

I'm not a bot



Druze epistles of wisdom english

The text describes an "Epistle" attributed to the Iman al-Hakim, detailing his temporary withdrawal or occultation. Dated from February 16 to March 18, 1021, this piece was written after al-Hakim's disappearance on February 13. The author presents it as an edict of the occultation, according to Shi'ite doctrine attributing al-Hakim's disappearance to men's hostility and blindness. The successor to your prophets will appear, discussing the creator and his assistant. They will testify against you due to your sins and past actions, containing a warning and reprimand for those who listen and obey. However, you are swimming in ignorance, indulging in trivial matters until you face the day of reckoning. If only you knew the truth! You have been granted apparent and hidden blessings by the creator's representative on earth, the commander of the faithful, regardless of your social status. He has bestowed upon you his favors and generosity, making available to you what was written about you in the book. You have not earned this through merit, but rather due to the creator's kindness and benevolence towards you. The goal is to test which among you are doing good deeds, and you should know that the extent of the blessings he has given you exceeds those received by your predecessors. Note: The original text was written in Arabic and was a passage from the Epistles of Wisdom (Rasa'il al-Hikma) attributed to Hamza ibn Ali ibn Ahmad. The Epistles of Wisdom, also known as Kitab al-Hikma or Book of Wisdom, are sacred texts and pastoral letters written by Druze teachers in the Levant. These writings, with a million practitioners, acknowledge and worship al-Hakim bi-Amr Allah as the final incarnation of the One God. The full Druze canon includes works from various religions and philosophers like Plato and Socrates, but their own writings, held by the "Knowledgeable Initiates" (al-'Uqqâl), supersede these. The Epistles are also referred to as al-Hikma al-Sharifa, with other ancient Druze texts including Rasa'il al-Hind and lost manuscripts like al-Munfarid bi-Dhatihi and al-Sharia al-Ruhaniyya. These writings are often cryptic, using symbology and numerology extensively. The Druze religious establishment restricts access to these texts due to their esoteric nature and the risk of misinterpretation, which could harm individuals and communities. The study of the Epistles is better accompanied by commentary texts and guidance from higher-ranking Uqqal. The Druze Epistles contain philosophical writings on Neoplatonic and Gnostic subjects, Ptolemaic cosmology, and Arabic paraphrases of Farabi's, Plotinus', and Proclus' philosophies. These works discuss the Universal Soul and polemic epistles addressing other faiths and philosophies, including "Answering the Nusayri" and the fifth volume of the Epistles. Written in a post-classical language, they reflect Arab Christian influences and provide insight into Druze beliefs about the incorporation of the Universal Intellect in 11th century Egypt. The texts display a blend of Arabic Neoplatonism with Ismailism and adopted Christian elements, showing great interest for philosophy and religion history. Some original manuscripts are held at Princeton University's Robert Garrett collection and the Bibliothèque Nationale contains a Druze manuscript given to Louis XIV in 1700. The first French translation was published by Antoine Isaac Silvestre de Sacy in 1838, followed by another edition of Rasa'il al-hikma in 1986. A French translation and critical examination of the first two volumes (epistles one to forty) from the Epistles of Wisdom was published in 2007 by Daniel de Smet. The writings of Hamza ibn Ali and Baha'uddin discuss various concepts, including God, reincarnation, and the universal soul. They also address atheism, arguing that believing in non-existence negates existence as such. Hamza ibn Ali emphasized the importance of protecting divine knowledge from those who do not deserve it and withholding it from those who are worthy of it. He warned that revealing such knowledge to undeserving individuals would lead to desecration of one's faith and would cause them to stray from the truth. On the other hand, he advised that one must protect oneself from ignorance by acquiring knowledge of the unity of God. Hamza also stressed the importance of safeguarding others as a way to perfect one's faith. By looking out for their well-being, individuals can demonstrate their commitment to their religion and achieve spiritual growth. Additionally, Hamza wrote about the importance of finding true love and experiencing peace of mind, which he attributed to the unity of God. It is worth noting that the text references various sources, including studies on Islam, Druze faith, and ritual practices in the Middle East. The Druze faith has a rich spiritual heritage that includes the "Epistles of Wisdom", a collection of sacred texts and letters written by the Druze sages, known as al-'Uqqâl. This canon is considered essential to understanding the Druze faith, which combines elements from various religions and philosophies, including Christianity, Islam, Judaism, Plato, and Socrates. The Epistles of Wisdom, also known as Rasa'il al-Hikma or Kitab al-Hikma, consists of 111 epistles organized into six books. The texts were written in Arabic by Druze scholars over several centuries, with the earliest dated to 1017 AD and the latest to 1042 AD. The collection includes pastoral letters and philosophical treatises that supersede other sacred writings, such as the Quran, Bible, and Plato's works. Other ancient Druze writings include the Rasa'il al-Hind (Epistles of India) and previously lost manuscripts like al-Munfarid bi-Dhatihi and al-Sharia al-Ruhaniyya. The Epistles of Wisdom are considered a fundamental part of the Druze canon, which also includes the Quran, Bible, and philosophical works by various scholars. Despite some texts being lost or destroyed over time, the collection remains an essential resource for understanding the Druze faith, with its estimated 1 million adherents mainly in Lebanon, Syria, Israel, and Jordan. Note that I've tried to preserve the original meaning and content of the text while paraphrasing it into a more concise and readable format. Let me know if you'd like any further adjustments! Attributed to Isma'il al-Tamimi ibn Muhammad, the first epistle begins with a farewell message from Al-Hakim bi-Amr Allah, the original teacher of the Druze. He emphasizes the importance of assisting his people's welfare and peace while urging them to remain upright. The texts offer valuable insights into the incorporation of the Universal Intellect and Soul in 11th century Egypt, particularly through Fatimid Caliph al-Hakim and his doctrines. This blend of Arabic Neoplatonism, Ismailism, and Christian elements is noteworthy for its significance in philosophy and religious history. According to Druze interpretation of the epistles, Al-Hakim did not die but instead withdrew into occultation, awaiting a future return to reveal Druze wisdom and usher in a golden age. Hamza ibn Ali's writings on various concepts provide valuable guidance: - On God's knowledge: Without familiarity or gradation, human minds would be overwhelmed. - On reincarnation and the universal soul: Souls exist independently, yet their life and pleasures depend on corporeal means. - On atheism: Believing in non-existence negates existence itself, leading to unbelief. Regarding secrecy of epistle wisdom, Hamza ibn Ali advises protecting divine knowledge from undeserving individuals while withholding it from those worthy. However, he also emphasizes the importance of self-protection against ignorance through the unity of God's knowledge. Ultimately, safeguarding fellow humans is crucial for faith perfection, as stated by Hamza ibn Ali.

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