

organization of the world order, where there is nothing accidental, chaotic, meaningless. Understanding this ultimately cannot but lead to faith in God, the author believes

The author cites a microbiologist, Louis Pasteur, who believed that his faith never slowed down progress, since all progress revealed those miracles that were laid in God's creation. If there was more knowledge in the present than on the previous day, then this meant that faith in the Lord was strengthened compared to the previous day.

The author concludes that, like many other semantic categories, Islam, spirituality, kindness include linguistic cultures of antonymic content: godlessness, lack of spirituality, etc. A large number of more specific subclasses are included in this semantic series, for example: religious folk holidays, customs, customs, names of clerics, etc. This defines the main feature of the Uzbek national identity, which closely interacts with other hierarchically subordinate nominations, and as it wraps around the most important classes of the linguistic culture with their specific content, including antonymic names and is neutralized by the realities of the antonymic nature, opposite to it.

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The Druzes are a peculiar ethno-confessional community living in a number of Middle Eastern countries. The history of this community began in Egypt under the Fatimides dynasty in 969.

For a long time the Ismailite outlook was widespread among the ruling upper crust of Egypt, whereas the absolute majority of the population adhered to Sunna Islam. During the rule of Calif al-Hakim bin-Amrillah in Egypt (996–1021) a number of Ismailite sheikhs began to preach radical views deifying al-Hakim. The start of the movement and doctrine of the Druzes is connected with the activity of the Calif al-Hakim himself and the former Ismailite preacher Hamza ibn Ali. The name “Druze” originates from the name Abu Abdullah Muhammad ibn Ismail ad-Darazi, who at first joined the Druze movement, and later broke with it and proclaimed himself imam. Modern Druzes regard ad-Darazi an apostate, but his name remained in the title of the community. The Druzes call themselves “monotheists.”

The Druze emirate reached its heyday under Emir Fahr ad-Din II, when his power spread throughout Lebanon. The independent policy of the Druzes was not to the liking of the Ottoman Turks, and between 1609 and 1613 two expeditions were sent to Lebanon by Hafiz-Pashi and kapudan-pashi Mehmed-pashi Okyuz from Damascus. The people of the emirate rose against the Turks, however, the Druzes suffered defeat. In 1634, in another uprising the Druzes were defeated again. The emir Fahr ad-Din II was taken prisoner and executed in 1635. In the 19th century conflicts between the Druzes and Maronites exacerbated. After Ibrahim Pasha I (the adoptee and co-ruler of Muhammad Ali) captured Syria, he found an ally in the person of the Lebanese emir Bashir II Shehab. Meanwhile, the introduction of conscription caused resistance among the Druzes. To suppress their protests an Egyptian army was used. These events led to death and destruction, many houses of Druzes were destroyed and their sacred books burned. In 1840 European countries helped drive Egyptian forces from the region. And in 1843 Europeans persuaded the Turks to give over power in the North of Lebanon to the Maronites who were supported by France, and in the North – to the Druzes supported by Britain. Social contradictions led to an open confrontation between the Maronites and Druzes. In 1858

Maronite peasants rose against Maronite landowners and in 1860 they also – did against Druze landowners. In 1860 clashes between Druzes and Christians moved over to Syria and brought about a pogrom in Damascus, after which a French expeditionary corps was dispatched to the region with the help of Austria, Prussia, Russia and Britain. The developments in Lebanon led to the adoption of a Special Statute in Mount Lebanon, which regimented administrative management in the region.

The author examines the specific features of the structure of the community and the main premises of its faith of the Druze community. It is divided into two basic classes of dedication degrees – the ignorant, a greater part who have not passed initiation and the understanding capable to provide spiritual guidance. The latter are subdivided into several categories depending on their level of dedication to the secret of the doctrine. The most honorable place is taken by the perfect. Each time when questions arise concerning the behavior of the community members, the view of the religious elite is held high. Other members of the community obey the decisions of the community.

The Druzes have evolved the basic premises of their doctrine and created sacred texts. The main manifestation of the universe was God, or the One, embodied in al-Hakim. His first manifestation was Universal Reason embodied in Hamza Ibn Ali, a contemporary of Ad-Darazi and one of the authors of the Druze teaching. The Druzes believe that the One and Only reveals Himself in consistent incarnations. In subsequent reincarnations the soul of a Druze may take shape only in the body of a Druze. Hence, a non-Druze will not be able to become a member of the Druze community. Usually Druzes keep their sacred book “Rasail al-Hikma” in the House of meetings and read it aloud on Thursdays. The Druzes also revere the New Testament and the Koran. Annual donations are regarded by the Druzes as a voluntary mutual assistance to the community members, and the fast as abstinence from revelation of secrets to profanes. The Druzes regard Hajj as an expression of the striving to know one

God. The modern Druzes are considered courageous warriors, there are many people with a higher education among them. The Druzes originate from Ismailites, but they severed confidential contacts with them in the Middle Ages, and went through more essential changes. In 1948 Lebanese parliament adopted the Code of Family Law compiled by Druzee sheikhs, which was also adopted in Syria in 1953 and in Israel in 1961. The Druzes reject polygamy and repeated marriage, but in the 20th century there were cases of the violation of this ban. The Druzes are regarded an ethnic-confessional community. During the formation of such communities ethnic origin was a secondary matter. The most important factor was ethno-confessional affiliation. The Druze community includes descendants of people from many countries. There are families originating from Turks or Kurds. They are united by adherence to religious ideology, which is more important than ethnic origin.

The text of "Messages of Wisdom" shows that their authors – the Leaders of the Druzes – were acquainted with Ancient Greek philosophy, Gnostic teaching and Sufizm. The Druzes believe that the one and only source of these teachings is Knowledge passed from generation to generation. These texts contain formulas revering Allah and Prophet Mohammed, despite the fact that for the "enlightened" Druzes Allah is only one of the names of al-Akl – Universal Reason and Mohammed, according to their teaching, is not "the seal of the Prophet." The first message names al-Hakim "the emir of the faithful, our Master and Allah's governor." And a letter message devoted to Christians opens with the sentence "I rely on pur Master -- God Hakim." Perhaps, it is connected with the fact that the community members have gradually learned the essence of faith. This text cites the Gospels from Matthew and John, and Christians are censured for failure to fulfill Commandments. Most messages are anonymous, but Druze theologians ascribe them to four authors: al-Hakim himself; Hamza ibn Ali, and also Hamza's followers – Ismail ibn Muhammad al-Tamimi and Baha ad-Din al al-Muktan. Ismail ibn

Muhammad al-Tamimi is one of the first preachers of the Druze teaching. At-Tamimi's messages are mainly devoted to explanation of the theses of Hamza ibn Ali about the hierarchy of the higher persons of the Druze community.

Baha ad-Din al-Muktana became the successor of Hamza ibn Ali on the post of the head of the Druze community after he resigned from all his duties in 1021. Baha ad-din announced proclaimed a stop to propaganda, which contributed to turning the Druzes into a closed religious-ethnic community. However, the practice of admittance of people to the community was preserved. The founder of the Jumblat family, the Kurd leader Ali Jumblat in the early 17th century seized vilayet Haleba and with the help of the Lebanese feudal lord Fahr ad-Din II started an uprising against the Ottoman authorities. The uprising was crushed, Ali Jumblat was executed, and his family fled to the Shuf Mountains, where it was accepted to the Druze community. The researcher notes that all messages were collected by the Druze sheikh Seyid Jamalladindin Abdallah al-Tanuhi.

For the first time Druze texts were examined by French scholars of the Orient, who published a collection of Druze religious texts in 1826. Notes about Druzes were left by the Russian Consul in Beirut K.M. Basili in 1830–1840. The first volume of the series "Cultural Monuments of the Orient" ("St. Petersburg scientific series") came off the press in 1995. It included the facsimile of the first volume of manuscripts of "Messages of Wisdom," selected translations and articles by M. Rodionov and V. Polosin about Druzes and their texts. The very fact of the publication of texts in Russian shows that the modern Druzes have discarded their closed secrecy.

At present, most Druzes live in four Middle Eastern countries: Lebanon, Syria, Israel and Jordan. A major role in turning the Druze community modern was played by the late Druze leader Kamal Jumblat and his son Walid Jumblat, their present leader. Quite often Druzes look for their new place of residence far from their present abode. For example, during the

19th – early 20th century communities of émigré-Druzes were set up virtually all over the world: in Australia, Canada, Europe, the Philippines, South and Central America, the United States and West Africa. The Druzes are doing everything possible to preserve their traditions and maintain contacts with coreligionists. In 1908 the American Druze Society (ADS) was set up. From 1946 onward the ADS has organized annual congresses of Druzes. They also came to Britain at the end of the 19th century and set up the British Druze Society. There is a Druze center in Brazil – the House of Brazilian Druzes and the Association “Druzes of Brazil.” A Druze community is also functioning in Argentina from the late 20th century.

In conclusion, the researcher notes that the Druzes form one of the most interesting cultural and scientific communities in the world. Despite a very complex history of this community, its members have succeeded to preserve their original customs and habits. And the extant sacred texts “Rasail al-Hikma” help study their faith and trace its philosophical sources.

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