



INFORMATION
INTERNATIONAL sa

The Monthly

issue number 187 | April-May 2022 www.monthlymagazine.com Published by Information International



LEBANON'S 2022 PARLIAMENTARY ELECTIONS



Index

187 | April-May 2022

Leader

5 Lebanon's 2022 Parliamentary Elections

6 Lebanon's 2022 voters
by sect and district

23 Over 1,000 Candidates Registered
for 2022 elections

24 Number of Candidates 2018-2022
by district and sect

28 A voter turnout of 49.2%

29 Lebanon's 2022 MPs
68 old & 60 new

34 21 MPs Assassinated in Lebanon

Public Sector

35 84 out of 1,055 municipalities
are dissolved and still await the elections

38 Foreign property ownership 2019-2021
An increase of 658,000 m²

41 A Wedding at Ishtar (2)
By Dr. Hanna Saadah

44 Victims of Arab Societies "Fatima's Story"
By Dr. Gulnar Wakim

50 Discover Lebanon
Tanbourit: The Village of Maxims and Proverbs

51 Lebanon Families
Kahoul Families - Nisr Families



Published by Information International, *The Monthly* deals with research, economic, financial, social and cultural issues that concern Lebanese citizens and officials. It also publishes periodic public opinion polls on the topics in question. You can subscribe to "*The Monthly*" magazine by calling: 01-983008



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Madeleine Albright, the leaders of Lebanon, and the banality of evil

By Jawad N. Adra

This article was first written and published in The Monthly- issue No. 68 of June 2009 following the 2009 Lebanese parliamentary elections, and we are republishing it today for the reality it reflects has never changed.

It has been said that the heart of Rome was not in the marble of its Senate, but in the dust of its coliseum or fighting arenas. The subject of concern today is the arena of parliamentary elections in Lebanon, and the international observers or 'referees' that have been delegated to monitor this election.

We have elected 'war lords', or more accurately 'war criminals' to office, rewarding them with legitimacy as a prize for killing 'the other' on our behalf. Should we add up the number of victims killed by these 'emperors or quasi-emperors', either directly or by proxy, the numbers would be very high, and yet more staggering when foreign powers are involved.

To elaborate on this point, let us all remember the following conversation that took place on CBS's 60 Minutes on May 12, 1996:

Lesly Stahl: "We have heard that half a million Iraqi children died. This is more than those who died in Hiroshima ... Is that price worth it? ..."

Madeleine Albright: "It is a difficult choice.... But we believe that it is worth the price."

It is therefore befitting that such observers monitor such an election, conducted in accordance with an appalling electoral law that only fosters polarization.

Let us not forget that many of those observers have approved the 1996 elections that were boycotted by a large segment of society, and also the 2005 elections, that were conducted under tragic and dubious circumstances, judging them as 'fair and impartial'.

Ruthless was Rome, but more chivalrous.

Today, the "killings" are by proxy, through the ballot box and under regional and international auspices. Maybe we deserve it. But are these leaders and observers really so bad? Of course not, they are human. Like us ordinary people, they have their families and their stories of joy and tears. Look at Bill Clinton, George Bush, Tony Blair and Condoleezza Rice and most recently, Boutros Boutros-Ghali, who had 'a conscience revival experience', just like Kofi Annan did before him. They play music, dance, joke and travel. They are only human. Humans that find themselves caught in a Hobbesian machine, executing orders that cause the plight of millions without a blink of an eye. They have only their vanity to celebrate. Sometimes they shed words of wisdom and worthless tears. They are only human and pathetically so. They are a living proof of Hannah Arendt's thesis on the "banality of evil". This banality is further illustrated by the Arab League's participation in this charade by sending their observers as well.

Leader



LEBANON'S 2022 PARLIAMENTARY ELECTIONS

In May 2022, Lebanese residents, expatriates and employees headed to the polling stations to elect their 128 MPs for a term that lasts until 2026. *The Monthly* magazine has devoted, like in every election year, a section to this topic, detailing the number of registered and actual voters and their sectarian distribution, the voters turnout, the successful MPs, the number of votes and the competing election lists.

Lebanon's 2022 voters by sect and district

Lebanese registered voters totaled 3,967,507 in 2022, an increase of 221,024 from the 2018 elections. The following 16 tables show voters distribution by district and sect. By sect, the number of Muslim voters stood at 2,594,459 or 65.39% of total voters, while the number of Christian voters reached 1,368,728, representing 34.49%.

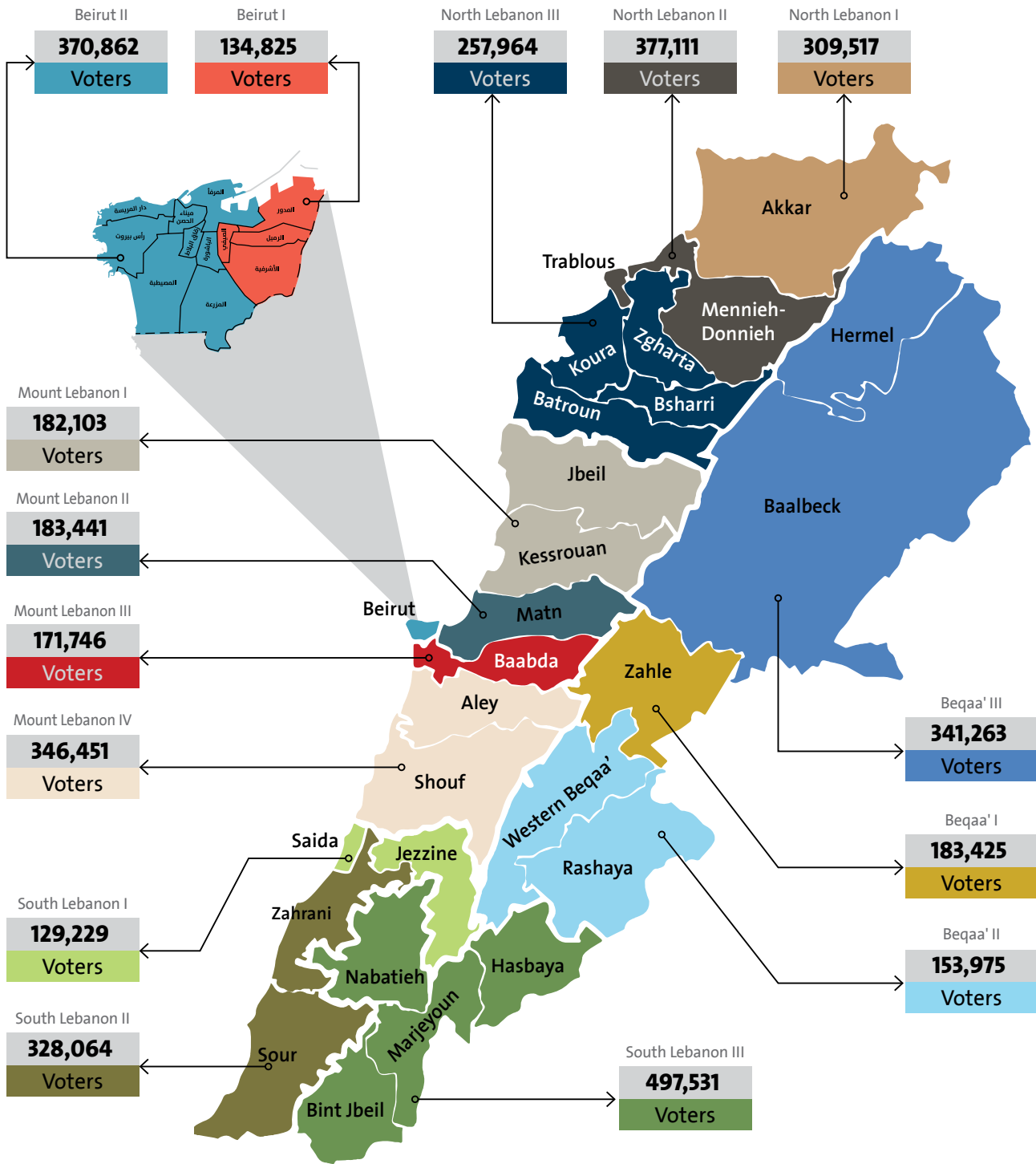
Table No. 1: Number of voters in Lebanon by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference	Percentage %
Sunni	1,170,895	1,081,464	+89,431	+8.26
Shia'a	1,163,256	1,073,595	+89,661	+8.35
Maronite	766,277	746,525	+19,752	+2.64
Greek Orthodox	261,285	257,788	+3,497	+1.36
Druze	221,771	210,607	+11,164	+3.30
Greek Catholic	171,150	167,226	+3,924	+2.34
Armenian Orthodox	84,031	86,138	-2,107	+2.44
Alawite	38,537	35,696	+2,841	+7.96
Armenian Catholic	19,981	20,313	-332	-1.63
Evangelical	17,433	17,691	-258	-1.45
Syriac Orthodox	15,672	15,861	-189	-1.19
Syriac Catholic	12,555	12,909	-354	-2.74
Latin	10,952	10,600	+352	+3.32
Israeli	4,320	4,782	-462	-9.67
Assyrian Orthodox	1,605	1,715	-110	-6.41
Chaldean	3,367	3,423	-56	-1.63
Others	4,420	150	+4,270	+28.47
Total	3,967,507	3,746,483	+221,024	+15.89

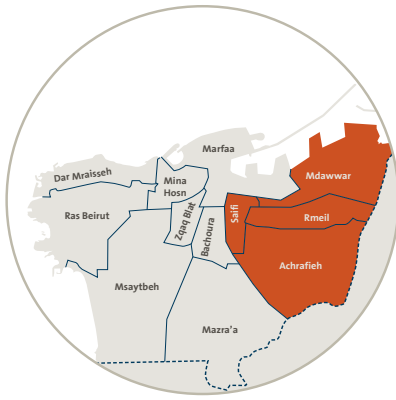
Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).

Lebanese voters 2022 by districts

The number of Lebanese voters have risen from 3,746,483 in 2018 to **3,967,507** in 2022, an increase of **221,024** voters (+5.5%)



Source: Electoral rolls-Ministry of Interior and Municipalities.



Beirut I District

(Ashrafieh - Rmeil - Saifi - Mdawar)



Total registered voters
2018

134,736

Total registered voters
2022

134,825

Difference
2018 - 2022

+ 89 voters

Ratio
2018 - 2022

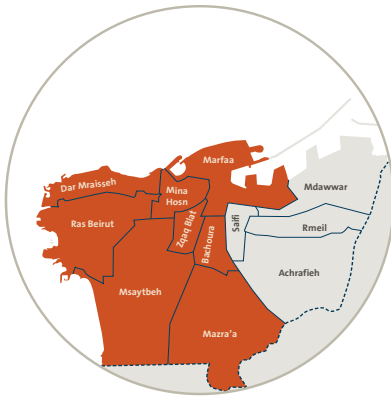
+ 0.06 %

The number of voters has increased by only 89 in this district, with the Armenian voters decreasing by 1,179 and the Sunni voters rising by 958.

Table No. 2: Beirut I voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Armenian Orthodox	36,793	37,972	- 1,179
Greek Orthodox	26,094	25,883	+ 211
Maronite	17,717	17,729	- 12
Sunni	14,269	13,311	+ 958
Greek Catholic	13,351	13,234	+ 117
Armenian Catholic	7,283	7,479	- 196
Syriac Catholic	5,356	5,324	+ 32
Latin	4,132	4,074	+ 58
Evangelical	3,725	3,864	- 139
Shia'a	2,929	2,716	+ 213
Chaldean	1,142	1,130	+ 12
Syriac Orthodox	1,121	1,104	+ 17
Druze	383	372	+ 11
Assyrian Orthodox	360	364	- 4
Others	170	180	- 10
Total	134,825	134,736	+ 89

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Beirut II District

(Dar Al-Mreisseh - Marfaa - Bachoura - Ras Beirut - Zqaq Blat - Mazra'a - Moussaitbeh - Mina Al-Hosn)



**Total registered voters
2018**

353,414

**Total registered voters
2022**

370,862

**Difference
2018 - 2022**

+ 17,862 voters

**Ratio
2018 - 2022**

+ 4.93 %

Voters have increased by 17,448, with the number of Sunni and Shia'a voters rising respectively by 12,868 and 5,141.

Table No. 3: Beirut II voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	232,957	220,089	+ 12,868
Shia'a	78,145	73,004	+ 5,141
Greek Orthodox	17,592	17,500	+ 92
Maronite	6,357	6,491	- 134
Greek Catholic	5,764	5,691	+ 73
Druze	5,682	5,490	+ 192
Armenian Orthodox	5,549	5,752	- 203
Syriac Orthodox	4,504	4,520	- 16
Israeli	4,228	4,556	- 328
Syriac Catholic	3,154	3,197	- 43
Evangelical	2,699	2,787	- 88
Latin	1,927	1,953	- 26
Armenian Catholic	1,555	1,603	- 48
Others	749	781	- 32
Total	370,862	353,414	+ 17,448

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Mount Lebanon's First District (Kessrouan - Jbeil)



Total registered voters
2018

176,710

Total registered voters
2022

182,103

Difference
2018 - 2022

+ 5,393 voters

Ratio
2018 - 2022

+ 3.05 %

This district has seen an increase of 5,393 in the number of voters. While Maronite voters have increased by 3,613 or 2.49%, the Shia'a have risen by 1,330 or 6.96%.

Table No. 4: Mount Lebanon I voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Maronite	148,462	144,849	+ 3,613
Shia'a	20,435	19,105	+ 1,330
Greek Orthodox	3,423	3,361	+ 62
Sunni	2,561	2,386	+ 175
Greek Catholic	2,499	2,328	+ 171
Armenian Orthodox	2,366	2,429	- 63
Armenian Catholic	693	697	- 4
Syriac Catholic	457	434	+ 23
Latin	416	401	+ 15
Syriac Orthodox	284	272	+ 12
Evangelical	242	192	+ 50
Others	267	258	+ 99
Total	182,103	176,710	+ 5,393

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Mount Lebanon's Second District (Matn)



**Total registered voters
2018**

179,919

**Total registered voters
2022**

183,441

**Difference
2018 - 2022**

+ 3,522 voters

**Ratio
2018 - 2022**

+ 1.95 %

Voters in this district have risen by 3,522, of whom 1,352 were Maronite, 818 Greek Orthodox and 489 Greek Catholic. Armenian voters have however decreased by 412.

Table No. 5: Mount Lebanon II voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Maronite	82,033	80,681	+ 1,352
Greek Orthodox	27,014	26,196	+ 818
Armenian Orthodox	25,219	25,589	- 370
Greek Catholic	18,223	17,734	+ 489
Armenian Catholic	6,858	6,900	- 42
Shia'a	5,713	5,283	+ 430
Syriac	4,992	4,850	+ 142
Sunni	3,896	3,540	+ 356
Evangelical	2,811	2,854	- 43
Druze	2,566	2,497	+ 69
Latin	2,421	2,147	+ 274
Assyrian Orthodox	747	718	+ 29
Chaldean	669	645	+ 24
Others	280	285	- 5
Total	183,441	179,919	+ 3,522

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Mount Lebanon's Third District (Baabda)



Total registered voters
2018

166,135

Total registered voters
2022

171,746

Difference
2018 - 2022

+ 5,611 voters

Ratio
2018 - 2022

+ 3.37 %

The number of voters has increased by 5,611, with the Maronite voters rising by 783 or 1.29%, the Shia'a by 2,763 or 6.6% and the Druze by 1,197 or 4.1%.

Table No. 6: Mount Lebanon III voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Maronite	61,078	60,295	+783
Shia'a	44,524	41,761	+2,763
Druze	30,188	28,991	+1,197
Greek Orthodox	12,640	12,478	+162
Sunni	10,785	10,130	+655
Greek Catholic	7,645	7,541	+104
Armenian Orthodox	1,402	1,431	-29
Syriac	1,010	1,007	+3
Armenian Catholic	678	692	-14
Latin	592	603	-11
Evangelical	513	514	-1
Assyrian Orthodox	408	412	-4
Others	278	283	-5
Total	171,746	166,135	+5,611

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Mount Lebanon's Fourth District (Shouf - Aley)



**Total registered voters
2018**

329,870

**Total registered voters
2022**

346,451

**Difference
2018 - 2022**

+ 16,581 voters

**Ratio
2018 - 2022**

+ 5.02 %

The number of voters has increased by 16,581, with the Druze voters rising by 7,200 (5.37%), the Sunni by 4,738 (7.65%) and the Maronite by 3,016 (3.4%).

Table No. 7: Mount Lebanon IV voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Druze	141,045	133,845	+7,200
Maronite	91,666	88,650	+3,016
Sunni	66,654	61,916	+4,738
Greek Catholic	17,473	17,011	+462
Greek Orthodox	17,392	16,844	+548
Shia'a	9,231	8,623	+608
Evangelical	1,518	1,543	-25
Armenian Orthodox	680	672	+8
Latin	211	185	+26
Syriac Catholic	174	197	-23
Armenian Catholic	154	157	-3
Syriac Orthodox	153	126	+27
Others	100	101	-1
Total	346,451	329,870	+16,581

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Beqaa' First District (Zahle)



Total registered voters
2018

175,868

Total registered voters
2022

183,425

Difference
2018 - 2022

+ 7,557 voters

Ratio
2018 - 2022

+ 4.29 %

The number of voters has increased by 7,812, with the Sunni voters rising by 4,452 (8.85%), the Shia'a by 2,201 (7.8%) and the Maronite by 634 (2.3%). As for Greek Catholic voters, they have risen by only 409 or 1.25%.

Table No. 8: Beqaa' I voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	54,739	50,287	+4,452
Greek Catholic	33,043	32,634	+409
Shia'a	30,415	28,214	+2,201
Maronite	27,988	27,354	+634
Greek Orthodox	16,784	16,608	+176
Armenian Orthodox	8,464	8,646	-182
Syriac	6,905	6,747	+158
Armenian Catholic	1,833	1,861	-28
Evangelical	1,311	1,346	-35
Druze	963	922	+41
Chaldean	539	528	+11
Latin	277	288	-11
Assyrian Orthodox	90	92	-2
Israeli	68	73	-5
Alawite	7	13	-6
Total	183,425	175,613	+7,812

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Beqaa' Second District (Western Beqaa' - Rashaya)



**Total registered voters
2018**

143,812

**Total registered voters
2022**

153,975

**Difference
2018 - 2022**

+ 10,163 voters

**Ratio
2018 - 2022**

+ 7.06 %

Voters have increased by 10,162, of whom 5,905 (8.4%) were Sunni, 1,903 (9%) were Shia'a and 1,393 (6.6%) were Druze.

Table No. 9: Beqaa' II voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	76,004	70,099	+5,905
Shia'a	23,007	21,104	+1,903
Druze	22,482	21,089	+1,393
Greek Catholic	10,763	10,494	+269
Maronite	10,540	10,232	+308
Greek Orthodox	10,444	10,091	+353
Evangelical	510	485	+25
Syriac Catholic	140	439	+1
Armenian Catholic	46	40	+6
Armenian Orthodox	30	30	-
Syriac Orthodox	9	9	-
Total	153,974	143,812	+10,162

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



Beqaa' Third District (Baalbeck - Hermel)



Total registered voters
2018

315,644

Total registered voters
2022

341,263

Difference
2018 - 2022

+ 25,619 voters

Ratio
2018 - 2022

+ 8.11 %

The number of voters has increased by 25,620, with the Shia'a and Sunni voters rising respectively by 20,073 (8.67%) and 4,025 (9.6%).

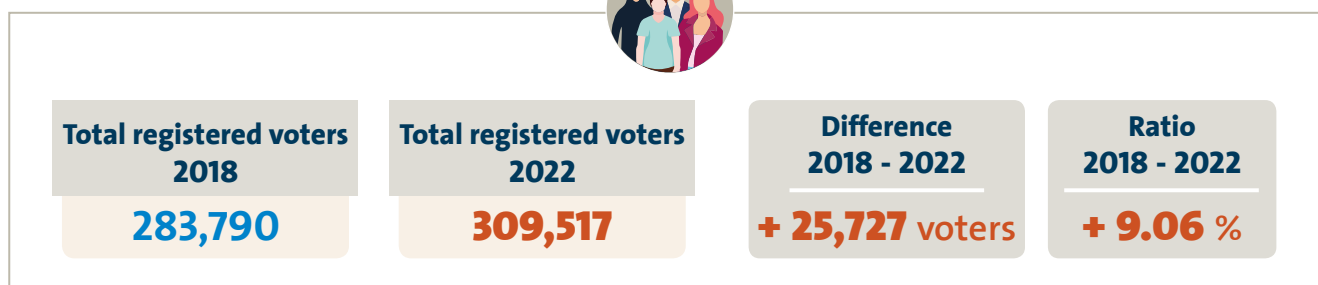
Table No. 10: Beqaa' III voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Shia'a	251,417	231,344	+20,073
Sunni	46,128	42,103	+4,025
Maronite	23,960	23,047	+913
Greek Catholic	17,132	16,602	+530
Greek Orthodox	2,335	2,268	+67
Armenian Orthodox	114	113	+1
Alawite	90	87	+3
Evangelical	67	58	+9
Syriac Catholic	8	8	-
Armenian Catholic	5	6	-1
Syriac Orthodox	4	4	-
Chaldean Catholic	3	3	-
Total	341,263	315,643	+25,620

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



North Lebanon's First District (Akkar)



Voters have increased by 25,727, of whom 21,029 (10.9%) were Sunni, 1,711 (4.1%) were Greek Orthodox, 1,565 (11%) Alawite and only 1,060 (3.45%) Maronite.

Table No. 11: North Lebanon I voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	213,152	192,123	+21,029
Greek Orthodox	42,904	41,193	+1,711
Maronite	31,718	30,658	+1,060
Alawite	15,797	14,232	+1,565
Shia'a	3,240	3,014	+226
Greek Catholic	1,861	1,753	+108
Evangelical	777	750	+27
Armenian Catholic	31	32	-1
Armenian Orthodox	27	24	+3
Latin	11	11	-
Total	309,517	283,790	+25,727

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



North Lebanon's Second District (Trablous - Mennieh-Donnieh)



Total registered voters
2018

350,144

Total registered voters
2022

377,111

Difference
2018 - 2022

+ 26,967 voters

Ratio
2018 - 2022

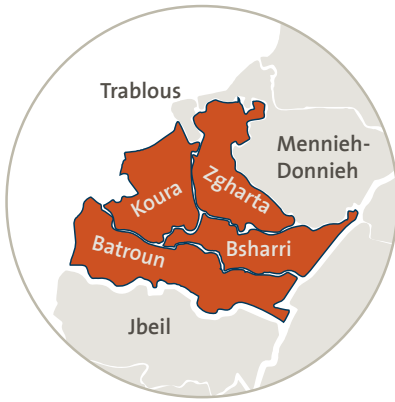
+ 7.7 %

Voters have increased by 26,967, of whom 24,445 or 8.4% were Sunni.

Table No. 12: North Lebanon II voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	315,203	290,758	+24,445
Greek Orthodox	21,974	21,568	+406
Alawite	21,962	20,227	+1,735
Maronite	12,067	11,735	+332
Armenian Orthodox	1,712	1,759	-47
Greek Catholic	1,170	1,126	+44
Shia'a	1,004	955	+49
Evangelical	546	559	-13
Syriac Orthodox	407	393	+14
Armenian Catholic	376	377	-1
Latin	337	343	-6
Syriac Catholic	241	237	+4
Others	122	107	+13
Total	377,111	350,144	+26,967

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



North Lebanon's Third District

(Bsharri-Batroun-Koura-Zgharta)



**Total registered voters
2018**

249,416

**Total registered voters
2022**

257,964

**Difference
2018 - 2022**

+ 8,548 voters

**Ratio
2018 - 2022**

+ 3.42 %

The number of voters has increased by 8,548 or 3.4%, with the Maronite voters rising by 5,334 (3.1%) and the Greek Orthodox by 1,023 or 1.98%.

Table No. 13: North Lebanon III voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Maronite	174,935	169,601	+5,334
Greek Orthodox	52,571	51,548	+1,023
Sunni	24,502	22,521	+1,981
Shia'a	2,502	2,334	+168
Greek Catholic	1,857	1,836	+21
Alawite	678	620	+57
Armenian Orthodox	374	368	+6
Armenian Catholic	223	224	-1
Syriac	140	141	-1
Latin	91	81	+10
Evangelical	72	77	-5
Others	63	65	-2
Total	257,964	249,416	+8,548

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



South Lebanon's First District (Saida-Jezzine)



Total registered voters
2018

122,524

Total registered voters
2022

129,229

Difference
2018 - 2022

+ 6,705 voters

Ratio
2018 - 2022

+ 5.47 %

South Lebanon I district has seen an increase of 5.47% or 6,705 in the number of voters, distributed as follows:

Sunni: 3,963 or 7.27%, Shia'a: 1,377 or 7.42%, Maronite: 1,123 or 3%, Greek Catholic: 213 or 2%.

Table No. 14: South Lebanon I voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Sunni	58,418	54,455	+3,963
Maronite	38,624	37,501	+1,123
Shia'a	19,934	18,557	+1,377
Greek Catholic	10,811	10,598	+213
Druze	615	595	+20
Greek Orthodox	290	281	+9
Armenian Orthodox	219	225	-6
Evangelical	137	138	-1
Latin	91	86	+5
Armenian Catholic	37	40	-3
Chaldean	17	18	-1
Syriac Catholic	17	13	+4
Israeli	13	9	+4
Syriac Orthodox	8	8	-
Total	129,229	122,524	+6,705

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



South Lebanon's Second District (Zahrani - Sour)



**Total registered voters
2018**

304,195

**Total registered voters
2022**

328,064

**Difference
2018 - 2022**

+ 23,869 voters

**Ratio
2018 - 2022**

+ 7.84 %

Voters have increased by 23,872, of whom 21,539 (8.68%) were Shia'a and 636 (3.1%) were Greek Catholic.

Table No. 15: South Lebanon II voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Shia'a	269,600	248,061	+21,539
Greek Catholic	21,079	20,443	+636
Sunni	19,920	18,562	+1,358
Maronite	14,078	13,644	+434
Evangelical	1,129	1,167	-38
Armenian Orthodox	982	1,026	-44
Greek Orthodox	840	861	-21
Latin	234	231	+3
Armenian Catholic	138	134	+4
Druze	52	52	-
Syriac Orthodox	13	11	+2
Total	328,064	304,192	+23,872

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).



South Lebanon's Third District

(Nabatieh - Bint Jbeil - Marjeyoun-Hasbaya)



Total registered voters
2018

460,569

Total registered voters
2022

497,531

Difference
2018 - 2022

+ 36,962 voters

Ratio
2018 - 2022

+ 8.02 %

This is the largest district in terms of voters, who numbered about 500,000, rising by 36,966 when compared to 2018. The increase is distributed by sect as follows:

Shia'a: 31,640 or 8.5%, Sunni: 2,523 or 8.6%, Druze: 1,067 or 6.3%, Maronite: 996 or 4.1%, Greek Orthodox: 434 or 3.9%.

Table No. 16: South Lebanon III voters by sect (2018-2022).

Sect	No. of voters 2022	No. of voters 2018	Difference
Shia'a	401,160	369,520	+31,640
Sunni	31,707	29,184	+2,523
Maronite	25,054	24,058	+996
Druze	17,795	16,728	+1,067
Greek Orthodox	11,542	11,108	+434
Greek Catholic	8,476	8,201	+275
Evangelical	1,376	1,357	+19
Latin	212	197	+15
Armenian Orthodox	100	102	-2
Armenian Catholic	71	71	-
Syriac Orthodox	27	26	+1
Syriac Catholic	8	7	-1
Alawite	3	6	-3
Total	497,531	460,565	+36,966

Source: *Information International* based on the figures issued by the Ministry of Interior and Municipalities (MoIM).

Over 1,000 Candidates Registered for 2022 elections

The deadline for candidates to register for May 15 polls closed with 1,043 having filed, representing 77 more candidates than in 2018. By sect, the Sunni sect recorded the highest number of candidates, reaching 311 compared to 304 in 2018, followed by the Maronite sect, which witnessed the largest increase in the number of candidates (49), rising from 230 in 2018 to 279. The number of Shia'a candidates was the lowest, increasing from 137 in 2018 to 150. The other sects registered a decrease in the number of candidates, from 108 to 96 among Orthodox, 62 to 56 among Greek Catholics and 56 to 55 among Druze.

The highest number of candidates per seat is recorded among the Alawites. The following table shows that there are 17.5 candidates for each Alawite seat, 15 for each Minorities seat, 11.5 for each Sunni sect and 5.5 for each Shia'a seat.

A table showing the number of candidates by sect and seat.

Sect	No. of seats	No. of candidates in 2018	No. of candidates in 2022	Amount of increase or decline (2018-2022)	No. of candidates/ No. of seats in 2018	No. of candidates/ No. of seats in 2022
Alawite	2	30	35	+5	15	17.5
Sunni	27	304	311	+7	11.2	11.5
Evangelical	1	9	11	+2	9	11
Minorities	1	9	15	+6	9	15
Greek Catholic	8	62	56	-6	7.7	7
Greek Orthodox	14	108	96	-12	7.7	6.8
Druze	8	56	55	-1	7	6.8
Maronite	34	230	279	+49	6.7	8.2
Armenian Catholic	1	6	4	-2	6	4
Shia'a	27	137	150	+13	5	5.5
Armenian Orthodox	5	25	31	+6	5	6.2
Total	128	976	1,043	+67	-	-

Source: *Information International* based on the candidates' names.

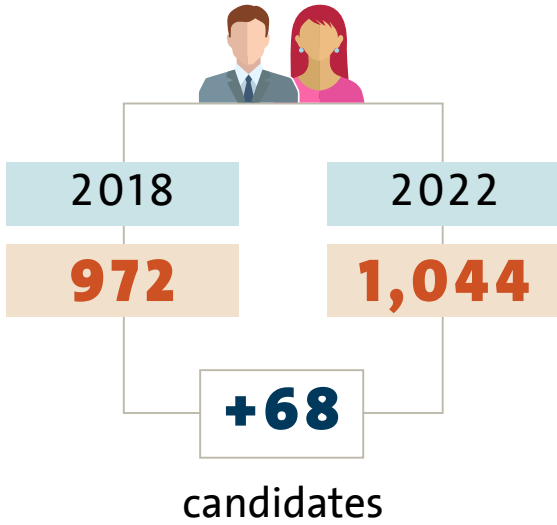
Number of Candidates 2018-2022 by district and sect

The number of candidates standing for 2022 elections has reached 1,044 (after accepting the candidacy of Mohammad Nasser who removed his sect from the civil registry records), rising from 976 in 2018, i.e. an increase of 68 candidates. The following table shows the distribution of candidates by sect and electoral district:

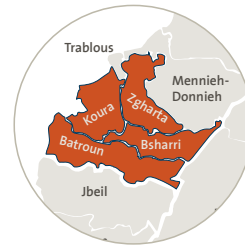
- Saida-Jezzine district has recorded the highest increase in the number of candidates, rising from 27 in 2018 to 42 in 2022, followed by North Lebanon III district (Zgharta-Bsharri-Batroun-Koura), from 52 to 67 candidates.
- South Lebanon III district (Nabatieh- Bint Jbeil-Marjeyoun-Hasbaya) has registered a decline in the number of candidates, from 58 to 38.
- By sect, the Maronite sect has recorded the largest increase in the number of candidates (from 230 to 279), followed by the Shia'a (from 137 to 151) and Sunni (from 304 to 311) sects. As for the Greek Orthodox and Greek Catholic candidates, their number has decreased by 12 and 6, respectively.
- The number of electoral lists increased from 77 to 103

A table showing the number of candidates and their distribution by seat, district and sect (2018-2022).

District/ Sect	No. of seats/ No. of 2018 candidates/ No. of 2022 candidates	Zahle	Western Beqaa'- Rashaya	Baalbeck- Hermel	Saida- Jezzine	Sour- Zahrani	Nabatieh- Bint Jbeil- Marjeyoun-Hasbaya
Armenian Orthodox	No. of seats	1					
	No. of 2018 candidates	6					
	No. of 2022 candidates	10					
Greek Orthodox	No. of seats	1	1				1
	No. of 2018 candidates	10	11				9
	No. of 2022 candidates	8	5				4
Catholic	No. of seats	2		1	1	1	
	No. of 2018 candidates	10		13	9	6	
	No. of 2022 candidates	11		10	9	3	
Sunni	No. of seats	1	2	2	2		1
	No. of 2018 candidates	18	16	21	10		7
	No. of 2022 candidates	22	17	21	20		4
Shia'a	No. of seats	1	1	6		6	8
	No. of 2018 candidates	11	5	33		15	35
	No. of 2022 candidates	10	8	43		22	27



+15
candidates



+15
candidates



-20
candidates

Akkar	Trablous-Mennieh-Donnieh	Zgharta-Batroun-Bsharri-Koura	Beirut I	Beirut II	Jbeil-Kessrouan	Matn	Baabda	Chouf-Aley	Total
			3			1			5
			14			5			25
			15			6			31
2	1	3	1	1		2		1	14
15	12	15	6	13		10		7	108
16	8	22	9	9		10		5	96
			1			1		1	8
			7			9		8	62
			7			10		6	56
3	8			6				2	27
55	95			63				19	304
43	96			69				19	311
				2	1		2		27
				18	11		9		137
				18	12		11		151

District/ Sect	No. of seats/ No. of 2018 candidates/ No. of 2022 candidates	Zahle	Western Beqaa'- Rashaya	Baalbeck- Hermel	Saida- Jezzine	Sour- Zahrani	Nabatieh- Bint Jbeil- Marjeyoun-Hasbaya
Maronite	No. of seats	1	1	1	2		
	No. of 2018 candidates	8	7	10	8		
	No. of 2022 candidates	11	15	7	13		
Druze	No. of seats		1				1
	No. of 2018 candidates		5				7
	No. of 2022 candidates		5				3
Alawite	No. of seats						
	No. of 2018 candidates						
	No. of 2022 candidates						
Armenian Catholic	No. of seats						
	No. of 2018 candidates						
	No. of 2022 candidates						
Minorities	No. of seats						
	No. of 2018 candidates						
	No. of 2022 candidates						
Evangelical	No. of seats						
	No. of 2018 candidates						
	No. of 2022 candidates						
Total no. of seats	7	6	10	5	7	11	
Total no. of 2018 candidates	63	44	77	27	21	58	
Total no. of 2022 candidates	72	50	81	42	25	38	

Source: *Information International* based on Ministry of Interior and Municipalities.

Akkar	Trablous-Mennieh-Donnieh	Zgharta-Batroun-Bsharri-Koura	Beirut I	Beirut II	Jbeil-Kessrouan	Matn	Baabda	Chouf-Aley	Total
1	1	7	1		7	4	3	5	34
9	17	37	6		45	29	18	36	230
9	18	45	6		54	36	23	42	279
				1			1	4	8
				14			7	23	56
				12			7	28	55
1	1								2
10	20								30
16	19								35
			1						1
			6						6
			4						4
			1						1
			9						9
			15						15
				1					1
				9					9
				11					11
7	11	10	8	11	5	8	6	13	128
89	144	52	48	117	56	53	34	93	976
84	141	67	56	119	66	62	41	100	1,044

Lebanon's 2022 Parliamentary Elections

A voter turnout of 49.2%

Voter turnout stood at 49.19% in Lebanon's 2022 parliamentary elections as only 1,951,683 of total registered voters (3,967,507) have cast their ballots, compared to 49.7% in 2018 elections. By electoral district, Beirut II and Mount Lebanon I have fairly maintained the same turnouts of 2018 while Beirut I, Mount Lebanon II, Mount Lebanon III, Mount Lebanon IV, South Lebanon I, South Lebanon II and North Lebanon II have recorded higher turnouts.

The number of cancelled votes has remarkably increased from 38,909 in 2018 elections to 57,700 in 2022.

A table showing the number of actual and registered voters and polling turnouts by electoral district (2018-2022).

District	No. of registered voters 2022	No. of actual voters 2022	Voter turnout 2022 (%)	Voter turnout 2018 (%)	Blank votes	Cancelled votes
Beirut I	134,825	48,311	35.8	33.1	395	1,615
Beirut II	370,862	154,721	41.7	41.8	1,498	5,795
Mount Lebanon I	182,103	121,693	66.82	66.8	657	3,314
Mount Lebanon II	183,441	95,853	52.25	51.3	573	2,704
Mount Lebanon III	171,746	87,114	50.72	48.1	619	2,386
Mount Lebanon IV	346,451	184,202	53.16	52.5	1,358	4,226
Beqaa' I	183,425	95,377	51.99	53.5	831	2,686
Beqaa' II	153,975	68,346	44.38	47.4	616	2,198
Beqaa' III	341,263	195,116	57.17	60.2	1,593	3,977
South Lebanon I	129,229	63,366	49	54.9	623	2,076
South Lebanon II	328,064	167,557	51	49.4	2,135	4,474
South Lebanon III	497,531	238,610	47.95	49.6	3,042	6,410
North Lebanon I	309,517	153,878	49.7	48.2	1,509	5,252
North Lebanon II	377,111	151,521	40.17	43.3	2,882	6,880
North Lebanon III	257,964	126,018	48.85	47.2	977	3,707
Total	3,967,507	1,951,683	49.19	49.7	19,608	57,700

Source: *Information International* based on the number of voters and the results of parliamentary elections 2018-2022.

Lebanon's 2022 MPs

68 old & 60 new

The parliamentary elections that took place on Sunday May 15, 2022, have resulted in the victory of 128 MPs, of whom 68 have remained in office, 57 have entered the Parliament for the first time and 3 have returned to Parliament after absences (Mohammad Yahya, Imad Hout and Fadi Karam). North Lebanon III District has witnessed a great change in terms of MPs as only one out of 11 MPs has remained in office (MP Jihad Al Samad). The same has applied to Saida, where 4 out of 5 MPs have been replaced. In Baabda, 5 out of 6 MPs have remained in office, while in Sour all the seven incumbent MPs have been reelected.

Nabih Berri, who has been serving as a Speaker of Parliament since 1991, has also been reelected, as well as Marwan Hamadeh and Akram Chehayeb, while Anwar Al-Khalil, Assaad Hardan and Bahia Hariri who have held the position since 1991 and 1992 have lost the elections.

The following table shows the names of winning MPs, the number of votes obtained by each of them and the number of parliamentary electoral cycles.

A table showing the names of winning MPs, the number of votes obtained and the number of electoral cycles.

Electoral district	MP	Sect	No. of preferential votes	Parliamentary term(s)	List
Beirut I 8 MPs	Nadim Bashir Gemayel	Maronite	4,425	2009-2018-2022	Loubnan Al Siyada "Sovereign Lebanon"
	Jean Arshak Talouzian	Armenian Catholic	4,043	2018-2022	Loubnan Al Siyada "Sovereign Lebanon"
	Nicolas Maurice Sehnaoui	Greek Catholic	4,781	2018-2022	Kina W Rah Neb'a La Beirut "We were and we remain for Beirut"
	Hagop Mardiros Hambarsom Terezian	Armenian Orthodox	2,647	2018-2022	Kina W Rah Neb'a La Beirut "We were and we remain for Beirut"
	Ghassan Shafiq Hasbani	Greek Orthodox	7,080	2022	Beirut Nahnou Laha "Beirut we are yours"
	Jihad Karim Pakradouni	Armenian Orthodox	2,186	2022	Beirut Nahnou Laha "Beirut we are yours"
	Paulette Siragan Yaghobian	Armenian Orthodox	3,524	2018-2022	Li Watani "For my nation"
	Cynthia Fadi Zarazir	Minorities	486	2022	Li Watani "For my nation"
Beirut II 11 MPs	Amin Mohammad Sherri	Shia'a	26,363	2005-2018-2022	Wehdit Beirut "Beirut's Unity"
	Mohammad Moustapha Khawaja	Shia'a	5,789	2018-2022	Wehdit Beirut "Beirut's Unity"
	Edgard Joseph Traboulsi	Evangelical	2,053	2018-2022	Wehdit Beirut "Beirut's Unity"
	Fouad Moustapha Makhzoumi	Sunni	10,021	2018-2022	Beirut Bada Aleb "Beirut needs a heart"
	Adnan Khodor Traboulsi	Sunni	8,463	1992-2018-2022	Li Beirut "For Beirut"
	Ibrahim Hassan Mneimneh	Sunni	13,281	2022	Beirut Al Taghyir "Beirut for Change"
	Waddah Ibrahim Sadek Al Sadek	Sunni	3,760	2022	Beirut Al Taghyir "Beirut for Change"
	Melhem Emile Khalaf	Greek Orthodox	7,141	2022	Beirut Al Taghyir "Beirut for Change"
	Faisal Afif Al Sayegh	Druze	2,565	2005-2018-2022	Beirut Touwajih "Beirut Confronts"
	Imad Medhat Hout	Sunni	7,362	2009-2022	Haydi Beirut "This is Beirut"
	Mohammad Nabil Othman Badr	Sunni	5,631	2022	Haydi Beirut "This is Beirut"

Electoral district	MP	Sect	No. of preferential votes	Parliamentary term(s)	List
Mount Lebanon I 8 MPs	Neemat Georges Frem	Maronite	10,743	2018-2022	Sarkhit Watan "Scream of a nation"
	Salim Boutros Al Sayegh	Maronite	3,477	2022	Sarkhit Watan "Scream of a nation"
	Simon Farid Abi Ramia	Maronite	6,239	2009-2018-2022	Kina W Rah Nib'a "We were and we remain"
	Nada Nouhad Boustani	Maronite	11,338	2022	Kina W Rah Nib'a "We were and we remain"
	Raed Akif Berro	Shia'a	9,508	2022	Kina W Rah Nib'a "We were and we remain"
	Ziad Halim Hawat	Maronite	13,078	2018-2022	Ma'akom Fina Lal Ekher "With you we can until the end"
	Chawki Gergy Daccache	Maronite	9,129	2018-2022	Ma'akom Fina Lal Ekher "With you we can until the end"
	Farid Haykal El Khazen	Maronite	9,056	2000-2018-2022	Kalb Loubnan Al-Mosstakel "Heart of Independent Lebanon"
Mount Lebanon II 8 MPs	Hagop Ohannes Pakradounian	Armenian Orthodox	4,973	2005-2009-2018-2022	Ma'an Akwa "Stronger Together"
	Michel Elias Murr	Greek Orthodox	8,607	2022	Ma'an Akwa "Stronger Together"
	Sami Amin Gemayel	Maronite	10,466	2009-2018-2022	Matn Al Taghyir "On the way to Change"
	Elias Raif Hankash	Maronite	6,148	2018-2022	Matn Al Taghyir "On the way to Change"
	Ibrahim Youssef Kanaan	Maronite	5,513	2005-2009-2018-2022	Kina W Rah Neb'a Lal Matn "We were and we remain for Metn"
	Elias Nicolas Bou Saab	Greek Orthodox	4,050	2018-2022	Kina W Rah Neb'a Lal Matn "We were and we remain for Metn"
	Melhem Antoun Riachy	Greek Catholic	15,254	2022	Matn Al Houriya "On the way to Liberty"
	Razi Wadih El Hage	Maronite	3,459	2022	Matn Al Houriya "On the way to Liberty"
Mount Lebanon III 6 MPs	Pierre Rachid Bou Assi	Maronite	14,756	2018-2022	Baabda Al Siyada Wal Karar "Baabda Sovereignty and Decision"
	Hadi Mohammad Rafik Aboul Hosn	Druze	10,767	2018-2022	Baabda Al Siyada Wal Karar "Baabda Sovereignty and Decision"
	Camille Michel Dory Chamoun	Maronite	1,876	2022	Baabda Al Siyada Wal Karar "Baabda Sovereignty and Decision"
	Alain Joseph Aoun	Maronite	8,457	2009-2018-2022	Al Wifak Al Watani "National Accord"
	Ali Fadel Ammar	Shia'a	14,852	1992-2000-2005-2009-2018-2022	Al Wifak Al Watani "National Accord"
	Fadi Fakhry Alame	Shia'a	4,862	2018-2022	Al Wifak Al Watani "National Accord"
Mount Lebanon IV 13 MPs	Taymour Walid Jumblatt	Druze	12,917	2018-2022	Al Sharaka Wal Irada "Partnership and Will"
	Marwan Mohammad Hamadeh	Druze	11,121	1991-1992-1996-2000-2005-2009-2018-2022	Al Sharaka Wal Irada "Partnership and Will"
	Georges Jamil Adwan	Maronite	11,433	2005-2009-2018-2022	Al Sharaka Wal Irada "Partnership and Will"
	Bilal Ahmad Abdallah	Sunni	8,186	2022	Al Sharaka Wal Irada "Partnership and Will"
	Raji Najib El Saad	Maronite	8,503	2022	Al Sharaka Wal Irada "Partnership and Will"
	Akram Hussein Chehayeb	Druze	11,373	1991-1992-1996-2000-2005-2009-2018-2022	Al-Sharaka Wal Irada "Partnership and Will"
	Nazih Amin Matta	Greek Orthodox	9,191	2022	Al-Sharaka Wal Irada "Partnership and Will"
	Ghassan Amal Attallah	Greek Catholic	5,149	2022	Laihat Al Jabal "List of the mountain"

Electoral district	MP	Sect	No. of preferential votes	Parliamentary term(s)	List
Mount Lebanon IV	Farid Georges Boustany	Maronite	4,347	2018-2022	Laihat Al Jabal "List of the mountain"
	Cesar Raymond Abi Khalil	Maronite	5,698	2018-2022	Laihat Al Jabal "List of the mountain"
	Halimé Ibrahim El Kaakour	Sunni	6,684	2022	Twahadna Lil Taghyir "United for Change"
	Najat Khattar Aoun	Maronite	9,332	2022	Twahadna Lil Taghyir "United for Change"
	Mark Bahjat Daou	Druze	11,656	2022	Twahadna Lil Taghyir "United for Change"
South Lebanon I 5 MPs	Oussama Maarouf Saad El Masri	Sunni	7,341	2002-2005-2018-2022	Nantakhib Lil Taghyir "We vote for change"
	Abdulrahman Nazih Bizri	Sunni	8,526	2022	Nantakhib Lil Taghyir "We vote for change"
	Charbel Maroun Massaad	Maronite	984	2022	Nantakhib Lil Taghyir "We vote for change"
	Ghada Khalil Ayoub	Greek Catholic	7,953	2022	Wehdetna Fi Saida W Jezzine "Our union in Saida and Jezzine"
	Said Sleiman El Asmar	Maronite	1,102	2022	Wehdetna Fi Saida W Jezzine "Our union in Saida and Jezzine"
South Lebanon II 7 MPs	Nabih Moustafa Berri	Shia'a	42,091	1991-1992-1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ali Adel Osseiran	Shia'a	2,294	1992-1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Michel Hanna Moussa	Greek Catholic	1,364	1992-1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Inaya Mohammad Ezzeddine	Shia'a	15,266	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ali Youssef Khreis	Shia'a	16,964	1996-2000-2005-2009-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Hassan Mohammad Ali Ezzeddine	Shia'a	27,927	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Hussein Said Jachi	Shia'a	27,416	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
South Lebanon III 11 MPs	Ayoub Fahed Hmayed	Shia'a	6,745	1992-1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Hazzan Nizameddine Fadlallah	Shia'a	43,324	2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ashraf Nazih Beydoun	Shia'a	10,540	2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Mohammad Hassan Raad	Shia'a	48,543	1992-1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Hani Hassan Kobeissy	Shia'a	20,195	2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Nasser Fawzi Jaber	Shia'a	6,236	2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ali Hassan Khalil	Shia'a	13,155	1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ali Rachid Fayyad	Shia'a	37,047	2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Kassem Omar Hachem	Sunni	1,215	2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Firas Ismail Hamdan	Druze	4,859	2022	Ma'an Nahwa Al Taghyir "Together towards Change"
	Elias Fares Jarade	Greek Orthodox	9,218	2022	Ma'an Nahwa Al Taghyir "Together towards change"

Electoral district	MP	Sect	No. of preferential votes	Parliamentary term(s)	List
Beqaa' I 7 MPs	Michel Georges Daher	Greek Catholic	9,229	2018-2022	Siyadiyoun Moustakiloun "Independent Sovereignists"
	Georges Elie Okais	Greek Catholic	11,921	2018-2022	Zahle Al Siyada "Zahle Sovereignty"
	Elias Andre Estephan	Greek Orthodox	6,758	2022	Zahle Al Siyada "Zahle Sovereignty"
	Bilal Melhem Al Hashimi	Sunni	3,865	2022	Zahle Al Siyada "Zahle Sovereignty"
	Rami Anis Abou Hamdan	Shia'a	16,539	2022	Zahle Al Rissala "Zahle the Message"
	Georges Boujikian	Armenian Orthodox	2,568	2022	Zahle Al Rissala "Zahle the Message"
	Salim Georges Aoun	Maronite	5,554	2005-2018-2022	Zahle Al Rissala "Zahle the Message"
Beqaa' II 6 MPs	Wael Wehbe Abou Faour	Druze	9,202	2005-2009-2018-2022	Al Karar Al Watani Al Moustakel "The Independent National Decision"
	Ghassan Sleiman Skaff	Greek Orthodox	776	2022	Al Karar Al Watani Al Moustakel "The Independent National Decision"
	Hassan Abdel Rahim Mrad	Sunni	9,157	2022	Al Ghad Al Afdal "Better Tomorrow"
	Kabalan Abdel Menhem Kabalan	Shia'a	10,143	2022	Al Ghad Al Afdal "Better Tomorrow"
	Charbel Camille Maroun	Maronite	3,576	2022	Al Ghad Al Afdal "Better Tomorrow"
	Yassine Ahmad Yassine	Sunni	6,004	2022	Sahlouna Wal Jabal "Our Valley and Mountain"
Beqaa' III 10 MPs	Ghazi Mohammad Zaiter	Shia'a	22,058	1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ihab Arwa Hamadeh	Shia'a	20,844	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Hussein Ali Hajj Hassan	Shia'a	23,120	1996-2000-2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ali Mohammad Salman Bachir El Mokdad	Shia'a	20,356	2005-2009-2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Ibrahim Ali Moussawi	Shia'a	19,627	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Jamil Mohammad Amin Al Sayed	Shia'a	11,705	2018-2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Melhem Mohammad El Houjeiri	Sunni	7,125	2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Yanal Mohammad Solh	Sunni	8,764	2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Samer Asaad El Tawm	Greek Catholic	11,343	2022	Al Amal Wal Wafa' "Hope and Loyalty"
	Antoine El Badaoui Habchi	Maronite	17,000	2018-2022	Bina' Al Dawla "Construction of the State"
North Lebanon I 7 MPs	Walid Wajih Al Baarini	Sunni	11,099	2018-2022	Laihat Al I'tidal Al Watani "National Moderate List"
	Mohammad Moustafa Sleiman	Sunni	11,340	2018-2022	Laihat Al I'tidal Al Watani "National Moderate List"
	Ahmad Mohammad Rustom	Alawite	324	2022	Laihat Al I'tidal Al Watani "National Moderate List"
	Sajih Michael Attieh	Greek Orthodox	1,948	2022	Laihat Al I'tidal Al Watani "National Moderate List"
	Mohammad Yahya Yahya	Sunni	15,142	2000-2022	Akkar Awalan "Akkar First"
	Jimmy Georges Jabbour	Maronite	8,986	2022	Akkar Awalan "Akkar First"
	Asaad Ramez Dergham	Greek Orthodox	5,754	2018-2022	Akkar Awalan "Akkar First"

Electoral district	MP	Sect	No. of preferential votes	Parliamentary term(s)	List
North Lebanon II 11 MPs	Jihad Mourched Al Samad	Sunni	7,824	1996-2000-2018-2022	Al Irada Al Sha'abiya "Popular Will"
	Taha Atfat Naji	Sunni	7,407	2022	Al Irada Al Sha'abiya "Popular Will"
	Abdel Aziz Ibrahim Al Samad	Sunni	9,151	2022	Loubnan Lana "Lebanon is ours"
	Ahmad Mahmoud Kheir	Sunni	6,100	2022	Loubnan Lana "Lebanon is ours"
	Ashraf Ahmad Rifi	Sunni	11,593	2022	Inkaz Watan "Nation's Salvation"
	Jamil Abboud Abboud	Greek Orthodox	79	2022	Inkaz Watan "Nation's Salvation"
	Elias Fouad Houry	Maronite	3,426	2022	Inkaz Watan "Nation's Salvation"
	Abdel Karim Mohammad Kabbara	Sunni	5,023	2022	Lil Nass "For the people"
	Rami Saadallah Fanj	Sunni	5,009	2022	Intafid Lil Siyada Lil Adala "Revolt for Sovereignty and Justice"
	Ihab Mohammad Mattar	Sunni	6,518	2022	Al Taghyir Al Hakiki "Real Change"
	Firas Ahmad Salloum	Alawite	370	2022	Al Taghyir Al Hakiki "Real Change"
North Lebanon III 10 MPs	Tony Sleiman Frangieh	Maronite	8,945	2018-2022	Wihdat Al Shamal "Unity of the North"
	Melhem Gebran Tawk	Maronite	3,566	2022	Wihdat Al Shamal "Unity of the North"
	Michel René Moawad	Maronite	9,261	2018-2022	Shimal Al Mouwajaha "North of Confrontation"
	Adib Gerges Abdel Massih	Greek Orthodox	1,815	2022	Shimal Al Mouwajaha "North of Confrontation"
	Gebran Gergi Bassil	Maronite	8,922	2018-2022	Rah Nebaa Hon "We will remain here"
	Georges Naim Atallah	Greek Orthodox	2,698	2018-2022	Rah Nebaa Hon "We will remain here"
	Ghayath Michel Yazbeck	Maronite	11,094	2022	Nabad Al Joumhouria Al Kawiya "Strong Republic Pulse"
	Fadi Abdallah Karam	Greek Orthodox	9,226	2012-2022	Nabad Al Joumhouria Al Kawiya "Strong Republic Pulse"
	Setrida Elias Tawk	Maronite	7,924	2005-2009-2018-2022	Nabad Al Joumhouria Al Kawiya "Strong Republic Pulse"
	Michel Chawki Douaihy	Maronite	1,762	2022	Shamalouna "Our North"

Source: *Information International* based on 2022 parliamentary election results.

21 MPs Assassinated in Lebanon

People run for parliamentary seats for several personal, political and financial reasons, unaware that while they might take advantage of this position, they might pay with their lives. The following table shows that 21 MPs have been assassinated since 1943.

A table listing the names of assassinated MPs (1943-2022).

MP	Sect	Electoral district	Date of assassination
Wahib Geagea	Maronite	North Lebanon	24-10-1943
Riad El Solh	Sunni	Saida	16-07-1951
Mohammad Abdel Razak (he was not a MP when the assassination occurred)	Sunni	Akkar	24-07-1953
Aboud Abdel Razek (he was not a MP when the assassination occurred)	Sunni	Akkar	13-07-1958
Albert Salloum	Maronite	Akkar	07-07-1959
Naim Moghabghab	Greek Catholic	Chouf	29-07-1959
Maarouf Saad (he was not a MP when the assassination occurred)	Sunni	Saida	06-03-1975
Kamal Jumblatt	Druze	Chouf	16-03-1977
Tony Frangieh	Maronite	Zgharta	13-06-1978
Bachir Keyrouz (he was not a MP when the assassination occurred)	Maronite	Baalbeck-Hermel	16-03-1982
Rachid Karami	Sunni	Trablous	01-06-1987
Louis Abou Charaf	Maronite	Kessrouan	15-04-1989 (he was hit by shrapnel in Ashrafieh)
Nazem Al Kadiri	Sunni	West Beqaa'-Rachaya	21-09-1989
Sheikh Khodor Tlais (he was not a MP when the assassination occurred)	Shia'a	Baalbeck-Hermel	30-01-1998
Elie Hobeika (he was not a MP when the assassination occurred)	Maronite	Baabda	24-01-2002
Rafic Hariri	Sunni	Beirut II	14-02-2005
Bassel Fleihan	Evangelical	Beirut	18-04-2005
Gebran Tueni	Greek Orthodox	Beirut I	12-12-2005
Pierre Gemayel	Maronite	Matn	21-11-2006
Walid Eido	Sunni	Beirut II	13-06-2007
Antoine Ghanem	Maronite	Baabda-Aley	19-09-2007

Source: *Information International* based on the Lebanese parliament's book.

Public Sector

84 OUT OF 1,055 MUNICIPALITIES ARE DISSOLVED AND STILL AWAIT THE ELECTIONS

The term of municipal and "ikhtiyariah" councils elected in 2016 terminates in April-May 2022, with no government willingness to hold new municipal elections. The government's efforts are focused on conducting the parliamentary elections on May 15, 2022 and therefore, the enactment of a law extending the mandate of municipal and "ikhtiyariah" councils for one or two years or even less is the likely option. It might however paralyze and disrupt the work of hundreds of municipalities that are waiting the elections to bring change, as some of them are considered dissolved and do not convene to take decisions.

There are currently 1,055 municipal councils with 12,474 members, distributed as follows:

- 944 existing municipal councils, many of which are paralyzed and disrupted.
- 84 dissolved municipal councils managed by the Qaim Maqam or the Governor.
- 27 municipal councils that were newly introduced after the municipal elections in 2016. They have never witnessed elections and are managed by the Qaim Maqam or the Governor.

Number of Municipalities

The importance of these municipal elections lies in the number of municipalities they cover, which is 1,055 until end of January 2022 compared to 1,028 municipalities in 2016.

The following table shows the evolution of the number of municipalities during the years 1998-2022. It has increased by 351, with 355 towns and villages having no municipality. The highest number of newly introduced municipalities (85) has been recorded in the Mohafaza of Akkar, followed by Sour (44).

A table showing the evolution of the number of municipalities by Qada' (1998-Feb 2022).

Mohafaza-Qada'	No. of municipalities in 1998	No. of municipalities in 2004	No. of municipalities in 2010	No. of municipalities in 2016	No. of municipalities in 2022	Increase 1998-2022
Beirut	1	1	1	1	1	-
Mount Lebanon Mohafaza	264	303	313	324	331	67
Chouf	67	72	73	74	75	8
Aley	52	55	55	57	57	5
Baabda	43	45	45	46	49	6
Matn	43	48	51	54	56	13
Kessrouan	39	48	52	54	54	15
Jbeil	20	35	37	39	40	20
North Lebanon Mohafaza	108	126	136	144	152	44
Trablous	3	3	3	3	5	2
Batroun	19	22	24	29	30	11
Bsharri	10	11	11	12	12	2
Zgharta	28	31	31	31	32	4
Koura	30	34	34	35	37	7
Mennieh-Donnieh	18	25	33	34	36	18
Akkar Mohafaza	47	86	102	128	132	85

Mohafaza-Qada'	No. of municipalities in 1998	No. of municipalities in 2004	No. of municipalities in 2010	No. of municipalities in 2016	No. of municipalities in 2022	Increase 1998-2022
Baalbeck-Hermel Mohafaza	45	58	70	82	82	37
Baalbeck	43	53	64	74	74	31
Hermel	2	5	6	8	8	6
Beqaa' Mohafaza	81	83	85	86	87	6
Zahle	27	29	29	29	30	3
Western Beqaa'	28	28	30	31	31	3
Rashaya	26	26	26	26	26	-
South Lebanon Mohafaza	77	133	141	146	151	74
Saida	29	42	46	47	48	19
Sour	20	56	60	62	64	44
Jezzine	28	35	35	37	39	11
Nabatieh Mohafaza	81	115	116	117	119	38
Nabatieh	31	38	39	39	40	9
Bint Jbeil	22	36	36	36	36	14
Marjeyoun	14	26	26	26	26	12
Hasbaya	14	15	15	16	17	3
Total	704	905	964	1,028	1,055	351

Source: *Information International* based on the resolutions published in the Official Gazette on the establishment of municipal councils.

Number of Members

The Lebanese municipal councils have a total of 12,474 members. The number of members per council is determined based on the number of registered residents as follows:

- 9 members for the municipality whose registered residents are less than 2,000.
- 12 members for the municipality whose registered residents range from 2,001 to 4,000 people.
- 15 members for the municipality whose registered residents range from 4,001 to 12,000 people.
- 18 members for the municipality whose registered residents range from 12,001 to 24,000 people.
- 21 members for the municipality whose registered residents are more than 24,000 people.
- 24 members for each of the municipalities of Beirut and Trablous.

FOREIGN PROPERTY OWNERSHIP 2019-2021

AN INCREASE OF 658,000 M²

Foreign property ownership continues to grow in Lebanon despite the economic-financial crisis the country has been facing since late 2019 and the subsequent stagnation in all sectors.

Figures issued by the General Directorate of Land Registry and Cadastre (LRC) show that until December 31, 2019, 87,647 foreign individuals and companies have acquired an area of 38,667,856 m². It has increased to 39,335,806 m² in December 31, 2021, with the number of individual owners reaching 89,120, i.e. an increase of 1,473 persons in the number of owners and of 657,950 m² or 1.7% in the area owned.

A combination of factors may lie behind this rise, including the following:

- The registration of previously purchased properties through notarized powers of attorney in the real estate departments due to the low value of registration when calculated in foreign currencies.
- Real estate purchases were one of the means used by Arab and foreign depositors to release their money from Lebanese banks.

The table page 40 on foreign property ownership shows the following:

- The foreigners own 0.378% of the Lebanese area, while the legal limit is 3%. It is a low percentage when compared to the total area of Lebanon, but high when compared to the inhabitable lands.
- 6.345% of the total area of Beirut is owned by foreigners, while the legal limit is 10%.
- The foreigners own 2.571% of the total area of Baabda and 2.236% of the total area of Aley, while the total area owned should not exceed 3% of the total area of each Qada'. This means that the legal limit is almost reached in the Qada' of Baabda.
- A significant decline in the area owned by foreigners in each of the following Aqdiyah: Sour (405,172 m²), Hermel (179,397 m²), Saida (175.760 m²) and Zahle (124.973 m²).
- A considerable increase in the area owned by foreigners in the Qada' of Baalbeck (1,148,769 m²) and Qada' of Rashaya (503.275 m²), a total of about 1.65 million m². These rural areas were not previously the target of foreigners, which raises a question about this ownership and whether there are political and sectarian backgrounds behind it.

2019

87,647
individuals & companies



acquired an area of
38,677,856 m²

2021

89,120
individuals & companies

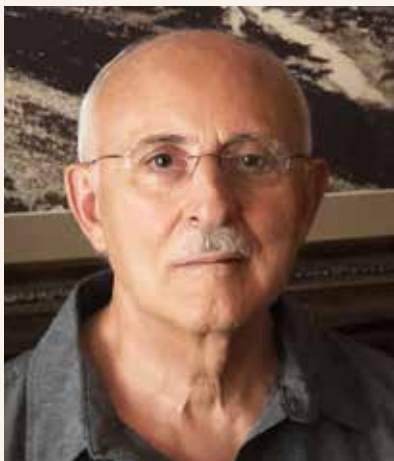


acquired an area of
39,335,806 m²

A table showing the evolution of the number of foreign owners and the area owned by them (2019-2021).

Qada'	Area (m ²)	No. of foreign owners in 31-12-2019	Owned area in 31-12-2019 (m ²)	No. of foreign owners in 31-12-2021	Owned area in 31-12-2021 (m ²)	Difference 31-12-2019 to 31-12-2021	Difference 31-12-2019 to 31-12-2021 (m ²)	Percent of foreign ownership of the area of Qada' (%)
Beirut	17,800,065	18,346	1,169,102	18,151	1,145,487	-195	-23,615	6.435
Jezzine	240,000,000	251	345,413	273	331,351	22	-14,062	0.138
Sour	450,000,000	1,243	894,425	1,090	489,253	-153	-405,172	0.111
Saida	270,000,000	6,601	1,429,114	6,483	1,253,354	-118	-175,760	0.464
Nabatieh	270,000,000	681	452,430	667	399,620	-14	-52,810	0.148
Bint Jbeil	325,000,000	37	11,348	38	12,673	1	1,325	0.004
Hasbaya	290,000,000	42	45,737	36	36,044	-6	-9,693	0.012
Marjeyoun	330,000,000	192	1,352,165	194	1,353,965	2	1,800	0.41
Batroun	273,000,000	2,129	1,133,965	2,127	1,136,902	-2	2,937	0.416
Koura	172,443,251	625	316,478	683	315,410	58	-1,068	0.183
Bsharri	160,000,000	301	42,104	279	41,175	-22	-929	0.026
Zgharta	185,000,000	687	110,386	915	125,478	228	15,092	0.068
Trablous-Mennieh-Donnieh	430,000,000	4,130	1,432,706	4,233	1,433,535	103	829	0.333
Akkar	840,000,000	583	425,904	620	449,958	37	24,054	0.054
Chouf	470,000,000	4,788	2,922,825	4,913	2,950,619	125	27,794	0.628
Baabda	190,000,000	11,631	4,891,268	11,672	4,885,621	41	-5,647	2.571
Aley	270,000,000	11,682	6,067,655	11,691	6,038,223	9	-29,432	2.236
Matn	270,000,000	10,590	4,856,814	10,414	4,817,438	-176	-39,376	1.784
Kessrouan	325,000,000	4,937	1,346,730	4,951	1,363,137	14	16,407	0.419
Jbeil	395,000,000	1,376	1,707,473	1,398	1,672,213	22	-35,260	0.423
Zahle	423,215,093	3,526	2,515,050	3,590	2,390,077	64	-124,973	0.565
Baalbeck	2,412,000,000	1,500	3,762,456	1,532	4,911,225	32	1,148,769	0.204
Hermel	381,665,497	81	488,422	89	309,025	8	-179,397	0.081
Rashaya	530,000,000	294	157,800	1,386	661,075	1,092	503,275	0.12
Western Beqaa'	480,000,000	1,394	800,086	1,695	803,948	301	3,862	0.167
Total	10,400,129,906	87,647	38,677,856	89,120	39,335,806	1,473	657,950	0.378

Source: General Directorate of Land Registry and Cadastre (LRC).



A WEDDING AT ISHTAR (2)

By Dr. Hanna Saadah

Our conversation was intercepted by wedding guests who cheerily welcomed us, scanned Judy with inquisitive eyes, and exchanged merry chatter. Then the busy hum suddenly died down and the crowd parted when the Oracle of Ishtar, Father Ignatius, dressed in festive habit, walked in followed by the bride, groom, and their families.

At the giant weeping rock in the back of the cave, he stood facing us with wide-open arms, as if he were calming the waves. The bride, dressed like a white dove, and the tuxedoed groom stood facing Father Ignatius, while the rest of us stood behind at an awed distance. The only light, which came from the setting afternoon sun at the mouth of the cave, threw a halo around Father Ignatius. That awe-inspiring apparition brought tears to the eyes of the faithful while the massive weeping rock, basking behind the Oracle of Ishtar, stood dry.

Before starting the service, Father Ignatius motioned for the maid of honor and

me to join the nuptial couple. Then, with unopened Bible in hand, he conducted the entire service from memory, intoned the Byzantine chants with siren, tenor voice, and ended with the following homily:

“Before I pronounce you man and wife in Holy Communion, I want you to understand your role upon God’s earth. You, and your future family, have been summoned here to increase world joy and reduce world suffering. This is your calling, your earthly mission, and your reason for being. Increasing joy and reducing suffering should transcend your family, your friends, your acquaintances, and your country. They should be directed toward any life capable of suffering and should encompass all of nature’s sentient beings. Let your heart scrutinize what you are about to do. If doing it causes suffering, directly or indirectly, refrain from it. If doing it harms nature or humanity, refrain from it. If doing it pollutes Mother Earth, refrain from it. Let

your peace and joy come from loving, giving, and protecting Mother Earth and its inhabitants.

“Treat the world as you would treat your own home and treat everyone in it as you would treat your own family—for the world is your home and everyone in it is your family. Think of others before you think of yourself and do not pass judgment, especially when you think that you are correct, because you will never know enough to judge correctly. Regard everything that transpires as natural because nothing unnatural ever transpires upon God’s earth. Be kind, especially to the undeserving. Be kind both in your thoughts and in your actions, for kindness is the immaculate womb that nurtures and fosters love.”

* * *

When Father Ignatius finished his sermon, the stone behind him, slowly and silently, began to seep. He raised his arms again and with a great voice he commanded the crowd to form a line. Reverently, starting with the bride and groom, the wedding guests touched the holy water, dabbed it on their foreheads, and exited with bowed heads. Judy and I were the last to touch the weeping stone.

“I’ll translate the sermon to you later,” I said to Judy.

“Translate? Why do I need a translation?”

“Because you don’t understand Arabic.”

“But the sermon, which made the stone weep, did touch my heart and that’s what really matters. I can see why they call Father Ignatius the Oracle of Ishtar. I want him to bless us.”

“There’s going to be a seaside wedding reception,” said Father Ignatius to Judy and me, in Arabic, when he saw us waiting.

“I am waiting for you to bless us,” replied Judy in English.

Father Ignatius smiled, touched the weeping rock, drew the cross on Judy’s forehead and mine, and said in Arabic, “Let us go to the mouth of the cave; there are stones that we can sit on and talk. My English is not good enough, but your husband will translate.”

* * *

At the mouth of the cave there were three flat stones arranged in a trinity. As we sat facing one another, Father Ignatius’s eyes beamed like sapphires, which mesmerized Judy. In the distance, the wedding procession, headed by the bride and groom, snaked down the winding dirt road toward the awaiting cars and the flowered bridal limo. Father Ignatius waited until the wed-

ding procession meandered out of sight before he addressed me in Arabic.

“There are questions in your American bride’s eyes. If you will interpret as our dragoman, she is welcome to ask, and I’ll be happy to respond.”

Before I was able to translate what Father had said, Judy got up and hurried back into the cave. As I was about to pursue her, Father said, “Let her be. She’s going back to the weeping rock.”

Father and I chatted for about ten minutes, visited sundry topics, compared-and-contrasted life in America to life in Lebanon, and were lost in conversation when Judy reappeared with an astonished aspect.

“The stone still feels cool and wet, but it has stopped weeping,” she blurted, standing reverently before Father Ignatius.

I translated...

“It’s one of our recurring, local miracles,” smiled Father.

I seized the moment and told Judy that Father would like to know what questions are on her mind.

“I only have one question, Father. Why do humans continue to splinter into feuding and warring groups whereas the rest of earth’s species are able to coexist more amicably?”

“It’s a shameful *Homo sapiens* trait,” replied Father.

“Why did God make us so prone to conflict and destruction?” asked Judy as she sat back on her stone.

“There’s not a good religious answer, my dear, but there is a good scientific answer. When creationism fails to explain certain phenomena, we turn to evolution for answers. Religion comforts our souls whereas science satisfies our minds. ‘Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.’ said Jesus.”

Judy seemed flabbergasted to realize that Father Ignatius held both, religious and secular views. “Is that why they call him The Oracle of Ishtar?” she asked me, while still gazing at Father’s beaming eyes.

“I think they call him Oracle because he explains to them what they are unable to understand. Ishtar, the Babylonian goddess, gave its name to the nearby town, Darb Ishtar, which is the cave’s custodian.”

VICTIMS OF ARAB SOCIETIES

“FATIMA’S STORY”

By Dr. Gulnar Wakim

Arab societies continue to produce stories of women who suffered from outdated traditional customs that controlled girls' fates, and the Syrian society is one of these societies that produced the story of Fatima, who, like many others, fell victim to family injustice, which makes decisions about the lives and future of children. Girls do not have the right to complete their studies, or choose their life partner, etc. The family is in charge of selecting a groom for the girl. When girls reach a certain age, their life comes to a halt, and their journey of sorrow begins....

The goal of this conversation is to raise awareness on these concerns and to encourage people to change their lives for the better.

CHILDHOOD

How did you reach the people you are with (Al Haber)?

My name is Fatima. I am Syrian from Halab. I am 25 years old; I got married when I was 15 years old. I haven't seen my parents for 8 years. This is due to ignorance in our family. I have been divorced twice and I have 3 children. I am deprived of two of my children. I haven't found a man who properly supports me. That's why I decided that I do not want to be with a man.

Tell us about your childhood.

My childhood was great. My parents were great with me. I was born and raised in Syria. The situation was good at the time. I was in Halab. We were 6 children; 3 boys and 3 girls.

What happened?

Girls are deprived of education. I was forced to drop out when I was 14 years old. That is the system. At that age, girls are forced to wear a veil "hijab". It is known; no one told me. I knew grade 8 was my last academic year and I would drop out. I didn't even talk about this matter. It is widely known.

MARRIAGE

What happened after that?

During my teenage years, I fell in love with a boy. It is a "shame" for me to marry a person I love. When he proposed, my father refused. Another 17-year-old boy proposed when I was 15, and my parents forced me to marry him. I neither loved nor hated him. When we got married, war started in Syria. My parents travelled elsewhere, and they didn't let me go with them. During the first phase, we would fight like children. I got pregnant when I was 16.

Tell us about the problems you faced.

I was asked to wake up very early, gather wood for heating, bake bread, and go to his parents' house. There was no electricity. I used to help my parents in law in cleaning and cooking. It was very ugly and difficult.

Were your parents by your side?

It was difficult to reach my parents at the town they were in. I had health issues when I was pregnant; I was very unhealthy. When I went to my parents' house, my father said that this is the responsibility of my husband. I used to go and cry where my parents used to live. I took mental health medications when I was 17. I had unbearable headaches; the doctor gave me medications and I later stopped them.

How did you manage make ends meet?

I was patient and helped them as much as possible and as much as I could, as I used to go to the organizations and take a food aid from them. A year after giving birth, I was pregnant with my second child. We had a good relationship for almost 4 years. We later moved next to my parents' house. There were problems with my parents and his. My husband and my family were working in the same field of work in sweets, which created competition, and the issues between them increased because of it. I stood by my husband against my family, for I had no choice, for he was my husband and I have two sons from him.

His mother wanted me to divorce him because his father's side are the ones who decided on the marriage. She wanted to marry him to his cousin so she could win him back. For a while we had to live with her in the same house, then we moved after that and lived in a house opposite hers, but she did not leave us and the problems between us increased, until it came to him leaving me, and here I fell between two fires: the fire of my family and the fire of his family. Because of him I fought with my brother.

He went to my family and said to them: Because of your daughter, I fought with you, and a girl who does not have good for her family, there can be no good for her husband, and he gave my father the key of the house asking him to go and take me away, and that he no longer wanted me. My father came and opened up with the key my husband had given him. I was in denial. I was supposed to get our children's clothes to run away with him. I lived for four days by myself. I used to go to his work to ask him for an explanation; he would say if you're bad with your parents then of course you'll be bad with me. Of course, this was coming from his mother. I threatened his mother to give me my children. When I took them, my parents refused to take them. They told me I should get a divorce if I wanted to live with them.

After many discussions, I got back with him. He rented me a house that was not suitable for human habitation, arguing that this was what he could afford. However, I accepted and lived in it. I wanted to be with him because he was my husband and I loved him; so, I didn't want to lose him.

I sold my gold to live in a new house. After living in another house for a couple of days, his mother kicked me out of the house and told me that its owners wanted it. We lived in a toilet. My parents refused to face this reality; but I didn't want to divorce. I asked them if they could help him out. We lived for almost 2 months in that toilet. We would shower in his mother's house. He used to spend most of his time at his mother's. He used to sleep with us. When things got worse, he started beating me.

How many times did he hit you?

It started with a slap. I was 18. He said he regretted it. I gave birth to my son at my family's house, and I encouraged him to travel to Turkey to work there,

and I sold my clothes for him to open a business project, but it failed. Here, he divorced me for the first time. His mother then let me live at her house if I wanted to get back with him. Problems got worse; I was working for the entire family. He then said he wanted to divorce me. I couldn't take it anymore. I broke the house down and beat him and his mother and cursed them. I threatened them. I then threatened my parents to agree to let me live with them. I took my children and left for 2 days. My parents then let me live with them. My brothers were very angry with me because I defended my husband and went with my children to live with his mother and him. I couldn't believe I was divorced. I heard that his mother wanted to find him a wife. I called his parents and told them what was going on. His family were religious and promised me that he would become a good man. They told me to stay away for a while so that we wouldn't divorce for the third time; then I wouldn't be able to get back with him. He then disappeared.

When my family would find out that I was talking to him, they would beat me. They believed I was disobeying their word.

Were your children with you?

Yes, I used to work with my brother and spend on my children, and my family treated my children with care and love.

TRAVELLING TO TURKEY

What happened next?

We later travelled to Turkey. I was upset because I was hoping that my husband would come back. My daughter missed him. But my father refused. My reputation was very bad since I was a "divorced" woman. I was viewed as a "whore," which caused me a lot of mental issues.

After a year and a month, I found out he got married

to his cousin. This was 2 months after our divorce. The girl was 14 years old. He told me he wanted me back because he didn't like his wife. My brother beat me up when he found out that I was talking to him. Our neighbours (in Turkey) knocked on our door but no one answered. When my brother left, the neighbour knocked on my window and I opened it, they called the police. The next day I told the police that nothing happened.

My brother told me God himself can't help you if I wanted to beat you up, and he hit me again. He was older than me. He had a very strong personality; even my parents were intimidated by him.

My family found another groom for me. The groom wanted to marry me because his wife couldn't get pregnant, so I would become the second wife and give birth to his child. His request was that my children don't live with us.

I told my parents that I wanted to get back to my first husband, instead of becoming a second wife. My father told me that if I left, he wouldn't deal with my issues ever again. My brother beat me, I was screaming, the police came, and my father told me not to accuse my brother so that he wouldn't go to prison. I did as he requested, justifying the reason for the policeman that I fell from the stairs.

RETURNING TO SYRIA

Then I travelled to Syria with my two children, and I spent two days at the border, I had no milk for my two children and no food. When I got to Syria, I found out that my ex-husband was still married and living in the house that we were living in. He told me that he wanted to get back only for the children.

When you got back to Syria, where were you living?

I was living at his relatives' house.

What happened next?

His entire family was against me. It turned out that he wanted me back just for our children. He threatened his wife that he would divorce her if she didn't leave the house. He told me to change the house because our house had so many bad memories. This is so that I wouldn't find out about his wife. When I found out about his wife, he started pleading. My father told me that it was "haram" to live with a man who I wasn't married to. I agreed to marry him.

We moved to another house. One day, his wife came with 5 other women and tried to convince me to be the second wife (Up until then I didn't know that he was still married.) They tried to make me afraid of losing him. I agreed and we went to live at her house. This was all during the war. We stayed for 10 days at that house. He used to sleep one night in my room and one night in her room. We would always fight every night over him. Eventually, we kept fighting until I beat her and him up.

Once, he left for a month. I didn't fight with his wife but told her that this wasn't her life and she's still too young; she told me she loved him. When he came back, he apologised for everything he had done and wanted me to help him divorce his other wife.

The day he wanted to divorce her, his uncle gave me money and told me that I am not wanted and that they wanted the other wife. My husband told me this is not his decision and that he couldn't lose his family again. I told him that my family denied me. He told me he would help me find a house. I had health issues, my friends took me to the hospital and left me at my house with my children. I told my husband that I couldn't take care of my children because I'm sick.

My ex-husband took the children for a week. His wife was mean with them. I went and beat her up, then my husband came and beat me up. I

called my parents and asked them to live with them, but my siblings refused me as a divorced woman.

What age did you start wearing the veil?

I wore it since the age of 13. Then I went to live in my family's house, which was inhabited by his relatives.

My friends were afraid I would "steal" their husbands. Their husbands told them that I was a bad woman because I was divorced.

I went back to my parents' house in Syria. I was living with a relative. She would spend on me. She was my cousin's wife.

How did you make ends meet?

I used to help them with household chores and eat what they cook. I did not have the ability to pay for the children.

While I was going to the pharmacy to get medicine, the children's uncle came and took them. They prevented me from seeing them.

Through Facebook, I met a Syrian man living and working in Lebanon and we communicated for two months, and this was the first time that I talk to someone other than my husband, so he empathized with my situation after I told him about my situation, and he helped me and sent me every month a sum of money.

Then I was able to retrieve my children after I knew the location of their uncle's house, where there was a checkpoint for armed men under their house. I told them my story, and they sympathized with me and helped me to retrieve my two children from them.

Who were these armed men?

I don't know exactly. My ex-husband was shocked

when he found out that I was financially stable. I told him to either give me alimony or my children.

How much was the alimony?

Almost \$1,500. The “religious figures” helped him gather money. I took the money and my children. But I didn’t deprive him of the children.

How many sisters do you have?

I have two, but they did not interfere in my affairs, as this is forbidden by family custom.

I would threaten my ex-husband that I would kill him if he thought of taking away my children again. Eventually, I was fed up from everything. I told the guy I met on Facebook that I would accept to marry him once the siege was over. He sent me money and I bought gold and wedding clothing.

I stayed engaged for 6 months, and he never failed to support me, and we did the marriage “kateb kteb” via call; my ex-husband was surprised by my marriage. The siege ended, I continued the marriage procedures, and my ex-husband promised me that he would bring me the children, and I trusted him, so I went and handed them over to their father, who told me, “The children will stay having my name, as during the war there was no registration of new births.” I asked my new husband to postpone the wedding for two years until I got to know him better.

TRAVELLING TO LEBANON

After a year, my husband began to throw it in my face that he had taken me as a divorcee, although he had known that; I did not hide anything from him, and the same scenarios were repeated again, because of his family who created problems with me.

Did his parents treat you well?

Yes, I lived in Lebanon in Hay Al Sellom, because it is near his work. Because he had spent so much on me, he was not able to save up money to improve his situation. He could not afford to buy furniture for the house. He bought some “tarahat”, i.e., what is known as the tide stuffed with sponge, which is of the cheap kind.

Everything was fine between us, but I didn’t accept nor love him, and I was always thinking of my ex-husband. His family asked me to give him a son so that I would get out of my depression.

RETURNING AGAIN TO SYRIA

After two months of our marriage, I got pregnant from him after he threw out my contraceptive pills. My ex-husband called me and asked me to divorce my husband, so that he would come back and marry me. At first, I agreed, but my friend advised me not to listen to him and not to trust him. My current husband stood by me and helped me a lot. I returned to Lebanon.

Back TO LEBANON

Then he took me to live with his cousins and uncle because he was unable to pay the rent for the house.

After a while, a small orphan girl from his family was left out, so I took care of her and her brother. My new husband got bored of the marriage life. His family used to talk down on me. One day, his relative came to take the girl from me. My husband sent him to beat me up. I decided to divorce him. I hated him because he reminded me of my ex-husband. I was fed up. We had a fight and he divorced me. My child was with me the entire time. I then went back to him but we were like friends. One day

we were having a fight, he told me, “Neither your family nor your ex-husband want you.” I told him to divorce me. This was the third time. We were living together but like friends. We stayed like that for 4 months. He would work a day shift, and I would work a night shift. I gave our neighbour money to take care of my child.

After a while, I became financially independent. I met a friend and I moved in with her along with my child. We got a woman to clean and take care of my child. This was the situation for a year and a half. But she got married after a while, and I couldn't pay the rent. My family refused to help me, I stayed in this condition for 5 months, I did not know where to live or what to do. Until I met someone who was looking for someone to take care of his father, and I needed money, so I agreed in exchange for housing and a million Lebanese liras per month.

He treated me well, especially after he learned about my story, and this comforted me psychologically and financially. He was sympathetic to me, and I loved him and got attached to him, as this man was the right person for me.

Have you been in touch with your children?

They call me once a year, every Mother's Day.

How did you get to Al Haber?

He was 38 years old, married to a Swedish woman, and his daughter was 16 years old. I married him with a temporary contract that ends with the death of his father, but he did not tell me that he would leave me and he let me live with him, especially after he saw how I treated his father well. He took care of me, and we planned a new business.

What does Fatima want from life?

I want a secured life; I love this person very much and I am comfortable with him, and he helped me, encouraged me and supported me to start my life over.

Do you hold grudges against your family?

No, I love them very much. My mentality has changed, and I don't agree with them at all.

Are you going to talk to your kids on Mother's Day?

Usually, 10 days before Mother's Day, I send them a message that I'm going to talk to them.

How old are your children?

My daughter is 9 years old; the boy is 7 and Majd is 4 and a half years old.

Have you spoken to him?

No, but his dad sends me pictures of him. He is not like my first ex. I speak to him in a normal manner. I do not want to fight with him so that he does not deprive me of my son.

Are you thinking of returning to Syria?

I'm afraid of my past, I don't want to see the person who ruined my life, I don't want to ever remember the past. I am now a new self-reliant person.

If you could go back in time, would you repeat the same experience or not?

Of course, I would not think of marriage, and I would complete my education, I now want to learn.

How do you live now?

There is a person who spends on me, and if he causes me problems, I look for work, because life does not end for anyone.

What is your wish in life?

My wish is to continue my studies to obtain a degree, to feel that I am a woman who has overcome everything difficult in life. Problems have strengthened my personality and taught me to hold on to life.



TANBOURIT: THE VILLAGE OF MAXIMS AND PROVERBS

Tanbourit village was best known thanks to the proverb paintings that were placed on the sides of the road leading to it.

Etymology

In his book “Names of Lebanese Villages and Towns and their Origins”, Anis Freiha presumes that the word “Tanbourit” is of Persian origin and means tambour or tambourine, without specifying the reason for this naming.

Location

Tanbourit village is located in the Qada' of Saida (Zahrani) at an altitude of 300 m. It is 53 km from Beirut and 8 km from Saida and stretches across an area of 287 hectares. The village may be reached through the following route: Saida-Maghdoucheh-Tanbourit or Saida- Darb El Sim- Tanbourit.

Population and Houses

Tanbourit has 140 houses, with a registered population of about 1,000 and only 700 inhabitants.

Voters

Tanbourit has 940 voters, distributed over the following Maronite families:

- Moussa: 220
- Saad: 132
- El Hajj: 113
- Assaf: 90
- Makhoul: 77
- Khattar: 70
- Aziz: 55
- Chalhoub: 42
- Francis: 35

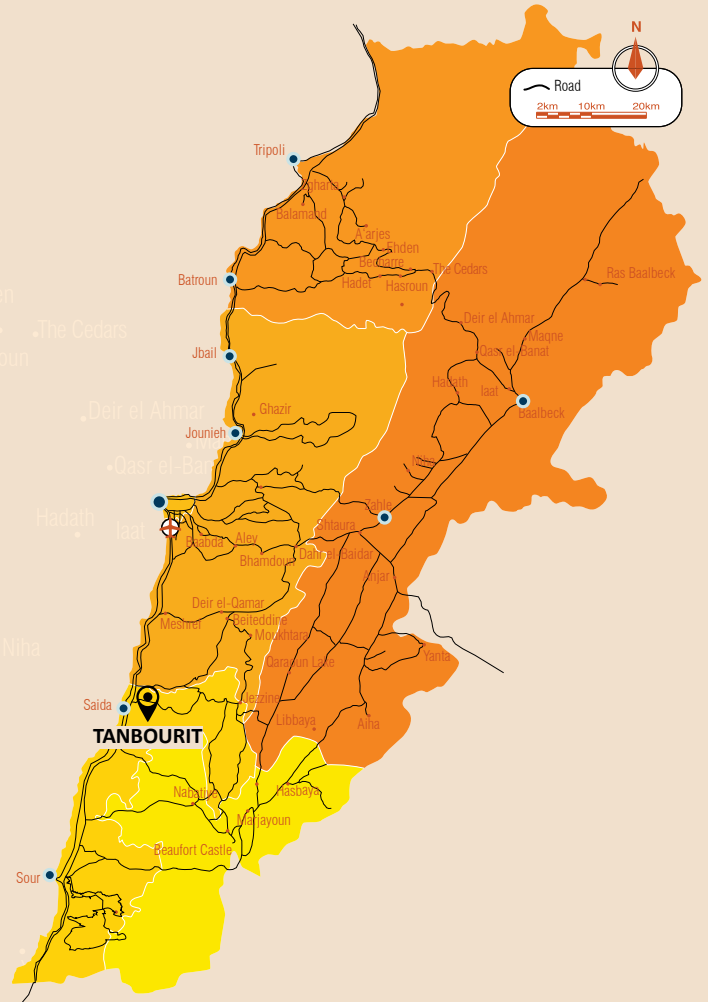
In addition to the Greek Catholic families: Asaad, Kamid, Souma, Abdallah and Moghaizel.

Local Authorities

The village has a nine-member municipal council that was established in 2004 under Resolution No. 109 dated February 06, 2004, a Mukhtar and an Ikhtiyari Council.

NGOs

There are three NGOs in Tanbourit: Al-Nisr Al-Abyad Sports Club, Tanbourit Development Association (established in



2010) and Tanbourit Agricultural Cooperative Association (established in 1992).

Economic Life

The economic life in Tanbourit is based on agriculture, namely the cultivation of olives, citrus fruits, almonds and grapes, in addition to employment in institutions in Saida and the neighborhood.

Banners

Years ago, Al-Nisr Al-Abyad Sports Club put up in the village hundreds of banners bearing proverbs and words of wisdom, including “Sow love and reap peace”, “Forgive because God forgives you”, “He who walks with the wise grows wise” and “What is right is right”.

KAHOUL FAMILIES

“Sunni” in Beirut and Shouf

“Kahoul” family is one of the smallest families in Lebanon.

Etymology

Kahoul is derived from “kohl” or eyeliner, a substance used to darken the edges of the eyelids. The family members were so named because of their use of this substance.

Family Members

The Kahouls number about 150, with the majority belonging to the Sunni Muslim sect. As per their place of residence, around 55 members reside in Beirut and about 65 live in Barja-Shouf.

NISR FAMILIES

A “Shiite” Majority in Bazouriye

Nisr is a Lebanese family whose most members are from Bazouriye, Qada' of Sour.

Etymology

The family name is derived from the word “Nisr” or eagle, the beautiful strong bird.

Family Members

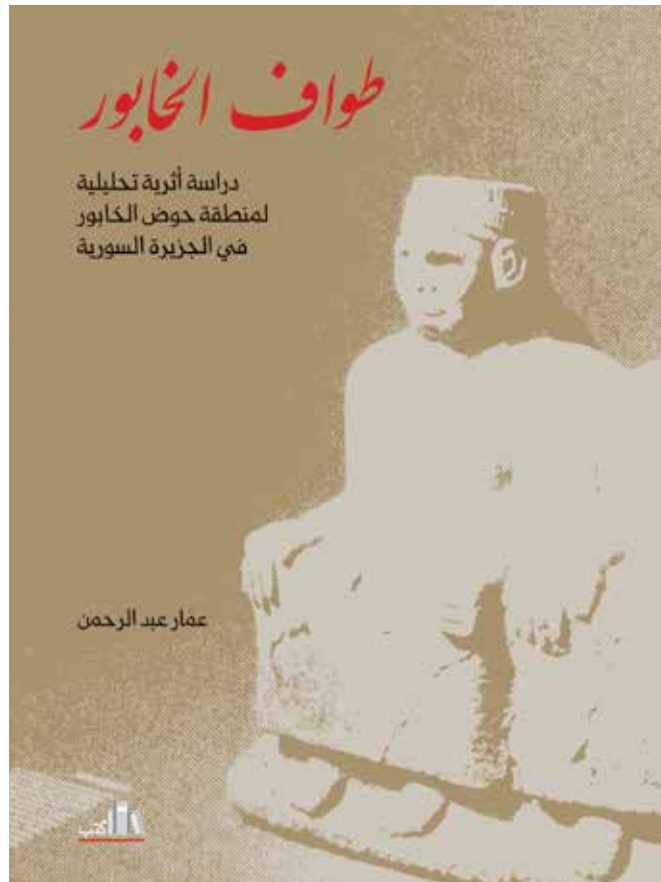
The Nisrs total about 850 members, with the majority belonging to the Shia’a sect and distributed by place of residence as follows:

- Bazouriye (Sour): 520
- Kfar Sir (Nabatieh): 80
- Ashrafieh (Beirut): 65
- Sour: 30

TAWAF AL-KHABUR

**DIRASA ATHARIYYA TAHLILIYYA LIMANTAQAT HAWD AL-KHABUR FI JAZIRAT SURIYYA
(AN ANALYTICAL ARCHAEOLOGICAL STUDY OF THE KHABUR BASIN AREA IN THE
SYRIAN JAZEERA)**

KUTUB Ltd. has recently published a book entitled “Tawaf al-Khabur, Dirasa Athariyya Tahliliyya Limantaqat Hawd al-Khabur fi Jazirat Suriyya”. The book records the excavations of archaeological sites in the Khabur Basin Area and presents the main findings and movable and immovable finds found therein. Among these sites are those located along the banks of al-Khabur River extending from the administrative region of al-Hasakah Governorate to the administrative region of Deir Ez-Zor Governorate, in addition to the seven major tributaries across al-Hasakah city, from the western one to the eastern. The first site mentioned in the book is Tell Halaf, and in order to facilitate access to the others, the author made a list enumerating them in sequence.



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