Epistles of wisdom druze pdf

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Book central to the Druze faith, by Al-Hakim bi-Amr Allah The Epistles of Wisdomرَسَائِل ٱلْحِكْمَةRasa'il al-Hikmah The Druze FaithAuthorAl-Hakim bi-Amr Allah,Hamza ibn-'Ali ibn-Ahmad,Isma'il ibn Muhammad al-Tamimi,Baha'uddin Ali ibn Ahmad as-SamuqiOriginal titleRasa'il al-Hikmah,Al-Hikmah al-Sharifah,Kitab al-HikmahTranslatorAntoine Isaac, Baron Silvestre de Sacy,Daniel De SmetCountryMiddle EastLanguageArabicGenreReligious bookPublisher'Abd-Allah Al-Tanukhi in c. 1479Publication datefrom c. 1017 till c. 1043Published in EnglishN/AMedia typeBookPagesN/AISBN978-90-429-1943-3 Part of a series on Druze Beliefs Al-Muwahhidūn/Mowahhid-Ahl at-Tawhīd Reincarnation Theophany Esotericism Divine Call Seven Durzi pillars Taqiya Walayah Important figures Al-Hakim bi-Amr Allah Nabi Shu'ayb Hamza Muhammad al-Darazī Bahā'a ad-Dīn al-Muqtana Al-Tanukhi Texts Epistles of Wisdom (Rasa'il al-Hikma) Holy places Jabal Al Druze Nabi Shu'ayb Khalwat Holy days Eid Al Adha Ziyarat Al Nabi Shu'ayb History Tanukh (Buhtur) dynasty Ma'n dynasty 1585 Ottoman expedition against the Druze Druze Power Struggle (1658–1667) Battle of Ain Dara 1834 Sidon Eyalet revolt 1838 Druze Revolt 1860 Mount Lebanon civil war Hauran Druze Rebellion Jabal Druze State Jaysh al-Muwahhideen Of the Albe Massacre Related themes of the Syrian Druze of the Lebanese Druze Israeli Druze list of Druze religious symbols of Christianity and the Druze religion portalvte Messages of Wisdom or Rasa'il al-Hikma (Arabic: رَسَائِل ٱلْحِكْمَة) is the corps of sacred texts and pastoral letters of teachers of the Druze faith, which is currently close to a million believers, the Druze canon Of the Full Druze canon or Druze scriptures includes the Old Testament, the New Testament, the Koran and the philosophical works of Plato and those influenced by Socrates among the works of other religions and philosophers. The Druze argue that understanding these problems is necessary, but that their al-Ukkul (عقال) have access to their own works that overshadow them. The Messages of Wisdom are also referred to as Kitab al-Hikma (Book of Wisdom) and Al-Hikma al-Sharif. Other ancient Druze scriptures include Rasail al-Hind (Messages of India) and previously lost (or hidden) manuscripts such as al-Munfahid bi-Dhatihahi and al-Sharia al-Ruhaniya, as well as others including didactic and polemical treatises. The description of the Message of Wisdom was written in Arabic and contains a total of one hundred and eleven messages. They are organized into six books, first compiled by one of the greatest Druze sages Abd-Allah al-Tanuhi in 1479 AD Eighteen reasonably assumed to have been lost, hidden or The message number six is dated the earliest and was written in July 1017 AD by Hamza ibn Ali ibn Ahmad, and he is specifically mentioned as the author of thirty more messages in the first two books. Messages 109 and 110 date back to the last, written by Al-Muktan Bahauddin in 1042 AD Messages from 36 to 40 are attributed to Ismail al-Tamimi ibn Muhammad. The first message begins with a farewell message from al-Hakim bi-Amra Allah, the original Druze teacher. He spoke at length about his efforts to help the well-being and peace of his people and urged them to remain upright. The history of the Druze religious establishment's interpretation of Takya (تقية) and the esoteric nature of the faith has led to restrictions on access, investigation and investigation even from their own uninitiated Druze, known as al-Juhhel (جهال) (Ignorant) or Jismaniin (Material). Such restrictions are aimed at preventing possible damage to the individual and the community if the works have been misinterpreted, since the study of the Messages of Wisdom is better accompanied by comments of

texts and guidance from the higher rank of Druze Ukkal (Knowledge). Druze manuscripts are usually written in language, grammar and diction, which for the uninitiated is difficult to understand and includes ambiguous words and very obscure and cryptic phrases, in addition to the extensive use of symbolism and numerology in most of the writings. A Syrian doctor gave Louis XIV one of the first Druze manuscripts in 1700, which is now kept in the National Library. Local unrest, such as the invasion of Ibrahim Pasha between 1831 and 1838, and the conflict in Lebanon in 1860 led to some of these texts being in the hands of scholars. Other original manuscripts are in the Robert Garrett collection at Princeton University. The first French translation was published in 1838 by the linguist and orientalist Antoine Isaac, Baron Sylvester de Sasi in Expose de la religion des Druzes. Another edition of Rasa'il al-hikma was published by authors under pseudonyms in Lebanon in 1986 as part of the highly controversial series The Hard Truth, which included several anti-Druze, anti-Alawite and anti-Islamic books and was banned by the authorities for misleading information and hate speech, as well as David Breyer's unpublished dissertation. The French translation and critical study of these first two volumes (messages from one to forty) from the Message of Wisdom were published in 2007 by Daniel de Smet, who provided a doctrinal introduction, notes, description and list of manuscripts and the study of their contents and characteristics. The contents of the message contain philosophical arguments about neoplatonic and gnostic subjects, Ptolemy cosmology, Arab paraphrases of Farabi's philosophies, essays about the Universal Soul, along with several polemical messages concerning other faiths and philosophies that were present at the time, and to people who were considered renegades or those who tried to distort and tarnish the reputation of faith and its teachings, such as the message of Answer to Nusayri and the fifth volume of the Message. Most of the messages are written in post-classical language, often showing similarities with Arab Christian authors. The texts give a great insight into the inclusion of the Universal Intelligence and Soul of the World in 11th-century Egypt, when the deity manifested itself towards humans through the Fatimid Caliph al-Hakim and its doctrine. They demonstrate a prominent form of Arab neo-payonism mixed with Ismailism and accepted Christian elements of great interest to the philosophy and history of religions. The Druze believe that al-Hakim did not die, but simply went into the occult and one day would return and open the Druze wisdom to the world to open the golden age. The quotations of the concept of God, Hamza ibn Ali wroteIf human minds will be given knowledge of God without any familiarization and graduation, these human minds will faint and fall. [14]... creator of the perfect Aql. It is practically connected in it by all the creatures created, so that nothing can be outside of it. On the concept of reincarnation and universal soul, Bahauddin wrote about you who are distracted, how can someone who is deprived of his bodily means gain knowledge? Oh you, who is wesying, how can he, who has given up his sensual faculty to achieve ignorance? And about you, who are puzzled, how can souls exist on their own? And how can they settle in their origin, and yet have a life and acquire their pleasures? As for the concept of atheism, Bahauddin argued that belief in non-existence negates existence as such. It is a path that leads to disbelief, atheism and denial. As for the secrecy of the messages of wisdom, Hamza ibn Ali wrote to protect divine knowledge from those who do not deserve it and do not keep it from those who deserve it. Whoever withholds divine knowledge from those who are worthy of it will indeed desecrate what he has been entrusted with and commit sacrilege against his religion; and the conviction of someone who divulges it to those who do not deserve it will be distracted from following the truth. Therefore, Scripture must be protected from those who do not deserve it. However, he noted that he would protect himself from ignorance through the knowledge of the unity of our Lord. As for the unity of God and how to remain in a state of peace of mind and contentment (Rida (Arabic: رضا)) and to find knowledge of true love, Hamza ibn Ali left us a message that I order you to protect your neighbors. Defending them, your faith achieves perfection. Links to B Torquay. Studio Islamic. Masonnev and Laroz. page 164-. ISBN 978-2-7068-1187-6. Received on March 17, 2011. b c D. De Smet; Ismael Tamime; Ibn Ali ibn Amad (2007). Les Epitres Sacrees des Druzes Rasa'il Al-hikma: Introduction, edition of Critique Et Traduction Annotee Des Traites Attribues a Hamza B. 'ali Et Isma'il At-tamimi. Peters. ISBN 978-90-429-1943-3. Received on March 17, 2011. Mordechai Nisan (2002). Minorities in the Middle East: a history of struggle and self-expression. McFarland. 96-. ISBN 978-0-7864-1375-1. Received on March 17, 2011. a b Mesir Michael Bar-Asher; Gauke de Cootstra; Oleg Kofsky (2002). The religion of Nushair-e-Alawi: an investigation into its theology and liturgy. Brill. page 1-. 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