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### The Druze of Mount Lebanon Under Ottoman Rule: Administrative and Demographic Structure

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#### Abstract

*In this study, the families, taxes and population of the Druze living in Jabal-i Lebanon under the Ottoman rule in the 19th century, who had a say in the administration of the region, are analyzed. Lebanon and its surroundings, which were annexed to Ottoman territory in the 16th century, were divided into various geographical regions over time. There were different districts in Mount Lebanon where the Druze lived in dense or sparse populations. In these districts, the Druze sometimes formed a minority and sometimes the majority of the regional population. In Mount Lebanon, which had a special importance and privilege under Ottoman rule the Druze occupied a different position from other ethnic groups. The Druze, who adopted Ottoman rule, generally remained loyal to the state and fulfilled their service and tax obligations. The Druze's services include being administrators in the region and paying their taxes regularly to the Ottoman state. Some influential Druze families in Jabal al-Lebanon were also involved in the administrative structure. The Ottoman tax system consisted of taxes levied on income from agricultural and commercial activities. In addition, the jizya tax, which provided an important source of income for the Ottoman treasury, was also collected from non-Muslim subjects. Since the Druze were considered non-Muslim subjects, they were liable for this tax. This region, which had a privileged position in the Ottoman administrative structure, was governed by governors appointed from the center, and with the arrangements made in later periods, Important Druze families also took part in the administrative structure. The emirate system implemented in the region brought some Druze families to the forefront. These families played an important role in shaping the political and economic life of Mount Lebanon.*

#### Makale Bilgisi

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#### Keywords

*Mount Lebanon,  
Druze, Druze Families  
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## Osmanlı Hakimiyetinde Cebel-i Lübnan Dürzileri: İdari ve Demografik Yapı

### Özet

*Bu çalışmada, 19. yüzyılda Osmanlı Devleti'nin hâkimiyeti altındaki Cebel-i Lübnan'da yaşayan Dürzilerin, bölge idaresinde söz sahibi olan aileleri, vergileri ve nüfusları incelenmiştir. 16. yüzyılda Osmanlı topraklarına katılan Lübnan ve çevresi, zamanla çeşitli coğrafi bölgelere ayrılmıştır. Cebel-i Lübnan'da Dürzilerin yoğun ya da seyrek nüfusla yaşadığı farklı kazalar bulunmaktaydı. Bu kazalarda Dürziler bazen azınlık, bazen ise bölge nüfusunun çoğunluğunu oluşturmuşlardır. Osmanlı idaresinde özel bir öneme ve imtiyaza sahip olan Cebel-i Lübnan'da Dürziler, diğer etnik gruplardan farklı bir konumda yer almıştır. Osmanlı hâkimiyetini benimseyen Dürziler, genellikle devlete bağlı kalarak hizmet ve vergi yükümlülüklerini yerine getirmişlerdir. Dürzilerin bu hizmetleri bölgenin idaresinde yönetici olmaları ve vergilerini Osmanlı devletine düzenli olarak vermeleridir. Cebel-i Lübnan bölgesinde bazı nüfuzlu Dürzi aileler, idari yapıda da yer almıştır. Osmanlı'nın vergi sistemi, tarımsal ve ticari faaliyetlerden elde edilen gelirler üzerinden alınan vergilerden oluşmaktaydı. Bunun yanında, Osmanlı hazinesine önemli bir gelir kaynağı sağlayan cizye vergisi de gayrimüslim tebaadan alınmaktaydı. Dürziler, gayrimüslim tebaadan sayıldıkları için bu verginin mükellefi olmuşlardır. Osmanlı'nın idari yapısında imtiyazlı bir yapıya sahip olan bu bölge, merkezden atanan valiler tarafından yönetilirken, ilerleyen dönemlerde yapılan düzenlemeler ile idari yapıda önemli Dürzi aileleri de yer almıştır. Bölgede uygulanan emirlik sistemi, bazı Dürzi aileleri ön plana çıkarmıştır. Bu aileler, Lübnan dağının siyasi ve iktisadi hayatının şekillenmesinde önemli bir rol oynamışlardır.*

### Keywords

*Cebel-i Lübnan,  
Dürziler, Dürzi Aileler  
ve Nüfusları*

## Introduction

The first modern census of the Ottoman Empire was carried out in 1829-1830. In this census, not all districts of the country were counted, and a population survey was conducted mainly in the capital. The Ottoman-Russian War delayed the census and it was carried out after the war ended<sup>2</sup>. Ahmet Lütfi Efendi stated in his work that the census in the Ottoman Empire was conducted to control the military structure after the abolition of the Janissary Corps in 1826. The census books kept in the classical period of the Ottoman Empire contain very rich information in terms of the censuses of taxpayers. However, since the books were not organized for demographic censuses, they caused some problems. The censuses conducted in the early 19th century were organized entirely for demographic structure<sup>3</sup>. The censuses carried out in the 19th century and later were recorded in books and these books were sent to the center through directorates<sup>4</sup>. In the 17th century in the Ottoman Empire, with the regular collection of the *avariz* tax from the public, the *avariz* and *tahrir* books kept by the judges were sent to the center of the state to determine those who paid this tax. These books, in which taxpayers were recorded, constituted an example of the first census. In the 18th century, *avariz* and *jizya* books were created and censuses were carried out accordingly. Both non-Muslim and Muslim subjects were recorded in these books in the censuses carried out in later periods. In the Ottoman Empire, the census was generally carried out for economic and military purposes. When the subjects were counted, characteristics such as age, gender and whether they were taxpayers were taken into consideration. The census conducted in 1831 was more of a poll for men to be drafted into the army. Women and children were not counted in these censuses<sup>5</sup>. The census, which was carried out in order to meet the military needs of the *Asakir-i Muhammediyye*, which was established after the abolition of the *Janissary Corps*, determined the number of Muslim males. This census also enabled the better determination of the *jizya* tax paid by non-Muslims who were not drafted. This census was not conducted with political or policy concerns<sup>6</sup>.

The census in 1831 was not conducted with any political concerns. It is generally known as a census conducted to identify young people of military age, individuals who can hold a weapon, and individuals who are physically and mentally healthy<sup>7</sup>. The Druze were exempted from military service because they paid the *jizya* tax. In Syria, records of the population of the districts where the Druze lived were kept. However, the Syrian population director reported that in some Druze regions, the records of the incidents were incomplete<sup>8</sup>. In the 16th century, the Ottoman Empire's *tahrir* and *jizya* registers did not detail the population according to ethnic structure. However, in some cases, the ethnic origin, religion and community of the people recorded in the registers were noted. As mentioned before, the censuses conducted in the early 19th century were more related

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<sup>2</sup> Numan Elibol, "Osmanlı İmparatorluğunda Nüfus Meselesi ve Demografi Araştırmaları", *Süleyman Demirel Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 12, sy. 2, (Haziran 2007):138.

<sup>3</sup> Ömer Lütfi Barkan, "Tarihi Demografi Araştırmaları ve Osmanlı Tarihi", *Türkiyat Mecmuası*, 10, sy. 1953, (Aralık 2010): 9.

<sup>4</sup> İbrahim Serbestoğlu, "19. Yüzyılda Osmanlı Devleti'nde Nüfus Algısının Değişimi ve Nüfusu Arttırma Çabasında Müfettişlerin Rolü", *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 7, sy. 31, (Haziran 2014):260.

<sup>5</sup> Mehmet Güneş, "Osmanlı Dönemi Nüfus Sayımları ve Bu Sayımları İçeren Kayıtların Tahlili", *Gazi Akademik Bakış*, 8, sy.15, (Aralık 2014):226.

<sup>6</sup> Mustafa Durdu, "1831 Nüfus Tahrirlerine Göre Kumanova Kazasının Demografik ve Sosyal Yapısı", *Balkan Araştırma Enstitüsü Dergisi*, 10, sy.1, (Temmuz 2021):5.

<sup>7</sup> Musa Şaşmaz, "The Ottoman Censuses and the Registration Systems in the Nineteenth and Early Twentieth Centuries", *Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi*, sy. 6, (8Temmuz 1995): 295.

<sup>8</sup> Başbakanlık Osmanlı Arşivi (BOA), Taşra Hariciye Lübnan. (TŞR., HL), 1/114.

to the demographic structure of the country. This situation continued until the 1881-1882 census. In the following period, it is seen that ethnicity-based censuses were recorded. Although the 1868 provincial yearbook included a population census, the data remained limited to religious affiliation<sup>9</sup>. Since the terms in the *tahrir* and *jizya* registers caused uncertainties in terms of the census, the censuses conducted in the 19th century covered the whole country. Since the minorities living under the rule of the Ottoman Empire exhibited some behaviors that disregarded the authority, the population records and numbers of the minorities according to ethnic origin both in the center and in the Ottoman provinces were kept in some yearbooks. In spite of the fact that censuses based on ethnic origin were not conducted in Ottoman society, European states classified ethnic groups by specifying Muslims and non-Muslims. In the face of this situation, ethnic groups began to be kept more comprehensively in Ottoman records starting from the 1868 provincial yearbooks. Researchers based on these records had the opportunity to examine the population distribution of provinces and *sanjaks* in more detail<sup>10</sup>. A population census was conducted in the *Cebel-i Duruz* district, where the Druze lived densely. The Druze, Maronite and Armenian populations in Beirut were determined and the aim was to ensure public order among them<sup>11</sup>.

### **1. Druze Population According to Mount Lebanon Yearbooks**

According to the population data based on ethnic origins in the Ottoman Empire between 1844 and 1856, the Turkish population was recorded as 12,800,000, the Greeks as 2,000,000, and the Arabs as 4,700,000, while the Druze population in Syria, Lebanon, Palestine and Mount Lebanon was recorded as 30,000<sup>12</sup>. Since the year in which these censuses were taken was the first yearbook of the Danube province, there are some errors. In addition, the population records of Nish were added to this census. According to the 1877-1878 census of the Ottoman Empire, the total population of the Mount Lebanon *Sanjak* was approximately 110,000. The district affiliated to this *sanjak* is *Dayr al-Qamar*. The population of Beirut, a port city and trade center, was recorded as 120,000. The districts affiliated to Beirut are *Sur*, *Saida* and *Merciun*<sup>13</sup>. According to the Mount Lebanon Yearbook, there were 16 Druze, 2,953 Maronites, 86 Muslims, 730 Mutawali, 1,558 Greek Catholics and 89 Greek Orthodox in the *Cezin* District. In *Cezin* District, Druze were in a minority compared to *Chouf* District. Maronites were the majority group in the district. However, although the total population of Armenians and Assyrians was stated as 1,888 people, the effects of the social, economic and political situations of these groups in the places they were located on the population were not stated in detail. In *Cezin* District, the most populous group was Maronites. They constituted a large part of the total population in the region. The second group with a large population in this district after Maronites was Greek Catholics. It was observed that the population of Islam and Druze was quite small in *Cezin* District<sup>14</sup>. According to the 1304/1887 Mount Lebanon yearbook, the Druze in the *Chouf* district were recorded as 10,035, Maronites 7,617, Islam 2,243, Mutawali 261, Greek Catholics 1,827, Greek Orthodox 3,250 and Protestants 150. The total population of the district was 23,983. The district with the largest Druze population in Mount Lebanon was *Chouf*. In this district, the most populous community after the Druze was the Maronites<sup>15</sup>. The third largest group was the Sunnis from the Islamic world. Greek Orthodox

<sup>9</sup> Kemal H. Karpat, *Osmanlı Nüfusu 1830-1914*, (İstanbul: Timaş Yay., 2010), 31.

<sup>10</sup> Karpat, *Osmanlı Nüfusu*, 121-122.

<sup>11</sup> BOA, Y. PRK. UM, 36/65.

<sup>12</sup> Karpat, *Osmanlı Nüfusu*, 246-247.; Şaşmaz, "The Ottoman Censuses", 299.

<sup>13</sup> Karpat, *Osmanlı Nüfusu*, 255.

<sup>14</sup> Salname-i Cebel-i Lübnan, 1890, 103.

<sup>15</sup> Salname-i Cebel-i Lübnan, 1887, 100.

and Greek Catholics are other groups with lower population densities in the region. In general, it is seen that in *Chouf*, Druze are the largest group in the district, followed by Maronites<sup>16</sup>.

In the *Metn* District, there were 14,095 Maronites, 2,402 Druze, 14 Protestants, 67 Muslims, 398 Mutawalis, 4,528 Greek Orthodox, and 1,688 Greek Catholics. 61% of the district's population was made up of Maronites and 10% of Druze. The remaining 29% was made up of other communities. Although the Druze population is larger in this district compared to the *Cezin* District, it is not close to the number in the *Chouf* District. The total population of the *Metn* District was 23,195<sup>17</sup>. In the *Metn* District, the Maronites constitute the largest group in terms of population, while the Greek Orthodox are the second largest group in terms of population. Compared to the Druze population in the *Chouf* District, the Maronites in the *Metn* District have a higher population density<sup>18</sup>. In the *Dayr al-Qamar* Directorate of Mount Lebanon, the Maronites had a population of 1,166, the Druze 14 and the Greek Catholics 176. The Druze were a minority in this region, while the Maronites were the majority. Maronites constituted 98% of the population<sup>19</sup>. Demographic information about other minority groups is not available in the *Dayr al-Qamar* directorate because it was not recorded. According to the Mount Lebanon Provincial Yearbook dated 1305/1888, the Druze population in the *Chouf* District was 10,035, the Maronites 7,211, the Islamic population 1,143, the Protestants 150, the Mutawali 261, the Greek Orthodox 2,250 and the Greek Catholics 1,827. There was no change in the Druze population in this district compared to the previous year. However, there were changes in the population of other ethnic groups. According to records from 1888, 44 % of the total population of the *Chouf* district were Druze. During this year, the Druze population in the districts of *Cezin*, *Metn* and *Dayr al-Qamar* did not change, and there was no difference in the population of other ethnic groups. According to the yearbooks of the province of Mount Lebanon between 1889 and 1892, the Druze population in the districts of *Chouf*, *Cezin*, *Metn* and *Dayr al-Qamar* did not change. The population of communities other than the Druze experienced insignificant population increases and decreases<sup>20</sup>.

## **2. Taxes and Services of the Druze**

The *jizya* tax<sup>21</sup>, which provided an important source of income for the Ottoman treasury, was collected from non-Muslim subjects. Non-Muslims, who had an important place in Ottoman society, were subject to certain taxes. The main tax collected from non-Muslims was *jizya*. This tax was collected under certain conditions, and factors such as the age, health status and unemployment status of the person subject to the tax were taken into consideration<sup>22</sup>. The *jizya* tax in the Ottoman Empire was applied to non-Muslims under Islamic conditions. While these taxes were sometimes welcomed by the subjects, they sometimes received negative reactions<sup>23</sup>.

<sup>16</sup> Salname-i Cebel-i Lübnan, 1887, 101.

<sup>17</sup> Salname-i Cebel-i Lübnan, 1890, 101.

<sup>18</sup> Salname-i Cebel-i Lübnan, 1890, 102.

<sup>19</sup> Salname-i Cebel-i Lübnan, 1304/1887, 85.

<sup>20</sup> Salname-i Cebel-i Lübnan, 1891-1892, 102.

<sup>21</sup> The *jizya* tax is a poll tax generally collected from non-Muslim men. In the Ottoman Empire, this tax, which non-Muslims paid in return for not being drafted into the military, was applied from the classical period of the Ottoman Empire until the declaration of the Reform Edict of 1856. It was later abolished and replaced by a tax called *bedel-i askeri*. See also., Zafer Gölen, "1267(1851) Cizye Nizamnamesi", *Türk Tarih Kurumu Yayınları*, 24, sy.28, (Ocak 2003):42-51.; Halil İnalcık ve Mehmet Erkal, "Cizye", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, c. 8, (İstanbul: TDV Yay., 1993):45-48.

<sup>22</sup> Yavuz Ercan, "Osmanlı İmparatorluğu'nda Gayrimüslimlerin Ödedikleri Vergiler ve Bu Vergilerin Doğurduğu Sosyal Sonuçlar", *Bellekten*, 55, sy. 213, (Ağustos 1991): 372.

<sup>23</sup> Boris Christoff Nedkoff, "Osmanlı İmparatorluğunda Cizye", trc. Şinasi Altundağ, *Bellekten*, 8, sy. 32, (Ekim 1944): 600-601.



In general, these taxes were collected in line with the requirements of the country's economic and administrative structure. The taxes were not the same in every region of the state, and the amount of *akche* collected varied. The reasons for the difference in the amount of money collected from taxes are the importance of the province in the Ottoman administrative structure, whether the lands were suitable for agriculture, and what commercial activities were carried out. *Akche* was an Ottoman silver coin. For example, while eighty *akche* was collected from Damascus and the surrounding provinces, this amount could be more or less in other provinces. Taxes were collected from provinces or regions according to their strategic location, whether the land was productive or unproductive, and population density.

In taxation according to strategic location, proximity to trade centers was taken into account from an economic perspective. In military terms, it is important to be border provinces located in the border regions and military bases. The fact that non-Muslims were exempted from military service in return for paying the *jizya* tax provided an advantage for them. Non-Muslim people who were not drafted into the military were engaged in crafts and commercial activities. As a result, they gained economic status within society. In this way, minority subjects in Ottoman society found protection in some cases<sup>24</sup>. Although the tax collected from non-Muslim subjects was generally referred to as "*jizya*" in the state language and records, the term "*kharaj*" was more commonly used among the public for this tax. Since the classical period of the Ottoman Empire, taxes had been collected by state officials. However, during the reign of Mahmud II, the task of collecting taxes was transferred to tax farmers through the *iltizam* system. The purpose of adopting this system was to prevent favoritism and bribery<sup>25</sup>. This system continued until the declaration of the Tanzimat Edict. In the Ottoman State, taxes collected from non-Muslims in the central and provincial organizations were seen as an important source for the state treasury<sup>26</sup>. In İzmirli İsmail Hakkı Bey's work titled "The Druze Sect", it was stated that the Druze had a belief different from Islam and therefore paid the *jizya* tax. It was also stated that *jizya* tax was collected from every individual of this community and that they had characteristics that distinguished them from other communities<sup>27</sup>.

In the period from the foundation of the Ottoman State until the declaration of the Tanzimat Edict in 1839, the tax system was shaped within the framework of Islamic tax law and in line with the rules of *sharia law*<sup>28</sup>. In this context, taxes collected from the Druze were also implemented by taking Islamic conditions into consideration. In Mount Lebanon, *jizya* tax was collected from the Maronites and other ethnic groups along with the Druze. The Druze did not take part in the Ottoman military organization. With the Tanzimat, the Ottoman's westernization process in every field was also reflected in the tax system, and some steps were taken in this area in the 19th century. The *jizya* tax, based on religious structure, was not abolished during the Tanzimat period and continued until the Reform Edict. In Ottoman society, equal taxation from everyone

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<sup>24</sup> Ercan, "Osmanlı İmparatorluğu'nda", 373-374.

<sup>25</sup> Şinasi Altundağ, "Osmanlı İmparatorluğunun Vergi Sistemi Hakkında Kısa Bir Araştırma", *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, 5, sy. 2, (Ocak 1947): 196.

<sup>26</sup> Yiğit Yılmaz, "Osmanlı Devlet'inde Vergi Sistemi ve Vergi Denetimi", *Vergi Raporu Makaleler*, sy. 232, (Ocak 2019):12-13.

<sup>27</sup> İsmail Hakkı İzmirli, "Dürzî Mezhebi", *Dârü'l-Fünûn İlahiyat Fakültesi Mecmuası (DİFM)*, 1, sy. 2, (İstanbul 1926):37.

<sup>28</sup> Yasemin Zahide Erol, "Tanzimattan Sonra Osmanlı Devleti'nde Bir Vergi Tahsil Yöntemi Olarak Tahsildarlık Uygulaması", *Tarih Araştırmaları Dergisi*, 39, sy. 68, (Eylül 2020):359.

regardless of religion and race was deemed appropriate with the Reform Edict<sup>29</sup>. The abolition of the *jizya* with the Reform Edict made it possible for non-Muslims to fulfill their military duty like Muslims. Like every ethnic group living in Ottoman society, the Druze were also included in this military service practice. For non-Muslims who did not want to fulfill their military duty, a new practice called "*bedel-i askeri nakdi*" (military cash payment) was introduced instead of the *jizya*. The tax collection process that was transformed into this system also included the Druze in Mount Lebanon. In addition, this system continued until 1909 and the practice of military cash payment was abolished with the declaration of the Second Constitutional Era<sup>30</sup>. In the periods before the Ottoman Empire conquered Lebanon, taxes were collected by officials called "*mukaddemin*" in the regions where Druze and Maronites lived. *Mukaddemin* took on a more prominent role in places where Maronites were densely populated. These officials represented the Maronites against other states. The duty of collecting taxes continued from father to son through the *mukaddemin*. However, this system was abolished when Lebanon came under Ottoman rule<sup>31</sup>.

With the Ottomans dominating this region, tax collection continued. However, the competition and conflicts that arose between some local families on this issue shook the bond between society and the state. The efforts of the Druze and Maronite families to establish superiority over each other paved the way for major conflicts that would occur in the future. After this abolished system, emirates were established by local Druze and Maronite families in Lebanon in the early 18th century. During this period, the task of representing the state in the region and collecting taxes was undertaken by one of the local families, the *Shihabis*<sup>32</sup>. The Ibrahim Pasha incident in Syria also affected the Ottoman tax policies. Ibrahim Pasha put an end to Lebanon's privileged status, suppressed the Druze and left the tax collection task to the Maronites. The strict tax collection policy against the Druze has caused some problems to arise. Ibrahim Pasha, who sent the Maronites against the Druze, encountered a reaction from the Druze because of this tax system. Thus, the Druze-Maronite conflicts in Lebanon intensified again. In 1838, at the end of the conflicts, the Druze were forced to surrender and accepted the superiority of the Maronites in the region<sup>33</sup>. During the reign of Abdulmecid, the Tanzimat Edict was declared, in which everyone in Ottoman society was considered equal. In this context, tax policies were implemented in the center and the provinces. The taxes collected from the Druze and Maronite subjects in Lebanon were collected by tax collectors assigned from the center. With this practice, preventing injustices that would occur while collecting taxes became the fundamental policy of the state. These people assigned from the center transferred the collected taxes directly to the Ottoman treasury. The tax collection issue, which caused rebellions and internal conflicts, led to unrest in the region. In 1842, the practice of tax collectorship was abandoned and the tax-farming system was adopted<sup>34</sup>.

In states such as Lebanon, district governorships (*mutasarrifate*)<sup>35</sup> were established and these district governorships began to collect state taxes. These district governorships represented the

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<sup>29</sup> Onur Erođlu, "Osmanlı Devleti'nin Son Dönemlerinden Cumhuriyet'in İlk Yıllarına Kamu Maliyesi", *Dokuz Eylül Üniversitesi Hukuk Fakültesi Dergisi*, 12, Özel sayı., (Temmuz 2010):59-60.

<sup>30</sup> Erođlu, "Osmanlı Devleti'nin Son Dönemlerinden Cumhuriyet", 61.

<sup>31</sup> Ercan, "Osmanlı İmparatorluğu'nda Gayrimüslimlerin Ödedikleri Vergiler", 375.

<sup>32</sup> Pierre Dib, *Histoire de L'eglise Maronite*, (Beirut: Editions de la Sagesse Pub., 1962): 91.

<sup>33</sup> Dib, *Histoire de L'eglise Maronite*, 115.

<sup>34</sup> Erol, "Tanzimattan Sonra Osmanlı Devleti'nde", 362-363.

<sup>35</sup> The *jizya* was a tax generally levied on non-Muslim males. In the Ottoman Empire, this tax, which non-Muslims paid in exchange for not being drafted into the military, was applied from the classical period of the Ottoman Empire until the declaration of the Reform Edict of 1856. It was later abolished and replaced by a tax called *bedel-i askeri*. See also, Zafer Gölen, "1267(1851) Cizye Nizamnamesi", Turkish Historical Society Publications, 24, p.28, (January

authority of the state in Lebanon. The general authority of the province of Lebanon was provided by governors appointed from the center<sup>36</sup>. The Druze and Maronites clashed in this region due to taxes, and this situation paved the way for sectarian conflicts. The Druze and Maronite district governors appointed by the governor of Saida or Beirut were tasked with transferring taxes to the treasury. Mount Lebanon began to be governed as the district, sanjak and province system, and it was decided to continue collecting state taxes with this system<sup>37</sup>. The taxes of the villages within the borders of Mount Lebanon were collected by the Druze directorates and transferred to the center. This directorate is located in *Dayr al-Qamar* district. After the announcement of the Reform Edict of 1856, non-Muslims were given a more privileged status. In particular, taxes and the reorganization of parliamentary policies brought the Ottoman administration, Druze and Maronite subjects face to face on the subject of nationalist ideas. The duties of the governor, district governor and directorate were redefined with the regulations in 1858<sup>38</sup>.

The Druze and Maronites, the two major groups of Mount Lebanon, first sent the annual taxes they had to pay to the Ottoman treasury to their emirs, and these emirs sent the annual miri fee they had to pay to the center through the governors. Apart from taxes, the Druze had a different social status than other ethnicities in Ottoman society. In terms of status, some families were in the emirate, district governorship and tax-collecting administrative class, while others were in the position of ruled peasants<sup>39</sup>. With the transformation of the district governorship system into a *mutasarrifate* in time, regulations were made in the taxes collected from the Druze and other people in the *Mutasarrifate* of Mount Lebanon. The doubling of the taxes collected from Mount Lebanon caused tension among the society. In order to eliminate the unrest caused by this situation, the state made regulations on the relevant issue<sup>40</sup>. In the governorate of Mount Lebanon, seven bags of taxes were collected from the entire population. In addition, separate taxes were collected from silkworms, animals and agricultural products grown in the region. These taxes, which played an important role in the economic life of the Ottoman Empire, were collected both in cash and in kind. Apart from the governorate of Mount Lebanon, taxes were also collected from barley, wheat and similar products in the province of *Saida* located in this geography<sup>41</sup>.

In order to compensate the damage caused by the Druze and Maronite conflicts that emerged in the district governorships of Mount Lebanon regarding taxes, the leaders of the two groups demanded that this be covered at a certain rate by the Ottoman administration<sup>42</sup>. The French consul in Beirut wrote a letter of complaint to *Bab-ı Ali* regarding the incidents occurred within the district governorship borders. In response to this letter, the Ottoman Empire stated that the Tanzimat was being violated and that the taxes should be collected by the *mukataacis*. Since the Druze were putting the Maronites in a difficult situation, the Ottoman Empire stated that Christian

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2003):42-51.; Halil İnalçık and Mehmet Erkal, "Cizye", Turkey Religious Foundation Islamic Encyclopedia, v. 8, (Istanbul: TDV Yay., 1993):45-48.

<sup>36</sup> Erdoğan Keleş, "Cebel-i Lübnan'da İki Kaymakamlık İdari Düzenin Uygulanması ve 1850 Tarihli Nizamname", *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Tarih Bölümü Tarih Araştırmaları Dergisi*, 27, sy.43, (Mayıs 2008):131-158.

<sup>37</sup> Musa Çadırcı, *Osmanlı İmparatorluğu'nda Eyalet ve Sancak Meclislerinin Oluşturulması (1840-1864)*, (Ankara: Türk Tarih Kurumu Yay., 1985):262.

<sup>38</sup> Burak Hamza Eryiğit ve Cansu Kalafat, "Osmanlı Devleti'nde 1840 – 1858 Yılları Arasında Taşra Yönetimini Düzenleyen Nizamnameler Üzerine Bir Değerlendirme", *Strategic Public Management Journal*, 5, sy. (10 Aralık 2019):56.

<sup>39</sup> Fawaz Traboulsi, *A History of Modern Lebanon*, Pluto Press, London, 2007, 4.

<sup>40</sup> BOA, MKT.MHM, 342/36.

<sup>41</sup> DİB, *Histoire de L'eglise Maronite*, 116.

<sup>42</sup> BOA, HR. MKT., 337/93.



subjects would be provided with aid from the Mount Lebanon taxes<sup>43</sup>. After the Mount Lebanon incident in 1860, the taxes collected from the region were increased. The increase in taxes paved the way for the Druze and Maronites to object to the Ottomans and for regulations to be made on this issue. With the arrangements made, a fair distribution of taxes in the districts and sub-districts of Mount Lebanon was ensured<sup>44</sup>. It was brought to the agenda that taxes collected from olive oil production sites and flour mills in Mount Lebanon would not be collected for one year and that these businesses would be handled during this period. In addition, the new arrangements included linking the taxes to be collected from these places to the salt monopoly in the future<sup>45</sup>. Towards the end of the 19th century, it was decided to collect an annual silver *mecidiye* from the silk depots obtained from silkworm cultivation in the coastal areas of Lebanon and Mount Lebanon<sup>46</sup>. The presence of ports in the geography of Lebanon was effective in the dynamism of commercial life. In addition to trade centers in the region, the income obtained from silk and silkworm production contributed greatly to the state treasury. For this reason, taxes collected from the Druze and Mount Lebanon were collected as tithe tax (*ashar*) on these products. Silk production has shaped the economic life of the region, and has also come to the forefront in certain periods of political conflict and direction of political life. In the 17th and 18th centuries, this product was effective in the region's feudal families gaining superiority over each other, and in the 19th century, it caused Druze-Marionite conflicts<sup>47</sup>. Silk and silkworm breeding produced in Mount Lebanon under Ottoman rule had an important place in the economic life of the region. The silk trade was effective in the Druze families' power in the region, as they were in the hands of local administrators. The Druze, who traded silk with European states, made significant annual profits thanks to this<sup>48</sup>. Fakhreddine from the Maan family earned an income of approximately 295,000 akçe from products such as silk, grapes, olives and olive oil. In addition, he planted mulberry trees in various parts of the region to increase the efficiency of silk production and spread silkworm breeding<sup>49</sup>. From the mid-18th century onwards, foreign missionaries carried out activities to influence the religious and educational life of the Druze people in the Mount Lebanon region, while also trying to identify underground and aboveground resources. They took action to use these resources and the income they obtained for their own interests. In the 1830s, silk producers of French origin came to the region and began to establish small factories and silk cabinets. In order not to pay taxes, they rented the silkworm cabinets they established to Ottoman subjects and operated them, thus making a profit. The Marshal of Saida, Mehmed Esad, noted this situation and reported it to the center<sup>50</sup>. While 33 of these cabinets belonged to local people, that is, people from Druze or Maronite families, 11 belonged to foreigners. In 1844 and 1846, the number of these silk cabinets increased. Silk has become a global trade material in economic life, instead of being a local product in the Lebanese region<sup>51</sup>.

Due to the geographical structure of the region, trade activities had been lively since the 16th century. From this century to the 19th century, French, English and Italian merchants brought

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<sup>43</sup> Keleş, "Cebel-i Lübnan'da İki Kaymakamlık", 138.

<sup>44</sup> BOA, A. MKT.MHM. 342/36.

<sup>45</sup> BOA, İ. MTZ.CL. 3/149.

<sup>46</sup> BOA, İ. MTZ.CL. 3/188.

<sup>47</sup> Kürşat Çelik, "Osmanlı İdaresindeki Lübnan'da İpek Üretim ve Ticareti Üzerine Bir Değerlendirme", *Fırat Üniversitesi Sosyal Bilimler Dergisi*, 26, sy. 1, (Nisan 2016):278.

<sup>48</sup> BOA, MAD.d 13295.

<sup>49</sup> Çelik, "Osmanlı İdaresindeki Lübnan'da İpek Üretim", 280.

<sup>50</sup> BOA, A. MKT., 8/64.

<sup>51</sup> Çelik, "Osmanlı İdaresindeki Lübnan'da İpek Üretim", 283.

various products to the ports in the region and in return, they took olives, spices and silk and carried these products to Europe. In Dayr al-Qamar, the Druze and Maronites generally produced silk weaving, soap and textile materials. Until the end of the 19th century, while the goods produced in Damascus and Aleppo were available in the markets of Jabal Lebanon, in the following years, Jabal Lebanon products began to be sold in many markets. In the Chouf, Dayr al-Qamar and Kisrawan districts within the borders of Jabal Lebanon, the commercial activities of the French were concentrated especially in silk production. Silkworm breeding was widely done in these regions where Maronites and Druze lived densely<sup>52</sup>. In the region where silk is prominent, grain production and timber trade also have an important place in the economy. They paid a 10% tax to the Ottomans for the grain products wheat and barley cultivated and harvested by the local people. Considering the geographical features of Mount Lebanon and its surroundings, cedar trees are in an important position in timber production. Mount Lebanon and its local people contributed greatly to the economic life of the Ottoman Empire<sup>53</sup>.

In addition to the contribution of different ethnic groups living in Mount Lebanon to the economy, the Druze families also had a great influence. The Ottoman Empire envisaged the establishment of monopolies and the introduction of certain regulations in order to control commercial activities here. In order to prevent the smuggling of salt, silk, olives, spices, grain products and timber trade, monopolies were established and action was taken to ensure control in these regions. With the establishment of monopolies, smuggling and commercial activities of foreign states were brought under control. During this period, the goods of Druze or foreign merchants who produced tobacco without the permission of the Ottoman Empire and without being subject to a monopoly were seized<sup>54</sup>. With the establishment of the governorship of Mount Lebanon in 1861, silk production increased in the districts affiliated to this region and the demand for the product in foreign trade increased. Another product in demand besides silk was salt. Monopolies were established for the salt extracted in the region. With the decisions of the Public Debt Administration (Duyun-i Umumiye) in 1880-1881, Lebanese silk gained an important position in world trade. However, the fact that Chinese silk was in greater demand in the world market in 1910 and 1911 caused Lebanese silk to decline over time<sup>55</sup>. With the transition to the governorship system in Mount Lebanon, the amount of taxes such as *military cash payment*, *aganam*, *âşar* and *official tax collection* in 1872, 1873, 1874 and 1875 received from the districts was recorded by the treasury in the registers<sup>56</sup>. Towards the end of the 19th century, in the arrangements made in the Ottoman finances, the issue of whether the land taxes to be collected from the provinces would be applied in places such as Egypt, Algeria and Mount Lebanon came to the agenda<sup>57</sup>. On the lands of Mount Lebanon, land and product taxes were collected from olive trees registered in the imperial estate. Due to the privileged structure of the region, not every decision of the Public Debt Administration, established in 1881, was implemented here. However, a large part of the products produced and commercial activities were connected to the governorship and the administration of the Public Debt Administration<sup>58</sup>. France, which played

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<sup>52</sup> Ussama Makdisi, *The Culture of Sectarianism: Community, History, and Violence in Nineteenth Century Ottoman Lebanon*, (California: University of California Press 2000): 31.

<sup>53</sup> BOA, MAD.d., 13246.

<sup>54</sup> Mustafa Dağ, "27 Aralık 1886 Tarihli İnhisar-ı Duhan Nizamnamesinin Tatbikine Dair Bir Değerlendirme", *Selçuk Üniversitesi Sosyal Bilimler Üniversitesi Dergisi*, sy, 47, (Nisan 2022):71.

<sup>55</sup> Kais M. Firro, *A History of The Druzes*, (New York, Brill:1992):155.

<sup>56</sup> BOA, MAD.d. 13295.

<sup>57</sup> BOA, BOE. 4287/321464.

<sup>58</sup> BOA, HR.SYS. 2925/51.

an important role in the economic life of Mount Lebanon, had to comply with the established monopolies and the decisions of the Jabal Lebanon Regulation. The shipment of extracted salt from the port by ships and the control of the salt regime were ensured within the framework of these arrangements<sup>59</sup>.

The Ottoman State collected taxes from the coal and cedar timber obtained in the region. The Druze were subject to tax for all kinds of economic activities they carried out on *miri* lands. The Druze-Maronite conflicts that continued from 1839 to 1860 negatively affected commercial life in the region. In this context, land disputes between the Druze and the Maronites caused landowner families to lose power in the region. With the establishment of the *mutasarrafate*, new regulations in the administration were also implemented in economic life. The Druze living in Mount Lebanon paid their taxes regularly to the Ottoman State<sup>60</sup>. Some events negatively affected the economic life as well as the social structure. However, the services of the Druze in the Ottoman social structure and the taxes they paid to the state consisted of income obtained from activities in silk, spice, timber, grape, olive and port trade<sup>61</sup>. Outside of the central administration, Mount Lebanon had different privileges than other provincial provinces in the Ottoman administration due to its location and the local people living in it. In this context, the Druze were exempted from some taxes and services but were responsible for others<sup>62</sup>. As a result, the Ottoman Empire applied the tax policies it implemented throughout the country to the Mount Lebanon geography and the Druze as well. Taxes were collected from the products grown in the region and the people. In this context, the Druze subjects fulfilled their services as citizens of the Ottoman Empire. Until the end of the governorship of Mount Lebanon, the Ottoman Empire made significant profits from the cultivation of silk and silkworms in this region<sup>63</sup>.

### **3. Important Druze Families in the Administrative Structure**

The Druze, who came under the rule of the Ottoman State, gained a different place in the administrative organization due to the strategic location of the region they were in. The Ottoman administrators allowed the establishment of an internal administration mechanism that could be considered autonomy for these regions. In this administrative structure, the Druze continued their loyalty to the state. The local administration of Mount Lebanon was shared between the Druze and the Maronites, another powerful ethnic structure in the region. Before the Ottoman rule, the Druze continued their political, social and communal life under the administration of certain families. With the Ottoman rule, local families became the representatives of the Ottomans in local administrations and some families in the Druze Mountain came to the fore<sup>64</sup>. The Druze, who lived in isolation from the outside world, maintained a common political life with the Maronites in the region. The Druze families were closer to the Ottoman administration and held the administration of the region for many years. Throughout the historical development of the Druze, important ruling families and clergy emerged. There were sheikhs in villages and settlements and these people were called Sheikh al-Asr. Since the Druze people were known as mountain people, they divided themselves into two groups in society as 'intelligent' and 'ignorant'. The intelligent took part in the administration of each settlement. In addition, the sheikhs and

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<sup>59</sup> Engin Deniz Akarlı, *The Long Peace Ottoman Lebanon 1861-1920*, (University of California Press Berkeley:1993):117.

<sup>60</sup> Çelik, "Osmanlı İdaresindeki Lübnan'da İpek Üretim", 285.

<sup>61</sup> Dağ, "27 Aralık 1886 Tarihli İnhisar-ı Duhan Nizamnamesinin", 173.

<sup>62</sup> Akarlı, *The Long Peace Ottoman Lebanon*, 119.

<sup>63</sup> BOA, MV. 15/50.

<sup>64</sup> Akarlı, *The Long Peace Ottoman Lebanon*, 15.

emirs who controlled the administrative structure belonged to one of the important families in the region<sup>65</sup>. People belonging to these families were respected in society. In addition to the politically powerful Druze families, sheikhs also had an important place with their religious identities. However, the emirs were above the sheikhs. Druze families lived together with other communities living in Ottoman society. The Druze established superiority in the places where they were located and over time, regional dominance changed between some families. With the emergence of the Druze community in Egypt in the 11th century, there were families that had a say in political life and society. The Druze occasionally lost control of their regions to families belonging to other ethnic groups. The hierarchy in the Druze family structure, which first formed during the Fatimid period, continued for many years<sup>66</sup>.

### **3.1. The Tenuhi Family**

It is stated in old Arabic sources that the Tenuhis were one of the first families to accept the Druze and Druze faith. The Tenuhis initially migrated from the Tihamah region to Bahrain and later merged with other Arab tribes. In later periods, as a result of some wars and struggles, they spread from the regions where they first settled to Aleppo and its surroundings. During the Abbasid period, with the weakening of the caliphate's authority and the Byzantine attacks on regions such as Beirut, Tripoli and Saida, the Abbasids settled Arab tribes such as the Tenuhi protect these regions. While some of the Tenuhi adopted Christianity, others became acquainted with Islam. When the rule of Beirut and other regions passed to the Tulunids in the 9th century, the Tenuhi joined the Ismaili movement. Their coming to Lebanon upon the invitation of Hamza b. Ali, who is considered the founder of the Druze, was influential<sup>67</sup>. There are various narrations about the history of the Tenuhi. According to the narrations of Tabari and Ibn Khaldun, the Tenuhi first settled in Hira and later migrated to the regions of Iraq, Yemen and Bahrain. They settled by uniting with many Arab tribes in this geography and took the name Tenuhi, which means 'to settle'<sup>68</sup>. The Tenuhis, who settled in Mount Lebanon in 759 in accordance with the request of the Abbasid caliph, gradually gained power and influence in the region. The Tenuhis, who were sent here for the security of Mount Lebanon, were appointed as emirs of the region and in this context, became one of the important families of the Druze<sup>69</sup>. They adopted the Ismaili faith in Mount Lebanon and joined the power of the local administration. Some Tenuhis migrated to Syria and Egypt over time and then settled in Mount Lebanon again. Since it was difficult for those who converted to the Druze faith to leave this structure, the Tenuhis remained as representatives of the Druze. The Tenuhis were influenced by the Ismailis, a branch of the Shia, and adopted the Druze faith and found a living space for themselves in Mount Lebanon. They became advocates of the views of Hamza b. Ali<sup>70</sup>.

### **3.2. Maanid Family**

After the emergence of the Druze, the Tenuhi took over the leadership of the community. However, instead of this group, which had no active political interaction with the Ottoman State,

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<sup>65</sup> Sebahattin Samur, "Cebel-i Lübnan ve II. Abdülhamid'in Dürzilerle İlgili Politikası", *Devr-i Hamid Sultan II Abdülhamid (5 Cilt): Erciyes Üniversitesi Yay.*, 4, 359

<sup>66</sup> Samy Swayd, *Historical Dictionary of the Druzes*, (Oxford: The Scarecrow Press, 2006): 41.

<sup>67</sup> Elnure Azizova, "Tenuhi", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, c. 40, (İstanbul: TDV Yay., 1993): 468-469.

<sup>68</sup> Aytekin Şenzybek, "Başlangıçtan Günümüze Dürzilik", *Selçuk Üniversitesi İlahiyat Fakültesi Dergisi*, sy. 31, (Konya, 2011): 197.

<sup>69</sup> Şenzybek, "Başlangıçtan Günümüze Dürzilik", s. 199-200.

<sup>70</sup> Firro, *A History of The Druzes*, 156.

the leadership of the Druze was assumed by the Maanids. Some sources state that the lineage of this family goes back to Maan b. Zaide<sup>71</sup>. While some members of the family state that their origins are Kurdish, researchers state that the Maan family were of Arab origin, came to Aleppo and later settled in different regions. The Maan family accepted the Druze with Mukтана Bahaeddin<sup>72</sup>. The Maan family, one of the Druze families in the Jabal Lebanon region, rebelled against the Ottoman administration to establish an independent administration. The leader of this family was the son of Emir Korkmaz and took the name of his grandfather Fakhreddine. He is also referred to as Fakhreddine II in some Western sources. During the time of Grandfather Fakhreddine, this family accepted Ottoman rule and was granted the status of Sanjak Principality in the administrative organization. Fakhreddine, who came to power after the death of his father Emir Korkmaz, was sent to the Maruni Hazin family for a while and was raised there<sup>73</sup>. In his youth, he began to show himself with his talent among other Druze emirs in the region and established close relations with local administrators, expanding his rule first to the north and then to the south. Starting from *Chouf*, continuing his rule in some villages including Baalbek and Dayr al-Qamar, Fakhreddine II established his power in the region with the support of the Ottoman administration. He was given the Sanjak Principality of Safed. The alliance between Ali Pasha of the Canbolat family and Fakhreddine was effective in the strengthening of the Maan family and with this alliance, he carried out his first rebellion against the state. However, Kuyucu Murad Pasha repelled this attack and Fakhreddine declared his loyalty to the state by paying taxes and apologizing. After these events that took place between 1608-1609, Kuyucu Murad Pasha accepted the apology of the Maanids and dressed Fakhreddine in a robe of honor (*khilat*)<sup>74</sup>. Fakhreddine II could not maintain his composure for a long time and asked for help from the Duchy of Tuscany against the Ottomans and other rivals. Taking advantage of some problems the Ottoman Empire was experiencing both domestically and abroad, Fakhreddine continued his struggle. However, when the Ottoman Empire sent troops to the region, the Duchy and the Maanids were forced to retreat, and the Maan family took refuge in the mountains<sup>75</sup>. During Fakhreddine's reign, the Maanids sometimes came face to face with the Ottoman Empire and sometimes with their own people, the Druze. Fakhreddine, who established good relations with Christian subjects, is stated in some Western sources to have fully accepted Christianity and is shown by some researchers as the founder of modern Lebanon. The fact that he was raised in a Maronite family and that his closest assistants were from the Maronite community played an important role in the development of Maronite-Druze relations. The Maanids contributed greatly to the formation of political unity in the region<sup>76</sup>.

One of the important factors in the Ottoman Empire allowing the Maanids to have political control in the region was the collection of taxes and their prompt delivery to Istanbul. This behavior of the Ottoman administrators led to the influential families in the region having a say in the administrative organization. Although Fakhreddine I was loyal to the state, his son Korkmaz and his supporters, the Druze and Christians, rebelled against the Ottoman administration. During the last period of Korkmaz's rule, the Egyptian Army Commander Ibrahim Pasha marched to

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<sup>71</sup> A person or institution that is effective in state administration and helps collect taxes on behalf of the state and transfer them to the treasury. See also Cahit Telci, "Mali Bir Ünite Olarak Aydın Muhassıllığı", *Tarih İncelemeleri Dergisi*, 21, sy. 1, (Temmuz 2006):136.

<sup>72</sup> Ahmet Bağlıođlu, *İnanç Esasları Açısından Dürzilik*, (Ankara, Ankara Okulu Yay., 2004):33.

<sup>73</sup> Bağlıođlu, *İnanç Esasları Açısından Dürzilik*, 35.

<sup>74</sup> Ahmet Önal, *Osmanlı Tarihi (1566-1789)*, (Eskişehir, Anadolu Üniversitesi Açık Öğretim Fakültesi Yay.,2019):33.

<sup>75</sup> Feridun Emecen, "Fahredden Maanođlu"*Türkiye Diyanet Vakfı İslam Ansiklopedisi*, c.12, (İstanbul 1995):80.

<sup>76</sup> Emecen, "Fahredden Maanođlu"*TDVİA*, 81-82.



Lebanon and destroyed the Druze villages. After Korkmaz, II. Fakhreddine established good relations with the Ottoman administrators at the beginning of his rule, but later he started a rebellion with the Maronites and other Christians. During this period, the Ottomans accepted Maaanid emirs. However, other Druze families (Shihab and Canbolat families) were also given emirates<sup>77</sup>.

### **3.3. Shihabi Family**

The Shihabis are a Druze family from the Beni Mahzum<sup>78</sup> tribe around Hijaz and Mecca, who settled in the Havran and Shehba region during the time of Hz. Omar. They were called Shehabi or Shihabi because they settled in this region. The Shihabis were settled in the newly acquired regions during the period of Nureddin Zengi<sup>79</sup>, and a family member was also appointed as emir. The Druze leadership in Lebanon passed from the Shihabis to Emir Bashir and Emir Haydar. During the time of Emir Haydar and Emir Mulham, many Druze adopted Christianity. After this period, the Shihabi family was divided into three groups: Maronite Christian, Muslim and Druze. The most important figure of this family is Bashir al-Shihabi. Bashir followed a balance policy suitable for all beliefs throughout his rule in the region. The autonomy of the Druze continued during the Shihabi period. The Druze have become an important force in domestic politics in the Mount Lebanon region<sup>80</sup>. In 1711, a conflict between Druze families in Ain Dara resulted in a migration to the north. This event caused the Shihabis and Maanids gradually lose their influence in the region. The interaction between the sects in the region led to the spread of Christianity. Although it is not known when the Shihabis converted to the Druze, it can be assumed that they adopted the Druze when they dominated Mount Lebanon in the 18th century. In 1775, the Ottoman administration increased the pressure on the Shihabis by sending Cezzar Ahmed Pasha to the region and continued the existing administrative system<sup>81</sup>. After Emir Bashir, the Shihabi family's influence on the Druze community decreased and internal strife began to disrupt order. In the 1840s, the Shihabi family completely lost its influence in the administration. The Shihabi family was one of the important Druze families that were influential in the long reign of the Druze in Mount Lebanon and in laying the foundations of the future Republic of Lebanon<sup>82</sup>.

### **3.4. Canbolat Family**

A Druze family settled in a wide area from Kilis and Aleppo to Lebanon is mentioned. Kasım Bey is known as the first founder of the family. Kasım Bey's son Canbolat Bey gave the family its real name. Canbolat Bey was raised in the Ottoman palace and was a person who knew the bureaucracy well. This family came to the fore due to their services to the state, especially because they cleared Kilis of rebels. They participated in many expeditions and participated in the conquest of Cyprus. After Canbolat Bey's death, his son Hüseyin Pasha became the head of the family. Like his father, Hüseyin Pasha also served the Ottoman Empire and supported the governor of Aleppo in his fight against the rebels. Hüseyin Pasha played an important role in ensuring public order in Syria. After Hüseyin Pasha's death, his nephew Ali Pasha took over the

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<sup>77</sup> Swayd, *Historical Dictionary of the Druzes*, 50.

<sup>78</sup> It is one of the most respected branches of the Quraysh. For detailed information, see. "Beni Mahzum", Last update 21 Mayıs 2023,

<https://islamansiklopedisi.org.tr/mahzum-beni-mahzum>.

<sup>79</sup> Musul Atabeyi (1193-1211).

<sup>80</sup> Mustafa Öz, "Dürzilik", *TDVİA*, c.10, (İstanbul 1994):45-46.

<sup>81</sup> Swayd, *Historical Dictionary of the Druzes*, 51-52.

<sup>82</sup> Swayd, *Historical Dictionary of the Druzes*, 85.

Canbolat family. Ali Pasha wanted to increase his influence in the region and expand his area of dominance, but he rebelled due to the instability in the state's domestic and foreign policies. As a result of a policy implemented by the state, Ali Pasha was appointed to Aleppo<sup>83</sup>. Not content with the administrative power he received from the state, Ali Pasha marched on Tripoli and seized the region. At the same time, advancing towards the inner parts of Aleppo, the Pasha usurped the property of the residents of the region. The Canbolats, who had reached a power that could resist the army, made a military structure with infantry and cavalry units. Ali Pasha had sermons read in his name and minted coins to strengthen his power, and he also established bilateral relations with European states. Unable to resist Kuyucu Murat Pasha, who was tasked with suppressing the rebellion, Ali Pasha was forced to retreat and fled from Aleppo to Anatolia, taking refuge in Eskişehir with his forces. Despite asking for forgiveness from Murad Pasha, he could not hold on there either and had to flee to Aleppo again, but was caught and executed by order of Murad Pasha. Later, Mustafa, the son of Canbolatoglu Hüseyin, assumed the leadership of the family. Mustafa Pasha, who was a close man of Murad Pasha, rose to the rank of Vizier and Rumelia Governor. Towards the end of the 18th century, the Canbolats split into two separate branches, one of which took the name Canbolat and the other Yezbeki. The Canbolats, a powerful Druze family, continue to have an influence on Lebanon's political life today<sup>84</sup>.

### **Conclusion**

The Druze living in Mount Lebanon had an important position in the administrative structure of the Ottoman Empire. After Yavuz Sultan Selim's Egyptian campaign, Lebanon and its surroundings were annexed to Ottoman rule. Later Mount Lebanon took its place in the Ottoman administrative organization as a semi-independent sanjak with an autonomous structure. Thanks to Mount Lebanon's own self-government, the Ottoman tax collection burden in this region was carried out by Druze and Maronite families. The administration of the region was undertaken by the Druze families and the other important ethnic group, the Maronite families. This study examines the historical development of important Druze families that were influential in the historical development and administrative structure of Mount Lebanon. In addition, after the ethnic census conducted in the Ottoman Empire, the population density of the Druze in the districts where they were located was tried to be conveyed based on the Mount Lebanon yearbooks. The Druze played an important role in the economic and social life of the Ottoman Empire in the 19th century. Regular taxes were collected from agriculture and trade in the region. Since the Druze were considered non-Muslims in Ottoman society, they were subject to the *jizya* tax and generally paid their taxes regularly. In the districts of *Metn*, *Chouf*, *Dayr al-Qamar* and *Cezin* within the borders of Mount Lebanon, the Druze were sometimes the most densely populated community and sometimes remained a minority. According to the Mount Lebanon yearbooks, the district with the densest Druze population is *Chouf*. Large Druze families played an active role in the administrative structure of the region. As representatives of the Ottoman central administration in the Mount Lebanon region, the Druze made significant contributions to the historical development of the region. Generally speaking, Druze families embraced the sovereignty of the Ottoman State and became representatives of the Ottoman administration in the region. In addition, these Druze families played an important role in the historical

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<sup>83</sup> Şenzybek, "Başlangıçtan Günümüze Dürzilik", 197.

<sup>84</sup> Mücteba İlgürel, "Canbolatogluları", *TDVİA*, c.7, (İstanbul 1993):144-145.

development of Lebanon and in laying the foundations of the Lebanese Republic that would be established in the future.

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