**The Struggle for Arab Independence and the Arab Spring: A comparative study**

In this analytical study centered on commenting the book entitled “The Struggle for Arab Independence by P. Seale” published in 2010, I will try to expose the most important characteristics of the late Prime minister of Lebanon Riad Al Solh personality without elaborating on particular political events during his long carrier filled with diversity and adventures. Thereafter, I will compare some popular up rises that occurred during the Ottoman ruling of the Arab worlds to similar situations happening now a days with the advent of the Arab Spring over many areas of the Arab World. At the end, I will comment briefly on some other Lebanese politicians also according to their personalities and the philosophic approaches of their minds.

While reading page 101 of the book “The Struggle for Arab Independence by P. Seale”, published in 2010, and in the paragraph entitled Origins of Arab Revolt to its bottom we read: **indeed, with hindsight one can say that this revolt against the Turks proved far more damaging to the Arab and Muslim cause than could have been imagined at the time by any local observer or participant, and may well have set the Arabs on their catastrophic political decline.**

Since 1916 at time of the revolt, things had changed in history and Arab countries evolved since that time, and now are showing well-built nations with good supporting infrastructures as well as superstructures. Therefore, the past revolts hadn’t brought the Arab countries into lasting collapses but rather into some states of temporary instabilities and wars, since afterwards the Arab countries flourished. These revolts against foreign occupations whether Turkish that ended in WWI, or Europeans ending with WWII, were because of the need of the Arab peoples for Freedom and Independence as well as the right of Arabs to choose their own destiny. The book of P. Seale first published in 2010 was before the actual Arab Spring and hence, the author was not knowing that what he mentioned in the above paragraph of p 101, will repeat itself in 2011 starting in Tunisia and then propagating into Libya, Egypt, Yemen and now a days Syria.

What I mean to say is that, we should not worry too much on the disastrous results of the current Arab Spring sacrificing many martyrs peoples and destroying whole cities as in the case now in Syria, since similar situations occurred to the Arabs but to a lesser catastrophic weight in the past during the first Arab Revolt against the Ottoman Empire, and then the second one against the Franco-British Sykes Picot agreement, and later on with the Palestinian genocide with the robbing and occupation of Palestine. The Arabs in the above situations had risen from ashes, because of the will of its people that had past civilisation experience while it was a great Arab Empire, ruling the whole Asia Minor and extending from the Arab Gulf till the Atlantic Ocean.

The main difference between past Arab Revolts and the actual Arab Spring is the rapidity of time because of technical media connections with the advent of Internets, Mobile Cell Phones and Social Medias ending with an actual time 2-4 times faster than in 1916 or 1920, Etc…Only were the cases of Syria and Libya showing disastrous infrastructures destructions as well as tremendous loss in lives.

In conclusion, I like to convince the Arab peoples following Arab Springs that by choosing that path they won’t lose their countries since their Moral ethical choice concerned with Freedom superseded the other choice concerned with their material properties, and the general appearances of their countries and I am sure as I heard before from President Obama, that the World communities will support them in the reconstruction of their lands.

I am now turning to comment another paragraph concerned with this important and interesting book about an important Politician to us as Lebanese peoples and I mean the late Prime Minister Riad al Solh or the maker of our First Lebanese Independence, while the maker of our Second Lebanese Independence was the late Prime Minister Rafic Al Hariri, May God Bless The soul of Both Of Them!

This paragraph that I have read today the 7th of august 2012 was concerned with a quality of the late Riad al Solh which was his ability to observe peoples and situations in societies and the topic or quality that he observed was Freedom. This appeared in the paragraph entitled “Riad seizes the opportunity” on page 216 of this book edition 2010 which reads:

Here, then, was the cause to which Riad now devoted himself.

**On his travels in France and Switzerland, he observed how people lived their political freedom. Switzerland in particular taught him a great deal and influenced him profoundly. He noted…. Etc.…**

**Later in his career, he was to be much afflicted by the thought that, even when they were free from foreign rule, the Arabs tended, all too often, to hand their hard-won freedom, all too casually, to repressive erstwhile liberators**.

That short dissertation concerned with Freedom that attracted my mind I have picked to be commented further for a reason which is as follows. Since one year and while in Montreal, Canada, I was busy reading complex topics in subatomic physics in addition to topics in philosophy. Among the philosophers that I have read about were: Aristotle, Plato, Machiavelli, Arendt, Descartes, Moore, Kierkegaard, Nietzsche, Rousseau, Schopenhauer, Epictus, Montaigne, Seneca, Etc…

Many of these philosophers wrote and commented on Freedom, and this not to forget the three most important Prophets i.e. Moses, Jesus and Mohammad who were the great strugglers and mass leaders for Freedom in Jewish, Christian and Islam as Religions.

Therefore, we realise that if the late Riad Al Solh approached this topic in his life, then it was to proof to humanity that the Lebanese politicians, thinkers or writers converge and join in their ideologies with the Western and Eastern world philosophers, whether in Hellenistic antiquity or modern time post the industrial revolution in Europe. What I mean to say is that, the Lebanese peoples as was always the situation in their life before the long civil war of the others on their lands, were not and are not ad hoc populations or on the spot actors but on the contrary, the site of thinking academics that through some reflexions are able to alter the path of history around them.

This proves that Lebanese people in their reflexions, and day to day life, are similar to world populations of Europe, America or the other Arab countries, and the sequels of the late 15 years’ war won’t last for good.

At last, I wish to mention that the content of the end of this book paragraph under discussion which reads **“** **Later in his career, he was to be much afflicted by the thought that, even when they were free from foreign rule, the Arabs tended, all too often, to hand their hard-won freedom, all too casually, to repressive erstwhile liberators”** is nothing but a reoccurring situation in some Arabic countries undergoing an Arab up rise or Arab Spring as was the case in Libya, Egypt, Yemen, Tunisia and Syria who were countries of Arab Nationalist Rulings at their start following independence from British, French and Italians and later on, under repressive dictatorships from their own Arab rulers, the peoples of these countries have given up their freedom easily to their leaders, hence this actual Arab Spring!

This actual Arab Springs then occurred following the notorious saying: ***But a Constitution of Government once changed from Freedom, can never be restored. Liberty, once lost, is lost forever, by John Adams, USA***

In this paragraph, I am going to further comment on few lines extracted from the paragraph entitled **The debate about Lebanon’s identity** published on pages 361-362 of the book **The Struggle for Arab Independence by P. Seale.**

The paragraph reads: **“All states are artificial in the literal sense”,** Albert Hourani once remarked in one of his essays. (From the book Political Society in Lebanon: A Historical Introduction, Oxford 1986, p2 by A. Hourani)

Then the paragraph continues to read: **That is to say, they have been formed by specific historical processes, by human acts within a given physical environment over a period of time. There is indeed nothing cast in stone about national identities. Rather, nations are complex evolutionary creations, made of internal turbulences and external interventions; .Etc.**

Grosso modo, this whole story means to say that manmade societies are not born out of his own will but rather than the fruit of circumstances, whether from foreign sources or internal ones! This above paragraph also points to the fact that man’s environmental nations are but evolving entities and not stagnant ones, being the direct consequences of destinies and powers that in past medieval times used to be called Acts of God by Descartes!

Let us go to one of my papers published on my web site at the Center for Research on political systems for the Middle East at: <http://systempolitics.synthasite.com/publications-in-politics.php> and look for the icon to click entitled **“Discussions on Peace Agreement in the Middle East”** and bearing the **title Discourse on Messianic & Mahdeic & Cartesian Ideologies in the Quantification of the Peace Process in Middle Eastern Politics .**

If we go to page 6 of my paper starting with:  ***My philosophical approach to Arabic Unity stems from Physics and mainly Thermodynamics and Ecology.***

According to thermodynamics laws all systems of the universe evolve from a high energy state to a lower one in order to reach stability and hence equilibrium.

In this process, the System Entropy increases with a release of Energy to the Universe.

In addition, the Shannon Index of the System which measures its diversity increases also the same as Ecological Systems. The Shannon Index was developed at the Battel Institute of the United States of America to measure Ecological Diversity as a sign of System Stability. In Politics, I will propose it also to measure Political Diversity of Systems in addition to Entropy of Thermodynamics as a measure of Political System Stability.

All Thermodynamic Systems evolve from high energy level to a lower one primarily through system disintegration producing more stable sub systems in number with increased entropy and diversity.

Such a natural evolutionary system is supposed to be closed from the outside environment with no outside energy fed to it.

We can deduce that Dr. A. Hourani’s statement in 1986 means the same as mine latter on in about 2007, with the difference that while my approach is scientifically based, that of Dr. Hourani is based on History and Politics in their literal meanings only.

In my statement, systems are to replace nations, and these systems evolve from one situation into another more stable, with an increase in entropy. Therefore, my approach has the advantage of permitting the quantification of evolving situations based on scientific tools of thermodynamics and not just literal evolutionary explanations as is the situation with Dr. Hourani’s book or other writer’s books and papers. Another very important point which I wish to raise is concerning the increase in the value of the Shannon Index following a new reaching of equilibrium state of a system. We remark that during the actual Arab Spring the number of Political Parties increased tremendously in these countries experiencing an Arab Spring such as Egypt, Tunisia, Libya and Syria, all of which has shown a tremendous increase in the number of Political Parties as well as the Trend of each party and this was absent before the revolutions. Such a change indeed has increased the diversity in Politics which is measured by the Shannon Index and has a further meaning to say that the higher diversity index and the more is the likelihood that we are encountering a living system with the contrary as true an example being the dead sea which harbor very few living microorganisms with a very low Shannon index hence it is called the dead sea.

In the following I wish to comment on two close situations that occurred in Lebanon but at different times being the assassinations of Prime Ministers Solh and Hariri in 1951 and 2005, both being originals from Sidon or Saida, in addition to have some common features as being both of Sunni Islam, and while Prime Minister Solh was well known as an Arab Nationalist, Prime Minister Hariri apart from excessive wealth, was known as a moderate Arab Nationalist as I learned once from a cousin of mine in around 1997, so let us say of Rafik Hariri as Ourouby politician if some peoples are hurt by the term Arab Nationalist politician. I wish to add in here that I have read not a single book about the late Rafiq Hariri not because of lake of interests but because of my past residence in Montreal of Canada whereby I was recently involved in reading in Philosophy and subatomic Physics so forgive me for this. Instead, I have heard parts of his speeches and resided in Beirut during 1993-98 when he was the Prime Minister or Mister Lebanon. On the contrary, I have read completely the book on the Struggle of Arab Independence by P. Seale centered on the personality and politics of Riad Al Solh which covers the years 1900-1951.

After studying the biography of Riad Al Solh as a man struggling for Arab unity and independence and following his desperate attempts to unify parts of the Arabs at least partly around Syria as a kern bridging Iraq to Jordan and Syria to Lebanon and Palestine, Prime Minister Riad Al Solh changed his political attitude and strategy to struggle for Lebanese independence from his keen enemy France, by walking or converging with his sharp and clever political thinking and behavior towards the Christian Maronites, who were longtime allies of France as well as its protégé in Lebanon and the Middle East in general. Therefore, since around 1935 Mr. Riad Al Solh started his journey of leaving behind the Arab Nationalist cause in favor of the Lebanese Nationalist one which encompasses building political bridges with peoples as Presidents Emile Edde, Bechara Al Khoury, Camille Chamoun and Sheikh Pierre Gemayel. Riad Al Solh affinity and political preference to Bechara Al khoury who was more open minded to the Riad Al Solh Arab Nationalism compared to Al Solh personal sympathy to President Emile Edde who on the contrary was much more attached to France and the West in general than to the juvenile Arab Nationalist cause at that time.

In 1943, Lebanon became independent from France and Mr. Riad Al Solh came out of this as a successful politician being envied by many political parties, among them the Syrian Nationalist Party of Antoun Saade that Prime Minister Riad Al Solh was claimed to be the master mind behind his fast trial and execution in 1949. In 1951, Riad Al solh was assassinated in Amman in unclear circumstances till now. Therefore and to summarize, around 8 years after Lebanon’s independence in 1943, and 16 years since around 1935 when Riad al Solh started to walk or converge in politics as a Sunni Moslem Arab Nationalist towards the Christian Maronites or the Lebanese Nationalists.

Now, let us turn our attention towards the political life and assassination of Prime Minister of Lebanon Rafiq Al Hariri half a century after Prime Minister Riad al Solh in as much as political carrier and assassination time.

As I mentioned before, I have not read any book about President Hariri biography but was living and working as a responsible irrigation and environmental engineer in private consulting engineering companies in infrastructures in the whole Lebanese Republic in the years 1993-98 and was following President Hariri news and his Lebanon’s re-construction program mainly with CDR.

Following the Taef agreement in 1989 that ended the 15 years of Lebanon’s war, Mr. Hariri as the God Father of the Taef Agreement, was found to be the best man fit to lead this socially, politically and economically collapsed country because of his intelligence, patriotism, truthfulness, cleverness, strong public relations and international contacts and most of all, his closeness as far as politics to the Kingdom of Saudi Arabia from which he has the statue of Sheikh, as well as France and hence, to the West in general. President Hariri’s wealth of course was in his favor, permitting him to foster his attention and money on certain Lebanese sectors that were keys to the success of the whole reconstruction program.

During the years of President Hariri’s govern to Lebanon from 1992 and up till his tragic assassination in 2005, Syria as as an army, Baath political party and its secret services were very active in Lebanon contrary to Taef rulings and norms and president Hariri was having hard times with many careless opponents who were following strict decisions from outside Lebanon. In 1997, the wealthy Prime Minister Hariri as the Arab Nationalist man of Saudi background started to follow the paths of Riad Al Solh i.e. to turn his back to the Arab Nationalists in general and better to say, to some forms of political Arabism and to walk towards Lebanese Nationalism i.e. the majority of the Christian Maronites (until the Bristol conference in 2005-6 following Hariri’s assassination, which has seen the session of General Aoun out from 14th March!). Therefore, as was the situation with Riad Al Solh, when Prime Minister Hariri as an Arabism politician started to converge towards the Maronites as Lebanese politicians, there was an assassination of the Sunni-Arab prime Minister of Lebanon and months from that the Cedar Revolution upraised to force the Syrian army out from Lebanon and to mark the Second Lebanese independence. The difference with the two Solh and Hariri situations was that in case of Solh, his assassination occurred in 1951 so 8 years after the first independence of Lebanon, while in the case of Hariri, his assassination and Lebanon’s independence occurred in 2005 in the same year. In both situations, the convergence of the Lebanese Sunni-Arabism towards Maronite-Lebanism occurred with the assassination of the Sunni-Arab Prime Minister and the Independence of the country with some years of lag time.

If we consider now the other way round situation which is what happens if the Lebanese Nationalism represented by Christian Maronite President of the Lebanese Republic turn their backs to France and the West and start to move or converge towards the Sunni-Arabs Lebanese?

The answer to this as was proved with past tragic political events in Lebanon is unfortunately nothing of the like as far as the independence of Lebanon is concerned.

Note for example the two past assassinations of President Bechir Gemayel in September 1982 following his election one month before during the peak of the Lebanese war of 1975-1990, then that of President Rene Moawad who the first elected President was following the Taef agreement to be then assassinated briefly following his election in 1989. In none of the above situations, Lebanon’s independence followed any of the above two Presidents of the Republic assassinations, with a subsequent departure of Syrian troops from Lebanon’s territories!

This was contrary to the assassination situations of the two late Prime Ministers Riad Al Solh and Rafiq Al Hariri, which ended with Lebanon’s independence but at different stages of their struggle for independence of Lebanon.

I will now explain this in the Politico-Mathematics language which is behind my Center for Research on Political Systems for the Middle East at: <http://systempolitics.synthasite.com/>

Let’s consider the so called Lebanese Nationalism as an orthogonal driben, a German name meaning an orthogonal tripod i.e. an orthogonal fixed three dimensional system in geometric space. I will comment thereafter on why this choice of a fixed or tied system. Also, let us consider a moving orthogonal tripod in space to represent Arab Nationalism.

When the moving Arab tripod starts converging towards the fixed tripod, an assassination of the Prime Minister of Lebanon occurred twice in history. That situation never occurred in both assassinations of the past two Presidents of the Republic of Lebanon since in both cases Syrian troops remained in Lebanon and hence the country was not independent. Therefore, in these two last cases the Presidents of the Republic tripods appears as fixed and not converging towards the Prime Ministers tripods. Therefore, it looks as in the case of Lebanon, it is more appropriate to the country to have a Prime Minister converging in his politics towards the President of the Republic so to insure a continuous sovereignty of the country.

Next and before closing this discussion, I will comment on various Lebanese events that reflected the wise thinking and philosophies of some important Lebanese politicians that appeared some times on our local scene.

I have discussed above a lot about the importance of convergence of Lebanese politics with world currents of political philosophies and I have explained how Mr. Riad Al Solh in his love and attitude towards Freedom had converged with many world politicians and philosophers.

While watching during the past august 2012 the ceremony of remembrance of the election of the late President Bechir Gemayel that occurred in the sector of Achrafieh of Beirut, and during the projections of fragments of President Gemayel speeches during 1982, I have realized that he was concerned with two topics: Freedom and Ethics two most important topics of philosophy.

Freedom was a concern of President Bechir Gemayel while he was seeing his country occupied by all types of foreign troops to mention Syrians, Palestinians and Israelis. Lebanon at that time was in its peak civil war and chaos everywhere in all public institutions, hence Ethics was a necessity and best resort in order to come out from chaos, and arrange the house or the country so to speak.

A similar but less tough situation occurred at the beginning of the ruling of the former President of the Republic Fouad Chehab from 1958-1964. As we all know, and without pointing fingers to the former President of the Republic Camille Chamoun, the desire of President Chehab to create the Lebanese Institutional State, is nothing but a mean to insure Ethics in dealings and behavior among the Citizens of the country of Lebanon and also in between the country institutions, which always occurs following a chaos as that of the short civil war of 1958.

An Institutional State insures Ethics and enables the establishment of an organized government; this is how I see it the same as democracy insures Freedom according to Aristotle.

*In summary, I have up till now demonstrated how four of our prominent Lebanese Politicians to mention Riad Al Solh, Fouad Chehab, Bashir Gemayel and Rafiq Hariri converged with world Political Philosophers.*

*In addition, whenever Lebanon becomes a country that has lost its independence, it has been remarqued twice in its history that, when the Sunni-Moslem Lebanese-Arab Prime Minister converges towards the Lebanese Maronite President of the Republic, an assassination of the Prime Minister of Lebanon had occurred and Lebanon gains its independence!*

*I need to mention that Prime Minister Rachid Karame has also lost his life in a Lebanese army helicopter crash accident bombing during the civil war, however, nothing of a Lebanese independence happened, in addition to that nobody knows any more about this thing that I consider as a classified subject!*

Thanks for reading,



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