

## **The Quranic Inferences of Druze**

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### **Abstract**

This paper discusses the status of the Druze towards the Qur'an, their esoteric interpretations and inferences, which affected their thought and belief, where the main question arose: What are the main Quranic interpretations and inferences of the Druze sect? The paper aims at studying the principles of the Druze sect and their ideas based on them, highlighting their status of the holy Qur'an, and criticizing the Quranic inferences of the Druze with regard to legal rulings. To fulfill this study we followed descriptive, analytical, and critical approaches. The paper concluded that the Druze have their own interpretation of the Quran, sometimes they oppose its clear meaning, they infer the Holy Qur'an in order to utilize it to promote their theological thoughts and legitimize them. It is remarkable that their private books (of their imams) are not public; this confirms the obscurity of this group in their beliefs, principles and opinions.

**Keywords:** Druze; inferences; sects; interpretation; rulings

### **Introduction**

It is well-known that the Druze live mainly in Palestine, Syria, Lebanon and Jordan, and they have their own faith, loyalty, and legislation, despite what they claim to be Muslims. What contributes to the importance of this paper is that such sects play dangerous political roles, and have similar ones in Islamic history, which undermined the Islamic caliphate or at least weakened it to a large degree, there is no more dangerous than the existence of imbalance in the Islamic Ummah, especially if there are loyalties and dependencies to other countries, and a fortiori, to other beliefs,

so it was necessary to understand the inferences of the Druze that indicate the truth of their faith and thought.

Studying the science of exegesis needs to include references to the changes that occurred to it, and this would guide a researcher to the truth, that it is normal to have changes in understanding certain passages from time to time. In fact, the study of the history of sects and their opinions on Quranic exegesis leads us to judge these opinions, particularly when they oppose the Quranic language (i.e., Arabic), and contradicts the well-known rules of interpretation, and among those sects is the Druze.

The problem that puzzles many researchers is the contradicting opinions regarding the Druze; some say that they have their own holy book, but they mention in their public writings that they follow the Quran. In addition, their citation and inference based on the verses of the holy Qur'an, which gives the legitimacy to their thoughts. This raises a major question that is the basis of the paper's problem: What are the Quranic inferences of the Druze sect? Where we look to know their status towards the Noble Qur'an.

The paper requires the inductive, descriptive, analytical, and critical approaches. After searching for articles and theses that directly serve the topic, we found four theses, as follows:

- i. (The Druze's Creed: Presentation and Criticism), Dr. Muhammad Ahmad Al-Khatib, a thesis he submitted to obtain a master's degree in Islamic creed in 1980 AD, Imam University, Saudi Arabia, in which he presented the Druze creed and their esoteric distortions of the semantics of some Qur'anic verses.
- ii. (The Government of Jabal al-Druze during the French Mandate era 1921-1943 AD), Khalid Salih Abdul Ghani, a master's thesis submitted to the Department of History at the Faculty of Arts at Yarmouk University, 1999 AD.
- iii. (The Role of the Druze in the Jordanian state 1921-1950 AD), Anas Abdullah Mustafa Abu Yahya, a master's thesis submitted to the Department of History at the Faculty of Arts at Yarmouk University, 2013 AD.
- iv. (The Role of Minorities in Arab Political Systems, the Druze Unitarians in Jordan and Lebanon as a Model), Rakan Hasan As'ad Abu Tariyyah, a PhD thesis submitted

to the Department of Humanities/Political Science at the University of Islamic Sciences, Jordan, 2016 AD.

- v. ('Allah has spoken to us: we must keep silent.' In the folds of secrecy, the Holy Book of the Druze), Éléonore Armanet. <http://www.tandfonline.com/loi/rrel20>
- vi. (The Druze), Abdel-Rahman Badawi, a section of the book (The Doctrines of Muslims), 1<sup>st</sup> ed., Beirut, 1973, 2<sup>nd</sup> Vol., pp. 507-823.
- vii. (Ta'ifat al-Duruz), Muhammad Kamil Husayn, Cairo, Dar al-Ma'arif, 1962.

It is clear that these studies dealt with the ideological and political aspects of the Druze community, and what distinguishes this paper is the discussion of their views on their interpretations and inferences of the Qur'an and its impact on their social and political reality.

### Definition of Druze

Based on the lexical tracing of the word *darz*, it is Arabized and of Persian origin;<sup>1</sup> Ibn Faris asserted that this root (D, R, Z) is of no meaning to the Arabs,<sup>2</sup> therefore, the meaning of this word revolves around four points:

- i. Al-Durz: the seam of the dress, so it came in the Al-Ain dictionary: "Al-Durz: the seam of the dress and the like, and it is Arabized, and its plural is: the Druze",<sup>3</sup> and they are the weavers and the tailors.<sup>4</sup>
- ii. Bliss for the world and its pleasures,<sup>5</sup> it is said: (Um Darz) for the world and its bliss.<sup>6</sup>

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<sup>1</sup> Ismael bin Hammad al-Jawhari, *Al-Sihah: Taj Al-Lughah wa Sihah Al-Arabiyyah*, 4th ed. (Beirut: Dar al-Ilm Lilmalayin, 1987), 3:878; Muhammad bin Al-Hasan al-Azdi, *Jamharat Al-Lughah*, 1st ed. (Beirut, Dar al-Ilm Lilmalayin, 1987), 2:627; Muhammad bin Ahmad Al-Harawi, *Tahdhib Al-Lughah*, 1st ed. (Beirut: Dar Ihya' al-Turath al-Arabi, 2001), 13:125.

<sup>2</sup> Ahmad bin Faris, *Maqayis Al-Lughah*, (Beirut: Dar al-Fikr, 1979), 2:267.

<sup>3</sup> Al-Khalil bin Ahmad al-Farahidi, *Al-'Ayn* (Beirut: Dar wa Maktabah al-Hilal), 7:356.

<sup>4</sup> Ali bin Isma'il al-Ma'ruf bi Ibn Sidah, *Al-Mukhassas*, 1st ed. (Beirut: Dar Ihya' al-Turath al-Arabi, 1996), 1:319.

<sup>5</sup> Muhammad bin Muhammad al-Zabidi, *Taj al-'Arus min Jawahir al-Qamus* (Kuwait: Dar al-Hidayah), 15:144.

<sup>6</sup> Muhammad bin Ahmad al-Harawi, *Tahdhib Al-Lughah*, 13:126; Ibn Manzur, Muhammad bin Makram, *Lisan al-Arab*, 3rd ed. (Beirut: Dar Sadir, 1994), 5:348.

iii. Bad people.<sup>7</sup>

iv. A group of the Ishmaelites, one of the main sects of Shi'ah.<sup>8</sup>

The Druze is a sect of the mystical Ishmaelites that deified the ruler by the command of God (i.e. al-Hākīm bi Amr Allāh). They say that the ruler is deified, and that the Sharia has an inner and an outward appearance, it adopts the religion of the Magi,<sup>9</sup> and they are called the monotheists (Almuwahhidun),<sup>10</sup> a sect that still exists to the present time.

Accordingly, it is misleading to give them the name of Monotheists, because of the verbal association of the word, and the lack of truthfulness of this term as a name, because this word does not apply except to the believers whom worship One God, and do not associate anything with Him in His Lordship, divinity, and names and attributes.<sup>11</sup>

According to their references, they maintained that Druze is a wrongname given to them, they say: "Some of the ancient historians found it easy to attribute the followers of the doctrine to a corrupting advocate from the world of misguidance, which is (Muhammad bin Ismail Al-Durzi), whose name became the source of the attribution of a people who are innocent of him based on the refutation that he faced because of his inclusion in the beginnings. In religion, this title was popular throughout history and was known by it in later stages. For centuries, the Almuwahhidun were stable, just as they came to the Levant coast, in defense of its frontiers, which were the bond of jihad for the nation".<sup>12</sup>

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<sup>7</sup> Ibn Faris, *Mujmal Al-Lughah*, 2nd ed. (Beirut: Mu'assasat al-Risalah, 1986), 1:322; Ali bin Isma'il al-Ma'ruf bi Ibn Sidah, *al-Muhkam wa al-Muhit al-A'zam*, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 2000), 9:21.

<sup>8</sup> Ibrahim Mustafa et al., *al-Mu'jam al-Wasit* (n.p.: Dar al-Da'wah), 1:279.

<sup>9</sup> Mahmud Shukri al-'Alusi, *Fasl al-Khitab fi Sharh Masa'il al-Jahiliyyah*, 1st ed. (n.p.: Dar al-Majid, 2004), 1:122; Ihsan Ilahi Zahir, *al-Shi'ah wa al-Tashayyu'*, 10th ed. (n.p.: Lahore, 1995), 236; Ghalib bin Ali 'Awaji, *Firaq Mu'asirah Tantasib ila al-Islam* (Jeddah: al-Maktabah al-'Asriyyah, 2001), 2:594.

<sup>10</sup> Bakr bin Abdullah al-Masyhur bi Ibn Ghayhab, *Mu'jam al-Manahi Al-Lafziyyah*, 3rd ed. (Riyadh: Dar al-'Asimah, 1996) 518; Muhammad Ali al-Zu'bi, *al-Druze Zahiruhum wa Batinuhum* (n.p.: Maktabat al-Furqan), 10.

<sup>11</sup> Ibn Ghayhab, *Mu'jam al-Manahi Al-Lafziyyah*, 518.

<sup>12</sup> Mashyakhah 'Aql Ta'ifah al-Muwahhidin al-Duruz, *'Alamat al-Mu'min* (Maktabah Mashyakhah 'Aql Ta'ifah al-Muwahhidin al-Duruz, 2014), 13, [https://mowahidoundruze.gov.lb/public/uploads/files/7633\\_%D8%B9%D9%84%D8%A7%D9%85%D8%A7%D8%AA%20%D8%A7%D9%84%D9%85%D8%A4%D9%85%](https://mowahidoundruze.gov.lb/public/uploads/files/7633_%D8%B9%D9%84%D8%A7%D9%85%D8%A7%D8%AA%20%D8%A7%D9%84%D9%85%D8%A4%D9%85%)

What is strange in this quotation and the entirety of their books is that despite their refusal to use the label of Druze, they mention it in the topics and the introductions of these books! This makes researchers more confused about them and about their intended purpose in writing these books, which depicts them as an ordinary group that is not different from the rest of the Muslims.<sup>13</sup>

In addition to that, in these books belong to them, they insist that they are Muslims, worshipping one God, and their beliefs totally align with the Islamic worldview, while at the same time we can clearly observe their interpretations of the Quran and their ideas by which they refer to cryptic terms and names. This makes us researchers dispute about them, particularly when they mention names of prophets (as Hermes, Sheet) who are not known in Islamic scholarship, or when they depend on certain sayings of philosophers, or when quoting passages from other religions as a doctrine in their rulings and beliefs.<sup>14</sup>

### The Emergence of the Druze

The Druze sect appeared at the beginning of the fifth century AH in Egypt,<sup>15</sup> apparently splintering from the Ishmaelite sect, although they agreed with them about the foundations of their beliefs.<sup>16</sup> They differ in their origin on six opinions:<sup>17</sup>

- i. They are descendants of Arab tribes, which is what they claim for themselves, and Muhammad Hamza confirmed it, and that they are from Lakhm and Tanukh, and he praised them greatly.<sup>18</sup>
- ii. They are descendants of the ancient Samaritans.
- iii. They are the remnants of the ancient Hittites.

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D9%86%20D8%A7D9%84D9%85D9%84D9%81%20D8%A7D9%84D8%A7D8%B3D8%A7D8%B3D9%8A.pdf.

<sup>13</sup> There are three books on their official website; they are *Al-Sabil ila al-Tawhid*, *'Alamat al-Mu'min*, and *Dalil al-Tawhid*. In all of them, they show their doctrine and rulings as other Sunni groups.

<sup>14</sup> It is clear from their official books on their website: <https://mouwahidoundruze.gov.lb/publications-books/2>.

<sup>15</sup> Al-Zu'bi, *Druze*, 10.

<sup>16</sup> 'Awaji, *Firaq Mu'asirah*, 2:594.

<sup>17</sup> 'Awaji, *Firaq Mu'asirah*, 2:594-5.

<sup>18</sup> Nasib As'ad al-As'ad, *Kashf al-Sitar* (Damascus: Dar Raslan, 2010), 33.

- iv. They are a mixture of different elements of Arabs, Persians and Indians.
- v. They are the lineage of the French Crusaders.
- vi. They are of English descent.

According to their own references, they maintained that they are Arabs who came to Syria (Bilad al-Shām) in the 2<sup>nd</sup> century A.H., as defenders of the Islamic borders against enemies (Christians), and that they hold all good morals of Arabs, like generosity, courage and sacrifice, and their position against French colonialism is well known. In fact, this difference (of their origin) leads to one clear suspicion, and this difference is mostly due to political purposes.

On the other hand, and by referring to general references, including the international ones, it is clear that their origin goes back to one of the esoteric advocates who claimed the divinity of al-Ḥākīm al-‘Ubaydi, this preacher is called Muḥammad bin Ismael al-Durzi, of Persian origin, and known as (Nashtkin),<sup>19</sup> who is the pillar of the hidden Jewish society that strives for the elimination of Christianity and Islam.<sup>20</sup> They say that he was not alone to lead this group; rather, another Persian participated with him in the leadership, Hamza bin Ali Al-Zawzani,<sup>21</sup> from the people of Zuzan in Iran, and he had a prominent impact in the history of the Druze later on, rather he is the leader and founder of the Druze sect.<sup>22</sup>

As for calling them Al-Muwahḥidūn, it is due to their non-acceptance of calling them the Druze, the reason for that refers to their dislike to Nashtkin who distorted their call among the people, and eventually they killed him. The story of his murder began when he wrote a book to propagate his ideas, and he traveled to al-Azhar for this purpose, a matter which caused a kind of disorder and confusion among people. Thus, they tried to kill him, and he

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<sup>19</sup> ‘Awaji, *Firaq Mu’asirah*, 2:596.

<sup>20</sup> Al-Zu’bi, *Druze*, 36.

<sup>21</sup> Known as the real founder of Druze, a Persian, from (Zuzan), he learnt Arabic and moved to Cairo around 405 AH, he secretly contacted some of the Shi’ites of al-Hakim bi Amr Allah al-Fatimi, and then he became one of their members. He continued to work secretly until the year 408 AH, when he declared his call to describe the caliph as God, and he himself as a messenger from him. For more details see Khayruddin bin Mahmud al-Zirikli, *Al-A’lam*, 15<sup>th</sup> ed. (Beirut: Dar al-Ilm Lilmalayin, 2002), 2:278.

<sup>22</sup> ‘Awaji, *Firaq Mu’asirah*, 2:596.

escaped to the mountains of Lebanon to spread his doctrine, until Hamza killed him in the year 410 A.H.<sup>23</sup>

As for their doctrine, they testify that there is no god but Allah, and that Muḥammad is the Messenger of Allah, according to their saying that their call is the basis of Monotheism, so they pronounce the two testimonies, and they affirm prayer, fasting, almsgiving, pilgrimage, jihad and guardianship.<sup>24</sup> The Druze inhabit now several Arab countries. In Syria, they live in the Suwayda Governorate, Mount Hauran, Jabal Al-Druze, or Jabal Al-Arab. In Lebanon, in Jordan, in Palestine at Mount Carmel and Safed, and in Maghreb near the city of Tlemcen, where a tribe known as Bani Abs, adheres to the Druze doctrine secretly.<sup>25</sup>

### **The Principles and Ideas of the Druze**

In this topic, we study the principles and ideas of the Druze sect, as follows.

### **The Principles on which the Druze sect was Founded**

Each group has general principles upon which it is based; they serve as the basis upon which a building is established. According to ‘Asiri, the Druze have general principles, and their details are as follows:

First: To adopt the saying of dwelling (al-Hulul), they believe that God settled in Ali, then He settled in Ali’s children after him one by one until He settled in al-Hakim al-‘Ubaydi, Abu Ali Al-Mansur bin Al-Aziz; for the Divine has dissolved his humanity. They also believe in the return of al-Hakim and that he disappears and appears<sup>26</sup>.

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<sup>23</sup> Muhammad Kamil Husayn, *Druze Sect* (Egypt: Dar al-Ma’arif, 1962), 80.

<sup>24</sup> Mursil Nasr, *al-Muwahhidun al-Duruz fī al-Islam*, 2nd ed. (Beirut: al-Dar al-Islamiyyah, 1997), 33.

<sup>25</sup> ‘Awaji, *Firaq Mu’asirah*, 2:607; al-As’ad, *Kashf al-Sitar*, 332.

<sup>26</sup> They say the soul is immortal, Mashyakhah ‘Aql Ta’ifah al-Muwahhidin al-Duruz, *Al-Sabil ila al-Tawhid*, 2nd ed. (Maktabah Mashyakhah ‘Aql Ta’ifah al-Muwahhidin al-Duruz, 2012), 19, [https://mouwahidoundruze.gov.lb/public/uploads/files/3848\\_Al%20Sabil%20Liltawhid.pdf](https://mouwahidoundruze.gov.lb/public/uploads/files/3848_Al%20Sabil%20Liltawhid.pdf). And they say: Some philosophical doctrines refer to the transfer of the soul from body to body, or what is known as reincarnation, based on Qur’anic texts, including: “How do you disbelieve in God and you were dead, so He revived you, then He causes you to die, then He revives you, then to Him you shall be returned. See Mashyakhah ‘Aql Ta’ifah al-Muwahhidin al-Duruz, *Al-Dalil ila al-Tawhid* (Maktabah Mashyakhah ‘Aql Ta’ifah al-

Second: Taqiyya, for they do not reveal the reality of their sect except to those of them who were among them, rather they do not reveal their secrets except to those who believed in it and trusted in it from their group.

Third: The infallibility of their imams, for they see that their imams are infallible from error and sins, rather, they diverted them and worshiped them alongside God, as they did with al-Hakim.

Fourth: Their claim of esoteric knowledge, for they claim that the texts of the Sharia have hidden meanings that are the intended ones rather than their apparent meanings, and based on this their disbelief in the Sharia source-texts and their distortion of its rulings, commands and prohibitions.

Fifth: They say the words of the naturalists, and they say: Nature is life generating, and death arises from the annihilation of instinctive heat, like the extinguishing of a lamp when the oil is gone, except for those who are killed in an accident, for example.

Sixth: The conflict and contradiction in their call, for they show Shi'ism and the love of the family of 'Al al-Bayt (the family of the prophet) to those who call upon it, and if he responds to them, they invite him to reject this, and show him the faults of the Companions and they insult them. In addition, if he accepts ideas from them, they begin to point to Ali's alleged faults and slander him, and if he accepts that, they proceed to slandering the prophets; and they say: They have secrets and hidden thoughts that contradict what their nations called to. In addition, they say about the Prophets: "They were clever and established legal laws for their nations in order to achieve worldly interests and purposes".<sup>27</sup>

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Muwahhidin al-Duruz, 2018), 16, [https://mouwahidoundruze.gov.lb/public/uploads/files/4777\\_%D8%A7%D9%84%D8%AF%D9%84%D9%8A%D9%84%20%D8%A7%D9%84%D9%89%20%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF%201-6-2019.pdf](https://mouwahidoundruze.gov.lb/public/uploads/files/4777_%D8%A7%D9%84%D8%AF%D9%84%D9%8A%D9%84%20%D8%A7%D9%84%D9%89%20%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF%201-6-2019.pdf).

<sup>27</sup> Ahmad bin Ali 'Asiri, *Manhaj al-Shaykh Abdul Razzaq Afifi wa Juhuduhu fi Taqirir al-'Aqida* (n.p.:n.p., 2009), 685.



It is important to know that the Druze (according to their books) often refer to what they call the Prophet Hermes and the Prophet Sheet. By referring to these two names, it is clear that they mean by Hermes, the Prophet Idris, who is within the legendary Gnosticism. He is the one who hides secrets in his belief. They describe Hermes as the gateway to philosophy and its innovator, and the creator of sciences and melodies, and that is why they call him (the key to science).<sup>28</sup> As for the Prophet (Sheet),<sup>29</sup> it turns out that he is (Sheith), the son of Adam, and I do not know where they attributed to him and Hermes these words, although nothing was reported in Islam about them, nothing is mentioned about it, neither in the Qur'an nor in the authentic Sunnah.

### **The Ideas Resulted from the Principles of the Druze Sect**

After establishing the principles of this group, there must be ideas that emerged from these principles, the most important of which are:

First: The divinity of al-Hakim bi-Amr Allah, and that the spirit of God has resided in his body.<sup>30</sup> Hamzah cited verses from the Noble Qur'an for this idea, such as: {Your Lord Has come and the angels in a rank by a rank}, and {God's hand is above their hands}, he said: "And now, after these clear verses, you denied what you expected and rejected the wisest ruler.

Above all, you are turning away from meeting him, which is the true of meeting God, as stated in the Qur'an: {Your Lord Has come and the angels in a rank by a rank}, otherwise, tell me, you misguided, stubborn ones: has a Lord other than Him come to you with His soldiers? Show me if you are truthful: Did you not make a pact with him, and put your hands in His hand, or did He not call you, and He made a covenant with you? Moreover, {God's hand is above their hands}? Thus, the Book testified.<sup>31</sup>

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<sup>28</sup> *Alamat al-Mu'min*, 113.

<sup>29</sup> *Al-Dalil ila al-Tawhid*, 12, where they mention this name.

<sup>30</sup> Isma'il bin Omar al-Masyhur bi Ibn Kathir, *Al-Bidayah wa al-Nihayah* (Beirut: Dar al-Fikr, 1986), 12:9.

<sup>31</sup> The Druze Mushaf, 10-11, according to the book: Muhammad Ahmad al-Khatib, *Kitab 'Aqidah al-Duruz 'Arad wa Naqd* (Shibkah al-Difa' 'an al-Sunnah, 1987), 137-138,

Second: Reincarnation, for every Druze who dies his soul passes to the first born of them, not to anyone else. They are all from the people of Paradise, and the abuser among them purifies his soul by moving it in the bodies of the poor or the sick, and when it is purified, it wore the bodies of the happy (as masters and the rich). The Druze limit reincarnation between human bodies only, while according to the Nusayrism sect, it is not limited to humans, but may be between them and animals, where souls move and dissolve in any body, beast or other.<sup>32</sup> According to them, this principle is based on the consideration that the soul moves from one individual to another on the condition that he be of their religion as mentioned previously, they produced their alleged principle based on several verses of the Noble Qur'an, including:

- i. {God begins creation, then brings it back to life, and to Him you will be returned} [Al-Rum: 11].
- ii. {Then We raised you up after your death that you might be grateful} [Al-Baqarah: 56].
- iii. {Moreover, it is He Who brought you to life, and then He will put you to death, and then give your life. Indeed, man is unthankful} [Al-Hajj: 66].

Dr. Muhammad Al-Khatib says that the Druze use verses from the Holy Qur'an to prove their belief in reincarnation, interpreting their meaning to agree with what they claim, and from this what Fouad Al-Atrash quoted from the verses of the Holy Qur'an, claiming that they indicate reincarnation, such as:

- i. {Whenever their skins are cooked, we shall exchange them for other skins} [An-Nisa': 56].

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<https://ebook.univeyes.com/59343/pdf-%D8%B9%D9%82%D9%8A%D8%AF%D8%A9-%D8%A7%D9%84%D8%AF%D8%B1%D9%88%D8%B2-1>.

<sup>32</sup> Sa'id Hawwa, *Al-Asas fi al-Sunna*, 2nd ed. (n.p.: Dar al-Salam, 1992), 1:431. 'Asiri, *Manhaj al-Shaykh Abdul Razzaq*, 687; 'Awaji, *Firaq Mu'asirah*, 2:624.

- ii. {How do you disbelieve in God's grace, when you were dead, then He gave you life, then He causes you to die, then He brings you to life, then to Him you will be returned} [Al-Baqarah: 28].
- iii. {A soul does not benefit from its faith (if) it did not believe before and earned good in its faith} [Al-An'ām: 158].
- iv. {From it We created you, and in it we will bring you back, and from it we will bring you out another time} [Tāhā: 55].
- v. {He brings the living out of the dead, and He brings the dead out of the living, and He revives the earth after its death, and so do you bring it out} [Al-Rum: 19].<sup>33</sup>

Accordingly, the Druze infer the verses and distort them clearly as shown in the verses by adding words that serve their purpose, in addition to the fact that they contradict the interpretation of the verses and their general context and direct them in a direction that contradicts the usual language. The reason for their reincarnation (according to them) is that they do not believe in resurrection after death, and that there is no eternal reward or punishment, so they interpreted these verses and manipulated the texts according to their whims and doctrine.<sup>34</sup>

Furthermore, the reason for the Druze's emphasis on reincarnation in human bodies is because the transition of the soul into the body of a non-human animal is unjust to it, because reward and punishment are not attached to anything other than the rational soul, as they claim.<sup>35</sup> In addition, the reason that they do not accept that the spirit of the Druze be transferred to the soul of another person (than Druze); because his spirit in its transfer or new reincarnation will return to the same Druze sect; so, there is no point in entering

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<sup>33</sup> Al-Khatib, *Kitab 'Aqidah al-Duruz*, 151-152.

<sup>34</sup> 'Awaji, *Firaq Mu'asirah*, 2:625; al-As'ad, *Kashf al-Sitar*, 14.

<sup>35</sup> 'Awaji, *Firaq Mu'asirah*, 2:624.

others into their sect, that their souls will return to their old doctrines again if they die<sup>36</sup>.

Third: The Druze tend to hate people of other religions, they slander their blood, money and deceive them whenever possible, and they believe that their religion abolished everything that came before it, and they deny all the foundations and branches of Islam, just as they deny the Holy Qur'an, and say that it was created by Salman al-Farisi. They have their own Mushaf called "Al-Munfarid bi thatih".<sup>37</sup>

It is worth noting that the personality of al-Hakim bi-Amr Allah, which they have been distracted by and made for him the authority over them, is characterized by a lot of contradiction. Where he was a strange, eccentric, corrupt-tempered, mixed-thinking personality. Those who documented him said that he invents things and rulings at all times to force the subjects to do, and he used to impose something and then break it.<sup>38</sup> And their condition is confirmed by the Almighty's saying: {So his people took lightly, and they obeyed him, for they were an immoral people} [Al-Zukhruf: 54], and the eminent people who were around him had a prominent impact and disobedience, and he reached the state of tyranny.

Al-Khatib says that we can provide a summary of the principles and rules on which their doctrine is based, even today, so that we can get to know their faith: they are on what Hamza called for more than nine centuries ago, they deny divinity in itself, and they believe in the divinity of al-Hakim bi Amr Allah, the ruler by the command of God, and in his return at the end of time. Furthermore, they deny all the prophets and messengers, but they seem outwardly to belong to Islam, and pretend in front of the Muslims that they are Muslims, because they live in an Islamic environment and Muslim countries, but they pretend in front of the Christians also that they are close to them, because Christ in their eyes is Hamza bin Ali. They are now in the occupied land of

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<sup>36</sup> 'Awaji, *Firaq Mu'asirah*, 2:625.

<sup>37</sup> 'Asiri, *Manhaj al-Shaykh Abdul*, 2:687-8.

<sup>38</sup> Yusuf bin Tagharri Baradi al-Zahiri, *Al-Nujum al-Zahirah fi Muluk Misr wal-Qahira* (Egypt: Dar al-Kutub, n.d.), 4:176; 'Asiri, *Manhaj al-Shaykh Abdul*, 686.

Palestine as well and they pretend to be close to the Jews who reside there. And we have also seen their famous contemporary thinkers make pilgrimages to India pretending that their faith springs from the wisdom of India<sup>39</sup>.

By referring to their official website, we see that they mention and glorify some Prophets such as Shu'ayb and Daniel, and some Companions such as Ali, Salman al-Fārsi and Fatima al-Zahra. Likewise, they rely heavily on Shiite imams, such as Muhammad al-Baqir and Ja'far al-Sadiq, which indicates two things: the bias towards the Persians, and the adoption of the Shiite sect.<sup>40</sup>

### **The Qur'an and its Interpretation According to the Druze Sect**

This topic studies and criticizes the status of the Qur'an among the Druze and their esoteric interpretations (in addition to what we mentioned previously).

Before that, it is worth mentioning that their sacred book is Kitab al-Hikmah, Quddusi says: "The Druze regard themselves to be a part of Islam and hold the Qur'an to be sacred, but they look upon it as an external shell, they believe that Qur'an holds an "inner, esoteric meaning." Their religious texts are collectively known as "Kitab Al Hikma" (*The Book of Wisdom*). It is a collection of books, of which the first six are most commonly used."<sup>41</sup>

The Druze have their own copy of the Qur'an that they wrote filled with various ideas, and it contains sentences extracted from the Qur'an and the sayings of their leaders and a set of Hindu rulings, it has become a corrupt mixture that revolves all around the deification of the ruler and the constancy of the Druze faith. This Qur'an has been divided into forty-four customs and falls within two hundred and sixty-nine (269) pages. Its writer says in its introduction: "This honorable Qur'an has been divided according to topics to facilitate reading, and each chapter has a label that applies to the meanings contained in it. As for the secret of calling it by custom, it is in line with what is called (the sons of monotheism), you were in the custom and you were described as noble"<sup>42</sup>.

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<sup>39</sup> Al-Khatib, *Kitab 'Aqidah al-Duruz*, 25.

<sup>40</sup> <https://mouwahidoundruze.gov.lb/publications-books/2>.

<sup>41</sup> Farhan Masood Quddusi, "Druze and the Seven Commandments: A culture and religion analysis of 'The people of Druze'," *Culture*, March 9, 2016, <https://www.meer.com/en/19716-druze-and-the-seven-commandments>.

<sup>42</sup> 'Awaji, *Firaq Mu'asirah*, 2:633 and 644.

Among the examples of their verses in their holy book is their claim that the servants were begging for the appearance of the One God, so it was said: “Look, then look, and recall the previous days, for how many worshipers were pleading, waiting for the appearance of the One, the Ruler, the Eternal One, and the individual without number, in the holy temples, on it is a recipe that everyone who listens while he is a well witness, the doors of care have opened, the cloud of honor has risen, and the sun of unseen has appeared on the horizon of power. Now, after the clear signs, you have rejected what you are waiting for, and rejected the wisest of judges, and above all that, you are far from meeting him, who it is the real meeting of God<sup>43</sup>”.

It is impossible to obtain a copy of their holy book because it is not available and it is difficult to search for it, and this may be due to its spread only among their close followers. It is worth mentioning that if this call had correct principles and a sound goal, its founders would have been keen to spread it and spread their alleged Qur’an among the people. This confirms that the basis on which this call was developed is false. And every call with a sound basis is keen that its adherents increase and their number increases with time, and on the contrary, the elite of this sect do not invite people to their sect, except those who trust their leaders with all the confidence of their followers, and who have complete faith in all their principles, and this doctrine is not transmitted except by inheritance.

According to the fact that they have an alleged Qur’an, the deviation of their Qur’anic inferences and esoteric interpretations has emerged, as it will become clear later on. It is worth noting that they do not have independent books on interpretation, and what they mention about interpretation is transmitted in books that speak of their principles, so they infer the Qur’anic verse and interpret it on their alleged beliefs.

Druze ideology is a twisted one that relies on citing Qur’anic verses to justify their alleged doctrine. They “return the origins of their doctrine to the advanced paths of wisdom and gratitude in the stages of history”,<sup>44</sup> because they deny the Qur’an as a divine source. They employ its verses to serve the promotion and the

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<sup>43</sup> Al-Khatib, *Kitab’Aqidah al-Duruz*, 113.

<sup>44</sup> Al-Khatib, *Kitab’Aqidah al-Duruz*, 26.

spread of their thought, and they “try to interpret verses from the Qur’an what they can interpret according to their belief, and they deny everything else”.<sup>45</sup>

This inference is considered to lack legitimacy because it took a course that the language could not support, and far from the Qur’anic context that organized the general maxims that the legislator focused on in every surah and verse. The selection of practical applications from the legal rulings related to prayer, Hajj, jihad and rulings related to personal interactions and relationships, such as marriage and divorce as practical applications will prove what we have stated about them. Those rulings are concerned with the conditions of the individual and society, and if this inference of the Druze does not include a scientific facet, then it is conclusive evidence of the falseness of their creed and ideological claims. The subsequent practical applications in the research clarify this.

For example, their alleged interpretation of the verses of jihad, where the idea of jihad (for them) is based on the unification of the ruler, to know him, and not to associate with him any other ruler; they claim that jihad which God imposed on them has been invalidated by the ruler in the new law. Jihad for them is both outward and inward, so its outward appearance is striving against the enemy and its interior striving against the person himself for sins, as well as striving against those who are in power among the infidels in accordance with the Almighty’s saying: {O Prophet, struggle against the disbelievers and the hypocrites}.<sup>46</sup> This proves the correctness of what has been mentioned, i.e. the falsehood of their arguments and their distance from the truth by utilizing the verse for something it cannot support and nullifying their beliefs in order to interpret the Qur’anic text.

### **Inferences of the Druze for the verses of Sharia rulings (Ahkam)**

Under this topic, we study some of the Druze inferences for some of the legal rulings and the personal statuses they chose to give legitimacy to their worldview. Here, we study the Druze interpretations of some Qur’anic verses that they infer on their legal rulings such as tayammum, prayer and Hajj.

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<sup>45</sup> Al-Khatib, *Kitab ‘Aqidah al-Duruz*, 167.

<sup>46</sup> Nasr, *al-Muwahhidun al-Duruz*, 39.

### **Tayammum and Prayer**

The tayammum for the Druze is not required except in the presence of sickness or travel or other things that are specified in the sixth verse of Surat Al-Ma'idah/6: {But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify you and complete His favor upon you, so perhaps you will be grateful}, and they say that tayammum is not just by losing water, but rather it must be associated with an illness or travel. Therefore, the present healthy person who did not find water for ablution, prayer is not obligatory for him, but it remains for him to recite Al-Fatiha and some Qur'anic chapters with a present mind in order to remain in contact with his Creator during prayer without bowing and prostrating.<sup>47</sup>

This is contrary to what is known from the religion of Islam that it is necessary to establish prayer in the manner that our teacher Muhammad (P.B.U.H.) taught us in terms of the practical Sunnah. The sick person does not skip his prayer; rather he has an exemption and a flexibility in terms of how the prayer is performed to his greatest capacity, without neglecting its pillars.<sup>48</sup> As for tayammum, the verse mentioned the loss of water, but really, we can add the difficulty of using water to the case of illness, as the verse above clearly maintained, that we could clearly see that nothing was mentioned regarding the prayer; the verse is referring to the loss of water. Therefore, from where did the Druze come up with this doctrine except by neglecting the apparent meanings of the Qur'anic and Prophetic texts, and being content with including the text formally without taking into account its explicit meanings.

In this regard, they mention the places where they can offer worship, among them are:

- i. Al-Majalis (Living rooms), they are managed by (Sa'is).
- ii. Al-Khalawat (Retreats), which are mosques, preferably far from buildings, so that the soul with them is pure.

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<sup>47</sup> Nasr, *al-Muwahhidun al-Duruz*, 47.

<sup>48</sup> Abdul-Haqq al-Ishbili al-Masyhur bi Ibn al-Kharrat, *al-Ahkam al-Kubra*, 1st ed. (Riyadh: Maktabat al-Rushd, 2001), 2:318.



- iii. Al-Mazarat (Shrines), especially Maqam al-Tanukhi.<sup>49</sup>

### **Hajj (Pilgrimage)**

The origin of the idea of Hajj according to the Druze is that it is a duty for every able-bodied person, because Allah says: {Pilgrimage to this House is an obligation by Allah upon whoever is able among the people}. They claim that after pilgrimage became obligatory, a large number of their people were killed; so their imams prevented them from performing the pilgrimage to the Sacred House of God. Because of the fear that penetrated their hearts, they made the obligation of Hajj to be the monotheism of the ruler, not to come to Mecca, to circumambulate, to run, to throw stones, and to stand on Arafat until the last rituals of Hajj.<sup>50</sup>

Some of them said that Hajj is not obligatory (i.e. supererogatory), because the word “whoever is able”, which means a wide space for those who cannot perform the obligatory Hajj.<sup>51</sup> With this inference, they attempted to legitimize their belief while neglecting the explicit meaning of the text, and their interpretation that the Hajj is for the ruler is not correct, so from where do they bring forth this evidence while the language itself clearly does not support that?

### **Vows**

In addition to the usual worship, they take care of vows and encourage them, especially in the ten days of Dhul-Hijjah, which they sanctify and in which they intend to fast and make vows, it is what God meant by His saying: “And by the dawn and the ten nights.” In these days they have forbidden even intercourse, due to the sanctity of the days.<sup>52</sup>

These rulings have no basis in Islam, except to venerate these ten days of Dhul-Hijjah, but not to the point of prohibiting intercourse during them. Perhaps the Druze initially meant by vows the intention of the Muslim to sacrifice during the days of Eid, and there is a difference between the term (intention for the sacrifice) and the (vow), for the vow is obligatory to perform, while if one of

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<sup>49</sup> *Alamat al-Mu'min*, 157-159.

<sup>50</sup> 'Awaji, *Firaq Mu'asirah*, 2:631; Nasr, *al-Muwahhidun al-Duruz*, 38.

<sup>51</sup> Al-As'ad, *Kashf al-Sitar*, 12.

<sup>52</sup> *Alamat al-Mu'min*, 161.

us intended to do something and did not do it, there is no objection to that.

### **Polygyny**

Knowing the social situation in which the Druze live gives a perception of them. The Druze have special rituals that distinguish them from others; in their marriage polygyny (the marriage of one man to multiple wives) is absolutely forbidden.<sup>53</sup> The idea of polygyny for them is based on their general principle that the natural state is to have one wife only, according to the saying of their Imam Al-Mu'izz, he says: "Stick to the one that is yours, and do not despise many of them and desire them, so that your life will be disturbed, and harm will come back to you, and your bodies will wear out, your strength will be lost, and your distinction will be weakened, only one woman to one (man)".<sup>54</sup>

They cited verses from the Qur'an as evidence for the validity of this:<sup>55</sup> "If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession. This way you are less likely to commit injustice." (4/3), and: "You will never be able to maintain 'emotional' justice between your wives—no matter how keen you are. So do not totally incline towards one leaving the other in suspense. And if you do what is right and are mindful 'of Allah', surely Allah is All-Forgiving, Most Merciful." (4/129) If a man has two wives, his marriage to the second is legally invalid, and if the man divorces his wife, it is forbidden for him to marry her again.<sup>56</sup>

This is due to social reasons, which they formed as a basis for them, that the large number of women leads to the large number of children, and that the sibling children quarrel among themselves, so how about the children of two wives?<sup>57</sup> However, reality testifies to the contrary. If what they claim existed and is widespread among

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<sup>53</sup> 'Alamat al-Mu'min, 62; Al-Dalil ila al-Tawhid, 49.

<sup>54</sup> Nasr, *al-Muwahhidun al-Duruz*, 51; *Al-Dalil ila al-Tawhid*, 49.

<sup>55</sup> Al-As'ad, *Kashf al-Sitar*, 14.

<sup>56</sup> Mustafa Mahmud Sbiti, *Al-Hayah al-Fikriyyah li al-Aqalliyyat al-Madhhabiyyah fi Lebanon fi al-'Ahd al-Mamluki*, 1st ed. (Beirut: Dar al-Mawasim, 2007), 232. *'Alamat al-Mu'min*, 62.

<sup>57</sup> Mursil Nasr, *al-Muwahhidun al-Duruz*, 52.

the people, it does not make it a legal ruling that is transmitted by the people, and make it a ruling among themselves. The Qur'anic text permitted polygyny with certain conditions, and even in the second verse the Druze relied on, it refers to emotional justice, which is impossible, and accordingly it appears that their erroneous interpretation is used to justify their ruling of prohibition. They neglect referencing the Qur'an as a default methodology, but they invoke it only to legitimize their thoughts and principles.

### **Divorce**

As for divorce, the Druze claim that if the wife is disobedient to the husband, and she asks for her divorce from him, the husband shall have half of what the wife owns. However, if the husband requests a divorce without justification, the wife shall have half of what the husband owns, and if witnesses testify to the man's wrongdoing to his wife, she shall take all his money and he is left with nothing. In this case, they regard this divorce as *Bā'in* (irrevocable divorce) from the first divorce, i.e. (it is not permissible for him to remarry her).<sup>58</sup> Thus, from where do they get those rulings that clearly contradict the Qur'an?<sup>59</sup>

Once again, these jurisprudential opinions have no basis in Islamic source-texts, but rather explicitly contradict the provisions of Sharia contained in more than one Surah on divorce, in *Al-Baqarah*, *Al-Nisa'*, *Al-Ahzab* and *Al-Talaq*. In fact, Islam observes the highest expressions of compassion in the matter of divorce, in the verses of divorce in *Surat Al-Baqarah*, we find that God has mentioned *al-Ma'ruf* (kindness) twelve times, and in *Surat Al-Talaq*, piety is mentioned five times, and this indicates the severity of caution in dealing with divorce.

### **The Will**

The will is valid for an heir and for a non-heir if the testator is sane and fulfills the conditions of legal capacity. In another passage in their books, they say: "the will is obligatory for every monotheist, and they rely on the verse: (it is obliged upon you if death comes to

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<sup>58</sup> Sbiti, *Al-Hayah al-Fikriyyah*, 232-233.

<sup>59</sup> *Al-Dalil ila al-Tawhid*, 49. They say that this is in article 10 of the personal status law of Druze.

you, if you leave a good bequest...), and in the absence of a will, the distribution of inheritance is based on the Hanafi school.<sup>60</sup>

This implies that the Druze care about the will more than the verses of inheritance, and it is known that the will for the right of heirs is abrogated, and the approved is the verses of inheritance, and thus they are violating the Sharia, which they claim it is their reference in legislation. They add that the will is valid for all or part of the estate. It is not required that the benefactor be a Druze, as the difference of religion does not prevent the validity of the will.<sup>61</sup>

In fact, this is contrary to the verses of the Qur'an and the Sunnah, which determines the value of the will by one third. It was reported in Sahih al-Bukhari by Sa'd bin Abi Waqqas that "The Prophet (P.B.U.H.) visited him in his illness, Sa'd told the Prophet that he wanted to inherit all his money, the Prophet said to him: No, he said: Two-thirds, the Prophet said: No, Sa'd said: With half of it, the Prophet said: No, Sa'd said: By a third: The Prophet said: A third, and a third is a lot; it is better for you to leave your children rich than to leave them poor begging people".<sup>62</sup>

### **Preventing Sexual Intercourse during Pregnancy and Lactation**

The Druze are forbidden to have intercourse during pregnancy, on the grounds that this affects pregnancy, and during breastfeeding, which lasts for two full lunar years, on the grounds that intercourse spoils the mother's milk and exposes the child to disease, just as it is forbidden during menstruation. It is strange what extent they went to forbidding that a child eat meat after weaning it until it is fully developed.<sup>63</sup> All these jurisprudential opinions of the Druze contradict the rulings of Islamic law. Neither the Qur'an nor the Sunnah forbids intercourse between spouses except during menstruation.

It is known in Islamic jurisprudence that the jurist looks at the source of the text from the Qur'an or the Sunnah, explains it and derives rulings from it, but does not contradict it and comes up with rulings that contradict the explicit text. In the Qur'an, God says: "And they ask you about menstruation, say it is harm, so stay away

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<sup>60</sup> 'Alamat al-Mu'min, 99, and Al-Sabil ila al-Tawhid, 50. They say that this is mentioning in the law of organizing family of them, article 171.

<sup>61</sup> Sbiti, *Al-Hayah al-Fikriyyah*, 233.

<sup>62</sup> *Sahih al-Bukhari*, (no. hadith 3936).

<sup>63</sup> 'Alamat al-Mu'min, 101, *al-Dalil ila al-Tawhid*, 50.

from women during menstruation and do not approach them until they are purified, and when they are purified, then go to them from where God has commanded you, for God loves those who repent and love those who purify themselves (2/222). This is the only place in the Qur'an that specifies the impermissibility of intercourse with the wife when she is menstruating; this is the consensus of Muslim scholars.

The study of these personal status rulings makes us realize undoubtedly that the Druze have special teachings, and principles they adhere to, that are outside the Qur'an and its legal rulings revealed by the Legislator. Most of the aforementioned issues contradict the rulings and laws of the Islamic religion, and based on that, their inferences to the verses of the rulings and its interpretation is a distortion and distant from the apparent meaning of the Qur'anic text and what the language supports.

### **Conclusions**

Based on the discussion, it appears that the Druze Creed blends aspects of Islamic belief, various philosophical views, and Gnostic secrets into a cryptic and enigmatic system of thought that remains elusive to outside researchers. While the Druze may claim to draw on the Noble Qur'an, they do not consider it a truly divine source; rather, they extract from it whatever might seem to validate their predetermined positions. Moreover, the scarcity of reliable references and the opaque nature of the Druze's own writings – often seeming more like propaganda – makes it difficult to discern their genuine stance on the Qur'an. Their interpretive methods appear driven by political and ideological motives, leading them to selectively apply or even distort Quranic verses to suit their needs. Consequently, many Druze legal rulings – especially those concerning marriage, divorce, and family matters – are not only unsubstantiated by proper textual evidence, but also diverge sharply from the explicit meaning of the Quranic source-text. This illustrates both the questionable legitimacy of their hermeneutics and the degree to which the Druze Creed departs from mainstream Islamic principles.

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