

**Refugee Review Tribunal
AUSTRALIA**

RRT RESEARCH RESPONSE

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This response was prepared by the Research & Information Services Section of the Refugee Review Tribunal (RRT) after researching publicly accessible information currently available to the RRT within time constraints. This response is not, and does not purport to be, conclusive as to the merit of any particular claim to refugee status or asylum. This research response may not, under any circumstance, be cited in a decision or any other document. Anyone wishing to use this information may only cite the primary source material contained herein.

Questions

- 1. Please advise what percentage of Lebanon is Christian?**
- 2. What protection is there for Christians from the state?**
- 3. What is the religious demographic of Borj Albarajne?**
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- 7. Is conversion from Islam forbidden in the Koran and what is the stated penalty?**
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- 9. How commonly are fatwas issued?**

RESPONSE

- 1. Please advise what percentage of Lebanon is Christian?**

There are no official figures available on religious affiliation as there have been no census data available since 1932. Apart from the most common reference materials suggesting Christian groups comprise about 39% of the population (although this proportion may be falling), it may be useful to refer to the figures referred to in two different sources, as given in detail below.

Sect	Informational International	Held, <i>Middle East Patterns</i> (2000)
Sunni Muslim	28%	20% (701,000 persons)
Shi'ite Muslim	28%	34% (1,192,000)
Maronite Christian	22%	19% (666,000)
Greek Orthodox (Christian)	4%	6% (210,000)
Druze	6%	8% (280,000)
Greek Catholic (Christian)	4%	5% (175,000)
Other	8%	2% (70,000)
Armenian (Christian)	-	6% (210,000)
	100%	100% (3,506,000)

Informational International is a Beirut-based research body whose figures are reported in the US Department of State *International Religious Freedom Report* 2007 (US Department of State 2007, *International Religious Freedom Report for 2007*– Lebanon, September <http://www.state.gov/g/drl/rls/irf/2007/90215.htm> - Attachment 1). The figures reported in the second column are taken from a study by Colbert C. Held, *Middle East Patterns* (2000) and cited in Prados, Alfred B. 2007, “Congressional Research Service Report for Congress – Lebanon”, September 27 - Accessed 20 December 2007 – Attachment 2). Minority Protestant Christian groups as well as Hindus, Buddhists and Bahai's are not officially recognized.

2. What protection is there for Christians from the state?

6. What is the current state of religious tolerance in Lebanon?

The Lebanon Constitution under Article 9 declares that

“There shall be absolute freedom of conscience. The state in rendering homage to the Most High shall respect all religions and creeds and guarantees, under its protection, the free exercise of all religious rites provided that public order is not disturbed. It also guarantees that the personal status and religious interests of the population, to whatever religious sect they belong, is respected.” (UK Home Office 2006, *Country of Origin Information Report: Lebanon*, July, Paragraph 6.43 - Attachment 3)

The Lebanese political system is based on ‘confessionalism’, according to which government posts are distributed by modified religious proportional representation as are the number of seats in the parliament. An “unwritten ‘National Pact of 1943’ determines that the President of Lebanon is a Maronite Christian, The Prime Minister a Sunni Muslim, the Speaker of the Chamber of Deputies a Shia Muslim, the Commander of the Army a Maronite Christian and his Chief of Staff a Druze” (Shafie, Sherifa 2007, “Palestinian Refugees in Lebanon” July [updated], *Forced Migration Online* <http://www.forcedmigration.org/guides/fmo018/> - Accessed 26 December 2007 – Attachment 4). The distribution was based on a ratio of six Christians to five Muslims (*Europa World Yearbook* 2007, Routledge, London, p. 2756 – Attachment 10). The power of the presidency was reduced and equalisation of Muslim: Christian representation in Parliament took place following the signing of the Ta'if Agreement in 1989; the Agreement ended the country's 15 year civil war (1975-90) (US Department of State 2007, *International Religious Freedom Report for 2007*– Lebanon, September <http://www.state.gov/g/drl/rls/irf/2007/90215.htm> - Attachment 1).

A 2007 research response prepared by the Canadian Research Directorate of the Immigration and Refugee Board of Canada provides additional information. In the report a University of Balamand professor is quoted as saying in January 2007 that Christians were not “in any way persecuted, politically or otherwise”. They have “50 percent of the seats in parliament, half of the cabinet and ambassadorial posts...They are also economically far better off on average than Muslims, and enjoy complete freedom of religion, as do all of Lebanon’s religious groups” (Immigration Board of Canada 2007, *LBN102320.E – Lebanon: Treatment of Christians, particularly Maronites; the availability of state protection* (2006), 19 February http://www.irb-cisr.gc.ca/en/research/ir/index_e.htm?action=record.viewrec&gotorec=450901 – Attachment 5)

The US State Department of State Lebanon *International Religious Freedom Report* for 2007 reports on the current situation and on recent developments which is consistent with this other information. It further notes that

Following the July-August 2006 conflict with Israel, tensions between the democratically elected government of Fouad Siniora and the antigovernment opposition led by Hizballah resulted in greater political tension between religious groups. While this political climate contributed to periodic reports of tension and occasional confrontations between religious groups during the reporting period, most of this activity can be attributed to political differences and the legacy of the civil war. (US Department of State 2007, *International Religious Freedom Report for 2007–Lebanon*, September <http://www.state.gov/g/drl/rls/irf/2007/90215.htm> - Attachment 1)

However, more recently, the continuing deferment of a decision concerning a replacement for outgoing pro-Syrian President Emile Lahoud appeared to have reflected a lack of agreement by Christian leaders which can be contrasted with what some commentators have seen as a strengthening of the case for increased Muslim political representation. As Christian disunity increases, so there are also some reports that emigration of Christians in Lebanon increases:

Church leaders say they are growing increasingly alarmed at the accelerating pace of emigration and what Greek Orthodox Archbishop of Mount Lebanon, Georges Khodr, calls "a visceral sense of their disappearance through emigration." ...Other clerics echo similar sentiments. "We see people rushing for visas, and emigration continues unabated," said Msgr. Boulos Nasrallah, of the Maronite bishopric of Jbeil. "But we have faith that this is our country."

Nobody knows exactly how many Christians have left because of the political sensitivity over the collection of statistics. Christians now make up less than 40 percent of Lebanon's population—indeed, some estimates put it as low as 30 percent—and they fear that confirmation of their declining numbers will lead to Muslim demands for increased political representation. Christians aren't the only ones who are leaving, but it's their departure that could have the most profound effect on Lebanon's sensitive political calculus. Riad Tabbarah, a political analyst and head of the Center for Development Studies and Projects, says that Lebanon's economic woes mean that emigration is affecting all religious communities "almost equally," but because Christians are a minority in the Arab world they are "particularly concerned about their emigration." (Fil, R. 2007, “Lebanon’s Exodus” *Newsweek*, 11 December <http://www.newsweek.com/id/76551> - Accessed 24 December – Attachment 6)

3. What is the religious demographic of Borj Albarajne?

The Burj el-Barajneh Refugee Camp is located near the Beirut International Airport in South Beirut. According to the United Nations Relief and Work Agency (UNRWA) it was

established by the League of Red Cross Societies in 1948 to accommodate Palestinian refugees from the Galilee in northern Palestine. The camp suffered extensive property damage and displacement of nearly a quarter of its population during the years of civil conflict. The men mainly work as casual labourers or manual workers and women find work in sewing factories and as cleaners. (UNRWA 2003, "Burj El-Barajneh Refugee Camp" UNRWA website <http://www.un.org/unrwa/refugees/lebanon/barajneh.html> - Accessed 24 December 2007 – Attachment 7)

The UNRWA also reports that the number of official registered refugees in the camp at 31 December 2006 was 15,718 (UNRWA 2006, "Lebanon Refugee Camp Profiles" 31 December, UNRWA website <http://www.un.org/unrwa/refugees/lebanon.html> - Accessed 23 December 2007 – Attachment 8). The total number of Palestinian refugees in the camps was at that time said to be 215,890 (of an official total of such refugees of 409,714, the remainder of whom live elsewhere in informal settlements).

Whilst there are many restrictions on the right to work, especially in professional occupations, there is no state control of the camps;

There are about 15 Palestinian factions in Lebanon, the most important being: the coalition of Fatah (Fatah, Palestine Liberation Front, Palestinian Popular Struggle Front); the contingents of the PLO; and Islamic forces: Ansar, Islamic Philanthropic Association, Al Jamaa al-Islamiyya, Popular Front for the Liberation of Palestine/Democratic Front for the Liberation of Palestine (PFLP/DFLP), Palestinian National Alliance, Arab Liberation Front (affiliated with Iraq), Saaqa (Popular Liberation Forces, which is affiliated with Syria), Fatah Intifadah, Fatah Revolutionary Council, Hamas and Islamic Jihad (Suleiman 1999: 72). (Shafie, Sherifa 2007, "Palestinian Refugees in Lebanon" July [updated], *Forced Migration Online* <http://www.forcedmigration.org/guides/fmo018/> - Accessed 26 December 2007 - Attachment 4)

In a 31 page report issued by Amnesty International in October 2007, the agency decried the dire conditions endured by most Palestinian refugees and urged the government to improve their situation:

"They live in dark, sunless, cramped conditions with almost no hope of improving their daily life or returning to Palestine, their country of origin," Mein Sammonds, co-author of the report, told AFP. Amnesty said that in some households, many of which consist of corrugated iron huts without tiled roofs, ventilation or sanitation, families of 10 shared a single room. "Burj el-Barajneh camp (on the southern outskirts of Beirut) has more people per square kilometer than Hong Kong or Mumbai," the report said. The rights group also denounced the fact that the refugees, most of whom live in 12 official camps scattered throughout the country, face discrimination as far as finding jobs and are denied access to public education and health care. ("Amnesty denounces conditions of Palestinians in Lebanon" 2007, *Agence France Press*, 17 October – Attachment 9)

4. Are there areas which are considered safe for Christians and where Christians are the majority religious demographic?

The geographical distribution of religious groups is described at the time of independence when Christians formed the majority; the largest grouping was

the Maronite Christians, who mostly inhabited the north of the country and the capital, Beirut. Other Christian groups included Greek Orthodox communities, Greek Catholics and Armenians. The Muslim groups were the Sunnis, living mainly in the coastal towns of Sur (Tyre), Saida (Sidon) and Beirut, the Shi'ites, a predominantly rural community in southern Lebanon and the northern Beka'a valley, and, in much smaller numbers, the Druzes, an ancient community in central Lebanon. (*Europa World Yearbook* 2007, Routledge, London, p. 2756 – Attachment 10)

The University of Texas provides a map of the principal groupings (University of Texas 1983[?], "Distribution of Religious Groups"

http://images.nationmaster.com/images/motw/middle_east_and_asia/lebanon_religions_83.jpg - Accessed 23 December 2007 – Attachment 11). A later alternative is provided by the

University of Dartmouth ("Distribution of Lebanon's Religious Groups: 1992"

<http://www.dartmouth.edu/~gov46/leb-main-rel-1992.gif> - Accessed 26 December 2007 – Attachment 12)

5. How often are individual Christians or others assassinated (other than political leaders)?

Five Anti-Syrian politicians were assassinated in the 20 months to the end of 2006 following the murder of Prime Minister Rafik al-Hariri on 14th February 2005. These included Gebran Tueni, a Lebanese newspaper proprietor on 12th December that year and Pierre Gemayel, the Industry Minister, on 21st November 2006.

Reuters has provided a recent summary of significant events during 2007:

Jan. 25, 2007 - Aid conference in Paris pledges more than \$7.6 billion to help Lebanon to recover from the war.

Feb. 13 - Three people are killed in two bomb blasts near a Christian village northeast of Beirut. Lebanon says in March four Syrians confessed and were members of al Qaeda-inspired Fatah al-Islam group. The group deny involvement.

June 13 - Anti-Syrian parliamentarian Walid Eido [n.b. Sunni Muslim] and five other people killed by a car bomb near a Beirut beach club.

Sept. 2 - Lebanese troops seize complete control of Nahr al-Bared camp after months of fighting with Fatah al-Islam militants which kills over 420 people, including 168 soldiers, in the worst internal violence since the civil war. Sept. 19 - Car bomb in Beirut kills seven people, including anti-Syrian Christian lawmaker Antoine Ghanem.

Sept. 25 - Parliament postpones a presidential election for the first of six times in a bid to break a deadlock over a consensus candidate and end the political crisis. France leads mediation efforts to reach agreement on a presidential candidate.

Nov. 23 - Lahoud leaves presidential palace by midnight with no successor elected. a says his cabinet is assuming executive powers in the absence of a president.

Dec 5 - Speaker Berri says rival Lebanese leaders had agreed on General Michel Suleiman as president even if parliament has yet to elect him.

Dec 7 - Berri postpones parliament session to elect Suleiman to Dec. 11 to give more time to rivals to agree on a broad political agreement ("CHRONOLOGY-Events in Lebanon

since Hariri's killing" 2007, *Reuters*, 7 December – Accessed 24 December 2007
<http://www.alertnet.org/thenews/newsdesk/L07710264.htm> - Attachment 13)

On 12 December 2007, the chief operations officer of the Lebanese army, General Francois el-Hajj was killed in a car bomb attack, along with his bodyguard:

The attack in Beirut was the first time the army had been targeted in an assassination for many years...He was close to Michel Suleiman, the army commander, who has emerged as the leading candidate for the post of president. Gen Hajj was considered a likely successor to Gen Suleiman if he were elected. Gen Hajj had been directly in charge of the army's assault earlier this year on militant Muslim fundamentalists of the Fatah al Islah group in the northern Palestinian refugee camp Nahr el-Bared. Some of the speculation on the motives behind his assassination centred on revenge by that group, which claimed it was ideologically linked to al-Qaeda. ("Lebanon bomb kills top army general" 2007, *Financial Times* 13 December – Attachment 14)

The UN Security Council issued a statement by its President condemning the attack and recalling "its support for the Secretary-General's efforts for the establishment of the Special Tribunal for Lebanon in a timely manner, as a means to put an end to impunity in Lebanon and deter further assassinations in Lebanon." (United Nations Security Council 2007, "Statement by the President of the Security Council" S/PRST/2007/47, 12 December <http://www.unhcr.org/cgi-bin/texis/vtx/refworld/rwmain?page=updates&docid=476249942> – Accessed 24 December 2007 – Attachment 15)

The *Daily Star News* reported that responsibility for the attack remained unclear, with the General having been seen as neither strongly pro- nor anti-Syrian. At the end of the year, the Western-backed government had failed to find a successor to Emile Lahoud, and this has been interpreted as having been exacerbated by the high level of violence:

The tug-of-war triggered mediation by France and the United States, who accused Syria of interfering, and repeated warnings from the West that Lebanon could sink into further chaos. Ten sessions in parliament to pick a successor for Lahoud foundered since September. A last-ditch attempt was set for December 29, days before parliament was due to go on recess from January until mid-March. "If 2006 was the year of war and confrontation (because of the Hezbollah war with Israel), 2007 was the year of standoff and paralysis in Lebanon," Paul Salem, director of the Carnegie Middle East Center, told AFP.

"Either before the holidays, we have a president and we're on a positive course and things will go back to a fairly healthy situation, or we enter 2008 paralysed, stalemated, limping." The year began with January riots by students loyal to the various feuding camps that left seven dead and led to a brief curfew being imposed for the first time since the end of the civil war. The violence fuelled the lingering political crisis, which erupted in November 2006 when the opposition pulled its ministers from Prime Minister Fuad Siniora's Western-backed government, demanding greater representation. ("Lebanon limps into 2008 after year of political turmoil" 2007, *Agence France Press*, 25 December - Attachment 16)

On 26th December, the BBC reported that following a meeting of the Council of Ministers on 24th December it had "endorsed a draft law amending the constitution and referred it to the Chamber of Deputies for approval." In a speech to the Council, the Prime Minister Fuad Siniora confirmed the strong support for General Michel Sulayman and recognized the need to find a way out of the current crisis;

Therefore, we would like to confirm that since the presidency became vacant, this government has expressed its determination to strictly adhere to the constitution. The government is now using its constitutional powers, including those of the president, out of its sense of responsibility and to safeguard the homeland's higher interests by working to have a new president elected. "The government is now running the state's affairs and will not be discouraged by some parties, which are trying to block a speedy, honourable settlement, from finding a way out of the current conflict in the country. "Naming Gen Sulayman a presidential candidate requires an amendment to Paragraph 3 of Article 49 of the constitution. Therefore, we would like to use the powers given to us in accordance with Article 62 of the constitution to apply Article 76 of the constitution in order to allow the government to prepare a draft law and refer it to the Chamber of Deputies for approval. ("Lebanese government adopts constitutional amendment bill" 2007, *BBC*, 26 December - Attachment 17)

7. Is conversion from Islam forbidden in the Koran and what is the stated penalty?

The Oxford Dictionary of Islam provides the following information on apostasy:

Apostasy Renunciation of one's religion. The Arabic terms (*riddah*, *irtidad*) are not used in Quran, but it promises dire consequences in the afterlife for those who "turn from" or "renounce" (*yartaddu*, 2:217; 5:54) and "those who disbelieve after having believed" (3:81ff.; 5:61; 9:66; 4:137; 16:106). Hadith reports introduce the teaching that renunciation of Islam is punishable by beheading, burning, crucifixion, or banishment. Some traditions allow an apostate to repent. Islamic legal codes agree on the death penalty (traditionally by the sword) for an adult male in full possession of his faculties who has renounced Islam voluntarily. Thus apostasy was included among crimes for which there were punishments believed to be divinely mandated (*hadd* pl. *hudud*, "offenses"). Some schools of law allow imprisonment instead of death for apostate women. The schools vary on the question of whether or not an apostate may be allowed, encouraged, or disallowed to repent, as well as on the status of an apostate's property after death or banishment, but they agree that the marriage of an apostate is void. Based on the Quranic prohibition of coercion in matters of religion (2:257), many modern thinkers argue against capital punishment for apostasy, and the legislation is rarely invoked today (Esposito, J.L. (ed) (2003), *The Oxford Dictionary of Islam*, p.22 – Attachment 18).

The background information provided by the Member states that the applicant has claimed that in "Sourat Al Bakarat verse 217 and Sourat Al Nisa 89" of the Koran reference is made to the killing of those who change their religion.

The copy of the Koran (or Qur-ān) held by the MRT-RRT Library (Melbourne) includes "Sūrat 2: *Al-Baqarah*" and "Sūrat 4: *An-Nisāa*", which appear to be the texts referred to by the applicant, albeit differently transliterated from the Arabic script (The Presidency of Islamic Researches, IFTA, Call and Guidance (eds) (undated), *The Holy Qur-ān: English translation of the meanings and Commentary*, pp. a-c – Attachment 19).

Sūrat 2: *Al-Baqarah* includes the following (at pages 91-2 of our edition):

- 217. They ask thee
Concerning fighting
In the Prohibited Month.
Say: "Fighting therein
Is a grave (offence);
But graver is it
In the sight of Allah

To prevent access
 To the path of Allah
 To deny Him,
 To prevent access
 To the Sacred Mosque,
 And drive out its members.”
 Tumult and oppression
 Are worse than slaughter.
 Nor will they cease
 Fighting you until
 They turn you back
 From your faith
 If they can.
 And if any of you
 Turn back from their faith
 And die in unbelief,
 Their works will bear no fruit
 In this life
 And in the Hereafter;
 They will be
 Companions of the Fire
 And will abide therein.

“Sūrat 4: *An-Nisāa*” includes the following (at pages 240-1 of our edition):

89. They but wish that ye
 Should reject Faith,
 As they do, and thus be
 On the same footing (as they):
 So take not friends
 From their ranks
 Until they flee
 In the way of Allah
 (From what is forbidden).
 But it [sic] they turn renegades,
 Seize them and slay them
 Wherever ye find them;
 And (in any case) take
 No friends or helpers
 From their ranks:-

8. How is a fatwa issued?

9. How commonly are fatwas issued?

The Oxford Dictionary of Islam provides the following information:

Fatwa Authoritative legal opinion given by a mufti (legal scholar) in response to a question posed by an individual or a court of law. A fatwa is typically requested in cases not covered by the fiqh literature and is neither binding nor enforceable. Its authority is based on the mufti’s education and status within the community. If the inquirer is not persuaded by the fatwa, he is free to go to another mufti and obtain another opinion; but once he finds a convincing opinion, he should obey it. Theoretically, muftis should be capable of exercising legal reasoning independently of schools of law (ijtihād), although followers of tradition (muqallids) are also allowed to issue fatwas. Historically, fatwas were independent of the

judicial system, although some muftis were officially attached to various courts. In the Ottoman and Mughal political systems, the chief mufti was designated shaykh al-Islam. Other muftis were appointed to positions as market inspectors, guardians of public morals, and advisers to government on religious affairs. Under colonial rule, madrasas took over the role of religious guides, and special institutions were established to issue fatwas. In modern times, print and electronic media have reinforced the role and impact of fatwas by making them instantly available to the public. Present-day Muslim states have tried to control fatwas through official consultative/advisory organizations within religious ministries (Esposito, J.L. (ed) (2003), *The Oxford Dictionary of Islam*, p.85 – Attachment 18).

Research Response LBN16973 of 2004 advises that:

Information from the sources consulted indicates that fatwas are issued in Lebanon. However, it is unclear as to what force they have. The following attachments illustrate various occurrences where fatwas have been issued in Lebanon.

The Apologetics Index website states:

Fatwas can involve simple, everyday matters or more serious issues. **For example, a recent fatwa in Lebanon decreed that sensitivity to environmental concerns is consistent with Islam because the prophet Mohammed had a great appreciation for the Earth.**

“Fatwas are issued all the time but when they come to the attention of the Western press it’s usually because it’s for something that we find threatening or bizarre,” said Alan Godlas, a professor of Islamic studies in the religion department of the University of Georgia (Fatwa 2003, Apologetics Research website, 26 May <http://www.apologeticsindex.org/f30.html> – Accessed 27 September 2004 – Attachment 23).

In a section on Lebanon, The Peace Encyclopedia describes a fatwa issued by Hizbollah in 1996 as follows:

In the so-called “security zone” of south Lebanon Christians live under the fear of Hizbollah’s terror. In 1996, Hizbollah issued a public religious fatwah (religious edict) calling for the murder of “all those who have been in contact with Jews.” As we all know, there are thousands of Christians who work in the Galilee, inside Israel. All of these civilians will be put to death by the Iranian-backed organization if Israel withdraws. As of today, neither the Lebanese or the Syrian governments have issued a rebuttal to this Fatwah. We therefore, assume that Beirut and Damascus are endorsing the massacre of the Christians in south Lebanon by Hizbollah. Meanwhile, South Lebanon’s villages are the target of snipers, bombs, kidnapping, and economic blockades (‘The Peace Encyclopedia: Lebanon’ 2004, The Peace Encyclopedia website, 1 September <http://www.yahoodi.com/peace/lebanon.html> – Accessed 13 September 2004 – Attachment 24).

A *Washington Times* article, dated 28 August 2004, reports the issuing of a fatwa by a prominent Lebanese cleric in relation to hunger strikes by Palestinian prisoners in Israel (‘Lebanon fatwa: hunger strikes acceptable’ 2004, *The Washington Times* website, 28 August <http://www.washtimes.com/upi-breaking/20040828-123551-7234r.htm> – Accessed 13 September 2004 – Attachment 25).

The World Lebanese Organisation published an article on its website which details a fatwa allegedly issued by a Lebanese cleric “barring Muslims from buying Spinneys products and incorrectly stating the Arab supermarket chain was Western-owned – rumors the cleric swiftly denied” (‘Blast Shakes North Lebanon Supermarket, No Injuries’ 2003, World Lebanese Organization website, February 11 <http://www.wlo->

usa.org/News/blast_shakes_north_lebanon.html – Accessed 13 September 2004 – Attachment 26) (RRT Country Research 2004, *Research Response LBN16973*, <http://isysweb/isysweb/viewdoc.asp?searchid=126719&docnumber=3&sortfield=7&docurl=\\>

List of Sources Consulted

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UNHCR <http://www.unhcr.org>

International News & Politics

BBC News <http://news.bbc.co.uk>

The Times <http://www.timesonline.co.uk/tol/global/>

The Independent <http://news.independent.co.uk/>

The Economist <http://www.economist.co.uk>

Region Specific Links

Daily Star (Lebanon) <http://www.dailystar.com.lb/>

Middle East Times <http://www.metimes.com/>

Jerusalem Post <http://www.jpost.com/>

Search Engines

Google <http://www.google.com>

Vivisimo <http://www.vivisimo.com>

AlltheWeb <http://www.alltheweb.com>

Databases:

FACTIVA (news database)

BACIS (DIAC Country Information database)

Stratfor <http://www.stratfor.com/>

Jane's Intelligence Review <http://www.janes.com/>

ISYS (RRT Country Research database, including Amnesty International, Human Rights Watch, US Department of State Reports)

List of Attachments

1. US Department of State 2007, *International Religious Freedom Report for 2007* – Lebanon, September <http://www.state.gov/g/drl/rls/irf/2007/90215.htm>
2. Prados, Alfred B. 2007, “Congressional Research Service Report for Congress – Lebanon”, September 27 - Accessed 20 December 2007
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5. Immigration Board of Canada 2007, *LBN102320.E – Lebanon: Treatment of Christians, particularly Maronites; the availability of state protection (2006)*, 19

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10. *Europa World Yearbook* 2007, Routledge, London (MRT-RRT Library).
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12. "Distribution of Lebanon's Religious Groups: 1992" <http://www.dartmouth.edu/~gov46/leb-main-rel-1992.gif> - Accessed 26 December 2007
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14. "Lebanon bomb kills top army general" 2007, *Financial Times* 13 December. (FACTIVA)
15. United Nations Security Council 2007, "Statement by the President of the Security Council" S/PRST/2007/47 <http://www.unhcr.org/cgi-bin/texis/vtx/refworld/rwmain?page=updates&docid=476249942> – Accessed 24 December 2007
16. "Lebanon limps into 2008 after year of political turmoil" 2007, *Agence France Press*, 25 December (FACTIVA)
17. "Lebanese government adopts constitutional amendment bill" 2007, *BBC*, 26 December (FACTIVA)
18. Esposito, J.L. (ed) 2003, *The Oxford Dictionary of Islam*, OUP, New York. (MRT-RRT Library)

19. The Presidency of Islamic Researches, IFTA, Call and Guidance (eds) (undated), *The Holy Qur-ān: English translation of the meanings and Commentary*, Saudi Arabia. (MRT-RRT Library)