



Prince Fakhreddine al-Ma^cni II Biography¹ and Achievements (1572-1635)

Background

He is the son of Prince Qūrqmāz Ma^can, known as Fakhreddine al Ma^cni II or Fakhreddine, and is named after his grandfather. He is referred to as “The Great” for he was one of the greatest princes in Lebanon during the 16th and 17th centuries.

Prince Qurqmāz Fakhreddine came to power in 1545 after the death of his father, Fakhreddine I. Qurqmāz liked the Lebanese people who took him as their role model. In 1584 he was killed by Ibrahim Pasha after being accused of stealing the treasury money, leaving two sons: Fakhreddine II and Yūnis.

Origin

Fakhreddine II was born in B^caqlīn on August 6th, 1572. His father died when he was 12 years old (13 according to some references). His mother as-Sit Nasab then tried to keep ash-Shūf District until her son reached the age of maturity. Fearing that the Ottomans would aggress her sons, she asked al Hajj Kiwān, her House Manager, to hide them in a safe place. Passing through Anṭilyās, after fleeing to ^cAkkār during the night, al Hajj Kiwān ran into a friend of his, Abū Ṣaqr Ibrahīm Bin ash-Shidyāq Sarkīs al-Khazīn, who convinced him to hide in his house. They then went to the Convent of St. Joseph in Bḥirṣāf, and then to Ballūnāh in Kisirwān. It was said that when Ibrahīm Pasha left the country, haykh al-Khāzin sent the two princes to their uncle Emīr Sayf-id-Dīn at-Tannūkhī, W Al-ī of ash-Shūf District. Most of the historians, however,

¹ The summary of this biography is based on: al Aḥḍab, Aziz, *Fakhreddine, the Founder of Modern Lebanon*, Beirut, Dar al-Kitāb al Lubnāni, 1973, p. 221.

affirm that the two princes stayed under the custody of al-Khāzin until Prince Fakhreddine II reached the age of maturity.

Prince Fakhreddine married the daughter of the Emīr of Tripoli: Yūsuf Pasha Sayfā in 1603, and had a son called °Alī. He was remarried three times, and had seven sons: °Alī, Maṣṣūr, Ḥusayn, Ḥaidar, Bulūk, Ḥasan (Marity mentions his name as Ḥaran; this is why the name exists in certain references, including Westenfield, as Ḥaran instead of Ḥasan), and two daughters: Sitt-un-Naṣr and Fākhīrah.

Some historians mention that he had another son as well named Mas°ūd.

Characteristics

Fakhreddine had a sound conscience and was both modest and pleasant. He was decent even in his anger and had a good reputation. He listened and dealt justly with the oppressed and established their rights.

He was short in stature, brown in color, handsome looking, honorable and respectful. He was characterized by his generosity, strong determination and a solid resoluteness. He was also known for his good management¹.

He was fond of literature and arts (painting, poetry, and music) and sciences (astronomy, chemistry, political administration, and historical sciences). He was also fluent in many languages. The historian father Ojin Roger² recounts that Fakhreddine wrote a book on history, and translated two books from Italian, the first one entitled "Matilda", and the second one was written by Andrea Mattioli.

Historians also relate that he called a French painter to illustrate plants with their assets, branches and leaves, and the painter drew nearly 1500 plants.

¹ Al Khalidi aṣ-Ṣafadī, Ahmad Ibn Muḥammad, in al Aḥḍab Aziz ,*Fakhr-ud-Dīne, Mu'assis Lubnān al Ḥadūth*", Dār al Kitāb al Lubnānī, 1973, p. 33

² Al Maalouf, Issa Iskandar *Tarikh al Amir Fakhr-ud-Dīne al Ma'ni ath- Thāni*, Jounieh 1966, pp. 199, 241, 242, al Aḥḍab, Aziz *Opcit.* p.65.

He also constructed bridges, built roads, and set up canals for drinking and irrigation. He constructed churches, mosques, mansions and gardens.¹ In his spare time, he enjoyed hunting, sports as fencing, swords, spears and wrestling. He also enjoyed purchasing horses, weapons and jewelry. He was also a good player of chess, checkers, backgammon and cards.

A great and avant-garde trait of Fakhreddine was that he treated religious sects equally, respecting their religions and beliefs. He chose governors and writers from Lebanon, including: Muftī Aḥmad al-Khalidī and the prominent figures among al-Khāzin family. Men from different communities joined the consultative council as well as the army. There was controversy regarding his religious identity with each religious community claiming his affiliation to it. He practiced the obligation of pilgrimage twice in his life in 1590 and in 1591. It was also related that he converted to Christianity in 1633 after he was infected with a disease, and was given the name Louis Francois².

His Relations with Emīrs and Shaykhs of Lebanon

While the Prince of Lebanon travelled to Tuscany, he sought the help of the Grand Duke Kozma II, the Pope, and King of Spain in order to prevent the outbreak of a war back home. Ahmad Pasha al-Ḥāfīz removed the states of Beirut and Kisirwān from the jurisdiction of Fakhreddine and handed them over to Ḥussayn Bin Yūsuf Sayfā, and also named Shaykh Muẓffar al-^cAndārī, head of the Yemenite, as ruler of the Western countryside and the Matn district.

In addition, he assigned Sidon to Ibn al-Bashanjī. As a result, the latter took the men of Fakhreddine and fined them a huge amount of money. Al-Ḥāfīz, leader of a 50-thousand-soldier army, headed from Damascus to Lebanon, and laid siege to the Castle of 'Arnūn and Fortress of Banyās for 60 days. When he found himself unable to conquer them, he headed towards the cities and villages and put them on fire after robbing and killing its people.

Consequently, Emīr Yūnis sent his mother to reach a settlement with al-Ḥāfīz. She informed him about the actions of his army and handed him 100 thousand pennies for the Sultan and 50

¹ Ismaïl, Ādel, *L'histoire du Liban du 17ème siècle à nos jours, Le Liban au temps de Fakhr-ed-Dīne II*, pp. 99-117, al-Aḥdab, Aziz, *Opcit*, p. 66

² De Paronton, Fr. Hillar, , p. 158, al-Ma'luf, Issa Iskandar, *Taīkh al Amir Fakhr-ed-Dīne al Ma'ni II*, Jounieh, 1997, p. 200.

thousand for himself. Al-Ḥāfiẓ then wrote a check of 300 piasters against her for amnesty of abusing ash-Shūf District, and took her, along with the Shaykhs that accompanied her, as hostages in fulfillment of his request. Emīr Yūnis sent a first payment of the amount with one of his Shaykhs, but the latter stole it. When al-Ḥāfiẓ knew about this matter, he led a military campaign and attacked Deir al-Qamar. Emīr Yūnis, along with his men The Khāzinis and 400 of the dignitaries of ash-Shūf District, entered the Baniās Fort. As a result, Ḥussayn Sayfā burnt the palaces of The Ma^ḥnis to the ground. As for al-Ḥāfiẓ, he invaded Gharyfah and the neighboring towns, and when its people attacked him, he reinforced his army with eight thousand soldiers to disperse the people of ash-Shūf. However, knowing about the murder of The Grand Vizier Nassūḥ Pasha, al-Ḥāfiẓ started releasing his troops, particularly the Arab soldiers, and withdrew back to Damascus. There he was informed of his deposition in late 1614, so he left the country and was replaced by Muḥammad Jerkes Pasha, governor of Damascus. The latter released the mother of Emīr Yūnis, along with the dignitaries. He also sent Fakhreddine a decree of amnesty, asking him to return to Lebanon.

When the Ma^ḥni accused Muḥammad Saifa to Muḥammad Jerkes, he ordered him to withhold from Kisirwān and he gave it to the Ma^ḥnis. He also asked him to stop aiding Shaykh Muẓaffar al-^ḥIndārī, Muḥammad al-Arslān in ash-Shuwayfāt and the family of Ṣawwāf who infringed ash-Shbāniyyah.

Ḥussayn Sayfā didn't comply with the demand of Muḥammad Jerkes. Instead, he agreed with Emīr Shalhūb al Ḥarfūsh and the Emīrs of Nḥāsh, and gathered 2000 soldiers to fight The Ma^ḥnis. Emīr Yūnis assembled 3000 men, and the two armies met at Ein al-Na^ḥimah. It ended with the victory of The Ma^ḥnis. Battles were fought in ^ḥAbay, Aghmīd and ^ḥAin Dārah between the Qaysis and Yamanis, and the victory was for The Qaysis, who belonged to al-Ma^ḥan Party.

The following day, Emīr Yūnis led a campaign on Beirut, and its people surrendered. He also invaded the West province, the countryside and Matn. When Ḥussayn Pasha Sayfā saw what was happening, he left to ^ḥAkkar, along with Muẓaffar al-^ḥIndārī. Emīr Yūnis ordered the father of Nādir al-Khāzin to reside in Ghazir and named the Khāzin family governors in Kisirwān.

In the absence of Emīr Fakhreddine, his son Emīr ‘Alī took back the provinces that his father seized from al-Ftūḥ in the north, and towards Acre in the South.

Upon his return from Italy, Fakhreddine attacked Ibn Sayfā and defeated him, demolishing his palaces in ʿAkkār, Sidon and Deir al-Qamar. Ibn Sayfā had no choice but to reconcile with Fakhreddine, so he offered him a big amount of money and ceded Jbeil and Batroun to him. The Ottoman state assigned a new governor in Tripoli when Ibn Sayfā stopped paying his debts. The new governor asked for the Emīr's help to obtain the city and so the Emīr prepared a campaign for him.

When Ibn Sayfā knew about the campaign, he left Tripoli along with his family, so the Emīr seized Bsharri and annexed it into his Emīrate, along with ʿAkkar and ad-Ḍinniyyah. After a clash between the armies of al-Wali and Al- Ḥarfūsh on one side and the army of the Emīr on the other side, Mustafā Pasha, Wali of ash-Shām, fell into captivity. However, Fakhreddine accepted his apology and was assigned by the Wali as governor of Biqāʿ. After the death of Ibn Sayfā in 1624, the Ottoman state assigned the mandate over Tripoli to Fakhreddine, who promoted agriculture and industry.

Fakhreddine sought to expand, and indeed Ṣafad came under his power since 1608, along with Galilee, Acre, Nazareth and Ṭabaraya. Fakhreddine defeated the governor of Damascus who assigned him over Ajlūn, Nāblus and Ḥurān. Regarding the North, the Emīr seized Slaymiyyah, Ḥimṣ, Ḥamā, Aleppo and Antioch. Once he came to power again, he led a campaign that lasted eight months. He roamed in Syria and Palestine, rebuilding fortifications and equipping them with ammunitions and men.

His Relations with the Ottomans

After the death of The Grand Vizier Muāad Pasha in 1612, the bitter enemy of Fakhreddine, Nassūḥ Pasha came to power. Hence, Ahmad Pasha al Ḥāfiẓ convinced him to make claim to the Districts of Ajlūn and Ḥurān from the allies of Fakhreddine. However, Fakhreddine returned them to their districts following the advice of his councilor Ḥajj Kiwān. Revenging al-Emīr, al Ḥāfiẓ sent some of his men to the Sublime Porte carrying petitions complaining that the Emīr

seized the Julān and that he is besieged in Damascus. Therefore, Nassūḥ Pasha gathered 2000 fighters from the Janissaries of Astāna, and ordered the governor of Anatolia to prepare the soldiers to fight Emīr Fakhreddine.

50,000 soldiers, led by Aḥmad Pasha al-Ḥāfīz, were gathered to fight the Emīrs of Lebanon. It was then that Yūsuf Pasha Sayfā, Yūnis al-Ḥarfūsh, the governor of Ba‘lbak and Biqā‘, and Aḥmad and ‘Ali Shihāb, governors of Taym Valley came and surrendered to al-Ḥāfīz. When Fakhreddine found himself incapable of resisting the Ottoman State, he kept pace with al-Ḥāfīz and sent a delegation of Shaykhs from Ṣafad, Sidon and Beirut to solve the matter. However, al-Ḥāfīz asked Fakhreddine to surrender. The latter did not approve and instead, he planned to resist and gathered his parties, the tribal leaders, the Shaykhs of the country and its dignitaries in ad-Damūr, and urged them to fight.

When Fakhreddine saw that it was pointless to resist, he decided to leave the country and sign treaties with European countries. Before leaving, he exhorted his efforts to renovate his castles and to fortify the strongholds where his family stayed. He assigned Ḥussayn al-Yaziji on the Fortress of Baniās, and Ḥussayn at-Tawīl on the Castle of Nīḥā. Fakhreddine also handed over his son, Emīr ‘Ali to Omro Ben, Shaykh of al-Mufarajah, who placed 400 men under his command. He also urged his brother, Emīr Yūnis, and his mother, as-Sitt Nasab, and the Shaykhs of ash-Shūf district and the Khāzins to stand together. He sailed to Italy in 1613, along with his wife Khaskiyyah and her brother, al-Hajj ‘Ali az-Zafer, his advisor al-Hajj Kiwān, 50 of his servants and the French consul in Sidon.

His Relations with Europe

Sailing for 50 days, Fakhreddine arrived to the port of Livorno on November 13, 1613. He headed to Florence where the Grand Duke welcomed him, along with his mother, wife and state officials and planned their stay in the old palace.

After a deliberation with Prince Fakhreddine, the Grand Duke sent a report to his ambassador in Rome to deliver it to the Supreme Pontiff Paul V. The latter responded expressing his desire of taking back Jerusalem and expressing the difficulty of defeating the Turks. Despite the response

of the Supreme Pontiff, the Grand Duke decided to send a delegation of experts and technicians to Lebanon to be informed about the situation and to take notes of any development. On November 23, 1613, he sent a delegate to Fakhreddine, providing him with the necessary information. In late December 1613, the Tartana ship sailed off with the above mentioned delegation on board. They came back to Italy on April 10, 1614, after visiting the castles, ports, cities and the strongholds, and checking on the army and their ammunition. There were many people on board including the delegation, some Lebanese such as Shaykh Yazbikk Bin ad-Ḍaʿif, Shaykh Khattār al-Khāzin, twenty eight soldiers and servants of Emīr Fakhreddine.

Impressed by the information sent from the mission, Kozma II dispatched a delegation to negotiate with Fakhreddine to lead a campaign to help him get back home. However, when Emīr Fakhreddine knew that the kings of Europe refused to participate in this campaign, he responded that he did not want the men of the Grand Duke to face the Ottoman troops alone, but instead requested five hundred men be sent to Lebanon to reinforce the army and the citadels.

In the meantime, Naṣṣūḥ Pasha and his ministry were overthrown, and Muḥammad Pasha, a friend of Fakhreddine, was appointed in his stead. The Prince wrote to cAlī Pasha, an old friend and the husband of Mourad Pasha's sister, and asked to restore the agreement between Lebanon and the Ottoman Empire. Therefore, Ali Pasha sent a Royal Decree to Moḥammad Pasha al Jarkasi, the new Wali of Damascus, in order to facilitate Fakhreddine's return back home. The mother of the Prince received the decree after she has been released, and sent it to the Emīr in Tuscany. But before the decree reached his hands, the Emīr had already abandoned Tuscany and accepted an invitation from Duke Dasona, the Viceroy of the King of Spain in Sicily, who had promised him to offer help. Consequently, he sailed towards Messina and arrived on August 6, 1615. Many months passed without any help to the Emīr so he decided to go back to Lebanon, asking the Duke of Sicily to facilitate his journey. However, the latter prevented the Emīr from sailing back, for he was taking advantage of him and threatening the Ottoman State. The Emīr then asked for a quick visit to the Lebanese Coast. The Duke accepted and supplied him with the necessary food and money to undertake this journey. Upon his arrival to Lebanon, the captain of

the ship did not allow him to get off board. It was there that he received the many delegations and met his brother Yūnis who informed him about what was happening in his absence.

Fakhreddine remained in Napoli for a long time, and when he knew that he was getting no help from Duke Dasona, and after alluding to a letter from his mother urging to see him, he was authorized to sail without receiving his travel permit. He threatened to blow up the ship where he was.

However, after a long discussion about the importance of his return, the Duke gave him the travel permit and the Emīr sailed in late September of 1618, after an absence of five years and two months.

Final Days of Fakhreddine

In 1633, the Sublime Porte organized a campaign against Fakhreddine, led by Aḥmad el- Kojok. Ja'far Pasha sent an Ottoman fleet to Tripoli and Beirut in order to cut off the seaway towards Europe. The army of el-Kojok numbered of 76,000 in soldiers after he was provided with the appropriate forces. Therefore, Emīr Fakhreddine resorted to the Castle of Nīḥā, also known as Shqīf, after he did not receive any help from the Holy See and the Tuscan Court, and also after Al- Sayfās, al-Yemenis, Al- Ḥarfūsh and Al- Ṭarabay joined the army of el- Kojok.

Fakhreddine hid in the Castle of Nīḥā after he had lost his son in a battle in Ḥasbaya, and his 87 year-old-mother. His brother, Emīr Yūnis, stayed in Deir el-Qamar and his youngest son, Emīr Ḥussayn, hid in the Castle of al-Markib. The story also says that el-Kojok besieged the Castle of Nīḥā where Fakhreddine was taking refuge. Therefore, the latter had to escape at night, and headed towards the Grotto of Jizzīn. The army of el-Kojok captured a Mamluk sent by Fakhreddine to spy on them. Some accounts state that one of Fakhreddine's secretaries betrayed him and told al-Pasha the location of the Grotto of Jizzīn. Thus, al-Kojok marched upon the Grotto and besieged it until they captured Fakhreddine.

Fakhreddine surrendered and was captured in November 1634. He died on April 13, 1635 in his prison in Astana, by an order of Sultan Mourad IV. Fakhreddine was strangled then beheaded.

It is said that the four women of Fakhreddine were also killed, along with his children Ḥussayn, Mansour, Ḥassan and Ḥaidar. The only ones who remained of his family were Emīrs Qurqmāz and Aḥmad, sons of Emīr ^cAli, and Emīr Milḥim, son of Emīr Yūnis.

Achieving Greater Lebanon

Restoring Lebanese Unity

Emīr Fakhreddine aimed at restoring unity to the Lebanese provinces in the purpose of achieving the Greater Lebanon, through merging the provinces together. He expanded over land and sea by possessing the beaches. He took over Sidon, Tyre, Akka, Beirut and Ghazir from the West. From the South, he took over the provinces stretching from Galilee to the Gulf of ‘Aqaba (Ṣafad, Nablus, Ajlūn, Baniās, Ḥula, Tiberius, the bottom of Mount Carmel, al-Tour, Nazareth and Cana of Galilee). From the East, he took over al Biqā‘, from Ḥimṣ, Ḥaṣbayyā, Rāshayyā and at-Taym Valley, down to what is farther than Hermon, Ḥūrān and regions nearby of ash-Shām. Among his chief ambassadors were as-Sam^cina, al-^cAqūrī and al-Ḥaqlānī.

Fakhreddine intended, on one hand, to promote the wealth and fortunes of Lebanon, and also to revive agriculture, industry and trade. He spread the national spirit, making Lebanon a safe and stable region. He always signed as "Emīr of Lebanon", after rejecting the title of "Emīr of Land", given to him by Sultan Mourad IV for the purpose of making the name of Lebanon disappear gradually.

On the other hand, he bolstered the military force of Lebanon, whose army reached the number of 100,000 soldiers. Fakhreddine also purchased weapons, ammunitions and called for experts from Europe.

The prince of Tuscany provided Fakhreddine with a large number of missiles, and sent him warriors along with engineers to equip the castles. In addition, Fakhreddine introduced the the manufacturing of heavy weapons to the Lebanese people. He also built and renovating more than fortresses and castles Fakhreddine succeeded in opening up Lebanon to the West. Al-Aḥḍab¹

¹ Al-Aḥḍab, Aziz, " *Fakhreddine, Founder of Modern Lebanon*, p. 64.

mentions that Prince Fakhreddine had kept files for his men, as well as files that counted the number of the fruitful trees in his Emirate. He also held count of the cattle in his territories.

All his works were preserved in a written form in order to refer to it when needed.

His alliances in the Region in the Defense of Lebanon

In 1605, the Sublime Porte appointed Aḥmad Pasha, also known as al-Ḥāfīz, Wali over Damascus. After settling down, he sent reports to Astana asking for the intervention of the Sublime Porte to put an end to the power of Fakhreddine. Aḥmad Pasha then led the forces of Anatolia as he was requested from the Ottoman State, as well as fighting Fakhreddine.

When Fakhreddine found himself surrounded by these two enemies, he made a defensive alliance with Ali Pasha Janbulad, Wali of Aleppo, to put an end to their strength.

Taking advantage of the rebellion of Ali Janbulad over the Ottoman State, Ibn Sayfā proposed to governor al-Shām to overthrow him, and the governor accepted and placed the forces of Damascus under the command of Ibn Sayfās.

Ali Pasha, who gathered his forces, asked for the help of Fakhreddine, and fought with Ibn Sayfās at Orontes River alongside Ḥamā.

After the victory of Fakhreddine and Janbulad over the army of al Sham, Ibn Sayfā fled and resorted to Aḥmad Tarabay asking for help. The latter equipped him to lead a military campaign to Damascus.

When Fakhreddine and Janbulad found out what Ibn Sayfā and the governor of Damascus were planning to do, they headed towards Damascus. The two armies met in Arrad on October 16, 1606, where Ibn Sayfā and the Damascus army did not show up to the battlefield. Therefore, instead of setting fights with Fakhreddine, Damascus welcomed him and his ally Janbulad cordially and offered an amount of money to Janbulad. Fakhreddine was given the Biqā' valley, which he gave in his turn to his ally Ibn Al-Ḥarfūsh.

Disposing of the Tyranny of Ottomans

The power of the Ma^ʿnis reached its apogee during the rule of Fakhreddine al Ma^ʿni II The Great, who sought to dispose the tyranny of the Ottomans in all possible ways. After his attempt of retrieving Lebanon and its provinces, he expanded his relations towards the outside world, by signing a treaty with Ferdinand Duke of Tuscany the Great in 1608 in order to put an end to the oppression of the Ottoman State. The Sublime Porte rejected such treaties and planned to fight him in 1613.

Fakhreddine fled to Italy in 1613, along with his family, where he stayed for 5 years until 1618. After that, he came back to his Emirate and obliged the Sublime Porte to declare him Master over Lebanon, with his authority extending from Aleppo, Phoenicia and Palmyra in the north, to Raml al-^ʿArish in the south, and Ma^ʿan and the Syrian Desert in the East.

Fakhreddine sought to get armed and build citadels, as well as to strengthen his Emirate, so he made alliances with Al-Irslān, Al-Sayfā, Al-Qaysī, Al-Yamanī, Al-Harfoush, Al-Shahābī and Al-Janbulad families. He also allied himself with Shaykhs of Ḥurān and the Emīrs of ^ʿAjlūn. In addition, he was supported from the Chiefs of Bani Ṣawwāf, Abī-al-Lama^ʿ and Shaykhs of the countryside.

Fakhreddine also retrieved Sidon, Beirut, the provinces of ^ʿAjlūn and Nablus, and Biqā^ʿ after Mourad Pasha, Wali of ash-Shām, had killed Ibn al-Freikh, the opponent of Fakhreddine, in 1593 in the Castle of Damascus.

The power of Fakhreddine grew through his allies. He defeated Yusuf Pasha Sayfā in 1598 in the battle of Nahr al-Kalb, and took over Kisirwān and Beirut. However, a year later, Beirut and Kisirwān returned under Ibn Sayfā's control after an intervention from Moḥammad al-Irslāni, Fakhreddine's brother-in-law.

His Prominent Achievements

Building a Strong Army

Fakhreddine built a strong army that increased in number with the expansion of his Emirate. At the time when he sailed to Italy, his army counted 20,000 men, but by the end of his term, it reached the number of 100,000, commanded by the Emir himself or by a representative of his such as his son, Emir Ali, or his brother, Emir Yūnis. By the end of his term, he appointed Abū Nādir al Khāzin as a General Commander of his army composed of infantries and knights. The knights wore thick clothes covered with a large cape. They held rifles and shields, as well as swords hanged on their waist. They rode horses and marched in groups. As for the infantries, they wore light clothing and held rifles and swords of broad blades, and marched behind the flag.

The army was composed of three groups: The National Army that consisted of Lebanese men with no discrimination between sects. This army was composed of three groups who fight under the orders of its Emirs and Shaykhs, and its leaders are subject to the orders of the General Command. The Auxiliary Army, from which Fakhreddine sought help, consisted of Lebanese Emirs of all sects such as Al- Shihāb, the Sunnis from at-Taym Valley, Al- Ḥarfūsh, the Shiites from Baalbek, and Bedouin tribes of Ḥurān and Ajlūn. The mercenary army was called the "Sakmans" and kept on alert by Fakhreddine.

It is said that Fakhreddine provided his army and castles with the latest equipment. He also called for European experts to organize and train his army. It is worth noting that this army possessed animals to carry loads and drag cannons.

Building and Renovating Fortresses

Fakhreddine built many fortresses and renovated many others of a Phoenician origin rebuilt by the Crusaders. Among the fortresses he built and that were mentioned by Aziz al-Aḥḍab in his book *Fakhreddine, the Founder of Modern Lebanon*, we list:

- ✓ Fortress of Aleppo: Built in 1625 facing the city on the hill of al Mrouj.
- ✓ Fortress of Salkhad: Built in 1625 in Ḥurān Ḥurān.

- ✓ Fortress of Tyre: The French Council of Sidon claimed that Emīr Fakhreddine authorized Tuscany to build this fortress in Tyre in 1619.
- ✓ Fortress of Tripoli: Built underneath Tripoli and Father Roger de la Rock mentioned that it differs from the Fortress of the Crusaders.
- ✓ Fortress of Qab Ilyas: Built in 1625 in Biqā'.
- ✓ Fortress of Klay^cāt: Built in 1627 on the gulf of Tripoli.
- ✓ Fortress of Beirut or Tower of al Kashaf: Built in 1632 in Beirut.
- ✓ Fort of al-Habrij: Fakhreddine built a fort in 1619 on Tel al-Habrij that was a hangout for thieves in Şafad (built in 1618 according to al-Kara^caly¹).
- ✓ Taforalt Caves or Grotto of Pigeons: Built in 1631 in Şafad.
- ✓ Fakhreddine al-Ma^cni Castle: Built in the proximity of Palmyra.
- ✓ Fortress of Antakya/Antioch: Built in 1625 atop a hill overseeing the city². It is mentioned by Boulos Kara^caly in his book Fakhreddine *al-Ma^cni II - Governor of Lebanon*.

Among the fortresses he renovated, we list:

Beirut:

- ✓ Al Burj: Called the Martyr's Square in the present day.

North:

- ✓ Citadel of Raymond de Saint-Gilles: A well-known citadel for the Crusaders that Fakhreddine took over in 1624.
- ✓ Burj al-Baḥṣāā: Located in north Tripoli. Fakhreddine took over it in 1624 (1627 according to al-Kara^caly³).
- ✓ Fortress of Bakh^cūn: Occupied by Fakhreddine in 1623 and located in Dunnyya District.
- ✓ Fortress of Bsharreh: Occupied by Fakhreddine in 1622.
- ✓ Fortress of ^cUraymyyah: Located above the Valley of Abrash in Tripoli.

¹ Al-Kara^caly, Fr. Paul, *Fakhreddine al-Maa'ni II, Governor of Lebanon*, Dar Laḥad Khater, Beirut 1992, p. 58.

² *Opcit.* p. 81.

³ *Opcit.*

South:

- ✓ Fortress of Sidon: Situated on a port and connected to the mainland through a stoned bridge.
- ✓ Fortress of al Shqīf, Arnun: The Crusaders had named it *Beaufort*.
- ✓ Fortress of al Dibbyeh: where el-Emīr Younes was captured in 1623.
- ✓ Fortress of Jizzīn: A fortified grotto where Fakhreddine took refuge and was captured in 1634. It is different from the fortress of Nīhā located in the east of the town.
- ✓ Fortress of Tibnīn: The Crusaders named it Toron.
- ✓ Fortress of Abū al-Ḥassan: Built by the Crusaders and located above the Litani River.
- ✓ Fortress of Maroun: Built by the Crusaders and located in the proximity of the Convent of Kifa in the province of Tyre.

Biqā' :

- ✓ Fortress of Ba'lbak: It dates back to the era of Phoenicians and occupied by Fakhreddine after the Battle of Anjar (Fakhreddine renovated it in 1624 according to al Safadi¹).
- ✓ Tower of al-Hermel: Also known as Borj al Kayzanyyah.
- ✓ Fort of al Laboueh: Protects the entrance of northern Biqā'.

Mount Lebanon:

- ✓ Citadel of Jbeil: A Phoenician citadel took from Yusuf Siyfa in 1618.
- ✓ Citadel of Smar Jbeil: A Phoenician citadel above Batrun took from Yusuf Siyfa in 1618.
- ✓ Fort of Ghazir: took from Yusuf Siyfa in 1598.
- ✓ Citadel of Niha or Shkief Tayrun.

Far North:

- ✓ Castle of Banyas (*Qal'at al-Subeiba*, "Castle of the Large Cliff" according to al Kara'aly²): Occupied by Fakhreddine in 1610.
- ✓ Castle of Palmyra: Known as the Castle of Ben Ma'an, different from the village known as Been Ma'an that is located in the proximity of al-Akoura in Jbeil countryside, according to Qara'ly (page 82).

¹ Al-Khalidi aṣ-Ṣafadi, Aḥmad Ibn Muḥammad, p. 243, in Kara'aly, Fr. Paul, *Opcit.*, p. 81.

² Kara'aly, Fr. Paul, p. 81

- ✓ Fort of al Akrad (or the Castle of al Franji according to Qara'aly¹): It dates to the early Phoenician era, and was renovated by the Crusaders. Qara'ly mentions that el Emīr besieged it in 1618 and then abandoned it with good will. He then took it from the children of Yusuf Siyfa Pasha after the latter's death.
- ✓ Fortress of al Sulaymyyah: Located in the northern west of Homs and occupied by Fakhreddine in 1625.
- ✓ Fortress of al Shamamis: Located in the proximity of Aleppo.
- ✓ Fortress of al Marqab: Located between Lattakia and Tartus.
- ✓ Fortress of Safita: Crusaders called it the White Palace.
- ✓ Fortress of Sahyun: Built by the Crusaders.
- ✓ Fortress of Masqyyeh: Built by the Crusaders and located between Safita and the Fort of al Akrad.
- ✓ Fortress of Masyaf: Located between Marqab and Hamah.

Far South:

- ✓ Fort of Janin: Located in the province of Nablus and occupied by Fakhreddine in 1623.
- ✓ Fortress of Haifa: Fakhreddine took over its tower in 1623. It was demolished by Ibn Tarabay after Fakhreddine abandoned it with good will.
- ✓ Fortress of al Salt: Located in the province of Ajlūn and occupied by Fakhreddine in 1623.
- ✓ Fortress of Shweik: Located in the Sounjoukyyah of Ajlūn.
- ✓ Fortress of Ajlūn: Fakhreddine occupied it after he took over the Sounjoukyyah of Ajlūn.

Fighting in many battles:

Among the battles he fought, we cite:

- ✓ Battle of Majdel Anjar: It took place on 1 November 1623 and ended with the victory of Fakhreddine over the Ottomans. He took Mostafa, Wali of al Sham, as captive and forced him to apologize in order to be released, and so he did. This battle gave the opportunity to expand south to the District of Gaza, Şafad, Ajlūn, Nablus and al Loujoun (province of Janin-

¹ *Opcit*, p. 83.

Palestine), also north towards Aleppo, and east to Palmyra. Therefore, the influence of Prince Fakhreddine increased, and he restored his relations with the Western countries.

- ✓ Battle of Nahr al Kalb: It took place in 1598 and ended with the victory of Fakhreddine over Al- Sayfā. He took over Kisarwan, Beirut and the properties of Al Assaf.
- ✓ Battle of Jounieh: It took place in 1605 and ended with the victory of Fakhreddine over al Sayfā. Moreover, Shaykh Abū Nādir al-Khāzin became governor of Kisirwān, Shaykh Yusuf al-Salmani governor of Ghazir, and Emīr Monzer at-Tanoukhy governor of Beirut.
- ✓ Battle of Hamah: It took place in 1606 and ended with the victory of Fakhreddine and his ally °Ali Janbulad over Bin Sayfā.
- ✓ Battle of °Arrad: It took place near Damascus on 16 October 1606 and ended with the victory of Fakhreddine over the army of al Sham that counted more than 10,000 soldiers.
- ✓ Battle of al Mazarib: Hamdan and Omar, the allies of Fakhreddine, called for his help in this battle. Therefore, Fakhreddine sent his son °Ali instead, accompanied by more than 3,000 soldiers. They invaded the Arab Countries and fought with the army of ash-Sham in al Mazarib. Fakhreddine and his allies defeated them and confiscated 100 horses.
- ✓ Battle of °Bey, Aghmid, °Ein Dārah and al Nee'meh: It took place on 14 August 1616, and ended with the victory of Emīr °Ali, son of Fakhreddine, over Bin Sayfā, and restored Beirut, Kisirwān and al Ftouh.
- ✓ Battle of °Arnun and Banias: It took place between al Hafez, who led an army of more than 50,000 soldiers, against the citizens of Castle of °Arnun and Fortress of Banias. He made a siege that lasted 60 days, but he was not capable of invading them.
- ✓ Battle of Gharifeh: It took place while Aḥmad Pasha al Hafez, Wali of Damascus who was attempting to invade Gharifeh and the region nearby. In this battle, al Hafez lost 600 soldiers.

Promoting Agriculture

Prince Fakhreddine encouraged agriculture by planting all kinds of grains such as wheat, soybean and rice. He also encouraged vines planting and improved the production of grapes that are suitable for wine production. In addition, he promoted the planting of vegetables in order to export the seeds of cauliflower and lettuce to Europe. He also encouraged the planting of fruit

trees and provided water for its irrigation, and brought back the orchards of lemons and banana, pomegranate and orange trees alongside the Lebanese coast from Tripoli to Tyre. Olives, olive oil and Lebanese soap reached the international markets, and many Princes of Europe exchanged gifts of these Lebanese products. Cotton was also considered one of the major crops in Lebanon and its quality was one of the best worldwide, especially in Deir al Qamar that was believed to be a center of cultivating, ginning, weaving and spinning of cotton. In addition, sugar cane cultivation formed a significant resource for Lebanon, particularly in Tripoli, Tyre, Sidon and Akka that held many sugar factories. Fakhreddine also restored the cultivation of mulberries after its absence in Lebanon, since the Turks used them for manufacturing bows. Fakhreddine rebuilt the ruins, cultivated trees in abandoned places and gave the architect Stioli the task of organizing the famous Horsh Beirut, later known as Horsh Fakhreddine.

Fakhreddine took interest in animals such as cattle, camels, goats and sheep and sought to improve its breeding by bringing species from Tuscany. He also called for farmers to improve the upbringing of the cattle. In addition, he improved the breeding of dogs, such as bloodhounds and watchdogs, by bringing breeds of Saluki, and some breeds of Poland, Corsica and England. Moreover, he improved the breeding of horses and bought thoroughbreds. He also built stables in his palace in Beirut.

Promoting Industry

Fakhreddine encouraged the industry sector and the Lebanese people mastered the manufacturing of woolen, cotton and silk clothing, and many others. In his time, technical experts were taught to raise silkworms and to process cocoons and yarn. Thus, Lebanon was called Land of Silk. The extraction of silk was considered to be among the most profitable Lebanese industry for its beauty and durability, and it impressed the traders of textiles of Europe. During that time, the silk industry became equivalent in value for as much as one third of the taxation, in addition to the benefits that occur to the farmer through silkworms, the leaves and the canes.

Mulberry worms were considered to be the best soil fertilizer. During the term of Fakhreddine, the textile industry of silk, linen and cotton spread in Sidon. Its production was not only sufficient to the local market, but also to Europe through exportation.

The industry of oil and soap was among the most prominent industries that developed during the term of Fakhreddine, in particular, that of Tripoli and Nablus, in addition to the industry of linen, of which the Lebanese used to produce strings, clothing and collars. The Lebanese also extracted ashes out of a wild plant called al Ashnan that exists in numbers on the Lebanese coasts and on hills near the sea. This plant also replaced soap in washing and cleaning. The people burnt the plant in particular holes for the purpose of extracting the ashes and exporting it to Venice and to the kingdoms in Europe to produce clear glass such as clear and colored crystal. Special kilns were established near Sidon and Tripoli. Adding to the above, the industry of honey, wax, dried grapes, wines, ceramics, pottery and many more prospered at the times of Fakhreddine.

Promoting Trade

Fakhreddine encouraged the commerce sector and supported the merchants by offering facilities and providing them with privileges. He built a 200-room building in Sidon for the European merchants along with a storage area for their goods. Merchants of the neighboring countries abandoned their work places and headed to Lebanon just to benefit from the facilities provided by the Emīr. Among the factors that helped in the prosperity of Lebanon, we cite: the construction of roads and bridges, securing the seas against pirates, protection of the merchants from thieves, allowing the French and few countries to build a market for their trade in Sidon, establishment of trade relations with all European countries whether supporting or opposing the Ottoman State, compensating European merchants for some of their losses particularly if it resulted from the injustice of the rulers or the greed of pirate, not to mention that the mistreatment of the Turks to the merchants in Aleppo led to the move of the activities to Lebanon which became a center of commerce and distribution to all near eastern countries.

- **Major exports:**
 - Linen, wool, raw and yarn wool;
 - White and yellow silk;

- Cotton, silken, semi-silken textiles and Damask;
- Ashes (with its salt according to al Kara'aly¹), soap, glue and others;
- Wheat, rice and others;
- Vitriol² (Sulfuric Acid).
- **Major Imports:**
 - Broadcloth, velvet and silk of all shapes and colors;
 - Coarse and polished papers;
 - Steel bars, chains, tapes, nails and knives;
 - Small bells and candlesticks;
 - Hats and perfumes;
 - Ammunition, gunpowder and bullets;
 - Minted coins with the figure of the Grand Duchy, lighters, plates, crystal and glass decanters and hand-made crafts³.

Fiscal Regulation

Fakhreddine handled tax collection and collected the imposed money to send to the Sultan and the rest to his treasury. This was spent either to increase the salaries of soldiers or reinforcing resources in all fields including agriculture, industry, constructing castles and gardens, building bridges, and renovating forts. Taxes, cattle, trees, and customs were considered among the most important means of income; moreover, the army, cohort, public works, and savings were considered the most important means of expenses.

Cultural Renaissance:

Fakhreddine worked on spreading the Italian architectural methods in his country, so he asked the palace of Tuscany to send a delegation of artists to work on its application in his country. When they arrived to Lebanon in September of 1631, they oversaw planting trees, organizing

¹ *Opcit*, p. 61.

² *Opcit*.

³ *Opcit*.

gardens, drawing water to cities and groves, drying swamps, and building terraces and valleys in the sloping mountainous terrains.

Fakhreddine took interest in building forts and he reinforced it with gunpowder and weapon factories in addition to building pools and sewers. He also took care of building bridges for their importance in the trade movement and fast passage, so he demanded building a bridge over Al Awali River, and another over Nahr al-Kalb. He also demanded fixing the river of Beirut and building a bridge above the Litani River near Douris.

He also focused his attention on building castles and renovating the old ones and preparing it with feathers and tools. He also built a big palace in Beqaa in front of the door of Damascus and made his gate out of white marble he got from coastal cities, in addition to red stones he got from the quarries of Beqaa.

Many arts of construction prevailed during those days, including the art of constructing the facets of living quarters out of three arches to allow the air and sun to enter in addition to gussied brick roofs and sequenced corridors above ancient cellars with its - thick walls, plus the construction of overseeing glass windows having double strands and curved edges with a thin candle having a decorated crown, overlooking a hanged bed called The Mandaloun, booming with basil, fragrance, carnation, oregano, and overlooking the piazza, market and street.

Out of the most important construction we mention:

- **Beirut:**

When the prince took Beirut as the capital of Lebanon he took care of its construction and decoration. He built his castle in 1622, and surrounded it with gardens and passages of stone and waterways for irrigation. The castle was supported by a tower overlooking the beach, coasts and mountains in sight. In addition to the garden of his castle that he took care of constructing, he made a garden for animals which was known as Khan al-Wuḥush.

- **Sidon:**

Fakhreddine sought to restore the city of Sidon and renovate its buildings and castles, planting gardens in it, paving streets, and structuring buildings. He also improved its ports and promoted

his trade thus he opened a street extending from the upper gate to the lower gate. He built in Sidon the castle which was the old government house with engravings and drawings of verses of the Qur'an and literary words of wisdom decorating its walls in golden writing. From the important buildings in Sidon we mention the house of Rafla Debbane's children and the castle of the crusaders, which he renovated and made the habitat of his son Ali.

▪ **Deir al-Qamar:**

This city was a forest, in the midst of which was a devastated convent and an image of the moon carved on the rocks which remains in the Lady of the Mount Church: thus it was named Deir al-Qamar. After the Ma'anis moved their mandate from Baaklin, it grew and became the important mountainous area. It was characterized by its buildings of yellow stones: The castle of the army known as al-Khurg which was built by Fakhreddine after his return from Italy and was characterized by the yellow stones that his soldiers transferred from the castle of 'Akkar in loyalty to him. Among the buildings filled with yellow stones we mention the castle of Prince Youssef ach- Chehabi, the house of Melhem his father, the castle of Prince Ahmad, the brother of Prince Youssef, and the castle of Al- Baz in which bursaries, ornaments, jewelry, and expensive weapons were kept.

As for the bathroom of the Ma'anis, it has around 20 rooms to which water was drawn and an underground tunnel of 150 meters was open. This tunnel is also connected to the castle of the Ma'anis enabling a man to walk in an upright posture. It is called by the folks of the monastery – the seven dome. There is in the bathroom a dome of gallows representing a square fifteen squares long and breadth and five metres height. It was a burial place for Ma'anis then Chehabis then gallows during the term of Prince Youssef.

Intellectual Renaissance

Fakhreddine had a strong tendency to sciences such as theology, astronomy, and chemistry, and he also liked poetry, music, and drawing. He used to receive poets and literary men in his court to listen to their poems and benefit from their wisdom. He recruited scientists and artists from his country and Europe to work with him. When he saw the weaknesses of the cultural level in Lebanon, he sent his Maronite students to Rome where the Maronite church aims to teach the

clerics to learn foreign languages and sciences. The student delegations continued during his term and came back to Lebanon to found schools for the young and a printing house in the monastery of Qozhaya, near Tripoli. This was the first press to enter Lebanon in 1610 set to print in four languages under the supervision of the Italian professor Pascali and the deacon Youssef Bin al-Kassis Daoud Karmasani from the family of Tamineh. The first book printed in the near East in 1610 was the Psalms of David the First, printed in Arabic and Syriac. A large number of Eastern manuscripts were collected in addition to an important amount of books that were translated or composed. A few members of the Lebanese delegates remained in Europe where they collected Eastern manuscripts and kept them in the libraries of Rome, and some of them composed books and worked on research and incorporated the styles of European languages to Eastern ones. We mention here Father Gabriel Al Ihdini who was appointed a professor in Rome, and then became a translator for King Louis the thirteenth in 1614; Abraham al-Ḥaqilāni and John al-Ḥasrouni who together translated and verified the holy books. We also mention Youssef Sem^can Al Semaani.

Among the European missionaries that came to Lebanon, the Capucine missionaries who came from France and were the first to establish monasteries in Beirut, Damascus, Tripoli, and Aleppo. The first was Joseph al-Kaboushi, the consultant of the Cardinal Richelieu, the minister of king Louis the 13th who played an important role in preparing a European campaign of 80000 volunteers to defend Lebanon and support the prince to elevate the Ottoman yoke from the East. He helped in establishing the press in Beirut, publishing books, and opening schools. French, American, and other missionaries followed suit.

The Treaties of Fakhreddine

Treaties and correspondences increased between the Prince Fakhreddine and some of the countries that had a commercial relationship with the Lebanese Emirate at that time. He also renewed the commercial treaties with the Europeans and facilitated trade for them. Issa Iskandar al-Ma^olouf mentions in his book “The History of Fakhreddine the Second Ma’ani”¹ that the record of treaties and letters still exists in the archives of the Florence country, some of which are in Fakhreddine’s handwriting and signature under the number 4276. He mentions that the historian Giovanni Mariti (a cleric born in Florence in 1750) was cognitive about the documents and treaties concluded between the prince and the islands of Italy especially what was kept in the princely cabinet in Florence because he had evaluated it and published several documents and letters. He also notes that the prince respected the treaties of France and the government and had reliabilities in Europe for negotiations, accountings, and correspondences, so he expanded the scope of treaties and established consulates. During his days, several treaties were concluded between the Ottoman state and the rest of the states: the treaty with France was renewed in 1604 during the days of Sultan Aḥmad as well as the treaty with Bologna in 1609. Commercial alliances were signed with Holland and other countries in 1612.

Among the treaties, we mention the commercial war treaty in 1609 between the prince Fakhr-ed-Dine and the duke Kozma the second from Tuscany. We also mention the treaty on the 24th of December 1633 between Fakhreddine and the Pope Urban (Bishop Georges Maroun was elected as the Maronite archbishop of Cyprus to become the ambassador of the Pope). This is the summary report that the Maronite patriarch Bishop Georges Maroun raised to his Holiness the Pope concerning invading the kingdom of Cyprus and the city of Jerusalem.

¹ Al Ma^olouf, Issa Iskandar, ..., p.274.

Fakhreddine's Correspondences

There are many letters from al-Ma'ni (one is numbered (310) to the prince of Tuscany, Livorno and Tuscany and other countries some signed by him and others by his deputy Hag Kiwan or his scribes. He received several letters from rulers and high officials, and all these letters are written down in the records and kept in the Italian archives. Among the letters of the consul of France in Astana Boppe a letter from the king Louis the thirteenth to Fakhreddine in the archive of the French government which states that “the government of France wanted to increase taxes on French trade by 13% in the gaps in the areas under the Ma'ani's rule to close up the debts of some traders and consuls. He also asked him to help the consuls execute this demand without hindering its execution”¹ (we did not find during our research the date of this letter).

In the record of the Ma'ni in the cabinet in Florence, a letter from Orazio Mancini (the servant of the Cardinal Grava and Ferdinando the first, the duke of Tuscany) to Fakhreddine in 18 March 1614. Among these letters one from Fakhr-ed- Dine to the Sultan (who is mentioned in the text of the letter but his name is not specified) which he sent after the Sultan asked him to go to his tent to make a truce, which consisted of the Arabization of the letter of the Ma'ani as it was in the history of Paul Ricco, the author of the Book *The History of The Ottoman State* in English. There are two letters, the first from the Bishop Hanna al-Hasrouni to Fakhreddine according to volume 4276 from the records of Florence, and the second is a commercial letter, sent by the prince Fakhreddine to the archduke Ferdinando the first and the archduchess Christina of Lorraine grandmother of Ferdinando, found in his handwriting in the library of Auvichez in Florence in a special record under the number 4276 page 308.

¹ *Op cit.* p. 276