

V 4.2, Issue 8 –
June 2010

DRUZE INTERNATIONAL MAGAZINE

The Voice of the Druze



AL FAJR - THE DAWN

USA
NIGERIA
JORDAN
CANADA
LEBANON
AUSTRALIA
HOLY LAND
VENEZUELA
and much more



Languages Included:

English

Spanish

Portuguese

Arabic

Español

Português

Sheikh Halim Takieddine
Distinguished Druze



يا آل معروف هذ ذمتي ويدي رهينة الود عن أبناء قحطانا
أنتم ملوك الوغي والبيض ناطقة وذي عمائمكم في ... الهول

تيجانا

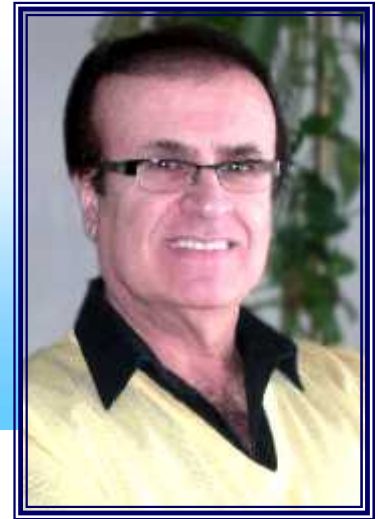


*“I shall pass through this life but once. Any good therefore that
I can do, let me do it now. Let me not defer or neglect it.
For I shall never pass this way again”*

THE EDITOR'S DESK

SHAUKI HALIME, USA

وما كان الدروز قبيل شر
ولكن ذادة وقراءة ضيف
وان أخذوا بما لم يستحقوا
كجلمود الصفا خشنوا ورقوا
امير الشعراء



My Beloved Druze Society,

It is with great pride I present the latest issue of the magazine - our biggest issue to date. It is an exciting time, in what seems **4 short years we have grown and built bridges to Druze everywhere around the world**. Since we started this magazine we have seen and felt our communities coming together, new chapters being started and more youth becoming involved and active. In this issue alone we celebrate **FIVE Druze Conventions around the world**. As we march forward, we continue to see the positive growth as communities organize and build strong ties with each other.

We need to keep this momentum going!

My wife and I have travelled a great deal this year to many communities and it has been our pleasure to encourage everyone but most importantly the youth to become active participants. We must empower ourselves, especially our greatest resource, our youth.

The enlightened teachings of our forefathers, which they courageously fought and died for, are ideals that are widely accepted as fundamental truths now (ie. women's rights, no slavery, One God and much more). Our bold leaders in the past sacrificed much so that we could hold this treasure in our hands today. The treasure we have now needs only to be polished from its dust and brought into the light.

We are at an exciting time of great change and we must embrace this time to make our mark and not allow ourselves to become a small footnote in history. **The magazine is an attempt to stem the tide and assist with the evolution of our culture as the world will surely dilute us if we do not take action to preserve it while making it relevant for our future generations.**

Al Fajr The Dawn Druze International Magazine is the one and only voice of the Druze. It is an honor to be able to provide this great service to the community and the world.

We love our community, and we believe there is no other like it. It is up to us to lead the path to the future.

Faithfully yours,

Shauki

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AL FAJR THE DAWN DRUZE INTERNATIONAL MAGAZINE
PUBLISHER & EDITOR-IN-CHIEF: **SHAUKI HALIME**
DESIGN & CREATIVE DIRECTOR: **MRS. S. HALIME**

Expect more great
headlines in
upcoming issues.

Nurture your mind with great thoughts; to believe in the heroic makes heroes.



CANADA

EDMONTON, ALBERTA Druze Convention 2009

Wow, what a beautiful Convention under the leadership of **Mr. Imad Chehayeb**, President of the Edmonton Chapter. His hard work, direction and guidance of the society for many years showed in the strength of the many close bonds in the community. He is President for a second term.

The warmth and hospitality of the Edmonton Community as hosts of the 6th Annual event was exceptional with an outstanding Convention Committee who worked tirelessly to ensure everyone had a fantastic time.

Edmonton has one of the largest Druze communities concentrated in one place with over 5,000 Druze. As well as having the largest Druze Home. The Edmonton Community is very active, keeping it's connections by hosting on the 1st Sunday of every month - Social Sunday, held in the Druze House. It includes Druze Religious seminars from 3:30 to 5:30 pm. As well as time to socialize and interact with members of the community playing ping pong, Back Gammon, cards, etc.

Many activities during the convention kept everyone busy, from seminars, a dinner & live entertainment at the Druze Home, Youth Party, Picnic and a Gala Evening with over 700 attendees. The Gala Night was held at the prestigious Convention Centre in Downtown Edmonton overlooking the beautiful river valley. We were all honored by the presence of The Premier of Alberta & his wife, The Mayor of Edmonton & his wife along with other distinguished guests. The evening was an event to remember with a dance show, fashion show, live singers and band. What a night!

All our appreciation to everyone that made this convention an outstanding success. Thank you. ❖



Imad Chehayeb
President Edmonton
Druze Chapter



Ed Stelmach-Premier of Alberta



Imad Chehayeb receives Award for Outstanding Contributions from Shauki & Sarah Halime on behalf of Druze Worldwide



Left to Right: Stephen Mandel-Mayor of Edmonton, Ed Stelmach-Premier of Alberta, Shauki Halime, Nabil Chehayeb, Mayor of Tofield



HOLY LAND



المؤرخ الكبير الدكتور قيس فرو

By: Prof. Kais M. Firro, Ph.D.

Kais M. Firro (Ph.D 1979, France) is a full professor at the University of Haifa. He has published tens of articles on economic history, ethnicity and nationalism and six books: Silk in Lebanon, 1860-1914 (1986); A History of the Druzes (1992); The Druzes in the Jewish State (1999); Inventing Lebanon: Nationalism and the State Under the Mandate (2003); Metamorphosis of the Nation (2009); Lebanon: The Challenge of Diversity 1943-1976 (in press).

لقد كشفت وزارة الخارجية الاسرائيلية ان الهدف الرئيسي في تجنيد الدروز هو لأغراض ولأهداف دعائيه كسكين حاده في ظهر وحدة العروبه .

This short article is based on the Israeli archives.

On November 15, 1930, ninety-six Druze dignitaries sent a letter to the British High Commissioner in Palestine, proclaiming the neutrality of their tiny minority (10,000 in 1930) in the Zionist-Palestinian conflict (State Archives, hereafter SA, 3/31/N.I./550, letter on 15-11-1930).

With the outbreak of the Palestinian Revolt in 1936, the Zionists were anxious to guarantee, in vain, the neutrality of Druzes in Syria and Lebanon when some of them joined the Palestinian camp. While the majority of the Palestinian Druzes were maintaining their neutrality until 1948, a Druze battalion of five hundred Syrian and Lebanese Druzes took part in the war of 1948 against the Zionist forces. According to an Israeli report, one hundred Druzes from the battalion were killed in the battle of Husha-Kasayer on 16 April 1948 (Hagana Archives, hereafter HA 105/195, Report of 2-5-1948).

When many parts of northern Palestine including Tiberias and Haifa were falling to the Zionist forces in April, Shakib Wahhab, the commander of the battalion kept calling the headquarters of

Arab Liberation Army (ALA) in Damascus for reinforcement (Wahhab's letters were captured in Malkiyya after the dissolution of his battalion, IDF Archives 957/52/13).



As result of this hopeless situation, two hundred and twelve frustrated soldiers had already deserted the battalion. On 7 May, Wahhab sent ALA his last letter: "I am beginning to think that your lack of response ... is based on some prior intention on your part ... We are desperate! What are we to do? It is impossible to continue this way."

Under these circumstances, Jewish Intelligence Service officers launched a campaign to persuade some of the battalion's desperate combatants to desert and join a minorities Unit in the Israeli Army. During this time when the harvest season has begun, the Israeli officers were very active to recruit tens of Palestinian Druzes and Bedouins to establish the minorities Unit (SA C/1318/20, reports on the Unit).

When setting fire to Palestinian grain fields was part of the Zionist tactics to force the Palestinians to leave their villages, Israeli officers promised to spare the Druze grain fields from the same fate of other fields that came under Israeli control. The Israelis turned this policy into a weapon of economic warfare to win over Palestinian Druzes who had remained in their mountainous villages (Benny Morris, *1948 and After*, Oxford 1990: 173-187). In

order to reap their crops, the Druzes accepted the rules of the game in "the battle for harvest", asking for supplies and for the possibility of harvesting their crops: "The fact that from all the fields ... only the Druze crops were harvested (IDF Archives 957/52/13, report on 1 August 1948). Thus, the Druze "elders" decided not to interfere in the issue of recruiting young Druze volunteers, assuming it might help to safeguard their community under the new order (SA C/1318/20 undated report).

Yehoshua Palmon, a Zionist activist neatly summarized the impact of using the minorities for propaganda purposes: "Of course this act has destroyed all ways of going back [for the Druzes]" (SA FM 2565/8, report of Palmon, 5-8-1948). Ya'akov Shimoni, senior official in the Foreign Ministry revealed that the true objective of recruiting Druzes was to use them for "propaganda purposes" as "the sharp blade of a knife to stab in the back of Arab unity" (SA, FM 2570/11, Shimoni to Sasson, 16-8-1948).

The first commander of the Unit acknowledged that there had been "a deliberate policy ... to undermine the trust of the Arab countries in the Druzes" (SA, FM 7249/49/219, 24-8-1948). Aware of the impact the Israeli action had on the relationship of the Druzes with the other Arabs, Sheikh Amin Tarif, the religious

... the Foreign Ministry revealed that the true objective of recruiting Druzes was to use them for "propaganda purposes" as "the sharp blade of a knife to stab in the back of Arab unity"

(Continued on page 19)

NIGERIA

Submitted By: Sheikh Hasib Moukarim



Ziad Saimua, Abdulmajeed Grizi, Deeb Jarmakani, Shawki Bounassar, Sheikh Ghandi Makarem, Sami Abou Hassan, Sheikh Hasib Moukarim, Faysal Halabi

The total number of Druze in Nigeria is around 350 persons and that includes the men, women, and children, and they are located in cities such as Lagos, Ibadan, Abuja, Kaduna, Kano, and Maiduguri. The oldest Druze families that landed on the shores of Nigeria before independence from British Colonialism in 1960 last century were :

Barakat, ElKhalil, Shaar, Makarem, AbouHassan, Graizi, Atallah, Jarmakani, Saimua, Aboul Hosn, Dabian, Halawi, Zuwaihed, Nouwaihed, Abou Karroum, Abou Khuzam, and Mudah.

More families came to this country to work in the seventies and afterwards and they are :

Hariz, Fakhriddene, Warhani, Abou Saif, Karameh, Nasr, Shriti, ElHalabi, ElAawar, Murad.

While some of the families have relocated to Lebanon, others are still prospering in Nigeria.

The activities of our community of Druze in Nigeria are documented as follows :

1. In **June 2008**, Samahat Sheikh el Akl Sheikh Naim Hassan, appointed Mr. Hasib Moukarim, as the official representative of Mashiakhat el Akl in Nigeria. Hasib Moukarim, was born in Kano, Nigeria in 1951, to Faiz and Jamal Moukarim from Raselmatn, and with his brothers the Moukarims own manufacturing enterprises and real estate in Nigeria.
2. In **November 2009**, the representative of Sheikh el Akl, and judge in the Druze Court in Lebanon, Sheikh Ghandi Makarem, was invited to Lagos



to meet the Druze community there, and interact with them. The guest, Sheikh Ghandi Makarem, was honored by 3 dinners hosted by Hasib Moukarim, Ziad Saimua, the honorary Consul of Syria in Lagos, and Faysal El Halabi. And Sheikh Makarem presented during his visit a plaque of honor to Hasib Moukarim, endorsed by Shaikh el Akl.

3. In **April 2010**, Dr. Sami Makarem, was again a guest at the Druze community in Lagos. While he was in Lagos, Dr. Sami Makarem presented lectures to a Druze audience, and participated in the Inter-Faith Conference that was organized by the Lebanese Church in Lagos, and exchanged thoughts and opinions with Father Paul Karam, and Sheikh Mohammed Khatoun, who came to the open conference for the purpose of dialogue of the three religions. Lunches were hosted by Hasib Moukarim, Ziad Saimua, and Fouad & Samira El Khalil. ❖



Sheikh Ghandi Makarem & Sheikh Hasib Moukarim



NIGERIA



If you don't like how things are, change it! You're not a tree.

BRAZIL



By Suellen Abou El Hosn Ribeiro Malato

*She is 24 years old, graduated in law, law director of the Cemetery-Park Recanto da Saudade, the family business located in **Belém do Pará, Brazil**. Granddaughter of the Druze Nabih Abou El Hosn and Sueid Abou El Hosn (in memoriam), her family roots have always led her to have an interest for the culture and situation of the Druze people worldwide. Her grandfather Nabih Abou El Hosn constantly attends the Druze Conventions.*

The controversy surrounding the construction of the hydroelectric plant of Belo Monte – Amazon - Brazil

The construction of the hydroelectric plant of Belo Monte, which is being built in Altamira, Brazil, west of Pará State, is considered the largest and one of the greatest works of the Federal Government. The Government promises a program to accelerate social and economic growth, not only in the region, but throughout the country.

This is a project started in February 1989 that has lasted more than 20 years. There are many obstacles the Government faces in implementing the project. Environmentalists position themselves against the project in defense of the environment, there exist traditional populations and the biodiversity of that region is a constant.

The river is approximately 1870 km long. The project intends to build two canals to divert the original bed of the river, through excavation of approximately 200 million cubic meters,

causing flooding of 516 square kilometers, which corresponds to one third of the city of São Paulo.

The impact will be felt for 174 fish species, 387 reptile species, 440 bird species, 259 mammal species, not to mention the endangered species. The rich biodiversity of the fish is four times the total number of species found throughout Europe.

Indigenous peoples shall be displaced if the Xingu River basin is flooded. There will be a flagrant violation of human rights for people directly effected in the issue, a strong attack on the sovereignty of the indigenous peoples that traditionally occupy these lands.

This is a problem that will reach not only Brazilians, but the entire international community, since the impact could be felt across the world. The American filmmaker James Cameron was in the region and was impressed with what he saw. He said he will propose an international movement against the plant planned to be built along the Xingu River.

The strong link with the project director is due to his latest film Avatar, whose history goes on the planet Pandora, where the inhabitants of the planet come into conflict with humans, who want to explore minerals that will

revolutionize energy production, causing the destruction fauna and the forest, features of. It's fiction imitating reality.

Actress Sigourney Weaver led a protest in New York against the construction of Belo Monte hydroelectric dam in the Amazon and asked the Brazilian government that it be a leader in environmental matters. For Weaver, the Brazilian authorities should "focus on renewable and energy efficiency."

The Chief Raoni, an indigenous leader from the region, was in Paris to campaign against the construction of the hydroelectric plant of Belo Monte, where he met with former French President Jacques Chirac and asked for support to prevent construction. Chirac is coordinator of a foundation

that works in the environmental area. According to the Chief, the same request was made to the French president, Nicolas Sarkozy.

The construction of the hydroelectric plant of Belo Monte, is considered the

third largest dam in the world, second only to China (Three Gorges) and Brazil - Paraguay (Itaipu). However, the Plant at the Xingu River will have consequences across a planet causing irreparable environmental damage.

Let's Save the Planet! ❖



AUSTRALIA



Jan 23 - 26, 2010

Big Druze Weekend!



Events:

Saturday 23rd - The Ice Breaker

- ☆ Meet/Greet over dinner & entertainment.

Sunday 24th - Faith Forum & The Masquerade Ball

- ☆ Traditional Faith Forum.
- ☆ Formal event-everyone must wear a mask!

Monday 25th - Shop 'n' Surf & Harbour Cruise

- ☆ Free time to enjoy wonderful beaches or endless shopping outlets. Bondi Beach or Bondi Junction Westfield's.
- ☆ A spectacular boat cruise on one of the finest harbours in the world. The theme for the night is an ALL WHITE OR BLACK PARTY.

Tuesday 26th - Druze Picnic & Farewell

- ☆ It ended with a glorious BBQ/Picnic! ❖



Zeana Haider



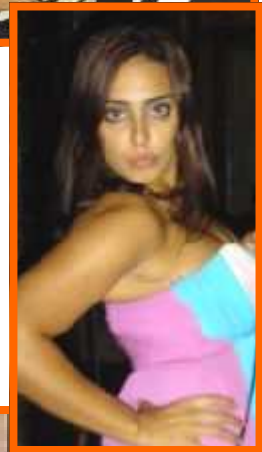
Hanna Hariz



Sarah Ballan, Amanda Mamood, Sonia Ghazale



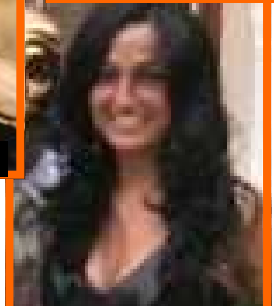
Jad Darwish



Yas Sayegh, Rafah Bealam, Nadine Sayegh



Ramzy Malaeb,
Sam Alame,
Jad Darwish,
Bassel Eljardi,
Lawrence Darwish



If you surrender to the wind, you can ride it.

USA - Harvard

Dr. Obeid presents History of Druze Faith at HARVARD UNIVERSITY



Reported By Rima Merhi

We were honored to have Dr. Anis Obeid give a talk at the Kennedy School of Government at Harvard on the 28th of April regarding "The Druze and Challenge of Survival in Modern Times." The event was organized by the Carr Center for Human Rights Policy, and attended by a diverse audience from the Harvard and Boston community.

Dr. Obeid gave a comprehensive lecture about the history of the Druze, the tenets of the Druze faith, and challenges facing the Druze community today.



Harvard University

"The Druze have no idea how to deal with the rapid changes of the present and have no plan for the future. Our generation managed to ring the bell for a wakeup call. It is the new young generation that has to carry the ball and embark on the road to reform," said Dr. Anis Obeid.

The discussion brought to the forefront the challenge of leadership in the Druze community; need to centralize the structures of power and

connect Druze in different parts of the world; and establish a library to collect Druze heritage.

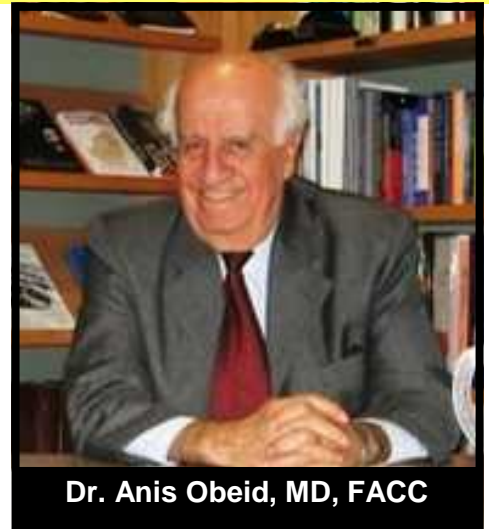
"The miracle is that the Druze managed to survive for over a thousand years as a result of strong community ties and an ethical upbringing. The Druze religious class is based more on piety and simplicity of life than scholarship and learning," said Dr. Obeid.

At a time when the majority of the Druze have become secular, it becomes fundamental to fight ignorance in order to preserve the sacred religious identity of the community.

Dr. Obeid is a good role model for the young Druze generation; well-informed, progressive, and a layperson, he serves as a bridge for the young Druze generation, particularly those living in the West.

The event highlighted the need for the Druze to start thinking out of the box, and stressed the importance of involvement of all members of the community and in particular the secular educated class in their faith. After all, the Druze faith is based on reason and rationality, and it is fundamental to engage in a rational public debate that yields logical answers in line with modern times.

"It is distressing to feel denuded of an identity that paradoxically you are proud of but whose tenets are not within your reach. And there is virtually no one to turn to and no institutions to



Dr. Anis Obeid, MD, FACC

give you support," confirmed Dr. Obeid.

I hope in the years to come, the young Druze generation, particularly the educated professionals, will assume greater responsibility for the spiritual wellbeing of the community. The elders undoubtedly have an important role to guide us along this path.

We may need to invest more time and energy than others to learn about our faith, but I am confident looking at Dr. Obeid and others, that this is going to be a personal journey that can only enrich our lives as individuals and members of a community. ❖

Soon we hope, Dr. Obeid's impressive presentation, which is a perfect introduction to understanding the Druze heritage, will be published.



JORDAN

By: Taisir Abu Hamdan

تيسير توفيق أبو حمدان



ولد عام 1935 في بلدة غريفة - قضاء الشوف (جبل لبنان). وفي سنوات طفولته الأولى غادر أهله إلى جبل العرب بسبب ترويدي الأوضاع في لبنان. في عام 1946 قرر والده الانتقال إلى عمان (الأردن) والاستقرار فيها حيث التحق تيسير بمدارسها عمل في مهنة المحاماة مدة قصيرة حيث تم اختياره ليُشغل وظيفة سكرتير وزارة الدفاع الأردنية. ويعد سنتين عاد إلى المحاماة ثم إلى الشركة الصناعية التجارية الزراعية وهي شركة مساهمة عامة كبيرة وكانت مسؤولياته في الأمور القانونية والإدارية. اهتمامات تيسير أبو حمدان كثيرة فهو باحث وأديب وكاتب وله نشاطات كثيرة أبرزها الكتابة في المواضيع التي تحيط بنا ونعيش أحداثها، فله مقالات كثيرة في الصحف الأردنية والعربية تتناول مواضيع تاريخية وسياسية واجتماعية وإنسانية وانتقادية. ولأنه عميق الانتماء لعشيرته المعروفة والتمسك بالأخلاقيات والمسالك التوحيدية فقد اصدر عدة كتب، كان لها آثارها المميزة

يشربون وتشرب مواشيهم من أراضي شمال شرقي الأردن وترعى في جزء من أراضيهم.

Jordan had started in Azraq Oasis, a place close to Jabal al-Druze and about 110 Kilometer north of Amman, the Capital of Jordan.

The beginning of Druze settlement in Azraq was in 1918, when 22 Druze families left Jabal al-Druze after the Turks pulled out from the region. These families lived in Azraq Castle, an Umayyad fortress built from black basalt stones taken from the area itself, and had to close the Castle's stone gates fearing thieves and Bedouin' assaults, the first house built outside the Castle was in 1937. Currently 50% of the population of Azraq are Druze.

It is worth to mention that a number of Druze played a distinctive role in establishing the Emirate of Tran Jordan and the first Jordanian government formed in 5th of April 1921 which was headed by Premier Rashid Talie (a Lebanese Druze).

In an overall review of the presence of Druze in Jordan since their settlement there, a group of Druze motivated by true loyalty and faith in the country formed **BAIN MAROON ASSEMBLY IN JORDAN** to represent the Druze of Jordan and accordingly to be their spokesperson in all cultural, political and social events. Between 15,000 and 17,000 Druze are estimated to live in Jordan.

إن قدوم بني معروف إلى الأردن للإقامة والاستقرار بدأ فعلياً بعد خروج الأتراك منها واستمر في السنوات المتتالية وسواء كان هذا القدوم فردياً أم عائلياً فقد تعددت أسبابه بين اختياري من أجل العمل وتأمين لقمة العيش وقسري هرباً من الظلم والملاحقة خاصة من الفرنسيين ولقد استقر هؤلاء في معظم المدن والقرى الأردنية التي كانت تؤمن لسكانها العمل والرزق. وقبل أن ينفضي



The entrance to the Azraq Castle

عام 1926 كان بنو معروف جزءاً بارزاً من المجتمع الأردني، كما تؤكد الإحصائيات، إذ لم يحدث أن تناول أي بحث أو عملية إحصائية المجتمع الأردني دون أن يكون لبني معروف نصيب في ذلك.

إذن سكن بنو معروف في المدن والقرى التي توفرت فيها فرص العمل المناسبة وفي أوقات وحالات متباينة، ومع النمو العمراني والازدياد السكاني كان بنو معروف يزدادون عدداً بالقدوم من سورية ولبنان وفلسطين ويساهمون في كل ما يقدر عليهم من نشاطات وعطاء في المجالات والأعمال التي عملوا فيها. ولكن كل مكان اختاروه للإقامة كان رهن ظروف معينة وخاصة. وكانوا وما يزالون، أوفياء للمواطنة التي بها يفتخرون، وفي سبيل تواصلها وتنميتها الوعد والعهد يصدقون. والمدن التالية هي التي يقم فيها أبناء بني معروف.

من مميزات التاريخ أنه تسجيل لحركة انتقال الأرقام البشرية من منطقة إلى أخرى على وجه الكرة الأرضية مع تدوين الأحداث العامة ذات العلاقة باستيطان واستقرار الشعوب في الأقاليم المختلفة ودور هذه الأرقام وفعاليتها في الخضم العالمي، ثم التحري عن جذور تلك الأرقام من حيث اللغة والدين وما تركوه من آثار حضارة كان لها دورها بكل ما ارتبط به الأرقام من موائيق وصلات مع من يجاورهم من قبائل وشعوب.

وهذا القول ينطبق على بني معروف من حيث أن تاريخهم هو تاريخ موجات بشرية متتالية تحركت من قلب وأطراف الجزيرة العربية لتستقر كغيرها من الشعوب التي سبقتها، سواء في الهلال الخصيب (العراق وبلاد الشام) أو ما يحيط به من البوادي التي تتبعه أو تجاوره، ثم إلى بلاد الهجرة والإغتراب. وإذا كان التاريخ كما نقرأه ونحفظه هو سجل متواصل لتعامل الإنسان مع محيطه، فإن المنطقة الجغرافية المعروفة ببلاد الشام تصلح لأن تكون مثلاً حياً لهذه المقولة.

وبالنسبة لتاريخ بلاد الشام (سورية ولبنان والأردن وفلسطين) فإن تاريخ بني معروف يشكل جزءاً أصيلاً منه.

إن ارتباط بني معروف الجغرافي بالأردن بدأ في العقود الأخيرة للقرن التاسع عشر، باعتبار أن منطقة بلاد الشام الجغرافية لم تكن مجزأة، بل كانت كلها جزءاً من الإمبراطورية العثمانية حتى أن منطقة الأزرق لقرية من أراضي جبل العرب كانت تتبع له بدلالة الوثيقة التي يملكها مصطفى الأطرش والمؤرخة في 15 رمضان 1325 للهجرة والتي تشير إلى أن "منطقة الأزرق هي أرض برية تقع جنوبي قرية (متان) في جبل الدروز وهذه الأرض هي إرث له يستعملها مشتى ومرعى للطروش والمواشي المملوكة له" وقد صودق على هذه الوثيقة من قبل السلطات التركية المسؤولة، وبمعنى آخر فقد وافقت على أن تكون منطقة الأزرق جزءاً من أراضي جبل العرب إلى أن أصابها التعديل الحدودي بالاتفاق بين الانتدابيين البريطانيين الفرنسيين.

والحديث عن مراحل استقرار بني معروف في الأردن يستدعي الإشارة إلى تداخل الحدود بين الأراضي الأردنية وبين أراضي جبل العرب هذا التداخل الذي ابتدأ مع اتفاقية ساكس بيكو (1916) واستمر طيلة فترة الانتداب على سورية ولبنان ولا يزال دون تسوية نهائية بالرغم من اللقاءات المتكررة والمباحثات المتواصلة بين مندوبي دولتي الانتداب أو بين زعماء جبل العرب وعدد من زعماء شرق الأردن أصحاب العلاقة في تلك الفترة.

لقد كانت منطقة الجبل تشمل الأزرق وقد أيد الفرنسيون زعماء الجبل في موضوع الحدود مع شرقي الأردن لأن أي توسع في المنطقة سيكون لصالحهم، ولكنهم عادوا وترجعوا عن موقفهم هذا بعد أن عقدوا صفقة مع الإنجليز ثمناً لمساعدتهم في إخراج بني معروف من الأزرق (عام 1927). وبالمقابل فإن الإنجليز عادوا عن مطالبهم ضم الجزء الجنوبي من الجبل لمنطقتهم، ولكنهم تمسكوا بالأزرق، ولأنه لم يحدث أي تطور جديد حول تعديل الحدود بقي سكان الجبل القاطنين في أجزائه الجنوبية

(Continued on page 40)

USA - Washington



The 2009 ADS Convention held in the nation's capital, Washington, DC, was a wonderful time to reconnect with Druze that came from every state in the USA and many countries all over the world. As Convention Chairman, Jim Silman brought his experience in hosting previous conventions to full force. He and his committee worked tirelessly to put together a full week of daily activities, from a river cruise, religious seminars, fabulous food, career fair, nightly entertainment & catching up with friends which kept us all busy. Over 500 people attended the final Gala night which was highlighted by a Dabke dance presentation and live entertainment. The week flew by and as always ended too soon, we all left delighted & exhausted with many new friends, looking forward to the next National Convention. ❖



Shawkat Amadih
Current Washington
Chapter President



USA - Washington



LEBANON



By: Rima Salloom

Rima Salloom was born and raised in Melbourne, Australia and just over two years ago she decided to relocate to Beirut Lebanon to experience life in the East. After completing secondary school she decided that her passion layed in the Health domain and went on to Complete a Biomedical Sciences Degree at University where she majored in Physiology & Biochemistry then working as a Scientist for several years. She mentions that her curious nature did not stop at her career, she leaves no limitations when it comes to experiencing, learning and developing especially when it consists of 'Self' development which is one major reason why she travelled to Lebanon where she currently resides.

'Mawahidoun' (Unitarian) Druze is known to be a very secular and secretive religion, and for those of us that have questioned why? Or just had the curiosity to know more, have had to gracefully accept it's secretiveness, and acknowledge that it is a piece of history that can not be changed or looked into to deeply by all.

Although many questions still remain in one's mind as to what our true beliefs are? how we differ from other religions and curiously wanting to know the history behind the finder of our faith.

Due to my love for religion, culture and my overwhelming curiosity to just about anything in life, I grew up thinking about this topic very often. During my upbringing there was less information than we have today and our main source of valuable Knowledge on 'Mawahidoun' Druze was gained from our parents.

Now, with approximately over 100,000 Druze living outside the Middle East, and with generations changing in respect to education, diversity and opportunities, more information has been provided whether it would be through books, via the Internet or magazines.

While researching, I came across the following statement found in an article on the Website; Countries and their Cultures, It stated; 'To maintain their Identity (referring to the Druze people), they must somehow accommodate the desires and demands of their more westernized young people with the strict tenant of their distinctive religion" (www.everyculture.com/Africa-Middle-East/Druze).



The above statement may be the case to a certain extent but in my belief it is **up to the person** to discover their identity and choose to learn if they desire too. There is now a lot of information and we can learn and develop in our religion to gain an understanding of it.

In the Mouwahiddin religion we are known as the "al-Juhhal" or "the Ignorant" followers if we do not proceed to the "Uqqal" stage where we then may have access to the Druze holy literature. Does this mean that we stand to know next to nothing? I personally chose to educate myself to the best of my abilities on my beliefs in particularly if we will all be judged in the same way, all as 'Mouwahiddin'.

According to the Esotericism section on en.wikipedia.org, the Druze teachings are done in three layers, the 'obvious', the 'hidden' and the 'hidden of the hidden', And it states; Hamza bin Ali states that, "the purity of the heart and soul, doesn't mean that a person can discard his physical purity, as Salah (prayer) is **useless** if a person is untruthful in his speech" and for that reason the "obvious" and "hidden" complement each other.

I went on to read a book called 'HAMZA' (strive for a wiser life) written by Mr. Moustafa F.Moukarim, it was a very interesting read and is written in a more fictional sense, painting a picture of the life of Hamza Bin Ali Ibn Ahmad, the great finder of our faith. In chapter 2 it details the 5 most important principles of life that we as Druze, follow, and how 'Hamza' came to identifying them. Below I discuss briefly the interesting representation of the 5 principles in the

'Mouwahiddin' beliefs from the text.

The '**Mind**', he states, 'it is the power that supersedes all other powers. It possesses the *strength to think and wonder*, not to act on impulses'. Hamza considered 'the mind as the dominant and major force in his life'.

The second discovering was the '**Soul**'. 'Humans refine themselves by improving their images'. 'They have two of them, one external and visible for all to see, and the other hidden within. The hidden image is referred to the 'soul'. The third principle the '**Word**'

as Hamza realizes that 'humans have the *strength to communicate their thoughts to others through speech*'. 'Animals do not have the power to speak and express their views in words. The 'word' can also be defined as a truthful tongue.

We as humans were created *not just to survive* as stated by Hamza in the book, we have a '**Cause**' and a purpose or in other means, it is identified as human '**Will**'.

The fifth principle was discussed as the '**Effect**' or in other means, known as '**Manifested Will**' as humans we *expect an outcome from our causes or our willingness in life*.

This is just a minor part of even more interesting reads about 'Mouwahiddin' and what we can learn and most importantly, we can gain satisfaction in discovering more about our self identity.

'Knowledge is power' and we have the mind to find out all that we desire and peacefully be at one with our acceptance in respect to our religion and beliefs. ❖



CANADA



Edmonton Druze Convention Committee



Edmonton Druze House



Our Future...



Our Children...Our Future...

Words we always hear and repeat.

*This has been a theme always and is at all times our primary interest. What are we doing to ensure we have built a firm foundation for future generations to build on. We continue **to melt like ice** and little is being done to make sure we have a solid central base. We need action **yesterday** to ensure our continuation as Druze and for the Youth to receive a concise and constant message so they understand their valuable heritage and remain part of a dynamic Society.*

Being successful is an important goal but should be balanced with an unbroken link to a heritage that is a treasure not to be lost. Our kids have a wealth within them that should not be unknowingly thrown away.



Colon Cancer Screening

By: Dr. Nizar Chafic Charafeddine, M.D., P.A.



Attended the American University of Beirut Medical School, received postgraduate training at Good Samaritan Hospital of Maryland, Johns Hopkins University Health System & went on to earn a postdoctoral Fellowship in Gastroenterology at Yale University. Voted Outstanding Medical Senior Resident in 1995 and is currently a Diplomat, American Board of Gastroenterology. He has been in private practice since 1998 in the Houston metropolitan area and also co-authored multiple publications. He is married to Hala and they have 3 children, Yasmeen, Chafic, Marwan & reside in Pearland, Texas.

Why screen for colon cancer?

Colon cancer is the second most common cause of death from cancer in the western world. It kills about 40,000 people annually, and it is diagnosed in about 140-150 thousand every year. The natural history of colon cancer is that of a slowly growing tumor over months or years depending on the kind of cancer.

What is the adenoma-carcinoma sequence?

This is the concept of progression from normal lining of the stomach (mucosa) to a benign small tumor that grows slowly over 10-15 years and then turns into cancer. This long time frame presents an opportunity for detection and removal of adenomas (benign tumors), therefore preventing them from becoming a cancer.

What is screening for colon cancer?

This is defined as testing of asymptomatic individuals to determine who is likely to have adenoma or cancer. Screening has been shown to uncover early cancer and to decrease mortality from colon cancer.

How do we screen?

Multiple screening tests have been

suggested and tested. These are: Fecal occult blood testing, sigmoidoscopy with barium enema every 5 years, colonoscopy every 10 years or recently computed tomographic colonography (virtual colonoscopy). Each of these methods has its advantages and disadvantages. The medical guidelines keep evolving as data keeps accumulating about the benefit of each strategy.

Who should get screened?

The most important message is: **GET SCREENED if you are over fifty.**

therefore we start their screening program at age 45.

Is there a "natural way" such as diet to decrease the risk of developing colon cancer?

Multiple studies attempted to answer this question. There is some benefit from: Intake of aspirin, Celebrex (an arthritis medicine), eating low fat diet, exercising, stopping smoking, and calcium supplementation.

What is a colonoscopy?

It is an invasive procedure recommended as a first line screening method for average risk persons. It consists of sedating the patient, and then inserting a flexible instrument through the rectum while examining the entire lining of the colon for cancer as well as finding polyps. The physician can then remove any polyp and thereby decrease the risk of developing colon cancer.

The most important message is: GET SCREENED if you are above fifty.

ANY SCREENING IS BETTER THAN NO SCREENING.

This is reflected by the guidelines published by the American College of Gastroenterology in 2008 abstracted as :

"This document is the first update of the American College of Gastroenterology (ACG) colorectal cancer (CRC) screening recommendations since 2000. The CRC screening tests are now grouped into cancer prevention tests and cancer detection tests. Colonoscopy every 10 years, beginning at age 50, remains the preferred CRC screening strategy. It is recognized that colonoscopy is not available in every clinical setting because of economic limitations. It is also realized that not all eligible persons are willing to undergo colonoscopy for screening purposes. In these cases, patients should be offered an alternative CRC prevention test (flexible sigmoidoscopy every 5-10 years, or a computed tomography (CT) colonography every 5 years) or a cancer detection test (fecal immunochemical test for blood, FIT)."

Your best resource is talking to your primary care doctor or gastroenterologist about colon cancer prevention and screening. ❖

There are also plenty of resources on the internet. Below please find some links to informative websites.

<http://www.completedigestivediseasecare.com>

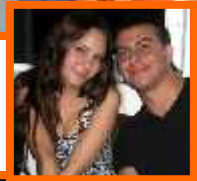
<http://www.cancer.gov/cancertopics/factsheet/Detection/colorectal-screening>

http://www.cancer.org/docroot/ped/content/ped_2_3x_acs_cancer_detection_guidelines_36.asp

AUSTRALIA



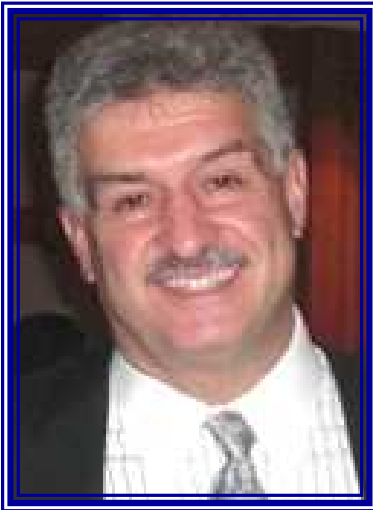
Amanda Mamood



Harvey Makasa, Charif Makasa, Ramzy Helal, Zeana Haider



DRUZE OF THE YEAR



Congratulations

Dr. David Najjar

Dr. Najjar has dedicated most of his life serving & supporting the ADS Druze community since he was 3 years old. He has attended 47 conventions, held several ADS positions, served as National Convention Chairman, Director of Council of Presidents, Parliamentarian, Sergeant of Arms, Vice President and President.

Dr. Najjar will be honored at the 2010 ADS National Convention in Detroit, Michigan.

HOLY LAND - PROF. FIRRO

(Continued from page 5)

leader expressed his disgust and requested to stop the recruitment, which caused "damages to the relations of the Druzes and their neighbors" (SA MMA C/302/78 and FM 2565/8, 30-11-1948). Because Sheikh Amin had maintained this position until the end of 1953, the Israeli officials had attempted to de-legitimize his leadership (SA FM/2402/8, Yanai to Palmon, 11-1-1953; 15-10-1953; SA FM/2402/28, Yekutieli to FM, 23-10-1953).

The events in 1953 taught Sheikh Amin and other chiefs that it was better to adapt to the situation than to resist. Subsequently, he kept silent on the new order of recruitment issued in 1954. He may have been helped in this by the fact that the enlistments order in 1954 was addressed as well to 4,520 Muslims and Christians and about 4,000 of them were registered. While none of these was recruited (SA FM 2402/18, a report on 1-10-1954), Israeli officers suggested making the army duty obligatory for the Druzes. Accompanied by Jabr M'addi, the commander of the Minorities Unit met with IDF's Chief of Staff to discuss the matter.

On 15 December 1955, M'addi sent Ben-Gurion a letter, demanding to impose the conscription law on the Druzes (IDF Archives 48/117/6700, Jabr M'addi to Ben-Gurion, 15 December 1955).



On 6 November, Labib Abu Rukun called the Druze community to accept the conscription law (Givat Haviva, Information Center, File 9, 8D, Proclamation of Labib Abu Rukun, 6 November 1955). It seems that M'addi and Abu Rukun have known in advance that the Chief-of-Staff intended to impose in January 1956 the law on the Druzes. On 26

January 1956, an official report admitted: "[Druze] dignitaries were not the ones who initiated the call to impose military service on their community ... the Minorities Unit and the military government had gone and obtained the consent of Druze leaders" (IDF Archives 752/72/70, 26 -1-1956).

Imposing the law had provoked a great protest among the Druzes who rejected the alleged "deal" of the Druze chiefs (IDF Archives 13/72/70, letters to the Minister of Defense, 16 -2-1956; 29 -2-1956, 3-3-1956; letter to the Prime Minister, 19-3-1956). The Israeli reports

admitted: "those who signed in favor of the draft are now fearful to say so and the common opinion among the Druzes is that Jabr has acted solely for his own benefit (IDF Archives 13/72/70, 16 -2-1956; 29-2-1956; 3-3-1956; 19 -3-1956). Despite the harsh measure taken by the Israeli police, the official reports show that of 314 men called up by the first order in 1956, only 87 Druzes were registered (IDF Archives 752/72/70, letter of the General Staff regarding the draft of Druze, 11-3-1956). At the beginning of 1957, the number of Druze recruits stood at only 184 of the 507 called up by the second order (IDF Archives 752/72/70, letter of the Recruitment Office, Ministry of Defense, 8-1-1957).

The expropriation of Druze land since 1958 and the lack of economic development in Druze villages gradually drove many peasants to abandon agriculture and seek employment outside their villages. Since 1990s, only one percent of the Druze work force has cultivated own land. However, many young Druze have found their path blocked in sectors of the economy that are not dependent on the State institutions. Although opposition to military service has continued until today, the service in the army has become a key for entry into the Israeli labor market. ❖

VENEZUELA

Maturin 2010 Druze Convention

Jan 3 - 7, 2010

Convention Activities:

January 3: Sunday

- ☆ City tour
- ☆ Evening - Hollywood Welcome Gala - Evening of Elegance & Glamour with Cultural Act, 3 live musical groups, including the Monaguenses dance group & beautiful Arab dancers

January 4: Monday

- ☆ Day - Seminars on the Druze religion
- ☆ Evening - Arab Costume Night

January 5: Tuesday

- ☆ Day-Trip to the cave of the Guácharo - largest Cave in Venezuela
- ☆ Day-Hot Air Adventure Balloon Ride
- ☆ Evening - Semaforo Light Party (Married wear red top, Engaged yellow, Singles green)

January 6: Wednesday

- ☆ Evening - Gala Night Party

January 7: Thursday

- ☆ Farewell



Nivana Jaouhari-Miss Druza 2010



VENEZUELA



Bassam Jawhari, Nirvana Jaouhari, Oscar Sharif Jaouhari



LEBANON

Druze Identity Defeats Outsiders

By: Nayla Baraki

She is 26 years old, born in Ebadiah, Lebanon. Received her BA in English Literature and Translation. She aims to have a Masters degree. A journalist and translator. Having written several articles for The Daily Star newspaper and the Time Out of Beirut magazine. Nayla teaches Lebanese women the English language through a program called "Teaching Women English", which is organized by the American Embassy. Her dream is to finish writing her book and publish it all around the world.



Every single day is a celebration for being "Druze", one of the unique individuals all over the world.

All Druze among the world have this sacred mission to protect their heritage and identity. It is never an easy task but with strong faith and belief we can struggle and fight all the obstacles to reach the shore safely.

Young Druze in Lebanon face tough challenges within the same country. As Druze we mainly live in small beautiful villages in the mountains of Lebanon. We live, learn and spend mostly all our free time with our Druze fellows sharing same interests. As we grow, the challenge grows with us until it's time to face it. School ends and University begins. Our young Druze will mingle with non Druze people.

If our Druze teenagers want to proceed in their studies and achieve higher education, they've got no other choice than to go to Beirut city, the capital of Lebanon. As we all know, Beirut city is a place that holds within it all kinds of people, religions and nationalities.

Young Druze are used to a certain kind of living since the day they were born, surrounded with people that share them the same traditions and values. Suddenly, they bump into a new life and new people with different culture and attitude. The unsafe interaction between these young Druze and others result in bad experiences most of the time, and marriage is one of them.

A young Druze boy might have a crush on some young non Druze girl and vice versa. I stress on the word "crush" since we are talking about teenagers in their first year in college with this whole new idea of change and great expectations. Unfortunately this crush might develop and lead to a relationship that contradicts our beliefs and traditions. Civil marriage might be an option before these young Teenagers and even adults.

Teenagers are often confused about what is 'right' and what is 'wrong'. They may start to view their friends, as more important and influential than their parents.

Our young Druze boys and girls appreciate our identity; they even thank god for being the chosen ones. They aren't the problem at all, they are so pure from the inside and know exactly how privileged we are, but the problem is this sensitive stage of teenage hood; where the heart is the dominant part that masters their body and soul. It's an international fact that adolescence is a very sensitive phase. It is a transitional stage which involves social and psychological changes.

Here comes the major role for the home environment and family which must have a significant impact on the developing minds and beliefs of their teenagers. So, parents have to control this interaction and understand it as well. They have to take into consideration that this is the stage when teenagers feel that they are right and that everybody else is wrong.

Our second major problem that we face in Lebanon after this sudden interaction, between the young Druze teenagers and non Druze ones, is the activities that they might take part in which is against our traditions and values as "Druze".

Druze Teenagers refuse to share in activities that are considered as unacceptable in our society and that don't match with our beliefs and traditions. Activities like going out clubbing all night and even drinking alcohol mostly all times. Their rejection to participate in similar activities will affect their relationship with their non Druze friends. These young Druze might get the feeling of being outsiders. Well, I have a word to say for you my great Druze teenagers' fellows. The point that you must see and understand, that even though others might see you as outsiders, but in reality they are the outsiders themselves since they don't have the privilege to share your great heritage or own your honorable identity. Keep this in mind.

My dear Young Druze fellows, now it's our chance to prove our real identity and protect our great heritage, by overcoming all the obstacles we might face and all the temptation we might be offered, in a way or another, by outsiders. That doesn't mean that we should be outsiders in their eyes and never get involved in any kind of participation; on the contrary, we can be very avid participants but in activities that don't have any negative effect on us and on our identity.

Our lightning star, with all its greatness and uniqueness, should be carefully and professionally engraved in our children's inner soul and subconscious minds to create a strong faith within them that would never be shaken or defeated by any outside element no matter how strong the storm is, until they reach the shore safely with least damage possible. ❖



YOU TELL US....

HERE'S WHAT SOME OF OUR READERS SAID



Dear Shauki,

CANADA

I want to thank you for your tireless efforts in bringing the Druze community together not only in North America, but worldwide. What you have been able to accomplish in the last 4 years has taken other Druze communities decades. With regret, some have not even reached your level as of yet.

My friend who lives and works in Dubai forwarded me the link to your website, unbeknownst to her that I have been an avid reader of your online magazine since its inception. Because of your magazine, she was updated on joyous events that have taken place within my family. I have been able to reconnect with friends whose pictures I have seen in your magazine. Additionally, the articles that you have chosen to publish bring a great deal of interest and healthy debate. I look forward to each and every online issue.

Again, thank you so much for your vision, enthusiasm, hard work, desire and dedication. You truly provide a wealth of information to all Druze communities worldwide. **Shauki, you have supplied the missing link.** Thank you!!

Kind regards,

Joumana El-Halabi

SAUDI ARABIA

It is a real pleasure for each one of us to know what going on in our Druze community around the world, its essential for us to know each other and to build real bonds between our families. It was only a hope before, but now I see it is real. God Bless all of you.

**Dr. Abu Hamdan, Pediatric Consultant
Chairperson of Patient International
rights in Lebanon**

Adelaide, AUSTRALIA

We have enjoyed sharing news and articles of the activities conducted by our Druze Brethren around the world. It illustrates the kinship that keeps Druze communities together where ever they may live.

Shakib & Kaleeda Rasheed



Pennsylvania, USA

Thank you so much for the **Druze Magazine, Al Fajr The Dawn**. Your talent is exceptional & the Druze community is fortunate to have someone as dedicated as you & your wife keeping us informed. On behalf of Ramona and myself, I thank you for your commitment. With warm wishes,

Dr. Ali Alley



Abu Dhabi, UAE

I am speechless! May the Great FIVE protect All the Druze worldwide. GOD bless.

Ziad Kays

Daliet el Carmel, HOLYLAND

It's very exciting to see all Druze worldwide society in one place. This project makes all of us see Druze out of our regular views. Hope it brings us closer... and makes us **Druzer!** Again, I appreciate indeed your contribution to our community.

Safi Wahby



Houston, USA

The world is getting closer because Shauki Halime & his wife Sarah introduced **Druze WorldWide**. This is the biggest circulation of a magazine that is dedicated to the Druze all over the world. It is bringing our people together, & many people in our community are finding each other through Druze WorldWide. Good job Shauki & Sarah. One couple are doing the job of a whole organization. May God bless you and keep you healthy, happy & successful.

Moustafa F. Moukarim

QATAR

I would like to thank you and all the faithful, hardworking Druze who made this type of publications available to all Druze around the world. It is very informative, entertaining, and pride inducing. Above all, it is the best way of connecting druze people from all over the globe. So thank you again and keep up this good work. With God Blesses,

Raed Al Basha

What's Your Thoughts?

Please send your comments to:

Druze@DruzeWorldwide.com

Please include your name, address, (including Country) and phone number. Comments chosen for publication may be edited for length, clarity, & content.

Also, connect with us online, at:

www.DruzeWorldwide.com

You can tell more about a person by what he says about others than you can by what others say about him.

USA - Michigan



General Shauki El Masri

Joint Chief of Staff of the Lebanese Army
Honored by Community during his visit to USA

تكريم رئيس الأركان في الجيش اللبناني

ثناء زيارته الى ولاية ميشغان الأمريكية



Left to Right: Bachir Tawk, Acting Consul General of Lebanon Detroit, General El Masri, Dr. Hisham Abu Hamdan



Mrs. El Masri, Gen. El Masri, Shauki Halime



Omar Abu Hamdan, President ADS Michigan Chapter presents to Gen. El Masri with Bachir Tawk.



Kamal Shouhayib, Bachir Tawk, Shauki Halime

The ADS Michigan Chapter hosted a reception for **General Shauki El Masri** and his wife. The event was hosted by the ADS Community in Michigan, with many of the Lebanese community attending, Mr. **Bachir Tawk**, Acting Consul General of Lebanon also honored everyone with his presence. During the reception, **President Omar Abu Hamdan** presented an honorary plaque and **Shauki Halime** presented the latest issue of Al Fajr The Dawn Druze International Magazine. It was a nice event where the Lebanese Community enjoyed meeting the distinguished General & his wife during their visit to the USA.



USA - Michigan

General Shauki El Masri



Shauki Halime presents Al Fajr The Dawn Druze International Magazine to Gen. Shauki El Masri with Bachir Tawk, Acting Consul General of Lebanon Detroit.



Mrs. El Masri, Gen. El Masri, Shauki Halime, Dr. Abu Hamdan



Dr. Hisham AbuHamdan



Shauki Halime, Mrs. El Masri & Gen. El Masri



SLOW DOWN



Submitted By: Samera Al Rayes, KUWAIT

She is currently the Director of the American International School in Kuwait, a school opened by her father, Dr. Kamil Al Rayes in 1991, her mother is Fareda Anis Jaber. Samera is married to Husam Jauhari. She holds a Masters Degree in education and she is currently working on a doctoral degree through Lehigh University.

Written by Anonymous,

It's been 18 years since I joined Volvo, a Swedish company. Working for them has proven to be an interesting experience. Any project here takes 2 years to be finalized, even if the idea is simple and brilliant. It's a rule.

Globalized processes have caused in us (all over the world) a general sense of searching for immediate results.. Therefore, we have come to possess a need to see immediate results. This contrasts greatly with the slow movements of the Swedish. They, on the other hand, debate, debate, debate, hold x quantity of meetings and work with a slowdown scheme. At the end, this always yields better results.

1. Sweden has 2 million inhabitants.
2. Stockholm has 500,000 people.
3. Volvo, Escania, Ericsson, Electrolux, are some of its renowned companies. Volvo even supplies NASA.

The first time I was in Sweden, one of my colleagues picked me up at the hotel every morning. It was September, bit cold and snowy. We would arrive early at the company and he would park far away from the entrance (2000 employees drive their car to work).

The first day, I didn't say anything, neither the second or third days. One

morning I asked him, "Do you have a productivity. It means working and fixed parking space? I've noticed we doing things with greater quality, park far from the entrance even when productivity, perfection, with attention to there are no other cars in the lot." detail and less stress.

To which he replied, "Since we're here early we'll have time to walk, don't you think that whoever gets in late will need a place closer to the door?" Imagine my face.

Nowadays, there's a movement in Europe named Slow Food. This movement establishes that people should eat and drink slowly, with enough time to taste their food, spend time with the family, friends, without rushing. Slow Food is against its counterpart, Fast Food and what it stands for as a lifestyle. Slow Food is the basis for a bigger movement called Slow Europe, as mentioned by Business Week.

Basically, the movement questions the sense of "hurry" and "craziness" generated by globalization, fuelled by the desire of "having in quantity" (life status) versus "having with quality", "life quality" or the "quality of being".

French people, even though they work 35 hours per week, are more productive than Americans or British. Germans have established 28.8 hour workweeks and have seen their productivity driven up by 20%. This slow attitude has come to the notice of USA , the pupils of the fast and "do it now" brigade.

This no-rush attitude doesn't represent doing less or having a lower

sense of "hurry" and "craziness" generated by globalization, fuelled by the desire of "having in quantity" (life status) versus "having with quality",

It means re-establishing family values, friends, free and leisure time.. Taking the "now", present and concrete, versus the "global", undefined and anonymous. It means taking humans' essential values, the simplicity of living. It stands for a less coercive work environment, more happy, lighter and more productive work place where humans enjoy doing what they know best how to do.

It's time to stop and think on how companies need to develop serious quality with no-rush that will increase productivity and the quality of products and services, without losing the essence.

Many of us live our lives running behind time, but we only reach it when we die of a heart attack or in a car accident rushing to be on time. Others are so anxious to live for the future that they forget to live the present, which is the only time that truly exists.

We all have equal time throughout the world. No one has more or less. The difference lies in how each one of us does with our time. We need to live each moment.

As John Lennon said, "Life is what happens to you while you're busy making other plans". ❖



CANADA



The best way to predict your future is to create it.

Seeking Tawhid



By Dr. Melhem Salman, Ph.D.
Washington, DC

Emeritus Scholar, John Kluge Center, Library of Congress, and former Chairman of the American Druze Foundation.

My Dear Young American Druze,

My Son Daoud, named after his grandfather, the Nationalist, the late Dr. Daoud Salman asked me: "DAD, can you in **few minutes** explain to the American youth, like me, in a simple way, who we are & why we are so secretive? Can you motivate them to learn more? I accepted the challenge to try to explain the long process of seeking Tawhid in a simple as possible way.

Thus, this is a first in a series of letters to our sons & daughters who like Daoud, are eager to learn, understand & want to be proud of a heritage they know little about. I hope it can trigger their spiritual & intellectual curiosity to seek additional information; thus spark the process of seeking Tawhid, a beautiful journey, though not easy because it requires a serious individual effort & a direct relationship with our Creator as well as dealing with a rigid structure that has developed due to a long history of religious, political and social situations/developments since the eleventh century.

Like you, I refuse to allow the past to obstruct my spiritual awakening in a free democratic country where knowledge & information are available & where differences & pluralism are respected, not persecuted.

Like you, I am eager to know, eager to understand. Like you, I suffer from the lack of access to our spiritual path and its teachings, and to the lack of adequate guidance from the learned - the UQAL- to our youth, Men and Women.

I will try under these circumstances that are beyond my control to initiate, a series of letters addressed to the American youth, as a modest initiation of an understanding of the roots of our heritage and the basics of our spiritual path. It is just a humble beginning.

My dear Young American Druze Mouwahiddin. Allah Maakoun,

I hope that this journey together will help you and motivate you to further research on your own and seek from various available sources of enlightened scholars in our communities.

I want you to think with me about the following:

1. *The concept of the flowing river*
2. *The Bee & the process of preparing honey*
3. *The mirror and what it reflects*
4. *Recycling as a natural phenomenon*
5. *Development /growth and Goodness in a still growing universe*

Let us take them one at a time, explain their processes, & at the end of this note pull all of them together to give an initial answer to the youth questions about our heritage and our Tawhid path/believes.

THE RIVER

Though we call it river, it is the ever flowing water that makes it what it is, changes the water every second. If the water stops feeding into the river, it will dry up, if the water stagnates, it gets polluted and mosquito's will incubate in it.

Let us call this river, the river or the path of Knowledge, seeking Knowledge needs, like any river, to be consistently and regularly replenished, and updated to remain alive and not to stagnate and get polluted.

The river can be used and abused by people using it for narrow minded interests: be it religious or earthly interests. LIKEWISE, faith & beliefs can be polluted when it stagnates due to static religious dogmas, superficial rituals or narrow minded faith that excludes individual efforts of **seeking Knowledge** of the TRUTH, and of practicing its values.

THE BEE

Have you ever known a Bee that produces honey from one flower, and ignores all others? Of course NOT. Thus seeking knowledge is similar to a Bee producing honey, ONE has to get it from many, many flowers/sources. Limiting the source of Knowledge to one religion, or to one Book, to one flower freezes the concept and the understanding of the Creator and our love. Thus claiming that only one source or one period of time provided the only answer for the knowledge and love of the Creator is in fact belittling the Creator of an infinite on going growing universe.



How can we even accept that God provided answers through messengers and stopped thinking thousand of years ago? Or that God provided one path, one solution, one recipe to all humanity regardless cultures, level of education and knowledge, changing time and space while the universe, the earth, and humanity are still changing, while science is still progressing and knowledge is still increasing and the discoveries of the infinite universe just starting? This is really the making of manmade ignorance and love of dominance and control of people.

THE RECYCLING

The various cycles of life are all over present around us. The silk worm takes several shapes/bodies in one life. The tree, the fruit and the seeds are all part of one cycle of life.

The water, the rivers, the seas, the rain, the vapor, the clouds, the snow. Think of the river again, where does its water go? How are the clouds developed? How is the rain developed? How is the rain water absorbed by the earth to resurface through springs and wells and fed the river?

(Continued on page 48)



AUSTRALIA-Victoria

Druze Women's Group

Mothers & Daughters - Mothers Day Lunch May 2, 2010



Take away my ability to fail and I would not know the meaning of success.

AUSTRALIA

Letter to Sheikh Al Akl, Lebanon

شيخ

رساله من أستراليا إلى

TO: Sheikh Niam Hassan, Sheikh El Akl
Beirut, Lebanon

FROM: The Australian Unitarian Druze Faith
(Proclaimed 2010)

DATE: April 11, 2010

RE: **Proclamation as a Faith**

Copied: To all Sheikhs & Druze Communities in Australia

Your Eminence,

I am pleased and proud to inform you that after persisting for almost ten years, we have been proclaimed as a religion, with the title of the Australian Unitarian Druze Faith. We are listed as such on the Australian Commonwealth Government register of religions. I believe, that apart from Druze societies, this to be the first such official recognition of our faith, in any country abroad, where the Druze have settled. This gives us a cultural identity within the environment in which we are domiciled.

The normal functional activities of our various state societies will not be affected, but in the broad term we must work more closely together, with particularly the sheikhs in this country, and your office.

The role of civil celebrants under which we have been empowered has previously had to be examined and appointed by a civic authority, will now be transferred into an authority to select and register our own sheikhs as ministers of our Australian Unitarian Druze Faith. The prospective sheikhs must still undergo a scrutiny as to their suitability. All our duly registered sheikhs in Australia are to be included by virtue of right. As such they also will be the advisory body, which will liaise with their respective state organizations.

There are cultural and legal advantages, which this recognition confers upon us. The principal one is the authority as the Australian Unitarian Druze to directly select and nominate our own ministers of faith, by proper procedures, as do the recognized churches. This must be done with due responsibility. A guide to the method of selection is outlined by the process which we in South Australia have adopted, and as set down as the responsibility of the Doctrinal Druze Council should now be enacted Australia-wide. This article is outlined by an article within our SA constitution. In matters of Faith there

has never been a division of purpose in Australia. Our Australian sheikhs have always serviced the broad Druze Community in all states. With respect it is vital to us, that this should continue to be so.

Another point of discussion which is raised is the period of appointment of the sheikhs. It has been proven that the longevity of encumbrance of previous sheikhs has been a major influence in maintaining harmony and understanding in situations involving Australian Druze welfare. The changing national and political outlooks in Lebanon, not to mention individual personal aspirations of later migrants has added to the need for wisdom. The long established sheikhs have been a major factor in modifying these factors. It is the long term experience of our elders and our sheikhs which has sustained a high degree of stability within our communities.

As with other migrant destinations we experience the trends of our people who have lost physical contact but still have strong hereditary ties to their origins. Their descendants have adapted to their present environments. Very few however have lost their innate desire to link to their spiritual origins. The number of these descendants who have sought to gain more knowledge of our faith and of their fore-bears from the records of family histories, which I have kept, is truly evidence of this fact.

To maintain a more enlightened outlook, is to be more open in our approach, within our societies, without intimidating our principals as Tawhid.

We have been in this country for almost 120 years. From our earliest beginnings in Australia, we have worked to nurture our faith, and to improve our standing in the civic community. I believe that this has to be an on-going process in all our adopted lands. I also believe that our proclamation is an acknowledgement of our maturity. This positive expression of our development is a further enhancement of our integrity and loyalty to our Faith. This has occurred because of our constant urge to progress. We have become wise enough to realize that we can only further improve the ideals which have sustained us in Tawhid, this been attained by our unity of purpose.

We respectfully ask for your recognition of our new status as being an effective expression of our identity. We confidently look forward to your continued support and dedication.

Yours fraternally,

Sheikh Shakib Rasheed OAM ❖



USA - Washington



A Place Called Isfiya



By: Lozan Abdalla Zaher

She was born and raised in Isfiya, is 18 years old, in her 1st year at Haifa University studying art and English. Her father is Abdalla Zaher and is a fire fighter, her mother is a teacher.



Isfiya is a small town in south Israel, which exists on a number of mountains called "The Carmel Mountains". There are approximately 11,000 citizens, a quarter of them are Muslims and Christians and the rest are Druze-this place is my hometown, and I am a Druze citizen. I want to give a general picture about the place I grew up, about the important places that exist in there and about honoring history since the ancient times.

There are 2 opinions about the name's source "**Isfia**"¹; the first one is a historical source which explains that the source of the word "**Isfia**" came from the Hebrew word "**Hosifa**"² which is a name of a town that existed since the presence of the Roman empire period.

The lingual source-the meaning of the word "**Asaf**"³ in Arabic is "storm & raging" which fits the stormy weather that characterize this town at winter.

This village is situated on several mountains next to each other called " the Carmel Mountains", on the north side of the village there is a spring of water called "**Ein elbalad**"⁴ that sits a few hundred meters away from the old houses of the village which created the first neighborhood in the village. On the south side of the village there is another water spring that is called "**Ein El-Alak**"⁵ and if you compare it with the first one, it is smaller. Next to this spring there is a holy tomb for "**Abu Abdallah**"⁶ that is an important place in the village. Abu

Abdallah was one of three religious leaders chosen by Caliph Al-Hakem in 996 c.e. to proclaim the Druze faith. He is said to have been the first Druze religious judge.

These are the two main sources of water the citizens of Isfia use to survive, and also, almost every single family in the village has another source of water which is a pit next to their house, when winter comes these pits fill with water and are used for the family's needs.

Through the different archeological surveys and researches that were prepared regarding the Carmel Mountain and its citizen's settlements, they discovered that the first place to be settled was the east side of the village that is called "**Elkherba Elsharkeya**"⁷ and currently this place is a part of the east neighborhood in the village.

In this area they found traces and pieces of pottery from different historical ages, starting from the Bronze Age until the Roman age. Before the Druze settlement in Isfia, people from different cultures and religions were settled in the village, the Romans, and the Byzantine people.



One of the traces that survived until this day was a piece of colored mosaic that included Hanukkah's picture, leaves, citrus fruit, a variety of birds (one of them was the peacock), although there was an Armenian and Hebrew inscription, and zodiac symbols, this mosaic piece was discovered between the remnants of a government building that was destroyed during the Roman reign. It

was discovered in 1930.

In 1960 they discovered the "great treasure" which was two pottery pitchers that included almost 4,500 golden coins, it even included 160 Roman dinars from the Czar Augustus ruling period, and 3 Roman dinars the from Tiberius ruling period-those coins have dates from between the years of 40 (b.c.)- 53 (a.d.).

In the Crusader period, as it is said, there was a village in the Carmel that was known by the name "**Safa**"⁸ or "**Afa**"⁹ and it is a good chance that it might be referred to Isfia village.

The date of the start of Druze's settlement in Isfia village is not clear; one interpretation says that- Druze people started settling down, in general, ever since the existence and distribution of the Druze religion, about a century ago but, most of the other interpretations says that the Druze people were first settled in Carmel in the reign period of the **Prince Fakhreddin el-Maani the 2nd (1585-1635)**¹⁰, he ruled in region of Lebanon and as well as to the north and south with his kingdom area reaching the Carmel. After the Druze's settlement in Isfia village, there were Christian people who started settling down in the area as well.

Above, I gave you a bit of this village's history, to me, this place is more than home, and it has a deep history that is full of interesting celebrations.

Though it is a small village, it survived through the years and stayed standing until this day, and that makes it a great place to remember and to be proud of, it is my honor to be a citizen who lives in this mighty village.

1. عسقايا, 2. حوسيفا, 3. , 4. عين البلد, 5. عين
6. سيدنا ابو عبدالله (), 7. الخربه الشرقيه, 8. ,
9. , 10. الأمير فخر الدين المعني الثاني. ❖



LEBANON

Women Honored in Aley Mother's Day - April 2010

Reported by: **Firas Halime**

The women's community in Aley recently honored Mrs. Salwa Halime, Mrs. Noha Rayess & Mrs. Asma Shehab for their outstanding volunteer contributions. The star, Michel Azzi and Jihad Mahfouz presented his new song for Mother's Day on stage.

من تنظيم وتقديم الاعلامي المميز ابن الجبل " فراس حلومي " و بعد الندوة تم تكريم السيدة " سلوى حلومة " و السيدة " نهى الرئيس " و السيدة " اسمى شهاب " و ذلك على عطائهم الكبيرة و قدموا لهم درعا تذكارية من الجمعية .

" اكرم شهيب " و الفنان نجم ستار اكاديمي " ميشال قزي " جهاد محفوظ " الذي قدم اغنيته الجديدة الخاصة بعيد الام على المسرح و بحضور اهل الصحافة والاعلام و بعض سيدات المجتمع



Choukri Fakhoury,
Firas Halime,
Mrs. Salwa Halime



Mrs. Salma Chehayeb



Mrs. Naheda Harb



Michel Azzi, Rami El Rayess, Mrs. Salwa Halime, Firas Halime,



Amal El Rayess



USA - North Carolina



RALEIGH, NORTH CAROLINA

BY: Shauki Halime

It was a pleasure for my wife & I along with **Sheikh Moustafa Makarim** & his lovely wife Leila to accept the generous invitation from the Raleigh Chapter President, **Mr. Wajih Sobh**, his respectful board and our lovely families in Raleigh. The Raleigh Chapter was very successful in hosting & organizing an outstanding weekend of Druze fellowship. A number of activities brought the entire community together over 3 days culminating with the Presentation on Tawhid by **Sheikh Moustafa Makarim**. There was a great turnout with members from the Raleigh, Charlotte & Richmond Chapters attending. The presentation was followed by a question & answer session, everyone of all ages was encouraged to participate. I also took a few minutes to encourage all the youth to feel free to express themselves & their ideas as **Druze Worldwide** is their voice to the whole world.

Since the new Board was elected in February, their enthusiasm and drive has shown everyone that the new leadership is a dedicated, creative & energetic group with great goals of monthly events to keep the members engaged.

The warmth & hospitality of the Raleigh Community, our latest ADS Chapter, made it a real thrill to meet everyone and we look forward to seeing them all again soon. Thank you for such a memorable weekend and wishing you all continued success.



Mr. Wajih Sobh, President



Sheikh Moustafa Makarim



USA - North Carolina



Board Members Wajih Sobh, Salim Zeitouni, Amer Nasrallah, Nidal Al Awar, Sahar Maher, Jinan Andary, Mona El Jaouhari, Wael Abou Chakra, Adel Chaya, and Kamel El Jaouhari with Mr. Shauki Halime and Mr. Moustafa Makarim & Mrs. Leila Makarim.



USA - Miami

Druze Between 2 Worlds

Drusa entre dos mundos

By: Feten Diab

Feten is the daughter of Massoud Diab & Yojaina Yarbouh. Born and raised in Venezuela, 20 years old. At the age of 15 her family moved to the USA and now they currently live in Miami, Florida. Enrolled at Florida International University, majoring in Biology pursuing a career of dentistry. Singing is her hobby; she really enjoys it especially when the family & friends have a gathering.

Feten es la hija de Massoud Diab & Yojaina Yarbouh. Nacido y criado en Venezuela, 20 años de edad. A la edad de 15 años, su familia se mudó a los Estados Unidos y ahora viven actualmente en Miami, Florida. Se matriculó en la Universidad Internacional de Florida, especializándose en biología cursando una carrera de odontología. El canto es su pasatiempo; ella realmente disfruta especialmente cuando la familia y los amigos tienen una reunión.



First of all I thank Mr. Shauki Halime for giving me the opportunity to express myself through this way and for such an amazing worldwide network he has created for us the Druze community.

I was born and raised in Venezuela among a Druze community. When I was 15 my parents decided to move to USA. At first it was very tough for myself to get adapted to this new world. It was not easy at all to learn a new language, to know other people, to have a new school, to fit into a way different lifestyle.

As I previously said I was raised in Venezuela where Druze community is in abundance. The friends I was hanging out with, and even the ones I was studying with were all Druze. Parties, weddings, engagements, all kind of events were never lacking. Since I was raised and interacting with a Druze community, I know a lot about our culture and faith.

When I came to the USA my life changed. Knowing no one from my religion was weird for me. I wasn't adapted at all to this type of situation. Little by little I learned how to get along with people that were not like me, it took me time though. As time passed by, I thought, "well I have

to accept I'm living in a different world", because there is not other choice but it; this is reality.

The life of the average Druze revolves closely around his or her family and his or her relationship with other Druze. The Druze enjoy spending time together through visits to each other's homes. Hospitality is an important feature of the culture. The Druze are known for their generosity and are guided by a sense of chivalry & honor.

The Druze religion is one of the most secretive and closed religions in the world

Their core cultural identifiers rotate around the moral values associated with the Druze faith (high morals, pure heart, kindness, respect for others and upholding the seven commandments). In their family values, the Druze emphasizes close family ties, respect for the elderly, family standing and maintenance of face/honor.

I am proud of who and what I am, and proud of where I belong to.

God bless...

"Individually, we are one drop. Together, we are an ocean". ❖

En primer lugar quiero agradecer al Sr. Shauki Halim por darme la oportunidad de

expresarme a través de este medio; con una red tan impresionante en todo el mundo que ha creado para nosotros la comunidad drusa.

Nací y me críe en Venezuela entre una comunidad drusa. Cuando tenía 15 años mis padres decidieron mudarse a EE.UU. Al principio fue muy duro para mí el conseguir adaptarse a este nuevo mundo. No fue nada fácil aprender un nuevo idioma, conocer otra gente, tener una nueva escuela, y encajar en un estilo de vida diferente.

Como dije anteriormente me crié en Venezuela, donde la comunidad drusa abunde. Las amistades con las que andaba, e incluso compañeros de estudio eran drusos. Fiestas, bodas, compromisos, todo tipo de eventos nunca faltaban. La crianza y la interacción con una comunidad drusa hizo de mi una noción general a cerca de nuestra cultura y costumbre.

Cuando llegué aquí, mi vida cambió. Sin conocer a nadie de mi religión era extraño para mí. No estaba acostumbrada en absoluto a este tipo de situaciones. Poco a poco he aprendido a llevármela bien y a interactuar con personas que no eran como yo, me tomó tiempo sin embargo. Al paso del tiempo, pensé, "bueno tengo que aceptar que estoy viviendo en un mundo diferente", porque no

hay otra opción pero vivir la realidad.

El promedio de vida de los drusos gira en torno acerca de su familia y su relación con otros drusos. Los drusos les agrade pasar tiempo juntos a través de visitas a sus respectivos hogares. La hospitalidad es una característica importante de la cultura. Los drusos son conocidos por su generosidad y son guiados por un sentido de la caballerosidad y el honor.

La religión drusa es una de las religiones más reservada y unida en el mundo.

Sus identificadores culturales fundamentales giran en torno a los valores morales asociados con la fe drusa (la moral alta, corazón puro, la bondad, el respeto por los demás y la defensa de los siete mandamientos). En los valores de familia, los drusos destacan vínculos familiares estrechos, el respeto a las personas mayores, el permanecer de pie y el mantener en alto el rostro y el honor sobre la familia.

Estoy orgullosa de quién soy, de lo que soy y de donde pertenezco.

Dios los bendiga...

"Individualmente somos una gota. Juntos, somos un océano". ❖



HOLY LAND

البقية: ميثاق الاحرار العرب الدروز (المعروفون الاحرار) نظم يوم دراسي تثقيفي للكوادر الشبابية

May 22, 2010

حول القرى المهجرة، وآخر فقرات اليوم الدراسي كانت فقرة كوميدية ساخره وهادفه قدمها الثنائي وسيم خير ونضال بدارنة.

الهوية في مركز هذا

اليوم

النائب سعيد نفاع:



وفي التلخيص النهائي تمّ التأكيد على أهمية هذا اليوم وأهمية استمرار عقد مثل هذه الأيام وبمشاركة فاعلة من شباب من كل أبناء شعبنا وفي بلدات مختلفة لإرساء التواصل فيما بين شباب أبناء شعبنا من كل شرائحه.

عقدت الدائرة الشبابية في ميثاق الاحرار العرب الدروز (المعروفون الاحرار) على مدار يوم السبت 10\5\22 في المركز الجماهيري في البقية يوما دراسيا تثقيفيا للكوادر الشبابية، وبالتعاون مع جمعية بلدنا. وقد شارك في اليوم

المشاركون من شباب جمعية بلدنا قدروا هذا اللقاء تقديرا كبيرا معبرين عن ارتياحهم ومفاجأتهم مما رأوا من الشباب والشابات العرب الدروز والذي لم يكونوا يعرفونه مشددين على استمرار مثل هذه الأيام.

وقد عقب على اليوم:

سكرتير الدائرة الشبابية في الميثاق وضاح القاسم لخص: أن الهوية العربية وتجديرها هو التحدي الأساس أمام شبابنا بشكل عام والشباب العرب الدروز بشكل خاص، لما نواجهه اليوم من تحديات في مسيرتنا الوطنية.



الدراسي 33 شابا وشابة من مختلف القرى العربية الدرزية والعديد من شباب وشابات جمعية بلدنا من حيفا والناصرة وطمرة وعيلبون وشفاعمرو.

وقد تخلل اليوم الدراسي شرحا عن ميثاق الاحرار العرب الدروز، لتوضيح رؤية وأهداف الميثاق، وشرح دور الحركات الشبابية في إحداث التغيير. بعد هذا قدم النائب سعيد نفاع

محاضرة حول "دور العرب

الدروز في المسيرة الوطنية الفلسطينية"، موضحا العديد من النقاط حول دور العرب الدروز في النضال العربي الفلسطيني في مواجهة تزوير تاريخ الطائفة المعروفة في فلسطين لخدمة مصالح المؤسسة الاسرائيلية.

تلى ذلك فعالية تحت عنوان "الهوية" حيث تم تقسيم الحضور لمجموعتين، قام بالاشراف عليها عدد من المرشدين من جمعية الشباب العربي بلدنا. لاحقا بعد استراحة الغداء تم عرض فلم وثائقي تحت عنوان "طائفة في بيت النار" للمنتج قاسم الصباغ يروي المأساة العربية الدرزية النابغة من فرض التجنيد الإجباري على شبابها ومن ثم فتح باب النقاش حول الفلم. شمل اليوم الدراسي كذلك محاضرة للشباب معاد حسين



Law of Compensation



By Peter Anthony Boukzam

National motivational speaker having received numerous recognitions including Youth motivator appreciation Award. Regional VP for the JM&A Group the 7th largest privately held company in the USA. Currently resides in Minnesota, USA with his wife and family.

For many people one of the hardest concepts to comprehend in success is the Law of Compensation...

In the principle of Going the Extra Mile, we are taught that in order to make progress in achieving our definite major purpose in life we must give before we receive. Most often students say that this is impossible because they have not received their personal windfall, consequently that have no basis from which to give. When this detail is shared, most students shake their heads and slowly repeat the word

I-M-P-O-S-S-I-B-L-E.

Let's consider this word "impossible" a little more:

Dr. Napoleon Hill (Author of Grow Rich With Peace of Mind), upon receiving the gift of a dictionary, immediately proceeded to take a pen knife and cut the word "impossible" out thereby ceremoniously indicating



that this word does not belong in a dictionary on in a person's s u c c e s s vocabulary...**Think about it...**When we give the word "impossible" power over us, we derail whatever it is that we are attempting to do. As if by magic, we convince ourselves that whatever we deem impossible has gotten the better of us...

Now, back to the Law of Compensation:

St. Francis states that it is in giving that we receive and in pardoning that we are pardoned. Notice the sequence, first we must be a giver before we can be a receiver. It doesn't matter that our gift is not financial. Money is often times looked at as the only worthy gift.



But this is erroneous. Probably our greatest gift is the gift of our personal time, not our financial resources. **Both are valuable, but the gift of time is something that all the money in the world cannot purchase.**

So, remember the Law of Compensation and the word "impossible."

Nothing is impossible if you truly desire it and work yourself up into a burning desire for its attainment. Once you convince yourself that you will have it, your mind overrides the **impossibility** of achieving it and delivers your desire to you right on time. But, you jump-start the process by giving freely of your time, talents, and financial resources, if available.

Do not stop the cycle by demanding that you remain on the receiving end first. No hula hoop ever get moving around a child's waistline unless the child put it into motion. Likewise, you must move in order to create the momentum for achieving your definite major purpose.

Be Your Very Best Always! ❖



CANADA



Joe Hak, Shauki Halime, Stephen Mandel-Mayor of Edmonton, Imad Chehayeb, President Edmonton Chapter



JORDAN

أما الزرقاء فقد اخذت تستقطب الناس للإقامة فيها بعد إقامة محطة سكة الحديد، ولكن الإقبال أخذ بالازدياد بعد عام 1926 عندما اتخذت قوة حدود شرق الأردن مدينة الزرقاء مركزاً لها فوفد إليها العمال والتجار والمزارعون من داخل مدن وقرى الأردن أو من الخارج (سورية وفلسطين) للعمل وتقديم الخدمات لقوة الحدود وللعمل في سكة الحديد ، ومن القادمين وبكثرة كان أبناء بني معروف حتى أن قسماً من المقيمين في الأزرق قدموا إلى الزرقاء لإدخال أبنائهم في قوة الحدود فأقاموا فيها وعمل بعضهم في التجارة والبناء .

الرصيفة

بدأ أقدم بني معروف إلى الرصيفة عام 1924 حيث تملكوا الأراضي وبدأوا استغلالها وكان هؤلاء من الضباط الذين عملوا في جيش الثورة العربية أو في قوات الدرك الأردنية ثم اخذت أعدادهم تتكاثر فساهموا في نمو البلدة وتوسعتها وأزدهارها بشكل ملموس .

ام القطين وجوارها

كانت أم القطين إحدى المناطق المستغلة من قبل أهالي قرية الغارية في الجبل بالإضافة إلى وجود آبار قديمة مملوكة من قبلهم ، ولهذا قدم إليها نفر من أبناء الجبل للاستقرار (42/1943) ، ثم توالى القدوم فزاد عددهم وتملكوا الأراضي وأقاموا المساكن وأنشأوا المزارع وهي الوسيلة الوحيدة للمعيشة . قد حصل هؤلاء على الجنسيات الأردنية عام 1960 .

الهاشمية

تقع إلى الشرق من مدينة الزرقاء وهي ملاصقة لها . وقد انتقل إليها عدد من عائلات بني معروف (الدروز) من الزرقاء أو الأزرق منذ عام 1985 ، وعند هذه العائلات قليل .

بالإضافة إلى المدن المذكورة سابقاً ، يوجد مدن يسكنها أفراد من بني معروف يسبب أعمالهم أو وظائفهم ، ويبرز هذه المدن مدينة العقبة وهي ميناء كبير تقع على خليج العقبة الذي يتصل بالبحر الأحمر ، وهي المدينة الساحلية الوحيدة في الأردن .

يبلغ عدد أبناء بني معروف في الأردن في حدود (12) ألف نسمة موزعين على المدن التي ذكرناها .

لا يوجد في الأردن قضاء مذهبي خاص بالطائفة وجميع المعاملات الشرعية والاجراءات الاجتماعية كالزواج والطلاق تتم في المحاكم الشرعية الإسلامية ، وإذا كان هناك استشارات تتعلق بالأموال الروحية ، تتم مراجعة الرؤساء الروحانيين في جبل العرب (سورية) !

تيسير أبو حمدان

❖



The interior of Azraq Castle, which was visited by the legendary Lawrence of Arabia.

وإنتاجها وتسويقها ، وخاصة وأن الملح لا يزال مصدر الدخل الأساسي لأبناء الأزرق .

منذ عام 1935 حصل مواطنوا الأزرق على تصاريح الإقامة وفي عام 1945 حصلوا على جوازات سفر رسمية ولكن هذه الجوازات أصبحت فيما بعد بدون فائدة ولا تصلح إلا للتعريف على شخصية حاملها ولهذا عانى دروز الأزرق كثيراً وبقي الوضع سيئاً حتى تشرف أهل الأزرق بزيارة سمو الأمير الحسن (ولي العهد) في بداية السبعينات واطلع على الوضع وأصدر أمره السامي بمنحهم الجنسية القانونية.

()

كانت عمان قرية هادئة إلى أن انتهت أعمال سكة الحديد (1902) فبدأت الحياة تدب فيها وأخذت تستقبل الوافدين والقادمين من مختلف الأقطار العربية ومن كافة أصحاب المهن والأعمال المتنوعة . وعندما أصبحت عاصمة الإمارة الأردنية (1921) استقبلت أحرار العرب الذين لجأوا إليها بعد انهيار الحكم الفيصلي في دمشق . مع الإشارة إلى أن أول حكومة أردنية في عهد الإمارة كانت برئاسة رشيد طليح ، وكان فؤاد سليم من كبار مؤسسي الجيش الأردني وكلاهما من بني معروف (لبنان) .

وكان بنو معروف من الجموع التي تدافعت للاستقرار في عمان وكان مجيهم على دفعات بدأت بالذين خدموا في صفوف جيش الثورة العربية أو مع المقاومة ضد الفرنسيين ثم في سنتي الثورة السورية (1926-25) هرباً من ملاحقة الفرنسيين لهم وبعد أن ضاقت سبل العيس بهم في الجبل .

استمر القدوم إلى عمان من لبنان وسورية وفلسطين مع توسع البناء والعمران وازدياد فرص العمل وبدأوا يعملون في التجارة البسيطة بالإضافة إلى أعمال البناء والتحق عدد منهم بالوظائف الحكومية وعدد آخر بالجيش العربي بعد تأسيسه وتوسيعه . وهم الآن في وضع اجتماعي كريم ، ووضع اقتصادي سليم .

لقد توطدت علاقة بني معروف في الأردن وفي بلدة الأزرق بشكل خاص عندما أصبحت الأزرق إحدى محطات الثورة العربية الكبرى وانتقلت إليها قيادة الأمام فيصل بن الحسين ، وكانت الأزرق واسطة الاتصال بين فيصل وأنصاره من السوريين والدروز حيث أخذ كثيرون من مؤيدي الثورة مغادرة سورية كي ينضموا إلى جيش الثورة .

إذن كانت بدايات القدوم إلى الأزرق كمجاهدين ولكن الاستيطان الفعلي بدأ بعد سيطرة القوات العربية على المنطقة (1918) بوصول مجموعة من العائلات للإقامة الدائمة ، خاصة في عام 1924 وبعد أن ازداد الوضع في جبل العرب سوءاً أثر تصرفات الفرنسيين لجأ إلى الأزرق مجموعة أخرى مع عائلاتهم ، وتضاعفت أعدادهم أثناء الثورة السورية نتيجة قسوة الفرنسيين ضد المواطنين دون تفریق ، وقد اصطحب هؤلاء معهم الأطفال والنساء وكبار السن الغير قادرين على حمل السلاح ، وقد عاد عدد منهم إلى الجبل بعد أن انتهت الثورة ، وبقي في الأزرق عدد من العائلات بعد أن قرروا الاستقرار في هذه المنطقة ، مما شجع عدداً آخر من العائلات للمجيء إلى الأزرق (ما بين عامي 1933-1945) وأصبحت الأزرق لهذه العائلات الموطن الجديد والمستقر الدائم .

كانت المعيشة في بادئ الأمر صعبة للغاية وقد جابه بنو معروف وحشة المكان وقسوة العيش بكل صبر وقوة ، وقد اعتمدوا في كسب معيشتهم على اكل التمر وما تجود به الأرض من زرع وخضار برية ولجأوا إلى الصيد بأنواعه المختلفة كالطيور والأسماك والأرانب والغزلان وأقاموا في بادئ الأمر في قلعة الأزرق الأثرية يحتمون فيها من اللصوص وهجمات البدو والوحوش المفترسة إذ كانوا يغلون أبوابها الحجرية كلما شعروا بخطر داهم . ويزداد أعدادهم فيما بعد تشجعوا إلى الخروج من القلعة وبناء بيوت من الحجر الأسود والطين قريبة من القلعة ومتقاربين لبعضهم زيادة في الأمن والاطمئنان .

في عام 1924 تم اكتشاف وجود الملح في مياه الأزرق وبطريق الصدفة . ولأن سكان النيبك (القريات) في السعودية كانوا يستخرجون الملح فقد ذهب البعض إلى هناك للتعلم على الطريقة وبعدها أقبل الأهالي على العمل بشكل كثيف ، وبعد استخراج الملح وتجفيفه كان يرسل إلى داخل الأردن أو سورية بواسطة الجمال لأنها كانت وسيلة المواصلات الوحيدة إلى منطقة الأزرق ومنها . وبعدها أخذت أحوالهم بالتحسن والاستقرار وبلدة الأزرق بالنمو والازدهار : وجهودهم جميعاً ومساعدة الحكومة تم إنشاء مصنع حديث لتكرير الملح (1987) تعود ملكيته إلى جمعية تعاونية تبذل كل جهدها للمحافظة على مصادر هذه المادة

(Continued from page 11)



DRUZE HISTORY

By: Dr. Kamal Suleiman Salibi

Born in Beirut in 1929 is Emeritus Professor at the American University of Beirut (AUB), Department of History and Archaeology, and Honorary President of the Royal Institute for Inter-Faith Studies in Amman, Jordan. In 1994, Salibi helped found the Royal Institute for Inter-Faith Studies in Amman, Jordan, of which he became full-time director from 1997 until 2004, following his retirement from AUB. Since then, he has been associated as a consultant with the Druze Heritage Foundation.

It was during the period of Crusader rule in Syria (1099-1291) that the Druze first emerged into the full light of history, in the Gharb region of the Shouf mountains. As redoubtable warriors serving the Muslim rulers of Damascus against the alien invaders, the Druze were given the task of keeping watch over the Crusaders in the seaport of Beirut, with the aim of preventing them from making any encroachments inland. Subsequently, the Druze chiefs of the Gharb placed their not inconsiderable military experience at the disposal of the Mamluk rulers of Egypt (1250-1516); first, to assist them in putting an end to what remained of Crusader rule in coastal Syria and, later, to help them safeguard the Syrian coast against Crusader retaliation by sea.

(In 1425, a Druze contingent from Beirut and the Gharb joined in a major Mamluk naval expedition against Cyprus, where the last remnant of Crusader rule in the



The Crusader's

area who fought and decimated the forces of the Second Crusade, as they advanced from Palestine to attempt the capture of Damascus in 1147.

Notably, the Druze placed their military resources at the disposal of the Sunni Muslim state against the Crusaders at a time when their community was being singled out for special condemnation by the Sunni religious establishment on account of its beliefs.

Unlike the Mamluks, the Ottomans who succeeded them as the rulers of Syria in 1516 were not prepared to allow the Shuf Druze the customary local freedoms which they had come to regard as established rights. Consequently, the sixteenth and seventeenth centuries were to witness a succession of armed Druze rebellions against the Ottomans, countered by repeated Ottoman punitive expeditions against the Shuf in the course of which the Druze population of the area was severely depleted and many villages laid waste. These military measures, however, severe as they were, did not succeed in reducing the local Druze to the required degree of

(d. 1523), no such documentation being available regarding the Druze of other Syrian regions. It appears, however, that the Druze of Hauran were among the peasants and tribesmen of that

subordination. This led the Ottoman government to agree to an arrangement whereby the different nahiyehs (districts) of the Shuf would be granted in iltizam (that is, in fiscal concession) to one of the region's emirs, or leading chiefs, leaving the maintenance of law and order in the area, and the collection of its taxes, in the hands of the appointed emir. This arrangement was to provide the cornerstone for the privileged status which ultimately came to be enjoyed by the whole of Mount Lebanon in Ottoman Syria, Druze and Christian areas alike. (The history of the Shuf Druze for the



Druze Leaders meeting in Syria, 1926.

Ottoman period is known from the work of Christian-mainly Maronite-historians, as well as from other local and Ottoman sources, and from Ottoman archival material.)

Remarkably, the Shuf Druze had taken up arms against Ottoman rule when the Ottoman Empire was at the peak of its power. Starting from the middle decades of the nineteenth century, the Hauran Druze of Jabal al-Duruz-whose earlier history remains obscure due to a lack of documentation-put up a similar resistance to determined efforts on the part of the Ottoman state to tighten its weakened control over Syria. Later, in

(Continued on page 60)



Mamluk

internal affairs with minimal interference from the central government in Cairo, or its Syrian agency in Damascus.

(The history of the Gharb Druze during the Crusader and Mamluk periods is known from the work of two remarkable Druze historians, Salih ibn Yahya (d. ca. 1435) and Ahmad ibn Hamza ibn Sibat



The Ottomans

USA - OHIO

Cleveland Thanksgiving Convention 09

The Thanksgiving Convention was held for the 1st time in Cleveland, Ohio and hosted by the wonderful & generous Cleveland community. Under the leadership of the Chapter President, **Mr. Nader Dakdouk** and the convention chair **Mrs. Rima Muakkassa**, both who worked exceptionally hard to make the convention a success and pleasant time for all who attended. The ladies made a supreme effort in providing generous hospitality from beginning to end, especially **Hanadi Kourdab, Hind Hassan, Sarah Jafer & Ebaa Boudiab**. **Dr. Erlendur Haraldsson** presented a seminar on Reincarnation, **Dr. Shawki Ammar** spoke on religion through Skype & **Dr. Hatem Sleem** held a seminar for the youth. Cleveland's own Dabke group, lead by **Issam Boudiab & his wife**, put on a number of entertaining dances each evening. We wish the Ohio Chapter continuing success. ❖



Mr. Kamal Shouhayib, Dr. Erlendur Haraldsson, Mr. Shauki Halime



Hunter Helal, Joumana Helal



USA - OHIO



Hatem Sleem, Labiba Harfouch, Khalil Harfouch, Yasmine Shouhayib

Years may wrinkle the skin, but to give up interest wrinkles the soul.

HOLY LAND

مدرسة أورط الثانوية – ساجور تحتفل بيوم اللغة العربية

أورط الثانوية في قرية ساجور صباح اليوم الاثنين بيوم اللغة العربية في بيت بحضور الإدارة والهيئة التدريسية والأهل وعدد من المدعوين من المجلس المحلي والمفتشين على اللغة العربية في المدرسة .

كلمات ترحيبية من قبل رئيس مجلس ساجور المحلي السيد العربية في حياتنا وقال عنها أنها لغة الأم ولغة واسعة ومجتمعنا يفتقر للمتقنين الذين يلمون بهذه اللغة. واطراف أن ساجور هي قدوة في مجال التربية والتعليم تحتذي بها جميع المدارس. أما مدير المدرسة الأستاذ ناظم ظاهر فأشاد باللغة العربية وبأعلامها الشعراء منذ الجاهلية وحتى عصرنا هذا واستشهد بقول الشاعر أحمد الدين :

..

كلمات وقرارات نظرية وشعرية من قبل الطلاب ومسرحية من ابداع طلاب قصائد من الأدب العربي الأصيل ، وقفة مع الزجل ومحاوره بين الكاتبة رابية بريارة والطلاب حول بعض من مؤلفاتها التي اطلعوا عليها وتكريم الطلاب الفائزين بمسابقته الانشاء التي نضمتها المدرسة.



: صالح دقسه - دالية الكرمل

مطالبه بالمساواة مع الوسط اليهودي , ايجاد اماكن عمل ومنح اكبر عدد من الطلاب الجامعيين بمنح دراسية تمكنهم من التعليم.



في اجتماع عقد في منزل القائد الروحي للطنافه الدرزيه شيخ موفق طريف على يد ممثلون من قبل الطلاب الجامعيين الذين يتعلمون في المعاهد العليا للطنافه الدرزيه والذي تطرق لمشاكل الطلاب وخاصتا المجال المادي والتكاليف الباهضة , فقد طالبوا الجامعيين من الشيخ موفق ومن الشيخ مهنا فارس حل مشاكل الطلاب وبالمقابل مد يد العون من قبل الطلاب أنفسهم للمساهمة في حل هذه المشاكل.

اشترك في الاجتماع طلاب جامعيين من كافة القرى الدرزيه وعلى رأسهم الطالب هيثم ابو يوسف الممثل الذي بادر في اقامة الاجتماع واقام مجموعه ضد دعم الفتيات للتجنيد الوطني , الشيخ موفق طريف والشيخ مهنا فارس المسؤول عن حقيبة التربية والتعليم في الوسط الدرزي.

قام هيثم ابو يوسف بطرح مشاكل الطلاب ومنها ما ورد:

1. ازادة عدد المستحقين للمنح دراسية للطلاب.
2. التوجه لرجال الاعمال واقامة صندوق تبرعات.
3. توزيع كتيب معلومات وارشاد على الطلاب.
4. مساعده في ايجاد اماكن عمل للمتخرجين والمطالبه في المساواة مع الوسط اليهودي



الطريق الى الله
تتزامن قطعان الضباب في التجمع أمام عيني

تصبح الرؤية معدومة جداً...
أحاول جاهداً أن أتمسك بخطواتي
فأسقط على وجهي كعصفور أصابه صياد...

أعلم أنه منذ فجر التاريخ والحياة خيارات
وأن مسلك الخير كان دوماً هو الأصعب...

فعل الخير مبدأ إيمان ومسألة تعود
والجري يبدأ بالخطوة الأولى...

وأنموضع للإنطلاقة الجديدة...
كصفحة بيضاء تنتظر أحرفاً من صدق
أغلى من الجواهر بأضعاف وأضعاف
أسجد لله وللعلل... وأصلي...
وانل كرامه كرامه

Wael Karameh was born in Ain Zhalta, Lebanon. He is a Family Medicine Specialist, graduate from the American University of Beirut (June 2004, practicing medicine currently in Abu Dhabi). Besides his interest in the medical field, Wael had a great passion for poetry reading & writing since his early childhood. 'The Mysts of Mirrors' or 'Boukhar Al Maraya' is his first published poetry book 2001.



USA



Marriage Concerns

By: Ghayda Hammad, Washington, DC

She resides in Beltsville, Maryland, USA & attends University of Maryland in her final year & will be graduating in May 2010 With a Degree in Studio Art and she also plans on going to getting a Master's Degree in Graphic Design, highest degree offered in her field of study.

Druze youth in North America (NA) are concerned about maintaining their religion & culture, & most importantly marrying a Druze. When considering whether to seek out Druze in the Middle East (ME) a number of worries cross our minds. Getting married is the most serious decision we face, as we see it as a lifetime commitment. So along with all the usual compatibility qualities we take into consideration, we know we will face additional challenges to ensure a successful marriage. Some are: difference in culture, mentalities, adaptation to the new country, obtaining a decent job, distance, politics, language & values. Also, considering how the life styles of Druze in the ME & NA are very different, the biggest concern everyone fears is whether Druze from the ME want to leave their countries just to earn citizenship.

Having said all that, I believe as Druze, we should come together with an open mind & open heart to be accepting of those who live outside of our country & accept them with open arms. The big question here is why are Druze youth concerned about these issues?

One may wonder how the Druze culture in NA differs from the culture in the ME (i.e. Lebanon for example). The culture in NA is different from that in Lebanon because of the events both social & political. For example in NA the Druze communities must hold gatherings such as picnics & holiday events (i.e. Eid Al- Adha) with the biggest event being the annual Druze convention to bring Druze together. As for events in Lebanon they are a constant, one does not have to travel far to attend Druze activities. In Lebanon, outings with friends to go to places which offer



entertainment & food is common and sometimes the entertainment is free (i.e. singers from Star Academy perform). Healthy Mediterranean foods are available throughout the ME whereas NA has a diverse variety of foods from all over the world. The Druze culture is all around them along with the daily expectations and rituals of being Druze. Politics are very integrated in the ME as religion is entrenched within it, whereas the majority of youth in NA do not follow the politics of the ME. Certain misconceptions can lead to misunderstandings.

The lives of Druze youth in NA are those of attending school, university & going to work. From personal experience I came to the United States when I was a year old & grew up here. I was raised by my parents among those not from our culture & religion in the same way that Druze in the ME are raised by their parents. Being Druze, no matter what part of the world you are living in we all have the same values & morals. Throughout the ME, Druze youth enjoy greater freedom to go out friends, I feel however, in NA it is difficult for Druze youth girls to have that same freedom because our parents worry about the environment.

Having to adapt to an area where one has not grown up & looking for opportunities in your field of work with no contacts can be very challenging especially if language is also an issue. It is always difficult to move & adapt to a new city, much less a new country. If one is not comfortable in their new surroundings once they are married they will feel homesick.

There are reasons why it is not as easy to find a job or a career in the area you may

decide to move to. In our present time it is necessary to have a bachelors' degree. And with a higher education there are many more opportunities, earning your Master's or PhD you will have more opportunities in finding a quality job. Starting from scratch will not be easy, only God knows what is written. Anyone can achieve their true happiness in life if you work for what you believe in.



One should understand, earning a citizenship is not always what it appears to be. It might mean having better opportunities; however, in NA there is a high expectation of hard work, sometimes at the expense of seeing family & friends. Leaving behind familiar surroundings & lifelong friends is difficult but with the internet can be mitigated.

In the ME Druze families do not worry as much about their children then Druze families who worry a lot more in NA from the environment surrounding them. Druze in NA understand that long distances separate us, it will either take an hour drive or a plane to visit family & friends. In the ME the distance to friends & family is short, from walking across the street or taking a short drive. Everyone lives very close to one another which makes it convenient for them to stay in contact. With most Druze in NA very busy with their children, work &/or school, time is very limited. In the ME everyone has more time to relax & spend time with one another.

We are all one blood, we are Druze, no matter where we are, where we reside we are all one. Understanding the issues and talking them through are important steps when deciding to marry a Druze from another country. Being open-minded & supportive of others background allows us to have a richer life experience. ❖

**Do not follow where the path may lead...
go instead where there is no path and leave a trail.**

HOLY LAND

Submitted by: **Wafi Salama**

May 12, 2010

Mr. Zion Kennan, Director –General of the Haifa District, Workers Bank visited the representatives of the Druze community in that area.

They went to see some Druze villages in the north, and there met with heads of the local Druze council to underline that the Workers Bank will be expanding with new branches into the area in order to assist with the growth and professional progress of the community.

The Director-General initially met with the head of the Druze sect, **Sheikh Mowafek Tarif**, a conciliator in his village of Julis, and then met with **Mr. Moufed Amer** in Horfiesh where the guests requested the support of the physical education process and the Academy of demobilized soldiers to assist them with grant monies.

It was announced that Mr. Zion Kennan pledged some 300,000 shekels (\$80,000 USD) for this purpose, in addition to the support provided for activities carried out in years past.

At the conclusion of the meeting, representatives of the community expressed their gratitude for the support and attention to advance the interest of the community. ❖



قام المدير العام لبنك العمال , السيد تسيون كينان ومدير لواء حيفا , السيد يسرائيل بوكر بزيارة لممثلين عن الطائفة الدرزية في البلاد .

ومن خلال هذه الزيارة نزلوا ضيوفاً في بعض القرى الدرزية في الشمال , وهناك التقوا برؤساء المجالس المحلية الدرزية حيث أكدوا على دعم بنك العمال وحضوره

وصرّح الضيوف انه, سوف تقام في القرى الدرزية قريبا, فروعاً جديدة للبنك وذلك بهدف توسيع المشاركة للتقدم والتطوير المهني والتجاري فيها.

في البداية زار المدير العام لبنك العمال , السيد تسيون كينان , رئيس الطائفة الدرزية **الشيخ موفق طريف** قرينته **السيد مفيد عامر** في قرينته حرفيش , والذي بدوره طالب الضيفين بالدعم المادي للمسيرة التعليمية والأكاديمية للجنود المسرّحين بمساعدتهم بمنح مالية. , أعلن السيد تسيون كينان عن تبرّعه بمبلغ 300,000 شيكل لهذا الهدف , إضافةً للدعم الذي قدّم لفعاليات نُفذت في سنين مضت.

, قدّم ممثلو الطائفة للسيد كينان درعا تقليديا يعبر عن شكرهم العميق لما قدّمه من دعم واهتمام

❖ .



USA - Washington



The highest reward for man's toil is not what he gets for it, but what he becomes by it.

Seeking Tawhid

(Continued from page 28)

Another cycle...

Why should humans be different from the nature they are part of? They are recycled. Like the tree whose improvement of its seed gives better fruits or the degeneration of its seeds degenerate the tree and its fruits. Humans can improve through Truthfulness, seeking knowledge, practice of goodness and faith.

The concept of recycling is crucial for human and individual accountability, freedom of choice. The concept of "recycling of the soul" is important to put a sense of justice on the value of our deeds and on their consequences. Man's imperfection needs to be reduced by acts and actions in its journey to return to its Creator, his love, his goodness and his justice. It takes more than a one life cycle to do so.

THE MIRROR

The same way a mirror reflects a true image of what it has in front of it, a **broken** mirror will reflect a distorted image because it is broken, not because what it reflects is distorted. Man's reflection of and understanding of Goodness, Love is limited, thus it requires dynamics of spiritual seeking and earthly behavior to become less blurred..more clear.



Since humans are not perfect, their inner mirror, human soul has to be (NOT broken) and improved (become less broken), to reflect the beauty of truthfulness, of Goodness, of the TRUTH, God is TRUTH ALLAH HAQ. For those who see a glance of it, it becomes addictive like love and will seek more and more.

How do we do that? By seeking more education, spiritual Knowledge, love, and practice and encourage the use of the mind for the progress of humanity. These are some basics of our Tawhid values. In making serious efforts to FIX our inner mirror we will gradually discover the joy of the Truth and the beauty and love of the Creator and human's will, and get closer to the Creator.

DEVELOPMENT, GOODNESS & A GROWING UNIVERSE

It is obvious to all of us that sciences are developing further, knowledge is

increasing, and the use of reason in our day to day life is becoming more and more needed. Thus narrow minded dogma, believes and ideologies/ religions that freeze the human mind and require blind faith and blind obedience to a religious structure, are blocking human progress/development and provide a frozen/static answer to a still growing universe. The Creator's love is not an exclusivity to any group it is open to any one that wants to seek it through seeking Knowledge, practicing ones values and using one's mind to tolerate and to understand. REMEMBER: The human mind is what separates us from Animals.

As you can tell by now, Tawhid is not a dogma, it is not a static Book, it is not limited to a period of time or to only one Prophet. It is as old as the universe and it recognizes all monotheistic Prophets, as the holy Quran does. It is a long learning individual process that promotes the purification of the soul and personal accountability away from an original sin complex.

Tawhid is the objective of any Muslim (all those who submitted to the will of one God) Tawhid MONOTHEISM considers Judaism, Christianity and Islam, various fazes of a continuum of the river of Tawhid.

Tawhid recognizes all messengers. It realizes that delivering the message of God to a certain environment requires the use of terminologies understood by the ordinary people. Thus if the level of illiteracy is 96 percent, it should be simple to be understood. However, the more you are educated and exposed to spiritual knowledge, the more you act with Truthfulness, the more you find the additional treasures in the same message, you get closer to the real essence. Like any treasure it is not available to all, it is rare and requires seeking and search.

Think of the pearl, you need to dive to find its shell, and to open its shell to discover it, to celebrate its beauty. It is not like an apple anyone can get from an apple tree.

Think of the requirements to go to College.. you need to go through elementary, the intermediate and the secondary... you need to finish your undergraduate work... you cannot just jump and say I have university degree. The Tawhid path is very similar.. you need to work for it, to seek it, to be patient. It is not as simple as praying in the mosque or in a church; though sincere praying is always good in whatever way you do it.

These are, in a nutshell, few basics that should make you feel proud of your roots. I hope in letters to follow we can address the basic Tawhid values and their modernistic influence, though they have been diffused/ recycled more than a thousand years ago by the Fatimate Caliph AL Hakim Bi AMR ALLAH and his disciple Hamza BIN ALI.



Why are we so secretive, my son keeps on asking me?

As I mentioned there are requirements to become a MOUWAHID, the same way there are requirements to become a heart surgeon, you cannot just declare yourself one.

Unfortunately, the process of fulfilling these Tawhid requirements has been subjected to political, social and developments and to the lack of enlightenment among many within the spiritual community. Is it a dead end? **NO it is not.** It makes the journey more complicated & more challenging.

Nobody in the United States has prevented me from accessing available information, from doing my own research, from meditating and from seeking Goodness. Remember the BEE, from many available flowers of wisdom. The Internet allows access to libraries all over the world, a huge untapped blessing that we should take advantage of. We should also link up with serious efforts to publish about the Druze heritage like London based Druze Heritage Foundation which has published more than 20 books and has organized a seminar at Oxford University. The American Druze Foundation has initiated a symposium at the Library of Congress, about Tawhid, the first of its kind in the USA. Obviously we should not forget the decades long efforts of the American Druze society and its many publications.

In my future dialogue with you, I shall be more specific about venues you can use to acquaint yourselfthere are many.... I am confident that your reactions and inquiries will guide me and all those trying to assist our youth, believe me there are a few excellent personalities available.

Till the next letter....Allah Maakoun. ❖



LEBANON

Educational Social Event in Sofar

Information Development Center

Donated by the Rotary of Aley & Rotary San Rafael - California



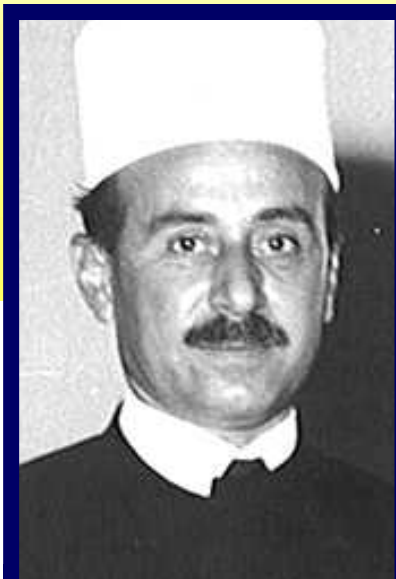
Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has.

Distinguished Druze



His Eminence Sheikh Halim Takieddine

By: Dr. Adal Hamdan Takieddine



**His Eminence Sheikh
Halim Takieddine, Chief
Judge of Druze
Jurisprudence and
President of the Druze
Supreme Court.**

1922—1983

then, between the two Sheikh el AKls who presided Druze Jurisprudence. This resulted in hundreds of judicial cases accumulating unfinished

After his appointment, Sheikh Halim lost no time, and went ahead studying the accumulated cases with his two Consultants, Sheikh Saji' el Awar and Sheikh Shafik Aboul Hosn – The files were cleared within a year or so. Meanwhile, His Eminence lost no time in organizing the Druze courts in the five mouhafazats in Lebanon, appointing new judges where needed, with the approval of the Prime Minister, Druze dignitaries, and Cabinet.

He recruited new employees and assistants in the

different offices and courts where needed. He rented and furnished new office space for all the judges and personnel in order to meet the professional dignity and respect for all concerned. It is important to observe that previous to his appointment, judges had carried the judicial work and kept the records of their clients in their own homes, hence lacking the privacy necessary for professional legal work.

The courts started functioning professionally and efficiently, with close supervision and inspection with the help of His Eminence Sheikh Halim, and the cooperation of the judges, assistants and employees.

Sheikh Halim Takieddine had always been a hardworking, honest and self – made man, with vision, initiative, high ambitions and prompt executives. He was never satisfied with things as they were, but always looking ahead for development and improvements. However, his ambitions were never for accumulating wealth, but for improving the conditions of his country, his community and his people. He always seized the opportunity, whether in his lectures, talks and writings to encourage young men and women to study and progress in whatever specialization they followed, to keep reading and increase their knowledge.

Sheikh Halim lost his father, Ahmad Takieddine, who was a well known and respected judge and poet, at an early age (13 years). He followed his elementary and secondary education in Aley and Beirut with the help of

(Continued on page 51)



Distinguished Druze

(Continued from page 50)

his two elder brothers, Dr. Farid, medical doctor, and Adil, Attorney General, who had completed their university education and received their degrees, while their father was still alive. He worked for his university education and received his first degree (Licence) in History and Geography from the Lebanese University in 1956. He got married to Adal Hamdan in the same year and had his first son Ousama, he continued his university education and entered the School of Law for four years and received his Law Degree in 1962.

While Sheikh Halim was studying at the Lebanese University, he was given a contract to teach at the Faculty of Social Sciences at the same university where he lectured until he was appointed "Chief Judge of the Druze Supreme Court", in 1968.

In 1964 he decided to run for parliamentary elections in the Shouf District and registered officially for his adventure, and was encouraged by relatives and friends to go ahead with his adventure. The political situation, however, was not ripe enough for a new deputy candidate, and so he complied with

Kamal Joublat's wish to withdraw for the benefit, at the time, for an older, more experienced, man of politics his relative Bahij Takiieddine.

Sheikh Halim was elected unanimously "Secretary General" of the "Druze Council" and kept this important position until he was appointed 'Chief Judge of the Druze

Supreme Court "in 1968.

After he accomplished the administrative organization of the courts, and work went on smoothly in the five mouhafazats of Lebanon, Sheikh Halim focused his attention on the important side of his career, namely writing. The first book he wrote was his father's poetry which he collected from different archives in the American University Library and archives of different news papers. His second book was entitled "**Druze Jurisprudence through History**" written in Arabic (قضاء الموحدين الدرزيين بين الامس واليوم) which he made a thorough coverage of the subject. His third book "**Personal Status of the Druze**" and comparison with those of the Sunnis and Shi'as (in

Arabic). His fourth book was "**The Will, Inheritance in the Druze Personal Status law and Tradition**" with one hundred examples of inheritance division and comparison with the other Islamic sects with the cooperation of Sheikh Mirsil Nasr who is also a Judge in the Druze Jurisprudence Court.

During the war in Lebanon in the seventies and eighties, Sheikh Halim was deeply distressed over the turmoil and destruction by the

different factions in Lebanon. News correspondents daily came to his house to seek his opinion on the tragic events taking place then. Daily reports from him were released by almost all newspapers, in which he condemned the atrocities, destruction and assassinations committed by all sides causing fear and anxiety to all. People from all over

(Continued on page 52)



Sheikh Halim Takiieddine presiding the periodic meeting of the judges of the five Mouhafazat of Lebanon. The Sheikhs from left to right: Sheikh Sharif Abou Hamdan, Qada'a Al Shouf, Baakline; Sheikh Najib Kais , Qada'a Hasbaya; Sheikh Halim; Sheikh Mirsil Nasr, Mohafazat Beirut; Sheikh Sharif Sharaf, Qada'a Rashaya; Sheikh Masoud Al Gharib , Qada'a Aley (his face not shown in picture); the others are the executive employees in different courts of Mohafazat

Distinguished Druze

(Continued from page 51)

Lebanon would wait anxiously to read his daily press release. Foreign correspondents; television, radio and written media came to his house to interview him seeking his opinion on the whole situation.

Sheikh Halim Main concern was the unity of all the Lebanese people, all sects, classes, and political parties.

and the house was filled with family, friends and police. Enthusiasts came into the house declaring that they would go out into the streets and kill people for revenge. His wife and brothers refused such an inhuman act, saying we do not want innocent blood spilled for an innocent victim.

At his funeral in Beirut gathered thousands of people of all sects, classes and ages. Covered in green velvet, the oak coffin rested on a white catafalque in the House of the Druze.

Religious leaders congregated around his coffin and joined in prayer for his soul. Television and news media from all over the region, Europe and England were there filing and taking pictures. "He was the best, warmest -mannered man," said Sheikh Hassan Khaled, grand mufti of Lebanon and spiritual head of the Sunni. On behalf of Amin Gemayel, a senior government official posthumously awarded Takieddine the rank of Commodore in the Order of Cedars. He was buried in Baaqline.

The second day another funeral service took place in his town of Baakline where his family, relatives, friends and religious leaders and Sheikh of el Akl, Mohammad Abou Shakra led by Walid Joumblat, the Druze Leader who was in the Shouf

district because of Israeli occupation and they had blocked all the roads to the mountain.

With the death of His Eminence, Sheikh Halim Takieddine, Lebanon lost a man of vision, justice, unity and love. ❖

Druze Worldwide is delighted to be the only Voice of the Druze which has the honor to remember & publish our Distinguished Druze personalities past and present. We are very proud to have many educated & accomplished Druze individuals. If you would like to include a Druze with their history and achievements please submit the information to:
Druze@DruzeWorldwide.com



Left to right: Sheikh Halim Takieddine; The President of the Lebanese Republic then Mr. Charle Helou; Sheikh Halim's two consultants Sheikh Sijaan Al Awar and Sheikh Shafic Aboul Hosh

He objected to and refused the division of Lebanon and the Lebanese into smaller religious divisions. He insisted on unity and reconciliation among all the people.

The Israeli invasion of Lebanon added to the turmoil and division of the different sects and parties and added destruction of the land.

It was on Thursday noon, December 1st, 1983 when His Eminence was at home alone, his children, daughter and younger son were at the American University and our eldest son was studying in USA, his telephone was bugged – a perfect moment for the criminal to commit his crime.

Investigation started, curfew announced all over Beirut



CANADA



HOLY LAND

Druze celebrate at Prophet Jethro's grave

April 25, 2010 - partial reprint of article published by Jonah Mandel.

The Druze community is marking the four-day religious holiday of the grave of Nabbi Shua'yb, Prophet Jethro, which begins on Sunday.

The shrine marking the burial place of Moses's Midianite father-in-law is the Druzes holiest site, and thousands of clergy and laymen will make the pilgrimage to the location near Kfar Hittim, just north of Tiberias.

In honor of the occasion, which is celebrated annually on April 25, the IBA Arabic channel 33 will broadcast a new documentary film about the holiday and the Druze community at 8pm on Sunday. Filmmaker Saleem Shedadeh, who is manager of the religions department at the IBA's Arabic television and radio stations, directed and produced the 30 minute piece, which was shot at the Nabbi Shua'yb site and provide a fascinating view into the close-knit community of Israeli Druze through interviews with spiritual leader Sheikh Muafak Tarif and other prominent Druze thinkers and leaders.

One such person is Sheikh Dr. Fayez Azzam of Usfiya, who heads the Druze Research and Archive Section within the University of Haifa's Jewish-Arab Center, which he established in 1974, and was until his retirement two years ago the supervisor over the Druze heritage studies in the Education Ministry, a position he held for 35 years.

"The Druze religion first appeared in history approximately 1,000 years ago, in the time of Caliph al-Hakim in Egypt," Azzam stated over the weekend. "The religion accepts the prophets of Christianity, Islam and Judaism, but adds new interpretations and other prophets as well. Much of the religion derives from exegesis of Islamic teachings, but reinterprets issues such as marriage - polygamy is prohibited among Druze,

for example, as is the option of a couple that divorced remarrying."

Druze religious rites are covert. Only a man or woman who has accepted the secret codes of the creed can visit Druze houses of prayer, called *hilwe* (a secluded place), where they may pray and study. They are called *Uqal* (the knowledgeable), and such men stand out with their mandatory moustaches and



The shrine marking the burial place of Moses's Midianite father-in-law is the Druzes holiest site

shaved heads covered in white headdresses. Religious Druze women cover their heads with white scarves.

While the majority of Druze are uninitiated in the secret religion and defined a *Juhal*, the Druze layman still has an acquaintance with the broader religious principles, and is committed to the community's moral and ethical codes of behavior, which are said to derive from the creed.

"All Druze believe in monotheism and reincarnation - a person's body may expire, but the soul is eternal. That is part of the reason Druze are less fearful of death," Azzam said. The overt reason for the secretive nature of the religion is the persecutions Druze were subject to in the Muslim surrounding in which their faith came in being. It was best to hide the religious markings and live like everyone else around, Azzam explained.

"The site is open all year round. Druze flock there and on weekends it's difficult to find a parking space," Azzam continued. It is also customary among Druze who have a specific need or problem - be it illness, a crisis, a wish for a baby boy - to vow that they will visit Nabbi Shua'yb tomb, if their need is answered," Azzam said.

There are approximately 125,000 Druze in Israel, according to data released by the Central Bureau of Statistics last week, most of them in the Carmel region and the Galilee, and about 20,000 of them in the Golan. Most of the Golan Druze did not accept Israeli citizenship after the Six Day War and do not serve in the IDF.

Druze only constitute 1.7 percent of Israel's general population but are represented in the Knesset by no less than four members of their community, holding seats in Israel Beiteinu, Likud, Kadima and Balad. Another central field in which Druze are to be found beyond their relative numbers is the media, with many of the community's men holding roles in the various Hebrew and Arabic-speaking news bodies.

But despite these achievements, Azzam pointed out that Druze lag in the economy, industry and trade. There are also very few Druze in senior governmental position. "there have also not been enough efforts to promote industry in Druze areas," he said.

One of the highlights of Shehadeh's film is an old man recalling the days before 1948, when busloads of Druze from Syria and Lebanon would arrive at Nabbi Shua'yb's tomb a week ahead of the holiday for communal and religious festivities. "We all hope to see the day when Druze from the entire region will be able to arrive here for the holiday," Azzam said. ❖



YOU TELL US....

HERE'S WHAT SOME OF OUR READERS SAID



Seattle, USA

I want to personally thank you so much for your hard work and your contribution to the Druze in general and to the ADS in particular. Your online magazine "[Al Fajr The Dawn Druze International Magazine](#)" is an inspiration to me and my family. I read most of the articles within

the magazine and I truly enjoy them. As a druze living in the United States I appreciate having a source of information about our history, current activities, and being able to read what my fellow Druze scholars, writers, artists write about so many subjects that directly and indirectly involves our social and religious subjects. Your work is greatly appreciated. Please keep us the good work.

Ramzi & Rachel Salha

Dear Shauki

HOLYLAND

أخي شوقي تحية توحيدية معروفة وبعد
إننا نتابع نشرتم ونشاطاتكم ونشد على أيديكم ونتمنى لكم دوام الهمة والنشاط

أرجو أن تنقل تحيننا تمنياتنا بالنجاح والتوفيق للعاملين والمشاركين في اجتماع
عائلات مشيغين وان يجعل الله سعيهم ومباركا وان تتحقق أمنياتهم جميعا من هذا

ثم أرجو معلومات عن اجتماع المهاجرين الذي سيعقد في بيروت، إن سمحت
- فايز عزام المعهد الدرزي
جامعة حيفا

**Dr. Faiz Azzam,
University of Haifa - Druze Institute**

Abu Dhabi, UAE

اشكر لكم جهودكم الجبارة في انجاز هذا العمل
الجبار وامنى عليكم ان تقبلوني واحدا منكم انا
منيب سعيد معالي من السويداء ومقيم في
ابوظبيي لكم كل الاحترام والتقدير
سعيد معالي

HOLY LAND

الى جميع الأصدقاء
تفضلوا هذا الرابط لأجمل واهم موقع يخص
الطائفة المعروفة الدرزية بجميع انحاء العالم
من المفضل الخول وقرائة جميع ما يكتب في
مجلة الفجر

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انحاء العالم موقعكم من اجمل واهم المواقع
التي تقرب القلوب وتلم شمل طائفتنا الغالية
انما يتواجدوا

وهذا فخر لنا نحن الشباب بالتعارف على
احواننا وسماح اخبارهم من شتى انحاء العالم
فاطلب من الله عز وجل ان يعم السلام على كل
ابناء الله وبالأخص ابناء وبنات الطائفة
المعروفة. وفقك الله يا أخي شوقي على هذه
الكتبات في مجلة الفجر ولك مني اجمل باقات
الزهور. عبدالله زاهر
قرية عسقا - جبل الكرمل

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If one advances confidently in the direction of their dreams, & endeavors to lead a life which they have imagined, they will meet with a success unexpected in common hours.

LEBANON



By: Karl Lawar, Mayor Qarnayel

Qarnayel, Beautiful Lebanese Town New Open Air Seated Stadium Approved Capacity 5,000 قرنايل

up by the Union of Municipality of the Maten Al Aa'la located in Hammana.

All this came about by the efforts and pressure exercised on the Union to develop Qarnayel. It was agreed upon by the Mayor of the Union, Marwan Najeeb Salha to help the area while he is the head of the Union. All signatures were obtained so it is a go ahead.

Soon, Qarnayel will have a large open area including a seated open air theatre Stadium with capacity for 4 to 5 thousand spectators and parking for 1,000 cars, it will also include a closed sewage system.

The land donated by the local of Qarnayel free of charge is 38,000 square meters near Tareeq Jurat Arsoun. After 50 years the income from it's activities will revert and belong directly to the municipality. ❖

A stadium project for Qarnayel has been approved. It is a joint venture by the Municipality of Qarnayel donating the land for free for 50 years with the agreement that the project will be built on the land at no cost to the municipality. All the funds will be put

It will be available for use by the entire Matn area for festivals, parties and many other activities.

Outside of Beirut, Baalbaek and Keserwan, Qarnayel will be the only local with such a magnificent Stadium.



USA - Washington

**HAPPY
NEW
YEAR**



Our greatest glory is not in never falling, but in rising every time we fall.

BRAZIL



Por: Suellen Abou El Hosn Ribeiro Malato

Ela é 24 anos de idade, graduada em direito, Diretor de legislação do cemitério-Parque Recanto da Saudade, a empresa familiar, localizada em Belém do Pará, Brasil. Neta de drusos Nabih Abou El Hosn e Sueid Abou El Hosn (no memoriam), suas raízes familiares sempre levaram a ter um interesse para a cultura e a situação do povo drusos em todo o mundo. Seu avô Nabih Abou El Hosn constantemente assiste as convenções de drusos.

Portuguese

516 quilômetros quadrados, o que corresponde a um terço da cidade de São Paulo.

O impacto será sentido por 174 espécies de peixes, 387 espécies de répteis, 440 espécies de aves, 259 espécies de mamíferos, sem falar nas espécies ameaçadas de extinção. A riqueza na biodiversidade dos peixes corresponde a quatro vezes o total de espécies encontradas em toda a Europa.

Os povos indígenas serão condenados se for realizado o barramento do Rio Xingu.

Haverá flagrante violação dos direitos dos povos humanos envolvidos na questão, um forte ataque à soberania dos povos indígenas que ocupam tradicionalmente essas terras.

Trata-se de um problema que atingirá não somente os brasileiros, mas toda a comunidade internacional, posto que os impactos poderão ser sentidos em todo o mundo.

O cineasta americano James Cameron esteve na região e ficou impressionado com o que viu. Disse que irá propor um movimento internacional contra a usina planejada para ser construída no Rio Xingu. A forte ligação do diretor com o projeto se deve ao seu último filme *Avatar*, cuja história se passa no planeta Pandora, onde os habitantes do planeta entram em conflito com seres humanos, que querem explorar minérios que revolucionarão a

produção de energia, provocando a destruição da fauna e da floresta, características de Pandora. É a ficção imitando a realidade.

A atriz Sigoumey Weaver liderou um protesto em Nova York contra a construção da hidrelétrica Belo Monte na Amazônia e pediu ao Governo brasileiro que seja um "líder" em matéria ambiental. Para Weaver, as autoridades brasileiras deveriam se "concentrar nas energias renováveis e no consumo eficiente de energia".

O Cacique Raoni, líder indígena da região, esteve em Paris para fazer campanha contra a construção da Usina Hidrelétrica de Belo Monte, onde se reuniu com o ex-presidente francês Jacques Chirac e pediu apoio para impedir a construção. Chirac é coordenador de uma fundação que atua na área ambiental.

Segundo o cacique, o mesmo pedido será feito ao presidente francês, Nicolas Sarkozy.

No Estado do Pará, se for realizado a construção da Usina Hidrelétrica de Belo Monte, será considerada a terceira maior hidrelétrica do mundo, perdendo apenas para a China

(Três Gargantas) e Brasil - Paraguai (Itaipu). No entanto, o barramento do Rio Xingu terá conseqüências em todo Planeta provocando um dano ambiental irreparável.

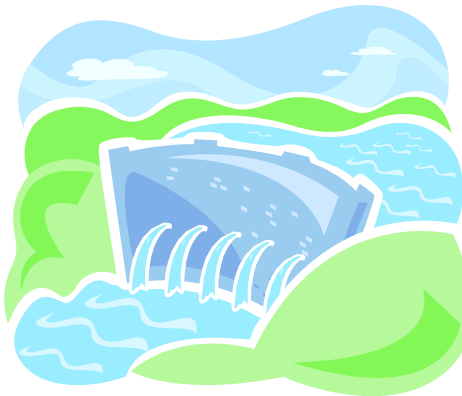
Vamos Salvar o Planeta! ❖

A polêmica em torno da Construção da Usina Hidrelétrica de Belo Monte – Amazônia - Brasil

A construção da Usina Hidrelétrica de Belo Monte, que pretende ser construída no Brasil, em Altamira, oeste do Estado do Pará, é considerada senão a maior, uma das maiores obras do Governo Federal. O Governo promete um programa de aceleração e crescimento econômico-social não somente na região, mas em todo o país.

Trata-se de um projeto iniciado em Fevereiro de 1989 que já dura, portanto, mais de 20 anos. Muitos são os obstáculos que o Governo enfrenta para a realização do projeto. Ambientalistas posicionam-se contra o projeto, na defesa do meio ambiente, das populações tradicionais ali existentes e da biodiversidade constante daquela naquela região.

A Hidrelétrica de Belo Monte propõe o barramento do Rio Xingu. O rio tem aproximadamente 1870 quilômetros de extensão. O projeto pretende a construção de dois canais que desviarão o leito original do rio, através de escavações de aproximadamente 200 milhões de metros cúbicos, provocando uma alagamento de



REPORT

Classical Realistic Paintings

By Sleiman Dleikan

We are pleased to announce the launching of the website.

www.sleimandleikan.com

The Aley, Lebanon-born painter, illustrator and graphic artist **Sleiman Aref Dleikan** is one of the artists of Lebanon settled in Kuwait.

Although he has developed his own independent style he is an acute observer of nature, may it be of human figures, animal figures, landscapes, or anything given to us by nature. Perhaps he can be better understood as,

"a painter of ordinary people trying to paint, the best of God's Creations."

His paintings will be on display for visitors in the gallery at Palais Unesco, Beirut, Lebanon from July 1 to July 8, 2010.



LEBANON

DRUZE SOCIAL & MEDICAL WELFARE FUND



الصندوق الخيري للرعاية

نتقدم بالشكر الجزيل
للهيئة الادارية

برئيسها واعضائها لما
يقدمونه من جهد من خلال
الصندوق الخيري ولكل
الخيرين في سبيل مساعدة
الفقراء والمحتاجين

الشيخ ابو مازن بسام ابو شقرارئيس
الشيخ كمال فرحان العريضينائب رئيس
الشيخ هلال أبو زكيامين السر
الشيخ أبو فراس سامر أبو خزام ...امين الصندوق
الشيخ أبو بهاء حكمت مكارم
الشيخ أبو وجدي رامز غانم.....
الشيخ حمزه فؤاد صالحه ...ممثل الصندوق الخيري
لدى الحكومة

جزاكم الله خيرا وجميع المحسنين سواء

DRUZE HISTORY - CON'T

(Continued from page 41)

the mid-1920s, these same Hauran Druze rose in armed rebellion against the French shortly after France, emerging victorious from the First World War, was allotted its mandate over Syria and Lebanon. This Druze revolt was to trigger a general Syrian insurrection against the French Mandate, lasting for nearly three years.)

Historically, the close relations between the Druze and Christians of the Lebanon date back to the sixteenth century, when the Druze of the Shuf, whose livelihood depended on silk production, first opened their country to large-scale Christian and principally Maronite-peasant migration from the north, to help produce the silk. To encourage this Christian immigration, the leading Druze chiefs of the area made generous donations of land to Maronite and other Christian monastic orders for the building of monasteries and churches; tradition has it that the Druze villages where the Christian newcomers settled came to be called 'honoured villages (diya' musharrafa)'. Meanwhile, as the Druze emirs holding the iltizam of the Druze area gained control over the adjacent Maronite nahiye of Kisrawan, the management of the affairs of Mount Lebanon developed into a close Druze-Maronite partnership.

Having the advantage of numbers and of privileged external connections, the Maronites eventually started to gain the upper hand in this partnership. This development appears to have elicited little Druze concern in its initial stages but, before long, tensions began to rise. Incited and openly backed by France, the Maronite clerical and feudal leaderships began, from the 1840s, to seek complete dominance over the whole of Mount Lebanon, causing the Druze to feel dangerously threatened on their very home ground. When the Druze reaction, in full force, finally came in 1860, its violence was such that the Christian

parties who had provoked it fled the scene, leaving the defenseless Christians of the Druze regions to their fate.

While the manner in which the Druze fell upon their terrified Christian neighbours in 1860-in the Shuf, Wadi al-Taym and elsewhere-went far beyond the justifiable limits of self-defense, what it represented at the time was an outburst of pent-up feelings of hostility provoked by decades of equally unjustified Christian provocation.

Over a century later, during the course of the multi-faceted Lebanese civil war of 1975-1991, Christian provocation was even more pronounced and included indefensible attacks on isolated and unprotected Druze communities in different parts of Mount Lebanon (notably, in the Matn and Shahhar districts). This was a decisive factor in eliciting the violence with which the Druze attacked Christians living in their midst in 1983, devastating their villages and forcing a massive Christian exodus from the Shuf. In both instances, the Druze recourse to violence represented a departure from the historical Druze norm, which had emphasized peaceful coexistence on the basis of equitable partnership and mutual goodwill. However, to maintain this norm, the community had first to attend to its survival, which is why, at various turning points in their history, the Druze felt compelled to resort to arms when they perceived their community to be in danger. This compulsion was the same regardless of whether the perceived danger came from a neighbor or an external power, or whether the odds were with the Druze or overwhelmingly against them.

Proud of their communal identity and solidarity, the Druze have also been staunchly attached to their native soil; the same Druze families have lived in the same towns and villages, if not the same houses, for centuries, with hardly an

interruption. Attachment to community and territory, however, has never been a bar to active Druze involvement in the affairs of the broader societies to which they belonged; nor has it obstructed the Druze commitment to the wider Arab identity that they share with other Muslim and Christian communities of the Near East.

Moreover, though socially conservative, the Druze have exhibited a remarkable openness to Western cultural influences in modern times. During the nineteenth and early-twentieth centuries, Lebanese Druze chiefs welcomed and offered their protection to British and American missionaries arriving to establish schools and colleges in the Shuf mountains, as they had in Beirut; furthermore, by sending their own sons and daughters to these teaching institutions, they set the example for others. As a result, the spread of modern education began particularly early among the Druze, no less than among Lebanese Christians. In due course, Druze educated at home or abroad came to be counted among those playing leading roles in the social, economic and cultural advancement of Lebanese society, as of the broader Arab society, thereby placing their community in the vanguard of Arab development.

All of these considerations make the heritage of the Druze community a subject worthy of serious academic investigation-beginning with a thorough survey of Druze literature and of centuries of literature written about the community, both by its supporters and by its detractors. Hopefully, the present bibliography, sponsored by the Royal Institute for Inter-Faith Studies in Amman, Jordan, will help provide not only basic material, but also an incentive for further study in the field. ❖



USA - Washington



Eid Al Adha celebrated in Washington, DC. Well over 300 guests attended an elegant party that was highlighted with the performance of our Sarkha Dance group.



إلى أحبائنا الموحدين الدروز حول العالم

في سوريا جبل العرب، فلسطين،
تحياتنا لكم ...

نشكر للجميع دعمكم لمجهودنا ولهذا النجاح الكبير الذي حققناه في مد جسور التواصل فيما بين طائفتنا الكريمة من خلال مجلتكم الفجر مع موقعكم دروز حول العالم. ضل الله وتعاضكم ومحبتكم في التواصل، وهذا من شيم الطائفة المعروفة.

بكل ثقة و فخر نعلمكم أن صوتكم يصل إلى جميع أنحاء العالم بدون إستثناء، الفجر هي الناطق الوحيد لكل الموحدين الدروز وجسرنا للتواصل. لنكون صوتكم الداوي في كل ما يمت إلى طائفتنا الكريمة بصله وخاصة الصبايا والشباب ليعبروا عن أفكارهم وما يتمنون .

فظ الله طائفة الموحدين الدروز



By Dr. Abdallah Najjar

In the age of nuclear energy, computer technology, extra-terrestrial exploration, development of 'intelligent' robots and unfolding of deeper secrets of life on this planet, one cannot help but note that the information superhighway is the road we are apt to use in our pursuit of knowledge.

Knowledge of oneself and of God within the bounds of wisdom is also the path of Tawhid, i.e. the faith of the Druze in its pure form.

Learning and knowledge have certainly dissipated much of the mythologies and archaic practices of old and destabilized many convictions held by people around the world; however, this newly acquired knowledge has been unable by itself, being devoid of wisdom, to uphold the spiritual and moral tenants inherent in Tawhid. Thus we find that affluence, consumerism, even individual freedom without corresponding obligation as manifested in modern technological societies are more of a curse than a blessing.

The pursuit of knowledge via the accepted scientific method alone has created a void, an emptiness, in human affairs. According to the theosophy of Tawhid, faith without knowledge leads man to stagnation, and knowledge without faith leads him to emptiness.

Only when the twain-Faith and Knowledge-are joined in a holy matrimony will we see their offspring as a truly legitimate evolution

of human kind in the direction of their Creator. In spite of the historical struggle between good and evil within self and within society, the call to Tawhid has had its share of struggle. Because of the threat it posed to the status quo, it had to withdraw into secrecy to protect the converts and the movement from further persecution.

In the 21st Century, however, this continued secrecy is doing more harm than good. In the global village that we inhabit, openness and sharing in the study of and call to Tawhid is our legacy and our responsibility. Let us help spread this unique cultural, spiritual, intellectual treasure we inherited and be a witness and a role models in the global village.

We must be as Muwahidoun Druze a role model for those qualitative attributes we know as love, wisdom, faith, justice, freedom, honor and the fear of God, all of which are within the essence of the Tawhid message.

TAWHID



Weddings

Congratulations!

*Fadi Essmaeel
&*

Lina Kheir

On August 29, 2009

Place: Rame, Galilee

Wishing you a long and

Happy life together.

**Dr. Essmaeel is a Senior Staff, US
Congress and they reside in
Southern California.**



Make *Plans!*

For All Upcoming Druze Events - check our website
www.DruzeWorldwide.com click on **EVENTS**
All information and updated program details are listed there.

USA
Detroit, Michigan
July 5 - 11, 2010

Date: July 5 - 11, 2010
Hotel: Marriott - Renaissance Detroit
\$110 Room Rate



Planned Activities:

★ Seminars	★ Hospitality Suite
★ Kids Club	★ Dabke Group
★ Cultural Exhibit	★ Talent Show
★ Youth Outings	★ Basketball
★ Nightly Parties	★ Tournament
	★ And Much More.....

Check Website
www.DruzeWorldwide.com
EVENTS for full details.

Schedule of Upcoming Druze Conventions

Check www.DruzeWorldwide.com under **EVENTS** for complete details !!

U. S. A.
July 5 - 11, 2010
★ Detroit, Michigan
64th Annual

VENEZUELA
July 2 - 5, 2010
★ Merida - 4th Annual National Youth Conference

U. S. A.
November 2010
★ Dallas, Texas
11th Annual Thanksgiving

VENEZUELA
January, 2011
★ Valencia - 25th Annual

AUSTRALIA
January 2011
★ Adelaide - 6th Annual BDW

CANADA
May, 2011
★ To be Announced
8th Annual



USA
Dallas, TEXAS
November, 2010

Thanksgiving Convention

Dallas Chapter sends everyone a warm welcome to the upcoming Convention & hopes to see you all there.



CANADA





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ان ما نقوم به هو عمل نابع من محبتنا
..طائفة الموحدين الدروز

وقد حققنا نجاحاً كبيراً بذلك
بمشيئة الله وبتشجيعكم.

حفظ الله طائفة الموحدين الدروز حول العالم

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هذه المجلة تتوفر على موقعنا الإلكتروني

www.Druzeworldwide.com

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Also see Magazine DISCLAIMER Notification

Email: Druze@DruzeWorldwide.com

What we are about ...

This complimentary Druze Magazine is a non-political communication vehicle for the Druze community worldwide. It is our pleasure to be part of globally connecting our diverse Druze societies with one another.

With our common roots we have flourished & now reside in every country around the world. In an effort to keep our uniqueness & traditions in a fast paced and changing world; we need to maintain a method to transcend the requests for conformity.

We have the ability to share our unique culture & customs in a very accessible cyber world while maintaining the efforts required



to preserve those elements which have defined our past, & bring it's relevance & significance to our future generations.

This magazine is an attempt to stem the tide and assist with the evolution of our culture, as the world will surely dilute us if we are unable to define ourselves in a manner that will uphold our unique destiny into the 21st century.

We are at **The Dawn (Al-Fajr)** of our time to make a difference and create an identifiable culture that will be impossible for anyone to extinguish. **We want to hear from everyone on their ideas and thoughts.**

We have the widest Druze network available & the magazine is posted on the www.DruzeWorldwide.com website for it to be accessible around the globe for all to read & enjoy. It is also supported through social media websites such as [Druze Worldwide Group on Facebook](http://DruzeWorldwideGroup.com) and others.

Everyone is welcome to submit an article or opinion for publication consideration. All ages are included & encouraged. We reserve the right to review, edit, accept or decline articles as well as revise for clarity, content & space.

Until the very exciting next issue, wishing the best to everyone!!

*Al Fajr The Dawn Druze International Magazine is prepared as a service to the Druze community Worldwide & may contain advice, opinions, & statements of various information providers. Al Fajr The Dawn makes no warranty, expressed or implied, or assumes any legal liability or responsibility for the accuracy, completeness, or usefulness of any information disclosed. The opinions of the authors expressed herein do not necessarily state or reflect those of the Editor. Articles are always welcomed & can be emailed directly as noted above. Please see our website www.Druzeworldwide.com for further information and **full disclaimer**.*

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*“Begin doing what you
want to do now. We are
not living in eternity.*

*We have only this
moment, sparkling like
a star in our hand –
and melting like a
snow flake”*

وما كان الدروز قبيل شر
وان أخذوا بما لم يستحقوا
ولكن زادة وقراءة ضيف
كحلمود الصفا خشنوا ورقوا

أمير الشعراء

أحمد شوقي



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