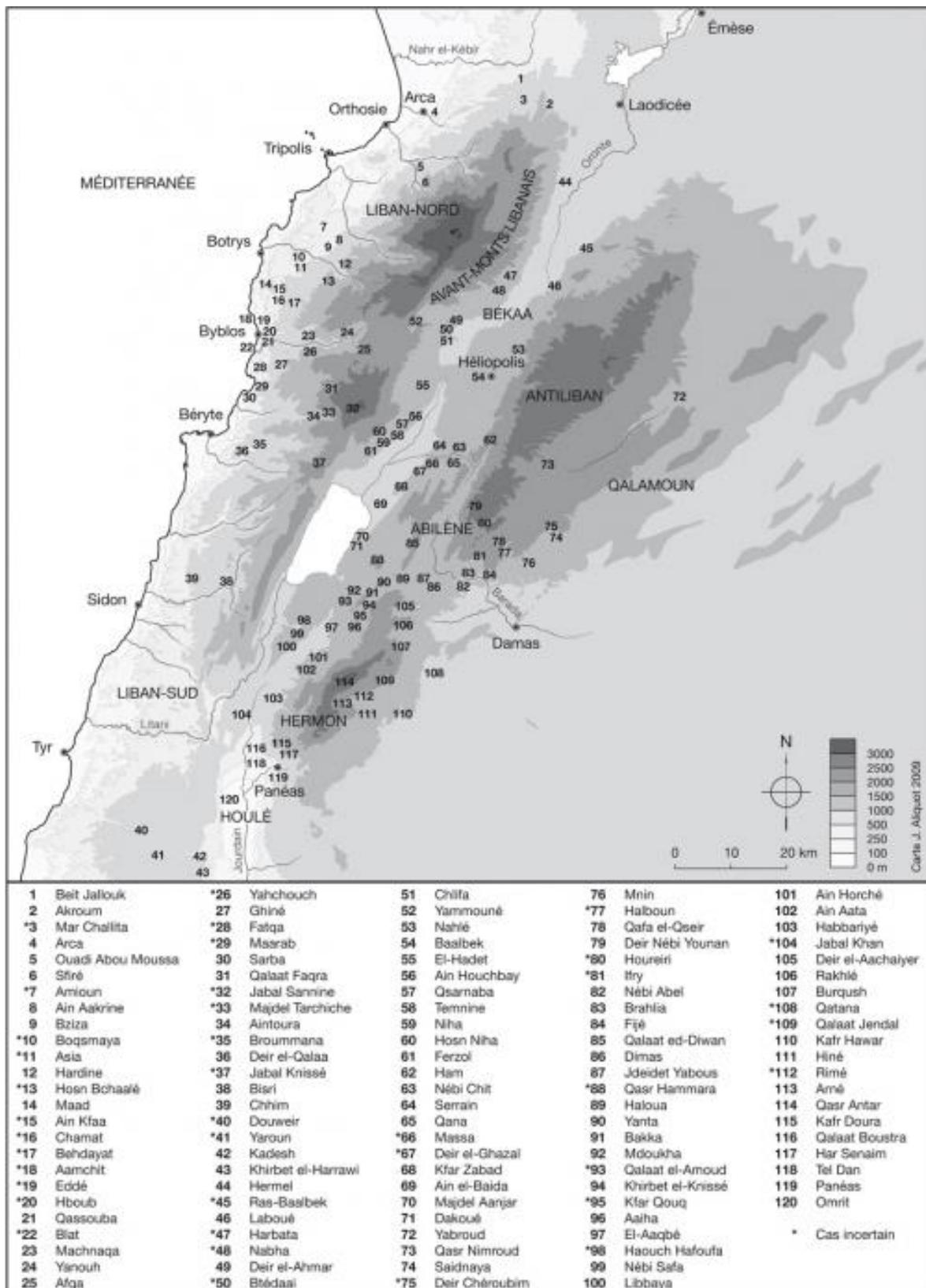
1. Yārūn	Yir'ōn	<u>119. 127</u>	32. ('yn)	Şaufar	Şöpar	<u>147. 207</u>
2. Yārin	Yárim	<u>102. 131</u>	33. Zibdül	Zħad'el	<u>160. 208</u>	
3. Ġiggim	Gaggim	<u>98. 132</u>	34. Ham-	mana	Hammān	<u>150. 209</u>
4. (Byt)			35. Arşün	Erşon	146. 213	
5. Qāna	Qānā	<u>108. 142</u>	36. Qarnā-	yil	Qeren'el	<u>149. 213</u>
6. Dib'al	Bód Ba'al	<u>113. 146</u>	37. (Byt)	(B'il) Mer-		
7. Sūr	Sūr	<u>99. 149</u>	38. Hám	Miri	138. 214	
8. Arnūn	Arnōn	<u>129. 155</u>	39. ir-Rauši	Rós	<u>126. 217</u>	
9. 'Adśit	'Adśit	<u>120. 157</u>	40. Bairüt	Béröt	<u>129. 218</u>	
10. Maifdūn	Mé Pádōn	<u>125. 157</u>	41. Taršíš	Tarsíš	<u>156. 215</u>	
11. (Kfar)			42. (Mzr't)	Yāšū'	Yēšū'	<u>141. 221</u>
12. Marg			43. Zikrit	Zikrit	Zikrit	<u>141. 222</u>
13. 'ayún	Iyón	<u>136. 156</u>	44. 'Agaltún	'Ageltōn	<u>145. 225</u>	
14. Bṣaffür	Bé Šippōr	<u>116. 162</u>	45. (Kfar)	Dán	Dán	<u>179. 229</u>
15. Sarafand	Šárpat	<u>109. 168</u>	46. Ba'albak	Ba'al	Nebek (?)	<u>194. 229</u>
16. Maidūn	Mé Áđón	<u>141. 170</u>	47. Gab'a	Gib'a	<u>178. 229</u>	
17. Tanbūrit	Tabburít	<u>120. 176</u>	48. Yānūḥ	Yānōḥ	<u>164. 239</u>	
18. Šaidūn	Šidón	<u>129. 176</u>	49. Giyyāt	Gayyōṭ	<u>144. 241</u>	
19. B'anūb	Bé 'Anūb	<u>126. 181</u>	50. Gbail	Gubl	<u>142. 242</u>	
20. 'Aitanít	'Ain		51. Hisrā-	Hasar-		
	Tannít	<u>144. 181</u>	yil	Yisrā'él	<u>143. 246</u>	
21. Mazbūd	Bé Zábūd	<u>126. 186</u>	52. Çadayıł	Gaddi'el	<u>143. 247</u>	
22. Kāmid			53. Ramūṭ	Rámōṭ	<u>149. 247</u>	
(al-Lauz)	Kómed	<u>158. 187</u>	54. Šammút	Šammōṭ	<u>145. 251</u>	
23. Haṣrūt	Haṣröt	<u>131. 188</u>	55. Surát	Šurót	<u>153. 255</u>	
24. Šūrit	Šūriṭ	<u>140. 200</u>	56. Dá'il	Yádā'él	<u>157. 255</u>	
25. (Qabr)			57. Haṣrún	Hesrón	<u>173. 255</u>	
26. Ḥabram-	Rħob		58. (Bir)			
mún	Rimmón	<u>142. 202</u>	59. Rauši	Rós	<u>175. 255</u>	
27. 'Ainab	Enāb	<u>132. 203</u>	60. Hadṣit	Hadṣiṭ	<u>174. 256</u>	
28. Ḥama	Hómā	<u>142. 203</u>	61. Baṛún	Ba/itrón	<u>144. 257</u>	
29. Badgān	Bé Dágōn	<u>144. 203</u>	62. (Dár)			
30. (Mgħdl)	Migdal		63. B'ištār	Bé'Astar	<u>156. 258</u>	
Ba'na	Ba'la	<u>144. 204</u>	64. Hámät	Hómōṭ	<u>147. 261</u>	
31. Ta'ná-	Béṭ					
yil	'Aná'él	<u>163. 206</u>				

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63. Bnáyil	Bná'él	151. 262	70. 'Aṣaimút	'Aṣmōṭ	184. 277
64. Igħba'	Geba'	170. 263	71. Habṣit	Rħob Sít	184. 280
65. Zakrún	Zekrón	153. 268	72. Tāši'	Tēša'	193. 283
66. (Kfar)			73. (Tall)		
Qāħil	Qóħel	162. 268	'Arqa	'Arqa	180. 287
67. Bsib'il	Bé Sa-		74. (Tall)		
	ħa'él	164. 268	Sib'il	Šaħa'él	178. 289
68. Hirmil	Hrnm	211. 272	75. Maġdol	Maġdol	196. 292
69. Dib'il	Bód Ba'al	182. 276			

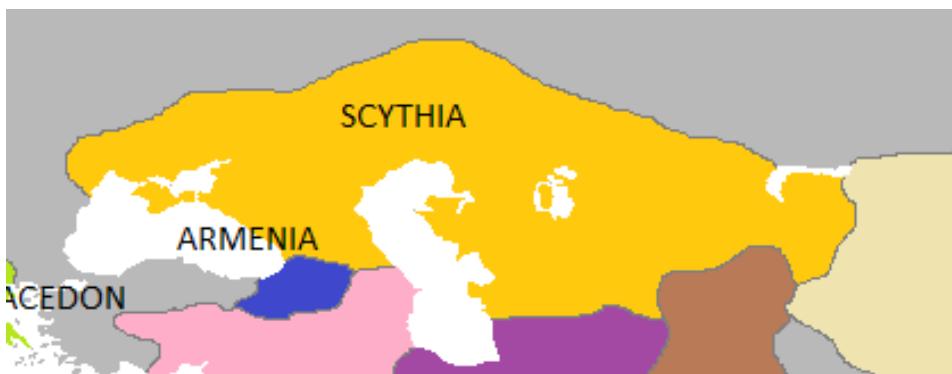
Temples in Lebanon during the Roman Era:³²

Pure Canaanite, pure Roman and Roman built on Canaanite; built mainly in populated and agricultural areas; their rarity in the south seems mainly due to inadequate archaeological exploration; all that as per the study.



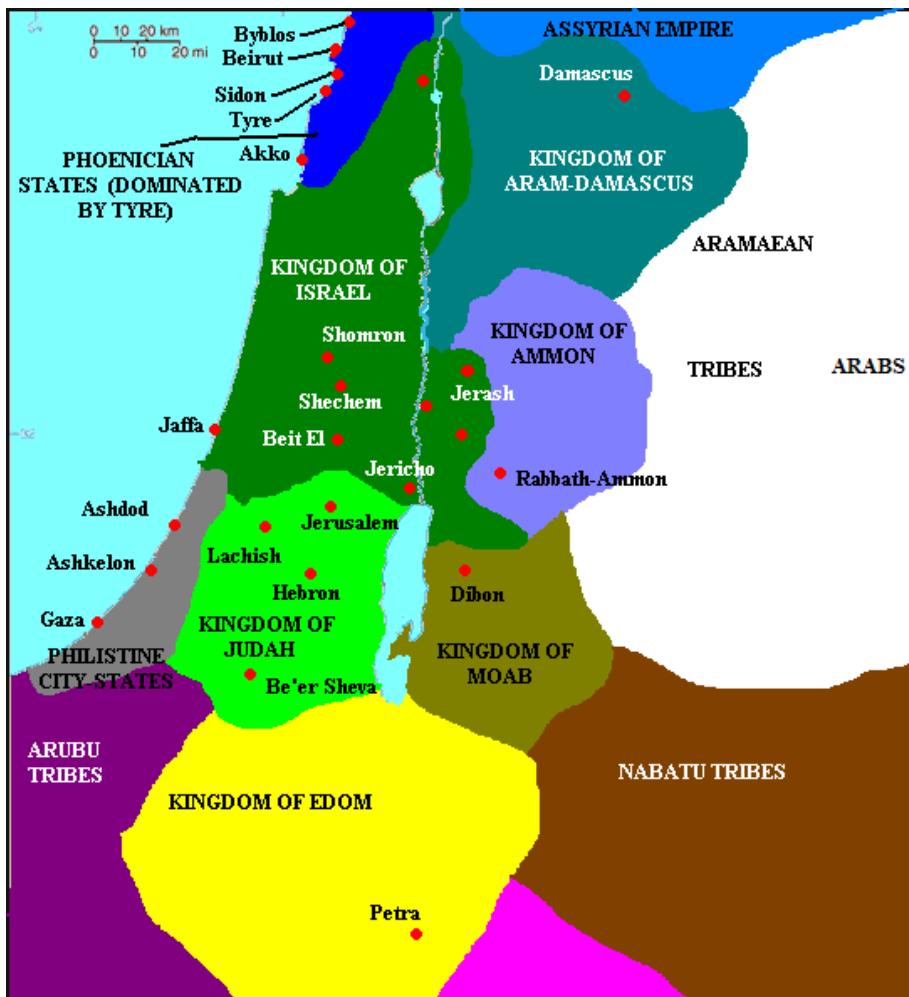
Scythians (- 900 till - 400):¹¹

Large areas but without political organization of the tribes, so they were rarely dangerous to their surrounding.



Edomites, Moabites and Ammonites, Philistine Tribes, Arameans, Kingdoms of Israel and of Judah, Arabs and Emergence of Nabateans (~ - 740):^{11 & 23}

So before the Assyrians occupied Canaan; the Nabateans organized themselves after - 400.



List of Canaanite Settlements:^{11,23}

It is understood that the settlements, before the military rise of Carthage since ~ - 530, did not come at the expense of the locals, despite some skirmishes and, exceptionally, battles (for example in Sardinia ~ - 800 - Nora stone); the Canaanites did not bring in any armies in. On the other hand, of note, there are at least 30 additional locations in precise references, and still... In fact, completing the list would be similar to aiming to list all cities and villages of a country, so how about for an empire. We note the absence of settlements on the caravan routes eastwards to India (except in the Arabian Peninsula), since there were empires already established there.

A) List of Settlements of Canaanite Establishment:

Of which of Carthaginian establishment however before the latter's militarily golden age starting ~ - 530.

Name	Other name	Year	Actual Country
Abrotonum	Sabratha	500 BC	Libya
Abyla	Ceuta (or Abila), next to Jebel Musa	> 600 BC	Spain (on Moroccan coast)
Adana	Adanawa, Ataniya, Qwê, Kue, Que, Coa, Qeve, Keveh	<u>2000</u> BC	Cilicia, Southern Turkey
Adra	Abdera	> 600 BC	Spain
Antas (not sure)		> 600 BC	Spain
Balsa	Next to Tavira	800 BC	Portugal
Barcelona	Barkinino, Barcelino, Barci Nova	~ 230 BC	Spain
Baria (not sure)	Villaricos	> 600 BC	Spain
Bithia		800 BC	Italy (Sardinia)
Burmula	Cospicua, Cottonera, Burmola, Bormola	> 600 BC	Malta
BASICALLY NOT Cadix			France
Cádiz	Gadir, Agadir, Gades, Gadeira, Cadix	1100 BC	Spain
Cagliari	Karalis	700 BC	Italy (Sardinia)
Calpe Gibraltar		950 BC	Great Britain (Gibraltar)
Capraia	Aegila	1000 BC	Tuscan archipelago, northwestern Italy
Cartea (San Roque)	(Kartaia, Karteia)	940 BC	Spain
Cartennae		750 BC	Algeria
Carthage		814 BC	Tunis
Cerro del Villar		850 BC	Spain
Chellah	Shalla, Sala, Sla, Calla	> 600 BC	Morocco
BASICALLY NOT Chullu	Collo		Algeria
BASICALLY NOT Cyrene			Libya
Dali		1000 BC?	Cyprus
Elba		1000 BC	Tuscan archipelago, northwestern Italy
Finike	Phoenix, Phoinix	450 BC	Turkey (southern coast, Lycia)
Foinikounta		> 600 BC	Greece
la Fonteta	in Guadamar del Segura	> 600 BC	Spain
Gaziantep	Antep, Aintab	> <u>2000</u> BC	Turkey (just north to Iskenderun)
Guelma	Old Malaca, Calama (65 km inland)	> 600 BC	Algeria
Hadrumentum	Susat	> 900 BC	Tunis
Hippo Diarrhytos	Bizerte	1100 BC	Tunis

Hippo Regius	Annaba	1150 BC	Algeria
Huelva	Onoba, Onuba	950 BC	Spain
Ibiza Town		654 BC	Spain (Ibiza Island)
Iominium		> 600 BC	Algeria
Karatepe		> 600 BC	Turkey (just north to Iskenderun)
Kerkouane		> 650 BC	Tunis
Kossyra	Pantelleria	650 BC	Italy (off - Sicily Island)
Ksar Es - Seghir	Lue	> 600 BC	Morocco
Lampas	Lampedusa	> 600 BC	Italy (off - Sicily Island)
Lapatheus	Lapathus, Lapethos	> 1000 BC	Cyprus
Lebrija		> 600 BC	Spain
Leptis Magna		650 BC	Libya
Leptis Parva		> 600 BC	Tunis
Lixus	Lixos, Larache	1150 BC	Morocco
Lol	Cherchell	> 600 BC	Algeria
Los Toscanos		> 800 BC	Spain
Mainake	Later Greek colony	800 BC	Morocco
Malaga	Malaka	770 BC	Spain
Marseille	Marsa El	600 BC	France
Melite	Maleth, Mdina (of which Rabat and Matrfa)	800 BC	Malta
Mersa Madakh		> 600 BC	Algeria
POSSIBLY Meninx	Djerba Island	> 600 BC	Tunis
BASICALLY NOT Monaco			Monaco
Motya		700 BC	Italy (Sicily)
Myriandrus	Iskenderun	> 600 BC	Turkey
BASICALLY NOT Neapolis	Nabeul		Tunis
BASICALLY NOT Nîmes			France
Oea	Tripoli of Libya	650 BC	Libya
Olbia		> 700 BC	Italy (Sardinia)
OTHER POSSIBLE SETTLEMENTS	Ghajn Qajjet & Qallilija (Malta), Speculum Rotea & Trayamr (Spain), Caricus Murus & Cerne & Gyitta & Acras (Morocco), Gunugu (Algeria), Acras (Tunis), Kerne (Western Sahara), Rosanea / Dakar (Senegal), Rosanea / Banjul (Gambia), Ketes (Ghana), Thenae, Sundar, Sunya, Shobina, Tara		
Paxi	Paxoi, Antipaxoi, Antipaxos	> 600 BC	Greece
Phoenicus	Phoinikous	?	Turkey (southern coast, Lycia, west of Finike)
Phoenix of Caria		?	Turkey (southwestern coast, Caria)
Polis		1000 BC?	Cyprus
Populonia		> 600 BC	Italy
Rusadir	Melilla	> 600 BC	Spain (on Moroccan coast)
Rusazus		> 600 BC	Algeria
Rusippisir		> 600 BC	Algeria
Ruspina	Monastir	> 600 BC	Tunis
Rusubbicari		> 600 BC	Algeria

Rusuccuru		> 600 BC	Algeria
Sa Caleta		650 BC	Spain (Ibiza Island)
Sam'al		> 600 BC	Turkey (just north to Iskenderun)
Sexi	Almuñécar, Sexs	> 600 BC	Spain
Siirt	Sirt, Si`rid (Si3rid), Seer	> 2000 BC	S-E Turkey
Skikda	Thapsus in some references	> 600 BC	Algeria
Sulci		850 BC	Italy (Sardinia) and Italy (Sicily)
Syros		~ 1100 BC	Greece
POSSIBLY Tacape	Gabès, Cabès		Tunis
Tarragona	Tárraco	> 600 BC	Spain
Tartessos	Tartessus	> 600 BC	Spain
Tassily		700 BC	Malta
Tavira	Next to Balsa	800 BC	Portugal
Thubactis	Misurata	1000 BC	Libya
BASICALLY NOT Timgad			Algeria
Timici		> 600 BC	Algeria
Tingi	(Tangier, Tenga, Tinga, Tingus, Tingis, Titga)	1000 BC (not 500 BC)	Morocco
Utica		750 (or 1100?) BC	Tunis
Vetulonia		> 600 BC	Italy
Zili	Asilah, Zilil (Asilah and Zili / Zilil may be 2 contiguous cities; yet we note the root «zil» is the same)	1500 BC	Morocco

B) List of Canaanite Settlements in pre – Established Cities:

Of which the Carthaginian ones however before the latter's militarily golden age starting ~ - 530. And the locals were not colonized by the Canaanites at least before the “Carthage Kingdom” era, but the Canaanites just settled peacefully there.

Name	Other name	Year	Actual Country
Anfa	Casablanca	> 600 BC	Morocco
Antiparos	NB: maybe of Canaanite foundation	> 600 BC	Greece
Aqaba	Elat, Eilat, Eilath, Elath, Ilat, Aylat, Ayla, Aqabat Aylat	> 2613 BC	Jordan (The «Israeli» Eilat is named after this Eilat)
Athens		> 1000 BC	Greece
Carmona		> 600 BC	Spain
Cine	Current Turkish name (also Çineköy)	> 750 BC	Turkey (south of Adana)
Delphi	Pytho	> 1000 BC	Greece
Dubai (weak evidence)		> 700 BC	UAE
Kitium	Kition, Citium, Larnaca today	1000 BC	Cyprus
Igilgili	Jilel	> 600 BC	Algeria
Lisbon	Olisipo	1200 BC	Portugal
Malta Islands		800 BC	Malta
Najran		> 700 BC	Saudi Arabia
Nora		> 600 BC	Italy (Sardinia)
Panormos	Palermo, Zyz	> 734 BC	Italy (Sicily)
Petra	Sela, Raqmu	> 1200 BC	Jordan
Portimão		> 600 BC	Portugal
Pyrgus	Pyrgi	700 BC	Western Italy, next to Rome (latter founded in 753 BC)

Rhodes	NB: maybe of Canaanite foundation	> 600 BC	Greece
Salamis of Cyprus		> 1050 BC	Cyprus
Scallabis		> 600 BC	Portugal
BASICALLY NOT Selinunte			Italy (Sicily)
Setúbal		> 600 BC	Portugal
Seville	Hisbaal, Spal, Ishbiliya	750 BC	Spain
Sharjah (weak evidence)		> 700 BC	UAE
Sienna Morena		> 600 BC	Spain
Soluntum	Solus, Soluntum, Solunte, Soloeis	> 600 BC	Italy (Sicily)
Taef		> 700 BC	Saudi Arabia
Tarout Island		> 700 BC	Saudi Arabia
Tharros		800 BC	Italy (Sardinia)
Thebes of Greece	Tiba	> 1000 BC	Greece
Thera	Santorini, Callista	1100 BC	Greece
Vaga	Béja	> 600 BC	Tunis
Yathrib	Medina	> 700 BC	Saudi Arabia

C) List of Carthaginian - Canaanite Settlements, whether of their Own Establishment or in Previously Established Cities:

Hence after the beginning of the Carthaginian militarily golden age in - 530; this list aims to avoid confusion with settlements listed here above. Previously established cities hereunder were actually colonized.

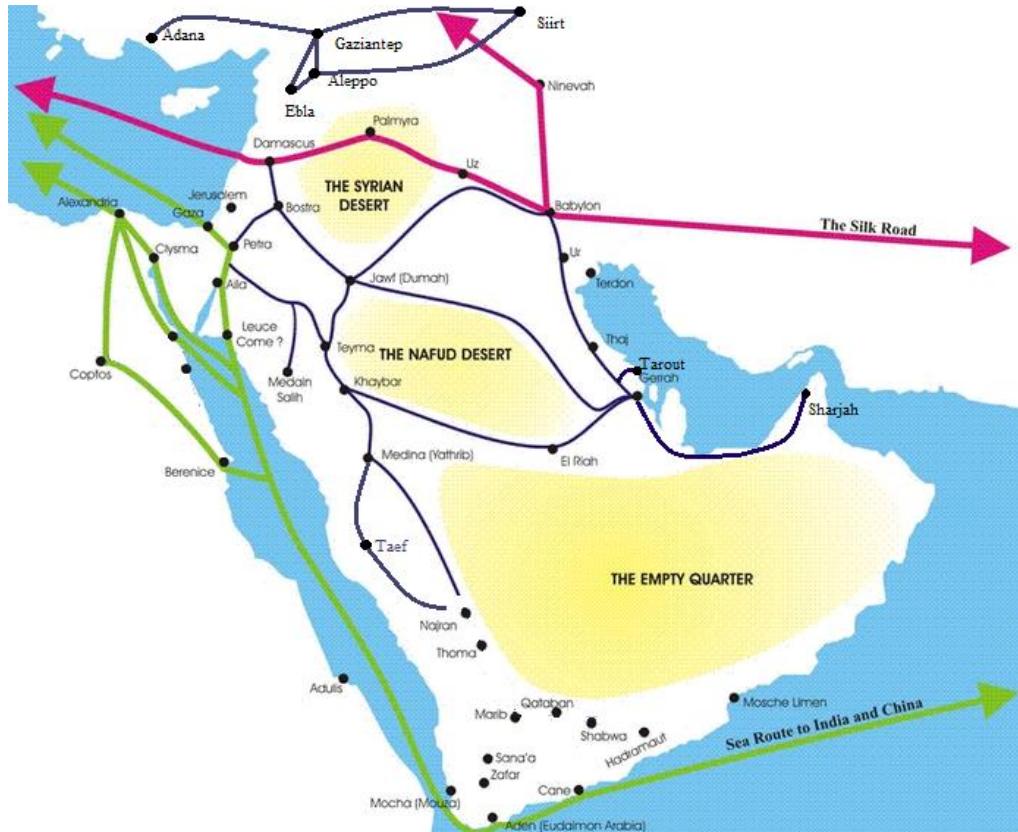
Name	Actual Country
Acholla (Anolla, Achulla)	Tunis
Aleria	France (Corsica)
Antibes (Côte d'Azur)	France
Barcelona	Spain
Bulla Regia	Tunis
Camarata	Algeria
Carthago Nova (Carthagena)	Spain
Cirtha	Algeria
El – Kef (Sicca)	Tunis
Eryx	Italy (Sicily)
Gozo (Gaulos)	Malta
Heracle Minoa	Italy (Sicily)
Icosium (Algiers)	Algeria
Kartuba (Céodoba)	Spain
Lucentum (Alicante (city, not province), Akra Leuke)	Spain
Macomades	Algeria
Marsala (Lilibaeum)	Malta
Mogador (Arambys, Essaouira)	Morocco
Sagunto	Spain
Thagora	Algeria
Tamuda	Morocco
Thamusida	Morocco
Thapsos (Thapsus, Belkata) (other than that in Sicily, which was a Greek colony)	Tunis
Thasos (Thassos)	Greece
Thymiaterium (Thymaterion, Thymateria, al - Ma'mora, la Mamora, Mehdyia)	Morocco

Tipasa	Algeria
Volubilis	Morocco
Zama Regia	Tunis

Canaanite Empire - Eastern Wing, in Arabia (~ - 1200 till - 300) & Armenia - Caucasus (~ - 3000 till - 1500):^{23 (1,12,22)}

Non Political - Military but Economical - Cultural Empire.

In the north, from Ebla and Aleppo through Siirt. In the south, from Damascus and Petra to reach the Southern Peninsular kingdoms in current Yemen, and to reach the Gulf, south of Mesopotamia. On the blue lines courses are Canaanite settlements in most probably pre - established settlements, which were thus imbued by Canaanite language and culture.



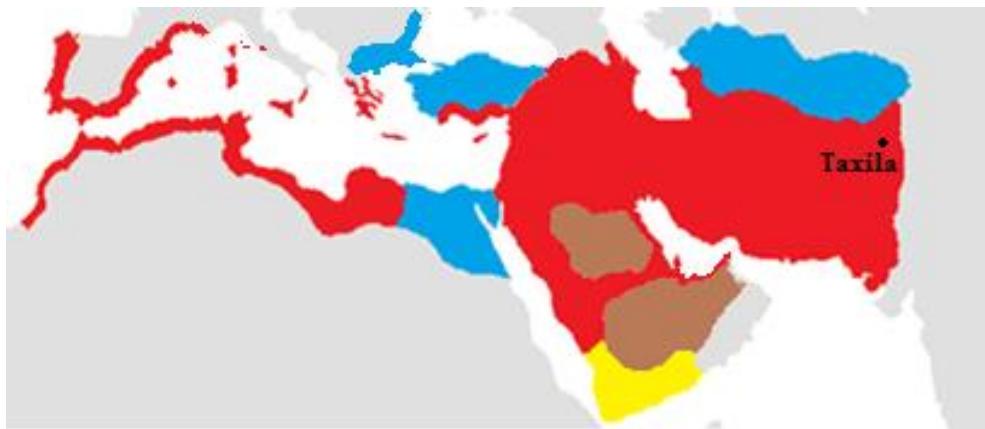
Canaanite Empire - Western Wing, Mediterranean Sea (~ - 1200 till - 146):^{1,23}

Non Political - Military but Economical - Cultural Empire before - 530, date of military launch of the Carthaginian Kingdom.

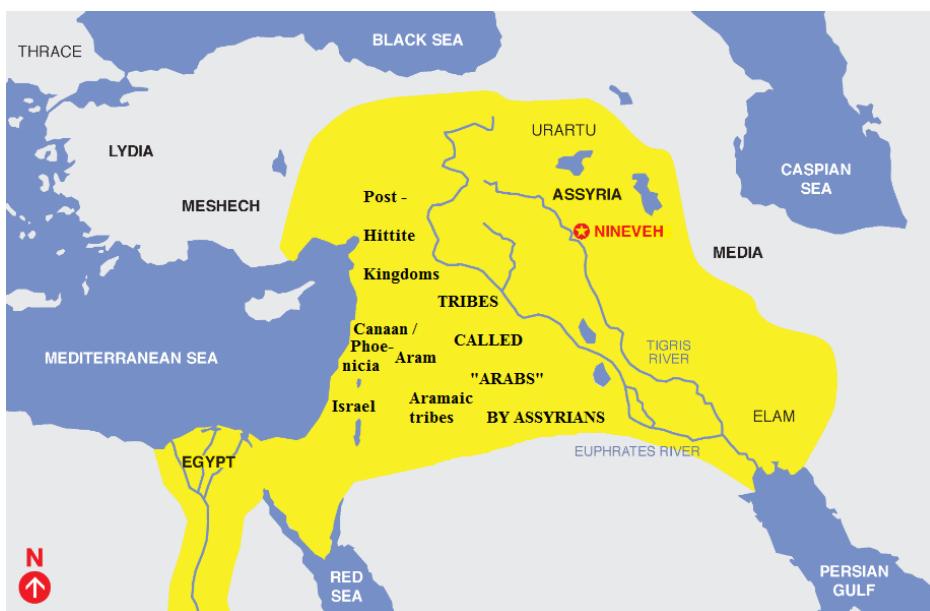


Greater Canaan:²³

In red, Canaanite continuous presence (+/- settlements) and use of Canaanite language as literary by local peoples; Mesopotamia set aside, this was without any superseding political / military entity before - 1500 in Armenia / Anatolia, - 808 in Greece (plunged in the “Dark Ages” since - 1100), - 625 in (Greater) Persia, - 169 in Negev / Hejaz and - 146 in the Mediterranean, allowing to coin a “Canaanite Empire” (check 2 previous maps). De novo Canaanite settlements are absent in (Greater) Persia and Greece due to being densely populated relative to the western Mediterranean coasts & the Peninsula. In blue, Canaanite was legally an official language due to Persian Empires' extensions, but not used by locals as literary beforehand. Taxila is the farthest eastern archaeological evidence; there is no precise indication of Canaanite utmost eastern spread up to be influential, yet the direct descent of the Brahmi script from Canaanite and proof of direct importation of clearly Indian goods (- 650) indicate they sure went farther than shown and stayed up to pass their script; in yellow, Ancient Yemen kingdoms Musnad script (- 850) is also directly derived from Canaanite (Eritrea & Ethiopia can be also included). Despite maritime routes, there is no evidence of presence in Oman. Contrary to the Levantine - {North Peninsular} desert, Arabs of the Mid - South Peninsular desert (Brown) will only use the Canaanite alphabet (except the cities / oasis within, which will use the Canaanite language as well). Presence in Morocco is as early as - 1200; presence further north to England is attested but not to the point of settlements or cultural influence. Heart of Spain will be included with Carthage. Presence in Canary Islands and America not proved yet, despite claims on media.



Neo - Assyrian Empire (~ - 740 till - 609):^{11 & 23}



Neo - Babylonian Empire (- 605 till - 539):^{11 & 23}

Tayma (Taima) will be the de facto capital from - 553 till - 543 since the king will remain there for a decade.

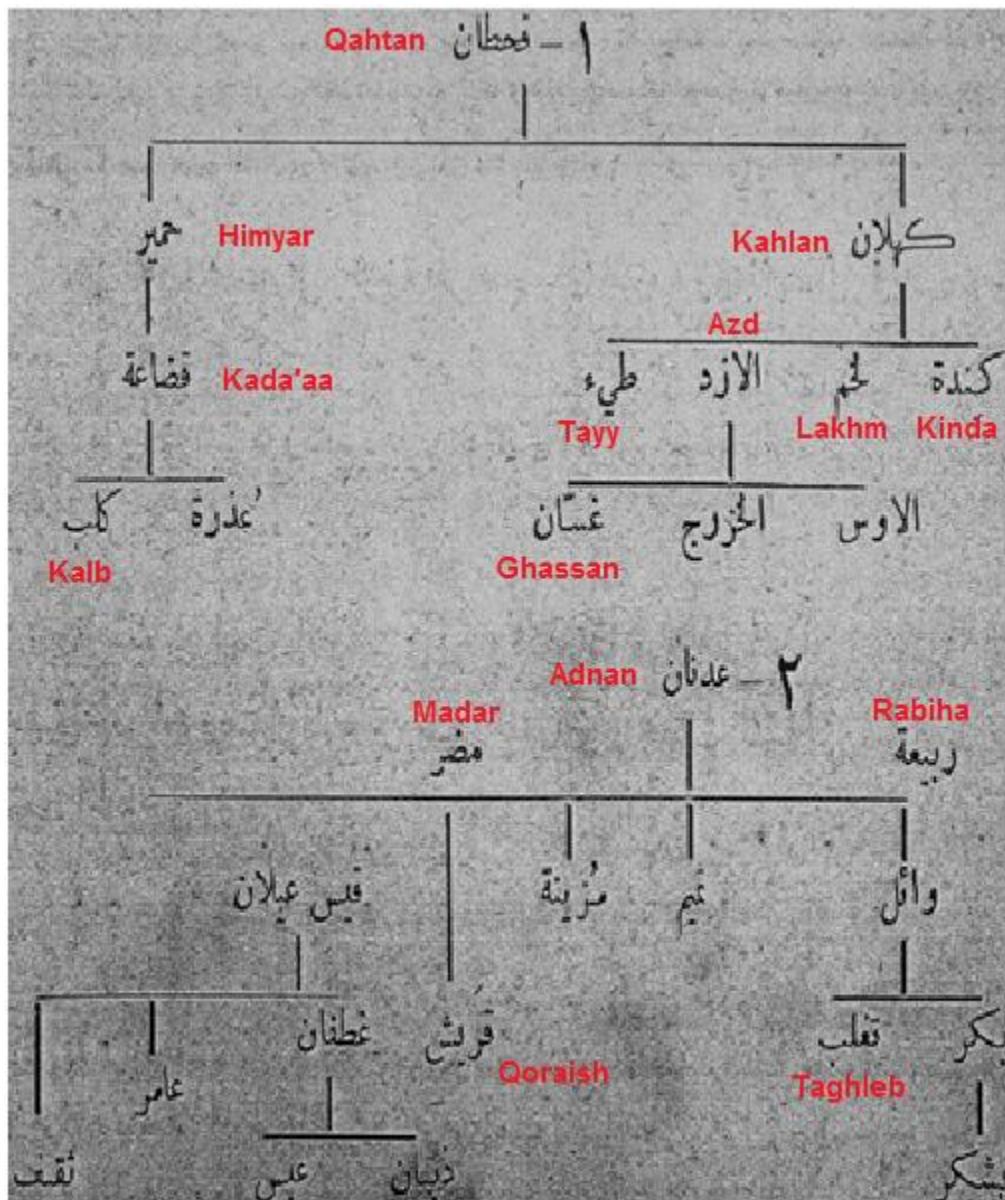


Achaemenids at their Apogee (- 522 till - 486):¹¹



Family Tree of the Qahtanites and of the Adnanites:¹²

As per the Muslim devise. In general, without the intermediaries; here Lakhm indicates Tanukh which branches into Lakhmids / Manathrites and Ghassanids, the latter still considered by some references as descendants of Azd.



Some Arab Tribes (~ - 500 till 622):¹¹

Most of the underlined among them concern Lebanon; of note, Banu Khuza`a are Banu Azd Qahtanites, Banu Kilab are Banu Hawazin Adnanites, and we note the Kalbs to avoid confusion, as well as the Banu Quraysh (the latter's location being according to only Muslim references). Of note, there are many maps proposed, and most clash each with all the others.

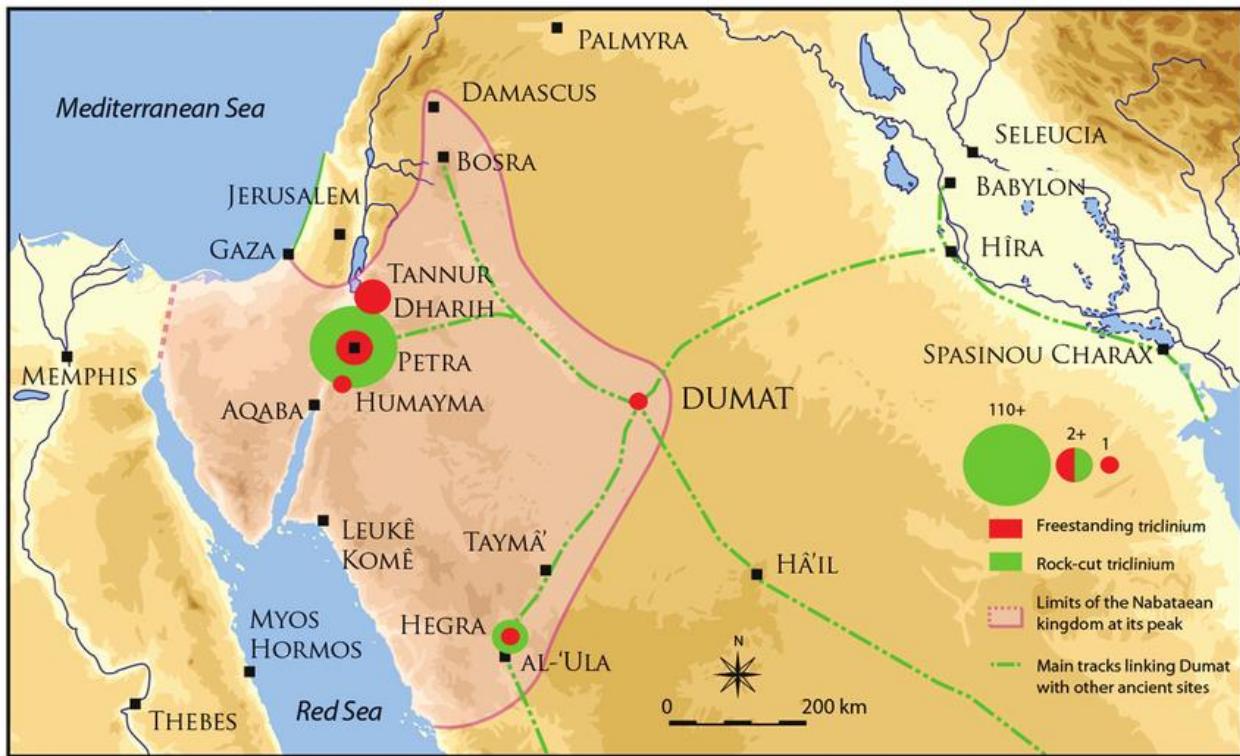


Salamis of Cyprus:¹¹



Strongholds of the Tanukhids and of the Nabateans:¹¹

Nabateans in pink; to their east till the Gulf (without the coast), the Tanukhids. Dumat is not within Hejaz, the latter which ends to the east just after Tayma.

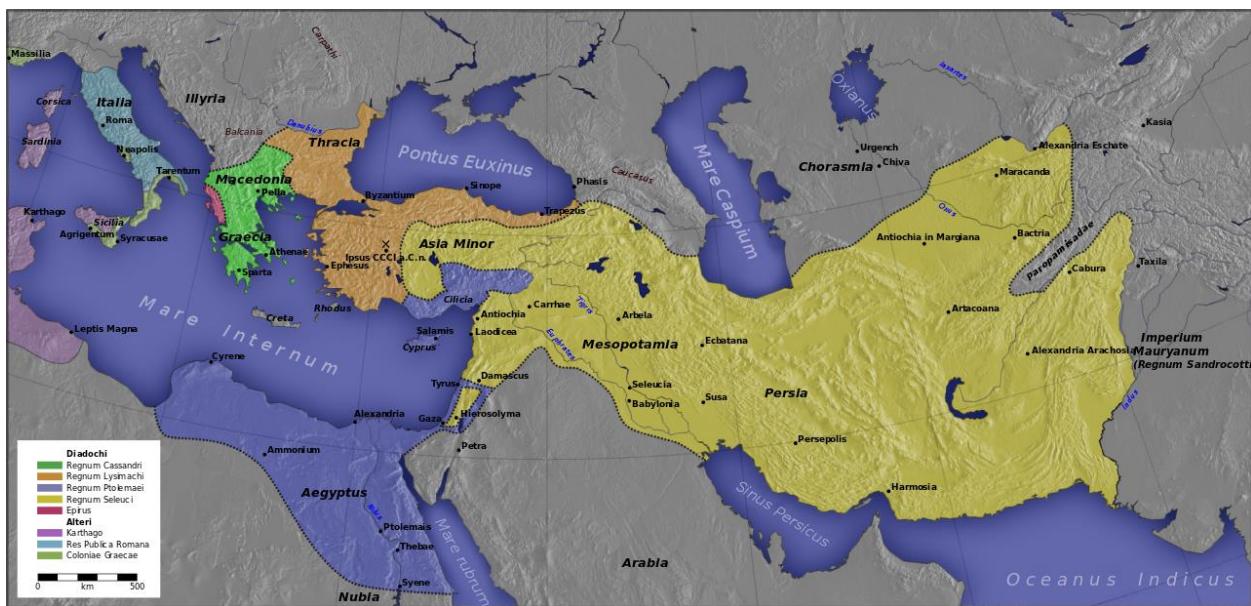


Macedonian Empire (- 334 till - 323, only under Alexander):¹¹



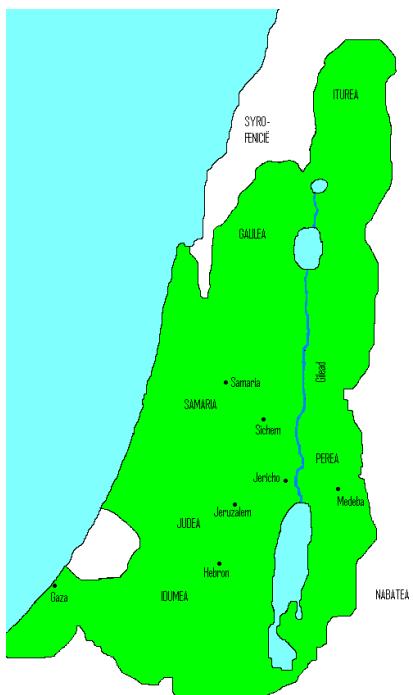
Seleucids, Ptolemaics & Macedonians (- 301):¹¹

So before the Kingdom of Pergamon. Seleucids in yellow, Ptolemaics in blue, Macedonians in green.



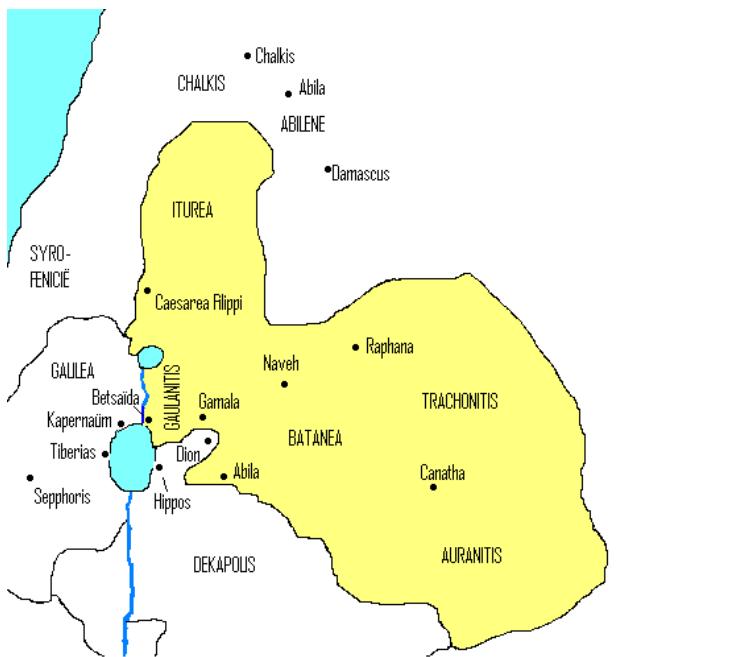
Hasmoneans (- 140 till - 37):¹¹

Without Iturea and the Golan since - 110, and without Galilee between - 110 and - 105.



The Remains of the Kingdom of Chalcis, of which Iturea:¹¹

Remains that will go to Herod the Great in - 20.



Armenian Empire at its Apogee (- 83 till - 69):¹¹

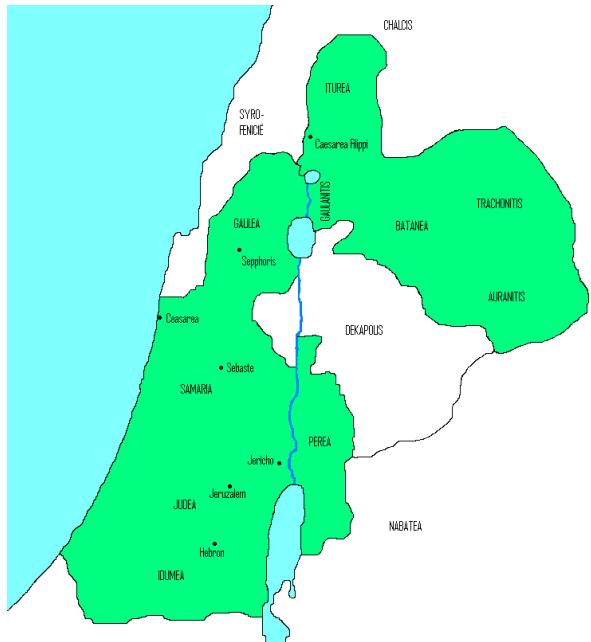


Parthians before their Incursion on the Mediterranean Coast in - 40:¹¹



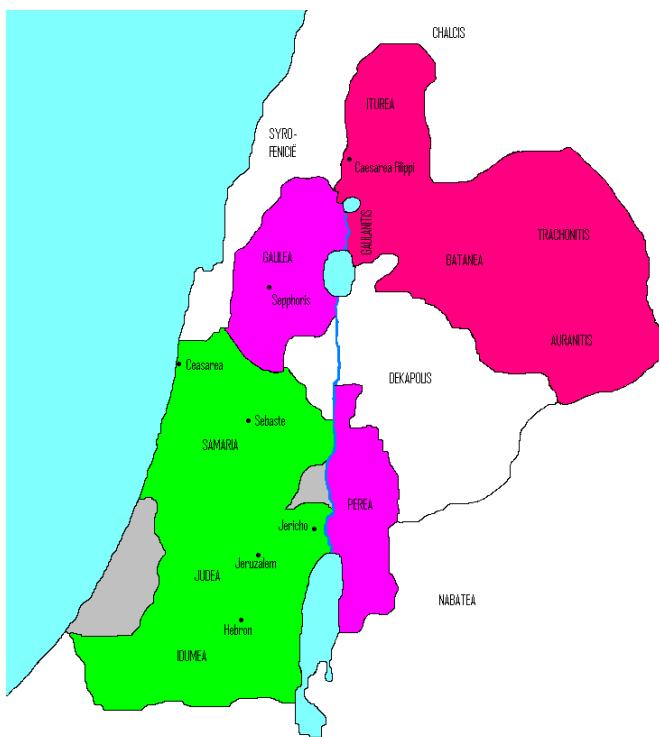
Herodians (Reign of Herod the Great (- 20 till - 4)):¹¹

Of note, what lies to the east of Tiberias is what remained of the Kingdom of Chalcis, given to Herod in - 20.



Herodians after Death of Herod the Great in - 4:¹¹

Of note, what lies to the east of Tiberias is what remained of the Kingdom of Chalcis, hence in red, but not belonging anymore to the Herodians.



Roman Empire at its Apogee in 117:¹¹



Roman Provinces as to Lebanon:

Province of Syria (AD 14 - 135):¹



Province of Syria - Palestina (135 - 194):¹



**Syria - Palestina is Divided into 3: Palestina, Coele - Syria and Phoenice
(194 - 314):¹**



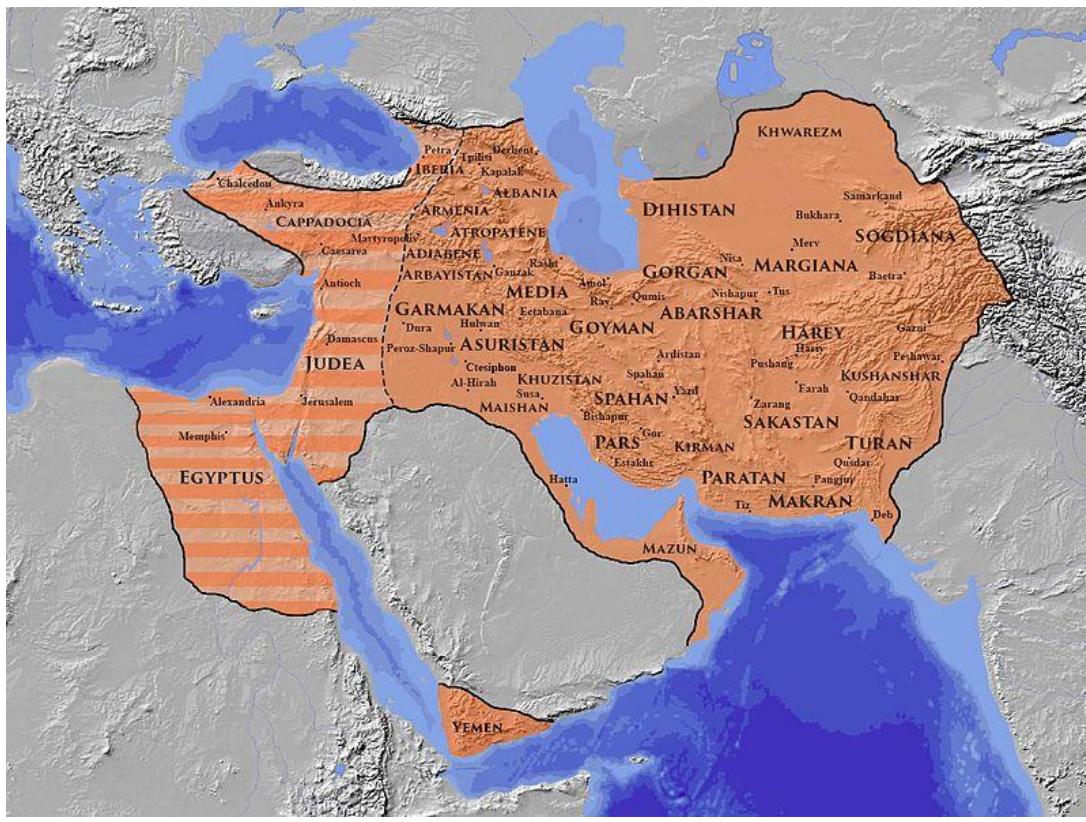
Province of Augusta Libanensis (Established in 314) after its Division in ~ 400 into Phoenice I (Ph. Paralia or Coastal or Maritime) & Phoenice II (Ph. Libanensis):¹



(PH: Phoenicia; PII: Palestina II)

Sassanids (224 - 651) (and to the Left in Striped from 602 - 628):¹¹

In Yemen since 570 till 628, when Yemenite governor will embrace Islam.



Syriac Fiefdom (~ 250):¹¹



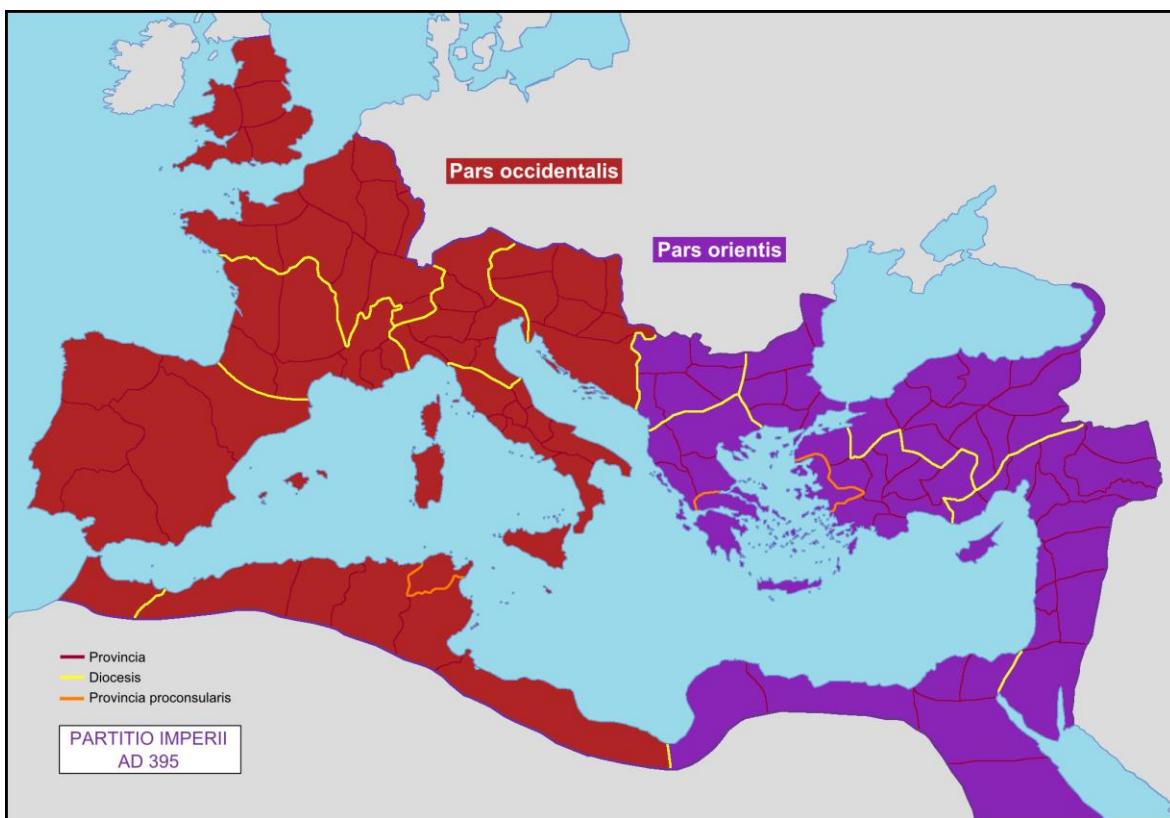
Lakhmids / Manathrites and Ghassanids, Descendants of the Tanukhids (~ 250 - 633):¹¹



Palmyrean Empire (270 - 273):¹¹



The Roman Empire upon its Division in 395 into Eastern (Byzantine) and Western:¹¹



Byzantines at their Apogee in 555:¹¹

So after the fall of the Western Roman Empire in 476,



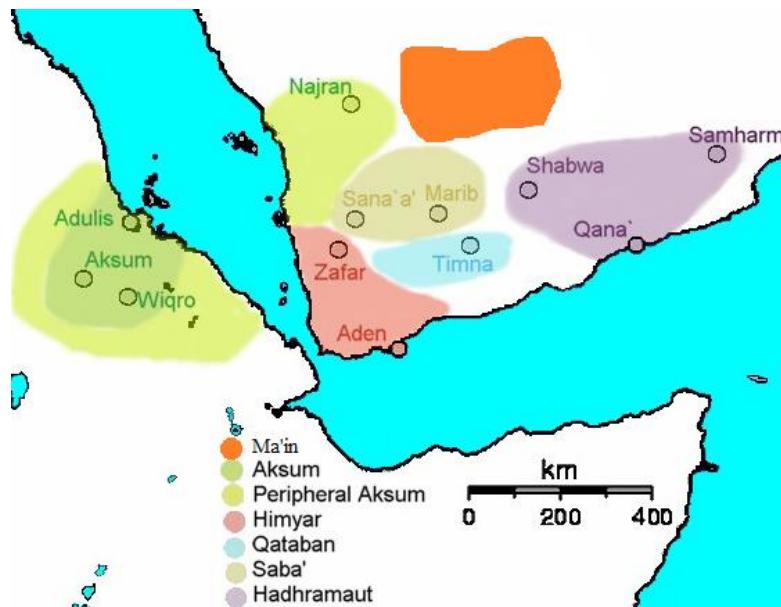
The Lebanese Regions before and after the Muslim Conquest:²³

(Only those which ought to be clarified) "B" reads "Bled"; "J" reads "Jebbeh" (i.e., flat areas) in Bsharreh, Mnaitra and Deir al - Qamar and "Jabal" (mountain) for Beirut and Sidon; the "bleds" of Akkar and Bekaa are as nowadays; Keserwan stretches from the Beirut River (aka "Je`mani") to Ibrahim's; al - Kharija is present - day North Metn, between the rivers of Beirut and Kalb; Metn is the current South Metn, between the Beirut River and "Darb el Mgitech" i.e., Dahr el Baydar currently, and includes Wadi Hammama; the Gharb ends south at Wadi Nahr al - Safa / Damur and there starts the Sidon mountain which includes Jebbet Deir el Qamar, and which is the Shuf; some consider that Jabal Amel at its north ends at the Litani.



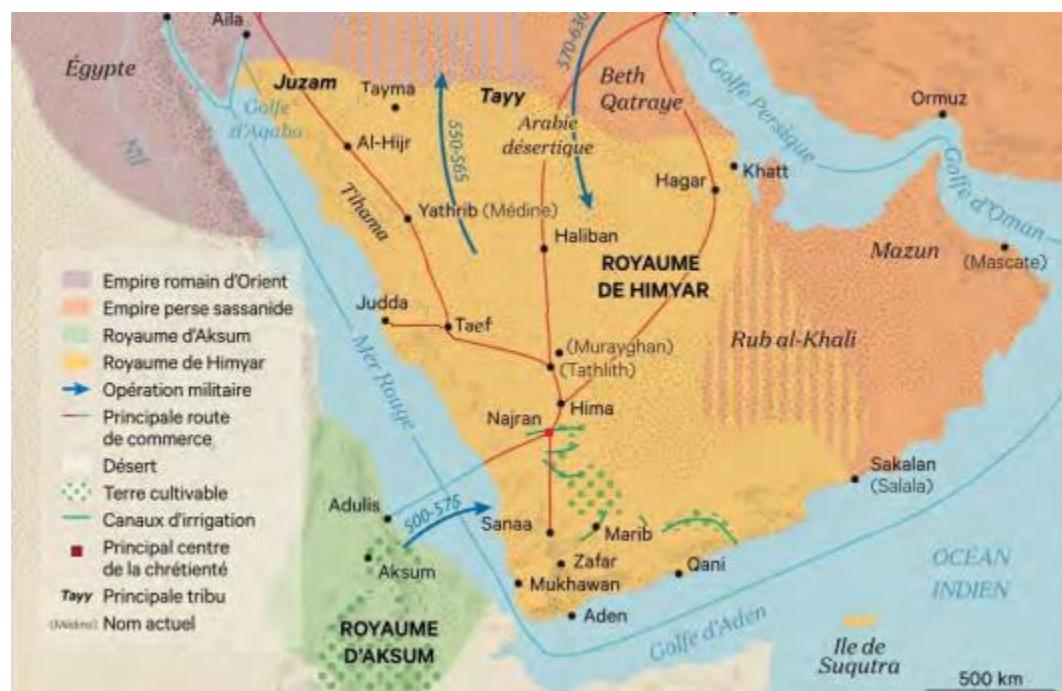
South Arabian Kingdoms:¹¹

Himyarites develop from Qatabanians and secede from them in 110 BC and occupy the rest of the area by AD 300. After 130 years of attempts, they will take the whole Peninsula. Paganism disappears from the Peninsula as per archaeology (and not per Islamic sources) due to Christian proselytism. Nazarism will be the Himyarites' new religion since 380. There is also a strong Jewish presence, as well as a Sabaean / Mandean one.



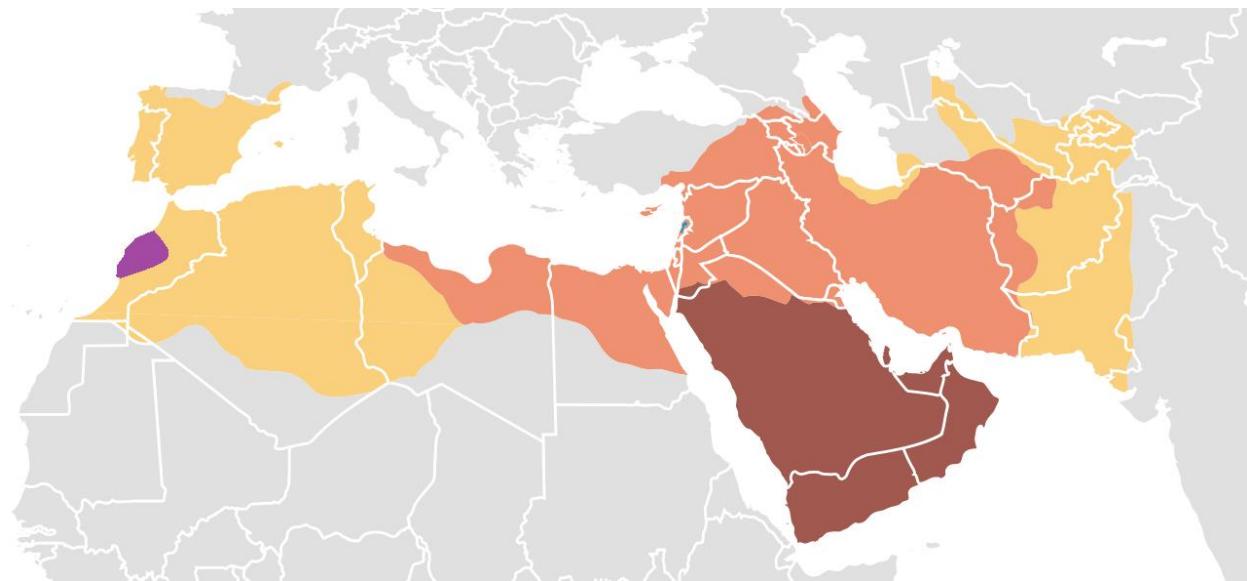
Himyarite Kingdom (430 - 565) Encompassing all the Peninsula:

Under direct Himyarite control till ~ 500, then, since 552, led by an Aksumite rebellious military commander during Aksumite occupation of Yemen named Abraha. The kingdom will curl up again to Yemen between ~ 500 and 552. Between 565 and 622, the Peninsula (except Yemen, with the Persians) will be under control of no local neither foreign political entity.



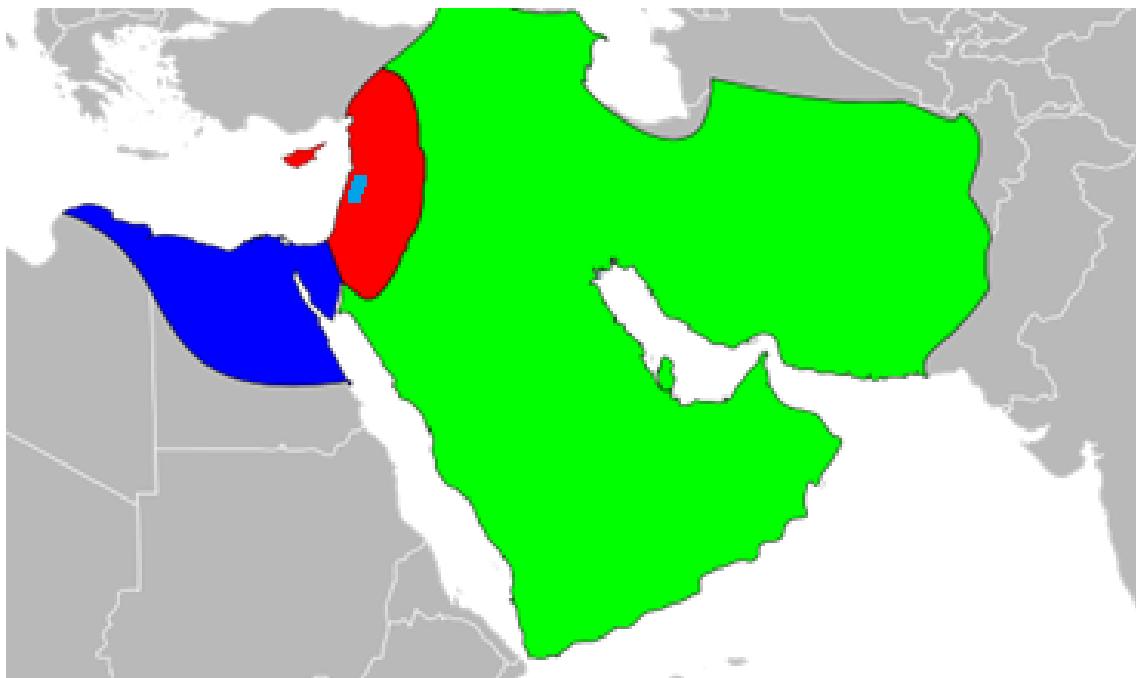
The Islamic State under Muhammad bin Abdullah (628 - 632), the Rashiduns (632 - 656), and the Umayyads (661 - 744):^{11 & 1}

The first in dark red, the second in “salmon” and the third in orange. Purple: the Bargawata Berbers will secede in 744, but will have become Muslims. And the independent yet besieged Lebanese Nation appears in blue. The Fihrid Qurayshites seceded from 745 till 758 in western North Africa (present - day Algeria and north of Maghreb) that the Abbasids will recapture, and from 745 till 756 in al - Andalus (Andalusia for the Muslims, meaning the Iberian Peninsula, meaning Spain and Portugal), when the Umayyads pacifically replaced them.



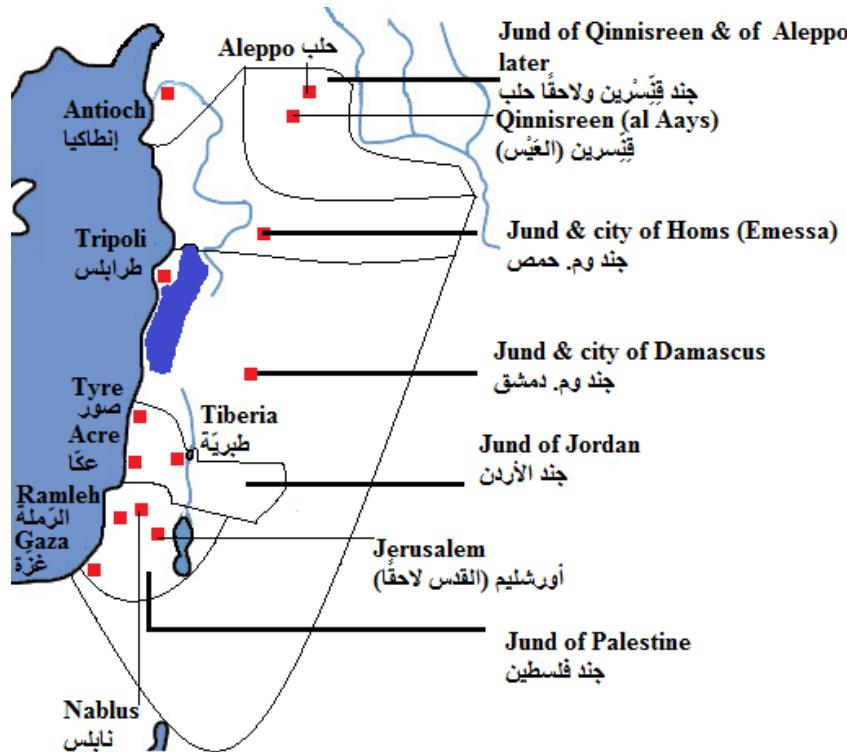
The Rashiduns Islamic State (656 - 661):^{11 & 1}

In red, the region, including Cyprus, controlled by Muawiya during the first fitna; in green, under Imam Ali bin Abi Taleb; and in navy blue, Egypt under the control of Amr bin al - Aas; and the Lebanese Nation appears in light blue.

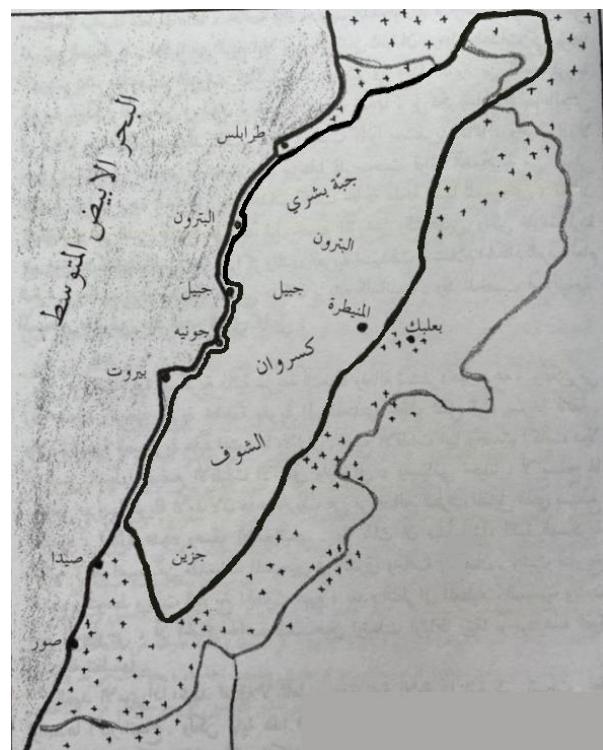


Junds of Sham since 661:²³ (7 & 1)

The basic blue / white map is not 100% precise. Tiberias is capital of the Jund of Jordan; Ramleh is capital of the Jund of Palestine since 716; The Jund of Qinnisrin / Aleppo was developed from the Jund of Homs in 680; and the Lebanese Homeland as till ~ 800 appears in blue.



The Lebanese Nation (aka “the Inveterate”) (634 - ~ 800):⁴



Abbasid Islamic State (788 - 800):¹¹ & 1

So after the final secession of Morocco in 788, that till western Libya, Tunisia and eastern Algeria seceded with the Aghlabids in 800; and the Lebanese Nation appears in blue.



The Lebanese Nation (~ 800 - ~ 850):¹

That being after the loss of the Shuf and of the high regions of Aley as well as those of Akkar and Hermel, of the region of Donniyyeh, and before the loss of Wadi Hammana. And without the coastline.

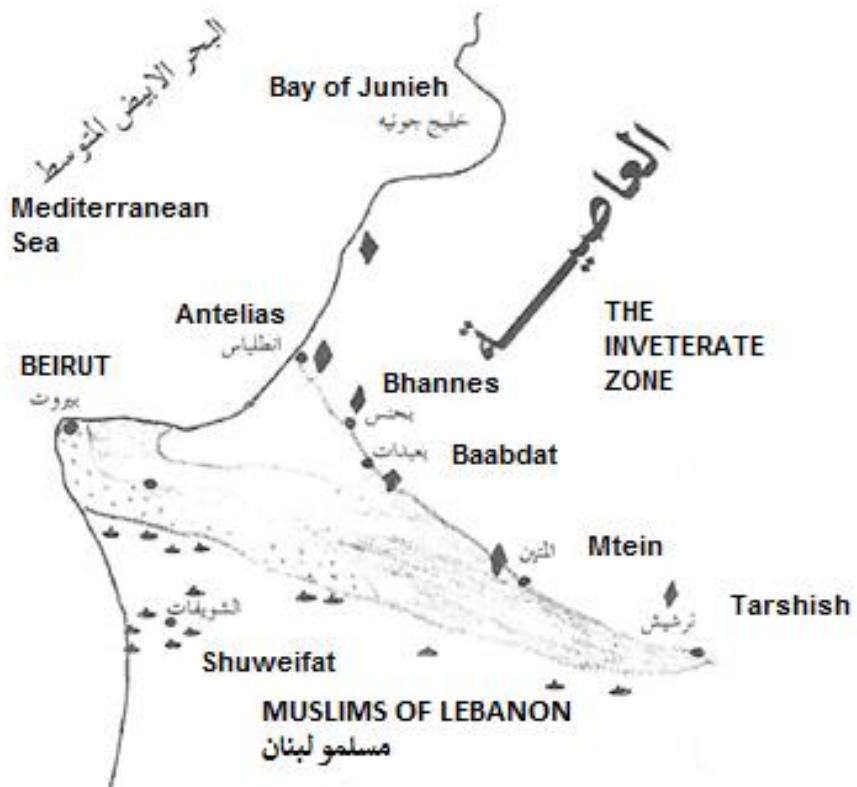


The Lebanese Nation (~ 850 - 1305):¹

After loss of Wadi Hammana. And without the coastline.

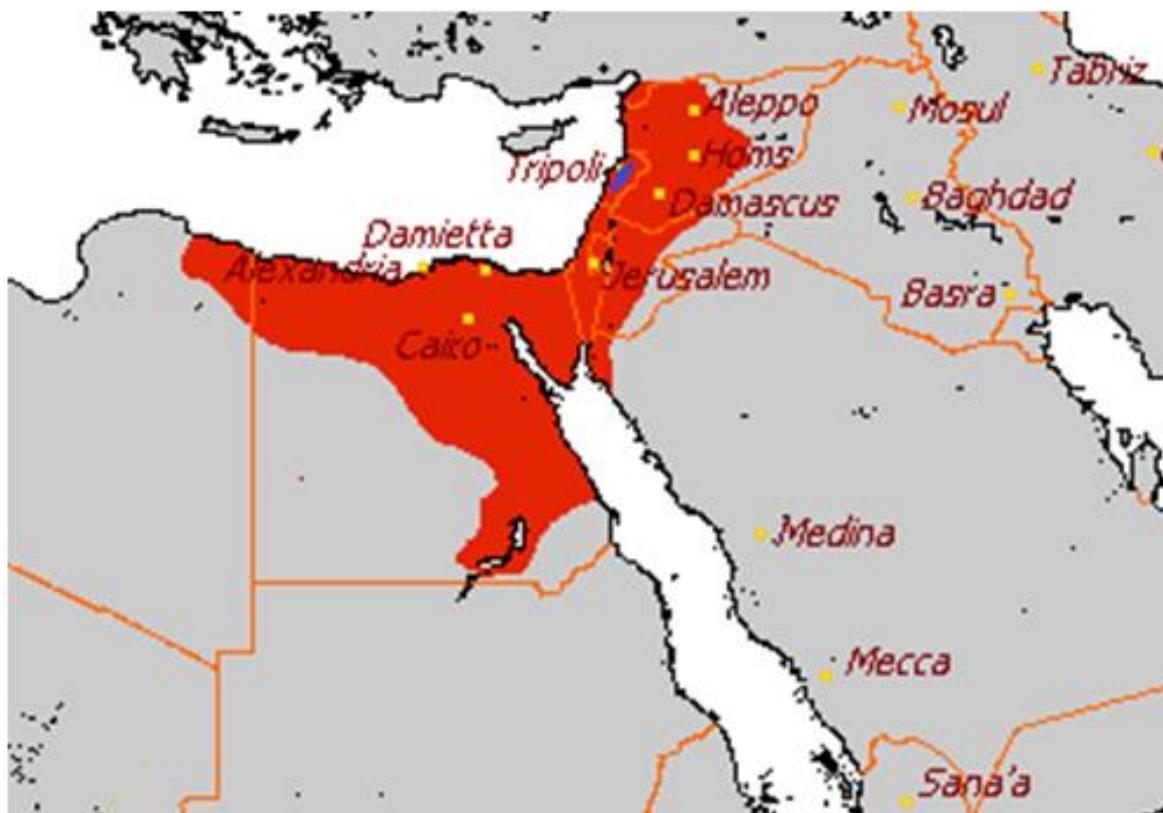


The Southern Border between the Lebanese Nation and the Islamic State (~ 850 - 1305):^{4 & 23}



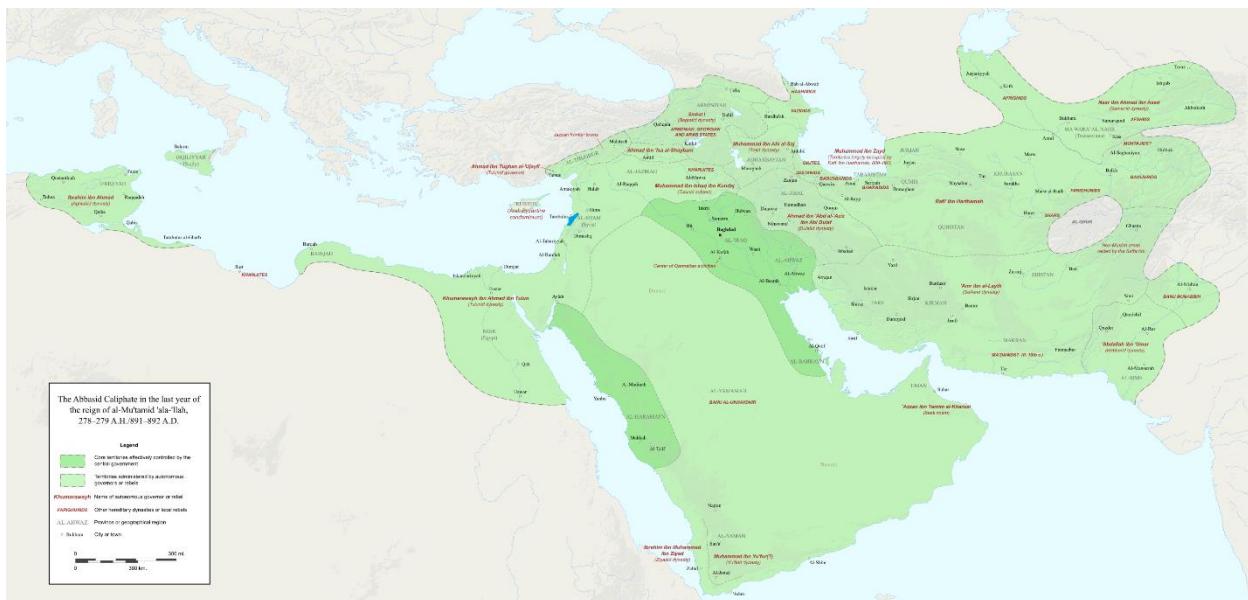
Tulunid State, an Islamic State Statelet (868 - 905):^{11 & 1}

And the Lebanese Nation in Mount Lebanon appears in blue.



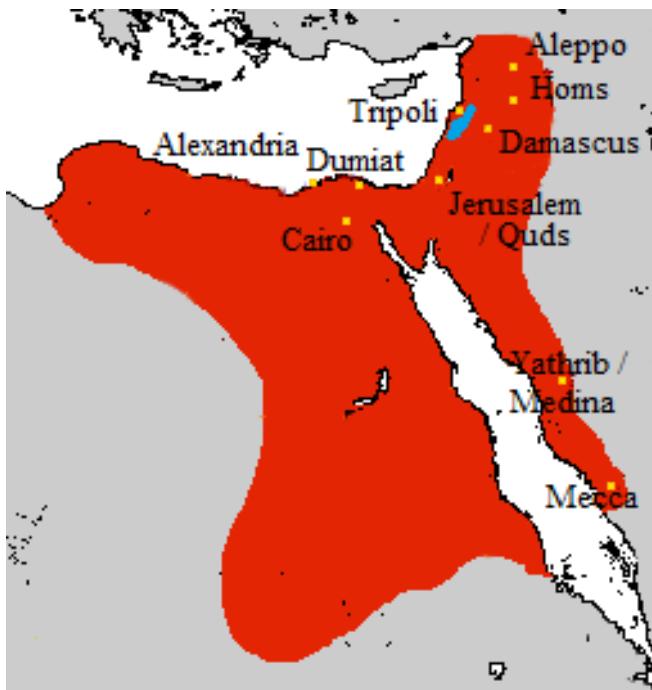
Abbasid Islamic State in 891:^{11 & 1}

Politically controlling only the dark green regions; of note, the Tulunids control Egypt and the Levant, and the Lebanese Nation in Mount Lebanon appears in blue.



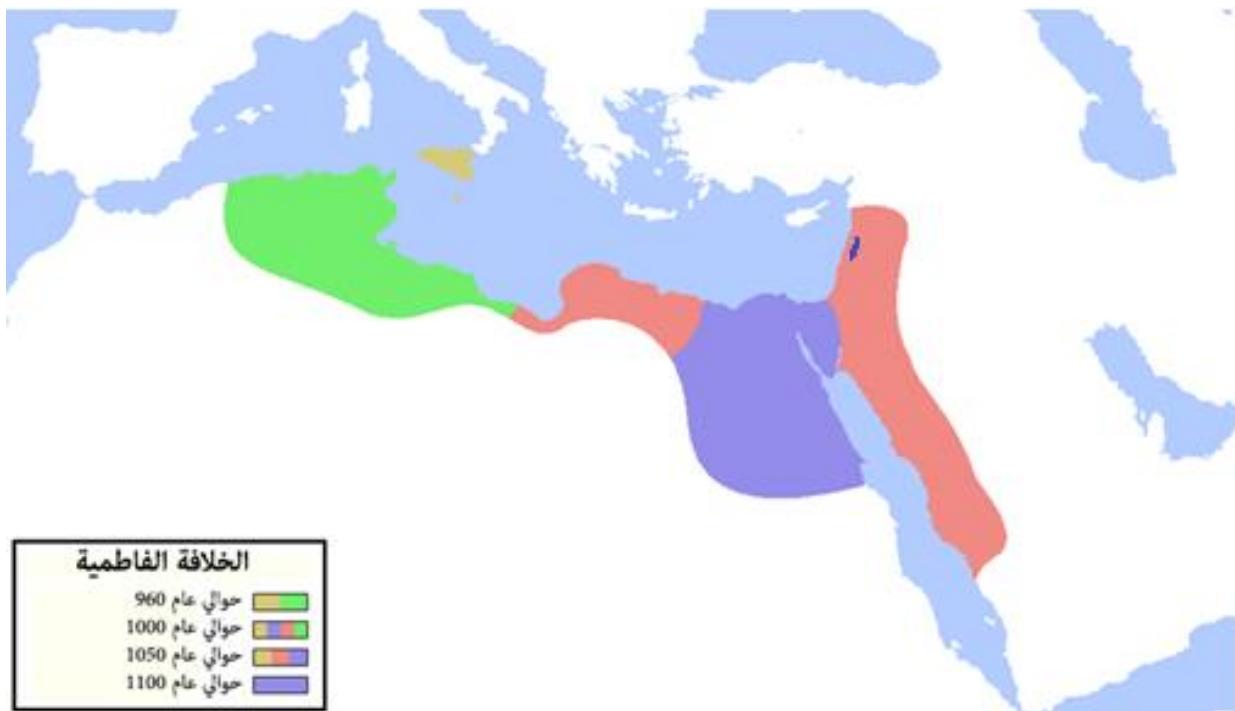
Ikhshidid State, an Islamic State Statelet (935 - 969):^{11 & 1}

And the Lebanese Nation in Mount Lebanon appears in blue.



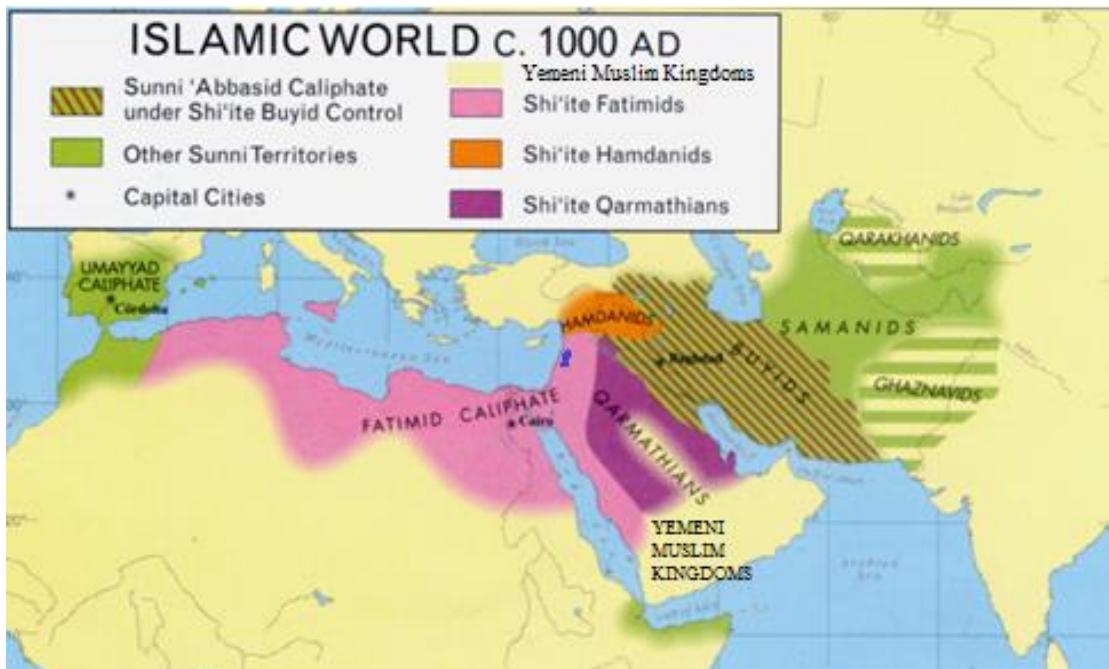
Fatimid State, an Islamic State Statelet (909 - 1171):^{11 & 1}

It captured Egypt from the Ikhshidids in 969; and the Lebanese Nation in Mount Lebanon appears in blue.



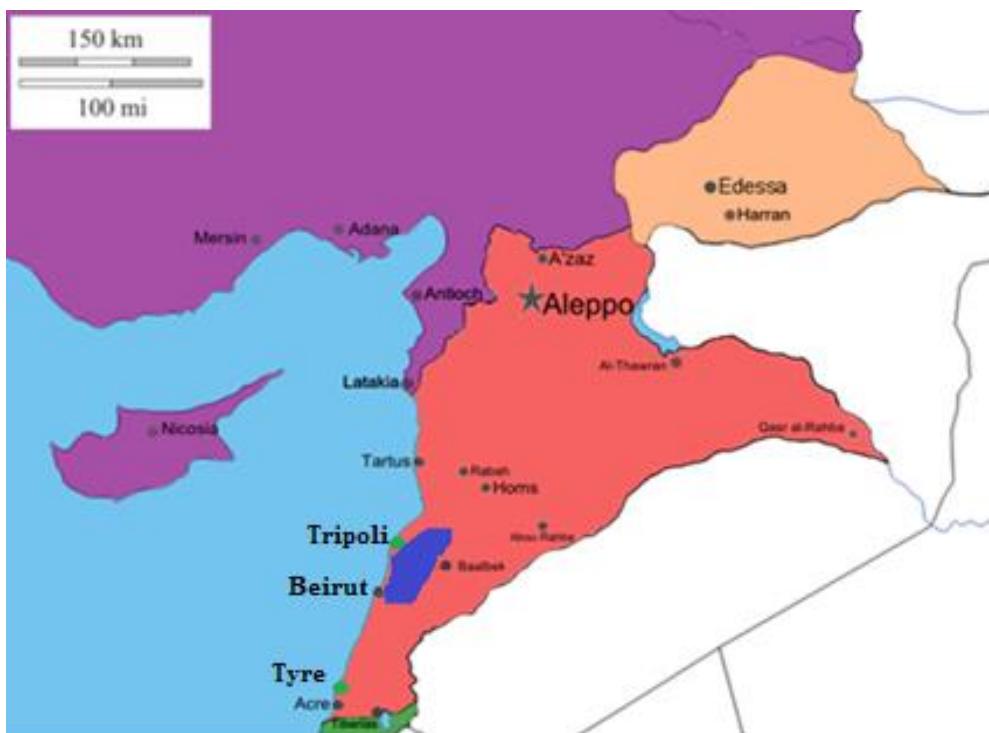
Fatimid, Buyid, Hamdanite & Qarmatian States (Islamic State Statelets) ~ 1000:^{11 & 1}

The image's title is "Islamic World", yet does not show some limited recent extent into extreme western China and southern Russia and western edge of India; and the Lebanese Nation in Mount Lebanon appears in blue.



Mirdasid State (an Islamic State Statelet) (1025 - 1029):^{11 & 1,2}

And the Lebanese Nation in Mount Lebanon appears in blue. Tripoli and Tyre will remain Fatimid.



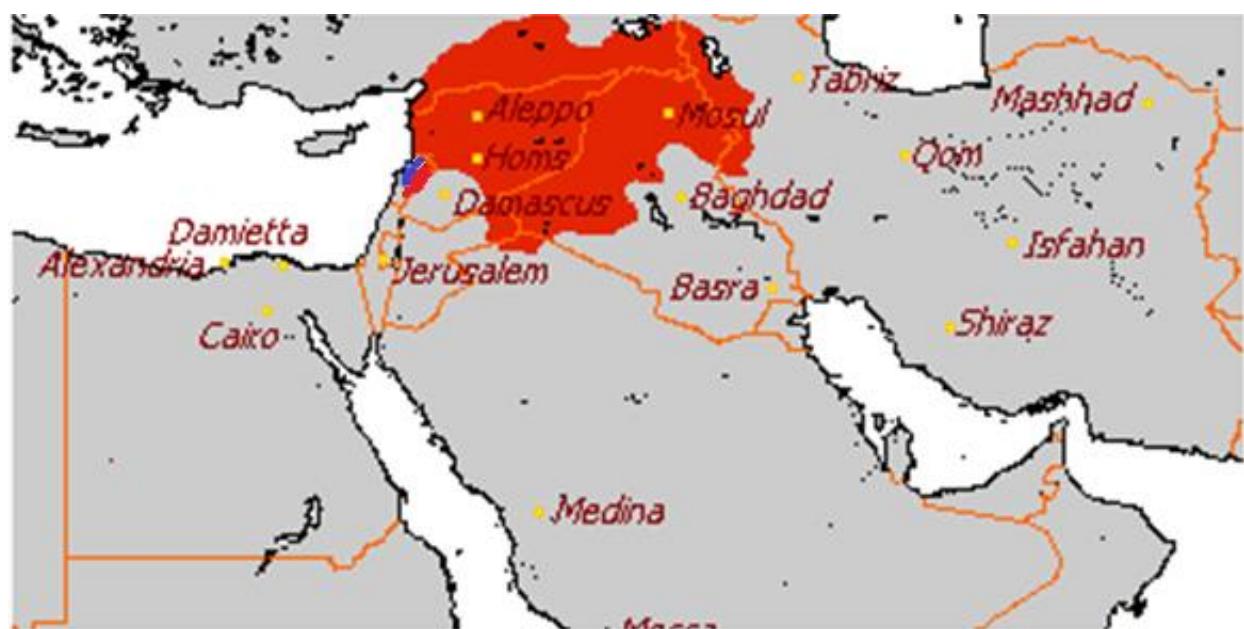
Seljuks (an Islamic State Statelet) (1081 - 1092):^{21 & 1,2,11}

West to the yellow separator, the Seljuk Sultanate of Rum that seceded in 1077; and the Lebanese Nation in Mount Lebanon appears in blue; in black, Tripoli, Byblos and Tyre that the Seljuks never penetrated, except for their presence in Tyre since 1113 to help the Fatimids against the Crusaders, who took it from them in 1124.



Uqaylids (an Islamic State Statelet) in 1083:^{11 & 1}

The year during which they took the Bekaa; and the Lebanese Nation in Mount Lebanon appears in blue.



Seljuks (an Islamic State Statelet) (1092 - 1126), with the Sultanate of Rum and Damascus Statelet next to the Main Empire:^{21 & 1,7,11}

1126, that is before the appearance of the Zengid State; the Seljuk Statelet of Damascus was ruled by relatives of the royal family and then by the Burids since 1104 who later lost some land to the south, before being eliminated by the Zengids in 1154. And the Lebanese Nation in Mount Lebanon appears in blue before the Crusaders entered in 1104; and the Gharb (without its coast) is with the Seljuks, however without the Shuf at its south.



Seljuks (an Islamic State Statelet) in Presence of the Zengids & the Burids (1127 - 1145):^{21 & 1,7,11}

1145, hence before the partition of the Zengid State. And the previously independent Lebanese Nation in Mount Lebanon appears in blue, yet having subjugated itself since 1104 to the Crusaders despite several clashes, although Keserwan (except its coast), in red, remained inveterate. And the Gharb (without its coast) is with the Seljuks, however without the Shuf at its south.



Kingdom of Jerusalem and Tripoli County in 1135:^{11 & 7}

The Lebanese Nation in Mount Lebanon has subjugated itself since 1104 to the Crusaders despite several clashes, although the Keserwan (except its coast), in pink, remained inveterate. And the Gharb (without its coast) appears with the Seljuks, however without the Shuf at its south; the Crusaders controlled the narrow coastline between the Shuf and the Lordship of Beirut (part of the Kingdom of Jerusalem) up until the Barony of Byblos, part of Tripoli County.



Seljuks (an Islamic State Statelet) (1154 - 1183):^{21 & 7}

So after partition of the Zengid State in 1145 and following the elimination of the Burids by the Aleppan Zengids in 1154, and this until the elimination of the latter in Aleppo. The previously independent Lebanese Nation in Mount Lebanon appears in blue, yet having subjugated itself since 1104 to the Crusaders despite several clashes, although the Keserwan (except its coast), in red, remained inveterate. And the Gharb (without its coast) is with the Seljuks, however without the Shuf at its south.



Ayyubid State (an Islamic State Statelet) at its Apogee at the Death of Saladin in 1193:¹¹

The Seljuk State is in western Persia before falling to the Khwarazmians in 1194, and the Abbasid State is around Baghdad, and persistence of the Zengids of Mosul but subjugated to the Ayyubids since 1186, hence Mosul and Erbil in purple too. The Kingdom of Jerusalem has reappeared since 1192 (as Acre Kingdom) but only on the coast and is in red, same as Tripoli County.



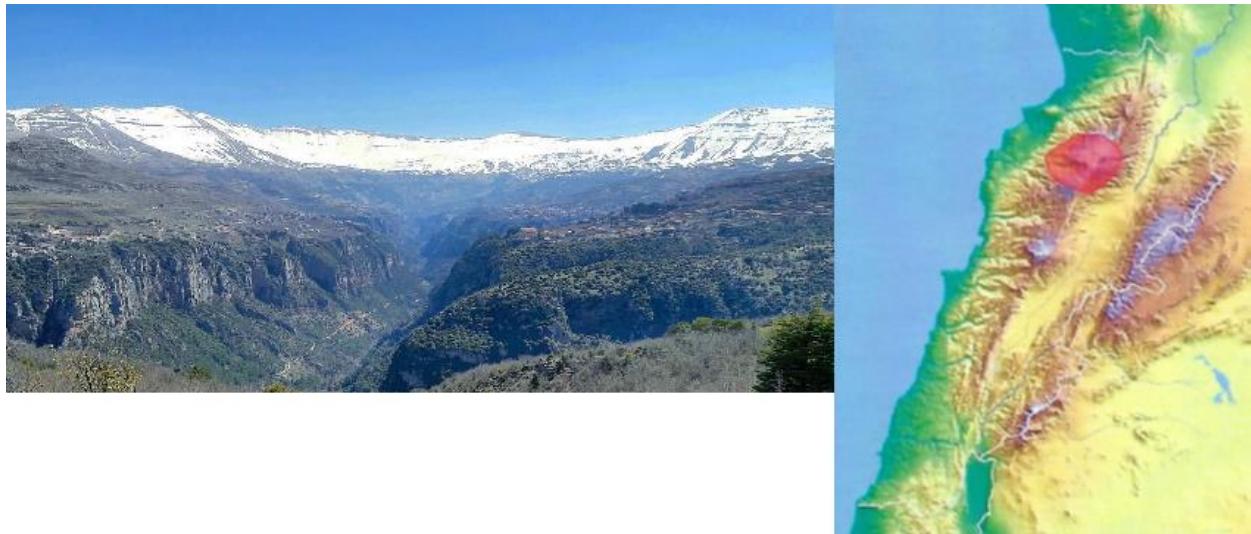
The Mongols in 1260:¹¹

In light red, the incursion and capture of Damascus, and control of Lebanese regions, here the Bekaa and the Gharb (without its coast). In black, the Lebanese Nation in Mount Lebanon subjugated to the Crusaders, who control the coast and the Shuf, and certainly the South.



The Lebanese Nation (1305 - 1382):¹

Said nation having been restricted to Jebbet Bcharreh and the valley of Qannoubine, with the Christians having lived for 77 years in the latter's caves.



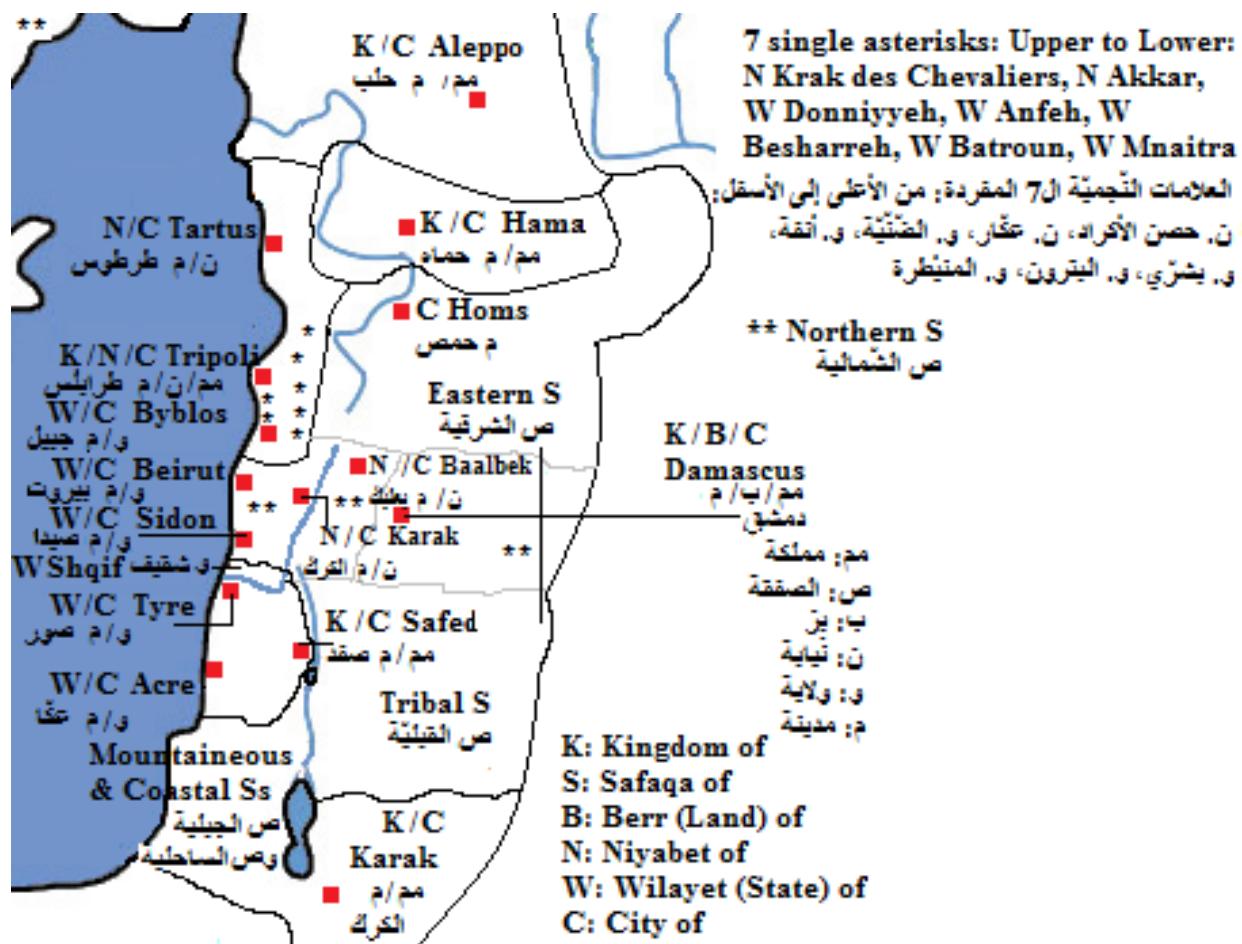
Mamluk State (an Islamic State Statelet) (1382 - 1516):¹¹

And the previously independent Lebanese Nation in Mount Lebanon subjugated itself to the Burjite Mamluks in exchange for privileges and autonomy. So it was no longer colored in a distinct color since legally occupied.



Mamluk Provinces in the Levant:^{23 (7)}

The basic blue / white map is not 100% precise. In 1444, the coastal and mid - Keserwan were affiliated to the Vilayet of Beirut, thus to the North Safaqa and thus to the Kingdom of Damascus, whereas Jbeil to Bsharreh remained within the Kingdom of Tripoli but was affiliated to the Niyabet of Tripoli as well.



Christian Presence between 1392 and ~ 1600:¹

They will return to Deir al - Qamar mainly since Fakhreddine II, but among the Druzes; but for now they will infiltrate within the Assafs and they will cultivate their lands and buy them as early as ~ 1550, these same lands that were theirs before 1305. Therefore, we cannot speak of an independent Lebanese Nation since 1382, but of an autonomous Lebanese Emirate under Ottoman occupation since 1516. And between 1382 and 1516, we speak of an autonomous Lebanese Nation under Mamluk occupation, here in dark red, since Keserwan in light red was under the authority of the Christians before 1444 but nominally, and effectively led by the Assafs, who became its legal rulers in 1444.



The Timurids ~ 1398:¹¹

In light green, regions of incursion, including Lebanon in 1401.



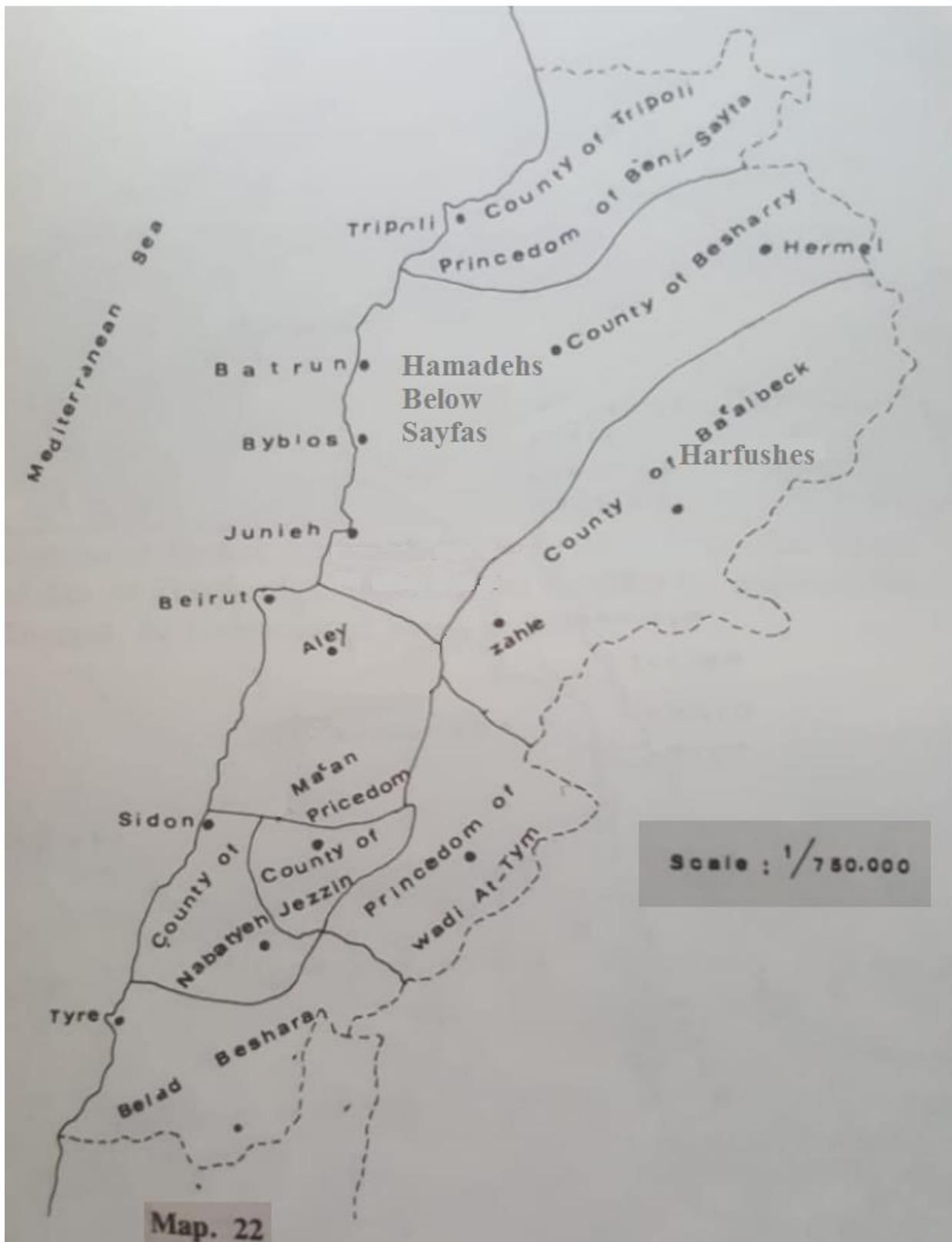
Muslim Feudalism between 1516 and 1593:^{23 (7)}

Subordinate to Maanids, and controlling Christian feudalism from Bsharreh to Keserwan. So that being after the Ottomans bequeathed the Arslans' regions to the Maanids (1516), and the Keserwan regions till Bsharreh - via the Christian Hobeishes - to the Assafs (1545), having taken them from the Tripoli multazem. All that, again, under the tutelage of the Maanids, knowing that the Maanids possessed the Shuf and the Gharb, directly subjected to them.



Muslim Feudalism between 1593 and 1623:^{23 (7)}

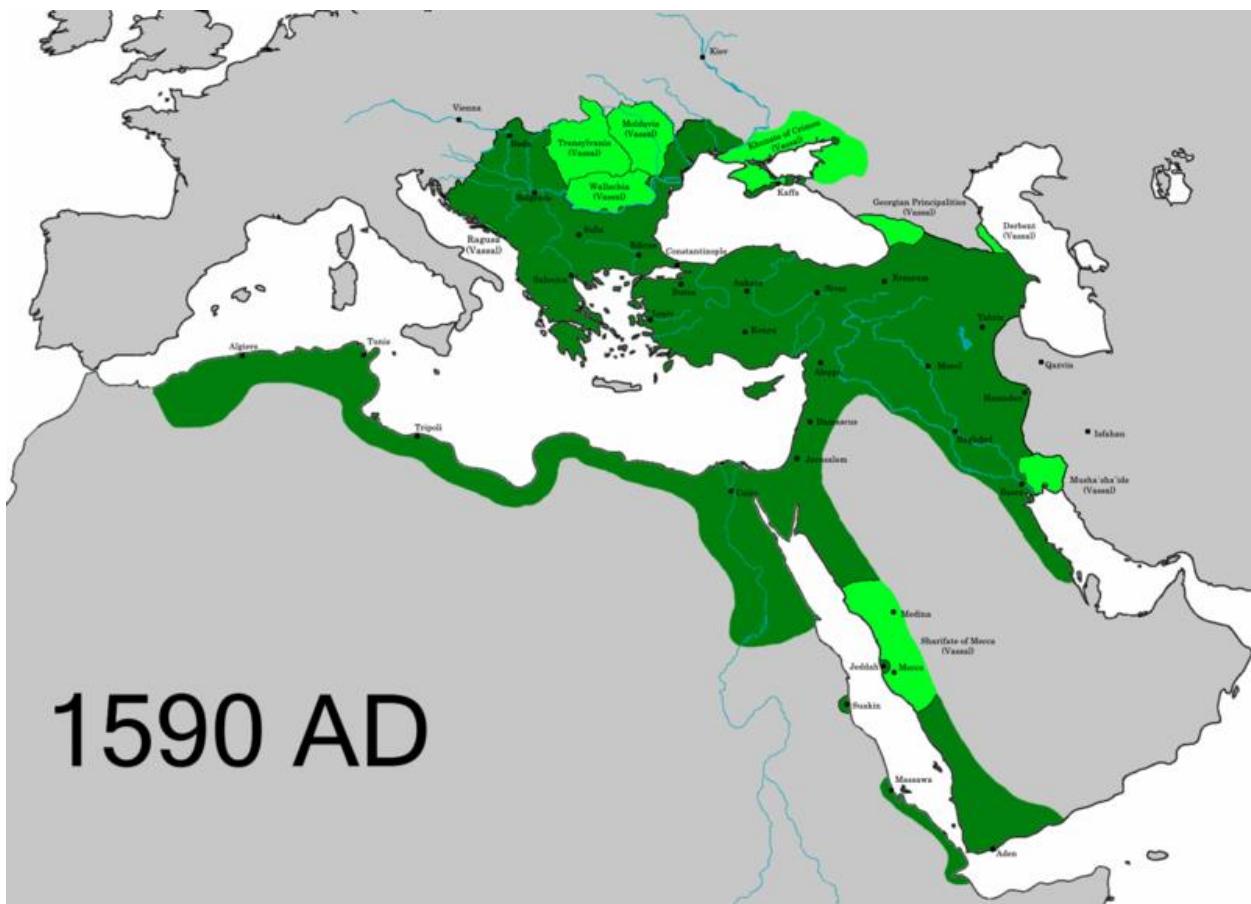
Subordinate to Maanids, and controlling Christian feudalism from Bsharreh to Keserwan. The Hamadehs are under the tutelage of the Sayfas who appointed them; after 1630 they will be directly linked to the Maanids.



Map. 22

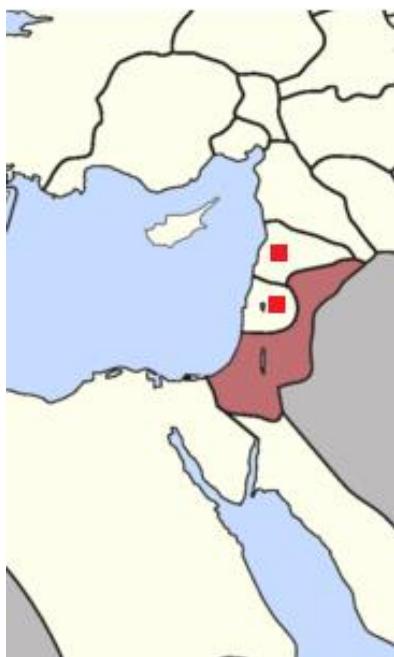
Ottoman Islamic State at its Apogee in 1590:¹¹

And the core of the Lebanese State, with its privileges and autonomy, passed from Mamluk to Ottoman occupation; so it will not be colored separately.



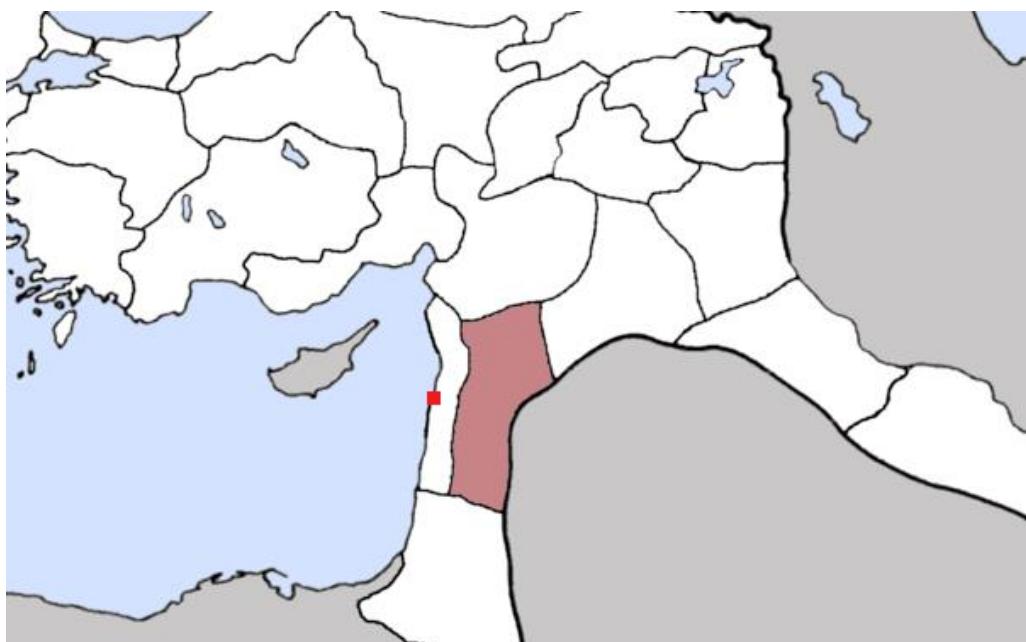
Iyalet of Damascus between 1660 and 1865, and to its West Iyalets of Tripoli and of Safad - Sidon - Acre - Beirut:¹¹

Damascus Iyalet in dark red; to its west a red square (the upper one) for the Iyalet of Tripoli and another for that of Safad - Sidon - Acre - Beirut.

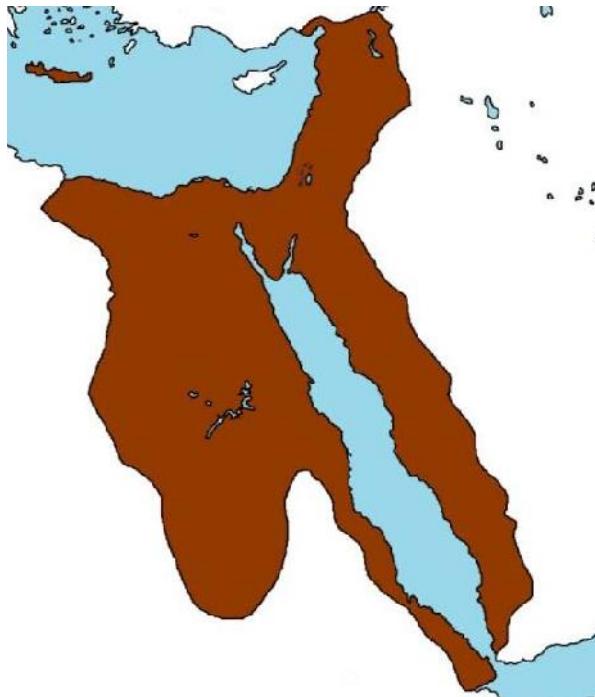


Vilayets of Syria and of Beirut (1888 to 1918):¹¹

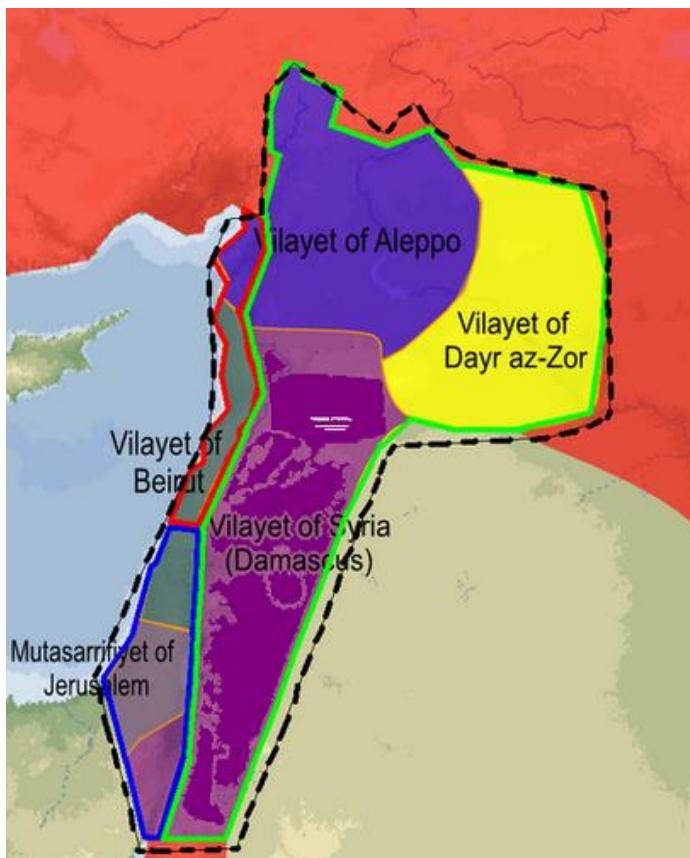
Syria Vilayet in dark red; to its west a red square for the Vilayet of Beirut.



Egypt under Muhammad Ali (1832 - 1840):¹¹

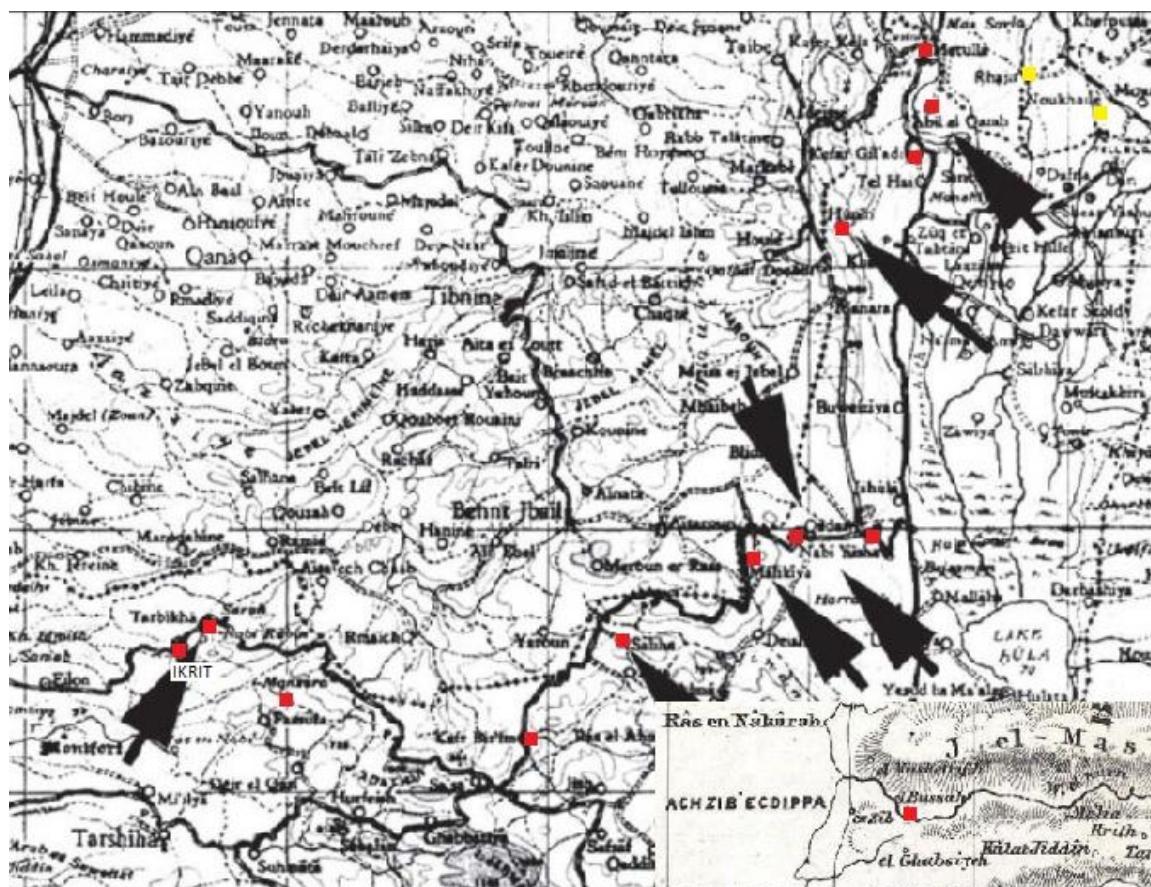


“Arab Constitutional Government” (September 28 or 29, 1918 - October 6 or 8, 1918):¹¹

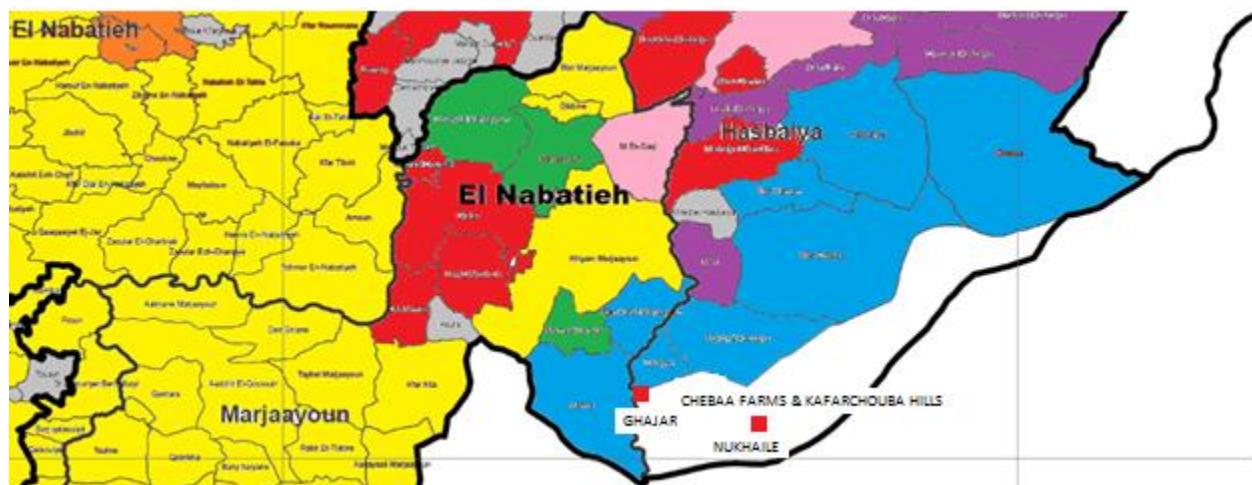


13 of the 25 Lebanese Villages that were Relocated in Palestine:²³

Red squares (with black arrows: the 7 villages); in yellow, Ghajar (upper square) and Nukhaileh.

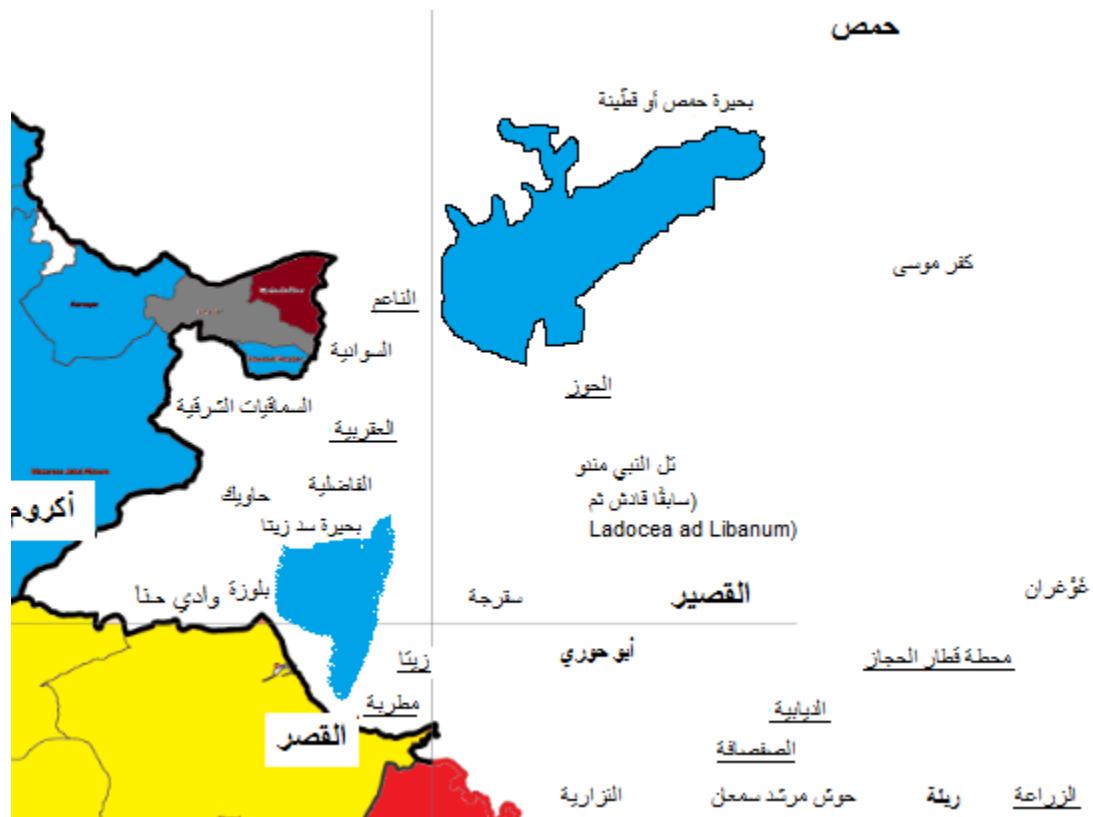


Shebaa Farms and Kfarshuba Hills, and the Villages of Nukhaileh and of Ghajar (Transgressing the Current Border):²³



Most of the Lebanese Shiite Villages in Syria Next to Hermel:²³

As had been for a long time and not as have become after 2010 due to the Syrian war: those established by Shiite Lebanese are underlined; those established by Syrians are in bold; the remaining are mixed.



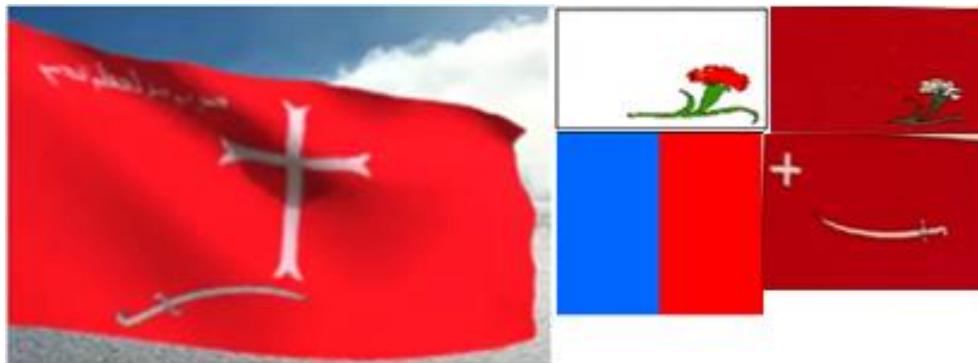
Location of 7 of 8 pro - Syrian Palestinian Military Barracks:²³



Independence Flags of the (Nowadays Administratively) Lebanese:

The Lebanese Nation:¹

Left: Christian Lebanese Canaanite independence (676 - 1382). It says, in Syriac language and alphabet: "By you we conquer our enemies", and the sword is that of the Byzantine royal guard, which was popular at that time in Christian circles (the Muslim sword is the Indian sword); the small white flag with the red flower is suggested without scientific evidence as that of the revolt of Emir Ibrahim. There is no evidence of such a revolt, nor of that person; and if he were an Emir of the Lebanese Nation at the time of John - Maron I, there is no tangible evidence of him except in popular literature. Sometimes this same flag is suggested as being that of the Qaysite Druzes. And this same flag, but red with a white flower, is reported as being that of Ibrahim when its "white" version is attributed to the Qaysites... The red and blue flag is a suggestion of a Phoenician flag, without scientific proof; bottom right: suggestion of a Mardaite flag.



The Arab Islamic States:¹¹

From left to right: Flag of the Islamic State during Muhammad bin Abdallah and the Rashidun (Rightly - Guided) Caliphs' epoch, as well as during the Abbasid epoch; Flag of the Islamic State of the Rashiduns (they had 2); Umayyad flag (no evidence of a flag but the Umayyads of Andalusia used it); 2 Fatimid flags (some sources incorrectly report a white flag; the one with a crescent and a star may be wrong since the Muslims had not started using these two signs; the Abbasid Caliph Ma'mun al - Rashid used a green flag between 816 and 818 following his appointment of Imam Ali bin Musa al - Rida as crown prince, in order to satisfy the Shiites); Ayyubid flag; Mamluk flag (sometimes presented as a yellow rectangle).



Ottoman Islamic State (Empire):¹¹

Left: 1517 - 1844; right: 1844 - 1918 and currently Turkey's flag.



“Arab Constitutional Government” - later Arab Kingdom of Syria:¹¹

Independence for the Muslims in Lebanon between September 28 or 29, 1918 and October 6 or 8, 1918.



Non - Independence Flags:¹¹

From left to right: flag of the Emirate at the time of the Maanids; flag at the time of the Shehabs; another less known flag also suggested as of the Shehabs, but all under Ottoman occupation; flag of Lebanon between October 6 or 8, 1918 and September 1, 1920 (said “flag of the emigrants in America”); and finally the flag of Lebanon during the mandate; therefore the last two flags were under French occupation; hence these flags cannot be flags of independence; other flags remain such those of the Tanukhids and their Emirate in Lebanon (emirate that was for a same faction and under the flag of the Abbasid Islamic state), the Junblats, the Abillamaas, the Zahliots, that of Deir al - Qamar, and others, that remain outside the scope of this work



Comparison of Cuneiform Syllabary, Cuneiform Alphabet, Proto - Canaanite “Letter Alphabet” and Canaanite “Letter Alphabet”:

It has become clear to us that going by "cuneiform syllabary" and "cuneiform alphabet" is more correct than saying "syllabary cuneiform" and "alphabetical cuneiform" since cuneiform is an example and not the basic entity.

Cuneiform writing is the composition of characters (that is, the cuneiform character, whether syllabic or alphabetical) by several units whose shape resembles a nail ("nail" as in "nail and hammer) (or only the base of the nail, that is, a triangle, without its extension); and these characters did not feature except on grilled clay, and the latter was not used but for cuneiform writing. In fact, alphabets (with the exception of the cuneiform alphabet) and hieroglyphs were not written on grilled clay but were engraved before the use of paper or its equivalent, contrary to cuneiform characters.

Elsewhere, in practice, the cuneiform character in the cuneiform alphabet (if not also in the syllabary) meets the definition of a "letter". However, we did not use "cuneiform alphabet" versus "non - cuneiform alphabet" nor "cuneiform letter alphabet" versus "non - cuneiform letter alphabet", but instead we retained the designation "cuneiform alphabet" and distinguished it from "letter alphabet" to refer to letters consisting of images of nails (which were written on slabs of grilled clay) and those that are not, respectively, in order to ease follow - up.

The Sumerians invented the cuneiform syllabary, meaning that there is a character for each syllable, that is, for every possibility of a consonant with a vowel. Thus the number of possibilities was large: in the right half of the image, we see the last version, with 88 characters, since about the year 600 BC. The last example of cuneiform writing it is in AD 75. Cuneiform characters appeared around 3200 BC, but were based on drawings, similar to hieroglyphs, and passed through several stages before being "simplified" with "nails", from the days of the Sumerians. This persisted with the Akkadians, and then the Assyrians and the Babylonians / Chaldeans. There was no cuneiform syllabary except the Sumerian one (and its evolution) - the Elamite was a simplified Sumerian. No other people did one of their own (the Old Persian cuneiform was used for a short period - 2 centuries). But though cuneiform syllabary was naturally mostly used for the Sumero - Akkadian language, it was also used for the Canaanite and Hurrian languages, and sometimes for the Hittite language (as well as for other languages not having appeared in the Ugarit library).

We note that the Luwians, the Hittites and the Minoans put hieroglyphs each to their language, having taken the idea from the Egyptians.

The Canaanites of Ugarit used the cuneiform syllabary as they were working, like the rest of Canaan down to Gaza, to elaborate an alphabet, and they put together a cuneiform alphabet of 30 characters, to the far left. Canaanites were the only people who put a cuneiform alphabet. We note next to it the Latin, and in the middle column, the Arabic. As well, we can see the letters "Kh", "Th" (as in "the"), Dha (pharyngealized "th", "th" of "the", not of "tooth"), "Th" (as in "tooth") and "Gh" - though we note the absence of Dhad (pharyngealized "d"), and we also note the presence of two "s"'s, and two syllabic characters: the (short) "ee" and (short) "oo", and that the position of the letter "sh" follows the "k", all that compared to the Canaanite letter alphabet. Sources differ on the forms of the "t" and "sad" (pharyngealized "s"), and some of them exchange the first "s" and the "sh", and some consider the second "s" as being the primary one. Though Canaanite cuneiform alphabet was naturally mostly used for the Canaanite language, it was also used for the Sumero - Akkadian and Hurrian languages. But it will disappear with Ugarit in 1190 BC. Thus, the alphabet of Southern Canaan will be the alphabet that will develop. And of note, it is not in Byblos that the alphabet was invented, nor elsewhere! It was a long procedure.

In the fourth column from the left, we find the Proto - Canaanite "letter alphabet", and to its right the first version of the Canaanite letter alphabet. We mention some differences with regard to Proto - Canaanite among references (for example, compared to the "Evolution of the English Alphabet" image below) (the B, Z, H (voiceless pharyngeal fricative) (a small difference), Y, and the absence of the P/F). We also mention that the first version of the Canaanite letter alphabet included at least two forms for each letter (and 3 forms for "k" and "sh", and 4 for the "m"). It

remains to point out that there are so many more variations, especially at the time before 1000 BC, which can render the study of the inscriptions so much difficult, that it is necessary to imagine about twenty people writing the same letters with each one his / her bad handwriting! Of note, technically speaking, it is Proto - Canaanite, also called Sinaitic or Proto - Sinaitic, that should be considered the first version of the Canaanite letter alphabet.

Note: The shape of the screw head, when it is without a tail, may vary between references. Also, we will not discuss other rare differences between the references.

الأبجدية الأوغاريتية	الحروف اللاتينية	الحروف العربية	Proto- Canaanite	Canaanite
►►	A	ا	𐤁	𐤁
▼▼	B	ب	𐤁	𐤂
▮	G	ج	𐤂	𐤂
▼▼	H	خ		
▼▼►►	D	د	𐤄	𐤄
▼▼▼	H	ه	𐤄	𐤄
►►►	W	و	𐤉	𐤉
▼	Z	ز	=	工
►►▼	H	ح	𐤃	𐤃
►►▼	T	ط		⊗
▼▼▼	Y	ي	𐤈	𐤈
►►▼	K	ك	𐤌	𐤌
►►▼	Š	ش	𐤔	𐤔
▼▼▼	L	ل	𐤆	߹
►►▼	M	م	ܵ	ܵ
►►	D	ذ		
►►►	N	ن	ܲ	ܲ
►►▼	Z	ظ		
▼▼▼	S	س	ܺ	ܺ
►	c	ع	ܻ	ܻ
►►	P	ف		߹
▼▼	Ş	ص	ܳ	ܳ
►►	Q	ق	ܰ	ܰ
►►►	R	ر	ܱ	ܱ
＊	T	ث		
＊	Ğ	غ		
►	T	ت	+	X
▼▼▼	I	إ		
▼▼▼	OU	ؤ		
▼▼▼	(S)	(س)		

Lastest version of the Land of Canaan Canaanite Alphabet:¹

Also used in its surrounding to the east; it is the Standard Variety; that is after an evolution over the course of 2300 years; it was used since at least AD 500 until ~ 1250, when it was replaced by the Western Syriac alphabet for good in its last stronghold, in Mount Lebanon.¹ "Tet", "Sade" and "Het" (pharyngealized "t", pharyngealized "s", and "heth" respectively) are letters that are thought by the general population to be originally Arabic; "pe" = "pepheh" = "p", which does not exist in Arabic, is also the "f" (Palestine = Filistine or Philistine; Persia = Fars);¹² "qop" is a pharyngealized glottal stop whose pronunciation will change in Syriac and Arabic into a pharyngealized "k", or the inverse would have happened within Canaanites; "sin" or "schin" = "sh", "Het" was also used for "kh". Thus, except among the Druze, the vernacular does not include neither "ذ" but "z", nor "ث" but "s" or "t" and nor "ظ" but pharyngealized "z"; as well, we understand the difficulty for Muslims to pronounce the "p"; note a great similarity of almost half of these letters with the Latin alphabet, especially after their rotation or mirror imaging.



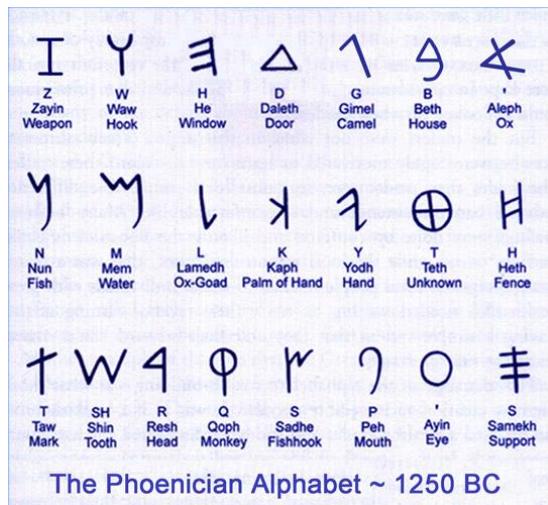
One of the Earlier Versions of the Land of Canaan Canaanite Alphabet:¹

Also used in its surrounding to the east; it is the Standard Variety; first complete set appears on Ahiram's sarcophagus, ~ 1000 BC; used up till ~ 500 BC.

ם	זִין	וָוּ	הֵת	דָאַת	גִימְلָהּ	בֵּתְךָ	קֶףּ
הֵת	zayin	wāw	hē	dālet	gīmel	bēt	'ālef̄
הֵת	z	w	h	d	g	b	'
סָמֵךְ	נוּן	מֵם	לָמֶד	קָףּ	יְוֹדָהּ	תֵּטָףּ	תֵּטָףּ
sāmek	nun	mēm	lāmed	kaf	yōd	tēt	tēt
סָמֵךְ	n	m	l	k	y	t	t
תָּאוּן	שִׁין/שִׁין	רֵשָׁהּ	קָוףּ	שָׁדֵהּ	פֵּהָהּ	עֲזֵבָהּ	עֲזֵבָהּ
tāw	šin/šin	rēš	qōf	šādē	pē	'ayin	'
t	š	r	q	š	p	'	'

Comparison of so-called “Phoenician”, “Aramaic” and “Paleo - Hebrew” Alphabets / Scripts:

First image: The Canaanite alphabet, here called "Phoenician" and attributed to ~ 1250 BC, while the name "Phoenicia" had been barely promoted as an appellation to the Canaanites, and perhaps not even so (the most reliable date is ~ 1200 BC). Second image: The Canaanite alphabet as was ~ AD 500,¹ while it is circulating as being the "Early Aramaic Alphabet" and is dated retrospectively to ~ 900 BC. This is what makes the "Imperial Aramaic Alphabet" (590 BC ~ AD 300) actually "Imperial Canaanite", which is an evolution of the earlier Canaanite alphabet and which will be modified a bit by AD 500. And how can what is erroneously called "Aramaic language" have this alphabet as well as the 3 Syriac alphabets? This can be under the pretext of the even worse misnomer "Aramaic - Syriac". Third image: The Canaanite alphabet used by the Jews for 9 centuries (1000 - 100 BC) (and the Samaritan script was derived from it), and they call it "Paleo - Hebrew".



Early Aramaic alphabet

The Early Aramaic alphabet was developed sometime during the late 10th or early 9th century BC and replaced Assyrian cuneiform as the main writing system of the Assyrian empire.



Evolution of the Canaanite Script over Time in the Mediterranean Basin:

We did not analyze this table; it is presented as is. 2: Byblos, 1200 - 1100 BC; 3: Karatepe (Southern Turkey), 700 BC; 4: Byblos, 500 - 400 BC; 5: Carthage, 300 BC; 6: Leptis Magna, Libya, 200 - 100 BC.

١	٢	٣	٤	٥	٦
ا	K	ܟ	X	ܶ	X
ب	ܤ	ܭ	ܹ	ܹ	ܹ
ج	ܓ	܁	܈	܈	܈
د	ܰ	ܹ	ܹ	ܶ	ܲ
هـ	ܵ	ܶ	ܳ	ܵ	ܸ
وـ	ܴ	ܷ	ܶ	ܷ	ܶ
زـ	ܵ	ܵ	ܵ	ܵ	ܵ
حـ	ܵ	ܵ	ܵ	ܵ	ܵ
طـ	ܵ	ܵ	ܵ	ܵ	ܵ
يـ	ܵ	ܵ	ܵ	ܵ	ܵ
كـ	ܵ	ܵ	ܵ	ܵ	ܵ
لـ	ܵ	ܵ	ܵ	ܵ	ܵ
مـ	ܵ	ܵ	ܵ	ܵ	ܵ
نـ	ܵ	ܵ	ܵ	ܵ	ܵ
سـ	ܵ	ܵ	ܵ	ܵ	ܵ
عـ	ܵ	ܵ	ܵ	ܵ	ܵ
فـ	ܵ	ܵ	ܵ	ܵ	ܵ
صـ	ܵ	ܵ	ܵ	ܵ	ܵ
قـ	ܵ	ܵ	ܵ	ܵ	ܵ
رـ	ܵ	ܵ	ܵ	ܵ	ܵ
شـ	ܵ	ܵ	ܵ	ܵ	ܵ
تـ	ܵ	ܵ	ܵ	ܵ	ܵ

الكتابة والنقوش (الفينيقية) الكنعانية:

*2 من النقوش الملكية في جبيل اللبناني، ما بين 1200-1100 قبل الميلاد

*3 من نقوش كاراتبي (جنوب تركيا حاليا) بفترة 700 قبل الميلاد

*4 من النقوش الملكية في جبيل اللبناني، ما بين 500-400 قبل الميلاد

*5 من النقوش البوئية (الكنعانية الفينيقية في تونس) في جمهورية قرطاج (قرط حشيش) 300 قبل الميلاد

*6 من النقوش البوئية الجديدة من مدينة الحفرة، ليدة الكبرى في ليبيا 100-200 قبل الميلاد

٢٠٢١ ١٩٧١ ١٨٦٨ ٢٠٢٢ جورج حنضل

Evolution of the Canaanite Script in Mesopotamia and Persia:¹²

Imperial Canaanite Script, erroneously called “Imperial Aramaic Alphabet”, which was used in the east in Mesopotamia (800 BC - AD 400) and Persia - including Sindh and central Asia - (700 BC - AD 600).



Hebrew Square Alphabet / Script:¹²

Which is an offshoot of the Imperial Canaanite (erroneously called Aramaic) that appeared at the beginning of the first century BC (~100 BC) with the Jews in Iraq. Note similarity with previous image.



Syriac Alphabet - Western Script (aka Jacobite / Serto / Edessan / (Rohawi in local)):¹

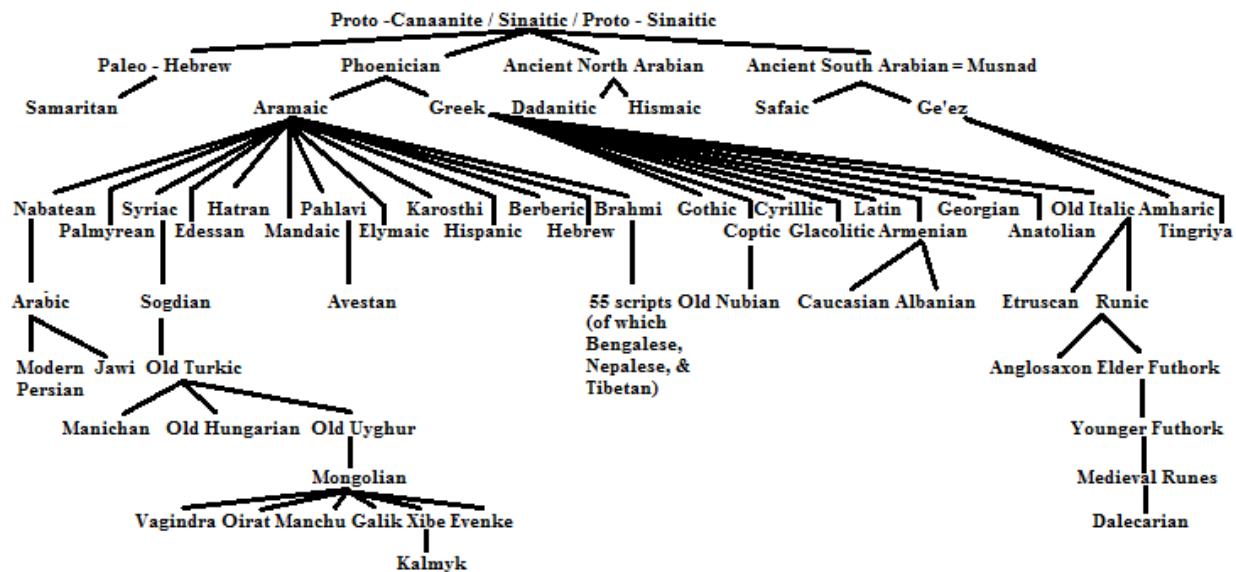
Syriac Alphabet - Eastern Script (aka Nestorian)):¹

Syriac Alphabet - Estrangelo Script:¹

א	ב	ג	ד	ה	ו	ז	ח	ט	י	ך	ךְ
kap	yodh	téith	héith	zâyn	waw	hé	dalâth	gamâl	béith	alâp	
k, k/kh	y	t	h	z	w	h	d, d/dh	g, g/gh	b, b/bh		
[k, x]	[j]	[t]	[h]	[z]	[w]	[h]	[d, ð]	[g, ɣ]	[b, v]	[?]	
20	10	9	8	7	6	5	4	3	2	1	
אָ	בָּ	גָּ	דָּ	הָ	וָ	זָ	חָ	טָ	יָ	ךָ	ךְָ
אָתָּה	בָּשָׂר	גָּזֶבֶת	דָּבָרָה	הָעֵדָה	וָמַעַן	זָהָבָה	חָמָרָה	טָהָרָה	יָמָן	ךָמָרָה	ךְָמָרָה
taw	sheen	résh	qop	ṣadhé	pé	'ain	simkâth	nun	meem	lamâdh	
t, t/yth	sh	r	q	ṣ	p, p/ph	'	s	n	m		
[t]	[ʃ]	[r]	[q]	[ṣ]	[p, f]	[ʻ]	[s]	[n]	[m]	[l]	
400	300	200	100	90	80	70	60	50	40	30	

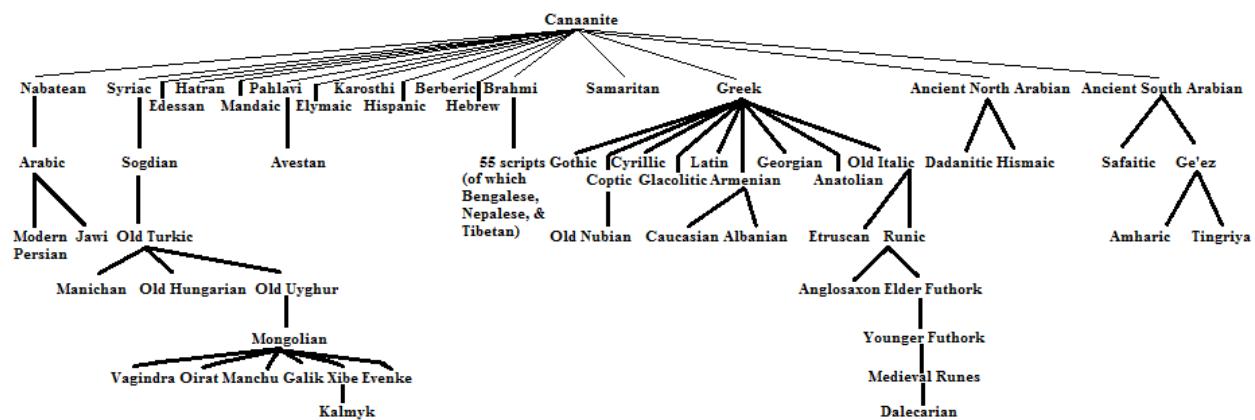
Alphabet Pedigree (as per the Old School):²³

Closest visualization, said so since some conflicting information, not to be hereby tackled. What is sure is that Nabatean did not offshoot from Syriac as some references state, and of note, Nabatean is older.



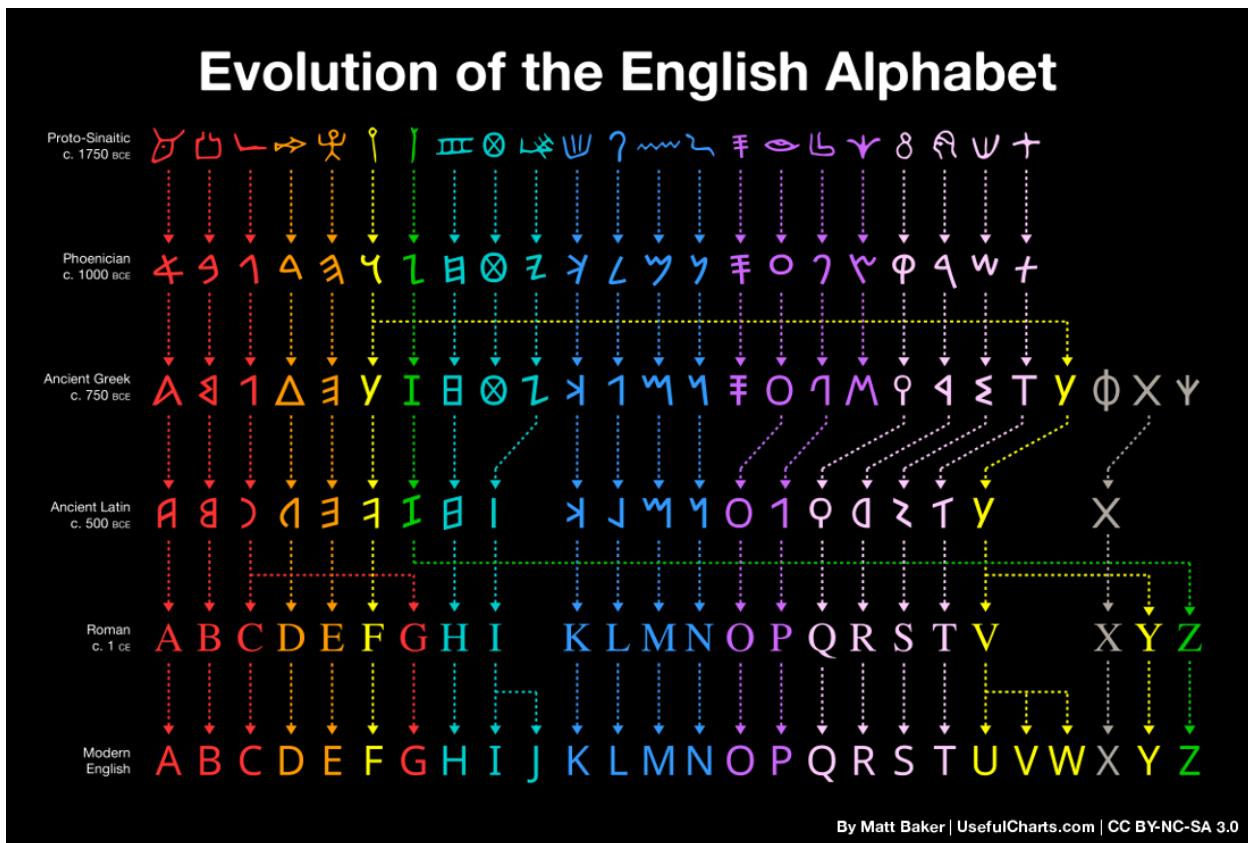
Alphabet Pedigree (as per the New School):²³

Closest visualization, said so since some conflicting information, not to be hereby tackled.



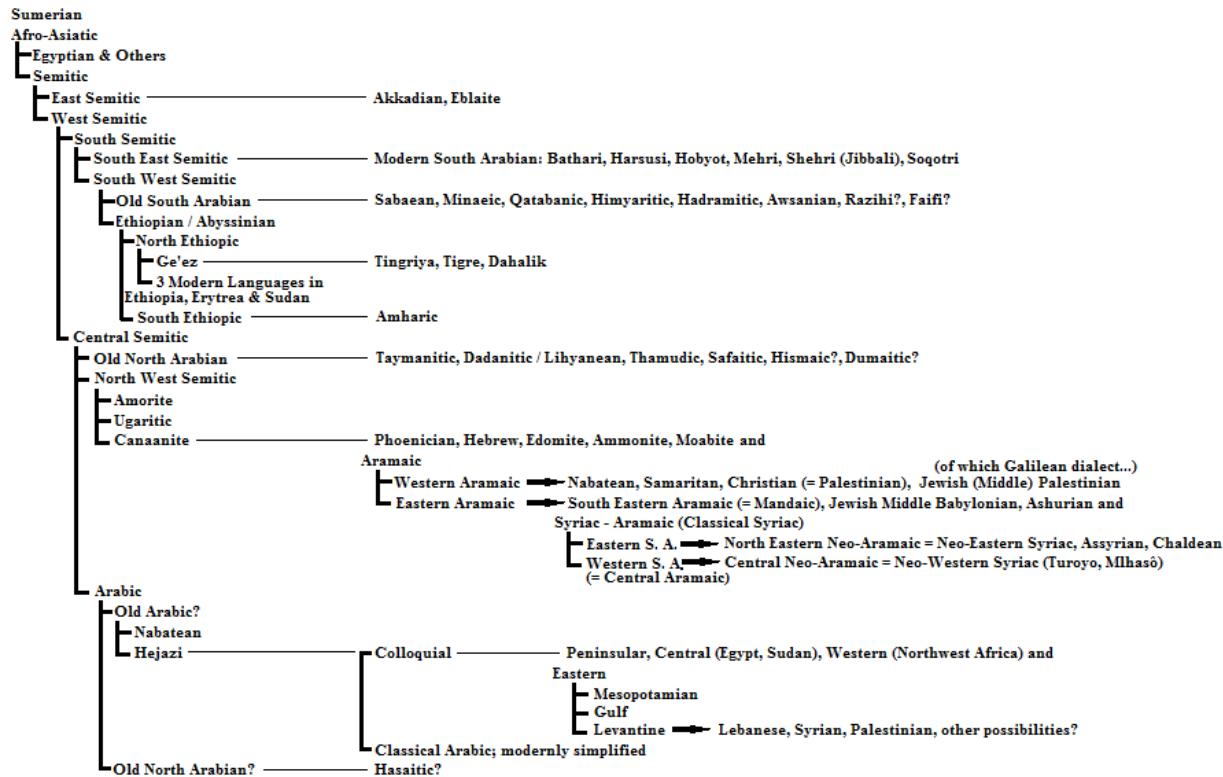
Example: Evolution of the English Alphabet:

As per the new schools, Proto - Sinaitic and Phoenician are two chronological versions of Canaanite.



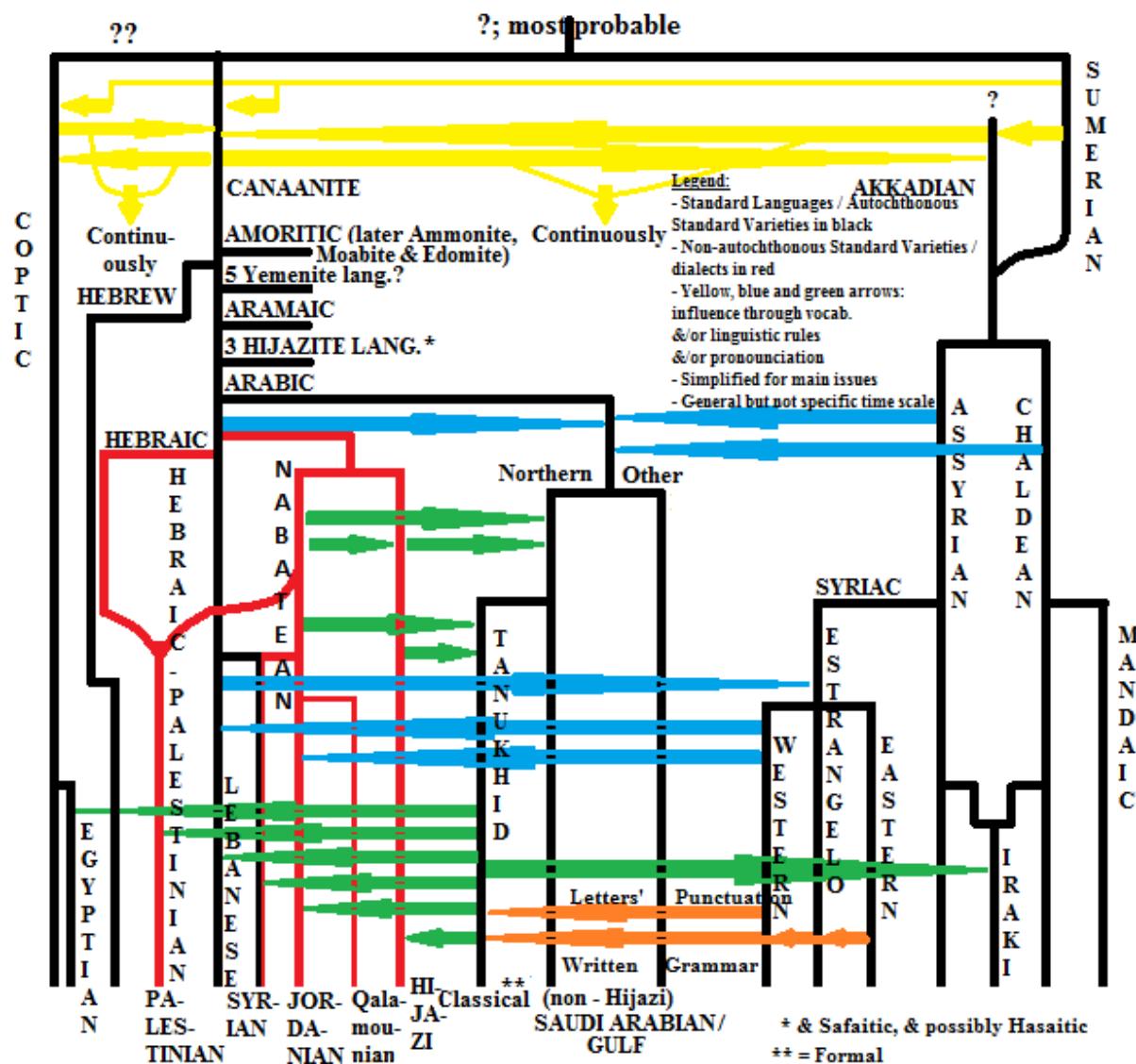
Language Pedigree (Levant & Peninsula) (as per the Old School):²³

Closest visualization, said so since some conflicting information, not to be hereby tackled.



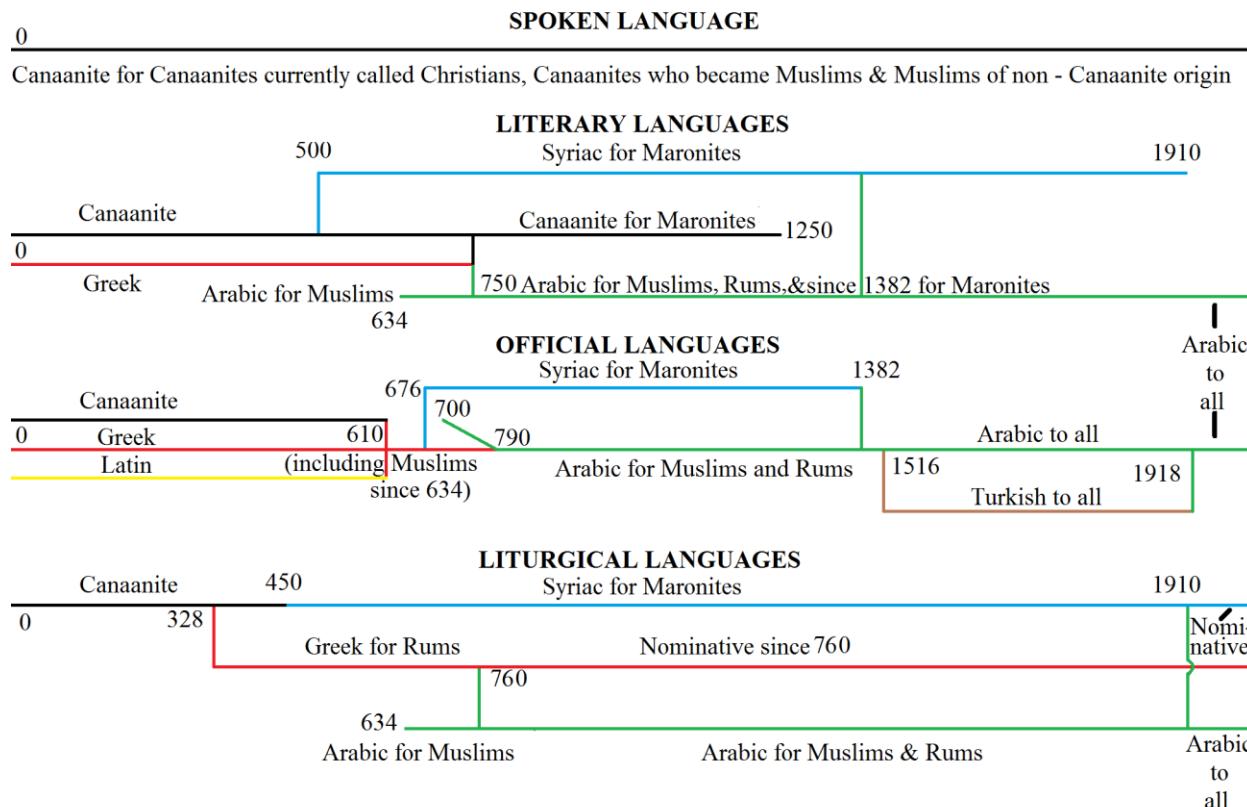
Language Pedigree (Levant & Peninsula) (as per the Modern School):²³

Canaanite, Coptic, Sumerian: at least 3500 BC; Akkadian: 2500 BC (we can speak of Sumero - Akkadian since both fused together, and even suspect that Akkadian is a more recent Sumerian than Sumerian, the latter as currently recognized, although language schools until now consider Sumerian a separate language); in yellow, occurred simultaneously; Amoritic: 2500 BC; Hebrew: 1850 BC; the 5 Yemenite languages: unknown precisely, ~ 1500 BC; Aramaic: 1200 BC; 3 Hejazite languages: unknown precisely, ~ 1000 BC; Arabic: 900 BC; Hejazite Canaanite: 590 BC; Nabatean Canaanite: 590 BC; the 2 upper green arrows simultaneously; Hebrew Canaanite: 590 BC; Hebrew - Palestinian Canaanite: AD 135; Syriac: AD 200; the 2 lower blue arrows: simultaneously; literary Arabic: AD 400; Arabic letters' punctuation: AD 670; Arabic written grammar: AD 790; the 7 lower green arrows: simultaneously; Syrian, Hebrew - Palestinian,* Jordanian* and Hejazite Canaanite could comprise varieties within each country (region, as to "Hejazite"), and Lebanese Canaanite comprises two varieties, and Syrian and Jordanian may be dissected into 2 or more varieties, but varieties will not be addressed in detail hereunder. Chaldean = Babylonian. Of note, what is known as Ugaritic and Eblaite languages are actually the Canaanite language with geographical and more, temporal, differences. Qalamunian is a dialect of the Nabatean variety of the Canaanite language that remained as was before the Muslim conquest. *"Palestinian" and "Jordanian" are scientifically "Nabatean".



Languages in Lebanon:²³

- Without the minority languages.
- We will not go back to the political, religious, or ethnic history of the groups that came to Lebanon, before they settled in the latter.
- There are overlapping periods where the switch is neither instantaneous nor over all the geographical area, or there are two languages for a same purpose. Dates are mostly approximate: we will not always distinguish between an exact year or an approximate year. Also, not all changes seen were abrupt, for those which appear as such.
- The social / cultural designation, thus outside the framework of religion, "Christians of Lebanon" is a misnomer, since Christianity is a religion without a worldliness, and it excludes non - believers, and we adopt "Canaanites of Lebanon", based on what sciences have concluded. The social / cultural designation, thus outside the framework of religion, "Muslims of Lebanon", is a correct designation since Islam is a religion and a worldliness, although the designation includes a non - believer minority that still lives part of the worldliness of its environment, and said minority is without a clear social classification at present.
- The Maronites in Mount Lebanon are interspersed with a Rum (Greek in the confessional sense) minority since Christianity prevailed there, and the latter followed the former politically between 676 up till 1382, and for a period of time hierarchically within the framework of the clergy (between 702 and 1057), but in their Byzantine liturgy. And the Rums (Greek in the confessional sense) outside Mount Lebanon are interspersed with a Maronite minority. However, we still cannot say "Mount Lebanon" instead of "Maronites," since their extension was not complete on Mount Lebanon since their first defeat against the Abbasids ~ 800.
- For the era BC: Canaanite since 3500 BC; Greek as literary since ~ 500 BC, and it was an official language favored by the Greeks without being imposed, along with Canaanite, between 333 and 64 BC; Latin since 64 BC, with acceptance of Greek and Canaanite where prevalent, but the latter will fade with time.



Canaanite Numerals:¹²

Reminder: Phoenician = Canaanite; Old Aramaic = “new” Canaanite; we note that for “Nabatean” and “Palmyrean”, as to numerals, they are two Canaanite varieties that became somewhat independent (“Palmyrean” is in fact a Nabatean variant); as for the (ancient) Syriac numerals, they are independent from Canaanite, and there is a strong possibility that “Indian” numerals had been elaborated from the Syriac (do not forget the strong ties between Syriacs and India).

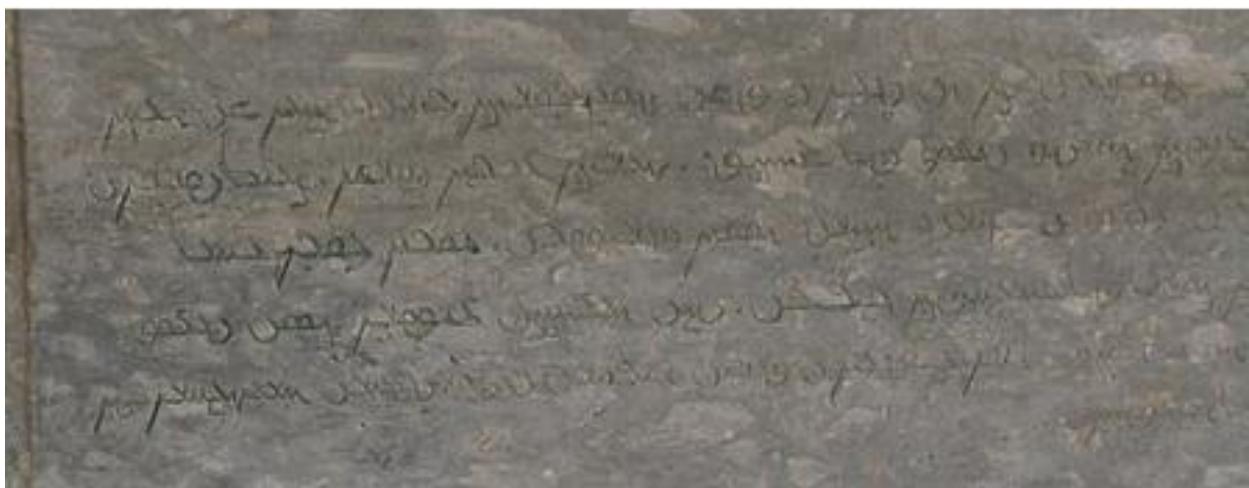
Stamp Issued in Mongolia in 1932 using their Alphabet (Indirectly)

Derived from Syriac:¹²



Panel Showing the Vestiges of the Manchu Alphabet (Indirectly)

Derived from Syriac in Northeast China:¹¹

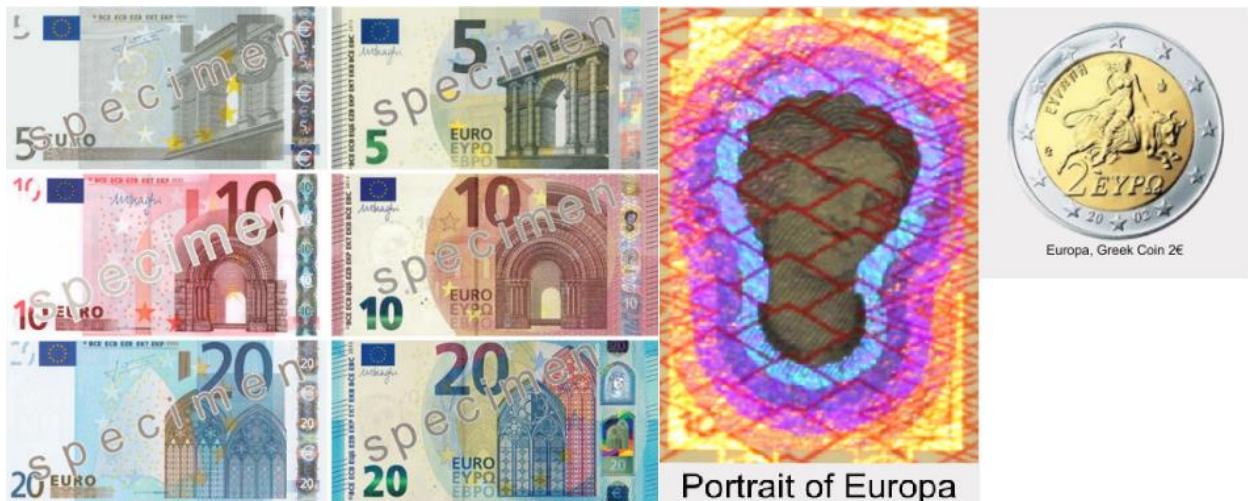


The Cedar and a Tower on the Maronite Coat of Arms as well as on John - Maron I's Icon:^{1,11,22}



Princess Europa's Portrait on Euro Banknotes and Coins:

On the left, banknotes before 2014; on the 2014 banknotes, at their upper - right side, we note the hologram of Europa, here also enlarged; this will be followed on to 50, 10 and 200 bills; the coin shows Zeus in the shape of a bull, abducting Europa from the coasts of Tyre to Greece. This legend summarizes the movement of civilization (mythology, alphabet, economy, construction, technology including the Iron Age) from the Middle East, and overwhelmingly from the Canaanites, to Greece, and then to Rome and later to Northern Europe. Europe recognizes and pays tribute.



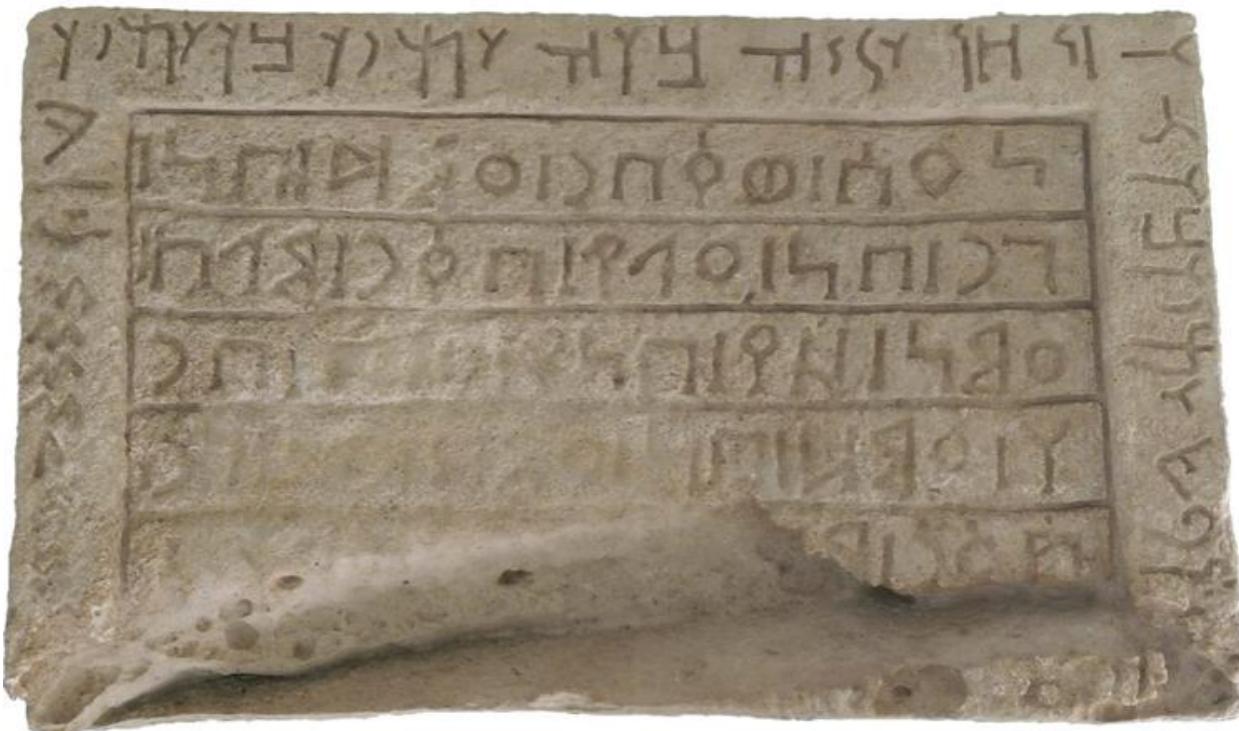
Examples of Canaanite Inscriptions in Hejaz:¹¹

2 of the 21 Canaanite inscriptions (erroneously called “Aramaic”) in language and alphabet, from the city of “Tayma” in the far northeast of the Hejaz, i.e. at the frontiers with the heart of the Peninsular desert, all of which date back to ~ 500 BC (the earliest ~ 600 BC), the most important of which is concerned with the “catastrophical” - as mentioned - occupation of the Babylonians (referred to as the “Akkadian Forces” in the inscription) of the city in 553 BC, which explains the exit then of the Qedarite people from History (at least in name); meaning the inscriptions were engraved by the locals, contrary to a hieroglyph inscription from the time of Ramesses III (~ 1150 BC) and some cuneiform inscriptions from 600 BC also discovered in Tayma.



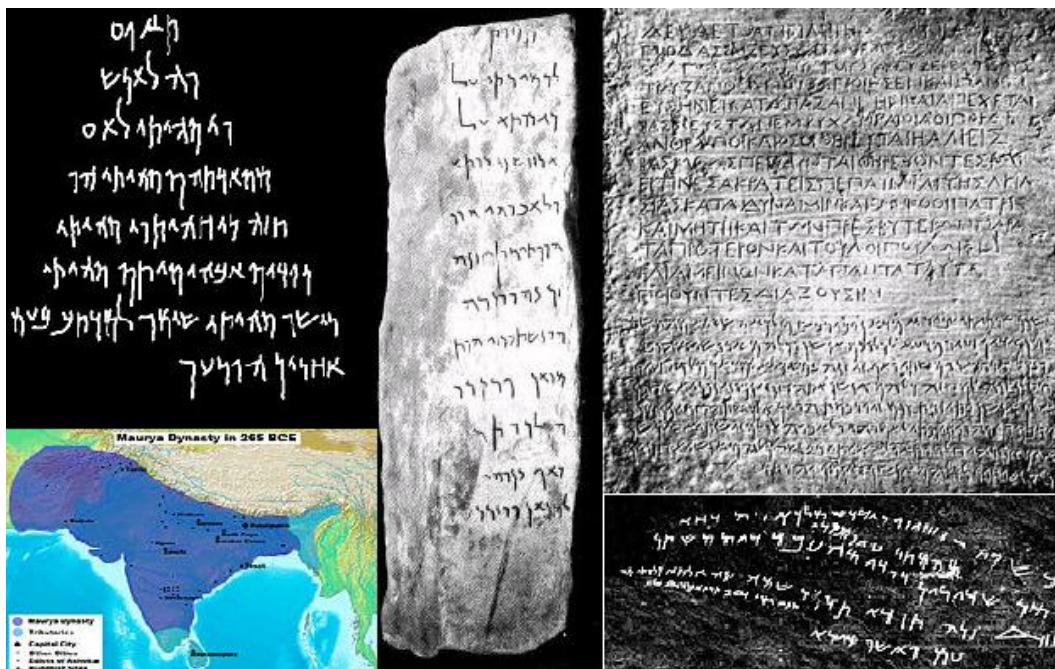
Example of Canaanite Inscriptions on the Eastern Peninsular Shores:

In Sharjah, U.A.E.: An “Aramaic” - Hasaitic bilingual inscription; image from Wiley Online Library. As we have explained elsewhere, “Aramaic” is now considered a misnomer and should be referred to as “Canaanite”.



Examples of Canaanite Inscriptions in Afghanistan and Pakistan:¹¹

They date back to about 260 BC, in the Maurya Indian Empire, during Ashoka's reign: Upper right: Inscription in Kandahar in Canaanite (the lingua franca and the official and literary language since the Persians) and Greek (also official language since before the withdrawal of the Seleucids from this city in 303 BC), each in its alphabet; Center: Inscription in the city of Taxila, in present - day northeastern Pakistan; Lower right, and left: Two inscriptions in Laghman, in eastern Afghanistan. In dark blue and purple (the latter because of the mountainous terrain in the original image), the territory of the empire, and light blue areas under its yoke.¹¹ It is striking that the Canaanite inscriptions are at the eastern borders of the Achaemenids and Greeks, two empires that adopted the Canaanite language as their official language alongside the mother tongue, and these inscriptions date from after their fall, indicating Canaanite rooting among the peoples there, since the kings of India used it to communicate with the local population, as it was the spontaneously adopted literary language since 650 BC, and gave its alphabet to the languages of Persia and India.²³



Offering of Bread and Wine, and Palm Feast, Canaanite Rituals:

Left: Figurine of a priest holding bread and wine, found in Ugarit, now in the Louvre, 1300 BC; an identical one has been found in Cyprus. Right: Ceramic from Tabarca (Tabargea) - Island of Elche, Spain, 1100 BC, for the Canaanite Palm feast (both adapted from Mourane di Tannouri).



Prêtre donnant la communion
du pain et du vin, XIIIe av. J.-C.
Louvre



Ce pays c'est L'ESPAGNE : ISAPANM « l'île aux lapins ».
Céramique ibéro-phénicienne (Tabarca - l'île d'Elche) montrant une procession de dédicants
avec une palme à la main et un lapin dans l'autre. 1100 AVJC.

Melchizedek Blesses Abraham, and Using Bread and Wine:

Genesis 14/18 - 20: “¹⁸ Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, ¹⁹ and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. ²⁰ And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.”²²



Cedars and Junipers:

“Lzzeb” in Canaanite, “ar’ar - Aaraar” in ancient Canaanite and later in Arabic, though Arabic employs “Lzzeb”; Juniper in English, Juniperus in Latin; the type that *Cedrus libani* needs in its vicinity is the *Juniperus excelsa* (also known as the Greek Juniper), which lives at the same altitudes, while all other ~ 15 Juniper types do not reach such heights (hence said type called “Aaraar muta`ali” in Arabic, meaning the “rising aaraar”). This Juniper is not to be confused, through the names that follow, with the “*J. oxycedrus*”, the “Juniper of Phoenicia - *J. phoenicea*” and the “Syrian Juniper - *J. drupacea*”.¹¹ Left to right: a *Cedrus Libani*, a *Juniperus excelsa* in summer,¹¹ and a *Juniperus excelsa* in winter.¹



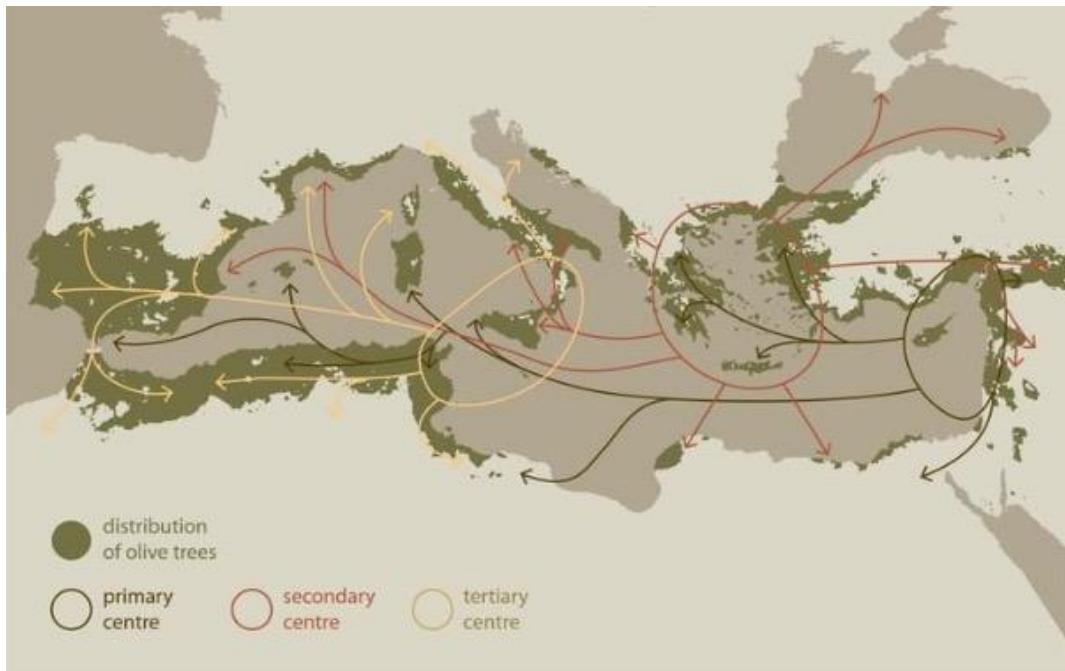
Tanit and its Crescent, from Arwad / Bsharreh / Deir al - Qamar / Tyre to Carthage then Ibiza:

Not each Canaanite kingdom had its religion, but each had its preferred deity (we say "deity" reservedly, refer to here above) aka "patron", just as with "Saints" in Christianity. Left: Stele with goddess of the moon Tanit's symbol (this is not a cross) and a crescent above it, in Carthage,¹¹ whose patron saint was Tanit, having "made it" from Tyre, Carthage's "mother"; Middle: Rock of Tanit (also called Rock of Eve) in Bsharreh;¹ Right: Tanit Bust in Ibiza, 350 BC;¹¹ Below left (two images): Same (horizontal) crescent above the original side - entrance of Saidet el Tallé Church in Deir al - Qamar (Convent of the Moon!) from the time it was a temple dedicated to Tanit; the cross and the hexagonal star came later when the Canaanites embraced Christianity (the star is a symbol of Mary, after it was a symbol of Astarte).⁸ Below right: Tanit's symbol in Arwad (200 BC) (Louvre Museum).



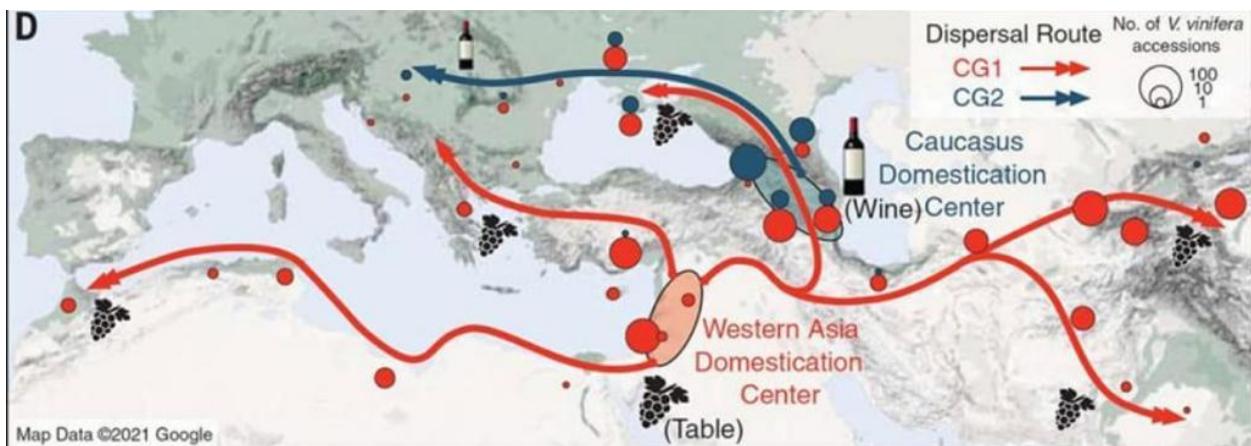
Fig. 225. Poids en plomb portant le monogramme d'Arwad (c. III-II^e s. av. J.C.). Paris, Louvre.

Spread of Olive Trees from Canaan to the Mediterranean:



Dissemination of Viticulture and Oenology from Canaan:

Robin G. Allaby, SCIENCE, 2 Mar 2023, Vol 379, Issue 6635, pp. 880 - 881



A Murex Seasnail, Tyrian Purple Dye and a Dyed Cloth:

Totally natural work and courtesy of Mr. Ghassen Nouira.



The Star of David: a Pagan then Christian Canaanite Star:¹

Here inside the ancient church of Saint Shallita in Tannurin al - Fawqa.

Left: lower left, the heptagonal star representing the 7 gifts of the "Holy Spirit"; at the top, to the left, the hexagonal star, representing Mary, after it had represented Astarte, and it will continue to be David's star for the Jews, who had adopted it from Canaanites; to its right, the octagonal star, representing Jesus of Nazareth, after it represented the sun, and after it had represented Ishtar,* and before her Inana (Inanna), in Mesopotamia; Muslims will take their octagonal star from the Hindus.

* *Ishtar is Astarte in Mesopotamia.*

Right: another hexagonal star of different concept.



VI - List of Assassinations in Lebanon since the 1943 Administrative Independence

The following names, arranged in chronological order, refer to the liquidation of political, military or religious personalities, or senior officials within political parties or journalists, basically outside active military action.

The aim is not to gather the maximum number of facts, otherwise it would have been necessary to go back to the archives of newspapers and news channels, and perhaps to the town halls, and to contact the families and to do a hard and colossal work that could last months or even years. In fact, the main purpose is to address the Lebanese and show them that no faction spared the other and no foreign power spared us, and almost all entities that ordered assassinations lost murdered martyrs. Thus, information was obtained from mainly two references,^{14,15} as well as from other sources as much as possible, knowing that information was relatively rare and sometimes contradictory, that being besides slight differences between the day of the abduction or the act of murder and the day of death or the next day which would be the date of the news in the newspapers, and sometimes the place of the assassination and the status of the murdered person.

In addition, some assassinations that took place before 1975 are not easily considered as politically motivated or of muzzling, or to incite sectarian conflict, and therefore remain suspect of being common crimes.

Finally, this list is not exhaustive, because the number of liquidations circulating among people can never be known (except through associations such as those that identify and document missing persons in Lebanon or who are detained in Syria, and who have been carrying out an enormous work for years). Indeed, many liquidations were carried out by groups or by people disobeying their leaders in villages, neighborhoods and alleys, up to liquidations due to personal conflicts that lost their political significance.

For recurrent party affiliations (Communist, Iraqi Baath (and only one Syrian Baath), Amal, Syrian Nationalist, Hezbollah, Lebanese Forces, Phalangist, Liberals, Socialists), journalists, religious figures and members of the Lebanese army, as well as for foreigners, the affiliation has been put in bold.

In addition to these assassinations, the Lebanese scene witnessed at least 94 assassination attempts involving presidents, ministers, deputies, politicians, media personalities, journalists, diplomats and clerics, outside the context of this list.

The perpetrator or instigator of most of the murders remained unknown and investigation (if ever seriously carried out or even if ever carried out) could not prove his involvement, but he was often “precisely” known by the popular masses.

Dates will be according to the format “day - month - year”.

Among the circulating names, Minister Bassel Fleihan, child Maya Bashir Gemayel and captain of the Lebanese army Samer Hanna were excluded because they were not themselves the target, as was Muhammad Jezzini of the Amal Movement, who fell martyred for his cause in a battle on 8 - 1 - 1989 (or 6 - 7 - 1989?) - and he is other than Muhammad Ali Jezzini, a member of the Popular Front for the Liberation of Palestine (PFLP), killed in Nabaa on 6 - 7 - 1976.

Of course, the table also excludes anyone who was not clearly targeted, whether family, aide, guard or bystander, and it excludes targeted civilians such as those who were liquidated according to their confession at checkpoints, as on "Black Saturday" and massacres in Christian villages and in Palestinian camps.

When the day and month were unknown, the date "January 1st" was adopted (but not mentioned) to enter the name in chronological order.

Other names remain in circulation but without any information available on the date and place, including the 1st Lieutenant (Army or Lebanese Forces?) Joseph Nehme, Joseph Akiki, Elias Chartouni, Tony Daou and Joseph Abou Jaoudeh. Similarly, among the names that remain in circulation, Khalil Fares, Maurice Fakhoury, Charles Corban, Michel Israili and Emile Azar were also excluded because it is not clear that they were murdered outside an active military battle (moreover, according to "Cobra" in his book, Mr. Khalil Fares and Charles Corban survived but with a disability).

N.B.: Secret Services = S.S.; "Lebanese Forces" is a Christian militia; Amal (abbreviation of "Lebanese Resistance Regiments" in literary translation) is a Shiite militia; "Army" is the Lebanese army unless otherwise mentioned.

Date	Name	Status	Assassination Location	Result of investigation
1949	Rev. Habib Khashfeh	- - -	Tibeh (in the South)	Assassin sentenced to death
16 - 07 - 1951	Riad Solh	Deputy & Former Prime Minister	Jordan	Members of the Syrian Nationalist Party
1952 or 1953	Muhammad al - Abbud Abdulrazzak	Deputy & Former minister	Presidential Palace at Kantari, Beirut	Ahmad al - Sheikh was the assassin; instigator would be deputy Sleiman al - Ali
1956	Mounir Daou	Caimacam	Batrun	Unsuccessful
19 - 02 - 1957	Syrian colonel Ghassan Jadid	- - -	Beirut	Izzat Shaath (Palestinian); instigator: Syrian Minister of the Interior Abdel Hamid Sraj
27 - 05 - 1958	Nassib al - Matni	Owner of "Le Télégraphe" newspaper	Beirut	Unsuccessful; possible instigator: Syrian Minister of the Interior Abdel Hamid Sraj
19 - 09 - 1958	Fouad Haddad	Journalist at "Journal of al - Aamal al - Kataïbi" (Phalangist Party)	Beirut, kidnapped while leaving Ministry of Education	Unsuccessful
1959	Georges Ivanov (Russian)	Businessman	Kantari, Beirut	Unsuccessful
27 - 07 - 1959	Naïm Moghabghab	Deputy	Beit al - Dine	Conviction without implementation; it was said

				that they were supporters of Kamal Junblat
12 - 04 - 1961	Former deputy	Albert Hajj	Akkar	Unsuccessful
12 - 05 - 1963	Rev. Boulos Massaad	-----	Majdel Be`na (Aley)	Assassin was arrested
16 - 05 - 1966	Kamel Mruwweh	Owner of newspaper "al - Hayat"	Beirut; at the newspaper HQ at Ghalghul behind the "Grand Théâtro"	Conviction of Adnan Sultani, Mahmud Arwadi & Ahmad Mokaddam, Nasserites
24 - 07 - 1971	Gen. Jean Njeim	Commander of the Lebanese Armed forces	Helicopter crash in Ito	Strong suspicion of sabotage since he was arming the Christians; no investigation carried out.
08 - 07 - 1972	Ghassan Kanafani (Palestinian)	Editor - in - chief of "al - Anwar"? / Senior official at the PLO	Beirut	Accusation of Israel
22 - 12 - 1972 (or 1971)	Abdallah Osseiran (son of deputy Adel Osseiran) (who was the target?)	-----	Sidon	Conviction of one person of the Zein family
10 - 04 - 1973 or 11 - 09 - 1973	Palestinians Abou Youssef al - Najjar, Kamal Nasser et Kamal Adwan	Senior officials at PLO	Beirut	Israeli commandos
07 - 04 - 1974	Khaled Saghiyyeh	Lawyer / Candidate to the 1977 elections	-----	-----
22 - 02 - 1975 (deceased on March 6)	Maaruf Saad	Former deputy	Sidon / "Star" Square	A sergeant of the Army was charged; accusation of political Maronism via the legitimate forces; blurred affair
06 - 12 - 1975 (The Black Saturday)	Edy Awkar, Georges Absi, Elie Pano, Roland Saadeh	Phalangists	Fanar	Palestinians
20 - 12 - 1975	Fayez (or Kassem) al - Imad	Gouvernor of the North	Mina (Tripoli)	Unsuccessful
1976	Tony Khater	Member of Tanzim	Dekwaneh or Ain al - Remmaneh, ~ Beirut	Accusation of Georges Adwan
14 - 02 - 1976 (or 14 - 03)	Rev. Alban Jerphanion	Jesuit Father	Beirut	Unsuccessful
17 - 02 - 1976	Raymond Ghosn, Robert Nujeymeh	Dean of the Faculty of Architecture (or of Engineering); Dean of Students at AUB	American University of Beirut	A student fired from said university in 1973
02 - 04 - 1976	Kamal Hajj	Philosopher	Chbaniyyeh (at his home)	Accusation of Syrian or Libyan S.S.
16 - 05 - 1976	Edward Saab	Editor - in - chief of "l'Orient le Jour"	Between Ashrafieh and Hamra, at the Museum, Beirut	Unsuccessful
Same assassination?	Fabienne Thomas (French)	"L'Orient - Le Jour"	?	?

26 - 05 - 1976	Linda Junblat	Kamal Junblat's sister	Sami al - Solh, Beirut	Unsuccessful
16 - 06 - 1976	Francis Meloy (USA)	Ambassador of USA at Lebanon	Kidnapped at Mazraa; body found at Ramleh Bayda, Beirut	Accusation of Palestinians
31 - 07 - 1976 (deceased on August 2)	Dr. Khalil Salim	General Director of the Ministry of Finance	Mar Elias / Saeb Salam, Beirut	Unsuccessful; accusation of Syrian S.S.
16 - 03 - 1977	Kamal Junblat	Deputy, Head of the National Movement, head of the Socialist Party	Deir Durit (Shuf)	Accusation of Syrian S.S., of note even by his son Walid
07 - 06 - 1977	Jude Bayeh	Head of the Phalangist HQ at Zgharta - Zewyieh	Shekka	Unsuccessful
28 - 04 - 1978	Hassib Abdallah	Ambassador and Responsible of Economic Affairs at the Ministry of Foreign Affairs	Beirut	Unsuccessful
13 - 06 - 1978	Tony Franjeh	Deputy, Former Minister, Head of the Marada Party	Ehden	Accusation of Phalangists, but mostly of Elie Hobeika and Syrians, rather than Geagea
Disappeared on 30 - 08 - 1978	Imam Mussa al - Sadr	Founder of the Amal movement	Libya	Accusation of Gaddhafi; weaker accusation of Syria
01 - 11 - 1978	Samir al - Ashkar	Captain of the Army and founder of its commandos regimens	Beit Shabeb	Accusation of Syrian S.S.
22 - 01 - 1979	Ali Hassan Salameh (Palestinian)	Senior official at the PLO	Verdun, Beirut	Israeli Commandos
24 - 05 - 1979	Karl Robert Never (German)	“Sterne” Magazine in Beirut	Beirut	Unsuccessful
14 - 06 - 1979	Ahmed Mir Ayyubi	Highly ranked at the Communist Party	Mina - Tripoli	Unsuccessful
20 - 06 - 1979	Adel Abdel Majid Wasfi (Iraqi)	Vice editor - in - chief of “ Philistine - al Thawra ”	Beirut	Unsuccessful
Kidnapped on 24 or 25 - 02 - 1980 / body found on March 4	Salim al - Lawzi	Owner of “ Hawadeth ” newspaper	Aramun near a base for the Syrian forces; kidnapped at the Syrian checkpoint on the airport highway, ~ Beirut	Conviction of the Palestinian Muhammad Hassan Yatim (Abu al - Kaher) only of kidnapping
05 - 05 - 1980	Imam Hassan Shirazi (Iranian)	-----	Rawsheh near the Carlton, Beirut	Accusation of Iraqi S.S.
22 or 23 - 07 - 1980	Riad Taha	Head of the Lebanese Order of Journalists	Rawsheh near the “Continental Hotel” 50 meters away from the previous assassination, Beirut	Conviction de Khalil Abbas Mussawi and Abd al - Ilah Muhammad Mussawi, and accusation of Syria as instigator
28 - 07 - 1980	(Ali) Mussa Sheib	Highly ranked of the Iraqi Baath	Airport highway, ~ Beirut	Unsuccessful
05 - 08 - 1980	Sayyed Ali Badreddine	-----	Haruf (South)	Unsuccessful
29 - 08 - 1980	Yehya Hazzuri	Journalist at Liwa' and ranked at Iraqi Baath	Shiyyah, ~ Beirut	Unsuccessful

05 - 03 - 1981	(Ali) Muhammad Saleh al - Husseini (Iranian)	Political counselor of the Iranian Islamic Revolution for the M.E. affairs	Bir Hassan, ~ Beirut	Unsuccessful
28 - 03 - 1981	Hatem Mokalled	Ranked of the Iraqi Baath	Between Jarju` and Aarab Bsalm (South)	Unsuccessful
28 - 04 - 1981 or 26 - 04 - 1982?	Sheikh Ahmad Assaf	Head of the Islamic Rally Union and head of the "Islamic Center"	Aisha Bakkar, Beirut	Unsuccessful
29 - 06 - 1981	Adnan Sinno	Ranked of the Iraqi Baath	Zokak al - Blatt, Beirut	Unsuccessful
02 - 08 - 1981	Ismat Murad	Senior official at "Harakat al - Tawhid al - Islami"	Tripoli	Unsuccessful
16 - 08 - 1981	Elias Hannush	Former responsible of the Ahrars	Rawsheh, Beirut	Unsuccessful
04 - 09 - 1981	Louis De Lamare (French)	Ambassador	Barbir, Beirut	Accusation of pro - Syrian organizations
20 - 10 - 1981	(Ali) Hassan Cherri	Member of the political council of Amal et senior official of its Beirut HQ	Musaytbeh, Beirut	Unsuccessful
17 - 11 - 1981	Tahsine al - Atrash	Regional highly ranked of the Iraqi Baath	Musaytbeh, Beirut	Unsuccessful
07 - 12 - 1981	Abdel Wahhab al - Kayyali (Palestinian)	Ranked of the Iraqi Baath	Sakiet al - Janzir, Beirut	Unsuccessful
Body found on 13 - 02 - 1982 or 13 - 01 - 1983	Rabeh Kherwaa (Algerian?)	"Attaché" at the Algerian embassy	Haret Hreik (kidnapped at Bir Hassan, ~ Beirut on 10 - 03 - 1981)	Unsuccessful
16 - 03 - 1982	Bashir Keyrouz	Former Deputy	Hazmieh, Baabda	Unsuccessful
22 - 03 - 1982	Ali Hajem Sultan (Iraqi)	3rd secretary of the Iraqi embassy	Hazmieh, Baabda	Unsuccessful
15 - 03 - 1982	Gui Cavallo (French)	Employee at the French embassy	Sakiet al - Janzir, Beirut	Unsuccessful
23 - 04 - 1982	Khalil Hatum	Communist Party representative at the National movement and head of the "National Rally" at Burj al - Barajneh"	Burj al - Barajneh, ~ Beirut	Unsuccessful
30 - 04 - 1982	Rev. Philip Abu Sleiman	-----	Aley	Unsuccessful
16 - 05 - 1982	Rafik Bashasha	Senior official at the Popular Nasserite Tanzim	-----	Unsuccessful
Kidnapped on 05 - 07 - 1982	Ahmed Matoslian, Sayyed Mohsen Mussawi, Taki Rastijar Mokaddam, Kathem Akhwan	Iranian Diplomats (Akhwan is a journalist)	Checkpoint at Berbara	Accusation of the Lebanese Forces
24 - 07 - 1982	Georges al - Ashkar	Senior official at the Ahrars	Ras el Metn	Accusation of the Socialist Party
14 - 09 - 1982	Bashir Gemayel	President Elect	Ashrafieh, Beirut	Conviction on 20 - 10 - 2017

				of Habib al - Shartuni of the Syrian Nationalist Party and of Nabil Alam, and unofficial accusation of Syria; seemingly lack of Israeli involvement
11 - 01 - 1983	Ali Sleiman	Counselor at the Ministry of Foreign Affairs	- - -	Unsuccessful
01 - 12 - 1983	Sheikh Halim Takieddine	Judiciary chief of the Druzes	Al - Tharif, Beirut	Unsuccessful
03 - 12 - 1983; deceased on 18 - 01 - 1984	Dr. Malcolm Kerr (American)	Dean of AUB	American University of Beirut	Unsuccessful; unofficial accusation of Hezbollah
14 - 02 - 1984; deceased on 15 - 02	Ghaith Khoury	Head of Phalangist H.Q. in Jbeil	Okaibeh	Assassin was recognized; unofficial accusation of the Lebanese Forces
14 - 02 - 1984	Nora Khoury	Ghaith Khoury's wife	At the hospital	
16 - 02 - 1984	Sheikh Ragheb Harb	- - - - -	Jebshit (Nabatiyyeh)	Israeli Agents
Kidnapped on 14 - 03 or 16 - 05 - 1984;	William Francis Buckley (American)	Diplomat, Former head of CIA	Beirut; deceased on 11 - 10 - 1985 or on 03 - 06 or 03 - 10 1985; body found on the airport highway in Dec. 1991	Unsuccessful / Accusation of the Islamic Jihad and unofficial accusation of Hezbollah
19 - 11 - 1984	Sayyed Abdel Latif al - Amin	Imam of Suwwana village	Suwvana?	Unsuccessful
Kidnapped on 03 - 12 - 1984; liquidated 16 (sixteen) months later	Peter Kilburn, Leigh Douglas & Philip Patfield (Americans)	Kilburn was surely the AUB librarian	Beirut	Unofficial accusation of Hezbollah
19 - 02 - 1985	Paul Rodson (French?)	Commander of the French observational force	Shouweifat	Unsuccessful
04 - 03 - 1985	Khalil Jradi, Muhammad Saad	Amal representative at Maarakah; Amal vice - responsible at the South	Maarakah (South)	Unsuccessful
Kidnapped on 13 - 03 - 1985	Rev. Nicolas Kluiters (Dutch)	Priest	Between Hermel and Taanayel; found on 01 - 04 - 1985	Unsuccessful
Kidnapped on 25 - 03 - 1985	Alec Collett (UK)	Employee at UNRWA	where?; liquidated in 1986; body found in Eastern Bekaa in 2009	Unsuccessful
23 - 04 - 1985	Sarkis Aznavurian	Member of the central committee of Tashnag Party	- - - -	Unsuccessful
23 - 05 - 1985 (or on 25 - 05 - 1986)	Rev. Butros Abi Akl	Head of the Cadmus institute	Tyre	Unsuccessful
30 - 05 - 1985	Denis Hill (UK)	English teacher at the AUB	Beirut	Accusation of the Islamic Jihad, which accuses the CIA

02 - 06 - 1985	Sleiman Mazlum	Colonel of the Army and commander of the Riyyaq airport	Between Ablah and Riyyaq	Unsuccessful / unofficial accusation of Hezbollah
03 - 06 - 1985	Muhammad Salim	Dean of defense of the Syrian Nationalist Party	Jdita	Unsuccessful / unofficial accusation of Hezbollah
09 - 07 - 1985	Samir Aasem Sheikh	Editor - in - chief of Fahrest	Ras Beirut	Unsuccessful
30 - 09 - 1985	Arkady Katkov (Russian)	Consular attaché	Beirut	Russians accuse Hezbollah
02 - 10 - 1985	Salim Bashir Yammut	Responsible of the Lebanon - Bulgarian ties center (journalist?)	Sanayeh, Beirut	Unsuccessful
02 - 11 - 1985	Georges Chamoun	Colonel of the Army	Riyyaq	Unsuccessful / unofficial accusation of Hezbollah
18 - 11 - 1985	Rev. Bulos Sahlani	-----	Bab Mareh (West Bekaa)	Unsuccessful
Kidnapped on 04 - 12 - 1985;	Michel Sleiman Waked	Member of the Communist Party	Dahyeh; body found at Saint Georges 2 months later on 07 - 02 - 1986	Unsuccessful / unofficial accusation of Hezbollah
23 - 12 - 1985	Dr. Mostafa Abdel Rida	Physician	Tyre	Unsuccessful
09 - 02 - 1986	Khalil Akkawi (Abu Arabi)	Responsible of the mosques' committees and member of the Tripoli Islamic rally	Bab al Tabbeneh (Tripoli)	Unsuccessful
20 - 02 - 1986	Khalil Naous	Journalist ; member of the central committee of the Communist Party	Cornish al - Mazraa, Beirut	Unsuccessful / unofficial accusation of Hezbollah and / or Syria
24 - 02 - 1986	Suheil Tawileh	Member of the central committee of the Communist Party ; editor - in - chief of "Nida" & / or "Tariq"	Kidnapped from Musaytbeh; body found at Normandie / Mina al - Hosson	Unsuccessful / unofficial accusation of Hezbollah and / or Syria
27 - 02 - 1986	Zaven Tashjian	Representative of Tashnag at Anjar	-----	Unsuccessful
Kidnapped on 22 - 05 - 1986	Michel Seurat (French)	Sociologist	where?; liquidated on 05 - 03 - 1986; body found in Oct. 2005	Unsuccessful
05 - 04 - 1986	Khodor Juni	Member of the regional committee of the Communist Party ; Responsible of military affairs of the Lebanese National Resistance Front	Aabbasiyyeh (South)	Unsuccessful / unofficial accusation of Hezbollah
06 - 04 - 1986	Kamel al - Sabbah	Senior official of political affairs of the Communist Party	Nabatiyyeh	Unsuccessful / unofficial accusation of Hezbollah
05 - 05 - 1986	Mostafa Ali Kurdi	Information agent of the "Islamic Community"	-----	Unsuccessful
06 - 05 - 1986	Nassib al - Khatib	Official of the Arab Democrat Party	-----	Unsuccessful
06 or 12 - 06 - 1986	Georges Abu Mrad (& comrades)	Regional executive of West Bekaa of the Syrian Nationalist Party	Mashghara	Unofficial accusation of Hezbollah

15 - 06 - 1986	Hassan Fakhr	Journalist; Communist?	Between BChamoun & Deir Qubel (or Baabda)	Unsuccessful
11 - 08 - 1986	Michel Ziadeh	Army , commander - in - chief of the first brigade	His home at Riyyaq	Unsuccessful
18 - 09 - 1986	Christian Gouttière (French)	Colonel, Attaché to the embassy	French Embassy, Beirut	Militaryman Hussein Mostafa Tleiss of the Syrian S.S. / Unofficial accusation of Hezbollah
28 - 09 - 1986	Khalil Kanaan	Army , commander of the fifth brigade	Hazmieh, Baabda	Accusation of Members of the Lebanese Forces
07 or 27 - 10 - 1986	Sheikh Sobhi Saleh	-----	Sakiet al - Janzir, Beirut	Unofficial accusation of Syria
29 - 01 or 17 - 02 or 19 - 03 - 1987	Hassan Ahmad Sabbagh	Communist	-----	Unofficial accusation of Hezbollah
29 - 01 or 17 - 02 - 1987	Hussein Mruwweh	Member of the central committee of the Communist Party ; editor - in - chief of "Tariq" (after Suheil Tawileh?)	His home near the Serail or Ramleh Bayda, Beirut	Unsuccessful / unofficial accusation of Hezbollah
12 - 02 - 1987	Nur Tawkan	Communist	-----	Unsuccessful
22 - 02 - 1987	Hassan Bazzun	Editor - in - chief of "Beirut"; communist?	Beirut	Unsuccessful / unofficial accusation of Hezbollah
26 - 02 - 1987	Adnan Kanso	General Executive of the Syrian Nationalist Party	-----	Unsuccessful / unofficial accusation of Hezbollah
18 - 05 - 1987	Mehdi Amel (aka Hassan Hamdan)	Member of the central committee of the Communist Party	Beirut, Algeria St.	Unsuccessful / unofficial accusation of Hezbollah &/or Syria
01 - 06 - 1987	Rashid Karameh	Prime Minister	Helicopter between Tripoli and Beirut	Accusation of Geagea, though the latter not mentioned by Omar Karameh who accuses Aoun, then commander of the Lebanese Army, of complicity.
21 - 06 - 1987	Hatem Kaaoush	Member of the nationalist congress of the Syrian Baath Party and Member of the Saaiqa	Kanaya, Sidon	Unsuccessful
24 - 06 - 1987	Kathem Darwish	Captain of the Army , Tyre barrack S.S. officer and liaison officer with the international forces	Ain B`al, Tyre	Unsuccessful
10 - 07 - 1987	Ali Diab and Muhammad Diab	Two senior officials of Amal	-----	Unsuccessful / unofficial accusation of Hezbollah
02 - 08 - 1987	Muhammad Shkeir	President's counselor	Ras Beirut	Accusation of Members of the Socialist Party
24 - 09 - 1987	Rev. André Pierre Masse	Jesuit Priest	Sidon	Unsuccessful
22 - 10 - 1987	Habib Keyrouz	Radio and information	-----	Unsuccessful / unofficial

		executive of the Syrian Nationalist Party		accusation of Hezbollah
23 - 10 - 1987	Tufic Safadi	Responsible of labor and social affairs of the Syrian Nationalist Party	----	Unsuccessful / unofficial accusation of Hezbollah
06 - 01 - 1988	Samir Zeinun and Ghassan Lahud	Two senior officials of the Lebanese Forces	Dbayeh (execution)	Execution under Geagea command for assassination attempt
07 - 02 - 1988	Abbas Awada	Amal	----	Unsuccessful / unofficial accusation of Hezbollah
07 - 02 - 1988 as well	Amine Kassem	Lieutenant Colonel of the Army and head of its S.S. in Beirut	----	Unofficial accusation of Hezbollah
Kidnapped on 17 - 02 - 1988	American Colonel William Higgins	Part of the Peacekeeping Force of the UN	South Lebanon; liquidated after 1 ½ year; body found on the airport highway on 23 - 12 - 1991	Accusation of Hezbollah
07 - 03 - 1988	Talal Muhammad Kanso	Lieutenant of the Army	Kawthariat al - Siad / Ghassanieh - Zahrani	Unsuccessful
07 - 03 - 1988	Khalil Abdel Menhem Sheib	Teacher at the Doueir public school	Doueir - South, 2 km away from previous assassination	Unsuccessful
29 - 04 - 1988 (kidnapped on the 24)	Archbishop Albert Khreish	-----	Ghadir - Keserwan	Unsuccessful / Unofficial accusation of the Lebanese Forces
22 or 23 - 09 - 1988	Daoud Daoud, Mahmud Fakih and Hassan Sbeiti	Member of the political council and head of the executive of Amal ; senior official of the central organization of Amal ; a senior official of Amal at Nabatiyyeh	Uza'i, ~ Beirut	Unsuccessful / unofficial accusation of Hezbollah
08 - 01 - 1989	Muhammad Hammud (Abu Ali)	Responsible in Amal	Kfarmelki	Unsuccessful / unofficial accusation of Hezbollah
09 - 02 - 1989	Anwar al - Fatayri	Member of the Socialist Party	Jahiliyyeh - Shuf	Unsuccessful
16 - 05 - 1989	Mufti Hassan Khaled	Mufti of Lebanon	Dar al - Fatwa (the Mufti's H.Q.), Beirut	Unsuccessful / Unofficial accusation of Syria
21 - 09 - 1989	Nathem Kadiri	Deputy	Verdun, Beirut	Unsuccessful
22 - 11 - 1989	René Moawwad	President	Raml al - Tharif, Beirut	Unsuccessful
26 - 12 - 1989	Hikmat al - Amin	Communist Journalist	Rmeileh	Unsuccessful / unofficial accusation of Hezbollah
01 - 01 - 1990	Hassan Jaafar (Abu Jamal)	Head of Amal regulatory Forces	Iqlim al Tuffah (Assassination or on the frontline?)	Unsuccessful / unofficial accusation of Hezbollah
16 - 01 - 1990;	Dr. Elias Zayek	Member of the Lebanese Forces council, commandant	Ashrafieh, Beirut	Accusation of Geagea

deceased on the 19		of the infantry		
14 - 02 - 1990	Antoine Haddad	Captain of the Army	-----	Unofficial accusation of the Lebanese Forces
21 - 10 - 1990	Dani Chamoun	Head of the Ahrars	Baabda	Unofficial accusation of Geagea / Robust accusation of Syria via Hobeika
24 - 12 - 1990	Sleiman Akiki	Senior official of the Lebanese Forces	Kfar Debian	Accusation of the Hobeika group
23 - 05 - 1992	Dr. Michel Salhab	General Secretary of the "Ketleh" Party	Baabdat	Accusation of Abu Ali Kabadieh, bodyguard of the head of the Arab Democrat Party with Syrian instigation; no trial
15 - 01 - 1992	Mustapha Geha	Writer	Sabtieh, ~ Beirut	Unsuccessful / unofficial accusation of Hezbollah
16 - 02 - 1992	Sayyed Abbas Mussawi	General Secretary of Hezbollah	Jebshit (Sud)	Israeli Raid
11 - 05 - 1992	Rev. <td>-----</td> <td>Ajaltun</td> <td>Accusation of Members of the Lebanese forces</td>	-----	Ajaltun	Accusation of Members of the Lebanese forces
30 - 06 - 1992	Anwar Madi (Palestinian?)	Senior official at Fatah	Sidon	Unsuccessful
02 - 09 - 1992	Hadi Zahdi Dbaiki (Palestinian?)	Lieutenant Colonel at Fatah	Sanayeh, Beirut	Unsuccessful
03 - 05 - 1993	Nadim Abdehnour	Member of the Lebanese Forces	Ashrafieh, Beirut	Accusation of the Hobeika group
29 - 11 - 1993	Mouin Shbatieh (Palestinian?)	Attaché of Fatah for "the region of Lebanon"	Sidon	Unsuccessful
29 - 12 - 1993	Naeb Omran Ma`aytah (Jordanian)	First secretary of the Jordanian embassy	Bashura, Beirut	Palestinians from Fatah accuse the Revolutionary Council
12 - 04 - 1994	Sheikh Taleb al - Sahl Tamimi (Iraqi)	-----	Zokak al - Blat, Beirut	Unsuccessful
19 - 04 - 1994	Fawzi Rassi	High ranked of the Lebanese Forces	Ministry of Defense, Baabda	Unofficial accusation of Syria
1994 or 1995	Fouad Moghnieh	Senior official au Hezbollah	-----	Assassins were uncovered and execution of Ahmad al - Hallak
31 - 08 - 1995	Sheikh Nizar al - Halabi	Head of the Islamic Benevolence Association	Tarik Jdideh, Beirut	Members of the Islamic movement Isbat al - Ansar; executed
08 - 06 - 1999	Aasem Abu Daher, Walid Harmush, Hassan Othman & Imad Shehab	Judges	Justice Palace, Sidon	Unsuccessful
17 - 07 - 1999	Ali Hassan Dib (aka Abu Hassan Salameh)	Senior official at Hezbollah	Aabra, ~ Sidon	Unsuccessful
24 - 01 - 2002	Elie Hobeika	Deputy and former minister	Hazmieh, Baabda	Unofficial accusation of Israel

		and former responsible at the Lebanese Forces and head of the Waad Party		
20 - 05 - 2002	Jihad (Palestinian)	Jibril Ahmad Jibril's son	Tallet al - Khayyat, Beirut	Unsuccessful
20 - 05 - 2002, few hours after Jibril's death	Ramzi Irani	Responsible at the Lebanese Forces	His body was found in his own car's trunk after being kidnapped on 07 - 05 - 2002 at Hamra, Beirut; he had been liquidated few days earlier	Unofficial accusation of Syria
02 - 08 - 2003	Ali Saleh	Senior official of Palestinian affairs at Hezbollah	Kafa'at, Hadat	Unsuccessful
01 - 05 - 2004	Pierre Boulos	Senior official at the Lebanese Forces	Gemmayzeh, Beirut	Weak accusations of Syria, even by Lebanese Forces supporters
19 - 07 - 2004	Ghaleb Aawali	Senior official at Hezbollah	Moawwad St., Dahyeh, ~ Beirut	Unsuccessful
14 - 02 - 2005	Rafik Hariri	Deputy and Former Prime Minister	Saint - Georges, Beirut	The international tribunal condemns in 2022 members of Hezbollah.
02 - 06 - 2005	Samir Kassir	Journalist at Nahar	Ashrafieh, Beirut	Unofficial accusation of Syria
21 - 06 - 2005	Georges Hawi	Former General Secretary of the Communist Party	Wata al - Musaytbeh, Beirut	Unofficial accusation of Syria
12 - 12 - 2005	Gebran Toueini	Deputy, editor - in - chief of Nahar	Mkaless, ~ Beirut	Unofficial accusation of Syria and Hezbollah
26 - 05 - 2006	Mahmud al - Majthub et son frère Nidal (Palestinians?)	Responsible at the Islamic Jihad and his brother		Unsuccessful
21 - 11 - 2006	Pierre Gemayel	Phalangist Deputy and minister	Jdeideh, ~ Beirut	Unofficial accusation of Syria and of Fatah al - Islam
13 - 06 - 2007	Walid Ido	Deputy, Mostaqbal (Future) Movement	Manara, Beirut	Unofficial accusation of Syria
19 - 09 - 2007	Antoine Ghanem	Phalangist Deputy	Sin al - fil, ~ Beirut	Unofficial accusation of Syria
12 - 12 - 2007	François Eid	Major General of the Army	Baabda	Unofficial accusation of Syria
25 - 01 - 2008	Wissam Eid	Military Major of Interior Security Forces	Hazmieh, Baabda	Unofficial accusation of Syria
12 - 02 - 2008	Imad Mughniyeh	Senior military official of Hezbollah	Damascus	Accusation of Israel
10 - 09 - 2008	Saleh Aridi	Member of the political council of the Lebanese Democrat Party	Baysur	Unsuccessful
12 - 02 - 2009	Joseph Sader	Engineer; Employee at "Middle East" Airlines	Kidnapped from a cab just before arrival to the airport; unknown fate	Unofficial accusation of Hezbollah
19 - 10 - 2012	Wissam al - Hassan	General and head of the information center of the	Ashrafieh, Beirut	Unofficial accusation of Syria

		Internal Security Forces		
09 - 06 - 2013	Hachem Salman	Head of student body of the «al - Intima' al - Loubnani» party	Facing the Iranian, Beirut	Unofficial accusation of Hezbollah
04 - 12 - 2013	Hassan Lakkis	Senior official at Hezbollah	Sainte Thérèse, Hadat	Unsuccessful
27 - 12 - 2013	Muhammad Shatah	Former minister of the Mostaqbal (Future) Movement	Ain al - Mraisseh, Beirut	Unofficial accusation of Syria
05 - 03 - 2017	Joseph Skaf	Retired colonel in Customs	Beit el Chaar, at his residence	Unofficial accusation of Hezbollah - the Beirut Port issue
04 - 06 - 2020	Antoine Dagher	Director of Ethics and Fraud Risk Management at Byblos Bank	Hamzieh, his residence	Unofficial accusation of Hezbollah - the sanctions of the banking system issue
02 - 12 - 2020	Munir Abou Rjeily	Retired colonel in Customs	Kartaba, at his residence	Unofficial accusation of Hezbollah - the Beirut Port issue
21 - 12 - 2020	Joseph Bejjani	Employee at "Alfa" but also a certified photographer with the army	Kahhaleh, in front of his home	Unofficial accusation of Hezbollah - the Beirut Port issue
03 - 02 - 2021	Lokman Slim	Journalist	Found in his car between Aaddussiyeh and Teffahta	Unofficial accusation of Hezbollah

VII - Federal Thoughts

Translated by the author.

1 - Thoughts by Political Activist Mr. Toni Attieh Hadchiti:

1 Even if the purest people governed Lebanon within the current system, they would not succeed in changing anything, because the governance formula is centralized: who and how to make unitary decisions within a religious and more, cultural pluralism?

There will be no revolution against corruption that will succeed because it is impossible for a party in Lebanon, however pious, to have an entire cabinet and a prime minister!

Even more, should one minister works well, the next one ruins everything and so we go into a vicious circle.

Hence, so that people be aware: the solution is federalism (in order to take into account the rights of communities and avoid conflict between them), i.e., the decentralization of finances, development and legislation, in such a way that each region suffer solely from its elected representatives: if you elect a good person, you will benefit and if you elect a corrupt person, it will be you who will pay and not all Lebanon... And accountability is carried out by the locals directly and will not be affected by mechanisms and a hierarchy that prevent any possibility of transparency.

Federalism ("union") is a solid infrastructure for Lebanon that sets it up on the structure of a united Lebanon and a united currency and security forces, such as Switzerland, the United Arab Emirates, Austria, Belgium and all countries have adopted said system.

2 In the East, people are dying of hunger and poverty, with very high emigration rates; in the Republic of Egypt, for example, there are people whom the state is even unable to feed by bread every day; there is no justice, no equality, there are huge debts, the strong submits the weak, no individual, religious or cultural freedoms. But what is important is that we say "we are one unified people, we must maintain a strong and unitary central authority".

If you are a united people and you fight like that.... And if you don't know that centralized unitary government is the cause of these subversive results, what are the real reasons according to you? And why distort the real radical solutions that you are not aware of enough, such as federalism?

3 The problem of the government in Lebanon is that it is centralized and not that it is "confessional", though its "confessionalism" should shift to "ethnicism". The central unitary government means:

- You have a decision that is taken in a central place and it is quasi - impossible for you to participate in forging it, changing it, or even accounting the decision makers.

- There is only one decision to each issue and it will concern all Lebanese in all their plurality, differences, contradictions and different aspirations (i.e., we will always have oppressed people, and this will be a reason to deteriorate the situation).

- The governor establishes the supervisory authority and therefore there is no transparency and accountability because the player and the referee are from the same team.

- Very few of each community enjoy its full share and the rest of the community must subdue to them in order to obtain the minimal rights, and whoever refuses the submission is isolated.

- The person in charge uses all the money at his hand to spend it for the benefit of his close ones and deprives others who are not subject to him.

- Areas live at the expense of other regions with very high rate of tax collections that live totally under the law.

- A consensual system in the form of a centralized government prevents any development or evolutional project unless everyone agrees. And for everyone to agree with you on your project, they will ask you something in return and this is going to be to accept a project you're not convinced of or to remain silent about a deal, a theft or a waste (the equation of blackmailing / extorting and participation in the mafia v/s isolation).

Pluralism is present, and the solution is not to abolish communities or abolish the consensual system, the solution is to change the governance formula from centralized to federal, in order to agree on cultural differences and not agree on stealing the Lebanese people.

4 There is no requirement that one entity be oppressed and do a slave labor or that another have more privileges than the others and yet another be isolated from government and institutions. The Presidential Council and developmental - financial - legislative decentralization are important to protect cultural pluralism, and to allow each of our communities to manage their regions at all levels.

The (current) centralized unitary system, which is based on the conflict of communities among themselves, will only lead us to corruption, confrontation and monopoly, regardless of the governors. The centralized unitary system that takes a unified decision on a plurality in terms of customs, traditions, principles and beliefs will only generate hatred towards the country as well as towards the other communities. Citizenship will not be strengthened or solidified except when the Lebanese Constitution respects the societal feeling of each community and its identity. He who waits to go to a constitution and to a system that do not take into account the feelings of the communities and who believes that the system and texts will change souls and abolish pluralism, is like betting that wood will become gold because it is written on it "24 carats".

5 When I went to Switzerland, I used public transport in the canton of Vaud, where I stayed, free of charge in many regions. But why, I wonder?

Because their federal constitution gave the regions financial autonomy, and therefore the money from taxes and collections remains mainly within the canton. This means that this money is used directly without tortuous pathways and without many decisions or mechanisms of stealing and wasting, unto the development within the canton. In addition, the authority responsible for the administration of the canton is directly elected by the inhabitants of each canton, and therefore accounting is quick and immediate in case of detection of mismanagement. In addition, their transparency system allows any citizen to enter any administrative body and require any disclosure of financial reports or of any documents and his / her request is executed.

So, as a result, the cantonal system, whose name causes a nervous breakdown in Lebanon as soon as it is mentioned, allows Switzerland to have a surplus of money that is invested in the comfort and relief of the people - and even the tourists! - and to lighten the burden upon them and not like third world countries that are still locked in a centralized government that not only steals the surplus, but accumulates a deficit and additional debts.

6 Federalism in Latin means "union" and not "partition". Similarly to having within these 10,452 square kilometers about 1100 administrative municipalities, 26 cazas and 8 mohafazats, the federal government is good for us in a normal and natural way, because it is a political and administrative system that preserves the unity of Lebanon, but with a different distribution of powers to regions and communities. Federalism has made Switzerland and the United Arab Emirates the most stable, secure, prosperous and unified countries at the national level, with each element of pluralism retaining its identity and specificity. Federalism is not a demon and it is not a project of separation, but some of us are demons and they do not want the interests of Lebanon and of the Lebanese, they want their narrow and cheap interests.

7 Officially, Nabatiyyeh became independent of the Southern Province, Baalbek and Hermel independent of the Bekaa and Akkar independent of the Northern Province. Did this have an impact on Lebanon through this change? Was Lebanon divided? Were the previous whole mohafazats considered socially divided? Were coexistence and national unity erased by this administrative development, or even erased within the previous mohafazats? The same will happen when each community elects its own deputies and when Deir al - Ahmar becomes a single district and when Beirut gets more than one municipality. By the way, in the 1950s, Burj Hammud and al - Jdeideh were one municipality and were separated into two. For 70 years, no one has seen the manifestations of division, fragmentation, isolation nor conflict between these two regions.

8 Citizenship implies that all citizens feel that all their rights are guaranteed in the country in which they live, and that they fulfill all their duties towards that country. And one of the citizens' rights is to feel that their beliefs are respected and that they can express them and express everything they conscientiously believe in and practice them without any obstacles, obviously still within the general order. Citizenship also implies respect for all the rights of a community of citizens who have a particular ethnicity, religion, confession, language or other specificity. Citizenship must strive to preserve the rights of communities, otherwise the result is injustice and inequality and what results as oppression, and oppression causes war.

Therefore, we ask ourselves: why did Christians between 1994 and 2005 consider themselves oppressed? Is it not because their representation was stolen and simply because the fact that they were Christians, they were treated unfairly within the institutions of the state? Why do some people object when they are forced to take a holiday on an occasion (political, religious or otherwise) that does not concern them? "Why are there holidays for other people's occasions and not ours?" Why did the Sunni community object to Mikati's appointment as head of government when he could have been competent (sure enough he was not)? Isn't it because he

came against their will and was parachuted in? Didn't they take it to the streets and intercept and burn cars?

Why do Christians oppose Christian MPs parachuted in through Muslim votes, such as Hadi Hbeish (who by the way failed in municipal elections in his town of Qobayat), Emile Rahmeh, passing by Michel Moussa, Elie Aoun and others? And why did the Muslim community oppose before 1975, when Christian leaders detailed electoral districts in such a way to bring representatives of the Muslim community through Christian votes? Do the Druzes accept that their MPs be chosen according to the will of other confessions? Didn't Junblat say "We refuse to merge into the big entities"? So why are they usurping Christian MPs in Druze - majority constituencies? And why should Armenians, for example, go through strange and twisted political alliances in order to preserve their rights and representation and not be marginalized?

9 Inspired by the press conference of MPs Dib and Abi Nasr on naturalization, I repeat what I said before:

What does it mean to live within federalism, where each region is concerned by its internal affairs and each of the communities has the same representation, regardless of demographics?

- This means the return of emigrants because the decision is now in the hands of the people, and this return will not have any impact on demographic effects in case of restitution of citizenship for any descendants. And certainly, when most of the tax collection remains to the region concerned and each region decides its own legislation, the regions will prosper, encouraging returns and investment.

- This means that the right of expatriates to vote and the lowering of the voting age and the right of Lebanese women to give Lebanese citizenship to their children and other exceptional rights will be implemented because the balance between Muslims and Christians and between communities as a whole will not change and will not be affected.

These are some of the reasons why some reject this formula, because it will conflict with their interests in theft, looting and living at the expense of others (politically as well as developmentally).

10 When going for a building, one studies the nature of the earth - the soil (sand, rocks, water ratio, etc.), and in light of that, the appropriate materials are used to have solid and robust foundations. Similarly, in order to build a state, we must start from the societal reality of Lebanon which is culturally pluralistic (religion is part of culture). Our political system must be a mirror of the pluralistic structure; otherwise, in vain the builders will try.

When someone says "our vision is the state", they are immediately asked: How do you want to build this country when we have been trying for 100 years? Do you want to stay in the stiff centralized form of government and experiment for the thousandth time?

11 Many say that federalism "died" in Lebanon because the war is over. But in fact, are we since 1990 in a state of peace? Or in a permanent conflict and an injustice and oppression as clearly demonstrated by the constant clashes between communities to seize central authority and

restore rights? So unfortunately, this point of view is wrong because federalism has nothing to do with war and peace, and the question that needs to be asked is that has the pluralistic composition of Lebanon changed between peace and war? No. Therefore, since it remains the same, the remedy will be the same: open, harmonious and just federalism.

12 Five years ago, I raised the Friday - off issue for Muslims, while remaining on Sunday - off. At that time, I faced a wave of objections from some. They thought I wanted to Islamize Lebanon when as I was avoiding religious monopoly in that Friday would not alone be the weekend later. Again, I say: Everything that is sacred to Muslims must be codified as all what is sacred to Christians. It is unacceptable for any society to feel oppressed by undermining its cultural or religious feelings or any other one. It is impossible for Lebanon to be advanced and free from the causes of altercation if we want to continue to think of a centralized form of government and the philosophy of a sole law, legislation and resolution that is impossible to manage a pluralist society like that of Lebanon. Every community has a different vision and aspiration for life and society and Humans and therefore you cannot make laws that are unanimous. Allow each community to do what it sees as good for its society without affecting others. The plurality of legislation is not strange and the biggest egregious example of it is Switzerland.

Today, I stand with the Supreme Islamic Legal Council, which calls for Friday to be a blessed holiday for Muslims, in order to unite the Lebanese people, and in order to avoid cancellation and dissolving, and to stop the misleading logic of “one way of living”.

13 It is not acceptable to mock the position of a Shiite cleric about his call for Shiite women to post a picture “of a tree for example” (as he said) instead of their real photos on Facebook.

We must respect each other's identity, privacy, ideas, beliefs and principles, whether in this issue or otherwise, whether we like it or not, as long as the dilemmas are internal issues and do not affect us (the "other" that can be of another religion or confessional community or people...). We must respect each other's point of view since through that we respect Lebanese pluralism. What we see as false is something very natural and at the center of another's faith. Respect the opinions of others just as you demand others to respect your opinion. We must move away from the logic of unity in everything: one law, one people, and one way of living. If everyone is unicist, between whom would the coexistence be?

And by the way, when we will make a law to protect the woman or child or the minimum age for marriage or any other law in such a way to concern all the Lebanese, one day we will be imposed these things in a way that is completely contrary to our convictions.

14 Yes, confessional communities can make a country and a civil country too (this said besides the fact that Christians and Muslims are not the same people, but we are talking about the confessional communities within each people apart). Here is Switzerland, recognizing a Catholic / Protestant pluralism, besides the ethnic one.

The civil status represents me, but may its constitution be federal like Switzerland and all federal states, based on citizenship and protecting social pluralism whether it is ethnic, confessional or tribal.

15 "We have decided with our Christian brothers that the country be managed through binary equality." This is what Rafik Hariri said in an audio recording of a meeting with Walid al - Muallem, which was broadcast by the court yesterday. Also, yesterday on Future TV, Okab Sakr said that when there were more Christian MPs than Muslims, this led to a major problem in the country (he meant the era before 1975). Of course we want a binary equality, but not just in form and numbers, but we want a binary equality practically and effectively. We want a binary equality between Muslims and Canaanites, where half of the deputies express the will of the Muslim people and the other half express the will of the Canaanite people, regardless of the numbers and without the influence of the votes of Muslims on the Canaanites or of Canaanite votes on the Muslims.

We do not want "bus deputies" (local expression - meaning who win by other communities' votes), we do not want MPs who do not win by the will and desire of their own community (i.e., mock representation). We do not want electoral constituencies in the interest of the numerical majority. We do not want and neither accept the threat of a law with a numerical majority every time we demand a true binary equality (which reveals the intentions that some do not want a binary equality, nor participation with other communities). All this is achieved by the law of "each community elects its own members", and research is open to all other laws that yield the same result. And it is illogical to pass this law within a centralized system.

16 Enough demonization of federalism. Federalism is the reformulation of the consensual system to serve the interests of the people and to make it no longer hindering as it had been since before independence up until today. Federalism is the redistribution of powers to people from all regions to prevent 10 people in the central authority, some of whom arrive via opportunism, from deciding for their own benefit and stealing our subsistence and political rights. Federalism is the mother and father of coexistence because it preserves the political and representative and legislative rights and civil statis of each of our communities, without the predominance of anyone. Federalism turns the utopian "one common life" into a true harmony between all communities regardless of their cultural, educational and ideological differences.

17 The Shiite Minister of Industry did not sign the wine agreements and sent a colleague instead to carry that out and the Armenian minister will not receive the Turks at the airport. Respect the conscience of each community and may no one impose anything on the other.

18 I remember very well, when I attended the "Free Spirits" conference organized by the May Shidiac Foundation at the Phoenicia Hotel in December 2015, that the Swiss Ambassador to Lebanon, François Barass, proudly declared: "I belong to 3 minorities: I speak French, I am Catholic and I am from a mountainous region. I feel that my 3 affiliations are safe and respected in my country". Federal Switzerland is increasingly advanced, prosperous and stable because its inhabitants recognize, accept and adhere to a political system commensurate with societal

pluralism. As for us in Lebanon and the East in general, we adhere to the central unitary regimes (all powers in one place) and refuse to recognize neither sectarian nor ethnic pluralism, and we want to abolish the other or at least impose our beliefs and continue to adhere to all causes of altercation. We live our affiliations in all aspects of our lives and in public we hypocritically claim the slogan "One People".

In Federal Switzerland, there are 27 cantons, and each canton has special laws that its inhabitants implement according to their communitarian identity, be it ethnic or sectarian. Laws have been found to meet people's needs and make their lives easier, not to be rigid and cumbersome to them and to disrupt their lives and progress. In federal Switzerland, we see every period modernization, developments and changes in laws made in response to changes in life and in the needs of the citizens. Yes to a federal system in Lebanon that makes us more united and more stable than Switzerland.

19 Muslims and Canaanites are not homogeneous. Federalism unites us to co - exist and to avoid clashes.

20 The electoral law of proportionality within our communities, separately and throughout the country, is the only solution to the composition of the Lebanese people:

- * It maintain a 100% binary equality, regardless of the numbers.
- * Each community will elect its representatives of its own free will without any influence of a distant or nearby community.
- * Everyone is represented according to their stature, whether they are independent members or parties.
- * All parties say that they transgress the communities; may they then put on their lists of candidacy within all communities and may they show us their own strength within each one.
- * We will no longer see representatives arriving through the votes of other communities.
- * Coexistence is extremely conserved because it is logically neither achieved by forming lists of candidacy of all communities with the election of communities' representatives by other communities, nor by robbing their deputies on the election day, and then spending the rest of the years pre - programming and buying land and real estate and implementing projects to change the demographic character of regions and lands and going to wars and bloodshed and displacement and conflicts because of issues regarding the representation and respect of each other's customs, traditions, beliefs and laws, and to toggle the balance, the binary equality and the Charter. With # coexistence and against forced integration, dissolution and abolition.

21 To all those who say that I am a sectarian, I would like to say:

If you do not understand what is federalism and what are the proposals of the Presidential Council and the decentralization of administrative and development issues, this is not my problem.

If you want to portray federalism as partitioning Lebanon, that is not my problem as well but I can advise you to google it.

If we are calling to give each community (which is a historical society that has its identity and not a religious group in the exclusive sense of the word) its full rights and to live its beliefs to the fullest, then it is an honor that you treat me as sectarian.

If we are calling for the abolition of the “tyranny of the majority” between communities in order to live a true consensual democracy that is not distorted, then it is an honor that you treat me as sectarian.

If we are working on "sectarian parties" that bring together all communities based on principles that accept differences in society, man, life, God, education, etc..., then it is an honor that you treat me as sectarian.

If we demand “sectarian parties”, within which we interact and become familiar with all our cultural differences and contradictions of beliefs and each of us is asked to keep his identity and place of residence, then it is an honor that you treat me as sectarian.

If I ask for the need to look into the matter of all those who want to live outside the religious atmosphere in which they were born and that to live their convictions absolutely well, then it is an honor that you treat me as sectarian.

If I call for Lebanon's neutrality towards regional powers, then it is an honor that you treat me as sectarian.

If you haven't read what my project is or if you misunderstand it and you want to make of it a fuss, then it's an honor that you treat me as sectarian.

If your intention with the term "sectarian" is to imply that I belong to the Maronite community, then I am proud of this affiliation and all the sacrifices that have been made in order to preserve the free Christian presence. And if you mean that I am the bearer of the concerns and of the question of the existential interests of Christians and that I will hate the rest of the communities and look upon them with superiority and treat them with contempt, then I can ask you to reread the post from the beginning to understand that I refuse the oppression of any individual, whether Muslim or Christian or other than these 2.

22 We all say that we want coexistence and that we do not want Lebanon without this community or that one, and when we propose ideas that reflect the presence of the communities and that protect their existence and their political rights and their development on the basis of binary equality, no matter the numbers, we are accused of hatred.

Federalism didn't fade with the end of the 1975 - 1990 war. Before the war, during the war, and after the war, as long as pluralism is the present, federalism is the solution to such a reality and composition. Federalism is not a seasonal and commercial project, it is a permanent project that gives peace, stability and harmony between the Lebanese and it can be established without anyone changing their place of residence and without borders and checkpoints between the states.

23 We have learned from the intellectual Antoine Najm the difference between confessionalism / sectarianism (i.e., belonging to a confession / sect) - and confessionalism / sectarianism as in “hatred on a confessional / sectarian basis” - and political confessionalism / sectarianism (i.e., the political / constitutional system that ensures rights of confessional communities / sects).

In that we say:

The first is to be respected because it is a facet of an ethnicity. The confessional community took hundreds of years to crystallize and take its identity, it can take hundreds of years longer to disappear and perhaps will persist for longer years. History alone can tell what will happen. Logic says that we deal with said confessional communities as they are and that we find a system and a constitution that are compatible with reality and that we do not go to a bad bet by seeking to abolish them and dissolve them because the effort will be in vain; on the contrary, said communities will increasingly cling to their social identity whenever their existential interests will be in danger of threat or persecution.

The second is due to the refusal to accept the other as he is in all his freedom and the obstinacy to change him to adapt him to ourselves, in the absence of any warranties for us.

The third is a natural consequence of multiconfessionalism and not a cause of the existence of confessional communities. The latter exist before it and therefore it is not political confessionalism that created confessional communities. What is needed is to enshrine and preserve it as long as it is necessary, knowing that it must be removed from the "central, unitary and rigid formula"^{*} regime to move towards federalism in order to strengthen local accountability, and for communities to end the struggle for power, so that the struggle can turn into a conflict within the confessions to provide the best services, development and comfort for their people.

** The central unitary and rigid formula: it means that all power is in one place and all communities are fighting for it. Accountability is almost non-existent because authority control institutions are on the same side as the politicians, even if said institutions present the highest scientific skills. This system holds ALL the interests and decisions of the country, and any disruption of this system disturbs the interests of AL the people and of the country. This means that the accounting mechanism is complex and impossible to control. So this authority must make a holistic decision and impose it on all the confessional communities while these communities have their heritage, their History, their aspirations, their customs and their choices (for example, the feast of the Annunciation - devote a period on The Islamic Resistance in Lebanon in schools - weekends: Sunday or Friday? and other issues that provoke resentment and anger). And of course, this applies to all ethnicities within a single country, but here the clarification was on confessional communities.*

24 Yes to absolute proportionality... within each community all over the country...

25 Before 1975, when Christian parties used to work on an electoral law to their measure and bring Muslim candidates at their own will, the Muslim public opinion would be devastated due to the encroachment on its representation (which was one of the reasons for the outbreak of war at the time). We have tried many electoral laws, and each time there are illogical criteria; even within the same law, new constituencies are established according to the interests of those in power and not according to stable criteria; and finally there are always injustice, marginalization and confiscation of votes.

The only solution and the only criterion for that, regardless of the number of members of one community or another, and for us not to develop each time new constituencies that favor a

camp, is that each of our communities be an electoral unit which elects its deputies across the country, only by itself, and that victory be according to proportionality. That way, we have a 100% rate of binary equality between Muslims and Canaanites, as well as justice within the Muslims, and we have correct representation, political pluralism, and those who win among all communities establish alliances among themselves. But if we want to remain under the 1960 law and similar laws, Canaanites have no problem, provided we have 4 Sunni seats in Batrun district, 3 in Bsharreh, 3 in North Metn, 2 in Zgharta, 3 Shiite seats in Keserwan and 5 Druze seats in Zahleh...!

26 Corruption, hampering and clashes between communities and vetoes against each other will persist if we continue with this strict centralized unitary system, which allows one of the communities to disrupt everything and unfairly violate the rights of others. Doikas, troikas and monopoly do not allow us to move from a sketch state to a real state. The Presidential Council (where each community has a veto to prevent what it does not want for itself, and has no veto over others) and financial and legislative and developmental decentralizations are the solutions for Lebanon's pluralism. As far as foreign policy is concerned? Can we bring all communities together to have positive neutrality and achieve a federalism that unites the country? Or will each region (canton) have its own foreign policy and its exclusive currency and we will be facing partition? NB: Confederation is actually done after partition, between independent states.

27 Saad Hariri's speech today at the General Conference of the Movement of the Future, on the absence of identities within Lebanese society other than "Arabism", is racist by excellence. Is the Lebanese Constitution talking about Lebanon's Arabism? May it do so indefinitely! (especially that we change it at every turn without a touch of judgment!), but the reality on the ground and the feelings, all backed up by science, are stronger than the text and the Constitution. He who wants to belong to Arabism, let him do so, but for those who do not want, there is nothing in the world that will force them, neither gun - point nor 100 constitutions, and he who wants to belong to Phoenicianism / Canaanism,* let him do so, and he who wants to belong to Persian or other civilizations, let him do so, but all this on two conditions: to recognize this pluralism and respect it, and that we not be, with our affiliations, against the interests of Lebanon.

* "*Phoenician*" is the Greek appellation of "*Canaanite*".

The difference between us and the West, say Switzerland, is that they recognize all the ethnic and confessional roots of the different Swiss communities, besides that the Constitution is subject to development and change from time to time according to the needs of the people and to the development and changes and demands of society and not like us, who want to adapt reality with the text while being the latter's prisoner... which means retirement, failure, confusion and confrontation.

28 "The abolition of political sectarianism" and "Lebanon as one constituency with proportionality" are diabolical proposals by excellence, which begin with the false slogans of "mere citizenship" to pave the way for fundamentalist, divine and unitary projects, and to allow

one or two groups of the same team to grip onto the power, government and Parliament and impose their culture on all. We will not let go of binary equality, and in fact, the consensual system must be removed from its centralized and radical unitary formula and put in a federal form. And what is also needed is proportionality, but within the communities, in order to obtain the "right citizenship", and so that the political system can live up to Lebanese pluralism.

29 Yesterday, Walid Junblat said from Baabda Palace that he refuses that the Druze community dissolves within the larger communities, and today Wiam Wahhab said that the Druze community is marginalized, and that since the Taef agreement, it has not held an important ministerial portfolio or one in relation to sovereignty. Therefore, I ask all the "sons of Banu Maaruf" in Lebanon, and then their leaders, to adopt federalism so that there be no longer a "small community" and a "large community", and so that they no longer feel, and that no one else feels, oppressed, unfairly treated, and marginalized.

So each region enacts laws that preserve its identity and privacy, and its money is used directly for development projects for its inhabitants. With all love, in this proposal, we reject fusion and assimilation, and we go to harmony, openness, stability and robust agreement, without anyone changing his place of residence, nor his political affiliation. Also, none will be targeted as to his rights, and none will be able to attack the rights of others.

30 Between the Phalangists and the Lebanese Forces, of course I am a supporter of the cause... The cause of free Christian existence, the cause for which died 15,000 martyrs on the fronts, with orphans by the thousands, our mothers widowed, our brothers wounded and our friends emigrated. Our case is not a matter of one person or two or three, our case is not to cancel and reduce and unilateralize and personalize and monopolize society and sacrifices. The issue is bigger than 1000 parties; the party is a mean no more. Our case is not the partnership with the centralized system that we are supposed to get rid of, as was said in the last days of the war: "resistance remains until the arrival of a formula that prevents what happened since 1975". Our cause is humility, not vanity and arrogance. The case is for the whole community. Sometimes a person becomes an MP or a minister or thinks that there is no other person in society who can match up to him and that he is a half - god, all this is not supposed to concern us; what concerns us is justice for the whole Christian - truly Canaanite - society, equal opportunities, education of our society on its cause so that it can stop the sale of its land and real estate and its rent in bulk to other communities, and stop firing its brothers in the community and hiring foreigners in their place, fiscal self - sufficiency, and moving towards a federal system that protects us and protects the Muslim partner from bloody conflicts and from the abolition or dissolution of the other.

Author's note: This analysis is applicable across all communities.

31 In order for the communities to stop their deadly struggle to seize power, and so that no one asks "Why don't we have the right to the presidency?", the Presidential Council and federalism are the solution. He who has hope in a rigid central system rigid is wrong.

32 I'm really frustrated when I hear phrases like "Nobody understands more than the leader", "Nobody cares about your opinion", "Having a mouth is no reason to become a strategic

analyst and teach the leader how to work". These criticized people, the "leader" is supposed to be working for them through politics to improve their quality of life in order to improve it. These people you attack, isn't the leader supposed to take their opinion before every important and sensitive decision? Hasn't the leader always said that he is a democrat and that he goes by the choices of his supporters? Don't you notice that most often, people in their positions and choices have been more correct than the leader? These people you criticize, when there is a danger, you expect them to answer the call, and when it is peaceful and lull days, you forget about them. As was once said by a comrade, 7 - 8 years ago, and I remember that every day, "At doing the dishes, Antun get up... at the invitation, Antun stay asleep" (proverb that rhymes in Lebanese).

33 There are many people who, when they talk about "confessions" or "confessionalism", they add expressions such as "unfortunately" and "I don't like to talk in a sectarian way", as if they feel guilt and regret.

My dear, these 18 communities in total make up Lebanese society and Lebanon. Who (and how did he) intruded into these minds that belonging to a confession prevents the belonging to the country? Who has inlaid the idea that belonging to a confession is one thing and patriotism is another? And who has inlaid the idea that there are elections on a confessional basis and elections on a national basis? The 18 communities are equivalent to Lebanon; otherwise what is Lebanon's message? And its specificity? What about its uniqueness? That it is of a single "color"? And of a single confession? And of one religion? And of one language?

34 Even if we have a president who is 10 times stronger than Bashir Gemayel and Camille Chamoun combined, the problems in Lebanon will not be solved, especially the difference between Canaanites and Muslims regarding their perception of state, foreign relations, Man, society, life and God. The Lebanese plurality, with all its contradictions, needs a federal system so that the development, legislation and identity of each region are protected by all measures... all that while maintaining a unified federal Lebanon, political alliances and openness among all on the basis of "Hello neighbor, you being at your house and me at mine" (proverb that rhymes in Lebanese).

35 I agree with the right of regions to refuse the acceptance of wastes from other regions, and I also state that it is my right (and everyone's right) to refuse the influence of votes from other communities on my vote during elections. We are a pluralistic country, and our political system must resemble this pluralism. Yes to binary equality between Muslims and Canaanites, yes to the development of the consensual system from the corrupt and oppressive lethal centralized formula to a federal formula that gives communities political, development and subsistence rights, fairly and regardless of demographics. Any discussion of Lebanon being itself an electoral constituency coupled to the abolition of the sectarian system is wrong and unrealistic, and should we go there, we shall find that all those who govern and seize power will be of a unique community and will marginalize the rest, and hence wars and bloodshed will prevail again to recover rights and representation.

36 Why doesn't corruption stop in Lebanon? Because the civil servant (whether municipal, parliamentary, ministerial or administrative) and the supervisory body are on the same team, even if both have the highest skills, certificates and experience; also, the security forces are restricted by a political decision of the same "team". The reason behind this system of corruption is because the system is centralized (i.e., decisions in everything from appointment to a position, to employment, legislation and fateful decisions, come from a single source which takes all decisions in its favor), and not because the constitution is based on a confessional consensus.

The majority of the Lebanese is affected by the centralized system because in order to reach the state, its authority, its functions and their rights on its part, one must submit to the leader, who most often arrives with an important parliamentary bloc, via a parliamentary law suitable for him and an unimaginable amount of money. And only one community can govern practically, and the other leaders present themselves to their supporters as being those who will wrest the rights of their community from the governing one. And so begin the corruption schemes within the centralized system, which cannot happen in a federal system! In short, the problem with our system is that it is unitary / centralized and not because there is a confessional quota.

37 Quotas are very good for pluralistic societies provided that each community be fully responsible of its quota on its own and that the other communities do not decide for it and do not control it.

38 Why all this fuss about a foundation congress? I am with a foundation congress to carry out the reforms that the system needs in order to move from the current mode of tertiary equality (false binary equality) to true binary equality. May each present his aspirations, his ideas, his fears, his claims and, most importantly, his intentions. Let us all gather in this congress under the following titles: respect for pluralism - representation of all - working on a system that manages all the contradictions - working on a system that works and manages the affairs and rights of the population, regardless of the differences - a single foreign policy and army and currency. Besides that? Forget it, divide and split, it will be more honorable than the free bloodshed since hundreds of years.

39 I do not want to consider the prohibition of gender admixing and dancing and suspending work to pray as being a backward and archaic thing, and I do not want to consider clubbing and gender admixing and the liberal way of dressing as being immoral and "against God's will". May each community live its customs, traditions, beliefs and faith and respect the choices of others... Is it not better that one day comes and the same culture and customs be imposed upon everyone?

40 When I approached the decisions issued by the municipality of Jebshit (a Shiite town) by stating that they are legitimate, I was struck by a comment from a Sunnite person who said that I am a hypocrite.

So I would like to clarify this point:

I have great integrity, no one dictates my writings, and when I say a word, it is never after a meeting with anyone. And for the 45269th time, I currently have no partisanship or responsibility cards within a party, and all my activity and opinions represent me alone.

- I was and will remain for the rest of my life, with the exclusivity of arms with the official legitimate forces only, and my opinion on Hezbollah weapons and Palestinian weapons and any illegal weapons remains unchanged.

- The Lebanese constitution respects freedom of belief. The resolutions issued by the municipality of Jebshit in the south are at the heart of the Shiite belief in Jebshit, if not for the vast majority of Shiites in Lebanon as well. People are the source of the authorities and the people of Jebshit have elected this municipality and they agree with those decisions. As long as they are satisfied with them and do not impose them on the rest of the communities and do not affect the rights of other communities, they are legitimate. And if there are Shiite opponents to this decision, I wish they would announce their position.

- Just as I saw that the decisions of the municipality of Jebshit are right because they express the conscience of Shiite society, I also supported the inhabitants of Tariq al - Jdideh (Sunni neighborhood) when they opposed beer advertisements because they considered that it offends their religious feelings, and I also supported Hadat Mayor George Aoun when he implemented decisions and measures to prevent the sale of land to anyone who is not Christian, in order to prevent a change of its Canaanite / Christian identity.

- Lebanon is a pluralistic country, and when communities are doing well, Lebanon fares well. There are many people who misunderstand coexistence. Coexistence exists between two or more groups that are supposed to be different and heterogeneous. Coexistence does not mean that we know that others are different from us, but that we aim to impose upon them the same concepts and decisions and oppress them and integrate them slowly and create a sense of revenge within them and a tendency to restore their rights through violence. At the same time, respect for freedom of belief does not mean that we impose on others something that will make them uncomfortable with their feelings and conscience. "Your freedom stops when the freedom of others begins".

- Switzerland has 27 cantons, and each canton has different laws from the rest of the cantons, and these laws emanate according to the confessional and ethnic identities of the inhabitants of each canton. The United States are 50 states (with the exception of the capital and Puerto Rico) and each state has different laws. The UAE are 7 emirates, each with different laws and regulations, and in several places contradictory. Like other federal countries, they are united and are among the most stable, calm, developed, growing, evolved, and human rights - respecting countries.

- Federalism means union, and it is the only system that can manage all contradictions, be they customs, traditions, heritage or doctrinal concepts. Federalism reinforces the national feeling because everyone receives their rights and practices their identity thoroughly.

- The adoption of federalism is not seasonal, it is stable and a principle, as long as our society remains pluralistic.

41 We support every initiative of the people of the Iqlim al - Kharrub region on two grounds: "Health first" and "Each region has the right to decide what it deems appropriate" at all levels (politics, legislation, development, education, etc.). Just as health is also important and no one accepts health decisions at the expense of the inhabitants of this region or another by unjust centralized and "personal interests" decisions, so in politics: it is not acceptable that one community steals the political representation of another or imposes its members of Parliament by the law of the majority!

42 Some of the people of Tariq al - Jdideh, who had removed the beer advertisements in their area, are 20,000 times right and I align myself with them in such a move because they consider that these advertisements undermine their religious feelings. Since we refuse to harm religious sentiment, we also refuse to undermine political representation and development rights and we refuse to impose on anyone what could violate their conscience, their beliefs, their faith and their freedom. From there, we called for federalism, which leaves the freedom to any community to be governed by its population according to its atmosphere, because any unitary decision of public order or of education order or to specify the days off etc., within a pluralist society, will inevitably end in a confrontation.

43 Jaafarite Mufti al - Mumtaz al - Sheikh Ahmad Kabalan declared during Eid al - Fitr's sermon: "We call on amateurs who play with the fire of confessional and sectarian tensions, to stop their game, and not to wait for what may happen in the region as compromise, and to work with the faithful sincerely and credibly to succeed in the national dialogue, and to start together and side by side to banish the Zionist and Takfirist (Islamic Radical Sunnis) dangers, and not far from them, the danger of federalism and nationalization, and to return to the vision of the state and the construction of its institutions, in order to guarantee the rights of all Lebanese, and to ensure that they live in freedom and dignity".

Dear Mufti, if we want to build a state in a pluralistic Lebanon, we must only stand and call for federalism, which promotes national unity and promotes coexistence towards harmony instead of a dissolving forced integration and the slow abolition of others. If we want to build a state in a pluralistic Lebanon, where all Lebanese live freely and with dignity, this is done by eliminating the "causes" of sectarian conflicts and that forces us to move towards federalism, which gives each community its political and developmental rights so that it be no longer possible for a one to take over the rights of others. If we want to block the way for Israel and terrorism and all those who harbor evil and hatred be them close or far countries, we should, in addition to just federalism, adopt "positive neutrality" as a foreign policy and make sure that there be no partners with the security forces in the actions entrusted to it and that there be no Lebanese parties entering neighboring countries, thus plunging Lebanon and the Lebanese into the politics of the axes that weaken Lebanon and drive it backwards.

44 Whenever we discuss federalism, there are many reasons to oppose it, including: "We render Lebanon like Israel, racist, of one color and isolationist".

- First of all, as for Israel, we are trying to imitate it right now, since there is no protection for minorities, and every community seeks to be dominant, just like the Jewish community in

Israel, because Israel has a majority of Jewish community and there are other communities as well. In federalism, the canton is made up of an overwhelming majority, as in all federal states (with the exception of federalism on a purely geographical basis, which is an invalid example and a problematic project sooner or later, as in the United States), and the country includes cantons that mix with others without posing an existential threat to them. One cannot compare the case of an overwhelming majority in a canton and an overwhelming majority in a country.

- Secondly, we want federalism as in Switzerland, for example. Switzerland has 27 cantons and each canton has a homogeneous society, whether in language, sect, origin, etc. Where are racism, isolation and division in Switzerland? On the contrary, the federal system has relieved all the components of pluralism in Switzerland and has made Switzerland the most stable and prosperous and developed and intra - nationally open country in the world, guaranteeing all their existential rights and the right to practice their lives in a way that each component deems appropriate. Therefore, there is no longer a struggle for authority, no oppression or any objection from any community that there is something imposed on it that goes against its convictions, identity, feelings, conscience and History.

- Thirdly, the problems and conflicts of confessions on Lebanese soil have existed since before the Nakba in 1948, since the Muslim conquest, and they are still firmly rooted in our daily conversations.

- Fourth, whoever wants to cut the road against Israel and other nearby and far countries that hate Lebanon and are hostile to it, may he go to a system that will relieve our communities for the sake of a solid internal immunity that prevents existence of any fertile ground for conspiracies.

2 - Thoughts by the Author:

45 Federalism allows Lebanese to mix but prevents attempts to integrate by force or, rather, to dissolve (or push to emigrate) one community within another through demographical difference within an area (and of course it preserves political representation, etc.), all while knowing that raising of socio - economic level, well - being and education does not mean a tendency to integrate, and time has indeed proved this. These can lead some rigid extremists or conservatives towards moderation or liberation and this does not mean the possibility of integration to end the sectarian system, but the possibility of mixing with others. But identities will persist and therefore the need for a pluralist system, so it is better that this system be within a federalism to avoid clashes.

46 Who is not yet convinced that society is federalized (meaning that it mixes but does remains heterogeneous) and that the only solution is federalism?

47 All the tussles and agreements that freed the group of Donniyyeh / Geagea, Samaha, al - Mawlawi and the murderer of Samer Hanna and which prevented the arrest of dozens of people despite arrest warrants, their inevitable result is that we will not survive except via federalism because the issue here is not an isolated corruption to call for administrative decentralization within a unitary system even if secular, the issue is a communitarian conflict where by each

community is desperate to seize the centralized state in order to maintain existence and to marginalize other communities as much as possible to prevent them from "turning the table"... Federalism = coexistence with admixing in everyday life as much as we want, but is not "one common life" (because there is no "one common life" since we are communities within an administrative people) and is not the attempt of forceful integration that anyway has always failed because it is impossible to realize (without excess force...).

48 By a friend, Dr. Alfred Riachi: My dear, perhaps in theory and intellectually, global secularization, that is, coupled with the abolition of political sectarianism, is a beautiful thing (since I am personally secular), but when we analyze the ground, we find that its application must be based on the abolition of the belonging to communities from within souls before its abolition from the texts, which is impossible because we are communities that have evolved over time and that have their own entity, culture, thoughts, geography, etc.

For example, the Turkish state tried to adopt secularism, but how was it applied? By force and totalitarianism, as was the case in Iran during the reign of the Shah... Also, Iraq, Syria, Egypt, Yugoslavia and other countries... All are countries that have tried and sought by all means to apply a form of secularism, but all have failed miserably.

In Lebanon, one wonders why the ideological parties (Syrian nationalists, communists, and Baathists) have not attracted so many supporters. Answer: Because we are communities, a reality behind which we should not hide, and I recall the so - called Arab Spring, where a movement was created in Lebanon that demanded the overthrow of the regime and the establishment and adoption of a secular regime... But when we analyze, we find that these events - which did not exceed the threshold of 5000 participants, with 60% of the participants belonging to the Amal movement - had a sectarian objective (i.e., they want secularism for surpassing other communities by number). The remaining 30% belonged to ideological parties, while independents did not exceed 10%, or about 500 protesters. We note that (radical) secularism is a slogan that never reflects the pluralistic reality of this country, and that the federal system (including secularization in only central official administrations, and according to local populations in the provinces) represents the practical and best solution for the advancement of this country.

49 My dear, we are with secularism, not against it! But in addition to secularization, federalism on a cultural basis preserves the way of life and customs of communities without giving the advantage to one over the other as happens in a centralized state, and the mode of governance remains secular only in the central state, and with the consent of the population in their respective cantons, i.e., no legislation based on the teachings of the Church or Islamic law in the central state. Secularism is not against religion! There is a difference between secularism and atheism... Many secular people in Europe hate the Church for historical reasons, but they hate it by their atheism, not by their secularism, but they are unaware of this detail. But with holistic secularism within a non - federal centralized state with the abolition of political sectarianism, minorities will dissolve into majorities (or migrate or rebel). Again, things are mixed up with you: we are with you in secularism, but we want more, and not anything else...

50 There is a fear on the part of the Druze towards all confessional communities socially and existentially, and on the part of the Sunnis towards the Shiites and on the part of the Shiites towards the Lebanese Sunnis and those of the surrounding, and on part of the Alawites towards the Sunnis, for example in Tripoli... Of course, there is an admixture and many appear together during social outings and work together, but the whole thing remains at the individual level and they are still a minority in their communities... As a confessional identity emanating from belonging to one of the confessions, everyone is afraid of being dissolved into the other, and even Muslim confessions have the greatest interest in federalism. Are there no attempts between Muslim confessions to marginalize each other? Kamal Junblat called for federalism, Walid Junblat and Hezbollah in particular apply it on the ground, and in general we live within a disguised federalism, and the rejection of legitimate federalism by the leaders is due only to their fear of losing their feudal status.

51 Dear friend, you're in France, and you can't help but know about the National Front. The majority of them are pure Catholics, certainly secular but certainly with the return of Catholic values that are the heart of French society heritage, and any French atheist will say that his heritage is Judeo - Christian. So the strength this party is gaining is not a matter of Euro or immigration of economic cause. Secondly, the rise of the right wing in Europe does not emanate from the behavior of some of those of "Arab" origin if you mean the kinds of "scum", but the budding of the will to Islamize Europe or at least not to integrate into it. And I lived there and we'll talk about it sometime. Arabs who integrated at the personal level are not uncommon, but their proportion remains low, and the majority of these "rare" people that we call "integrated" are not integrated but are well assimilated but not integrated at the sentimental level, since their sentimental belonging to their roots exceeds that to France as a nation. And they now have their regions and their ghettos and from Courcelle to Clichy in Paris you can note that, and this is an example among dozens.

As for Lebanon, within a cultural federalism with secularism within the central institutions certainly, and in the regions according to the will of the locals, it will not resemble in any way the present confessional Lebanon, and you cannot forcibly implement a social secularism if the population refuses it (and if limited secularism in central institutions - which is currently applied in Lebanon - is refused, the partition of the country will be necessary, and Yugoslavia the Soviet Union, and Tchekoslovakia the best examples). Certainly educating the people and improving the socio - economic level play a partial role but no more, and the proof is that the rich and cultivated Lebanese are not majoritarianly (so - called) "liberals" (and this is not a wrong but it is natural).

So the quest for a federalism customized for Lebanon and for its culturally different regional (limited) entanglement is the ideal solution, since the important thing remains that there be no legislation emanating from Christian or Islamic doctrines. On the other hand, in a centralized secular state, "the big eats the small" (local saying), even if the intention is not there, and it is impossible that this does not take place... at the governmental level, demographically, and clashes will continue... since not only the way of life but also the sentimental affection is different, and integration does not and should not take place... pluralism must be maintained.. this pluralism needs a system that governs it... already that the sale of lands has become

confessional - based, as well as the acceptance of students in some universities, and the employment of people in certain institutions, so yes to the legalization of this social triage that History has made mandatory, and that will allow, and more, will encourage, mingling but will prevent attempts at forced integration.

52 Corruption was limited to theft of money, but in recent years it has turned into a kind of murder at least "without prior intent", but in many cases it can be described as being "on purpose and with prior intent", but which remains "for the purpose of theft", and among the best examples is the waste crisis... and theft no longer has the purpose of satisfying gluttony but has become the major means in communitarian clashes to control the central state, and some of these clashes aim to satisfy the "external sponsor" to have its support, and in addition leaders take advantage of these clashes to satisfy their insatiability. So yes to federalism!

53 Yes dear sir, there are multiple models for federalism, and this one seems the best, where each municipality takes care of itself yet of course there is a canton that deals only with what the municipality cannot assume, and a central government only for cases that the cantons cannot manage, knowing that the demarcations between cantons are not done on simple opinions but scientifically according to the social belonging of the municipalities in order to reduce the rate of minorities at a minimum. And allow me to repeat, since the proportion of minorities will never be null, these minorities are protected by laws through the conviction and the will of the majority which has minorities in other cantons, and via a tribunal for minorities. Thus we preserve the pluralism that is the wealth of Lebanon, with secularism of central institutions, and secularism of cantonal institutions according to the will of the local population, and an optional civil status for the secular and with the rights of the atheists preserved. I still remind you: one flag, one army, one currency and one foreign policy. We do not aspire to a partition that will force minorities to migrate or be subjugated to Dhimmism.

54 Dialogue:

From the author:

You have gone from the glorification of decentralization to the "demonization" of federalism, and you have not demonstrated why it is a danger according to your figures.

2) The fact that electoral votes are "mixed" within a commune or region does not imply "one common life", and may at most imply a bit of mingling.

3) The delimitations of the cazas are never eternal (e.g., Baalbek - Hermel), so it is enough to modify them a little so that they include communes adjacent to themselves and a so-called caza of the same confessional majority so that your numbers fall to less than 20% among Christians and less than 10% among Muslims [we were talking about interconfessional mixing according to the dispersion of electoral votes within the country].

4) Among about 1400 municipalities / villages / cities (e.g., Tyre, Baalbek) / and sections of cities (e.g., Ashrafieh and Musaybeh in Beirut, Mina, Tabbeneh, Dakarmen in Sidon), there are only about 135 that are mixed, should we adopt the threshold of 15% of the electoral votes of minority confessions (and only 70 if we adopt the 33% threshold), among which no Shiite - Druze mixing, a single commune of Sunni / Druze mixing (Makseh, caza of Zahleh), 15 Alawite

- "other confessions" mixed villages all of which in Akkar, 16 places of Sunni - Shiite mixing (5 of them in cities), and 2 Christian / Sunni / Shiite communes: Shtaura and Duris.

5) For the overwhelming majority of these 135 mixed communes, the delimitations of the confessional neighborhoods within the communes are clear, let us take the examples of the Shiite and the Christian neighborhoods in Sidon, and those of Zahrieh and Mina at your hometown (in Tripoli) and the "Church" districts in Shebaa, Taalabaya, and both sections in Qaraoun, Mashghara, Kfarhounah, Salima, Bzebdine, Fek - heh, Tyre, Mtein, Shouit and the neighborhoods in Jiyeh. Should I go on? And if we find inhabitants of a certain confessional in the neighborhood of another, that come back above all (albeit without generalizing) to the simple close inter - communal ties forged by chronic contact or because of preemptive aim to demographically drown the area, and not because they are integrated together, otherwise we would not have these neighborhoods originally. I am just describing, the situation is not to please me, and otherwise we would be comfortable. So please re - evaluate the situation more precisely (I ask you this with the respect I owe you) before "demonizing" federalism and more, clearly doing so in the title of your article and in vaguely in its text (which I read multiple times)... and the solution to all these dilemmas lies in federalism (which is nothing but holistic decentralization), so that everyone be comfortable, and these dilemmas will not be solved in the event of isolated administrative decentralization, so rest assured, my friend!

To the author:

Dear friend, what you are quoting is not based on research but only a reaction that I understand given the proposal you are carrying. When you present figures and studies that will require efforts as I proudly do for Lebanon, we can continue our discussion.

I invite you to a public debate so that you can propose your ideas and we share them with the public with all love and honesty and nationalism.

From the author:

(...) I have noted that you are proposing an electoral law that would "increase the representation of confessions to 90%", but this intention is not compatible with administrative decentralization but federalism, because this aspiration stems from a recognition of pluralism that an administrative decentralization does not recognize even with an improvement in the electoral law because it does not recognize pluralism. So why do you refuse federalism? Isn't it easier to change the "borders" of cazas and raise this proportion to > 97% regardless of the electoral law? (...)

To the author:

(...) You want to divide Lebanon on a confessional basis and I am against that (...).

And here I preferred to end the discussion.

55 Dialogue:

From the author:

- What about habits, customs and mores? These cannot only be manifested in churches and mosques, they affect the street, shops, restaurants, parks, schools, universities and hospitals... what do we do with them without federalism? Should we continue to try to impose them on others to prevent others from imposing theirs on us? Let us leave secularism to the central institutions (which are limited in number) and may each region secularize as much as it wishes (perhaps nothing). So we co - exist next to each other and we mix as much as we want without us trying to integrate others into ourselves.

- Any people who prioritize their ethnic or religious or other affiliation (e.g., tribal, in the Arab Emirates) over their nationalism cannot establish a simple majority democracy. It can make a numerical democracy via a federal system to avoid partition.

- France (after 1900) is other than Lebanon and the region... In the Middle East, the presence of religious communities or ethnic groups preceded the presence of political entities (republics, etc.). In France the people are almost integrated within a political entity and then the problem of the atheist (of Judeo - Christian heritage) - Islamic coexistence appeared. New entrants must integrate or leave. And neither of these two happened, and so it's a ticking time bomb... While in our region, communities must unite as federations within their republics, usually without changing the borders of countries (at least such for Lebanon) so that no community tries to impose integration on the other at its own taste or push it to emigrate.

To the author:

- What can I say... You consider that states must be based on harmonious sectarian or ethnic entities and this is a point of view. After the French Revolution, France became a citizen - based state, and Le Pen, like Erdogan, saw the state as an ethnic entity.

From the author:

- Federalism does not contradict the citizen - based state, but constitutes a citizen - based state to which is added the protection of specificities and prevents displacement or integration by force. France has oppressed minority groups who did not even talk French and was able to dissolve them before 1910 until it managed to integrate them into the large French community. And today, with the exception of people of African descent (Arabs and Central Africa), the French constitute a - let us say "grossly" - harmonious social unity. And the citizen - based state, if it is centralized like France, in order to function well, it must be intended for a harmonious people. Le Pen's problem is that the French people are no longer harmonious, it has become heterogeneous.

Therefore, what I am trying to say is that if a current state has social components that are totally incoherent (i.e., one people administratively, but socially composite) and the lack of harmony is of an order that manages to hinder the construction of the state and the comfort of the people, and to oppress minorities, then the federal solution is necessary in order to avoid changing borders and dividing the country and moving people from one side to the other, and thus federalism builds a citizen - based state, but with protection of community specificities. Federalism (not that proposed by the "Lebanese Forces" in the 1980s, which was an idea closer

to partition and where the word "federalism" was misplaced at the time) does not imply borders between provinces, nor displacement and changes in borders. It is, I repeat, based on citizenship with, moreover, the preservation of specificities.

As a result, Le Pen sees the balance of her people disparaged in favor of a (relatively) newly present group. Le Pen faces a group that does not want to understand that France is based on citizenship and that is mobilizing to change its reality (and we have many examples, look at the suburbs of Paris and the 18th, 19th, 20th boroughs) and that is why Le Pen has highlighted the historical religious ethnic factor so as not to become a foreigner in her country, since the new ones are not integrating, here are Marseille and Montpellier and Toulouse... and Birmingham, Antwerp, Brussels, Germany, Sweden and the Netherlands.

Again, you are approaching things through the logic of the single citizen and not by the community, and that is the basis of the discussion.

56 Dear Sir, the partition of the country, although considered one of the solutions in theory, requires a wave of displacement and the sale of estate and the transfer of constituency places, which is totally to displease us, and the mixing, that is desirable, becomes much more limited. As for federalism, it can, according to our carefully studied project, avoid all these cons and promote the mixing without fear of integration by force, and it can provide a good solution to Islamic confessions as to their relations with each other.

57 There is a Lebanese citizenship. But each community has its own identity (even if some of its adherents are atheists). These identities, intersect through coexistence within a common geography, at points that serve as a bridge for a mixture but do not allow the fusion between them, since the strongest affiliation remains that towards the community.

58 Dialogue:

From the author:

- How are you doing? I hope everything's okay. I wanted to add an idea and share it with you:

- The article is interesting, but the only thing the writer did not say is that the problem is that the current political system in Lebanon does not promote pluralism. It is a centralized system where the dominant community governs, benefits and distances other communities, and the other communities seek reinforcement from an external state to reverse the equation and all in the name of preserving the existence where each community has its atmosphere and way of life despite the things that bring the Lebanese together in general, and the proof is that the communities have not merged through the ages, and from here emanates pluralism.

Thus, no system will achieve the solution that the author wishes, except for the federal system, bearing in mind that the country is currently federal in a spontaneous and twisted manner, and all that is needed is a system change to go with reality and disengage communities that are fighting for centralized authority, and the central constitution remains secular, knowing that each region manages its own affairs, so as is happening today, and not at all insidiously, yet illegally... So let us legalize and relax...

To the author:

Good morning. You made the right diagnosis. Indeed, this is quite what we note, but what is the solution? I was exposed to pluralism at a conference with the Ministry of Information where a priest spoke of the plurality of religious discourse. I have seen that this discourse is fundamentally influential in society, and if every community through this discourse begins to spread citizenship and in fact moves away from the division that History has established, we can go towards the society that we want to be. But in reality, we cannot talk about a non - sectarian country. No one will renounce their beliefs. What will this country be like? Who's going to govern it? And who will accept it? So we are back to pluralism and therefore to the acceptance of the other. We have many identities: national identity, religious identity, party identity, regional identity... Pluralism must seek to consolidate the principle of moving away from the concept of looking at all identities except the national one.

From the author:

Hello and thank you for the response and for your enthusiasm! I gave you the solution. It is federalism, which does not mean "partition" as it was promoted during the war (at the time, the Lebanese Forces proposed federalism as a form of partition, when, you know, Christians were in trouble, and the confusion between these two terms has occurred ever since). As for the identities, we are not and we must not stray from them (each as to his own identity), otherwise it will be over with pluralism. But even before pluralism disappears, we will go to war, because, as you said, no one is going to give up their identity, but basically do we really want to abandon them? Pluralism means living side by side in citizenship and mingling (like neighbors in a building, so if everyone has an apartment, does that mean a division?)

As I said, the regions were sorted throughout History, and federalism is lacking only in the recognition of reality and legalizing it, and thus we can take advantage of each other (of good will, and certainly not in a bad interest) without being afraid of each other. The result of citizenship without maintaining pluralism through a federal system will be to dissolve the other or push him to emigrate. As to how we can implement a federal system in Lebanon in practice, and as you said: how will this country be and who will govern it, there are several practical proposals...

59 The provinces of the federal country cannot afford to launch an attack on others. But they can defend themselves. This is due to the total equality within the national army in numbers and ranks and weapons and equipment... And already, if this is the problem of federalism, let us live in the peace that we are enjoying today! Seriously, there will be a race between the provinces to prosper, attract tourists, promote agriculture and industry and open markets by twinning with foreign cities, etc. Within the provinces, yes, there will be a struggle for development and provision of services through local authorities (not through the "leader") and a fierce political war, since authority is judged in local elections (as central authority is judged of course in national elections).

60 Confederation is defined by independent nations having a bond concerning one or more common interests (economy, military, etc....). You need INDEPENDENT nations to form a

confederation. Abkhazia is only recognized as a state by Russia and less than 6 UN countries, otherwise it is part of Georgia (despite that Georgia now lacks control over it). Same goes for South Ossetia. Crimea is also disputed. Canada today including Quebec is an unusually extra - decentralized federal state but not a confederation. Part of it was declared a confederation with respect to UK in the 1867 act. Belgium is also an unusually extra - decentralized federation but does not fulfill the definition of a confederation. Switzerland is a federation but is called "confederation" since it was a confederation from 1291 till 1798. Then they UNITED in 1848 to become a federation. The 2 Germanies also UNITED into a federation to end their partition (they were not even a confederation). As for USA, the 13 states declared EACH ALONE their SECESSION from the federation in 1861 meaning they broke up, and THEN declared a confederation (and they DID NOT UNITE into one single federal state). Basque is not an independent country, it is part of Spain under REGIONALISM (a unitary political system that offers administrative rights more than mere administrative decentralization); they are trying to secede. The "European Union" and the "Gulf Cooperation Council" fulfill the definition of confederation for some but not for others due to issues that cannot be tackled in this reply. Now as I look at your comments above, I believe you and I are in tune but I hope I clarified more through these examples. I just have to add that there is no confederation in the world nowadays that all political science scholars will agree to refer to as such.

61 Commenting on some information about federalism on social media, which emanated within the circle of the Shiite duo:

1) The division serves Israel militarily because it isolates the Resistance [meaning Hezbollah] in one place that the enemy can easily target, and ultimately the ideas of sorting, partitioning and federalism all are Israeli goals, and the biggest loser is the "resistance":

It is true that partition isolates the Resistance, and this is one of the reasons why we want to avoid it, so as not to harm its societal substratum, but it is also true that the rest of the Lebanese communities cannot continue within the centralized unitary system that the Resistance currently controls, and that is why they propose federalism, that is to say union (therefore the maintenance of a single state, that is to say the antithesis of the division into two states), which requires the exclusivity of arms, and which protects the societal substratum of the Resistance. In fact, the rest of the Lebanese are not interested in a "Shiite Islamic Resistance", but can we blame them? The Resistance must assess the situation between Israel's ambition in terms of willingness to invade the south after re - reading the history of the past 70 years outside of ideological prejudice, and the will of the rest of the Lebanese for partition - "amputation", which would amount to abandoning the Resistance's societal substratum independently of fraternal relations with the Shiite community.

As for Israel's efforts to federate Lebanon in particular, it is clear that federalism serves the countries that adopt it, including Canada, the United States, Russia, Belgium, Germany, Austria, Switzerland, Brazil, India, the United Arab Emirates, the Comoros Islands and others. The problems between the communities in Lebanon date back to before the existence of the Israeli entity. Thus the most specific question would be: would we be serving Israel by serving ourselves?

A) Concerning the isolation of Hezbollah facing Israel:

First, federalism will not isolate Hezbollah, neither politically (Lebanon will always be one unified country) nor geographically (Hezbollah will remain in its regions in the South and in all regions where it is present today, no less). Our fear for Hezbollah's societal substratum is that the party loses its internal political and popular coverage, and that coverage is more at risk today than in federalism, because of the success of Hezbollah's weapons in reversing the balance of the internal political game in its favor, starting with the elections, going through nominations and to corruption and finally to the humiliation of others since its supporters wander in the regions of other communities provoking unarmed people without hesitation (and we do not limit these practices to Hezbollah). As for fear for Hezbollah in the sense of "organization", it (the fear) does not exist among the rest of the Lebanese because they are excluded from the organization. They honor the martyrs and the sacrifices to defend the south, but they have not forgotten how the party monopolized the resistance and how it still cashes in the cost of these sacrifices within domestic politics as well as within its own foreign policy and absolute loyalty to the Waliy al - Faqih. Thus, the simple mathematical equation suggests that federalism will not pose by itself a threat to the political / popular coverage of Hezbollah.

Therefore, federalism will not make it easier for Israel to target Hezbollah more than nowadays (regardless of the ease or difficulty of targeting it today). But without a federation, partition will be a serious proposition, and here lies the danger for Hezbollah, as an organization as well as societal substratum. So Hezbollah, as an organization, is in an unenviable position. As for its societal substratum, it has no option but federalism in order to save itself.

B) What would occur in the event of the fall of Hezbollah for any reason?

Of course, the downfall of said organization is something that the Lebanese have no power to mobilize, as it is linked to international equations that are much larger than them. However, the salvation of the Hezbollah societal substratum in the event of a disaster will only be within a federal system where no other community will be able to retaliate against them and that indefinitely, and thus we will have broken the cycle of Lebanese communities governing one another.

C) Confrontation of Israel:

Israel receives billions of dollars each year for its arsenal through the lobby that controls U.S. politics, and Lebanon needs Hezbollah's arsenal and tactics. The question remains as to who decides and uses the weapons. With its weapons, Hezbollah not only provides some kind of deterrence, but it is aided by these weapons in its political game inside. In a federal state, we can copy Hezbollah's successful "guerilla" experiment against Israel's regular army through secret brigades under state command, at least by which they can withstand any aggression and repel it, knowing that repelling ground aggression is a great success, but repelling airstrikes is impossible be it for Hezbollah today or for Lebanon regardless of its political regime, as long as support continues for Israel.

D) Legitimize the existence of Israel:

Starting from paragraph 1) above, federalism becomes the antithesis of the Israeli political regime, which is a centralized Jewish state. Considering that federalism is the only way to coexist within a single state (since we are communities and there is no "one common life" to all), as long as we sacrifice coexistence by remaining in this system where embers are under the ashes, or by abolishing political confessionalism, we are following Israel's example. Cantons of different communitarian majorities within a single country, as well as municipalities of different communitarian majorities within a single country cannot be compared under any circumstances to a centralized state of a single communitarian majority. Of course, it's the same as Israel if we go to partition.

2) When you confront the largest Christian party, you deprive the Resistance from its Christian coverage and popular mobilization and deprive the public of the Resistance of the "populist milieu" in the event of any future war with Israel.

The vast majority of the adherents of the most representative Christian parties want federalism in order to control Hezbollah's weapons within the country and thus to end up with them being controlled by other communities, knowing that federalism will prevent them (they, the Christians) from controlling other communities as in the days of political Maronism. And Aounists supporters justify their leaders in covering Hezbollah's weapons for one reason only: to stand up to Sunnism. Also, the fact that Christians received the displaced from the South during the July War emanated from a humanitarian point of view, and not due to political alignment.

And please, please, do not think that Christians are not convinced that Israel is an enemy when it conducts hostile action against Lebanon outside any circumstances that resemble those that preceded its invasions. The alliance with Israel during the war was only to confront the Syro - Palestinian insolence supported by Muslims and leftists (rightly or wrongly, and in my opinion rightly in a way, since all the belligerents (Muslims and Christians) were fighting for the existence where the end justified the means, and already the West had abandoned the Christians, so what were their options?). This is the explanation for the creation of what was known by the SLA (Southern Liberation Army) with Assaad Haddad and later "Lahd's Army", of note, under the Lebanese state tutelage.

It should be noted, however, that Israel dealt in Lebanon with the majority of warring factions: despite its alliance with Christians, as mentioned above, it retreated just before the "Mountain War" in 1983 as previously decided (which gave the advantage to the Druzes, for whom Israel not only allowed smuggling of weapons but apparently would have itself provided, facing the Christians, and thus the Christian displacement took place), and on the other hand, the Israelis dealt with the Shiites who welcomed them in 1978 with rice (a local practice of welcoming) to lift off the Palestinian occupation, Berry having said in an interview on al - Jazeera: "When the South was in the hands of the Palestinian brothers..." and who (i.e., the Shiites) represented at least half of the SLA members who worked for years in Israel... because they too were fed up with the Palestinian insurgency against them and they needed to put food on the table. It (Israel) even bombed the Palestinians in the South, especially around Maghdusheh, during their battles against Amal (thus in support of Amal, at least indirectly), and facilitated Hezbollah's passage of arms into the Iqlim region al - Toffah via Jezzine during its battles

against Amal there, asking Lahd's army not to intervene (and this story was reported by Nabih Berry on 20/01/1989 for the "Amal" chronicle, and Berry came to compare Hezbollah to Israel, demanding that Khamenei stop exporting arms to Hezbollah). And we also note the History of Israeli armament of Iran (under Imam Khomeini) in the 1980s during the "Contra - the kidnapped by Hezbollah" case, and before and after that case, during six or seven years with the blessing of the United States and by billions of dollars during the Iran - Iraq war. And here is the network of Lebanese agents on the account of Israel that was arrested around 2011 and which counts only rare Christians among about 149 spies.

3) Christian presence is more than necessary to protect against Sunni - Shiite discord that the West desires:

We hope that one of the secondary justifications for the desire of Christian presence is to avoid any Sunni - Shiite conflict, which already existed before the West, and the West does not provoke it but just fuels it in its interest. Therefore, we hope that the main justification for the desire for Christian presence (by its obvious, free and effective definition and not as Dhimmi) is the conviction in pluralism, freedom of free existence, and the reluctance as to Islamization by force or the imposition of Dhimmism on the "people of the Book", even if some consider this decision contrary to the principles of Islam, in order to put an end to 1400 years of misfortune, and the same idea applies to Islamic rites among themselves. The second secondary reason we wish is the willingness to benefit from the experiences of Christians in various spiritual, intellectual, creative and scientific fields. Anyway, back to protection from Sunni - Shiite conflicts, within the current regime there will be no more Christians, and therefore the "Sunni - Shiite conflict" will be most welcome then, and now it has already resurfaced (i.e., after the withdrawal of Syria) - that said without considering that it has not stopped since the founding of Islam.

Hence to wrap it up, the only system that preserves Christians without justifying the existence of Israel and at the same time protects the public of the resistance from being isolated facing Israel is the federal system (and not partition). The Resistance (as an organization) now needs to make the right decision in order to limit the losses, but how could it under the yoke of Waliy al - Faqih? That I do not know.

62 Commenting on Mr. Charbel Nahas's speech, and a call to civil society:

On al - Jadeed TV, Mr. Nahas presents the following:

"We do not have 19 confessional communities, we have 19 exceptional cases, which the state has agreed to sponsor as exceptional cases; there are no confessions; the Constitution is clear, the freedom to believe is ultimate, everyone has the right to belong or not to belong to any confession; when your parents enrolled you in a confession, they assaulted your rights because no one has the right before adulthood to fit others into a confession, they have enrolled you in tribes, you are condemned by this fundamental offence; we are all heirs to a social heritage that is very well known, very, very well known, already by the names and style of the clothes, and so on, we are marked, such as herds, the shepherd marks his calves, marked, this is perfect, this is defeat in itself... if we want to do something as "gentlemen", we have to get out of this humiliating situation, enough, over, we no longer have the luxury..... Today, the challenge of

nation - building is imperative and possible. This country is a coalition of leaders of confessional cooperatives that they falsely called "parties", the party has an opinion on something, they have no opinion in anything except in "my part", it is a confessional cooperative, is the state here a cooperative sectarian coalition? Or as cited in the Constitution, it is a civil state that treats communities as exceptions?"

1 - The confessional community in Lebanon was founded throughout history on a cultural - religious core, acquiring customs, traditions and atmosphere (and even, according to Nahas, names and a way of choosing the style of dressing!) that come from a coherent social system organized as a geopolitical organization. Therefore, belonging to a community (a people or confessional community) also includes non - believers who live within the atmosphere of their community and within its sentimental consciousness without necessarily its religious customs.

Thus, denying so - called "confessions" and even the presence of two peoples (Canaanite and Muslim) is an aggression on the simplest conclusions of History and reality. Similarly, the analogy between societies and herds or their consideration as "tribes" in a way that offends the "tribal" idea in anthropology is not appropriate for neither an intellectual discourse nor for Mr. Nahas. Let us add that Constitutions are never sacred and may be wrong. That is why it is allowed to amend them.

2 - The presence of two peoples and of confessions preceded the establishment of the state, and emotional belonging to the community is stronger than belonging to the state as a citizen, just as the collective social identity of the community is a more important trigger for the souls than civil identity (i.e., Lebanese citizenship), hence the refusal to sell land to citizens of another community as well as the ban on gender - mixed pools and the tearing of advertising posters which harm sentimental conscience and the prohibition of the sale of alcohol or other products, all that occurring despite the so - called a "civil" Constitution and without any reaction of regional civil society (in colloquial: the locals).

3 - This situation is understandable in anthropology and in the course of History; there is nothing stronger than sentimental consciousness and the desire to preserve existence, not only the physical but the intellectual, spiritual and sociological as well, in all psychological dimensions. The state was obliged to "sponsor them (i.e., confessions) as exceptional cases" because the Constitution recognized the existence of confessions (Article 24) but was instituted in a centralized form by the French, who now formed a homogeneous people (homogeneity which had been achieved by force before World War I), who simply copied their constitution, whereby the centralized government decides upon everything in the country and any decision concerns all confessional communities, knowing that the Constitution called for the abolition of political sectarianism after a transitional period (which has not yet taken place) (Article 95), which is controversial to the recognition of confessions.

4 - It is very obvious that parents raise their children as they (the parents) see fit, and this way of raising can only come from their social habits (with the addition of adjustments determined by the course of evolution) (except in some totalitarian states, including the former

Communist countries where regimes brainwash, knowing that brainwashing occurs even if it is to a lesser extent in the rest of the world through the media in particular). Or raising children is an assault on the child as well (such as parents exposing them to say some kind of music that they (the parents) like)? Thus, as an adult, the individual may conform to or reject his religion, his confession (in terms of cultural entity), as well as all what his parents have passed on to him.

5 - "Defeat by excellence" is the fact that we are oblivious to the reality that manifests itself before our eyes. Definitely, "we want to do something like "gentlemen", we want to get out of this humiliating situation, enough, over, we no longer have the luxury.... Today, the challenge of nation - building is imperative and possible." But why is "the state here a coalition of confessional based cooperatives"? Simply, because it has a central constitution that does not respect pluralism and that maintains open sectarian conflict in such a way that communities aim at controlling the single government that does not guarantee the continuity of the existence of a community unless it governs itself. And nothing is more important than survival, presence and continuity, and this explains the inability to unite people around the issues of daily life; even though they were buried under a pile of rubbish in the streets, there was no reaction as a Lebanese people, because it does not have a sole comprehensive vision for any revolution as one people. The October 2019 revolt came extremely late, and we shall not comment on that.

Yes, this is the interpretation of the truth and its realistic translation. All that ended up with some people taking advantage of this dilemma and introducing themselves as "protectors" of their community facing the others, and becoming untouchable "masters" who consecrated corruption and disrupted all means of accountability, all while continuing the spread of dependency and nepotism in order to control the country's population and capabilities. Yet the citizen still prefers the status quo since any overthrow of the leader can be costly to the interest of the whole community, and he is propelled by hate given the fear and injustice in a system that gives him no continuity except through the leader, so that all his abilities have become just limited to ensuring the daily subsistence and the minimal rights that are often obtained only with consent from the leader, and when the orders arrive, to fight militarily. And this vicious circle is currently impossible to break without an external force.

6 - There is therefore no solution except for a civil state, provided that it is coupled with a federal Constitution that eliminates conflicts between communities, eliminates the need for a leader who presents himself only as its protector and eliminates the need to seek reinforcement from a foreign state in order to overthrow or continue to rule for the longest period of time.

7 - On the contrary, by maintaining the current centralized state with abolition of political confessionalism, according to the opinion of the promoters of the said abolition, the state of law and institutions will be based on citizenship only, in the complete equality of the rights and the duties between the Lebanese. This is awesome, just as in federalism. But any suggestion of secularism in a centralized state will counterbalance the popular sentimental background and produce either a breakup of the state, or the creation of a malicious system allowing the largest community to "legitimately" control the entire power of the government by itself via simple majority. Thus, in this system, the ruling community will have all the time and room to

maneuver with the aim of compelling the integration of other communities into its own cultural perspective (including the religious aspect) under its own authority, or with the aim of pushing them to emigrate, with a military conflict that will be on the verge. And this will at the least be done spontaneously, even if the community does not strive to do that actively. The explanation is that the persistence of habits and customs and manners and atmospheres specific to the most powerful community (as for the others) still being the source of the conduct of everyday life in almost all its aspects (i.e., the elimination of sectarianism in the texts through the abolition of the confessional political system, without having eliminated it from the souls of the citizens - which is not required anyway) will spontaneously push the members of this community to actions, and the deputies to legislations, going into that sense - the sense of their culture, be it actively or passively.

Of course, in a federal system, the secularization of central administrations (as is the case today) and an optional "civil / irreligious" law for civil status in the country pose no problem; in the provinces, secularization may or may not applied, depending on local will. On the other hand, the federal system has the necessary flexibility to allow people to spread the concept of secularism within their confessional societies, because the federal system will have succeeded in abolishing sectarian conflicts between its communities through the transfer of conflicts from being intercommunal to intracommunal, so that each community thinks to self - improve, and so that the interconfessional rivalry becomes based on development and motivation, giving the possibility to activate the principle of transparency and to implement an effective mechanism of accountability.

8 - Finally, if we obtain through the proposal of the abolition of political confessionalism water and electricity and the high socio - economic level and a solution for wastes, "What good is it for someone to gain the whole world, yet forfeit their soul (Gospel of Mark, 8:36)"? On the other hand, in the so - called "civilized" countries, the economy runs politics, but in other countries, politics runs the economy, so no economy, no law, no transparency, no justice nor equality before the political dilemma is fixed, and that appropriately... For what is the usefulness of slogans if associated with a drift to perdition?

63 Replying to a friend: my dear you say:

A) You, as a minoritarian Christian, are protected only by your own powerful state.

First of all, a strong state protects us all, we are all minorities, the strongest does not last, History is a wheel (local expression for ""what goes around comes around") and revenge is easy when the situation reverses.

Secondly, the powerful state is one in which its components do not clash for everything and for nothing, it is the one that guarantees rights so that the corrupt feudals do not do so in such a way that we enter the vicious circle where the people are hungry and their destiny is in their hands. Federalism breaks this conflict and grants civil, security, emotional, economic and social rights. This is the powerful state that protects you. What other state protects you if this one doesn't? Please, not the state where political confessionalism is removed from the texts... nor administrative decentralization (the details of which are out of the scope here). Is there a second option (besides partition) other than federalism? If so, may it be proposed.

B) History teaches us that each group divided among itself is destined for perdition.

Today, even if Christians unite but remain within this system, they are in perdition. In addition, federalism also urges each community to improve its provinces instead of fighting other community to ensure its permanence.

C) Moreover, if we recognize the fact that federalism is already in force because some consider it already applied in practice but not via a regulatory law (referring to those who consider Hezbollah as a statelet)

All of Lebanon lives in a social federation, the Druze have their canton under the rule of the Junblats; the Sunni regions live their atmosphere as well as the Christian regions. Hezbollah has gone further with its army and an excess of institutions as well as a foreign policy, thus fulfilling partition, all while remaining our partner in what is common among us (this said quickly, I'm not going to go into details now).

D) What is the geographical extension of Christian federalism? 2) If we assume that the geographical extent will be in the predominantly Christian areas, I mean Mount Lebanon and Keserwan, how would you tackle Christian areas outside this region? Like Qobayat, Ras - Baalbek, Deir al - Ahmar, Jezzine... And how would you associate Bsharreh's caza, for example, with federalism?

Quick answer: in terms of constituencies, 60% of Christians are in a single area stretching from Bsharreh to the beginning of the Aley caza, knowing that there is no need for full geographical contact and this according to many examples in the world. This number rises to 90% in terms of residency. All remaining Christian areas will be statutory "sub - cantons" and things are resolved. The same goes for Sunnis in particular, as well as other confessions. Then as well, wouldn't it be better that Christians move to Mount Lebanon instead of emigrating to the 4 corners of the world?

E) Would this desired state be viable? At least economically. And what are the economic plans and visions.

In failed states, politics guides the economy, where corruption prevails, and thus economic progress (if it occurs) is slow (that if it does not regress), and this progress takes place only by responding to the interests of the corrupt according to their own policy, and their accountability is difficult in a centralized system where the whole administration is in Beirut and far from the citizens, not to mention the fact that the citizen is hostage to his "leader". In stable countries, including the vast majority of federal states, and due to the absence of conflict, the economy leads politics, as it is at the forefront of interests and politics serves it, since in the absence of conflict, what would be the purpose of the internal politics then? Freeing the citizen from the leader and the ability to hold provincial and even federal officials in Beirut accountable reinforce my response that "yes, it is also viable, and that strongly".

F) Who are the enemy and the ally, what is the foreign policy of the state, and what if this policy was hostile to the entourage?

Foreign policy is neutrality with a binary equality presidential council system that prevents the possibility of decisions hostile to the entourage as well as favorable decisions, except unanimously (and Switzerland is a good example).

G) The Kurdistan region of Iraq, after the announcement of secession, and after the closure of its borders, deteriorated in a very short time, both economically and socially. If we assume that, for one reason or another, we are facing a similar scenario, can federalism hold?

Here you have gone beyond the idea of federalism and you are talking about how to achieve federalism; in any case, no system can hold if it is attacked on all fronts and if there is no conviction that supports it (except through international support and the use of force and pressure and this resilience of the system will be artificial). And anyway, aren't we paralyzed economically, socially and from a security point of view? The Kurds may not have played their cards well and I am not saying there was something better to do, but they took a step at the wrong time. How could I know?

H) In principle the economy will be based on services and trade through harbors, and this type of economy is fragile and sensitive.

I am not an economist, but we forget that in federalism we are one country; 2) Moreover, if you want to speak from a "Christian" point of view although it is not necessary, agriculture is very feasible, the lands of Kaa / Ras Baalbek / Fek - heh represent 6% of Lebanon and half of the Bekaa and the Orontes is nearby. There is mountain farming like the ancestors. As for industry, where is the problem? What would stop you? There shouldn't be any glitches. Switzerland has no sea access.

64 But secularism in a centralized state with the abolition of political confessionalism (if it is this esoteric idea that is desired) does not protect societal identities that enrich a pluralistic country like Lebanon from the threat of existence one by the other (and this threat is not necessarily to be military, but it can be demographic even spontaneously and without prior conception), so yes to a federalism with a secular central constitution and optional civil status and communitarian representation within binary equality, so to preserve everyone, including secular believers and even atheists.

65 We need to stop mixing up federalism and partition. Today, Lebanon is administratively unified by the central constitution set by the French, but throughout History it has been divided into cultural - confessional areas by communities not integrated into each other and continually in conflict. Scientifically, correcting this imbalance is either to perpetuate partition by the option of independent states (which can find common justifications for later forming a confederation like the European Union) or to unite these partitions legally through the system of union (i.e., federalism) for the Constitution to manage and address pluralism, and the imbalance is therefore also corrected.

66 Summary of the Lebanese dilemma according to Kamal Junblat:

One of the martyrs of the Lebanese dilemma, Kamal Junblat, declared in his lecture within the "Lebanese Symposium" - "Lebanon in its reality and what is required of it", between p. 50 and p. 70 - 1956, a distinct set of deep thoughts that sum up the Lebanese dilemma is and how to solve it in "a few" words:

The History that emerges from the very heart of geographical conditions is rarely altered. (...) Have we really studied this Lebanese reality, as well as the Arab reality, and the reality of Arab civilization itself, and have we gone, after discussion, discrimination, comparison and correct conclusion of all that we are and all that is the other, towards that to which we should be heading and taking, or to what we should preserve or revive and resuscitate again? (...) And does the idea of peaceful coexistence mean anything other than the idea of having to bear that "X" lives on our side with his flaws and bad ideas and behaviors, because conflict could lead to common damage or mass destruction?! While what we want is to accept "X" with openness and love, to accept his faith, thought and behavior with full love and understanding; that is, to be convinced that "X" has a reality that he is allowed to defend, and that each of us be convinced that the absolute truth, that is, God, no one knows it fully, but that each of us sees one of its faces.

1 - As to the relationship with geography:

The Lebanese valleys were and still form small isolated basins closed on themselves around some small inland plains or around streams and rivers... These mountainous basins, sometimes isolated from the sea itself, were a crucible* in which the communities coming to the mountains of Lebanon came together,* and they entrenched themselves and settled there, and were marked by the character of the valley, or by their own region, and characterized by reasons and methods of life, mentality, customs, traditions and temperaments... And in some of these basins, naturally fortified and closed to all intruders, some of the great Lebanese spiritual families established and crystallized.

* *Author's note: Since the 1880's, there have been various accounts. The modern school of History established that the Canaanites have been present in those mountains since they were pagans, before converting to Christians. Part of the Druzes, when they were still Sunnis, were settled by the Abbasids to combat the Canaanites (aka Christians), and another part took refuge to escape the Fatimids. And there were small Shiite factions who settled as well, part of them becoming Sunnis. One thing however, all these factions never "came together" as one entity. They even never mingled before the 1500's. So the Canaanite community was actually established, and others just "joined".*

These valleys are in fact one of the elements of the intersections of natural geography that characterized their inhabitants by a distinct character of customs, mentality and traditions.

And from this point of view, Lebanon is a realistic federal union of villages and townships and intersections of natural geography, and its modern reality, as we shall see, constitutes a federation between the small Mount Lebanon_ the axis sector of Lebanon, as the Prussia was for Germany, and between the coastal cities.

The Lebanese political system is therefore based on this strange and miraculous diversity, from which it derives this freedom, this grace, these traditions embedded in the "Senates" and democracy... Lebanon has indeed existed to be a country of decentralization, a country of "cantons"... Only decentralization has succeeded in Lebanon, but successful political democracy in the end relies only on a strong and advanced basis of local municipal democracy...

2 - As to the relation between the spiritual families and the civilizations:

Today's spiritual families are hardly religious in as much as they are social and political institutions of large social spiritual families in the true sense of the word... The political nature, or rather the social and "nervous" link (say "instinct"), is dominant... According to Professor Jawad Bulos, Lebanon is almost a federation of spiritual families.

Lebanon is in fact a huge composition attempt, and an attempt at cooperation and harmony between Christianity and Islam and all the rites and sects and intellectual methods that derive from them, which are more than sixteen rites and groups, which are, in fact, the historical remains and remnants of the intellectual and philosophical questions that have shaken the consciousness of the Levant over time.

And if we go too far in revealing the roots of these philosophical and intellectual rites, it would be clear to us that Lebanese spiritual families are in fact branches of civilizations, or cultures or communities,* deeply rooted in History.

* *Author's note: True, the Maronites and the Rums are of Canaanite origin (the explanation is elsewhere, and that applies as well to most of the tiny groups who have taken refuge from Syria, those from Palestine being of Nabatean origin). And the other confessions, we know their origins from their names, namely the Assyrians, Chaldeans, Syrians, Copts and Armenians. And there are no more Arab Christians (Arabs in the scientific sense of the word). As for Muslims, they have included Arab culture within the worldliness of Islam, and they succeeded in ending all manifestation of Arabism outside Islam; that is, it can be said that there were no Arabs left, and that nowadays there are no Arabs (as Arab nation (umma)) at all, as they have been all absorbed within the Islamic nation (umma). And all recent appellation of extra - Muslim communities, as well as of any Muslims, by Arabs goes against scientific truth; even their spoken languages are not Arabic (besides the Badia (Syrian / Iraqi / Jordanian / Saudi desert)).*

3 - As to the relation between Arabism and Islam: [Q3b]

Arabism, in our sense, is a civilizational association, a civilization rather than a nationalism in the true sense of the word, since no nation in the world includes, or can include this very large extension* and the vast distribution of different peoples and countries separated by seas, deserts and mountains, as well as other geographical barriers,* and the extreme diversity of climates, races and regions,* as well as other characteristics of discrimination, differentiation and diversity.*

* *Author's note: True, and this is why Russia, the USA, Canada, Brazil, Argentina and India, as huge countries, have adopted federalism to embrace the diversities, like if the Middle East or MENA were a single federal country. China remains an exception and under criticism as to suppressing diversity, not to mention its occupation of Tibet. But diversity is not monopolized by large countries.*

This civilization is based on two main values which are hallmarked: religion and language, as well as the remaining characteristics of nomadism in its social customs, economics, politics, Nomadism, and semi - Nomadism, which prevail among Arab peoples. Just as Western civilization, the European in particular, is inseparable from Christianity, from its perception and vision of Man on one hand, and the Greco - Roman* heritage and its diagnosis as to the individual and the citizen on the other side, and of the scientific and industrial technology on yet another.

* *Author's Note: This heritage is actually Middle Eastern - Greco - Latin (and which technically included Persia, Anatolia and Egypt), but since the Muslim conquest of the Levant (and of Persia and Egypt, and later of Anatolia) which was irreversible (and except Mount Lebanon), the references speak of the Greco - Roman world, although the Levantines, and in this case the Canaanites mostly, were its vectors. This explains why Levantine Christians, and especially Lebanese Christians, are very attached to the present West.*

The Muslim religion is not enough to define Arabism... Every Muslim is not an Arab, so that an additional element is necessary to this definition: the "dad" language ["dad" being an Arabic letter representing a pharyngealized "d"]. So anyone who speaks the "dad" language and is Muslim in terms of belief, or only in terms of heritage,* or of Nomadism character without the belief,** is Arab. The Levantine, for example, unless he replaces his heritage by the Arab heritage, is not Arab, even if he is a Muslim...*** Knowing that the moral, political and cultural heritage that this language stores and transmits to generations in its concepts and values is an Islamic heritage, imbued with the civilization and the achievements of Islam throughout History.**** Because Arabism in terms of civilization cannot be separated from Islam**** (...) and the word "nationalism" itself in its current sense does not exist in the lexicon of the Arabic language, but was created for this meaning in the mid - 19th century. The problem of the leaders of Arab states, on the other hand, may be to move away from the policy of stifling forced integration, and beheadings, and to adopt the principle of "head [as in "mind"]" development and its free cooperation in terms of harmonization.

* *Author's Note: This detail, although true, remains imprecise, since it is difficult to conceive, according to the Muslim doctrine which is religion and worldliness (culture and way of daily life), how one would have this legacy without belief. However, one can imagine the atheists born within the Muslim society, who would therefore carry the heritage without the belief. But they are currently rare. Yet they still cannot be considered scientifically as Arabs.*

** *Author's note: As Junblat says, the "Arabs" in the true sense of the word were the inhabitants of the heart of the desert of Syria / Iraq / Jordan / Arabia. They were all naturally Bedouins (Nomads). They are the only entity (with its Tanukhid branch) that was fully absorbed in Islam, without any minority that has remained outside Islam.*

*** *Author's Note: Exactly, and is the Christian Levantines' legacy Arab? Simply not. Elsewhere, the Levantines who were converted to Islam and became entangled in the Islamic culture can no longer be called "Levantines", the term having to be reserved for Christians (and Jews, knowing that there are no more pagans). In fact, the Muslim world is henceforth broader than the Levant and is not concerned by its History, its cultures and its civilizations. And there is no need to designate the Muslims living in the Levant by "Levantines"; and so there are no "Levantine" Muslims.*

**** Author's Note: As we have explained elsewhere, Islam regarded the Arabic language as the language of "Allah" and that of paradise and some regard it as the origin of all other, and practically it only started spreading with the advent of Islam (and Islam has offered an explanation for the previous weakness of the Arabic language). The pre - Muslim Arab culture having been limited to Bedouin culture (aka Nomadism), it is true that the Arabic language "practically transmits Islamic heritage" and both cannot be separated.

4 - What is required from Lebanon:

In fact, we do not expect that Lebanon be much more than what it actually is because, however stupid it may be that nothing satisfies us, it is also absurd to imagine that we can mold groups, press History, limit and transform it, and change the situation so that it differs from what it is... This may be a total "coup d'état" in technicality, mentality, civilization, by History more than by us - and is does Man change enough in his depth? Or do historical situations change and evolve?!

Lebanon is indeed equipped to play the role of sound rationality in the Middle East, devoid of the different currents of ignorance and primitive obsession that often accompanies the development of late groups, because without rationality, this country would not have evolved and would not be developed, this Commonwealth would not have existed, nor this strange federal union, for an even stranger diversity of spiritual regions and families, villages and towns, and crossroads of ancient civilizations and other facets of diversity.

Lebanon can be, in this direction - despite the superficial sectarian crises that can often be caused by mismanagement of Lebanon, in this open comprehensive federal direction, an example for other Arab states - including Syria - so that they can solve their national and internal problems on this basis, and in this comprehensive and receptive approach to each internal diversity. Indeed, all these countries can turn to the federal spirit that guarantees internal stability and that satisfies confessional and ethnic minorities, and that composes and connects the diversity of the parts of the country - those confessional and ethnic minorities that must obtain guarantees of entity and of primitive survival, otherwise said state will confront innumerable problems and crises, including the weakness of the "state entity" and permanent instability, and the possibility that each confessional and ethnic minority possesses as to reverting to the United Nations to reconsider its entity and destiny on the basis of the natural right and of the Declaration of Human Rights.* Lebanon exists to be the country of reason, the country of rationality - the Athens of this East. And let us leave it to others to have fun or risk playing the role of Sparta, that's not really our role. Throughout History, our souls are tired of playing emperors or imitating Don Quichotte.

* Author's note: that is, basically, to demand secession and partition.

67 There are Christian groups in Lebanon (small in number but sometimes with far greater impact than their numbers would suggest) including the Syriacs, Assyrians, Chaldeans, Copts, and Armenians. And let us pay tribute to the Syriacs due to what they have provided religiously and culturally through the ages and militarily during recent events to preserve the Christian presence, and their martyrs are in the hundreds. All these groups entered as well as the Phoenicians in a Middle Eastern - Greco - Latin civilizational crucible with a spiritual and

religious unification (i.e., Christian) before the Islamic conquest. And the Maronite faith continues to boast of its Syriac heritage. But the civilizational heritage of 89% of Lebanon's Christians, that is Maronites, rums, Protestants and Latins (without counting ~ 6.75 million "Christian" descendants, of which > ~ 99.5% are Maronites / Rums (Greek rite)) remains Canaanite (that is Phoenician as per the Greek appellation)... So is History... no heart feelings...

68 Thanks for supporting what I said and I respect your emotional affiliation by default, but I think your reading of History needs a revision because there are a lot of errors and many shortcomings that I will not address now... But accept from me what I will say from Human fraternity. I am not a federalist by isolationism, but to prevent everyone from imposing their identity on others, and I am with an Islamo - Christian presidential council instead of the Maronite presidency, although I am myself a Maronite. There is no way to build a state while disregarding sectarian components, which are more civilizational groups than purely religious sects, and this happens under secular federal states (as you want), but by giving states the right to do what they see fit. Either way, it's a long conversation. The important thing is that the intentions are pure and that no one thinks of finishing up with the other because he would be "Arab" or "anti - Arab" or a "believer" or a "secular" or or or or...

69 I have told you that I do not consider myself Arab and I am pro - federalism, and apparently I understand you, that said according to you, so I thank you and this shows the hope of being able to transmit ideas without swearing and insults. We want to understand each other and our irregular preconceptions and the brainwashing that occurred in the 20th century are preventing us from that. Calm down... So if you insult the federalists, this means you are insulting me and you refuse this, and if someone insults you he will have insulted me... Cheers

70 First of all, let us assume that the Phoenicians came from the Arabian Peninsula 7000 years ago. Did Arabism exist for them to be Arabs? The first time the word "Arab" was mentioned, Phoenicia was 2500 years old, in 853 BC, and "Arab" meant "west", that is, the tribes west of the Euphrates in the Sham Desert, east of Horan which is the land of Aram. Today, there are several definitions for the term "Arab", but the popularly adopted is "the culture of Bedouinism" (refer here above (#66) to the Kamal Junblat conference), so that even the Meccans and the inhabitants of Yemen were not Arabs according to this definition.

Secondly, Lebanese DNA today resembles the Phoenician - Canaanite DNA of 4000 years ago up to 93% according to the most important studies (ref.: Dr. Zallouaa, browse Google and see the study).

In any case, genes do not fully identify cultural and emotional affiliation. So go preach that the Lebanese are a pluralistic people and it's not shameful to be Arab or non - Arab.

71 I love this song so much... But for scientific accuracy, I would like to say that what you have written is the Lebanese dialect, which is a modern Canaanite variety according to the world's linguistic institutes, especially the Berlin Institute (Canaanite means Phoenician according to Greek appellation). But the writing of these words using the Arabic alphabet is a kind of "Garshuneh" (transcription), that is to say writing a language in an alphabet other than its

own... On the other hand, certainly literary Arabic is pleasant because it appeared after Canaanite and took the big majority of its vocabulary from the latter, and took from Akkadian with Sibaweh and took the "punctuation of letters" (as well as some grammar) from Syriac with Abu al - Aswad al - Duäli and therefore it is very Cartesian and algorithmic and easy and few are its exceptions and one writes almost as one reads, unlike English and French.

72 The Constitutions must evolve, and the Lebanese, while wanting to ensure their fundamental right to maintain each his existence, create tensions because of the exploitation of the matter... Here is the lower part of Hadat and the rest of the southern suburbs of Beirut and Sidon and other regions where the presence of one of the two communities has disappeared, and therefore the application of the Charter has ceased to be, so we must analyze and not consider everything sacred. This disappearance is caused by the inability to dissolve the two communities into each other, although they are often very nicely mixed at the social level. Any attempt of dissolution by force has led to war or displacement. Those who read History even superficially note that the two communities had been separated for 1300 years when the Constitution was drafted. The population mix does not exceed 10% (see the electoral lists for 1400 towns in Lebanon). And the only remarkable mix among the 10% was the Druze - Christian one which ended in tragedies.

73 The Lebanese people are made up of two communities in general. The Christian and Muslim communities have mixed and it is very nice to live together and work together and go out together, only that at the end of the day there is no homogeneity. Everyone has a cultural heritage and this is what causes that every time he feels an existential threat, there is either emigration or war, but never dissolution... This has been the case for 1400 years and it is not blameworthy and it is not shameful. The problem is that the Lebanese have had their History erased and therefore do not understand what the problem is anymore. I ask you what is the atmosphere of the "lower" neighborhoods of Hadat which have become of Shiite majority. Does it look like the remaining neighborhoods where Christians remain the majority? Has there been a new "mixed" atmosphere between the two? Demographic change changes the atmosphere and those who do not want to sell find themselves outside the new atmosphere, and find themselves forced to sell. Maybe you are a liberal or a moderate Muslim, but others and many Christians are not liberals or moderates, but conservatives. And that's not bad.

Selling or renting "in bulk" threatens to change demographics, thus changing the atmosphere, and thus displacing the neo-minority. And frankly, it's correct to say that there are many more Muslims who tend to live among Christians for many reasons so that this matter is going in one direction, but it actually applies in both directions in theory... Do the Druzes sell? Do the Sunnis in Tripoli sell to the Shiites? If the Sunnis manage to buy half of your village, wouldn't you be uncomfortable? Let's hope I'm clear. The most important thing is that the matter does not be interpreted as racist. And it is always more important for communitarian communities to maintain their existence than to obey the laws, yes indeed. The laws are 100 years old, since 1920, but the communities have been here for 1400 years, and they have been fighting ever since and that is not without reason. The problem is that the laws do not take this

issue into account, and consider the Lebanese as a homogeneous people. From here the call for federalism, so that we can continue without problems.

74 1) Talking about Phoenician or Arab descent should be culturally, not genetic, otherwise it falls within a framework of racism

2) In any case, genetician Pierre Zallouaa, proved in his studies that the Phoenicians were a mixture of Negev Natufians, from the coasts of Ethiopia, and Anatolians, and Iranians, in addition to a local presence

3) If all Phoenicians or only those coastal were from Hejaz, that does not mean that they were Arabs because there was no Arabism yet (we go back to social classification and not genetics)

4) Already, originally, Hejaz and Yemen were not included in the definition of the term "Arabs" before its ideological definition after Islam

5) Science has shown that the Phoenicians of the coast are the same as those of the mountains, culturally and genetically

6) It is well known that Kamal Salibi is a pro - Arabist

7) The era of the old school of History, based on inherited word - of - mouth transmissions that entered the most eminent references without supervision or responsibility, is over and modern science has come to harvest wheat and set aside tares (Lolium or Zizanie, Zou'én in Lebanese, which is a kind of weed)

8) There are several other erroneous assumptions for the origin of the Phoenicians

9) It is clear today that Muslims are not a continuity to the Phoenicians, since Islam is a religion and a worldliness and came in a different way to all civilizations of the East and the West. While Christianity, not including a worldliness, but only a religion, thus entered the heart of these civilizations and unified them spiritually, but did not dissolve them and so they continued to evolve. As a result, the Phoenicians of the coast, Bekaa and the South became religiously "Rums" (and some of them Islamized and emerged from the orbit of their civilization to the culture of Islam) and those of the mountain became religiously Maronites, and their History was erased until they were no longer aware that they are a continuation of the Phoenician (Canaanite) civilization such as the Christians of Iraq are a continuation of the Assyrians, and those of Egypt are a continuation of the Copts...

75 True, for the language you're right. Syriac as a language should not be forgotten in its great virtue. But the Canaanite language persisted and the Lebanese dialect remains essentially a variety of the evolved Canaanite language just like English and French evolved over time.

76 An article that is great given the intellectual effort, and very good as to the content, whereby it remains to clarify the following: What does "Muslims have become Lebanese" or "more receptive to the Lebanese idea" mean? If it means joining the Lebanese Republic administratively and refraining to link it, including its virtually Muslim - majority areas, to the entourage despite their mass sentimental bond, in order to coexist with the (Canaanites) (aka Christians), it is a wonderful thing that Canaanites have been waiting for since a long time. But if the fact is they have become Lebanese in terms of sentimental consciousness, this means that all

that is sentimentally Lebanese begins to dominate what is sentimentally Muslim and Arab, and this is another thing and I don't think a change at this level took place, because the subject of the 2019 revolution is purely economic and concerns corruption.

"Lebanon" and "Lebanese" from an administrative and social points of view are names adapted from the geographical name by "Christians" in 676 after the Muslim conquest in order to distinguish themselves from the entourage, after their original name "Canaanite" was lost between random appellations throughout History (Phoenicians, Aramaics, Assyrians, Syrians, Syriacs, Rums), and this is what made the geographical name "Lebanon" persist until 1920 to become the name of the Republic. And the exit of Muslims towards a "Lebanonization" in terms of sentimental consciousness means that they have come out of Islam (and of the one - and - a - half century old elaborated Arabism). But neither did they come out, and basically we don't want to uproot them from their sentimental consciousness.

All we ask is a choice of two, and both comprise the preservation of their sentimental conscience and that of others: either they agree to renounce their practical attachment to the environment from a technical point of view, within the Lebanese Republic in order to coexist with the Canaanites (whereby the desire to coexist would be stronger than the desire to live with the surrounding despite the persistence of their sentimental conscience as it stands, and this requires a major effort that we salute), and this is achieved within a federation so that each community can live its sentimental consciousness, or they prefer a practical attachment with the surrounding such as with Syria or any other entity or via an independent state so that they live as one with the entourage all sentimental dimensions, and this is reached by a peaceful agreement of partition, so that Canaanites and Muslims live their social sentimental consciences on a daily basis but with the possibility of the Muslims to fully live their sentimental conscience with the surrounding, and the two (Canaanites and Muslims) mix as the Europeans do among independent countries.

77 The confessional community in Lebanon is a communitarian identity that has a religious and a cultural / civilizational dimension, and it includes atheists of the cultural / civilizational dimension. We must let go of negative sectarianism, that is to say hate the other because of his sect, and sectarianism must be maintained in the sense of belonging to sects. It is not true that the 2019 Revolution got rid of the identities of the Lebanese, but it united the latter in their aspiration to live in dignity, but not with a single identity! Who said that sectarianism in the sense of sentimental - social - emotional belonging has been ousted from spirits? Will the Sunni Tripolitans start living the atmosphere of Zouk, and the Christians of Zouk the atmosphere of Nabatiyeh and the Shiites of Nabatiyeh the atmosphere of Tripoli? All want transparency and a decent life and their union is a necessity for this, not to cancel their identities and dissolve the atmospheres in each other. Yes to pluralism! Yes to the preservation of sects and both peoples, yes to a political system that sponsors all of those, which can only be federal, and which can be secular to the maximum, or as superficially as possible just to manage the affairs of the country...

78 My dear you know how much I appreciate you and this is a topic that we have discussed several times. I want to be by your side one and co - exist with you, but I don't want to live a "common life" that is on your own way and be dissolved within you and within the

atmosphere of your culture and I don't want the opposite. The legislation of any parliament stems from the cultural and civilizational atmosphere that is different between us. We can mix and work together and exchange, but we cannot blend into each other to become homogeneous. Confessionalism is not bad, it is belonging to a community in all its dimensions, that said despite the fact that we are actually two peoples, and that the confessional dilemmas lie within each people by itself. The multiplicity of confessions is precious. One may be an atheist, but he / she will always belong to his / her people and confession, but without the religious issues.

What protects us today is a negative balance within central governance. Let it be by a positive balance within decentralized governance, the other name of which is "federalism." Division is something else. Just that.

79 Human dignity is not only achieved by having electricity and water and the daily rights of citizenship (food, roof, schooling and health system) and to carry out the duties of the citizen towards the state, but it remains unachieved unless by living the absolute freedom to practice identity not only in public places and in art etc., but also in politics and in the legislation of laws that take care of society.

80 Good evening. I do not know you, but I would like to write you a word amidst this flexible and constructive discussion. What you are saying about minority rights is correct and may only concern Muslims because they are in the majority and because of something in their doctrine, which is related to the concept of "jihad" even if it is not military (i.e., refusing that a minority be free if they couldn't Islamize it, or subject it to Dhimmism if it is part of the "People of the Book" (Jews, Christians), that is said minority will be doomed to die). And there is no Christian bloc in the East that can be politically free except in Lebanon because it is confined to a compact geographical region (unlike Syria, Iraq and Egypt).

So will Muslims be persuaded to put an end to the pressure on Christians and to accept their freedom peacefully without it being taken by Christians through military resistance as they have done since the Muslim conquest? That being without accusing these Muslims of "traitors" or "infidels" by certain "Islamic Jurists"? The "fraternity document" that the Pope and al - Azhar signed in Abu Dhabi in early 2019 could well be a "fatwa" (a case law) to accept the total freedom of Christians without any possibility of blaming, from a doctrinal perspective, Muslims who call for this! Sorry for my honesty.

81 [Q47a] Miss you
Don't misunderstand me
You know I share your thoughts
But there is problem in how they packaged the dilemma
The Lebanese Republic is a country, not a nation.

Lebanon (almost compatible to Greater Lebanon, at 97%) is a historical land (3000 BC), not an administrative entity nor a people nor a nation, for the Canaanites who had to withdraw from what later became "northwestern Syria and Palestine", to the zone of "Greater Lebanon" (as well as Tartus to be precise). The entity was called "Land of Canaan", and this land corresponded to Lebanon (+ Tartus) since this withdrawal, and the west called it Phoenicia.

This land started to comprise a pluralism since the Muslim conquest: it started to include 2 peoples. Thus is the definition of “People”, from a cultural - civilizational point of view and not genetic or ideological. We say “confessional community” for religious reasons.

Each People has its own views.

And the republic included the 2 Peoples administratively,

Each in its own identity, via a Christian will, backed - up by the European military force, in response to the Muslim sword back then.

Thus we have 2 entities, one of a Canaanite identity and of generally Christian religion (with an irreligious minority), which started to adopt the name “Lebanon” legally almost directly (year 676) after the Muslim conquest (~ 634),

And one of Muslim identity (surely of Muslim religion, remember Islam is a religion and worldliness (Deen wa Dunya)), which never used Lebanon’s name since it was administratively part of Bilad al - Sham which was a province of the Islamic State (the Rashidun, the Omayyad, the Abbasid (of which the Mamluk since the Caliph was still Abbasid) and then the Ottoman).

And the two Peoples were brainwashed since 1920.

Christians ripped the Muslims from their surrounding by force to create the republic and almost convinced them they (the Muslims) were Lebanese and have nothing to do with the surrounding.

And the Muslims tried to make it up by trying to “Arabize” the Christians and then tried to force them to emigrate or become Dhimmis, in order to compensate. And they almost brainwashed them as to them (Christians) being Arabs and that they have nothing to do with the west, despite the fact the Canaanism is the foundation* of the western civilization (which was western - eastern** before the Muslim conquest): the alphabet, the Iron Age, democracy, globalization, mythology and even Christianity***...

* *The first 3 civilizations in the world are Canaan, Sumer [then Akkad (and later from the latter the Assyrians / Babylonians) (in Iraq)] and Egypt. But for the west of which we say goes back to Rome, Rome was propelled from the Greek civilization and from the purely Canaanite Carthage, and we were never told that the Greeks were propelled by the Canaanite civilization, which surely exchanged with Sumer [then Akkad (and later from the latter the Assyrians / Babylonians)] and Egypt.*

** *East means Middle - East, meaning from Anatolia / Egypt till Persia, which included Afghanistan / Pakistan.*

*** *The Levant and specifically Canaanites, simultaneously with northern India, were the first to enter the Iron age (the oldest Levantine iron mine is in Forzol in Bekaa); oldest Senates limiting king's power were not in Rome or in Greece but in Canaan (and Carthage); their commercial network from England to India was the first globalization; Greeks took their mythology and passed it to Romans; and Christianity originated within the Canaanites (El in Canaanite, Allah in Arabic, Alla in current Lebanese, is “God Most High, creator of heavens and Earth”, refer to Genesis and Melchizedek, the Canaanite king / high priest who himself blessed Abraham).*

No one is understanding neither what the other is meaning nor what is the position which reflects their innermost gut - feeling and their true sentimental affiliation which keep on clashing with those of others and thus keep generating wars... That besides the love that people have to

each other socially and their mingling due to geographical proximity, but they haven't fused into one sole people. We are still two identities.

But there is no Lebanese identity, unless if we mean the Canaanite identity of the Christian adepts since they adopted the name "Lebanon" in 676; there is no Christian identity, Christianity is a religion, this is why in the Christian "world" (the west, and the eastern remnants) there are national identities (Russian, Bulgarians, Assyrians, Copts, French) at the top rank. And the identity of the Muslims is Muslim (Muslim Umma), as per Muslim teaching (the religion being Muslim as well), besides conflicts on the ground (Arab - Muslims, Persian - Muslims, Hindu - Muslims, Nigerian - Muslims) because Islam combines religion and state, even if said state failed to be implemented on a geography comprising all Muslims from Mauritania to Indonesia, but on part of it and fell to pieces in 1918. And again Islam is not just religion and state but also worldliness (with a Sharia - a culture of daily life), regardless of how much one abides to it. Thus Muslims are a people in themselves, and claim of an ethnic affiliation puts them outside the definition of Islam.

Christians used Lebanon's name for their identity since the Muslims in Lebanon were part of a much larger surrounding. Facing Christian Lebanon was Muslim Bilad al - Sham, and it is not their nation, but a part of their nation which politically and administratively fell to pieces... and this is not a shameful...

A recognition of both identities is a must to acknowledge the existence of pluralism which Lebanon as a land can embrace within a federal republic (of course, as you said, based on democracy and liberties and citizenship...) so that each component of the pluralism can live its identity as it feels like, without changing place of residency. And he who wishes to shift his identity can go to the "greener" side. This is not prohibited... but up to a certain limit, or else may he make the change in his side should he be part of a quite considerable movement...

82 [Q8b] You are right, but I do not blame those who are seeing in Fakhreddine's victory over Ottomans in Anjar a Druze rebellion (in fusion to a Christian one) against occupation and establishment of a proper Lebanese entity. The truth is that the Druze community was obliged to follow the pace of siding with Christians that Fakhreddine set. But they never "digested it". Same thing occurred with Bashir II. Eventually when the Druzes were able, they took back their real position with the Ottomans and the 1840 - 1860 events took place. I am not blaming the Druzes, I am saying that Fakhreddine and the "Khazens love story" was a feudal thing never representing love between the communities as a whole, and Fakhreddine and Bashir never represented the true Druze sentimental affiliation. We have to acknowledge the truth. Just like "Khoury and Solh" was not love between the 2 communities, just like Aoun / Hezbollah accord or Amal / (partial) "Lebanese Forces" accord in the 80's... we have to distinguish things so that we can understand.

The Emirate period love story was introduced to us in a way to make us believe an "intra - Lebanese marriage", but which was fake. How could the Druzes accept Fakhreddine (except in appearance), who was finally baptized the year before he died? Check the Capuchins records in Beirut, the document is there. Or accept Bashir II who was born Maronite? Both figures were leading a "Christian - mode" political agenda. True love between communities is recognition of pluralism and accepting the other without changing him. Nobody is faulty, most important is not

to be shy to address such issues. We need an honest discussion yet with all the love possible... Fakhreddine was extremely influenced by the Christians, in the perpetual game of changing “the other” to win the game and be able to handle coexistence...

83 [Q46a] Too bad... in terms of oldest cities, as per a western article:

Byblos, Beirut, Sidon: 3 cities only to be “proud”* of as Lebanese, as being among the oldest in the world... But who are the Lebanese anyway? Who is part of them anyway? Should we be proud of these cities, and of others in Lebanon, as Lebanese or as another entity (for some Lebanese concerned)? And should we be proud of cities outside Lebanon?

* *“Proud” is between quotations marks because we can criticize this Human habit of being “proud” of something one’s ancestors did and not oneself, in the sense of “oneself” trying to take the credit. I insist that any ethnic / national / other “pride” here does not concern the unchosen fact of “oneself” being the descendant of said ancestors and trying to be proud of him / herself for something he / she didn’t do, but concerns the fact of being proud of specifically “them” (his / her ancestors) as to their achievements, of giving them credit, of paying them tribute, and of continuing down the path they set as to habits, customs and values, regardless of the mode or style change or even transmogrification, so that his / her descendants can be proud of him. This does not mean that others’ habits, customs and values are wrong. But since descendants are de facto raised upon their ancestors’ ways (with evolution), they feel well within this context and will feel well passing them on, and any attempt to break the chain will shake the foundation of society. This is sociology, and it is built on pluralism. Societies are not alike. So yes, I am proud of my Canaanite ancestors (whether they are my ancestors genetically or via adoption of Canaanism by my “close” ancestors), and I wish to pass on their legacy. I am not proud of myself being a Canaanite descendant (again, whether they are my ancestors genetically or via adoption of Canaanism by my “close” ancestors). This was not a choice. As to being proud of myself, I haven’t done anything worthwhile yet.*

In all cases, Tyre is no younger than Beirut... and is at least contemporary...

Baalbeck as well. We can add “a bit” newer cities, yet much older than other worldwide cities: Tripoli, Batrun, that not to go into “smaller” towns (Arqa, Anfeh, Sarafand, and many villages within all Lebanon (meaning Mount Lebanon and Bekaa)).

All these are Lebanese only geographically, but more, they are Canaanite... What the Greeks will call Phoenicians...

But as to other cities cited in the article:

Damascus was founded by the Aramaics, who were Bedouins of Canaanite culture before they settled and who persisted within said culture (with a twist), since at the border of the Land of Canaan.

Jericho was Canaanite by excellence, in the Land of Canaan, such as later Jerusalem (Quds for Muslims), Gaza, Jaffa, Jenin, Beer Sheba... in 3000 BC...

Aleppo, was founded by the Canaanites, and was influenced by Sumerian culture since 3000 BC, as the tablets of Ebla next to it show.

Gaziantep was at the outskirts of Canaan... At a time when no other entity existed...

Lebanon is part of the country of Canaan, it is a geographical land of the Canaanites. All these cities were founded by the same people, the same civilization which will continue since

1190 BC only in Lebanon (and Arwad / Tartus), and which will be transmogrified since the Muslim Conquest, among those who will have previously adopted Christianity. Muslims will form a new people, the Muslim people.

Elsewhere, as for the oldest cities mentioned in the article, Cádiz in Spain, it was founded by the Canaanites (such as dozens of cities later);

Kitium (Larnaca) was founded by the Canaanites in the presence of the Greeks ~ 1000 BC (it was partially founded in 1300 BC and later vanished till 1000 BC).

Thebes (in Greece) too, according to the Greeks themselves, was founded by the Canaanites in the presence of the Greek tribes, and then Athens as well in collaboration with Greek presence, but this remains debatable as to proof. However, the main argument is that Canaanites ensured stable presence in areas in Greece up to the point of passing their culture: the alphabet, the mythology, democracy and much more.

Let's be aware of the reality and diffuse... Our language was used from the Atlantic to Kandahar and even further east to western India.

84 [Q48a] Allow me to summarize the language's issue:

- Canaanite language is more than 5,000 years old (3,500 BC).

- It was spoken from Morocco / Portugal (1200 - AD 500) to western India (650 BC - AD 750) including the Arabian Peninsula (1100 BC - 700AD) due to the huge commercial network Canaanites set up.

- From it emanated Aramaic (of the small Aramaic Kingdom in Horan / Golan / Amana, that language extinct since 500 BC) and Hebrew, and several other languages now extinct, as well as Arabic in the desert in Syria from where it extended to the desert in Saudi Arabia (without the main cities within said desert, and certainly without Hejaz nor Yemen).

- In 1200 BC the Greeks called the Canaanites by "Phoenicians", but they are the same people and language, and this was proven in world institutes, but remains erroneous in the old references and in the new ones that copy the old.

- In year 590 BC, Babylonians forced populations from Armenia and Georgia till Hejaz to speak Canaanite (as a vernacular, not solely as a literary language), to facilitate trade.

- It became an official and diplomatic language from our shores to Pakistan with the Persians, then with the Greeks, Romans, Parthians and Persians again, and of course the language of the Kingdom of Carthage till Morocco - Portugal, and that of the Arabian Peninsula (except Yemen), until Carthage fell in 146 BC to the Romans (disappearance ~ AD 4000 and Syriac entered the Arabian Peninsula ~ AD 600 and Persia ~ AD 600 as well).

- In 500 BC, the Jews returned from Babylon and called the language imposed on them by the name of the largest non - Canaanite people speaking it, who were the Aramaics, a relatively small people, in Aram, that is Horan / Golan / Amana, whose Aramaic language had just disappeared under the pressure of the Canaanite language. The reasons will not be tackled here.

- Thus Canaanite alphabet's name became "Aramaic alphabet". This language / alphabet name has been under a correction procedure since the year 2002 from Berlin to all worldwide language institutes.

- Since 300 BC, the literary language of Mesopotamia became Canaanite, with some religious exceptions, replacing literary Akkadian.

- ~ AD 200, Syriac emanated out of Assyrian (scientifically called Akkadian) (the most stable hypothesis), said Akkadian which was Canaanized since Canaanite was the literary language in Iraq at that time (Assyrian is an Akkadian variety).

- Then we quickly had a Western Syriac, which is Syriac with a heavy Canaanite influence, with a reminder that Arabic also (which was spoken in the desert) had been and will still be influenced by Canaanite after it emanated from it, said Canaanite which was of course still evolving. Eastern Syriac remained the product of a Canaanized Akkadian, but (as Standard Syriac, the Estrangelo) not with a so strong Canaanite influence compared to its western counterpart.

- In 328 Constantine decided to forbid the Canaanite language as a liturgical one and imposed Greek. That is why the Levantine Rums (that is, of Greek rite) use the Greek (and hence called "Greek rite" by westerners), but their liturgical language was Canaanite, their mother tongue.

- Towards the year 400, Syriac strengthened and became the literary language for writing and liturgy in northeastern and north - central Syria along with extreme northwestern Iraq and southeastern Turkey, all these the stronghold of Syriac people, and extended into northwestern Syria, where Saint Maron and the people there were not Syriacs but culturally quasi - Canaanites, and eastward to Iraq, Persia, and down to the whole Peninsula.

Thus Canaanite became restricted to the western Levant. And thus Canaanite, then called Imperial Aramaic, was considered the vernacular of Syriac, and thus we had the term Aramaic - Syriac which combines the vernacular and the literary, and sometimes it was shortened to Syriac, meaning our vernacular, Canaanite, became called Syriac according to the literary language that took the lead within the territory of that same Canaanite vernacular called Aramaic. And there are people who say "Aramaic" and mean by that the (Canaanite) vernacular and literary Syriac. And no one (besides few) thought of comparing the vernacular back then and the vernacular spoken by the Syriac people, and everyone considers them one sole language.

And the fact that Jesus spoke Canaanite (called Aramaic) spread the erroneous fact that Syriac was the language of Christ; that knowing that he used Hebrew in the Temple (and only there; it was prohibited to speak Hebrew outside the Temple).

- Thus "Aramaic alphabet" came to mean the Syriac alphabet instead of the Canaanite. But how come does the (true) Aramaic language had two alphabets? Now we know, it had none, and this is no big deal, it happens, and it is not an exception.

- So practically, there is neither Aramaic language nor Aramaic alphabet (and no Aramaic people except those who were in Aram, that is Horan / Golan / Amana, thus till Zabadani and their tribes to the east, with an Aramaic language that disappeared towards 500 BC, and they did not have a proper Alphabet (they used the Canaanites')).

- Still I remind you that the Syriac alphabet (not the language!) emanated from Canaanite, but this is a classical information, nothing special.

- Syriac language entered Mount Lebanon in 450 via the monks of Maron through liturgy, and started to replace the Canaanite alphabet and literary Canaanite and this replacement was total by year 1250 (the last days of the Crusaders). The basic argument: it was the language of Christ!

- Then literary Arabic entered with the Islamic conquest in the 630's, and by the 750's replaced Canaanite in the west of the Levant (except Mount Lebanon, in its in Canaanite and Syriac), and replaced Syriac in northern Syria, Iraq, the Peninsula, Persia and central Asia, except for the Syriac, Assyrian and Chaldean peoples, practically among this tiny minority who managed not to convert. Those still speak their native Syriac, Assyrian Akkadian and Chaldean Akkadian. The Western Syriacs use Western Syriac as literary and the others (Eastern Syriacs, Assyrians and Chaldeans) use Eastern Syriac. And all (at least) Syriacs use Estrangelo.

- But the Canaanite language in the western Levant remained as a vernacular. These reminders are vital to avoid considering our vernacular as Arabic or Syriac due to resemblance. However, the effects of Syriac and Arabic were minor for several reasons that I will not tackle here, compared to the deal they took from Canaanite upon their genesis.

- And Canaanite also took from 23 other languages after it gave to many of them in the Levant, Persia, Sindh, the Mediterranean and the Peninsula in the "days of glory". This is normal, all languages exchange...

- And in the 20th century, it took from French and English.

- But the linguistic rules and the vast majority of vocabulary and the pronunciations are modern Canaanite ones (we say Lebanese, but saying this is not scientific; Lebanese is a variety). Hence the vernacular, including what it has absorbed, is scientifically the modern Canaanite language. The other varieties are Syrian (west and south of Syria), Hebrew - Palestinian, Jordanian (in western current Jordan), and we can say Hejazite with confidence.

Jordanian is a Neo - Nabatean but these days we call it "Jordanian" in Jordan, and Hebrew - Palestinian is a fusion of the Nabatean and Hebrew varieties of Canaanite (not the Hebrew language), with the clarification that the Nabatean portion in Palestine is called Palestinian. And the Hejazite variety was strongly influenced by the Nabatean. As for the true spoken Arabic, it is in the Syrian / Iraqi (Anbar) / Jordanian / Saudi desert.

- Since 1880 and with the Arab Renaissance, Arabic entered with great momentum into Mount Lebanon as a literary language after a long period of infiltration as literary since 1382, and Syriac (which, we remind, was a literary language) disappeared towards 1910, and the Canaanite that is spoken became considered as the vernacular of Arabic (and that happened in all the Arab countries: Iraq, Egypt, etc.), as occurred previously during the Syriac era. And no one (except few) thought of comparing between the vernaculars of these countries and the vernacular spoken by the "true" Arabs of the heart of the Syrian / Jordanian / Iraqi / Saudi desert, and everyone considers all these languages a sole one: Arabic.

- Of note, hence Muslim Iraqis (and Christians among them) speak an Arabized Akkadian variety (Assyrian / Chaldean varieties now mixed within this Arabized variety of Akkadian) whereas Christians speak their previous (un - Arabized) Assyrian / Chaldean Akkadian varieties. And Muslim Egyptians (and Christians among them) speak an Arabized Coptic variety, whereas Christians speak the previous un - Arabized Coptic variety (only use it as liturgy). In Lebanon, there are roughly two varieties (without going into details): the Christians speak a mildly Arabized Canaanite compared to the more heavily Arabized Muslim Canaanite. There is no un - Arabized Canaanite (in all the Levant) in a way Muslims would not understand: this is due to Arabic having emanated from Canaanite and also due to the fact that the quasi - majority of

Muslims that came to the Levant with the conquest already spoke Canaanite in Hejaz before the conquest.

Reminder that much Arabization is from ancient and more recent Canaanite (from 900 BC (appearance of Arabic) till AD 700 (post - Muslim conquest)). The only proof of un - Arabized Canaanite is in Maaloula and the two Muslim villages next to it (and it is of Nabatean variety); that is why it is said that they speak the language of Christ, it's because this Canaanite variety is the only non - Arabized and seems ancient! But we all speak the "language of Christ". But this language evolved (besides this exception) and was more primitive 3, 4, or 5000 years ago. In addition, Christ spoke the Hebrew variety of Canaanite (before it became Hebrew - Palestinian by fusion with the Nabatean one).

- Thus the alphabet that you should write in your Canaanite language that you speak every day is the Canaanite alphabet that is on the tomb of Ahiram king of Jbeil and that of Tabnit the king of Sidon etc.... or else you are writing "Garshuneh" (transcription) as I wrote the "local vernacular version of this text" (meaning in Canaanite language, using the Arabic alphabet, in the Arabic version) before translating it into English, i.e., writing a language in an alphabet other than its own, because there is no Canaanite character on WhatsApp and computers. The word "house" was first written using the Canaanite alphabet, since a Canaanite word... as was king, sun and thousands of words, numbers (one, two... (not numerals)), days of the week, pronouns, prepositions, "ahrof el jar", all now also used in Arabic, names of the villages and cities...

- Sure, enough you can learn Syriac, which is part of your Maronite religious heritage and which deserves respect due to the positive effect it had, but it is not your identity. Maronites and those of Greek rite (Rums) are Canaanites; and Syriac to Maronites is like the Greek to Rums, for liturgy, but Rums didn't use Syriac as a literary language neither Greek whereas Maronites used Syriac, and the disagreement is political because of the Islamic conquest and not theological (both remained Chalcedonians)... And nobody is to be blamed: the Rums had to go along to avoid being annihilated, and the Maronites were in almost the same situation, but they took a choice to resist despite being trapped and besieged for 755 years in the mountains (OK, of which 190 crusader years), so how could the Rums follow the resistance pace, being scattered among Muslims... We must understand one another... And Muslims should not be irritated or offended! We are full of love and forgiveness, but they must understand us and understand the scientific and historical reality, even if it is difficult.

I will stop here!

- Note: What I have written in the original text hereby translated is thus Canaanite, albeit with some Arabic expressions. I used the Arabic alphabet, and I wrote a little bit as per the Arabic way, i.e., using the "qaf" letter instead of "hamza", or nunation (tanwine) instead of "n". This is due to habit due to brainwash since we were kids. No heart feelings, the important thing is to rectify things and that everybody be at ease so that peace can prevail. I could have written in Latin letters as well. All that while awaiting the Canaanite alphabet.

VIII - Federal Links

All in Canaanite (Lebanese variety); translation not available

1

<https://youtu.be/PGKgs2078sQ>

16 minutes of notions on federalism

Mr. Toni Attieh Hadchiti

2

<http://youtu.be/RmvDtQHSjVM>

12 minutes of notions on federalism

Mr. Toni Attieh Hadchiti

3

<https://www.lebanonfiles.com/news/370448/>

Article by Mr. Toni Attieh Hadchiti

4

<https://youtu.be/1WtyShhak8M>

11 minutes of notions on federalism

Mr. Toni Attieh Hadchiti

5

<https://youtu.be/VIsOxfy6ODc>

11 minutes on the difference between federalism and partition

Mr. Toni Attieh Hadchiti

6

<https://www.facebook.com/alqurtasnews/videos/1787087697985340/>

Dr. Alfred Riachi on “Cortas News”

(Please log on Facebook account before clicking “Ctrl +” on the link)

7

<https://m.youtube.com/watch?feature=youtu.be&v=TK4LZiUiAUE>

Dr. Alfred Riachi on “Lika’ Khas” on “Orient News”

8

<https://m.youtube.com/watch?v=c - cYUijtc2w&feature=youtu.be>

Dr. Alfred Riachi on “Lika’ Khas” on “Al - Akhbar Canada”

9

https://m.youtube.com/watch?v=UEUAleBM_Lo

Dr. Alfred Riachi and Ms. Rasha Itani on “Beirut al - Yawm” on MTV

10

<http://youtu.be/G4kTTgar3Xs>

“C'est pas permis Pierre!”

Mr. Toni Attieh Hadchiti

11

https://youtu.be/48yEp6_hfUM

“CHI N N” tackles federalism

12

<https://www.youtube.com/watch?v=r - 2PuuLeOSo>

Dr. Alfred Riachi on “Ibhar fi al - Moutawasset” on GNN

13

https://www.youtube.com/watch?v=vhtdv2 - D_OA

Dr. Alfred Riachi in a debate on federalism v/s administrative decentralization on “al - Mar'a al - Aarabiyya” at the Holy - Spirit University - Kaslik, hosted by Ms. Ghada Ballout Zeitoun

14

<https://www.youtube.com/watch?v=xcNUDhXvRfU&app=desktop>

Dr. Alfred Riachi on “Kalam Beirut” on “Mostaqbal”

15

<https://www.youtube.com/watch?v=m11x81qCOss&feature=youtu.be>

Dr. Alfred Riachi in a debate on federalism v/s administrative decentralization, hosted by Ms. Nadine Moussa (Section I)

16

https://www.youtube.com/watch?v=Jvay - _1R5LY

Dr. Alfred Riachi in a debate on federalism v/s administrative decentralization, hosted by Ms. Nadine Moussa (Section II)

17

<https://www.youtube.com/watch?v=XLJSOOIuZco>

Dr. Alfred Riachi, Dr. Camille Shamoun and Esq. Nabil Halabi on “Nharkom Said” on “LBC”

18

<https://www.youtube.com/watch?v=9mng0vZIIVU>

Dr. Alfred Riachi and Dr. Camille Shamoun on “Nharkom Said” on “LBC”

19

<https://www.youtube.com/watch?v=9mng0vZlIvU>

Dr. Alfred Riachi on MTV, hosted by Mr. Serge Zarka (up to the 28th minute)

20

<https://www.youtube.com/watch?v=s - FZVBzxQvI>

Dr. Alfred Riachi on “Beirut al - Yawm” on MTV, Dec. 28th, 2015

21

http://www.lebanonfiles.com/news/1384126?fbclid=IwAR1KmP5hBRP0T_OjboyvJkofoB9ZEW1MBiS3zFFry - fc7qg5yJXC0WUnDM

Article by Mr. Joseph Habib

22

<https://youtu.be/89G2vVYKhzo>

Reply to Maronite Patriarch as to federalism (9 minutes)

Mr. Toni Attieh Hadchiti

23

<http://youtu.be/Yp6fUuzUc7o>

Reply to Mr. Hariri as to federalism (4 minutes)

Mr. Toni Attieh Hadchiti

24

https://youtu.be/_8slQCBoIiI

Reply to Mr. Junblat as to federalism (5 minutes)

Mr. Toni Attieh Hadchiti

25

<https://youtu.be/JDmXpBlC0uw>

Reply to Mr. Berry as to federalism (4 minutes)

Mr. Toni Attieh Hadchiti

26

<https://youtu.be/ED6x0pxohI8>

Mr. Toni Attieh Hadchiti on Suroyo T.V., on federalism and partition (14 minutes)

IX - Approaching the Lebanese Dilemma and the Expected Solution

1 - Introduction:^{17,28}

For every period considered as stable since the founding of the Lebanese Republic and even before the establishment of the latter, the ember was constantly under the ashes. And while the Lebanese forced themselves to reach an understanding, they ignored all the other aspects that would lead to a dignified life, which ended in a state of parceling, oppression and humiliation, and this even outside the periods marked by bloody and destructive military battles, and any exception to this state came only through personal initiatives or as secondary goals within suspicious affairs.

Today, with unprecedented frustration among the Lebanese people in general, the problem of the country's crisis must be diagnosed for the establishment of an appropriate solution. The solution is not an end in itself but a means for stability and will only come as an inevitable consequence of the diagnosis. However, regarding the diagnosis, it must be based on a given, which will be presented below, and all will be followed by a proposal to apply the solution.

2 - Input:^{17,19,23,28}

A - Definition of "Confessional Community": [Q24a]

The use of the term "confessional community" fueled up since the Muslim conquest, first considering that Islam is a religion and a worldliness, but where said worldliness is derived from a doctrine, thus grossly putting a religion in face of another, and second, because of, in the Levant, the schism within the Christian group. Indeed, this schism will end up in several factions: one will be known under the name of "Maronites" ~ 900 (the term existed before that for the adepts but not for the collectivity), and the other the "Rums" since 742 (the term existed politically before that year) (Greeks - as in rite - in English). This schism between said two factions will go by a liturgical character even though the dilemma was political relative to the Muslim conquest, because the decision to resist at the national but also ecclesiastical level was taken in Mount Lebanon, where the overwhelming majority were followers of Maron, and were Chalcedonian with their Maronite liturgy in Syriac language, while an opposite decision was taken outside Mount Lebanon, where the overwhelming majority were Chalcedonians of Byzantine liturgy in the Greek language.

But Maronites and Rums (as well as (local) Latins and Protestants) in Lebanon are the heirs of the Canaanite civilization, and the Muslims carry the Islam worldliness culture - in addition to (comparatively) little Canaanite culture in Lebanon as well as little Arab culture in what is called "Arab countries" (the quantity of which varies among said countries), and little of other cultures elsewhere. Thus, the conquest was not "Arab" as reported since a century ago, facing the civilizations and ethnicities of the Levant and elsewhere, but Islamic. In addition to 510

that, Muslim sects are actually social communities because of partial differences within their worldliness. Similarly, the interference of the Church in its adepts' worldlinesses contributed to the tendency to consider Christian sects each as a social community, even when the adepts were of a same People (same worldliness). Those social communities, based on sectarian issues, or say - confessional issues, are the confessional communities.

Thus, the Canaanite cultural concept remained albeit without its proper name because of the other appellations by which it was called, and later because of the religious unification brought by Christianity. And thus the concept of "Arabism" fell in disuse (till ~ 1870) since Islam came not only with a new religion but also with a "worldliness" (a new culture), to Arabs as to all Muslims. The term "confessional community" was hence erroneously justified over time to distinguish Peoples,* or, within Christianity, to distinguish sects.** As for employing the term "confessional community" for Muslim confessions / sects, this is warranted since they do not admix together.

* *For example: "Christian confessional community", instead of "Canaanite (for example) people" most of whom are followers of Christian religion (and few would be irreligious); "Muslim confessional community" instead of "Muslim people" of Muslim religion, because we do not forget that Muslims are a people, and that "people" is analogous to "nation" (Umma), and for that it is said: the Muslim nation (al - Umma).*

** *For example: "Maronite or Rum confessional community" instead of "Maronite or Rum confession / denomination / sect".*

Thus said, a "confessional community", when referring to Christians or Muslims at the social and not religious level, is equivalent, in Lebanon and the Islamic world, to a cultural or civilizational entity, which has its religion (not to mention irreligious members) but also customs, traditions and an atmosphere that resulted not only from purely religious practices, but also from a coherent social system as a whole as a geopolitical organization. Therefore, with the integration and admixing of the Christian communities within the Lebanese idea, which is scientifically Canaanite, despite certain peculiarities mainly linked to cultural roots of minoritarian Christian confessional communities, and with the integration of Muslims within the world of Islam and Arabism, although Muslim rites basically do not admix for secondary reasons within their crucible, the term "confessional community" must be replaced by "people" when talking about the two major factions, "Christians" and "Muslims", at the social and not religious level, in order to return to a scientific description of the situation in Lebanon. Thus, there are practically two peoples in Lebanon: the Canaanites and the Muslims (of note, "(a) people" = "sha'b" in Arabic, as well as "umma", term also used in English for the Muslim community).

And these two terms (People / Umma) indicate a community of common culture, therefore of same ethnicity, with these three terms relating to nationalism and to patriotism. And we keep the term "Race" for the biological classification of communities. Thus, we note that the terms are intertwined and that the translations are not literal for terms of the same root.

Thus, belonging to said Peoples also concerns the irreligious who necessarily - exceptions aside - live within the atmosphere of their community and its sentimental background without necessarily adopting its religious customs, and that makes sense when we employ the

term "People" (NB: The irreligious within the Muslim People need additional analysis beyond the scope of this section; please refer to the table hereunder).

As for the term "Confessional Community" in the proper sense, should we correct what belongs to the terms "people" and "confession / sect", it should be employed to refer to confessions of simultaneously a sole religion and a sole people yet which have not socially admixed but have organized themselves into social entities, such as the Muslim confessions, since they have not socially admixed in practice. We can thus socially speak of a Sunni, Shiite, Druze, Alawite... confessional community, even if these are confessions, from a religious perspective (in Arabic, from a religious and not a social point of view, "confession / sect / denomination" would be equivalent to *Foqoh* = *Madhab* = *Creed, Doctrine*). Another example is Catholics and Protestants in Switzerland - each of the 4 Peoples apart, whereby the adepts of said confessions have not admixed in practice neither socially and thus nor politically, and are socially considered two entities, meaning confessional communities, even if both communities are, for example, German - Swiss.

Of note, the example given here above as to Swiss confessional communities based on being Catholic or Protestant remains due to organization of the Swiss as such (ex: Catholic German Swiss and Protestant German Swiss); but again, this issue finds its roots in the interference of the Church in worldliness, which is against the core of Christianity teachings.

And as for the term "confession / sect / denomination" (note the term "sectarianism" from "sect"), it should be employed to refer to sub-groups of a sole religion which differ in their teachings, such as Christian subgroups (Chalcedonian, Maronite, Greek Orthodox, Greek Catholic, Protestant...), as well as Muslim subgroups as we have indicated, for example Sunni in general, or even specifically Hanbalite, Shafi`ite, Malikite, Hanafite...; or Shiite in general, or even specifically Jaafarite, Ishmaelite, Zaydite...; or Druze; or Alawite; this given that, as we explained in the previous paragraph, "confession / sect / denomination" is equivalent to "doctrine". However, despite the existence also of general Muslim and Christian doctrines, the term "confession / sect / denomination" (*madhab*) cannot be used, and the term "religion" must be employed. But "Confession" remains popularly synonym to "religion". Of note, a confession / denomination has a larger membership, a longer history and a wider acceptance than a "sect".

And we could say in Arabic "Firqa" (Group) which would be synonymous with "Madhab" (Sect), and a "Firqa" is generally used by the Shiites, in particular among the Ishmaelites (the Seveners, the Ubaydites...). Of note, in Arabic, "shia", that is "Shiite", is a synonym to "firqa".

And we still have the "rite", which is grossly synonymous with "liturgy" (a liturgy is a predetermined or prescribed set of rituals that are performed), and both are used in Christianity, where each sect has its rite / liturgy, even if sometimes in common languages (for example the Maronite rite is like the Syriac Orthodox or Catholic in terms of language, in Syriac language (currently in Arabic for the Maronites in practice)).

Finally, the terms "society" and "community" are general terms used to describe a homogeneous group with regard to a specific feature.

And let us not forget that in dictionaries the translations overlap, as do the popular uses.

We still benefit, for the following sections, to also elaborate on the concepts of integration, admixing and mingling, which we had to adopt in order to provide the requirements of the situation.

- By integration, we mean "homogeneous". When two or more peoples (defined in a social and not an administrative sense) integrate, it is no longer possible to distinguish them; pluralism no longer exists. The resulting cultural definition (which includes religions and other aspects), of the new people that results from a fusion of peoples, depends on the relative order of magnitude among them, and lies within a spectrum that is situated between their cultures; of note that integration is not said to have been achieved by usual administrative or cultural evidence but by sentimental homogeneity vis - à - vis most of the ordeals that any collectivity has gone through.

- By admixture, we mean a coexistence within the same region between two (or more) entities of a same people: for example, confessional communities (as per the definition above), or tribal communities... or of two peoples (defined socially and not administratively) - all said disregarding admixture in the biological sense. The region whose status of a possible admixture within it to be assessed may vary from a village to a large administrative entity. Of note that the presence of an admixture between two peoples has no added value as to analysis because it cannot be peaceful (except in appearance), given the absence of integration, while an admixture between two entities of a same people can be peaceful, depending on the points of contention.

- By mingling, we mean the compulsory or spontaneous contact among individuals or small groups from two unintegrated and / or unadmixed collectivities.

Finally, the choice of these three terms can be contested, but the essential goal is to be able to describe the situation on the ground and to pass on its analysis.

B - Specificities and Non - Integration: [Q25a]

Even if we find a total correspondence of the whole way of daily life between members of different confessional communities, a phenomenon that we very rarely see in the country as a whole, and usually within the groups called "libertarian" so how about other groups, we cannot speak of "liberalism" and therefore of sentimental integration if the individuals concerned do not give up their so - called confessional belonging and its sentimental specificities (thus including the cultural - civilizational aspect) and organize themselves within their own social framework, which actually never happened up till now.

Even more, the "liberals", whether believers or non - believers, when they are in what seems a total correspondence in daily life issues, they are being so under the umbrella of what is called the "Lebanese" culture (the extra - religious habits and customs) which is scientifically a

neo - Canaanite culture (though transmogrified as to the ancient one), and not a culture proper to them, which all other strata of Christians (moderate, conservative and fundamentalists) share (the difference being in the density of religious elements that are added), whereas Islam, as per its legitimate definition, has its own culture.

As for the current non - integrative composition into confessional communities, it is a natural anthropological phenomenon that cannot be criticized. Thus, we cannot even speak of perfect correspondence (except at the level of individual exceptions, which are, scientifically, outside Islam if non - believers, or are living a dilemma, if still believers), even if it appears to us that way. It should be noted that the adoption of some Christians of Arabism is the adoption of a political and intellectual ideology to which marginal customs are added (e.g., the Keffiyeh (Kufiyyeh), drinking Mate (Matteh)...) and not the adoption of a culture, since they still live their daily life within the culture of other Christians, and there is no alternative to them since the Arab culture is scientifically the culture of the Bedouins as we explained; otherwise the choice would be the worldliness of Islam (the Muslim culture), of course, if they convert to Muslims.

And this spontaneous elaboration would not have occurred if it were not the only way to maintain a free and effective presence in relation to the geographical, historical and political frameworks that we are addressing, and which gave rise to various communities based on sectarian - cultural - civilizational specificities manifesting themselves in the details of everyday life, and in sentiments towards political events, the purpose of these sentiments and ensuing attitudes being to preserve the presence of oneself.

Thus, any statement that calls everyone to live "his religion" at home and to integrate with others into society is a waste of time and effort, especially since one wonders within whom should one integrate? Into another confession? Or in a new atmosphere that does not exist nowadays that could be imported from the West, for example? The two cultures should co - exist, and nobody should be pressured for a shift, even if a "relatively small" proportion of spontaneous shifting will exist.

C - Interconfessional Mingling:

Thus, lifestyles truly meet in many points between different peoples and confessional communities, within the frame mentioned here above, and these points are common to the Lebanese as one people at the administrative and legal levels, given the chronic coexistence between the two cultures. And these points are practically, apart from the Arabic language of which we tell the details of imposition elsewhere, a certain Canaanization of the Muslims of Lebanon at the two collective and individual levels, and which differ, each one apart and within itself, according to the regions and the socio - economic level. And this Canaanization was not really significant before the Mamluk era and was accentuated since the French "mandate", and the rest occurred spontaneously with time due to concomitant presence of the communities next to one another since the conquest, not to mention the previous Canaanite heritage of the part who Islamized back then.

And even the absence of anything in common as to daily life should not be a deterrent to the establishment of fraternal relations. And this meeting of lifestyles at a supra - individual or familial level is not exceptional, but in addition is a fundamental issue in the daily life of the Lebanese. But the convergence of the ways of life, be it minimal or maximal, is not the specific criterion for the establishment of the identity of a human collectivity. Q25a]

D - Socio - Economical Level and Education: [Q26a]

On the other hand, for those who rely on raising the socio - economical level in order to remove people from what they consider to be a dreadful sectarian state, certainly the rise of the socio - economic level, including a proper educational curriculum (if accepted), can extract the majority of people from a negative extremist state, since said extremism often finds a fertile ground in areas or neighborhoods of low socio - economical level even if it excludes no other category. But this rise will never affect sentimental affiliation, which is evident in societies (and says who that one must try to suppress that affiliation). And one of the proofs is that sentimental belonging unifies among members of any confessional community, regardless of the socio - economic level of its individuals, and we do not see any existential obsession among members of a same particular community based on the socio - economical level.

E - Pact and Binary Equal Sharing, Nationality, and Collective and Personal Identities: [Q27a]

Hence was the need for the National Pact, which consecrated the Christian - Muslim duality in the exercise of governmental functions, and the Taef Agreement which introduces binary equal sharing which was approved by a Constitutional amendment. All that is due to the Lebanese citizen's most important identity remaining his social identity, to which he is more spontaneously sentimentally affiliated than to his belonging to the Lebanese Republic or Greater Lebanon via his nationality, since the communities were present well before the Republic. As for the coexistence and the mingling and the fraternal relations between members of different communities, these depend on the personal identity of the citizen _ and not on his / her collective identity which protects him / her from an unwanted integration_ which gives him a certain margin, wide or narrow, to interact with individuals or groups from other communities.¹⁹ Thus the fact remains that individuals sentimentally affiliated to a particular community despite being born and raised in another one are extremely rare.

And indeed, one of the dilemmas of sentimental affiliation is the identity of Lebanon that we are trying to identify and that does not exist scientifically, although it remains scientifically synonymous with the Canaanite identity, since the Maronite Canaanites used the name of the geographical spot to differentiate themselves from the Muslim entourage. But Lebanon itself is a geographical spot and has become a name for a republic (and thus for an administrative people), but there is no Lebanese social people. And each time a community tries to consider that Lebanon's identity is its identity, a clash occurs.

Henceforth, the membership of the Lebanese State in the League of Arab States is an affiliation to a political organization whose countries share common interests and promote

cooperation in various fields because of the unity of the official language among them (which was adopted in Lebanon without any other language for several reasons), bearing in mind that the organization's name poses a dilemma since it implies an Arabism of the republic (even when the Constitution did not use to say that (1943 - 1989)) and hence of the whole Lebanese people regardless of the truth. As for its membership in the Organization of Islamic Cooperation (formerly known as the "Organization of the Islamic Conference"), the organization's name does not imply that Lebanon is an Islamic state, thus no dilemma here. And its membership in the "Organization de la Francophonie" is cultural because of past events.

Thus the affiliation of the state to the League of Arab States does not mean that the entire people is Arab or that the country is, just as Lebanon's accession to these other two organizations does not mean that the entire people is Muslim or Francophone, nor that the country is. The fact is that part of the Lebanese people feels their natural belonging to the Arab culture (and naturally to the Muslim culture via its worldliness (*Dunya*)), to which they feel a sentimental comfort while remaining open to the West and to Levantine culture, but another group believes that it belongs to Levantine civilizations and basically Canaanite, which does not prevent it from opening up to Arab culture alongside Westerners.

We also recall that at the end of 2003 and early 2004, the issue of Lebanon's accession to the Islamic World Educational, Scientific and Cultural Organization (ICESCO, formerly ISESCO) was raised, that after Lebanon's accession to the "Charter of the Arab Cultural Unity" and the "Arab League Educational, Cultural and Scientific Organization" (ALECSO) was silently passed under Law No. 29 dated November 14, 1990. The cabinet withdrew the "ICESCO" project from the House of Representatives after it had unanimously adopted it. The topic was closed "out of concern" for "national unity and coexistence".

Therefore, there is no Lebanese identity, as the communities already existed before the declaration of Lebanon as a republic, as indicated above. As far as the Arab League is concerned, Lebanon's adhesion allowed the attempt to impose an Arab identity on the ground as well as to impose Arabic political commitments on Lebanon, which succeeded in many instances and failed elsewhere because of socio - military explosions between various confessions, and one of the reasons, besides its name, was the mention of the league charter that all the states that are adhered to are Arab states, which was in controversy with the famous "not Arab but of Arabic face" that had been adopted by the Lebanese for their country during the same period.⁴ As for the Organization of Islamic Cooperation, it does not mention, neither in its name or in its charter, that the adhering states are Islamic, just naming them "member states". And Lebanon as a state would rather participate in Islamic cooperation, just as in any Christian cooperation or Arab cooperation or Orthodox or Catholic cooperation or any other. This is how the Lebanese can benefit from each other without obliging each other to adopt a certain identity.

The Main Personal Identities in Lebanon and the Coherence of Each:

Legally (Administratively)	The Lived Worldliness (Collective Identity)	Believer or Atheist	Compatibility / Confusion / Contradiction
Muslim	Muslim Worldliness (with a strand of Arabism)	Believer in Islam	Compatibility
Muslim	Muslim Worldliness Atmosphere but sprinkled with an external strand (specifically in Lebanon a Canaanite strand [^]) (with a strand of Arabism)	Believer in Islam	Religious Confusion [#]
Muslim	Muslim Worldliness Atmosphere but sprinkled (more than here above) with an external strand, specifically in Lebanon a Canaanite strand [^]) (with a strand of Arabism)	Atheist or religion not coupled to a worldliness	Practical Identitarian Confusion*
Muslim	Canaanite	Atheist or religion not coupled to a worldliness	Compatibility
Muslim	Canaanite	Believer in Islam	Contradiction [#]
Christian	Canaanite**	Atheist or religion not coupled to a worldliness ⁺⁺	Compatibility

[^] Canaanite worldliness has a lot in common with many (non - Muslim and non - Jewish) peoples (be it at the level of basic social issues (foundations of society) or with regard to "simple" habits (e.g., pork consumption)); and other issues are purely Canaanite (be it at the level of basic social issues (perception as to the Cedar: the Muslims called it "cauliflower" and the Phalange party "the cauliflower party") or as to "simple" habits (the "Dabkeh" dance or the "Zajal", of which the "Dal3ouna" and the "3ataba" emanated))

[#] So anyone who is legally (administratively) Muslim and truly a believer in Islam and living the atmosphere of Muslim worldliness, or even living pure Canaanite worldliness, cannot consider oneself as currently "Muslim Canaanite": "Canaanite" and "Muslim" do not come together.

* The reason is the loss of the Canaanite worldliness and its replacement by the Muslim one upon the conquest, and currently atheism which causes the loss of a lot of the Muslim worldliness, thus keeping practically a penumbra of Muslim worldliness to which is grafted a Canaanite remarkable strand (next to the Arab strand, and considers oneself "Arab" but not Muslim).

** Legally (administratively) Christian + of Canaanite worldliness + considering oneself Arab implies a "theoretical identitarian confusion"; does not socially join, at the collective level, "practically identitarianly confused" Muslims.

++ Bearing in mind that in general the atheists of Canaanite worldliness are "liberal", the categorization "liberal / moderate / conservative / extremist" of the followers of any religion not coupled to a worldliness (including Christianity) as to their religion and who are of Canaanite worldliness remains within said worldliness similarly to the rest of peoples who are followers of said religions as to their respective "worldlinesses" (French, American, Chinese, Russian, Japanese, Ethiopian...).

The conclusion is that the coherent collective identities remain within one of the two collective identities, that is to say one of the two "worldlinesses": the Canaanite or the Muslim.

Hence the famous saying: "The Muslim in Mauritania is the 'brother' of the Muslim in Indonesia", and not even: "the Muslim Mauritanian / the Muslim Indonesian" or "the Mauritanian Muslim / the Indonesian Muslim", because a true Muslim is not but a Muslim and nothing more in terms of ethnicity. And this does not spare Lebanon.

F - Country and Nation: [Q50a]

Lebanon is therefore a country for two peoples, and not a nation for one people. The nation is an area where a sociologically homogeneous people (a nation) practices its cultural freedom according to its identity; it is also called a "homeland". The country grants citizenship (also called "nationality", a misnomer). It can correspond geographically to the homeland. The homeland is for a people / a nation regardless of a citizenship. The homeland of the Canaanites in the world (i.e., with the diaspora) is currently the "Christian" regions in Lebanon, knowing that their homeland was previously the land of Canaan, but it was decimated after the loss of northwestern of "subsequent Syria" (except Tartus), then "subsequent Palestine", then present-day "Muslim Lebanon" (the "Muslim" regions) (and Tartus). And the Muslims of Lebanon are part of the Muslim people (that is to say the Muslim nation (Umma)) in the world. As for considering them of among those who were called a century ago by "Arabs", in reference to what was called "the Arab world", should one take into account the persistence of nationalisms outside the latter (Persians, Turks...) and sometimes within it (Berbers, Kurds...), that consideration - as well the whole "Arab" appellation - remains unscientific anthropologically.

G - Centralized Government Issue:

Later, it turned out that the centralized government formula (meaning the unitary state) had exhausted all chances of solving the Lebanese dilemma and had even made things worse, which is understandable because the unitary state did not conform to the reality of the heterogeneous People. Then came the attempt to apply consensual democracy within this unitary state, which paralyzed what was still working. All that ended up with some people taking advantage of this dilemma and introducing themselves as "protectors" of their community facing the others, and becoming untouchable "masters" who consecrated corruption and disrupted all means of accountability, while at the same time continuing the spread of dependency and nepotism in order to control the country's population and capabilities. Yet most citizens still prefer the status quo since any overthrow of the leader can be costly to the interest of the whole community, and they are propelled by hatred given the fear and injustice in a system that denies them continuity except through the leader, so that all their abilities have become just limited to ensuring the daily subsistence and the minimal rights that are often obtained only with consent from the leader, and when the orders arrive, to fight militarily. And this vicious circle is currently impossible to break without external force.

H - Criticizing Far - Fetched Approaches which Lead to Surreal Solutions for the Lebanese Dilemma: [Q28a]

1 - Settling for Administrative Decentralization as a Unique Concept for the Solution, since the decision remains in the hands of the central authority, as long as the

decentralized departments are technically submitted to the former, especially since the proposed administrative departments will remain completely devoid of the necessary constitutional powers which protect them from being subject to the legislation of the Central Parliament, decisions of the Central Cabinet, and considerations of the judicial system of the central authority. In addition, the "administrative decentralization" does not include any conception of a solution to the methodological political massacre when it comes to major national decisions. Indeed, this conflict manifests itself in its political, legislative, executive, security, economic, legal, cultural and administrative aspects, and constitutes the main issue of the dilemma and the main cause of differences, and administrative decentralization only resolves administrative problems and those in relation to the development of regions, and nothing more.

2 - Settling for a Modification of the Electoral Law as a Unique Concept for the Solution, since federalism is a complete political system, in which electoral reforms of proportionality or others can be applied, both at the level of cantons and federal government. Moreover, the electoral laws have proved that they would never be fair for all, even in the "orthodox" law (where each confession elects its deputies), since the deputies remain restricted by the formula of centralization and where the citizens are taken as hostages, as mentioned before. And in the case of proportional elections within a unitary state, there will inevitably be a parliament that will be subject to a majority, even if only by a slight difference... in other words, it remains subject to the rule of the "stronger counterpart". And already, under any electoral law, confessional belonging will remain the main source of inspiration for voters, and this will produce the same parliamentary structure as is today.

3 - Abolition of the Confessional Political System, because in fact, there is a confusion between "sectarianism" and "sectarian political system", which made things ambiguous.

Indeed, according to the opinion of the promoters of the said abolition, the state of law and institutions will be based on citizenship only, in the complete equality of the rights and the duties between the Lebanese. This is awesome, just as in federalism. But any suggestion of secularism in a unitary state will counterbalance the popular sentimental background and produce either a breakup of the state, or will give a chance allowing the largest community to "legitimately" control the entire power of the government by itself via simple majority. Thus, within this system, the ruling community will have all the time and room for maneuver to work in the aim of integration and dilution of other confessional groups into its own cultural perspective under its own authority, spontaneously, if not with premeditation (or with the aim of pushing them to emigrate), with a military conflict that will be on the verge. And this will at least be carried out spontaneously, should the confessional community not strive to do that actively.

The explanation is that the persistence of habits and customs and manners and atmospheres specific to the most powerful confession (as for the others) will be the source of the conduct of everyday life in almost all its aspects (i.e., the elimination of sectarianism in the texts through the abolition of the confessional political system, without having eliminated it from the souls of the citizens - which is not required anyway), which will spontaneously drive the

members of this community to actions, and its deputies to legislations, going into that sense, be it actively or passively.

Of course, in a federal system, the secularization of central administrations and an optional "civil / non - religious" law for civil status in the country pose no problem should the Lebanese aspire to that; in the provinces, secularization may or may not applied, depending on local will. On the other hand, the federal system has the necessary flexibility to allow people to spread the concept of secularism within their confessional societies should they want to, because the federal system will have succeeded in abolishing sectarian conflicts between its communities through the transfer of conflicts from being intercommunal to intracommunal, so that each confession thinks to self - improve, and that the interconfessional rivalry becomes based on advancement and motivation of concepts in parallel with knowledge and development.

In short, those who accept the abolition of political sectarianism would have therefore adopted the merger of Lebanese communities into one, and are therefore condemned to accept, in the name of Lebanese citizenship, the restoration of nationality to as many people as possible of the 10 million descendants at all costs, and then to agree to annex Lebanon to Syria and later to any larger entity that would include them, in the name of Arab citizenship, since if the Christian Lebanese is assimilated into the Muslim Lebanese, he would therefore have assimilated into the Arab nation, and through it at least not having a problem with a Muslim majority with him being a Dhimmi.²³

I - Answers to FAQs Concerning the Practical Aspect of a Federal Order:

1 - Lebanon's Area Unable to Sustain a Federal Order: [Q29a]

The federal system is a system applied in many countries, including countries much smaller than Lebanon, such as Comoros (2034 km²), Micronesia (702 km²), and "Saint Kitts and Nevis" (261 km²). But also, when some countries such as Austria, Belgium and Switzerland on one side, and Russia, Canada and the United States on the other, are federated states, with the first countries close to Lebanon in terms of area (between 30,000 and 80,000 km², versus 10 million km², or even 17 million km² for Russia), this means that the area is not a criterion to consider. Let us add the fact that the Swiss federation has assimilated small cantons as long as they retain a vital characteristic and include communities that try to preserve their specificities; thus the canton of Appenzell - Innerrhoden), which has 15,000 inhabitants, and the canton of Basel - Stadt (Basel - City), with an area of 37 km² (only 37).

2 - Possibility of War between Cantons:

The cantons have no way of waging offensive wars. In addition, there is a single central federal army that preserves security (constituted on the basis of binary equality for each group, category and hierarchy, as well as other conditions), which would constitute a safety valve among all communities. So there is no possibility for internal wars except by dividing the army, which is possible regardless of the political system.

3 - The need to Go Through Administrative Decentralization:

There is no reason to pass by other systems or mechanisms in order to implement a federal system. Administrative decentralization may even fail in achieving its own expected goals if it is adopted as a gateway to federalism because of the remaining aspects of governance that will remain centralized.

4 - The Fact that Federalism Promotes Isolationism and Prevents Confessions from Mingling:

Federalism prevents the attempt to integrate the other within oneself by force, whether directly or indirectly. On the other hand, it does not constitute a barrier for citizens who wish to diffuse the cultural, ideological and intellectual diversity in broad daylight, regardless of the differences. Contrary to what is promoted, federalism is more flexible than other regimes to implement the best way to activate cultural openness, civilizational cooperation and the mixing within diversity, because of the protection offered by the system to individuals and groups, and this is why the situation will be better than today as to these aspects.

5 - Federalism Will Oblige Minorities to Migrate to Regions of Concentration of their Own Cultures / Confessions:

The migration of human groups has been the dominant feature of the course of Humanity since the dawn of History. In Lebanon's recent History, the centralized state system has not prevented continuous changes in terms of residence and relocations. Recognition of the everyday reality of the Lebanese People requires recognition of the automatic adoption by the two peoples' populations as well as by confession members of the process of gathering in areas of concentration of their communities, which reflect their environment and way of life. But on the other side, one has always observed the attempts of powerful communities to develop at the expense of other communities throughout History, and here resides the vitality of the federal system which offers a firm guarantee against attempts to invasion, forceful integration and geographical and demographic occupation of communities, regardless of the perpetrator.

Besides, cultural / confessional agglomerations appear in several Lebanese regions, amongst another cultural / confessional majority. If these agglomerations and their geographic extension do not permit the establishment of a canton, the proposed federal system may assume autonomous sub - cantons subordinate to the nearest canton of same community.

In this perspective, concerning individuals of different communities from those around them, and unlike popular theories, it is not the theoretical law established by the current centralized state that guarantees their thrive in these regions, but only the social tolerance of their environment which ensures that they reside there, along with concessions and sacrifices on the part of these individuals with regard to their way of living their religious and cultural convictions and the manner in which they live and apply their political affiliations and their individual liberties in order to achieve an apparent integration with their environment, so as to "go with the flow".

It must be admitted, however, that changing a state's system of government to federalism will not change the current system of tolerance, as long as this system of tolerance is not imposed by law but comes from self - awareness of Lebanese citizens, who, to tell the truth, seem to be different from the citizens of the surrounding countries as to that point, but not to such an extent as to overcome the priority of belonging in the first place to the community identity.

However, the proposed federal system for Lebanon aims to provide the necessary guarantees against any negative discrimination against citizens of any group, whether sectarian, racial, ethnic or otherwise, by establishing a system of mutual protection between the cantons with regard to the minorities concerned. On the other hand, the most important aspect of minorities' protection is setting up the Ombudsman's Court, which is actually an institution with all the necessary administrative and judicial mechanisms. It should be emphasized that the proposed system considers this modernist structure as one of the most important pillars of Lebanese federalism.

Thus, any fear on the part of the minorities would be eliminated by applying the guarantees necessary so that they persist in their regions to the utmost. And worst - case scenario, wouldn't it be better for minorities to move within their stable country, than instead of emigrating to the 4 corners of the world? Q29a]

6 - Federalism Will Lead to Partition:²⁸ [Q30a]

Nowadays, in Lebanon, as in 1920 and well before, it is now clear that "sorting" is established in terms of cultural and confessional regions, given the non - integrated communities struggling to govern the country. And this sorting is only the consequence of the historical events that occurred, knowing that some towns are minoritarian within a regional majority, and that about 10% of the ~ 1400 towns are mixed, however with most of them divided into communitarian neighborhoods.

In 1920, a geographical area known as "Greater Lebanon" was traced and it corresponds almost perfectly to historical Lebanon. The cultural / confessional regions in this area have been legally unified by the central Constitution that the French put in place by (almost) copying their own Constitution. This placed the communities face to face to control the one and only power as in any unitary state, and the leaders began to exploit this conflict.

Scientifically, solving this clash passes either by the consecration of the sorting according to the option of independent states (states which can find common grounds to form a confederation, such as the European Union), or by the maintenance of the unification of these regions which occurred in 1920 within the same state, but in a legally valid way through a federal system, so that the Constitution goes with pluralism and sponsors it, and this also solves the clash issue, since the conflict on the centralized unitary government is eliminated by the holistic decentralization that will take place.

And it is known that the Lebanese people would generally morally ashamed to suggest the path of partition because of the acceptance of the other that has occurred over time

and good relations between communities at the social level. Likewise, its cost would be a wave of migration as a minimum, besides other essential issues. But it remains a valid option: as pointed above, better a close displacement after partition than a distant migration before it. And so, scientifically, federalism cannot divide what was sorted by History, and which is bound only by an inappropriate political centralization badly formulated in 1926. And the current state of affairs is in itself pushing towards partition. And those who want to go for partition can do so immediately, because it is not necessary to go through federalism. One last point: pacific partition (by mutual agreement) also implies a will for coexistence, but within independent states. The refusal of coexistence by any means implies eternal war, regardless of the administrative solution.

The definitions are hence the following:

Partition: consecration of the sorting of regions (in Lebanon, through a legitimate division of the wrong union), by declaring the independence of each region and establishing independent states.

Confederalism: a union of independent states under the dome of a specific title (or more) (e.g., currency, economic affairs, etc...).

Federalism: union of divisions under the dome of a single state with its own currency, its army and its foreign policy, and which can allow certain freedoms even in matters of central governance (loose federalism), such as in Belgium. In Lebanon, the divisions are already united but in a wrong way; only a Constitutional change is needed to shift from unitary / centralized to federal system.

Regionalism: it is as unitarism / centralization, thus it does not concern plurality, but gives some administrative powers to the regions, which however remain deprived of basic political rights, yet offers more than administrative decentralization, discussed above in paragraph H - 1.

Unitary / Centralization: the state groups all possible powers in the capital. And should it include divisions, it does not recognize them and thus denies pluralism. The state can apply the "non - exclusivity system" to facilitate citizens' affairs by establishing satellite branches of its central institutions, across the country.

Confederation and partition do not therefore include the recognition of pluralism within a single state but throughout several ones. Federalism does recognize it, but within one state. The last two systems do not recognize pluralism at all.

Note that these definitions are somewhat loose between references, so that specialists may disagree with the classification of some systems adopted by states, but the most important is the course of events in the country concerned.

A fundamental question then arises: which system is the most appropriate for Lebanon, federalism or partition?

Advantages of Partition and Disadvantages of Federalism:

- Partition is the purely scientific solution to the Canaanite - Muslim conflict (should we ignore exceptions).

- Partition allows the Muslims to choose to govern by the "Islamic Laws" and to comply to the letter to the "Cairo Declaration of Human Rights in Islam", even within the central government (option available in the cantons within federalism under some conditions of respect for minorities, a secular Constitution with at least a touch of secularism and the "United Nations Charter of Human Rights" and its other complementary texts being adopted in the central government).

- Partition exempts communities from mandatory sharing of taxes and revenues through a centralized government.

- Federalism demands concessions from Muslims in terms of some convictions considered as being of the foundation of Muslim doctrine.

Advantages of Federalism and Disadvantages of Partition:

- Partition requires a final displacement of minorities with cutting links with original regions, or the minorities accepting the principle of Dhimmism (for Christians as for Muslims, be it religious or civil, since no constitutional protection for minorities).

- Hostile partition by the Christians will lead to them being besieged (or Christians and Druze if they create a federal state) geographically and economically, and will oppress the Druze if these join the Muslim state (unless this state is established on a federal basis).

- The success of fraternal relations imposed by time and circumstances, between the members of the communities, with the desire to mingle despite the civilizational distinction between the duo members and the social distinction among the Muslim confessions, constitutes one of the solid foundations for federalism preference.

- Federalism maintains Lebanon as a unique state with all its advantages.

- Federalism strengthens communities against foreigners by creating bonds of solidarity.

- Federalism ensures the benefits via the cultural and economic links of the communities (with the West as well as with the Islamic countries, including the Arab world) and this point is very important.

The final decision is not purely scientific, but is based on a complete analysis of the data that preceded, and the tendency towards federalism is obvious. And this section aims to show the good intentions of this federal project presented hereunder. Of course, if federalism is forced despite the desire of one or more components to divide despite the inconveniences, its future is then doomed. And if the coexistence experience is positive, then federalism will be a long - term guarantee. Finally, let us point out again that pacific partition is likewise an excellent solution in its essence (apart from the disadvantages) for coexistence, and is not difficult to establish from a technical point of view (it is simply implementing independent states), in view of the absence of the issues due to links established between communities within a single state in the case of federalism.

J - Secularism:¹¹ [Q31a]

Secularism is a broad issue that has no strict definition. It cannot be fully explored hereunder. It can encompass several points of view and types. To start with, it is not a political
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order such as federalism, regionalism, confederalism and unitary governance, but a consideration as to legislation, among any of these. Its most standard "dictionary - style" definition is the "indifference to, or rejection or exclusion of, religion and religious considerations". In certain context, the word can refer to anticlericalism, atheism, desire to exclude religion from social activities or civic affairs, banishment of religious symbols from the public sphere, state neutrality toward religion, the separation of religion from state, or disestablishment (separation of religious establishment and state, basically the principle of the separation of government institutions and persons mandated to represent the state on one side, from religious institution and religious dignitaries on the other). In disestablishment, there can still be a "state religion".

In political terms, the attainment of secularism is termed secularity (in French "laïcité", sometimes referred to as "laicity" in English). And if secularization is limited to disestablishment, the intellectuals of the "Islamic" world aim to moderate "secularization" by branding it "civism", or what is popularly known as a "civil constitution", but this expression is neither scientific, nor legal, nor political nor philosophical in this context. What is meant by "civil" in the West, within the framework of governance, is the majority rule in accordance with the rules of democracy versus monarchy or oligarchy, that term having emerged in England in 1689, all that now being obvious in the West.

That said, to most scholars, radical secularism means that even non - religious people are prohibited from legislation of laws that emanate from religious teaching (i.e., means "separation of religion from state" and not just "disestablishment"). To those scholars, in disestablishment, a civil representative still retains the right to legislation of a law emanating on a religious basis, and a religious representative still retains the right to hold a civil post should he be elected or nominated through the civil system.

However, according to other scholars, if laws emanating from religions should be prohibited even if being able to make it through the whole process of "pure civil" legislation, their antipodes should be also, because they are simply also beliefs. An additional point they make is that one can separate a religion from a state, but cannot separate a religion from a believer citizen. To do so, he / she must be an atheist, hence having changed his /her religion into its antipode. By that, separation of religion and state and prohibition of legislation on a religious basis should occur democratically within a society in a passive way, when said society becomes atheist in its majority.

We hereby note that if we consider secularism as simply disestablishment, Christianity core doctrinal teachings are fully compatible with that, Christianity being only a religion, whereas Islam core doctrinal teachings are fully opposed to that, Islam being in its core definition "religion and state". And even if we consider it as a religious separation, there is no objection to the Christian religion in this, as it does not deal with worldly matters at the core of its jurisprudence, but the Church is opposed as the clergy has intervened in the worldly matters and has issued teachings in this regard and still clings to them. Of course, Islam rejects this, being religion and worldliness (meaning a whole everyday life culture and way of living the details of everyday life).

In all cases, scholars have distinguished between what can be called "friendly" and "hostile" secularisms. The friendly type limits the interference of the religion or religious establishment in matters of the state but also limits the interference of the state in religion or religious establishment matters. The hostile variety, by contrast, seeks to confine religion purely to the home or houses of worship and limits religious education, religious rites and public displays of faith.

3 - Conclusion:

Consequently, the experience of coexistence via the slogan "the common way of life", that is to say the attempt to impose the same way of life with the same laws within a centralized unitary state, has failed "big time". Perhaps Lebanon's message would be to demonstrate the success of coexistence through the slogan "coexistence by living and letting live, side by side" between all communities, meaning that communities can live their way of life the way they perceive it, mingling with each other and enriching themselves by pluralism without fear, and presenting an example for all nations.

Therefore, the success of the fraternal relations between communities, besides their non-integration, justifies the proposal of federalism (apart from certain difficulties that we have dealt with in the subsequent proposal), otherwise partition (within mutual agreement) would be the minimum necessary solution to attain peace if the will is there.

Thus, we cannot change the composition of a People or its culture, nor remove a People from its sentimental consciousness in order to abide by a system and its laws, and we cannot approach any matter seriously except as it suits, and this so to avoid clashes. Hence the call not to confuse federalism as it was proposed during the war with a project of partition dissociated from the federal concept, and federalism in its true scientific concept translated on the ground according to a detailed project especially customized for Lebanon.

X - Practical Proposal for a Federal Lebanon

Preface:²⁸

A - Target Audience: This proposal is intended for all people considering themselves belonging to the "Lebanese Republic", whether:

- Registered as Christians or Muslims or other minorities,
- At the personal level, believers or irreligious,
- In their way of life considered or considering themselves fundamentalists, conservatives, moderates or liberals,
- Secular or not,
- Considering themselves of any ethnicity.

B - Guarantees of this Proposal: This proposal allows all citizens to remain geographically where they have historically (before 1975) settled, with additional assets compared to their current situation.

With these assets, this proposal below allows for coexistence within a single country, instead of thinking of partitioning. Federalism customized for Lebanon allows justice towards all Lebanese (and for minorities as well as for the majority in their regions) while respecting the communitarian geographical "backyards", not only at the level of towns, but also at the level of different communitarian neighborhoods. Thus, federalism gives no reason for minorities to move elsewhere like the current political system or others, but in addition to that it eradicates the vast majority of the reasons that exist nowadays.

C - Concerning the Clauses and Conditions:

- Each subject of a matter not detailed below will remain in effect as is currently until later modified if needed.
- Add, delete or modify the constitutional provisions and laws currently in effect, wherever they be, so that they go (or at least so that they do not clash) with the spirit of the decisions and provisions of this proposal.
- When in need of a jurisprudence, take the trend that corresponds (or at least does not clash) with the spirit of the decisions and provisions of this proposal.
- Several articles contain technical suggestions. These proposals remain examples where experts are later supposed to develop technical topics, concerning for example taxes, the details of the electoral law and the details of the laws of property and residence...
- Federalism in Lebanon is based on the Canaanite - Muslim cultural element and on the sectarian element (i.e., confession or rite) with the Muslim group, until the Constitution is amended if needed.

- To consider the 12 Christian rites all within the same Canaanite entity of the duality specified in the Charter, said duality on which the Lebanese entity is based in its essence regarding the central affairs, because of their union during crisis pertaining to Islamic - Christian conflicts throughout History (with few exceptions), that in addition NOT to considering them as confessional communities in terms of local geographical and social affairs (refer hereunder for political affairs) given the social and geographical admixing between said rites, should we put aside certain religious and ethnic peculiarities and differences in political positions in the course of History, which have their justifications.

- To consider the 5 Muslim rites all within the same Muslim entity of the duality specified in the Charter, that duality on which the Lebanese entity is based in its essence regarding the central affairs, because of their union during crisis pertaining to Islamic - Christian conflicts throughout History (with few exceptions), but to consider each rite as a distinct confessional community in terms of local geographical and social affairs (as well as at the political level) due to the absence of social and geographical admixing between said rites, with the possibility of amending this article quite easily if two or more rites prefer to be treated as one confession.

- Thus, in this text, the term "confession" / "confessional community" refers to the Christian, Sunni, Shiite, Druze or Alawite communities, and not to the religion itself.

- The term "Christian" will be much used as synonym to "Canaanite" to ease follow - up for the readers, and thus the entity will be referred to as "confession" instead of "people".

- The term "town" will include villages, towns and cities (such Baalbek, Zahleh...) and may indicate a specific region of a city (e.g., Ashrafieh, Musaytbeh, Zahrieh...).

1 - Geographically:

How to reorganize the “mohafazats” (meaning “cantons”), and the “cazas” (meaning “sub - cantons) in their new concept, and the matter of the towns that are geographically separated from their communitarian regions, as well as that of the confessional neighborhoods in all Lebanese towns.

A - Step 1: Specify the Confessional Neighborhoods in all Lebanese Towns:²⁸

- In the process elaborated below, to exclude the citizens naturalized in view of the decree of 1994 as well as the subsequent heirs via this decree by marriage or descent, whether they are Christians or Muslims, and concerning whom an article will be devoted below.

- To specify the confessional percentage based on the electoral lists emanating from the Ministry of Interior (here as per 2010), for each town appearing in the list used by the Lebanese army.

- To delimit the historic confessional neighborhoods within each town.

- To take into account the exceptions given the demographic changes over time (see below).

1 - Possibilities Encountered During this Step:

- The possibilities in relation to the confessional percentages within each town are 3, as follows:

A - A unique confession, or consisting of > 85% of those registered, and the minority without a clearly defined neighborhood.

B - 2 or more confessions, regardless of the percentages, with clearly established neighborhoods, at least for minorities, with the possibility of several non-contiguous neighborhoods.

C - 2 or more confessions without a majority of > 85% and without clearly established historical confessional neighborhoods: these towns remain unlabeled.

- In the case of one confessional neighborhood within another, only the larger neighborhood is taken into consideration.

- The delimitation of neighborhoods is based on clear historical sayings, undeniable and widespread between the local population, regardless of the confession of owners or tenants (ex: the so-called "high" and "low" partitions in Qaraoun or Salima or Bzebdine, above and below the main street in Jdita, to the right and left of the main street at Kfarhouneh, from the center of the town in a certain direction such as in Mtein, east and west of a certain point in Fek-heh, or a specific neighborhood such as Brummana, Shebaa, Taalabaya, Tyre, Baalbek, Sidon (which has a Shiite neighborhood and a Christian one), or several neighborhoods for a certain confession as in Jiyyeh...).

- For municipalities that remain unlabeled, a label can be implemented only if the confession that someday becomes dominant is the same which is dominant in the canton to which the commune belongs.

2 - Exceptions:

Where it is clear or there is an element of suspicion to talk about a demographic change of the residents that has occurred since 1975 within a certain town or neighborhood, the right to a change of label (of the town or of a "de novo" neighborhood within it) is recognized if the town is within a canton of the same confessional majority as those requesting the change,

while ensuring all of the following conditions:

A) Demarcation of the Area:

- That said neighborhood be geographically contiguous to the edge of the town.
- That the requested area be not less than 25% of the total area of the town (including unpopulated areas).
- That the area be traced along the edges of the lands owned only by owners demanding the change and contiguous to each other.
- That the townspeople own less than 33% of the total real estate area within that area.

- That the area be without a projection of $> 1/8$ of the widest diameter during delineation, or else the land or building concerned is excluded.
- That the demarcation follows the borders of the lands.

B) Intensity of the Request for Change:

In the event that the preceding conditions are insured, refer to the number of legal residential housings (regardless of their areas) within the area claimed, so that:

- The number of possessed (not leased) and inhabited (and not used for other purposes and not classified as vacant by the state) residential housings for people of the new community is $> 75\%$ of the total number of housings (under the same conditions).
- The number of said housings is > 500 .

At that point, the change is declared, with declaration of a new town if the town is not entirely concerned, and the inhabitants are then entitled to a quota within the municipal council (or there may be a new municipality).

- Naturally the inhabitants of the "new confession" are entitled to register now in said town, or in the newly declared town.
- The quota system explained below will be applied according to the new situation which will only be of the type "A" among the possibilities here above, whether we are dealing with a new second town or a same town that whose label has changed (thus "unique confession, or consisting of $> 85\%$ of those registered, and the minority without a clearly defined neighborhood").
- The Lebanese undertake to preserve legally built places of worship (churches, mosques, synagogues) and cemeteries that belong to confessions that are now absent, *ad vitam aeternam*.

3 - Applying this Step:

- The Ministry of the Interior appoints a "census and verification" committee which combs all the Lebanese towns within a period of 6 months and which specifies the neighborhoods according to the input, with the permission for the mayors to raise objections, or to claim an exception, within a period of 3 months, and which must be settled within 3 months at most.

B - Step 2: Specifying the "Mohafazats" (aka the "Cantons"):²⁸

- In order to avoid conflicts between majorities and minorities, and in the spirit of the need for confessions to have regions considered as their fiefdoms where they can fully manifest their socio - cultural heritage, this text was allotted 2 maps. They were established according to the list of towns used by the army (about 1461 towns) and the electoral list of the Ministry of Interior, based on a map used by the United Nations (about 1450 towns). These maps were thoroughly clarified using strict criteria to avoid any subjectivity. The "B" map will be the basis of the federal system (aka the canton map), and the "A" map the basis for the quota system for the protection of minorities, knowing that the "A" map will have to be completed by amending it after clarifying the confessional neighborhoods as explained above.

- Map "A" was endowed, for the towns, of the following colors:

- Christian majority and no minority exceeding 15%: Red,
- Sunni majority and no minority exceeding 15%: Blue,
- Shiite majority and no minority exceeding 15%: Yellow,
- Druze majority and no minority exceeding 15%: Purple,

And since now, the regions of Beirut known as Beirut II (and sometimes III), and sections of the southern suburbs of Beirut of clearly Shiite majority in terms of inhabitants (hence the vast majority of the southern suburbs), and the cities of Tripoli and Sidon are considered as ensuring the conditions of exceptions as to Christians.

- Alawite majority and no minority exceeding 15%: Dark Gray (4 towns, all in Akkar),
- Christians and Sunnis, both at > 15%: Green,
- Christians and Shiites, both at > 15%: Dark Orange,
- Christians and Druzes, both at > 15%: Pink,
- Sunnis and Shiites, both at > 15%: Light Brown (about 16 towns, including areas of cities),
- Sunnis and Druzes, both at > 15%: Dark Blue (only one town, Makseh - Zahleh Caza),
- Christians and Sunnis and Shiites, all at > 15%: Beige (some parts of the city of Zahleh, and only two towns: Shtaura and Duris),
- Alawites with another confession, both at > 15%: Dark Brown (14 towns, all in Akkar),
- Alawites with 2 other confessions, all at > 15%: Black (1 single town, Daghleh, in Akkar: Alawites and Sunnis and Shiites),
- Regions named on the map but belonging to one of the contiguous towns without us knowing which one, and 2 of these towns being of different colors: Light Gray,
- Regions disputed between 2 differently colored towns: White.

And we therefore note the absence of any Shiite - Druze admixing (be them alone or with other confessions), and Druze - Alawite admixing, according to the threshold of 15%.

According to this map "A", the current "mohafazats" and "cazas" were abolished, and new cantons were drawn over several stages, so that the borders of the cantons match as much as possible with the confessional fiefdoms. A threshold was specified to lightly minimize minority areas, in order to facilitate regional development and distribution of services, as these minorities are protected by the "Ombudsman", and the canton of "Mount Lebanon - South" was drawn according to simple majority within towns with some exceptions to avoid projections as also these minorities are protected by the "Ombudsman", so that development and services are applied with ease. This last idea was minimally applied to few other regions.

Here we note the presence of several arguments outside the scope of this text, for having been based on the electoral lists and not on the places of residence or ownership of lands.

Also, the most populated town in a canton was designated as its capital, except for "Southern Mount Lebanon" where an exception was granted.

So according to map "B":^{27,28}

- The Center of the Federal State: Down - town Beirut becomes directly affiliated to the Federal State so that it be the political center and the site of all the ministries and federal administrations, and is declared the Capital instead of Beirut (as in Colombo's state); it does not adopt the status of "town", and does not have an "electoral list", and residence within it is prohibited. The businesses within it deal with the Federal State to claim their rights and respect their obligations. To this center are linked the federal public utilities (ex: Beirut airport), and therefore they deal directly with the Federal State. Sure enough it should be demarcated precisely and should be legally independent from Beirut and the al - Marfa' district, with all logistic steps to be undertaken.

- Canton of Fayha' (Fay7a2): It includes Tripoli, Akkar and the caza of Minieh - Donniyyeh, and the blue towns of Zgharta simultaneously contiguous to the caza of Donniyyeh and to themselves (basically the town of Iaal (I3al)), with establishment of a municipality for each legally recognized region within Tripoli (al - Tabbeneh, al - Mina, al - Haddadin, al - Kobbeh, al - Soueika, al - Nuri, al - Hadid, al - Zahrieh, al - Tall, al - Remmaneh, al - Qalamun (which is geographically disconnected) and al - Mahatira), and with the cancellation of the current municipality of Tripoli, whose site becomes the center of this canton.

- Canton of the Cedars: It includes the cazas of Zgharta (except the town of Iaal), the red towns of Minieh - Donniyyeh simultaneously contiguous to the caza of Zgharta and to themselves, the caza of Koura (except Bohsas and Ras Masqa), the caza of Bsharreh and that of Batrun, and Zgharta being its center.

- Canton of "Northern Mount Lebanon": It includes the cazas of Jbeil, Keserwan and Metn as well as the red towns of the caza of Baabda simultaneously contiguous to the caza of Metn and to themselves, as well as the red towns of the Aley Caza contiguous to those of Baabda and simultaneously to themselves, and as well as Beirut I (Ashrafieh, Rmeil, Saifeh and Mdawwar), with establishment of municipalities for these 4 regions of Beirut I. Its center is Ashrafieh.

- Canton of Beirut II: According to the appellation used during elections (of which a portion is sometimes called Beirut III), so al - Marfaq (without the Down - Town), al - Bashura, al - Mazraa, al - Musaytbeh, Zokak al - Blat, Mina al - Hosson, Dar al - Mraisseh and Ras Beirut, its center being the local municipality of Beirut, which will be canceled for the benefit of 8 municipalities for the 8 regions mentioned.

- Canton of Dahyeh (Da7ieh, "Suburb"): It includes al - Ghbeiri, Burj al - Barajneh, Haret Hreik, al - Laylakeh, al - Mraykeh, Tohwitit al - Ghadir, all entirely, and the majority residentially Shiite Hadat and Shiyyah sections, with establishment of municipalities in each of these regions in the event of a current absence. The center will be Ghbeiri.

- Canton of "Southern Mount Lebanon": It includes the purple municipalities of the cazas of Baabda, Aley and Shuf, the center being Baaqline in summer (May - October inclusive) and Shouweifat in winters.

- Canton of Rihan (Rev7an): It includes the red towns contiguous to themselves, in Shuf south of Iqlim El Kharrub, and in the northern half of the caza of Jezzine till the northern edge of Kfarhouneh with a part of the latter, and east of Sidon south to Maghdusheh, as well as the town of Berti (aza of Zahrani), the center being Jezzine.

- Canton of Saida: It includes the city of Sidon and the town of "Haret Saida". Its center is located in the location of the current municipality which will be canceled for the benefit of 13 municipalities for the 13 current regions of Sidon (al - Dekermane, al - Wostaneh, Rjal al - Arbine, al - Kannane, al - Share3, al - Msalkhiyyeh, al - Keshek, al - Sabil, al - Zweitini, Maksar al - Abed, Mar Nkula, al - Saray and al - Kenneyeh).

- Canton of Jabal Amel: It includes the cazas of Zahrani (the remaining), Tyre, Nabatiyyeh, Bint Jbeil, Jezzine south of the southern border of Kfarhouneh with part of the latter, and Marjeyun from bottom to top up to Kfarkela included, and the town of Dellefeh (Hasbaya caza), and the yellow towns in southern West Bekaa caza, with a part of Mashghara, the center being Tyre.

- Canton of Wadi El Taym: It includes the purple towns of the cazas of Rashayya, and of Hasbaya from east to west till Freidis included, the center being Hasbaya.

- Canton of Litani: It includes the blue towns of the cazas of Rashayya, West Bekaa and Zahleh contiguous to themselves, as well as the town of Marj El Zhur (Hasbaya caza), the center being Berr Elias.

- Canton of Dar Essalam: It includes the city of Zahleh and the red towns simultaneously contiguous to the city and to themselves.

- Canton of Assi (3assi): It includes the yellow towns of Baalbek - Hermel as well as those of Zahleh caza simultaneously contiguous to the caza of Baalbek and to themselves, the center being the city of Hermel.

C - Step 3: Specify the “Cazas” subordinate to the “Mohafazats”, after clarification of the new concept of the “Caza”, here aka “sub - canton”:^{27,28}

- Abolition of the current system of cazas, where the "caza" becomes equivalent to a sub - canton which is formed of one or more towns, and the said sub - canton is affiliated with a canton without geographical link. And its characteristics will be discussed below.

- Sub - Canton of al - Nahr al - Kabir: It includes the red towns of Akkar around Qobeyyat, its center being Qobeyyat. It is affiliated with the canton of the Cedars.

- Sub - Canton of Sahl Akkar: It includes the other red towns of Akkar, its center being Rahbeh. It is affiliated with the canton of the Cedars.

- Sub - Canton of Biled Jbeil: It includes the yellow towns of Jbeil (even if no geographical link between said towns), its center being Aamat. It is affiliated with the canton of Assi (3assi).

- Sub - Canton of "Jabal Mohsen": This is practically the region of Jabal Mohsen within Tabbeneh in Tripoli, and naturally its center is located there. A municipality is to be established while being located in the same premises as the location of the sub - canton administration. It is affiliated with the Fayha' canton. It is the only sub - canton affiliated to a canton of another confession for practical and logistics reasons.

- Sub - Canton of al - Imara (the Emirate): It includes the red towns of Aley caza which are simultaneously contiguous to themselves and to the town of Reshmayya, as well as the red towns of Shuf simultaneously contiguous to themselves and to the town of Deir El Qamar and southwards to the northern border of Iqlim El Kharrub, and westwards to Jadra inclusive, the center being Deir El Qamar, and it is affiliated with the canton of "Northern Mount Lebanon".

- Sub - Canton of Iqlim El Kharrub: It includes the blue towns of Shuf, its center being Shhim (Ch7im). It is affiliated with the canton of Sidon.

- Sub - Canton of Bint Jbeil: It includes the 4 red towns of Bint Jbeil, its center being Rmeish. It is affiliated with the canton of Rihan.

- Sub - Canton of Hasbani: It includes the red towns around Marjeyun, its center being Marjeyun. It is affiliated with the canton of Rihan.

- Sub - Canton of Aarqub: It includes the blue towns of the cazas of Hasbaya and Marjeyun, its center being Shebaa, and it is affiliated with the canton of Litani.

- Sub - Canton of Litani: It includes the red towns of the "West Bekaa" caza with part of Mashghara, its center being Soghbin, and it is affiliated with the canton of Dar Essalam.

- Sub - Canton of Ersal (3ersal): This is, besides a part of the town of Fek - heh, the town of Ersal, and naturally its center is located therein, in the same premises as those of the current municipality, which remains in force. It is affiliated with the canton of Litani.

- Sub - Canton of the Cedars: It includes the red towns around Deir El Ahmar, which is its center. It is affiliated with the canton of the Cedars.

- Sub - Canton of Assi (3assi): It includes the municipalities of Kaa and Ras Baalbek and part of the town of Fek - heh. Its center is in Kaa, and it is affiliated with the canton of Dar Essalam.

Thus, it appears that map "B", which shows the cantons and sub - cantons, is similar to map "A" which is only the current geographical distribution of the confessions. Therefore, the proportion of towns and neighborhoods that were not affiliated to cantons that are mostly of the same confession is relatively small.

- For towns that were divided between two cantons, a municipality is to be established in the section in which the current municipality is not located (or said section is managed by an adjacent municipality).

- It is important then to coordinate the list of towns and the map concerning some towns which seem to appear in two different names, and some towns which seem united on the map as one

single town (ex: Fek - heh, several towns in Hermel...). Finally, it will be necessary to specify the belonging of the light gray and white regions so that each one follows its canton and all that is to be carried out in order to have the final maps. Minor modifications as to few towns may ensue (ex: Blat Marjeyoun, Dibbine).

- And after specifying the neighborhoods' confessionalism in all the towns, few of the "large" neighborhoods (e.g., Christian in Halba and Aley) may join the province that sides with it and is of same confessional majority.

N.B.: As to the cancellation of the legal status of towns, so that the municipality be the smallest legal entity.²⁸

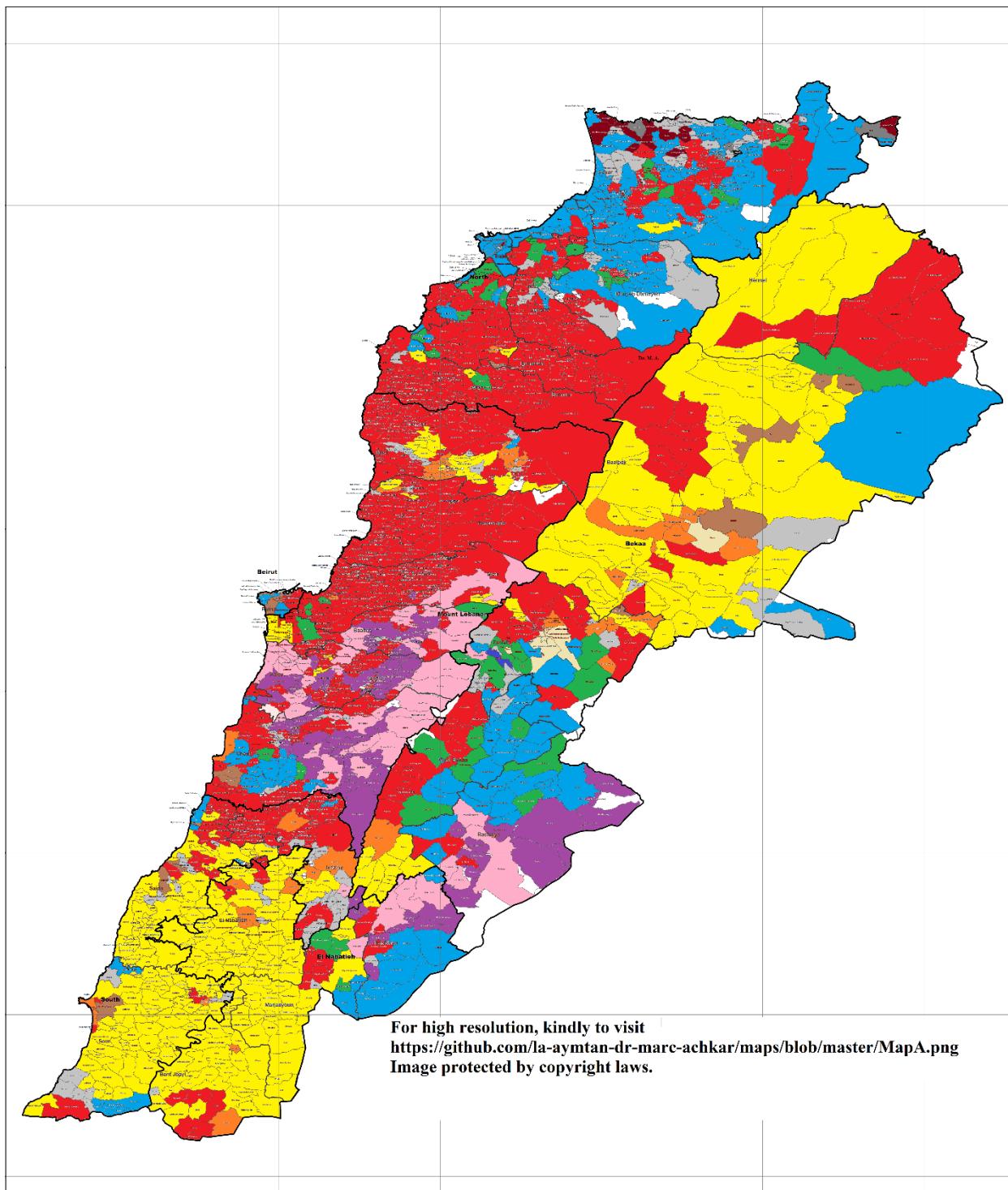
- After the first cantonal elections, the towns will have to be affiliated to the municipality on which they depend, to become a neighborhood from a legal point of view, with the assembly of the towns' electoral rolls, however without mixing them. Therefore the term "town" becomes equivalent to "municipality". Hence towns will have the same hierarchy as the confessional neighborhoods among them, all being "neighborhoods" within the same municipality.

- The position of "mayor" as "mokhtar" will be canceled, and the functions allocated to the municipal council.

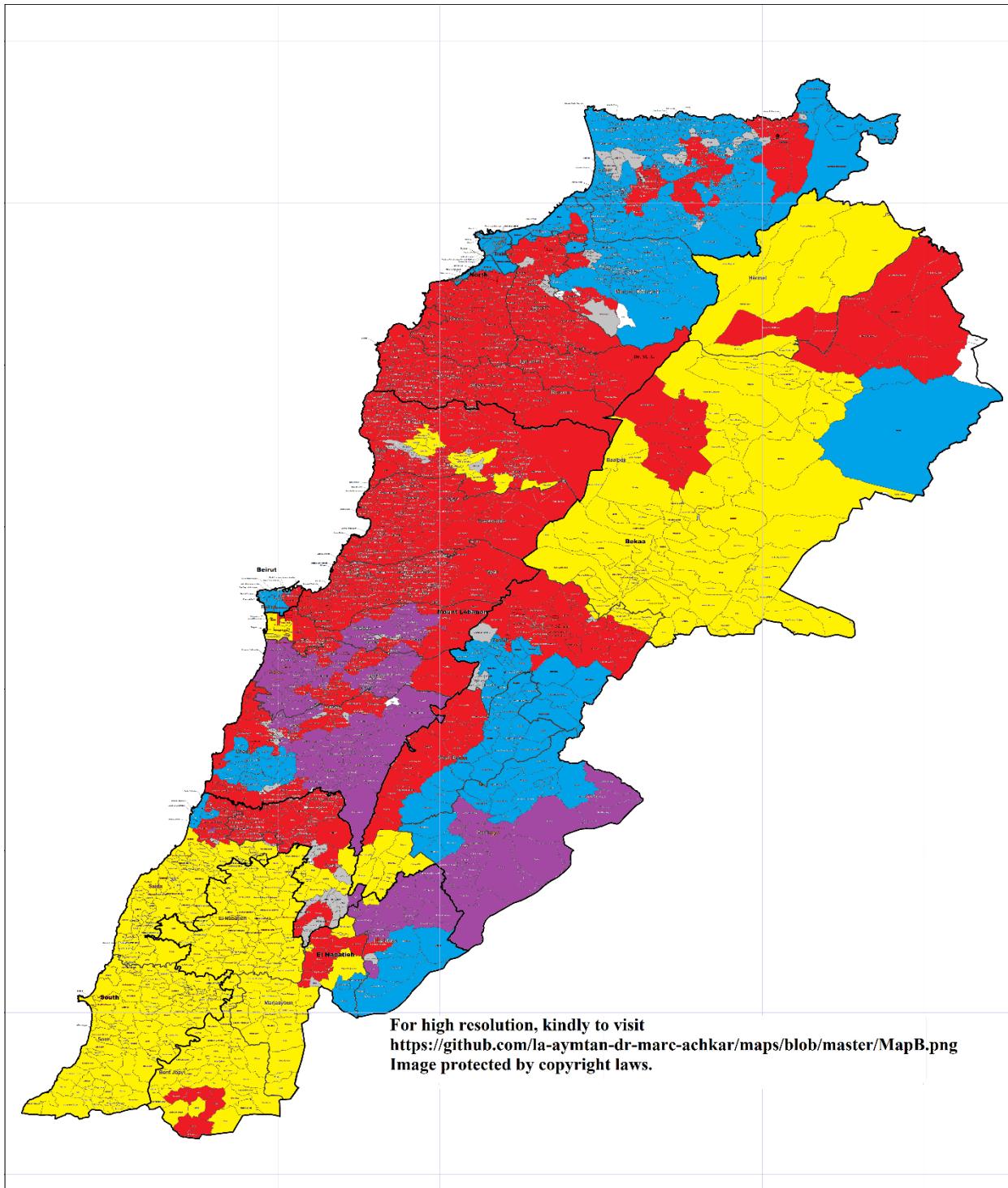
- Among the newly emerged towns as discussed earlier, in case of reluctance of the surrounding municipalities to include a certain town, it is possible to allow them to establish a municipality without preconditions, and its budget deficit is to be covered by the canton according to credits prepared in advance for such cases.

- It is then that municipalities are asked to demarcate their borders with their neighbors within 6 months starting from the end of the aforementioned settlement.

Map “A”: Prevalence of Confessions according to 2010 Electoral Lists (cf. text for legend)



Map “B”: Lebanese Federation Cantons and Sub - Cantons (cf. text for legend)



D - Rules Clarifying the Rights of Different Administrative Entities:²⁸

1 - Towns and Confessional Neighborhoods within a Canton of Another Confessional Majority:

- The town (or neighborhood) concerned remains subject to the laws of its canton in case of dilemma, nevertheless with the right to raise the case to the "Ombudsman".
- The usual quotas are applied to it (i.e., any person of another confession), but moreover, those from the same confession and who are within it but not registered on the inscription rolls are subject to the same quotas.
- It is prohibited to transfer inscriptions to register them to its electoral roll, even if for citizens of same confession, except for someone (or one of his descendants) who had previously transferred his registration from said town.

2 - Sub - Cantons:

- Naturally they participate in the promulgation of the laws of their cantons.
- The usual quotas are applied within them (in the towns and neighborhoods of the confessional majority) (i.e., any person of another confession), but those who are within it but are not registered are NOT subjected to quotas.
- It is prohibited to transfer registrations to an electoral list of one of its municipalities, even if of same confession, except for someone (or one of his descendants) who previously had transferred his registration from that town.

3 - Cantons:

- They promulgate laws (provided they do not violate the Federal Constitution in issues specified later). Every canton is sovereign over itself; the federal state does not have sovereignty over it.
- The usual quotas are applied to them (in the towns and neighborhoods of the same confessional majority) (i.e., any person of another confession), but those who are within it but are not registered are NOT subject to quotas.
- It is allowed to transfer registrations to an electoral list of one of its towns, provided that the person is of the same confession as that of the town in question, as well as of the same confessional majority of the canton.
- The members of the Senate supervise along with the Federal State the towns and neighborhoods within the cantons of their confessional majority which concern another confession, as well as the sub - cantons within or contiguous to the cantons of their confessional majority, in order to avoid transgressions.

2 - Enlistment in Electoral Rolls: Lists, Marriages and Naturalization:²⁸

A - General Laws:

- Any person of a confession historically (i.e., before 1975) present in a town but representing less than 15% on the electoral roll and without a clearly demarcated neighborhood retains the formal right to remain there in terms of registration, but he / she must be included in residence and ownership / rent quotas (even if these may exceed the threshold). Thus the town will be classified as totally marked by one (or more) other majoritarian confessions.
- Each residential agglomeration retains the right to ask to demarcate a confessional neighborhood after the end of the project of demarcation of said neighborhoods by the committee, according to the conditions mentioned above.
- Where it is allowed to transfer registrations according to law, it is prohibited to do so in a town which does not list inscriptions of the same confession (or if it lists them but at < 15% of the total registrations, and without a specific confessional neighborhood).

B - Lebanese Inter - Confessional Marriages:

- Those who wish to transfer their registrations following an inter - confessional marriage (or an "extra" - confessional one) are excluded from the above articles, provided that one of the spouses is registered in the town concerned, and the "mariages blancs" (literally "white marriages") are condemned.

C - Marriages to Foreigners:

- A foreign spouse is naturalized after 2 years without preconditions (see Section 10 - B for details), and the "mariages blancs" (said in French, literally "white marriages") are condemned. Naturalization is instantly withdrawn in case of divorce.
- It is forbidden for all those naturalized via a marriage, to grant nationality to a foreigner via polygamy.
- The new family is *de facto* registered in the town of the Lebanese spouse.
- The children of a Lebanese spouse married to a foreigner directly receive Lebanese nationality (see Section 10 - B for details).

D - Naturalization besides Marriages (Only by Federal Decree):

- Collective naturalization, thus exceeding a single person and his "small family" (spouse and children "), is prohibited.
- In the event of naturalization of an individual / family, and therefore after acceptance by the federal state, the naturalized individual (the main individual in case of a family) chooses any

town of same confession and where said confession represents > 85% of the registered and without a minority neighborhood, and located in a canton of said confession majority.

- In case of a confession not recognized by the state from Constitutional political point of view, the federal state must obtain a consent of the local authorities (municipality and canton) accepting the registration of the naturalized, before granting nationality.

3 - Ownership / Rent and Residence:²⁸

A - Foreigners:

- Replace the ownership quota for foreigners (which is 3%) of land classified as residential by a same rental quota, as well as another quota of 3% for the area of housing (including balconies and cellars etc...), and this for each town or neighborhood. These quotas are virtually a long - term lease (99 years) and independent of the two similar quotas for Lebanese of other confessions. Similarly, implementing a quota of foreign inhabitants equivalent to 3% of all people registered on the electoral list of the municipality or the neighborhood, whatever their confession.

- Implement another lease quota for foreigners of 5% of land classified as non - residential (i.e., for investment), and another quota of lease (also of 5%) for non - residential apartments (including balconies and cellars etc.) for each municipality or neighborhood, independent of the two similar quotas for Lebanese of other confessions, with facilitation for the remote regions.

- All that is coupled to a sale of all the lands and apartments that are currently in the possession of foreigners, to the canton or to an individual according to the confessional quotas (described below) within a period of 5 years, at the end of which the canton appropriates it at half the price within 6 months, to resell it according to the confessional quotas.

- It is allowed to immediately change a current ownership status to long - term rental until it reaches the quota threshold.

- Any foreign couple exhausts at least 5 people of the quota of inhabitants, regardless of the number of children registered on their roll, with addition of any child after the third to the quota. Namely, the quota no longer applies to families already present if it reaches 3% (so if a few families become more numerous, the quota could be a little exceeded).

- Polygamous families are each considered as a number of families equivalent to the number of spouses of the same sex.

B - Lebanese from Another Confession:

- Implement a 5% ownership / lease quota for Lebanese of another confession from that of the town / neighborhood of lands classified as residential, as well as another 5% quota for the area of housing (including balconies and cellars etc.), and this for each municipality or neighborhood. Similarly, implement a quota of inhabitants equivalent to 5% of all people registered on the electoral list of the municipality or neighborhood.

- Implement another ownership / lease quota for Lebanese of another confession of 5% of land classified as non - residential (i.e., for investment), and another quota of ownership / lease (also of 5%) for non - residential apartments (including balconies and cellars etc.) for each municipality or neighborhood, with facilitation for the remote regions.
- If the quota is exceeded in a town / neighborhood, it will decrease over time to reach the maximum allowed (without maximum delay to sell as for foreigners).
- Any Lebanese couple on which the inhabitant quota applies exhausts 5 persons of the quota of inhabitants of the least, regardless of the number of children registered on their roll, with addition of any child after the third to the quota. Namely, the quota no longer applies to families already present if it reaches 5% (so if a few families become more numerous, the quota could be a little bit exceeded).
- Polygamous families are each considered as a number of families equivalent to the number of spouses of the same sex.
- It is prohibited for Lebanese with dual nationality to use their foreign nationality to access the quota of foreigners, with this act being condemned by law.

C - General Rules:

- The corporations (and their branches, each separately) whose shares mainly belong to individuals of the same confession as that of the town / neighborhood and who are in a canton (or sub - canton) mainly of said confession are not subject to the quota.
- Associations registered in a canton are *de facto* considered via their "fictitious" person as being of the same "confession", and thus follow said canton.
- Central (federal) public institutions are prohibited from relinquishing their own property to other than federal fictitious "persons" or the federal government, and local public institutions to other than local fictitious "person" (canton or municipality, as per the case).
- It is forbidden for the federal government as well as the cantons to renounce their property to others.
- Quotas (for Lebanese on the one hand and foreigners on the other) are applied within each municipality / neighborhood apart.
- Among the quotas for ownership / rental of land and housing classified as residential, and that of inhabitants, it is enough that one of these 3 be saturated so that the other 2 are considered saturated likewise.
- Among the quotas for ownership / rental of land and housing classified as non - residential, it is enough that one of these 2 be saturated so that the other is considered saturated likewise.
- It is clear that an individual or a family may be considered in the same quota in several places, because the individual (and his family) enter the quota even if they never live in the housing

(unless the housing is registered as "vacant" by the authorities), and they enter the quota even if they rent it out, and thus the tenant enters the rental and housing quotas if necessary. Thus 2 individuals / families can enter quotas for the same housing or land.

- A quota is considered saturated with the first terrain / housing / person (family) that makes it exceed above the allowed threshold, and thus the process of the file stops here.

- It is possible to allow a person to live under the roof of another person and at the expense of the latter outside the housing quota by an exceptional decree renewed annually, allocated by the municipality according to specific conditions (sick person, bankrupt...).

- Anyone, and even if an owner or a tenant, comes out of the inhabitant's quota at the moment of a marriage, and is allowed to access it again as a family (5 persons, as stipulated above). And in case of divorce / annulment, he / she enters again even if the quota was saturated in the meantime, provided that he / she lives in his housing which he /she is owns / rents or that he /she resides with his / her family or the person in his / her charge. And each separated spouse is counted with his / her children, in case of presence of latter.

- In case of inheritance, the process resumes with the new owner (or new owners), and the quota could temporarily exceed the imposed threshold.

- In case of several owners, they enter the inhabitant quota each with his / her family.

- In case of owners of several confessions (simple example: 2 brothers, one of whom has changed confession, inheritance to 2 people of different confessions), the one of different confession from that of the town / neighborhood enters the inhabitant quota with his family, but the housing enters totally the ownership / rent quota regardless of the percentage of ownership of those whose confession is the same as that of the town / neighborhood. And the quota could temporarily be exceeded if such a case should take place after its saturation.

- Seasonal rents of housings (and not lands) are excluded from the ownership / rental and inhabitant quotas, provided that they do not exceed 6 months (cumulative) of residency per year. The person concerned informs the municipality about said months.

- Chronic residency on weekdays for education purposes is excluded from quotas for those under the age of 25, and this exception is waived in case of concomitant job.

- Chronic clients of a hotel that reside continuously are excluded from the inhabitant quota.

- Every Lebanese who has built a house without a permit (or should the permit be withdrawn by the municipality) in a town / neighborhood of a confession other than his own, or who is in the process of investing land within it illegally, is obliged to withdraw from it within one year from his warning, without any preconditions, and even if the land belongs to the state, and his canton (the canton in which he is registered) should provide him with housing and a pension in case of financial difficulty. But if the problem concerns a town / neighborhood of one's own confession, the law currently in force is applied.

4 - Social Laws and Services:²⁸

- Amend the "B" clause of the Introduction to the Constitution which currently declares that Lebanon is a country of Arab identity and affiliation, to declare that Lebanon is a federal state uniting a Canaanite / Muslim duality (explanation elsewhere).
- In Lebanon's case, with most of the population not being "irreligious" but being believers, and basically being believers in Christianity and Islam, and in light of the need for the administrative management of the state to be smooth, and in the presence of a religious / cultural - civilizational duality, [Q31b

the following seems the most reasonable:

- The Constitution is currently secular.
- Some secularism needs to be applied somewhere somehow.
 - Said secularism should be specifically defined as to what it pertains to, as per what is stated below, and not just be stated as a general statement that will be vague in what it is meant to indicate.
 - Said secularism is not to be applied except in case of Canaanite or Muslim veto, meaning when it would better to be based on a third option, which would be the antipode of both religions, meaning emanating from an "irreligious" consideration, bearing in mind that this should be an official means of compromise ("a kind of escape secularism"), despite the fact that the antipodes have more chances of being contradictory to Islam than to Christianity, given that secularism was born in the Western world and is cultural - wise closer to the Christian heritage, and also given that Islam comprises a Sharia in addition to a religion. Otherwise said, secularism is to be reserved for conflicting cases, hence meaning it will only be of the "hostile" type (hostile relative to religions), and not of the "friendly" type, obviously, since a "friendly" secularism would serve to definitely replace sectarianism.
 - We remind that said "hostile" (as to religions) legislation will be very limited in a federal system to narrow issues pertaining to limited domains such as the federal bank, the army and other selected issues such as the laws during working hours for federal employees, hence basically having no impact on the daily life of citizens, and a very mild impact on federal employees.
 - Of course, it remains to implement secularism in what pertains to disestablishment in the federal government. Of note, an amendment should be carried out as to disestablishment of Muslim religious institutions from the federal cabinet and consider them independent as their Christian counterparts.
 - That said, at the official level, and at least up till nowadays, the Constitution should refrain from aversion from "state religion" and should include the fact that Lebanon is a bi - religious Christian - Muslim state. This is an additional element

reflecting upon pluralism and the need for a federal Constitution. Vetoes in a Presidential Council can prevent abuse of this duality with “escape secularism” being an official escape means as explained here above, but the Constitution will allow any legislation from a confessional basis should both sides approve.

- In light of the previous statements, “escape” secularism needs to be applied at least in the federal institutions only. A clear clause must state the official adoption of escape secularism should there be a veto from any side on a proposal of a non - secular law enactment, to solve the dilemma. It should also be noted that secularization in federal institutions should not be hostile except to any religious custom or procedure considered to impede the smooth performance of work. As an example, religious outfits (except hiding part or all of the face) do not hamper the job of an employee (or of any representative) towards a citizen (or a foreign representative), but escaping for a (Muslim) prayer or for a (Christian) “post - fasting noon snack” does so.

- As for the legislation of laws, all issues technically possible to be of the domain of cantons should be so. An important example would be ethical issues (ex: policy decisions pertaining to topics like abortion, contraception, embryonic stem cell research, same - sex rights, sex education, euthanasia, assisted suicide, etc...). In other words, the Constitution is to guarantee freedom of enactment of laws to the cantons to the utmost possible. However, it is allowed for a canton to condemn its citizens (i.e., those who are registered on its electoral rolls and of the canton's confession) should they seek other cantons to try to take advantage of any law which is in contradiction with that of their canton,²⁷ except if said citizens belong to the same confession of the majority of the sought canton.

- Of note, the whole system preserves plurality of confessional civil status systems (so as it is now), all while offering an optional general federal secular civil status.

- Cantons may go for secularism with different conditions, and may not go for any secularism. It will all depend on the local population’s will, bearing in mind the respect of minorities. Q31b]

- Each canton is supposed to ensure the expenses of health, elderhood, widowhood, orphanage, impotence and unemployment, and to ensure the expenses of the prisoners registered on its electoral rolls, wherever they are imprisoned.

- The current academic institutions (schools, institutes, and the Lebanese University) and public health institutions will belong to the cantons in which they are located now. However, private academic and health institutions retain the right of autonomy with regard to their laws and program regardless of their geographical location.

- Each canton applies its own curriculum. For the History book, please refer to section "10: National Interests". The academic institutions in the towns / minority neighborhoods adopt the curriculum of the nearest canton of same confessional majority.

- It is forbidden to impose laws concerning public social liberty (thus stemming from religious and non - religious habits, customs and mores) on the confessional minorities within their towns / neighborhoods except in cases of conflict where the cantonal laws prevail, provided that the canton raises the conflict in the Senate. Of course, the minority retains the right to raise the conflict to the Ombudsman (refer below).

- Passers - by (thus those who do not reside nor are heading to a certain town / neighborhood) are exempted from the local social laws, whatever the means of transport; they are also exempted in the case of an inadvertent stop, as specified by a possible investigation if necessary.

- After clarification of the concept of plurality, and the truth of collective identities, and the need to preserve them at all levels, and after clarification of the linguistic and alphabetic scientific truths, and of the fact that the overwhelming majority of Christians (Maronites, and Greeks (called "Rums")) (Orthodox and Catholics), Evangelicals and Latins) spoke only the Lebanese variety of the Canaanite language and that it is only at the liturgical and literary levels that Syriac and Greek entered Lebanon (that said, with full recognition of Syriac and Greek cultural participation), and since the Christian minorities as well as all Muslims speak the same language as Christians which is the Canaanite language in its Lebanese variety which had evolved till what it is nowadays (despite the existence of an ordinary variety and of a relatively Arabized one), and since the Syriac alphabet is the original alphabet only to those of Syriac rite (2% of Lebanese Christians), whereas Canaanite is the alphabet of origin to the Maronites and Rums (and Evangelicals and Latins), meaning 89% of Lebanese Christians (without counting ~ 6.75 million "Christian" descendants, of which > ~ 99.5% are Maronites / Rums (Greek rite)),

Lebanon adopts two official languages: Arabic, out of respect for the feelings of Muslims, which will be adopted by the predominantly Muslim cantons, towns and neighborhoods; and Canaanite, out of respect for the feelings of the Canaanites, which will be adopted by the predominantly Christian cantons, towns and neighborhoods (hence such as Somalia, Djibouti, Chad, Eritrea, Iraq, Algeria, Morocco and Sudan), with the use of Arabic alone until reorganization of the rules of literary Canaanite based on its Ordinary Lebanese variety, and which will be written by means of the Canaanite alphabet after reorganization of its rules as well, according to a plan of action to be implemented within 2 years. That with adoption of issuing all federal documents in both languages, each in its alphabet.* Western Syriac, Assyrian, Chaldean, Coptic and Armenian as well as Kurdish will be recognized by the Constitution as minority languages, with the right to use them locally next to the official language of the canton.

* *The two languages are adopted for the issuance of the Official Gazette; to speak, address and express in official areas such as the House of Representatives, the Council of Ministers, the courts and official conferences; to recognize and issue official documents; and to any other areas as required by the principle of equality, such as banknotes, passports and stamps.*

- Declare Friday and Sunday as "weekend" days for federal institutions, and according to the local preference for the cantons, with retention of the right of decision in the matter for the minority towns / neighborhoods.

- Declare current non - religious public holidays as public holidays with regard to federal institutions, with each canton adding public holidays according to its own perception, and with retention of the right of decision in the matter for the minority towns / neighborhoods.
- Declare a united framework with respect to quantification standards.
- As for transportation, declare specific routes and specific means of transport as federal, not being subjugated to cantonal laws.²⁷
- Any pre - Islamic or Crusader historical location is to belong in terms of sovereignty to the nearest Canaanite canton, and vice versa, with the right to subsequent excavation without any political objection (it is possible for citizens to object because of the construction of housing, for example).

5 - Private Corporations:²⁸

- To implement for each private corporation (Lebanese or international) an employment quota of 10% (rounded to the full number), for each town / neighborhood, concerning Lebanese employees (all levels and categories included together) who are not of the majoritarian confession (and that including rare occupations where a same individual may simultaneously appear in the quotas of several companies, according to cantonal considerations). As a result, a company having only five employees cannot recruit people from a confession other than the town / neighborhood majority.
- This quota is applied to all people subject to labor laws and all those in similar categories, regardless of legal classifications.
- Implement for each private educational institution (schools, universities, institutes) a quota of 25% (rounded to the complete number), for each town / neighborhood, concerning Lebanese students (all students of an institution together) who are not of the majoritarian confession, regardless of the confession of the owner, and oblige any institution chosen by a student to accept him despite saturation of the quota if it is impossible to find a place within the quota within the canton and within a radius of 10 km from his/her permanent residence.
- Prohibit the use of quotas for admissions to health institutions, nevertheless with retention of the right of the said institutions to deal with the canton which is supposed to reimburse for their patients according to the articles stipulated in the agreement of said institutions with the cantons in which they are located.
- Any exceeded quota of the above will self - adjust with time to decrease to the threshold, hence no compulsory dismissals.
- This same employment quota is applied but at 3.3% (round to the complete number) for foreigners except Palestinians and Syrians (whose situation remains unchanged), with a period of 3 years to adjust, for companies whose employees, all coming, exceed 30 (since if below 30, it is impossible to recruit foreigners).

- These quotas are applied to each institution by itself, depending on the confession of the municipality / neighborhood where the concerned institution or branch is located. And this quota is considered saturated before the person who would raise it above the allowed threshold.
- To each canton, for foreigners, as well as for Lebanese not registered on a canton's rolls and at the same time of a confession other than the majority one in said canton, the cantonal labor ministry proposes authorized jobs as long as not having an impact on the local labor (for example agriculture, construction, stations, housekeeping, "helpers at home", guards, or rare specialties...); therefore, these jobs are excluded from the quota. For minority towns and neighborhoods, municipalities (or representatives within municipalities for neighborhoods) manage this issue.
- The quota is not applied to athletes, artists (actors, singers, musicians, painters...) or writers, poets or scholars, from the moment these persons are designated by virtue of said qualifications.
- Each canton sets its own way to allow, on specific occasions, to exceed the quota.

6 - State Revenues:^{27,28}

A - (Collected) Taxes:

- Any canton retains the right to impose taxes on revenues, on companies, as well as on the earnings of the latter, regarding citizens (physical or factious - as per the majoritarian confession among the shareholders) coming from other cantons, regardless of the taxes imposed by their respective cantons. Similarly, it is of course permissible to establish binary agreements for exceptional exemptions.²⁷
- Concerning the collected taxes, it is necessary to be specified, on the part of the experts, the course of the collection as well as the percentages which return to the municipalities (and not to the towns in their current conception, nor to the neighborhoods), to the canton and to the federal state, provided that the largest percentage goes to the canton.²⁷
- The federal state retains all taxes that it collects directly.

B - Revenues besides Taxes:

- For revenues other than taxes, these are specified by experts who also specify the percentages of distribution between municipality, canton and federal state, provided that the largest percentage goes to the canton.²⁷
- The federal state retains all revenues that it collects directly.
- What is currently revenue to the cazas is to be considered revenue for the canton.

C - Raw Materials:

- Concerning the gains from non - renewable raw materials (oil, gas, coal and metals), experts specify the percentages for the canton from which these materials are extracted, as well as for the federal state, provided that the highest percentage goes to the latter.²⁷
- Concerning the same previous raw materials that are extracted from the regional waters, there is no percentage to the adjacent canton, in order to be just between the cantons.
- The Senate observes the distribution of said benefits. Extraction / production from a site spreading over more than one canton is observed on the basis of maps that specify the distribution of pockets that can lie underground and for those containing a non - solid material (oil, gas...), and from there emerges the need for 3D maps to specify the amount under the lands of each township for common pockets; that to split the benefices accordingly.

D - Public Service Utilities:

- Their income returns to the federal state.
- Concerning the cantonal public service utilities, experts specify the percentages to the federal state, the canton and the municipality (even if the service utility is entirely within a minority neighborhood).
- Each canton retains the right, according to its possibilities, to establish local and international public transport services (ports, airports, railways...), perhaps with a neighboring canton.

7 - Government:²⁸

A - Local Authorities:

1 - Governor:

- No confessional exclusivity for candidacy; elected by the simple majority by all the population registered within the canton.

2 - Local Parliament:

- Each canton enjoys a local parliament elected without confessional exclusivity for candidacy and without confessional exclusivity during the elections. The electoral law must adopt proportionality. Its speaker is elected during the first legislative session without confessional exclusivity for the candidacy and by all members.
- Each sub - canton retains the right of a number of representatives, and this number is the complete number following the number calculated based on the proportion that said sub - canton represents on the electoral lists within its canton (therefore including the other sub - cantons).

3 - Local Cabinet:

- It is presided over by the governor, who himself establishes it by selecting among all the population enrolled within the canton, without confessional exclusivity and according to competences, within 2 months, with the consideration of the governor as resigned at the end of this period should he fail to establish it and without the right to stand for re - election.
- As for employees in the cantonal public institutions, they are appointed by the local cabinet without confessional exclusivity, depending on competences.

4 - Municipal Council:

- No confessional exclusivity for the candidacy or the elections. The number of members remains as is today. The mayor (that is, "Head of the Municipal Council") is elected during the first legislative session without confessional exclusivity for the candidacy and by all members.
- Each confessional neighborhood retains the right of a number of representatives, and this number is the complete number following the number calculated based on the proportion that said neighborhood represents on the electoral lists within its municipality (therefore including the other neighborhoods).

5 - Municipal Police:

- Its scope is expanded with all the necessary logistics, and members are designated without confessional exclusivity, according to competences. The same principles are applied when the head of the police is appointed by the municipal council.

6 - State Police:

- Members are designated without confessional exclusivity, and according to competences. The same principles are applied when the head of the police is appointed by the cantonal cabinet.
- An operational system is established for coordination between municipal and cantonal police and federal police.

B - Federal Authorities:

1 - General Rules:

- To affirm the duality mentioned in the National Pact of Independence of 1943, and to adopt "binary equality" as the cornerstone for the political system.
- For any subject requiring a voting process, the presence of two - thirds of the subjects is necessary during the first session after ensuring the legality and publicity of the call to vote and that all concerned subjects have received it, and it is then that, if necessary, a second session is held within a week, and the legality of which is established by those present. As for the result of the vote, it is supposed to obtain a general proportional majority as well as a proportional majority within each pillar of the duality.

- Christian minorities were unfortunately exploited in the game of numbers by the Christians (especially by the Maronites, a time when a third of them emigrated and another third died of starvation), in a country and within a group with a clear heritage however whose roots and name have been the subject of attempted reorganization since the 1930s, and they integrated into it in practice, despite important exceptions. We did not and will evoke demographics, because we insist that the matter is not tied to numbers.

Therefore, in addition to preserving their cultural specificity and even entrenching the subject Constitutionally based on ethnicity (Assyrians, Chaldeans, Syriacs, Armenians and Copts) by recognition of minority languages (refer to section 4), they must be politically integrated under the Canaanite civilizational umbrella (Protestants and Latins are basically Canaanites), in respect to the local community. However, we leave behind the sectarian classification for all Christians and leave the religious issues to the Churches. And we have explained the dimensions of this perspective elsewhere.

This question cannot be scientifically justified in the Muslim community because the latter is divided into confessional communities that do not admix, but it does not prevent Muslim rites from uniting within a single Islamic culture should they wish, knowing that their lack of union will not affect them at all.

Based on the above mentioned, the terms indicating Christian religion and its confessions are replaced by the term "Canaanite" in order to demonstrate civilizational affiliation, where civilizational affiliation supersedes its religion counterpart, even as per Christian doctrine.

- From here, there is NO need for a proportionality between confessions within the Christian confession, knowing that this would have necessitated to consider Orthodox Armenians, Catholic Armenians, Protestant Armenians (shamefully not recognized in the current Constitution (~ 6000 followers)), Protestants (other than Armenians) - known as Evangelicals, Catholic Syriacs, Orthodox Syriacs, Latins, Assyrians, Chaldeans, Catholic Copts and Orthodox Copts* politically as one confession (or rite where specified), legally known as "Christian Minorities".

* *Shamefully, the current Constitution recognizes simply "Copts"; we mention the existence of Orthodox Copts (who are part of the Oriental Orthodox Church) as well as Catholic Copts; and a minority of Copts follow the Eastern Orthodox Church (meaning the Orthodox Rums). It also does not recognize Protestant Armenians.*

- Also there is no need to discuss establishing a new register at the level of the domains related to the protection of communities and their peculiarities for the "Kurd Sunnis"; they are asked, analogous to their Christian counterparts, to integrate within Sunni Muslims, with conservation of their identitarian peculiarities, as the Lebanese diaspora does, and as concerned Lebanese Christian minorities will do.

- Thus there is also no need to recognize, from a Constitutional point of view, the Protestant Armenians, and correct the Copt issue.

- As well, there is no need to correct the listing of said Orthodox Chaldeans and include them with the Assyrians (which should be ecclesiastically carried out given the absence of this rite

within the Church* and the fact that the names of these families indicate that they are Assyrians), and there is no need to unify the Chaldean and Chaldean Catholic listings, bearing in mind that the Assyrian Church of the East and Chaldean Catholic Churches might want to collaborate to sort out their issues if necessary.

* *Except the Chaldean Syrian Church in the Malabar region in India, now in communion with the Assyrian Church of the East, which is considered orthodox.*

- And as well, there is no need to correct the listing of said Nestorians and include them with the Assyrians (which should be ecclesiastically carried out given the "The Common Christological Declaration" signed by Pope John Paul II and the Assyrian Church of the East* Patriarch Dinkha IV in November 1994), bearing in mind that the Assyrian Church of the East might want to carry this out within its records if necessary.

* *In 1968, the Ancient Church of the East splintered from the Church of the East, which since 1976 became known as the Assyrian Church of the East. The Lebanese of Assyrian origin are supposedly adepts of the latter.*

- Waive the historical legal recognition from a political point of view for each people and confession whose presence is currently established in a nominative way without effective practical implication. And we mean, with all ethical respect, the Hebrew - Jewish people, and the Ishmaelite confession / about 5,000 Jews in Lebanon (third people following 1,300,000 Canaanites and 2,200,000 Muslims, without counting descendants), and only 6 (six) Muslim Ishmaelites (4 in Barja - Shuf, and 2 in Mazraa - Beirut (that in 2013)). We do not see how to reconcile the right of the Hebrews to exercise political rights and the obligation to administratively comply with a designation they would refuse (Canaanite or Muslim); knowing that the Hebrews did not refuse to be called French or Russians, which is scientifically identical, but the problem in Lebanon remains delicate, hence the decision remains theirs. And the question remains analogous to the Ishmaelites and their willingness to accept the name "Shia" (the sect closest to them), and moreover to any person, currently Lebanese or to be nationalized, of Muslim sect not recognized by the Constitution or of any religion / worldliness other than Muslim and Hebrew - Jewish, the latter two both already discussed.

- Equality in sharing is not applied in national sports selections, or in the case of artists (actors, singers, musicians, painters...), nor writers, poets or scholars, whether at the international level or cantonal level, from the moment these persons are designated by virtue of that particularity.

- The federal state retains some powers that the cantons cannot trespass, such as organizing cantonal cooperation, coining currency, managing national economy, declaring war and peace, specifying the foreign policy, managing refugees, controlling major public utilities, managing dams and water sources as well as channels (besides agreements between cantons), managing inter - cantonal projects in the absence of agreement between concerned cantons etc...

2 - Presidential Council:^{19,27,28}

- In order that this council have a national majority to govern, and so that each member of this council represents the sentimental heritage of his / her people, and to avoid witnessing elected

members not having a real developmental project for the country, which will hinder this aspect of governance (considering that the other aspect is actually related to the political issues), we propose the following.

- The Presidential Council comprises two members, one Canaanite and the other Muslim, and it presides over the cabinet, its term being 4 years with one renewal allowed, and the head of this council is emeritus and in rotation, on all the term of office (that is, it will be known at the moment of candidacy declaration who will be president emeritus in case the "duo" is elected). All its decisions are unanimous, and the role of the president emeritus is only the diplomatic representation of the duo. And the Muslim member would be Sunni or Shia by rotation, this going with practical reality, however without preventing that he be either Druze or Alawite in case of intra -Muslim agreement.
- The Presidential Council is elected by the Federal Council,¹⁹ which is in fact the Senate and the Parliament combined, via a blocked list of two names which is supposed to receive not only a global simple relative majority of the Federal Council but also a same majority within each pillar of the duality. In case of a tie between all the lists, a list is chosen by lot. And in case of equality between 2 or more lists in the presence of other lists having received fewer votes, the vote is repeated between the lists which were tied in first position.
- The Presidential Council is never questioned by the Parliament or the Senate, but it is supposed to comply with the decisions of the Supreme Federal Court and of the Ombudsman's Court if it is concerned.
- The Presidential Council is elected within one month after the elections of the Parliament and the Senate.
- What has been proposed here above will ease for the candidates that they each represent the true sentimental heritage of his / her collectivity, and therefore that they be antagonists towards each other with regard to the personal ideology, but in return their chances of success will increase, provided that they conform to political neutrality and that they know how to manage their differences in this respect, and so their developmental project of the country will be able to advance. And as for their political decisions, they can take all the necessary time to mature as long as one of them uses his veto, and even if their mandate is completed.

That is in fact the way to govern that is required, so that political differences do not influence the daily lives of citizens. Thus, and to ensure a victory, a candidate will have to agree with another candidate politically, sentimentally and ideologically opposed to him, in order to receive votes from the other side. So the candidate will be able to arrive to the council to defend his politics and ideology yet knowing that he cannot enforce it on the other camp, but at least his camp will not be dragged in the other direction, and this is another aspect of the way of governing that is required by a federal system.

3 - Speaker of the Parliament and President of the Senate:

- The speaker of each room is rotated weekly in alphabetical order (first name before the last name and without the "El / Al"), and their role is restricted to managing the sessions (and not even to call to hold one), and representing the Parliament or Senate when necessary.

4 - Cabinet:^{19,28}

- The Presidential Council appoints the members of the cabinet, all being technocrats, so that they manage their ministries and act as advisers subject to the absolute supervision of the Presidential Council.

- The number (even) is specified later by experts in the field. After designation of the ministries, the names of these are listed in alphabetical order (so no consideration for whether they are related to sovereignty (siyadiyya), to whom could be interested among the readers), and Canaanites receive the first half, chosen by the Canaanite member of the Presidential Council (reminder, regardless of the confession) according to competence, and so for the Muslims, with a rotation during the next mandate, and that within 2 months of the Presidential Council's mandate's beginning, with consideration of the council as having resigned after said delay and without right to its members to present to the elections which will be repeated then. And it is possible for the Muslim Senators to propose an acceptable proportional distribution between Muslim confessions.

5 - Parliament:^{27,28}

- The term is 4 years. The deputies (22 in number) are elected by the registered in their cantons, without confessional exclusivity, within the framework of a law of majority within an equation of "one man, one vote". The canton of Cedars thus receives 4 deputies, that of Northern Mount Lebanon 5, Rihan 1, Dar Essalam 1, Dahyeh 1, Assi 1, Jabal Amel 2, Fayha' 1, Beirut II 1, Saida 1, Litani 1, Mount Lebanon - South 2 and Wadi al - Taym 1.

- The elections of the Senate and Parliament occur simultaneously.

6 - Senate:^{27,28}

- The term is 4 years. The senators (numbering 8) are elected by the citizens of their rite by considering Lebanon as a single constituency. Thus, the Canaanites receive 4 senators, as well as the Muslims (the Sunnis, Shiites, Druze and Alawites each one senator).

7 - National Army:

- The commander of the army is Canaanite or Muslim by rotation (and vice versa with respect to the commander of the Federal National Police), and his mandate is 4 non - renewable years, and he is designated by the member of the presidential council of same cultural affiliation (and same confession if Muslim) just after the election of the latter.

- The federal government makes sure to apply the 3 following conditions:
 - Binary equal sharing,
 - Intra - confessional proportionality for the Muslims,
 - In such a way that the 2 previous conditions are applied within each group, class and level of the hierarchy separately.
- For a method of distribution ensuring binary equality and intra - Muslim proportionality, the same method for "Federal Public Functions" is used.
- Designations are made by the new commander and his predecessor, each involved in his / her community's posts, with immediate correction for inequalities with respect to duality and lack of proportionality, whereby the military members in excess for the community they represent are designated for a similar or quasi - similar position in the relevant cantonal police force of said member. And this correction will require a mass of new designations for the first time at the introduction of this new order.

8 - Federal Police:

- It includes the General Security, the Internal Security Forces, the General Directorate of Lebanese State Security and Customs, all under the heading of "Federal Police".
- The commander of the Federal National Police is Canaanite or Muslim by rotation (and vice versa with respect to the commander of the Army), and his mandate is 4 non - renewable years, and he is designated by the member of the presidential council of same cultural affiliation (and same confession if Muslim) just after the election of the latter.
- An operational system is established for the coordination between the cantonal police and the federal police.
- The federal government makes sure to apply the 3 following conditions:
 - Binary equal sharing,
 - Intra - confessional proportionality for the Muslims,
 - In such a way that the 2 previous conditions are applied within each group, class and level of the hierarchy separately.
- For a method of distribution ensuring binary equality and intra - Muslim proportionality, the same method for "Federal Public Functions" is used.
- Designations are made by the new commander and his predecessor, each involved in his / her community's posts, with immediate correction for inequalities with respect to duality and lack of proportionality, whereby the military members in excess for the community they represent are designated for a similar or quasi - similar position in the relevant cantonal police force of said

member. And this correction will require a mass of new designations for the first time at the introduction of this new order.

9 - Federal Public Functions:

- All these functions are distributed within each class (first to fifth) separately while respecting the binary equality as well as Muslim confessional proportionality, according to the electoral lists of 2010, without rotation of the posts later, and that during a session of draw by lot. It goes without saying that not all Muslim confessions will have positions in all classes, especially for "first" class positions. As for complicating things even more to ensure rotation, it will not be worth comparing with the few disadvantages of not providing one, since state supervision methods are powerful and prevent transgressing the law.
- For the distribution of posts, a method put by experts can be elaborated.
- The appointments are made by the member of the same social entity of the Presidential Council during the election of the latter, according to the post in question, with immediate correction for the inequalities with regard to the duality and the lack of proportionality, where each employee in excess for his community is appointed for a similar or quasi - similar position within his cantonal government (and no one should be dismissed except the excessive employees and this issue is linked to the recovery of corruption). And this correction will require a mass of new designations for the first time at the introduction of this new order.

10 - Syndicates and Unions:

- The federal parliament promulgates laws to manage syndicates and unions.
- Within each canton, local syndicates and unions manifest themselves according to their own laws, provided that their members are elected without any confessional exclusivity, be it in terms of candidacy or in terms of elections.

11 - Tribunals:

They function almost as they are actually doing, however with the following additional issues:

- A Federal Supreme Court and its branches are to be organized; it is headed by rotation between the two pillars of the duality.
- The current courts take the role of cantonal courts.
- Each canton puts its own laws of judgment, so that each Lebanese citizen is judged, whatever his communitarian belonging, if he passes to a criminal act or provokes a financial dispute whose amount manifests itself within said canton.
- Each canton establishes its own prisons, provided that these are not in minority towns / neighborhoods.

- The convicts spend their sentence in one of the prisons of the canton in which they were judged, knowing that the canton of the convict will have to ensure the expenses of the latter in terms of daily needs as well as rehabilitation, according to the laws of the canton which condemned him.
- All cantonal courts remain under the tutelage of the Federal Supreme Court.

12 - The “Ombudsman”:^{19,28}

- This is a tribunal independent of the Federal Supreme Court, whose roles are as follows:
 - 1) Human Rights cases,
 - 2) The protection of minorities in the country from any distinctive abuse of their right, whether at the individual or collective level,
 - 3) Cases of administrative corruption.
- This court is chaired by 8 judges (4 Canaanites and 4 Muslims) but with no more than one judge for any Muslim confession and for each canton, elected by a blocked list by all the judges of the country, provided they obtain not only a global simple relative majority of but also a simple relative majority within each pillar of the duality. In case of a tie between all the lists, a list is chosen by lot. And in case of equality between 2 or more lists in the presence of other lists having received fewer votes, the vote is repeated between the lists which were tied in first position. Its mandate is two non - renewable years. This court is not headed.

- This court operates according to the system of non - exclusivity, that is to say that it must have cantonal branches, but these remain under its absolute tutelage, with judges appointed according to criteria and a method established by the court itself, and that within 2 months of the 8 judges' mandate's beginning, with declaration of these judges, should they fail, as having resigned after said delay and without right to them to re - candidacy to the elections which will be repeated then.

8 - Foreign Policy:²⁸

- Adoption of neutrality in terms of foreign policy.
- Lebanon remains a member of the "United Nations", "Organization for Islamic Cooperation" (better for neutrality is to be an "Observer State" as Russia), the "Francophone Countries", the "European Neighborhood Policy" and the "Non - Aligned Movement", that without being all - inclusive, as long as the body in which Lebanon is a member does not imply a state identity.
- Since the first article of the Charter of the Arab League considered the countries adhering to it as being "Arab", and since already said league was formally called "League of Arab States", and since Lebanon was previously considered to be of "Arab face" _ and not Arab_ in 1943 and was considered, by modifying three words, "of Arab identity and belonging" in the Taef Agreement, as if identity changes according to substitution of terms, and as if, from the beginning in 1943,

the identity of a state can be specified without any consideration for History, and with what ensues as precise political and ideological commitments on the part of the state knowing that other bodies in which Lebanon is a member never asked for other similar commitments, Lebanon asks the Arab League to change its status from a member state into an "observer" state such as Eritrea, Brazil, Venezuela, Armenia and India. This goes with the amendment of Article "B" of the introduction of the Constitution, as stipulated here above in section 4.

- Refusal of the legalization of the presence of Syrian and Palestinian refugees or refugees from any other country after 1943, and make sure to find a solution ensuring the lower threshold of acceptable socio - economic level for said refugees.
- Liberation of the additional lands on which the Palestinian camps have spread over time, and whose owners are Lebanese, with the cantons offering lands in return, until a solution is found for said refugees.

9 - Regional Development:

- Consolidate maximal empowerment of municipalities and cantons to maximize productivity, efficiency and transparency to the utmost.
- The parliament establishes a plan of assistance between the cantons while passing by the federal state for any emergency.

10 - National Interests, After Adoption of this Proposal:²⁸

A - National Boundaries:

To consider "Greater Lebanon" in its 1923 border a definite political entity for all those who carry its nationality, and from here:

- To demarcate the border with the Syrian Arab Republic according to its state in 1923, taking into account the changes that the Syrian side has brought about over the years with regard to the sand mounds and the paths of streams which are considered themselves the border and whose locations were modified.
- Manage the case of Ghajar, a Lebanese town according to the demarcation of 1923, since its inhabitants, who are of Alawite confession, are currently considered Syrians bearing the Israeli nationality, on the basis if the right to choose destiny.
- Send along with the Syrian representatives the map of the Shebaa Farms and the Kfarshuba Hills and Nukhaileh town (and Ghajar town according to the result of the management of its case) to include these lands in United Nations Resolution 425.
- Send a request to the United Nations concerning the border with occupied Palestine, to stop the use of the "Blue Line" and adopt the "Green Line" which reflects the demarcation of 1923, and to include the resulting additional lands into United Nations Resolution 425 (thus liberating lands

at least for Aadeisseh, Rmeish and the Hasbani Bridge); and to look into the 16 km² said to have remained under occupation since 1949 as per Mr. Tarek Majzoub study.³⁴

- Complete the withdrawal of Israeli and Syrian forces according to the correct demarcation.

B - Electoral Lists:

After completing the specification of cultural / confessional adherence of neighborhoods throughout the country, it would be necessary to:

- Promulgate a law to deprive Syrians (and all others concerned and holding another nationality) of Lebanese nationality if they received it under the 1994 Act, as well as those who were nationalized by the same decree and who were among the "undocumented" (and the Bedouins) who do not live on Lebanese lands (as well as to deprive all the people who received the Lebanese nationality by kinship with these nationalized individuals).

For the remaining cases, it is imperative that they change their place of constituency to a town of overwhelmingly common majority of the same confession (so without a minority of more than 15%, and without a certain minority neighborhood in case of presence of a minority), and that is present in a canton of the same confessional majority, without condition on or on the part of the concerned citizens, and that being within one year.

- Re-obtention, if proof available, of any Lebanese descendant of his nationality as if it was never lost, and he registers in his town of origin according to the legal papers, except if his town is now part of the exceptions, as explained here above, then in a town of overwhelmingly common majority of the same confession (so without a minority of more than 15%, and without a certain minority neighborhood in case of presence of a minority), and that is present in a canton of the same confessional majority.

- Re - transfer the registrations that were transferred on purpose and in loads to change demographics of towns since the year 1975 (except those part of exceptions, as explained here above). Senators of any entity considering itself bothered by such an issue trigger the process of rectification.

- According to section 2 - C above, a foreign spouse is naturalized after 2 years without preconditions, and the children of a Lebanese spouse married to a foreigner receive directly Lebanese nationality. So this article includes the children of a Lebanese mother and a foreign father. In the details, this article is applied with retroactive feedback. However, Palestinians and Syrian husbands, or those of any other country considered a source of refugees are excluded, given the impossibility of naturalizing them and their children because of the Constitutional principle of refusal of any nationalization.

Indeed, it would be possible, from a gender equality point of view, to apply this exception also to Lebanese husbands / Syrian or Palestinian wives or not to apply it at all; however, the majority of the cases concerned being Islamic, and marriages such as these taking place frequently since it comes down to the tight links between Lebanese and Syrian and Palestinian

Muslims, and given the need to apply an exception for several Constitutional reasons (refusal of nationalization and demographic balance - despite federalism, the demographic effect is not annulled), and given the impossibility of denying this to the male Lebanese spouse because the children would be without any nationality, this exception can only be that in the direction "foreign male husband / Lebanese wife", at least for the time being, with no intention of any degradation aimed at women.

- Lower the voting age to 18 years.
- Allow voting at embassies (and not establish a quota of deputies for those abroad).
- Restore links with clubs of Lebanese emigrants.

C - National Reconcilement:

- Repatriate absentees in Syrian prisons, and prisoners of war and families banished to Occupied Palestine.
- Complete the project to clean the areas planted with mines and cluster bombs by obtaining Israeli maps and those of any Lebanese or foreign party concerned.
- Resolve the records of 17,000 lost Lebanese by all means, even if it is necessary to dig within buildings.
- The representatives of both entities, within the Constitutional duality, each write a History book documenting the events and adding the causes and consequences as they perceive them with their impressions, so that one or the other of the books is used for History classes, according to the geographic location of the educational institution according to map "A", and so that both sides, if the will is there, come out with a common book not by integrating the contents of the two books into one content, but by putting the contents side by side chronologically in a way to demonstrate the events with the headings "Canaanite Point of view / Impression" and "Muslim "Point of view / impression".

11 - One Last Word:

This proposal is not a goal in itself but a means to implement a customized federal order in Lebanon, without adopting a federal system of any country as such. From here emanates the article concerning any jurisprudence in the introduction because it is practically impossible to cover all the cases at all levels and to list them articles, but we did everything possible to have a proposal that can be launched. And where several possibilities were suggested, we made the choice after many discussions, which are naturally outside the scope of this text.

This proposal has the potential to be launched as designed, and any details that can be changed can be addressed by the Senate and Parliament at a later date. Certainly all articles are debatable with anyone who reads this proposal in a careful way by putting notes, remarks, criticisms and interrogations coming to mind, since we believe that conviction is a precious asset and we aspire to uniting all Lebanese within such a vision in which we see salvation. But the

different points of view should not hinder the launching, since they can be addressed later. Anyway, and whatsoever, with you dear readers, we complete the image.

XI - Main References

Notice:

- The reference numbers are placed in the text as precisely as possible, according to the reference from which we drew the information, although sometimes the information may be present in other references.
- The number concerns all of the above upstream to a previous number or to the beginning of a paragraph at most, and the entire section when it appears in a title. Of note, some details have sometimes been added even if they do not necessarily come from the reference mentioned.
- Sometimes the existence of more than one number may mean that the information was combined rather than the two references mentioning each by itself all the information.
- For maps, any additional number means that the card has been changed according to the additional reference, and any number between brackets means that the map was elaborated up according to said reference.
- Finally, some information may arise directly from the authors without being specifically present in said references.

(Without any particular order)

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¹ Among his references are the Vatican archives, the archives of the museums of Istanbul, Cairo, Venice and Tbilisi, the archives of the Maronite Patriarchate, the manuscripts of Qannubin, the University of London, Stanford University, "Laurence Austine Waddell - Royal Institute of Anthropology", "West Point Military Academy, USA", University of Berkeley, California, German Institute of Archaeology, National Geographic.

² Holder of an approval from the "Lebanese Army Directorate for Geographical Affairs".

³ Please copy the link as is and paste it on the browser to view the article.

⁴ We have to salute Wikipedia, founder, managers and contributors, in all linguistic versions, for the tremendous job that they have achieved. Long story short, this note is to elaborate on one point: it is well known that Wikipedia, as a reference, provokes contradictory feelings as to readers. Since any person can contribute to it, it has attracted criticism on that point, putting in doubt reliability. After going through numerous articles on same topics, I can ensure that I have noted that Wikipedia does not neglect any possibilities or suggestions relevant to a topic; it also mentions the original reference; it also criticizes publicly by inserting comments like "citation needed" or "dubious". These actions can on one side dismantle monopolism of diverging information to a certain ideology, should we take History as an example, or at least counter - balance information that one would take for granted should the source be a classical encyclopedia on a bookshelf. Moreover, when we note information "praising" a social faction that had faded or is considered to have faded and is unable to defend its History, without any incentive but spreading a Historical truth from writers foreign to said faction, we can be sure that the probability of "truth" is extremely high. Examples are numerous, but will not be discussed here. Doubt begins when "praising" information about a social faction is entered by members of said faction. Of course, we have noted several contradictions between pages; they remain few relative to the compatibility of articles. In that, we conclude by saying that the "downside" of Wikipedia is negligible as to not only its absolute plus as for information it brings in, but also as to credibility of said information. At last, even scholars who have written classical encyclopedias might be criticized from ordinary readers as to bias, based on their name or nationality as an example. It is up to the reader to wrap up the information we have adopted to link the whole matter, note the suggestions that exist and that we have decided to note but not to adopt, go back to Wikipedia and search in its pages for the references of matters, and decide as to whether our analysis is coherent or not. In the end, our ethical duty is to note the primary source from which we got the piece of information.

Links to Wikipedia images by order of appearance:

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- https://en.wikipedia.org/wiki/Ebla#/media/File:Second_Eblaite_Empire.png
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https://en.wikipedia.org/wiki/Tanit#/media/File:Tophet_Carthage.2.jpg

XII - Supplement: Canaanite Alphabet²³

N.B.:

- Writing is carried out from right to left.
- The “Z”, “Y” and “K” are used in their older form since more accessible to learn since closer to the Latin forms.
- Sometimes there are several ways to write a letter during the same era (the old or the more modern ones), and we simply chose the one we found most accessible.
- The “Qop” will be used as “Pharyngeal glottal stop or glottal plosive” instead of “Voiceless uvular stop (or plosive)” which is the equivalent of “Pharyngeal voiceless velar stop (or plosive)” as mentioned in references.
- The “Tet” is not a “Voiceless dental (non - sibilant) fricative” aka “th” as in “thing” as mentioned in some references, but simply a “Voiceless alveolar stop”.
- A dot under most consonants (an underring or hariq) will be used to imply a pharyngealized (noted as "Ph.") pronunciation for those consonants not having a specific letter for each of the two possibilities.
- Given the need to separate the “p” and the “f”, and the need for four letters pronounced in Canaanite, we extended the alphabet via minor modifications.

1 - Extended Canaanite Consonantal Alphabet to Write Canaanite Consonants:

<u>Canaanites Consonants</u>	<u>Description (in English)</u>	<u>Canaanite (in Arabic letters) or Arabic examples</u>	<u>English or French Examples</u>	<u>Description (in English) of the Pharyngealized Canaanite Consonants</u>	<u>Canaanite (in Arabic letters) or Arabic examples</u>	<u>English or French Examples</u>
ף	Glottal stop or glottal plosive	ء: أَلْبَ	--	cf. φ	--	--
ב	Voiced bilabial stop	ب: بِيْتٌ	b: big	Ph.	بَابٌ	b: barber
غ	Voiced velar stop	غُ: مَغْرِبٌ	g: gate	Voiced uvular stop (= Ph G)	---	g: gobble
ج	Voiced post - alveolar (palato - alveolar or	ج: جَبَلٌ	g: mirage	Voiced (post - alveolar non - sibilant or retroflex)	مَجْلِطٌ	---

	alveolo - palatal) fricative			fricative		
△	Voiced alveolar stop	د: دود	d: door	Ph. Voiced alveolar stop	ض: ضَبْضَبْ	d: dumb
繄	Voiceless glottal fricative	ه: هبل	h: hi	Ph.	هوا	h: hope
ڼ	Voiced labio - velar approximant	و: وردة	w: wake	Ph.	و: وَرَا	w: want
ڶ	Voiced alveolar sibilant	ز: زيت	z: zip	Ph. voiced alveolar sibilant	ز: زَبْط	--
ڗ	Voiceless epiglottal fricative	ح: حبة	--	Voiceless pharyngeal fricative	ح: حِيط	--
ڗ	Voiceless velar fricative	خ: خبایا	--	Voiceless uvular fricative (= Ph. Kh)	خ: خَيْط	--
ڎ	cf. +	--	--	Pharyngealized voiceless alveolar stop	ط: طَوَّل	--
ڻ	voiced palatal approximant	ي: يا	y: yoke	Ph.	ي: پُطْلَعْ	--
ڱ	Voiceless velar stop (or plosive)	ک: كلب	k: king	Voiceless uvular stop (or plosive) (= Ph. K)	قلب	--
ڸ	Alveolar lateral approximant	ل: لبنان	l: lamp	Ph. (= Velarized Alveolar lateral approximant)	ل: لَمْبَة	--
ڻ	Bilabial nasal	م: مین	m: make	Ph.	م: ماما	m: mother
ڻ	Alveolar nasal	ن: نوم	n: noun	Ph.	ن: نَط	n: none
ڻ	Voiceless alveolar fricative	س: سوس	s: say	cf. ڻ	--	--
ڹ	Voiced pharyngeal approximant or fricative	ع: عين	--	Ph.	ع: عَوَا	--

◎	Voiced velar fricative	غ: غريب	--	Voiced uvular fricative (= Ph. Gh)	غ: خط	--
ج	Voiceless bilabial stop	پ: مُدْبِرَس	p: peak	Ph.	--	p: punch
ڻ	Voiceless labio - dental fricative	ف: فوت	f: fake	Ph.	ف: فوق	f: fungi
ڙ	cf. ڙ	--	--	Pharyngealized voiceless alveolar sibilant	ص: صدا	--
ڧ	cf. ڧ	--	--	Ph. Glottal stop or glottal plosive	ء: ئَبْرْ ("قبر" بالعربية)	--
ڒ	Alveolar trill	ر: راح	r: rope	Ph.	ر: راس	r: rough
ڻ	Voiceless post - alveolar (palato - alveolar or alveolo - palatal) fricative	ش: شاب	sh: ship	Voiceless (post - alveolar non - sibilant or retroflex) fricative	ش: شَط	sh: sharp
ڌ	Voiceless alveolar stop	ٿ: تاب	t: toe	cf. +	--	--

N.B.: Write a single letter with a “shadda” (“ڻ”) above it, the Arabic way, instead of writing a letter twice the Occidental way. We included this possibility in the keyboard we proposed in case this decision is adopted. If not, the shadda will have to be removed from the keyboard. As for typing and searching, better have two letters than one with a shadda.

N.B.: The letters could need to be modified for a cursive form.

2 - Canaanite Vowel List and their Diacritics for Canaanite Vowels:

Should be follow the Arabic system, it uses three analogs (Alef, Waw and Ya') as consonants, however with the addition of an “ء - a hamza” on the Alef (hence the “ء”) with some complicated ways for the “ء” in the middle and end of words, and it uses these analogs for the (3 and not 5) long vowels (“man”, “scoop”, “eel”); as for the short vowels, they are noted as the diacritics ڦ, ڦ and ڻ. Of note, strong and light vowels, ordinary or pharyngealized, as well as nunciation, are represented by same corresponding letter - diacritic pair (please refer to Arab version for examples).

Should we follow the Western system (such as English and French), it uses 3 analogs as vowels (be it short or long) (the “a” (and the “i” in English), the “e” (“i” in French) and the “o”); the “oo” can be written as “oo” or “u” for example in English and is “ou” in French; the “é” uses an accent in French and can be written as “a” as in “tale” or “ai” as in “tail” in English, for example. And these two alphabets use 2 analogs for the consonants, the “w” and the “y”; as for the Canaanite Alef (with a “ء” in Arabic), it is not written in Western languages since does not appear except as the beginning of the words as one starts to emit the vowel, and sometimes it is noted as an apostrophe to write Canaanite or Arabic in transcription.

If we decide upon the principle of not contradicting any pre - established adopted ways of writing in Canaanite, hence preferring to insert a few additions when needed instead of deleting, so as to update the least necessary without complicating the issue,

we can propose the following:

1 - We keep the same letters, the Alef, the Waw and the Yod for the pronunciation of vowels. However, in order to pronounce them as vowels, we add diacritics, as in Arabic / Syriac, to clarify the vowel in question and its duration (short or long), regardless of it being strong or light, or non - pharyngealized or pharyngealized.

2 - We do not add diacritics to the consonants for vowel pronunciation, Western style; however, we do add a sukun (ُ), as in Arabic, to the consonants in case of a “long” absence of vowel (note in English the difference in pronunciation just before the “t” between “quite” and “quiet”).

3 - We add the ُ or the ُ, Arabic style, above the Alef, so that it be a respectively short or long vowel analogous to “map” or “man”, or “luck” or “heart”; this should NOT be understood as a diacritic for the pronunciation of the “glottal stop” with a vowel.

4 - We add the ُ or the ُ, Arabic style, above the Waw, so that it be a respectively short or long vowel analogous to or “put” or “scoop”; this should NOT be understood as a diacritic for the pronunciation of the “W” with a vowel.

5 - We add the ُ or the ُ, Arabic style, UNDER the Yod, so that it be a respectively short or long vowel analogous to “tip” or “eel”; this should NOT be understood as a diacritic for the pronunciation of the “Y” with a vowel.

6 - We add the “ ^ ” French style, or the 0361 (˜), above the Waw so that it be a respectively short or long “o” as in “bob” or “door / fall”; this should NOT be understood as a diacritic for the pronunciation of the “W” with a vowel.

7 - We add the ُ French style, or the ُ, above the Yod so that it be a respectively short or long “é”; this should NOT be understood as a diacritic for the pronunciation of the “Y” with a vowel.

ف	ف	ق	ق	ل	ل	ه	ه	ك	ك
---	---	---	---	---	---	---	---	---	---

Miscellaneous Decisions as to Writing, for Additional Simplicity:

- 1- Since “waw” pronunciation within a short “vowel absence” implies a short “oo” pronunciation, and the “ya” within the same context implies a short “ee” pronunciation, there is no need to write the short “oo” / “ee” vowel after its respective consonant. And specifically for the “waw” as the conjunction “and” or within the conjunction “aw” (“or” in English), it is followed by a “long silence” before the definite article “L” (“al - etta3reef” in Arabic, “the” in English) or the consonants before which the “L” is dropped (the “shamsi letters” in Arabic).
- 2- Conjunctions, prepositions, demonstratives, articles and other add-ons are written separately, as in Latin languages.
- 3- There is no need for a “hariq” (underring - dot under) a vowel following a consonant with a hariq. A pharyngealized vowel (or long pause) is implied. And the hariq is exceptionally placed under a vowel at the beginning of a word when the “alef” is concealed. And the de facto pharyngealized consonants do not need a hariq. A hariq on those as well as on their de facto non - pharyngealized counterparts can be typed but yields no phonetic effect. And in case of a shadda and a hariq for a letter, the hariq may be solely for the shadda in what it represents as letter, or for the letter without also being for the shadda in what it represents, when the letter’s pronunciation changes from non - pharyngealized to pharyngealized or vice versa, during the stressing upon it. Note: in typing, to type the hariq before the shadda in case of need for both, in order to facilitate technical matters such as searching for words. As for “searching”, as in Arabic, the diacritics (here only shadda, sukun, hariq) do not affect the search if not mentioned, but they do if mentioned.
- 4- To consider the “l” letter of the set of consonants before which the definite article “L” is dropped (the “shamsi letters” in Arabic), and thus to drop the “L” during writing as well.
- 5- We can drop the Alef (as a consonant - the glottal stop) from writing in the beginning of words, in case it is followed by a vowel, since the pronunciation of any vowel begins spontaneously with a “‘” (hamza in Arabic), and that being to ease things; sure enough, we make exception to the long absence of vowel, and of course to the short (e.g., ibin). Indeed, in the West, the glottal stop pronounced systematically before vowels at the beginning of words is never represented, and in Arabic, by writing quickly on a daily basis, the “hamza” is often not written on the “Alef”.

Proposed ANSI US keyboard layout, based on closest matching with (mostly) the Latin - English - QWERTY and (less) Arabic layouts, for the updated alphabet:

The layout is inserted as an image rather than a text because without the proper font, the letters will be unintelligible as to software, for the time being.

'	!	@	#	\$	%	^	&	*)	(_	+	BS		
'	1	2	3	4	5	6	7	8	9	0	-	=			
Tab	፩	w					o	ং	্	্	্	্	{	~	
	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	["	
CPL.	፳									:	:	:		ENTER	
	፳	፩	፳	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩		
L SHIFT	০	০	ৰ	/	।	<	>	৭	৮	৯	০	১	R SHIFT		
	১	২	৩	৪	৫	৬	৭	৮	৯	০	-	=	BS		

For ISO British layout:

'	!	@	#	\$	%	^	&	*)	(_	+	BS		
'	1	2	3	4	5	6	7	8	9	0	-	=			
Tab	፩	w					o	ং	্	্	্	্	{	~	
	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩	[ENTER	
CPL.	፳									:	:	:			
	፳	፩	፳	፩	፩	፩	፩	፩	፩	፩	፩	፩	፩		
L Shift	০	০	ৰ	/	।	<	>	৭	৮	৯	০	১	R SHIFT		
	১	২	৩	৪	৫	৬	৭	৮	৯	০	-	=	BS		

Sample of the translation of the notice into Canaanite language (with a reminder of the adoption of the Lebanese variety) using its (proposed updated) Canaanite script / alphabet:

The sample is inserted as an image rather than a text because without the proper font, the letters will be unintelligible as to software. The resolution remains much inferior to directly typing.

DRILL: TABNIT SARCOPHAGUS INSCRIPTION

As written back then, there were no spaces between words, and words were not begun necessarily on a new line unless that coincided, and there were no hyphens. Starting a new line hereunder as it figures on the sarcophagus.

Legend, same to each paragraph, each paragraph roughly translating a part of a sentence, a part chosen by the writer 3000 years ago in such a way so as to convey an idea:

Ancient Canaanite Language, in Canaanite Script / Alphabet*

Ancient Canaanite Language, transcription in Latin Script, English Alphabet

Modern Canaanite Language, ** transcription in Latin Script, English Alphabet & Vocalizations

Modern Canaanite Language,** in (proposed update of) Canaanite Alphabet & Vocalization, the script being the same.

Translation*** into English Language (surely in Latin Script, English Alphabet & Vocalization)

* We go by “Canaanite Script / Alphabet” because the Canaanite script was used only for the Canaanite alphabet.

^{**} With a reminder of the adoption of the Lebanese variety.

*** The modernizing translation, as it is called, from ancient to modern Canaanite is literal by moments, but not always. The reason is that some words still in use in modern Canaanite had a different use as to similes and metaphors in ancient Canaanite though the meaning was the same, e.g.: “crops” = “seeds” = “children”; thus, adding to the difference in language, literal translation from ancient as well as from modern Canaanite into English is mostly avoided when the two options are available. Also, clarifications (and exceptionally, another proposed meaning) are also pretty much avoided to keep the text simple. The global meaning should be obvious for all readers.

NB: The “‘” is a Hamza; the “‘” is a “Ain”; the “š” is a “sh”.

NB: The text in Canaanite script is inserted as an image rather than a text because without the proper font, the letters will be unintelligible as to software.

אַלְקָה + בֶּלְתָּרָה + מִתְּבָנָה + לְמִזְבֵּחַ

'nk tbnt khn 'štrt mlk sdnm

ana tbnit kehin `ashtaroot malak essayduniyyeh

מִתְּבָאֵל קַרְבָּלָה וְמִתְּבָאֵל קַרְבָּלָה

I, Tabnit, priest of Astarte, king of Sidonians,

לְיָמִינֵךְ וְאֶת־בְּנֵי־עַמָּךְ תְּבִרְכֵנִי

bn 'šmn'zr khn 'šrt mlk šdnm škb b'rn z

eben eshmun `azar kehin `Ashtaroot malak essayduniyyeh ra'adet bil abr hayda

תְּדַבֵּר־בְּנֵי־עַמָּךְ וְאֶת־בְּנֵי־עַמָּךְ תְּבִרְכֵנִי
ףְּדַבְּרֵךְ בְּנֵי־עַמָּךְ

son of Eshmun Azar, priest of Astarte, king of Sidonians, lied in this sarcophagus

לְיָמִינֵךְ וְאֶת־בְּנֵי־עַמָּךְ תְּבִרְכֵנִי

my 't kl 'dm 'š tfq 'yt h'rn z

min 'nta (min makent), kil edameh byitfa''ad hal abr hayda

ףְּדַבְּרֵךְ בְּנֵי־עַמָּךְ וְאֶת־בְּנֵי־עַמָּךְ תְּבִרְכֵנִי

whoever you are, any man who seeks this sarcophagus,

וְלֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה

'l 'l tfth 'lty w'l trgzn

la', ma tftah ghatayeh w ma tdannesneh

לֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה וְאֶת־בְּנֵי־עַמָּךְ

no, don't open my cover and don't desecrate me,

וְלֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה

k 'y 'rln ksp 'y 'r ln hrş wkl mnm mšd

la'an la fedda mjamma' ma'eh, la dahab mjamma' ma'eh, wala shi b'imeh law chou maken

לֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה וְאֶת־בְּנֵי־עַמָּךְ
לֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה וְאֶת־בְּנֵי־עַמָּךְ

for no silver is gathered with me, no gold is gathered with me, nor anything of value whatsoever,

לְיָמִינֵךְ וְאֶת־בְּנֵי־עַמָּךְ תְּבִרְכֵנִי

blt 'nk škb b'rn z

bas ana re'id bi abre

בְּנֵי־עַמָּךְ תְּבִרְכֵנִי וְאֶת־בְּנֵי־עַמָּךְ

only I am lying in this sarcophagus

וְלֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה

'l 'l tfth 'lty w'l trgzn

la', ma tftah ghatayeh w ma tdannesneh

לֹא־תִּזְבַּח אֲלֵיכֶם כְּלֵלָה וְאֶת־בְּנֵי־עַמָּךְ

no, don't open my cover and don't desecrate me,

43 99Δ3 +9+wo +90+ 4

k t'bt 'štrt hdbr h'

la'an `Ashtaroot tawwabit/harramit hayda shshi (or: la'an `Ashtaroot rah t`assib wtnt' im)

for Astarte has forbidden such a thing (or: for Astarte will be angry and will take revenge)

۷۱۷۹ + ۷۱۹۴ هـ + ۶۰ مه + ۲۱ مه + ۷ هـ

w'm fth tfth 'lty wrgz trgzn

wen fateh bteftah ghatayeh wtedneess betdannesneh

አዕበዕለተው ተስፋዕለሁ ነው እና ስራው ተስፋዕለሁ ነው

and should you open it and do indeed desecrate me,

אנו מודים לך על תרומותך

'l vkn lk zr' bhym tht šmš

la yagoon elak wled (zare') `aysheen taht esh-shamess

፩፻፲፭ (፭፻፲፭) ደንብ ነፃነት በ፻፲፭

may you not have any children (seed) alive under the sun.

ՀԱՅԱՍՏԱՆԻ

wmškb 't rf'm

wər'od `nd errefa'jvəh

۱۷۷۴۴۷۷۹ ۸۷۰ ۸۷۴۹۷۴

and lie with the Rephaites.

To compare the variation of the Canaanite language over time to arrive at what it is now after at least 5.5 millennia, here is a variation of English for only a millennium:

How English has changed over the last 1000 years: the 23rd Psalm:

Modern (1989)

The Lord is my shepherd, I lack nothing.
He lets me lie down in green pastures.
He leads me to still waters.

King James Bible (1611)

The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures.
He leadeth me beside the still waters.

Middle English (1100-1500)

Our Lord gouerneth me, and nothyng shal defailen to me.
In the sted of pastur he sett me ther.
He norissed me upon water of fyllyng.

Old English (800-1066)

Drihten me raet, ne byth me nanes godes wan.
And he me geset on swythe good feohland.
And fedde me be waetera stathum.

XIII - FAQ's:

The following questions are NOT intended, through their answers, to replace a methodological reading of this work from its beginning to its end, since the sections suggested as answers may not include all the necessary details to link said answer to the global picture in a robust way. The questions are in no particular order, but it is highly advised to pass by the first question before tackling the others.

Search for the answer by searching for "Q#" (where # is the question's number) should a digital version of this be available; add "A" or another letter, when proposed, to visit several answers. An open bracket (ex: "[Q1a]") means there is a counterpart with a closed bracket to seal the answer. Open - closed brackets (ex: "[Q1a]") mean the paragraph or section is the answer in itself. Obviously each question has at least an "A", not written here unless the question has multiples sites for being answered.

- 1) What is the difference between the old school of History and the new one?
- 2) What is the importance of genetics as to communal conflicts?
- 3) Arabization and Islamization: what is the difference and what are the common points, and how should we use both terms from a scientific perspective? And how do Islam and Arabic go hand in hand? **A B**
- 4) Why is said, and truly, that Lebanese Christians are "Westernized"? **A B**
- 5) How did Lebanon's name make it through from ancient History to become the name of the Republic, although never used by Muslims during 1300 years, and with the cedar as its emblem? And why the cedar anyway? **A B**
- 6) Was the Lebanese nation which was established just after the Muslim conquest and which clashed with the Islamic State for 745 years independent?
- 7) Is it acceptable that scientific references consider the Arab Muslim States (and even the Ottoman State (or Empire)), which ruled most of Lebanon, as occupiers for the majority of the inhabitants of those regions, although being Muslims?
- 8) Is it true that Fakhreddine II's relation with the Khazens reflected a Christian - Druze integration (meaning had they become one people within the Emirate)? **A B**
- 9) What is the truth about the meaning of the Lebanese flag's colors?
- 10) Is it true that the Canaanites came from the Arabian Peninsula? And how important is it to know the truth anyway?
- 11) Who are the Canaanites? Who are the Phoenicians? And are they "extinct"? And if yes, how?
- 12) Who are the Aramaics (or Aramaics)? And the Aramaic - Syriacs?

13) What is the Aramaic language (sometimes called Canaanite - Aramaic or other times called Aramaic - Syriac)? **A B C D**

14) Who are the Arabs? And what is Arabism?

15) Who are the Syriacs? And the Aramaic - Syriacs?

16) What is the Syriac language? And the Aramaic - Syriac? **A B C D**

17) Who are the Mardaites?

18) Who are the Lebanese Maronites and Rums practically?

19) When did Shiites come to Jbeil region?

20) Did the Mamluks ravage Bsharreh in 1282? And who is the Patriarch who fell in 1283 and who is the one who fell in 1305?

21) What is the Arabic language?

22) What is the Lebanese vernacular?

23) How did the Canaanite alphabet yield most of the world's alphabets?

24) What does the term "confessional community" (in its "socio - cultural entity" concept as to Lebanese) (tayfeh) mean?

25) Are the Lebanese cultural / civilizational homogeneous and thus integrated together? What about mingling?

26) Does education and welfare extract people from their confessionalism, not in its pejorative meaning as to radicalism and hatred of others based on a confessional element, but from their confessionalism as in identifying to a certain confessional community, towards integration with people from other confessional communities? And is this a goal anyway?

27) What is the difference between identity and citizenship (nationality)?

28) What are the limits of "administrative decentralization", a just electoral law, and abolishing the sectarian political system, as to being solutions to the Lebanese dilemma?

29) What is the relation between federalism and area, possibility of military clash, isolationism and displacement of populations?

30) What is the difference between federalism and partition?

31) What is secularism? And is it necessary in Lebanon? If yes, to what extent? **A B**

32) Dyophysitism, Nestorianism, Monophysitism, Miaphysitism, Dyothelitism, Monotheletism: the creeds which wreaked havoc within the church back then and even more the Roman and later

Byzantine Empires and the Levant and even more, the Middle - East, including Lebanon, especially at the dawn of the Muslim conquest, and later Mount - Lebanon. **A B**

33) Mubarakite Ishmaelites, Seveners, Qarmatians, Ubaydites, Nizarites and Musta`alites: Schisms within the Shiite rite, which wreaked havoc not only within the Shiite community and not only within the Fatimid State but the whole Middle - East, including Lebanon and the Islamic Nation then.

34) Maronites and Rums: what is the issue?

35) How do the stages of the Abbasid State differ from those of the Abbasid Caliphate?

36) Where are the 7 villages located, and what is their issue?

37) Where are the Shebaa farms and the village of Ghajar located, and what is their issue?

38) Where are the Shiite villages within Homs governorate located and what is their issue?

39) How were Palestinians in Lebanon divided as pro - and anti - Syrians?

40) How did the Syrians enter Lebanon?

41) Where did the saying that goes by "Lebanon is basically a part of Syria" emanate from?

42) What are the wars that Lebanese and foreigners passed through in Lebanon?

43) What are the details of the 1994 naturalization decree?

44) What are the flaws of the 1932 census?

45) How true is it that the Canaanites (i.e., the Phoenicians), since they loved trade and material profit, renounced the values of chivalry and solidarity as a single people and distinguished themselves by their "individuality" and leaving all this as a legacy to the present Lebanese people?

46) Should Lebanese who consider themselves concerned with the Canaanite (i.e., Phoenician) heritage be proud of only Lebanon's ancient cities? And even more, should ancient cities be classified according to their current location (Lebanon, Syria, Palestine, Turkey, Spain, etc.) or according to their founders?

47) How to briefly summarize the Lebanese dilemma and its solution (one page)?

48) How to sum up the vernacular and literary languages and alphabets that passed through Lebanon? **A B**

49) Comparison between Christianity and Islam, not religious in the doctrinal sense, but in their practical sociological implications: where do they differ?

50) Lebanon, a country or a nation?

Canaanite - Muslim Mosaic



Quasi - left to right,

Quasi - top to bottom,

1st Row: Canaanite Ship, Syriac Alphabet (here Estrangelo), Canaanite King - Priest Melchizedek blesses Abraham, Archery (Mount Lebanon Christian specialty), Sunni Muslim Saber, Shiite Muslim Saber (double - headed, named Zulfakar), Lebanese Sword taken from the Byzantines (676 - 1382)

2nd Row: Lebanese Flag (676 - 1382) facing the Islamic State, Lebanese Flag (1943 - Present) forcibly encompassing the Muslims, Greek Alphabet, Canaanite Alphabet, Dabkeh Dance, Canaanite Purple

3rd - 4th Rows: Zajal Chanting, Caterpillar / Source of Silk, Hologram of Princess Europa, Princess Europa riding Zeus as bull on the 2 Euros coin, Hummos, Muslim Octagonal Star, Yesteryear's Canaanite Women's Tantur, Christian Octagonal Star, Camel, Christian Septagonal Star, Chivalry, Olives and their Oil, Falcon, Armenian Alphabet, Palm Tree, Flag of the Arab Kingdom of Syria, Turkish Coffee, Vine and Wine, Mezze

5th - 6th Rows: Moon Crescent of Tanit, Cross, Cedar, Arabic Alphabet, Ottoman Islamic State (since 1844) then Turkish Flag with Muslim Moon Crescent and Muslim Pentagonal Star - both previously Byzantine, Canaanite Astarte's then Christian Canaanites' Hexagonal Star (borrowed by the Hebrews) - here in a Church, John - Maron I, Maronite Church Emblem, Fattoosh, Cuneiform Scripture

7th Row: Flags of the Arab Islamic State