

Lebanon and Lebanese for Al-Hasan Al-Borini

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Abstract

This paper aimed at investigating the history of Lebanon as dated by Al-Hasan Al-Borini in the 1st and 2nd sections of his book "Tarajim Ala'Ayaan Min A'nba' A'zzaman ". Al-Hasan Al-Borini who lived at the late 10th century and early 11th century of Hijrah, is a Saforian historian from Damascus. He started working on his book "Tarajim Ala'Ayaan Min A'nba' A'zzaman " in (1009 Hijri / 1600 A.D) in which he documented the biographies of his contemporaries of scientists , scholars, writers , rulers and princes , and didn't limit his work only in Damascus, but he documented the biographies of Egyptian, Moroccan , Yamani , Shirazi and other figures. He drew a start point from his birth date (963 Hijri / 1555 A.D) and continued adding to it until his death in (1024 Hijri / 1615 A.D). Al-Hasan Al-Borini has described the events of his time in his biographies, and offered a rich material that assist in studying political, social scientific, and economic aspects of that time. From tracing information and news of Lebanon in the first two sections of his book , it is clear that he offers a perspective of Lebanon history within the period (999-1202 Hijri / 1590-1615 A.D) , that is the reign of prince Fakhr Iddin Al-Moa'anna II (999-1043 Hijri / 1590-1615 A.D). Al-Borini's information about Lebanon aren't limited to only political aspect, but they exceeded them to describe religious and scientific aspects as these information introduced and identified the most popular scientists and Sheikhs of Lebanon. In addition, His information highlighted the scientific journeys of these scientists and Sheikhs, their jobs and functions, and the most important materials they studied. For the importance of this historical material, the researcher designed her study following an approach that explain and analyze these biographies. The researcher attempts to construct an image for Lebanon history as seen by Al-Borini.

First: Introducing Al-Hasan Al-Borini

1.1 His life and Inception

Al-Hasan Bin Mohammad Al-Damashgi, from Saforia, whom was called Badr Iddin Al-Borini (1). He was born in Saforia east Palestine from a Saforian mother and a Borinian father (2).

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He spent his childhood in his mother's village, where he studied the holy Quran with Sheikh Nabhan. he moved to Damascus with his parents (3) and stayed at (Mahallat El-Hasa) (4) he studied with its most important Shiekhs : Al-Sheikh Ahmad Al-Tibi (5) , Al-sheikh Al-Eethawi the grand mufti of Damascus (6) , sheikh Ismail Al-Nabulsi (7) , Al-Tibi Assagier (8) and others.

Al-Hasan Al-Borini was fluent in many sciences such as Quran sciences, readings , Fiqh , Arabic Language, history, and then he learned the Persian language until he fluently spoke it which allowed him an access to Persian literature which in turn constructed more knowledge upon what he learned in Arabic and Turkish (9) . In addition , his several scientific trips increased his knowledge , among these trips were those to Tripoli, Hejaz, and Aleppo , and when he came back from Tripoli he wrote his book " The Traboulsi Trip " , and his book " Aleppo Trip " (10). He worked in teaching , and taught at the Umayyad Mosque (11) , Al-A'a dylyyah Assughra school (12) , Al-Naseryyah school (13) , and Ashshamyah school (14) , in addition he was the orator in Al-Jarrah mosque (15) .(In 1020 Hijri/1611 AD) , he went for pilgrimage with the Shami convoy and he was a judge then , when comeback he worked as a preacher at Sultan Suleiman Mosque at Damascus (16). He died in Damascus and buried in Al-Faradis cemetery in(1024Hijri/ 1615 AD)(17)

1.2 -Introducing his book" Tarajim Ala'Ayaan Min A'nba' A'zzaman "

Al-Borini's passion with reading history and biographies started when had the desire to collect the biographies of temporary figures in his time and documenting them in his book entitled " Tarajim Ala'Ayaan Min A'nba' A'zzaman " . He drew a start point of these biographies started from his birth in 963 Hijri/ 1555 AD, and added to them until his death in 1024 Hijri/1615 AD (18) , which means that the period that included the figures of whom the biographies were documented is from the late 10th Hijri to the early 11th Hijri centuries.

From reading the book, it is clear that Al-Borini has documented for scientists, scholars and writers, in addition to Ottoman Sultans, judges, ministers, and princes who came to Damascus and his book included variant people. For the spatial aspect, he didn't limited his book on with Damascus, but he also wrote the biographies of Egyptian, Moroccan, Yamani and other figures. Al-Borini also ordered the biographies in his book according to the alphabetical order of the lexicon and whenever he knew the correct date of birth or death for a figure he documented it in the book leaving anything surrounded with doubt.

His biographies were about contemporary people of his time whom he socialized them and learned from them or taught them, and this is what might make his biographies reflect two images, the first is the image of himself and the second is the image of those he wrote their biographies. He made these biographies as he described: "fill up with life Close to the self I granted them warmth and many times you will imagine that you are reading personal memoranda about people and events "(19).

Second: Historical Outcomes

This study seeks to high light the history of Lebanon through Al-Borini's biographies in his "Tarajim Ala'Ayaan Min A'nba' A'zzaman ". In studying these biographies, we note that they offer a view for the events in the period included which is between 963-1024 Hijri / 1555-1615 AD, and offer a rich material that assists in studying the social, scientific, and political aspects of this period.

The study relied on the biographies included in the first two sections of the book as it was difficult to obtain the rest of the biographies as they still as manuscripts and they aren't published yet. Despite this lack for the complement of the material, the news of Lebanon could be traced as they are mentioned in the available material and give a view of the area , its period (999-1024 Hijri / 1590-1615 AD) within which is included the reign of prince Al-Ma'ni Fakhr Addin II (999-1043 Hijri / 1590-1633 AD) .

2.1- Lebanon Political History

Prince Al-Ma'ni Fakhr Addin II (999-1043 Hijri / 1590-1633 AD), as Al-Borini chronicled for .

2.1.1- Introducing Prince Fakhr Addin Al-Ma'ni Addorzi II

in light of the biographies utilized in this study, Al-Borini didn't addressed the inception of prince Fakhr Addin Al-Ma'ni Addorzi II , he only addressed this character as a prince of Ashshouf principality (20), which required referring to another resources to introduce and identify this prince.

Among what is mentioned in resources that introduce prince Fakhr Addin II that he is Fakhr Addin Bin Qurqmaz Bin Fakhr Addin I from Ma'en tribe. His grandfather Fakhr Addin I fight with the Ottoman sultan Saleem I, who in turn made him the prince of Ashshouf principality and called him Sultan A'lbarr (the sultan of land). When Fakhr Addin I became strong, he turned against the Ottoman state and killed by the Ottomans. Prince Qurqmaz succeeded his father in power and attempted from his side to achieve a regional aspiration in some regions of the Levant and Palestine, and killed by the Ottomans as a result of his aspiration , then his son Fakhr Addin II was appointed as a prince after that. Fakhr Addin II ruled for 44 years during which he could achieve a Lebanese unity approved in history (21).

2.1.2- Doctrine of Prince Fakhr Addin Al-Ma'ni II

Al-Borini states that Prince Fakhr Addin Al-Ma'ni II belongs to the Durze doctrine and Druze is a group of Arab called so because they follow the durze doctrine which denies divine religions and teases the evidence of right and followers of this doctrine have books that pretend that the atheist Al-Hakim Al-O'baidi is a worshiped god (22). Al-Hakim Al-O'baidi is the same "Al-Hakim Bia'mr Allah / Ruler with god's Command "the last Fatimid caliphs who ruled during the period (386-411 Hijri / 996-1021 AD) (23).

Among the most significant beliefs of Druze is " Believing and metempsychosis " which is a belief by which the Druze attempt to create personal relationships with the Divine , and they confirm that the Divine exemplified about nine or ten times the last of which was in the personality of " Al-Hakim Bi A'mr Allah Al-Obaidi " (24).

Al-Borini asserts the fact that followers of Druze sect see an invisible inside for dispensations other than what is apparent, and the apparent meaning is understood only by those who are profound in knowledge, and nobody else seek and search for the invisible fact . Al-Borini sees that the philosophy of the doctrine of Druze is rejected as they tease proofs of right (25).

2.1.3- His Reign

Prince Fakhr Addin Al-Ma'ani II ruled Alshshouf Emirate during the reign of the Ottoman state in the region , so it is necessary to give a short historical overview about Lebanon during the Ottoman reign while introducing the biography of prince Fakhr Addin Al-Ma'ani II

The Ottoman State controlled Levant after the battle of Dabiq in 922 Hijri/1516 AD, and resorted to divide it into three states to administrate it : Levant (Damascus) , Aleppo , and Tripoli , and each state was divided into a number of provinces , and by this division , what is known as Lebanon today stayed distributed between the states of Levant and Tripoli(26).

The Ottoman interior policy characterized by no intervening the local affairs of the states as the Ottomans kept on the local leaders whose leadership were based on religious, feudalism , Bedouin , or factious (Yamani-Qaisi) bases as these leaders offered loyalty and taxes for the authority , hence, the Ottomans confessed Al-Ma'ani princes who offered the Ottomans loyalty as princes of Ashshouf imaret. To create a kind of power balance in Lebanon mount region, the Ottomans encouraged other local princes in light of their loyalty for the Ottoman state, among these princes were the members of A'ssaf Atturkman family in north Lebanon whose center of rule was in Ghazir , Sifa the Kurds in Tripoli, Al-Hanash family and Freakh in Bekaa , Harfoush in Baalbek , Hamadah in northern Bekaa , and Alshihaban princes in Wadi Al-Yotm (27).

Fakhr Addin II deliberately empowered his reign by the alliance with Alshihaban princes and Younis Bin Harfoush prince of Bekaa and Baalbek. Those provided him with solders, hence his army, in addition to the original solders, consisted of Shihaban Harfoushian solders (28). Prince Fakhr Addin II also depended on the Sokban, mercenaries whom Al-Hassan Al-Borini described as: "prostitute tumors enemies of supreme power .." (29).

After empowering his existence through the alliances he made with neighboring states , and after constructing a strong and an organized army, prince Fakhr Addin II decided to fight his enemies beginning with the most dangerous enemy among them " prince Mansour

Bin Friekh "the ruler of Nablus and Bekaa, who had borders with the Ma'nie's imaret from south and east. He destroyed Bin Friekh with the help of his ally Bin Harfoush to have time after that for his great enemy "Yousif (Joseph) Basha Sifa" (30).

Al-Borini's biographies reflect the continuous conflict between prince Yousif and prince Mahmud his uncle, and he – Al-Borini – extends in describing this conflict in his biography of Ali Bik Janbulat of Al-A'ziz region. Among what he has indicated is when Ali Bik announced disobedience for the Ottoman state as a result for killing his uncle Husien Basha the magistrate of Aleppo the Saradar Sinan Basha . Prince Yousif Bin Sifa asked the Ottoman Sultan to make him the leader of Damascus army to fight Ali Bik , Ali Bik from his side asked help from prince Fakhr Addin II and agreed to help him .This reiterated conflict between Sifa family and prince Fakhr Addin II with new form by the leadership of the Ottoman state and the conflict ended in favor of the Sifa family and the result was getting rid of Ali Bik and Fakhr Addin announced loyalty for the Ottoman state represented by minister Murad Basha (31).

Among the most important events that have been documented and dated to the reign of prince Fakhr Addin II is the campaign of the Ottoman Minister Ahmad Basha Al-Hafiz to fight prince Fakhr Addin II in Shaaban 1022 Hijri / August 1612 AD. Al-Borini mentions that minister Ahmad Basha Al-Hafiz the registrate of Levant's Elath (in rabic : A'ylt) had a poor relationship with prince Fakhr Addin II and by the Ottoman Sultan he attempted to get rid of Fakhr Addin II and to regard him as not obeying the sultan because of constructing castles and forts and providing them with more armies without the Sultan's permission . Minister Ahmad managed to convince the sultan to appoint him as the leader of Anatolia, Aleppo and the Crimean armies giving him the permission to get rid of prince Fakhr Addin II (32).

Prince Fakhr Addin II had troubled conditions, and what made the things worse is when prince Younis Bin Al-Harfoush and prince Husien Basha Sifa joined the armies of Ahmad Basha Al-Hafiz. Due to these events, prince Fakhr Addin II escaped to Europe with the help of a Druze prince called Yazbk, and minister Ahmad Basha, with his army and the assistance of Bin Sifa, headed to the properties of Al-Ma'nia emirate looting it and getting the Druze out of there .At this point, Al-Borini mentions no news about prince Fakhr Addin and concluded with ... " Then there were no news about Bin Ma'an after then " (33).

Footnotes

Al-Ghazzi, Lutf Assamar wa Gani Aththamar from First Class Figures Biographies in the 11th Century, ed1, p 355-365 . Later it would be indicated to as: Al-Ghazzi, Lutf A'ssammar .

Borin: about 1 km to the south of Nablus , see: Al-Dabbagh, Mustafa Murad " Palestine our land , part1 , p 172-220 . Will be indicated as: Al-Dabbagh, Palestine Our Land.

Al-Borini, Tarajim Ala'Ayaan Min Anba' A'zzaman, p 304 . Will be later indicated as : Al-Borini , Tarajim Ala'Ayaan.

Al-GHazzi , Lutf Assamar, p356.

Ahmad Bin Shihab Addin Al-Tibi, scholar and grammarian , has many classifications and books such as : Attaining Desires in Reading Workshops of Al-Asbhani Rout , Annual Additions on Millennium , and the Useful in Intonation . See: Al-Ghazzi, Lutf A'ssammar, p3

Sheikh Ahmad Bin Younis Al-Ethawi, Mufti and preacher of Damascus , attributed to the village of E'tha in Beqa' Al-A'ziz . see Al-Mahbi : Summary of Effect , part1 , p371 .

Ismail Bin Ahmad Bin Ibrahim Al-Nabulsi , studied grammar , learned the holly quran and the Thousand collection of Bin Malik (A'lfiat Ibn Malik) by heart , he studied at the Omayyad Mosque , and at the eastern Hadith academy and at Al-Shamyyah Al-Baranyyah , and also at Al-Darwishiah and Al-A'dlyyah al-Kubra . See Al-Borini: Tarajim Ala'Ayaan Min Anba' A'zzaman , part2, p302-310 .

Ahmad Bin Ahmad Bin Ahmad Al-Tibi Al-Saghier , the son of Shiekh Al-Islam Al-Tibi Al-A'Kbar , he held several positions among which , a teacher at Al-A'dilyyah and at Mashiakhat Al-Omara' in the Omayyad Mosque , he was the preacher in the Omayyad mosque , and had more knowledge than his father . see Al-Borini : Tarajim Ala'Ayaan Min Anba' A'zzaman, part1 , p 16-23

Al-Ghazzi, Lutf Assamar, p 355-356 .

Al-Borini , Tarajim Ala'Ayaan Min Anba' A'zzaman, Introduction of the Investigator , p 22-23 ,in his information , the investigator relied on the biography of Al-Borini about Youfif Bin Sifa and Minister Murad Basha , these biographies are in the section which hasn't been subjected for variation yet in the book: iographies of Dignitaries

Al-Borini, Tarajim Ala'Ayaan Min Anba' A'zzaman, part2, p212.

O f the Shafi'i school in Damascus, inside Bab Alfrouj , established by Khatoon Bintladel in 609 Hijri / 1212 AD , see Al-Na'iemy , Abdelqadir Bin Mohammad , Addaris fe tarekh almadars, part1,Dr of Scientific Books , Beirut 1990 ,will be indicated later as : Addaris, part1 , p278 .

Al-Na'iemy,Addaris, part1 , p263

Built by king Al-Salih Ismail , located at Al-O'nyyah locality near Damascus , see Al-Na'iemi " Addaris " part1, p208.

At Shahour in Darb Al-Jarrah, was known as Mosque of Funerals. See Al-Na'iemi, Addaris, part1, p323.

Al-Ghazzi, Lutf Assamar, part1, p461-362.

Al-Borini , Tarajim Ala'Ayaan Min Anba' A'zzaman, part1 , Introduction of the Investigator, p5.

The same resource , part1 , Introduction of the Investigator, p5.

The same resource, part1, Introduction of the Investigator, p24.

Ashshouf Emirate: A mountainous region lies from Wadi Bait Addin to the top of Al-Barouk mountain , during the reign of Al-Ma'anies , its lands included most of the region of Labanon mount . For more , see Yasin Sweed , Military History of Lebanese Regions During the Two Emirates Reign (Al-Ma'nieah) , ed1, Arab Institution for Studies and Publication , Beirut 1980 , p8 , and later will be indicated to as Yasin , Military History .

The same resource, part1 , p27.

Al-Borini, Tarajim Ala'Ayaan Min Anba' A'zzaman, part1, p13.

Philip Hatti, History of Lebanon From Ancient Times Until Today, Dar Al-Thaqafa m Beirut, p318. Will be indicated later as: Hatti, History of Lebanon.

For more, see Najla' Abu Izz Addin, Druze Through History, Dar Al-Ilm Lilmlayeen, Beirut 1985, will be indicated as Najla': Druze Through History. Al-Borini, Tarajim Ala'Ayaan Min Anba' A'zzaman, part1, p13.

Yasin, Military History .p27.

Hatti, History of Lebanon.p437-440.

Al-Borini , Tarajim Ala'Ayaan Min Anba' A'zzaman , part2, p275.

The same resource, part2, p 208-209.

Yasin , Military History .p155.

Al-Borini Tarajim Ala'Ayaan Min Anba' A'zzaman, part2, p271-296.

The same resource, part1, p 201-209.

The same resource, part2, p210.