

Специфіка походження етносу кримських караїмів та трансформація їхньої віри у герменевтичній сфері інтерпретації історії

Ю.С. Бараш

доктор економічних наук, професор

Т.І. Власова

доктор філософських наук, професор

ORCID: 0000-0001-5040-5733

ResearcherID:

vasovat2@gmail.com

+380955168658

Дніпровський національний університет залізничного транспорту

імені академіка В. Лазаряна

вулиця Лазаряна, 2, м. Дніпро, Україна, 49010

Л.В. Марценюк

доктор економічних наук, доцент

ORCID: 0000-0003-4121-8826

ResearcherID: S-6087-2016

rwinform1@ukr.net

+380950439025

Дніпровський національний університет залізничного транспорту

імені академіка В. Лазаряна

вулиця Лазаряна, 2, м. Дніпро, Україна, 49010

Т.Ю. Чаркіна

кандидат економічних наук, доцент

ORCID: 0000-0001-6202-0910

ResearcherID:

charkina@i.ua

+380679140504

Дніпровський національний університет залізничного транспорту

імені академіка В. Лазаряна

вулиця Лазаряна, 2, м. Дніпро, Україна, 49010

Анотація. Дослідження витоків етносу кримських караїмів у руслі формування їхньої віри - Караїзму вимагає своєї акцентуалізації в силу неусвідомленої інтерпретації історії цієї нечисленної етнічної групи, амбівалентно розкритої в працях вчених, які представляють різні сфери гуманітаристики.

Мета роботи. Концептуальна реконструкція виникнення етносу кримських караїмів і визначення чинників, що відіграють головну роль у формуванні їхньої віри - Караїзму.

Методологія дослідження зумовлена специфікою об'єкту, що вимагає комплексного міждисциплінарного підходу із залученням як методів герменевтичної інтерпретації, так і порівняльно-історичного підходу.

Основні результати роботи як аналітичного дослідження пов'язані з підтвердженням гіпотези етносу кримських караїмів як тюрків і обґрунтування авторської гіпотези про витoki їхньої віри - Бібліїзму.

Висновки. Кримські караїми (караї), що були до 1 ст. н.е. тенгріанцями, пізніше, через місцеві етнічні групи Криму, приймають чистий бібліїзм. Вчення Анана лише доповнило бібліїзм, не змінивши його основної ідеї.

Наукова новизна. Підґрунтям релігії караїмів є Бібліїзм, що виник за 500 років до появи Іудаїзму, отже, караїзм не можна вважати сектою іудаїзму.

Практичне значення пов'язано з акцентуалізацією наукового інтересу до історичної спадщини нечисленного етносу - караїмів в умовах «ризиків» і «загроз» процесів глобалізації.

Ключові слова: глобалізація; етнос; ідентичність; амбівалентність; Бібліїзм; Іудаїзм.

Специфика происхождения этноса крымских караимов и трансформация их веры в герменевтической сфере интерпретации истории

Ю.С. Бараиш

доктор экономических наук, профессор

Т.И. Власова

доктор философских наук, профессор

ORCID: 0000-0001-5040-5733

ResearcherID: vasovat2@gmail.com

+380955168658

Днепропетровский национальный университет железнодорожного транспорта

имени академика В. Лазаряна

улица Лазаряна, 2, г. Днепро, Украина, 49010

Л.В. Марценюк

доктор экономических наук, доцент

ORCID: 0000-0003-4121-8826

ResearcherID: S-6087-2016

rwinform1@ukr.net

+380950439025

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имени академика В. Лазаряна

улица Лазаряна, 2, г. Днепро, Украина, 49010

Т.Ю. Чаркіна

кандидат экономических наук, доцент

ORCID: 0000-0001-6202-0910

ResearcherID: charkina@i.ua

+380679140504

Днепропетровский национальный университет железнодорожного транспорта

имени академика В. Лазаряна

улица Лазаряна, 2, г. Днепро, Украина, 49010

Аннотация. Исследование истоков этноса крымских караимов в русле формирования их веры – Караизма требует своей акцентуализации в силу неосознанной интерпретации истории этой малочисленной этнической группы, амбивалентно представленной в трудах ученых, представляющих разные сферы гуманитаристики.

Цель работы. Концептуальная реконструкция возникновения этноса крымских караимов и определение факторов, играющих главную роль в формировании их веры – Караизма.

Методология исследования обусловлена спецификой объекта, требующего комплексного междисциплинарного подхода с привлечением как методов герменевтической интерпретации, так и сравнительно-исторического подхода.

Основные результаты работы как аналитического исследования связаны с подтверждением гипотезы этноса крымских караимов как тюрок и обоснование авторской гипотезы об истоках их веры – Библиизме.

Выводы. Крымские караимы (караи), являясь до 1 в. н.э. тенгрианцами, позднее через местные этнические группы Крыма, принимают чистый библиизм. Учение Анана лишь дополнило библиизм, не изменив его основной идеи.

Научная новизна. Основанием религии караимов является Библиизм, возникший за 500 лет до появления Иудаизма, следовательно, Караизм нельзя считать сектой Иудаизма.

Практическое значение связано с акцентуализацией научного интереса к историческому наследию малочисленного этноса – караимов в условиях «рисков» и «угроз» процессов глобализации.

Ключевые слова: глобализация; этнос; идентичность; амбивалентность; нестабильность; Библиизм; Иудаизм.

Specific character of the Crimean Karaims' origin and their faith transformation in the hermeneutic circle of history interpretations

U.S. Barash

Doctor of Economic Sciences, Professor

T.I. Vlasova

Doctor of Philosophic Sciences, Professor

ORCID: 0000-0001-5040-5733

ResearcherID: X-0000-2019

vasovat2@gmail.com

+380955168658

National University of Railway Transport named after Academician V. Lazaryan
2 Lazaryan avenue, Dnipro, Ukraine, 49010

L.V. Martseniuk

Doctor of Economic Sciences, Associate Professor

ORCID: 0000-0003-4121-8826

ResearcherID: S-6087-2016

rwinform1@ukr.net

+380950439025

*National University of Railway Transport named after Academician V. Lazaryan
2 Lazaryan avenue, Dnipro, Ukraine, 49010*

T.U. Charkina

Candidate of Economic Sciences, Associate Professor

ORCID: 0000-0001-6202-0910

ResearcherID: X-0000-2019

charkina@i.ua

+380679140504

*National University of Railway Transport named after Academician V. Lazaryan
2 Lazaryan avenue, Dnipro, Ukraine, 49010*

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їхньої віри у герменевтичній сфері інтерпретації історії**

**Специфика происхождения этноса крымских караимов и трансформация
их веры в герменевтической сфере интерпретации истории**

Specific character of the Crimean Karaims' origin and their faith transformation in the hermeneutic circle of history interpretations

Annotation. The study of the origins of the ethnos of the Crimean Karaites in the course of the formation of their faith - Karaism requires its accentuation due to the unconscious interpretation of the history of this small ethnic group, ambivalently represented in the works of scientists representing different spheres of humanities.

Objective. Conceptual reconstruction of the emergence of the ethnos of the Crimean Karaites and the determination of the factors that play a major role in the formation of their faith - Karaism.

The research methodology is based on the specifics of the object, which requires an integrated interdisciplinary approach involving both hermeneutic interpretation methods and a comparative historical approach.

The main results of the work as an analytical study are connected with the confirmation of the hypothesis of the ethnos of the Crimean Karaites as Turks and the substantiation of the author's hypothesis about the origins of their faith - Biblism.

Findings. Crimean Karaites (Karai), being up to 1 in AD Tengrians, later through local Crimean ethnic groups, adopt pure biblism. The teaching of Anan only supplemented biblism without changing its main idea.

Scientific novelty. The basis of the Karaite religion is Biblism, which arose 500 years before the appearance of Judaism, therefore Karaism cannot be considered a sect of Judaism.

The practical significance is connected with the accentualization of scientific interest in the historical heritage of a small ethnic group - the Karaites under the conditions of "risks" and "threats" of globalization processes.

Keywords: Globalization; Ethnic group; Identity; Ambivalence; Biblism; Judaism.

1. Introduction

The normalization of the postmodern transformations, which has been widely discussed lately by scientists of different schools, includes several key variables among which the «absolutes» of a person's religious life take a special place. The latter is not only because of the increased risks of the postmodern life, but mostly because the «old truths» have been abandoned in postmodernity. There appears one word that summarizes the postmodern «turn», and this word is hermeneutics in its meaning of the interpretation theory [1]. The researchers mention that each hermeneutic conception creates a wide field for the arbitrary and subjective interpretations, however while speaking about hermeneutic methods at the end of the XXth century, scientists address theology more often than other theoretical spheres. This fact can be explained by the practices of hermeneutics which have been dealing with religious texts for centuries. Having different approaches to literature, in its broad meaning, hermeneutics has not changed its priorities up to now.

It is important that in every conception of interpretation the definite type of the philosophic consciousness is reflected. T. Adorno, following the ideas coming back to Hegel, writes that the social act of the perception of the work of art is stipulated by the peculiarities of the cultural tradition; the expression of the essence of culture on the whole [2]. For us, Adorno's idea is very important because many critics suppose that at the beginning of the XXIst century it is T. Adorno who symbolizes the font of inspiration as a leader of the intellectual thought in the broad postmodernist field [3]. However, while answering the question about what hermeneutics is, scientists accentuate the idea that in the historical view hermeneutics is traditionally considered in the context of the Bible's interpretation which have its roots in «time and space» [4].

Nowadays, interpretation structures our modus vivendi in the representation of our «Self» both in the consciousness and practices under conditions of our everyday life, but the point is that hermeneutical analysis is still in the focus of the research of the church texts.

As far as the conditions of our changing world, no doubt, they are determined by the globalization. But if only 15-20 years ago the sum of the social changes covered the meaning of the transformations in the centrifugal direction, today these processes more and more often reflect the centripetal movement of the operative capabilities of the actors' control over the historical situation. Recently the «pendulum» of globalization has oscillated in the opposite direction – towards integration, to the traditional values and cultural wealth of both large and small ethnic groups. The peoples' reactions, as for the intervention of more powerful – or opposite, cultures, have become more painful, and the failure of the multiculturalism doctrine can serve as a vivid example. On the other hand, a statement about the great «overloads» of the small ethnic groups and their cultures sounds as an axiom today, and it appears acute because they lead to their complete disappearance. No doubt, in those processes the loss of the cultural identity plays a key role. The latter mainly concerns minor ethnic groups because it is directly connected with the ambivalent tendencies of the replacement of the socio-cultural identities, the formation of the new identities and the restoration of the ruined ones. It is significant that desymbolization of the cultural integrity of the society along with the weakness of personal integrity means a loss of the collective objectives and values. The

processes of the destruction of values and radicalization of the collective identity represent the crisis of rendering socio-cultural and existential experience, which in its turn gives birth to individuals who have lost «life absolutes», behavior standards, in fact, basic moral systems.

In this context the intention to spread the political and economic global regulations to the sphere of ethnic cultures is interpreted as the loss of both ethnic and religious identity. Thus, the issues of theology in the problematic field of the religious life of such small ethnic group as the Karaims acquire special importance: a number of the discreet identity components are disappearing, and the identification according to the ethnic group and religious faith is becoming a determining factor.

2. Discussion

As at the close of the XXth century the discussions about the globalization problems were becoming rather acute, the critical attitude to the concepts of the neoliberal globalization were accentuated. In the XXIst century scientists focus their attention on the comparison of the globalization processes with the possibilities of the sustained development of the contemporary world. The researchers claim that the globalization and integration processes have a positive impact on the world's development, on the one hand, while on the other, – they have given birth to the serious problems, and struggling them proves to some states a difficult task to cope with [5].

We live in the epoch when individualism as an organizing principle of culture «has survived» God, that is why so many people put the personal interests in the center of their life's position. It is worth while recollecting the famous citation from F. Nietzsche's «Twilight of the Idols»: when one gives up the Christian faith, one pulls the right to Christian morality out from under one's feet. This morality is by no means self-evident... Christianity is a system... By breaking one main concept out of the faith in God, one breaks the whole [6]. It is important that F. Nietzsche mentions in the «Antichrist» that in primitive Christianity one finds only concepts of a Judaic-Semitic character, ideas which have been badly mauled by the Church [7].

In the problematic and conflict situations the connection between morality and religion manifests itself distinctly, the «God's eye» is closed for many individuals and the «golden rule» is forgotten. And in this connection it is significant to stress that on the whole the ethic life is conservative, we resist the changes in the ethic norms; fundamental ethic norms are close to our hearts. Here it is worth while recollecting Kant's supreme categorical imperative and its link with the old «golden rule». And we should stress the fact that variations of the golden rule are found not only in Kant's books, but in a religious tradition of Judaism. It is necessary to accentuate that nowadays the hermeneutics of postmodernism remains religious. It is precisely in this version of postmodernity scientists see their hopes for the future, otherwise the «passion for the perfect life» will become pure ideology, and values will disappear in the world of consumerism and hedonism.

The end of philosophy, proclaimed by J. Derrida, explicitly means the end of universal truths. The conceptual multiplicity expands the problematic field of risks and threats in postmodernity. The ambivalence of the definitions against the background of the indefinite conceptual borders puts an accent on the significance of the critical reflection of the ultimate concepts, which construct «the moral law inside man». On the other hand, the position of the subjective interpreting suggests not only subjective ideas but mankind itself in its historical relativism. As it is known, the specific features of the phenomenon of the «new world order» occupy the top «troubles» of postmodernity, and it is mainly because the absolutes of the moral life are subjected to the ideological attacks both in science and culture. However, scientists intend to discover and determine some «supreme» human features, the supreme values, adherent to man, and it is obvious that thinking about them is impossible outside studying the basic philosophical notions, absolutes and religious grounds of the moral life of man or woman.

Discussing the background of the Karaims' representation in theology and history it is appropriate to mention here that Karaims' origin has been in the focus of historians' debates for two centuries at least.

The Karaites (Karaims) who are defined as an “ethnoreligious minority among the Ashkenazim, the Turks, and the Slavs” in one of the latest books [8], have been mentioned by scientists and more often non-professionals in different spheres: history, cultural studies, theology in general, and Judaism, in particular. The interest to the origin and formation of the religion of the Crimean Karaims was increasing during the whole 20th century. At the beginning of the third millennium scientists, as a rule, put an accent on the Karaims’ faith as the monotheistic religion with its dogmas, traditions, spiritual hierarchy, which is the religion of Iranians, Arabs, Jews, Greeks, Ethiopians, and Karaims. On the territory of Ukraine it is the religion of the Ethnic Karaims and it is noted that the Crimean Karaims is one of the most scanty world’s peoples, in fact, they are an ethnic and cultural relic. In Ukraine there are about 1300 Karaims and most of them live in their historical homeland, in the Crimea. As for the Crimean Karaims, the names of their ethnos and religion are identical, but sometimes there occurs an error, when the ethnic Karaims who are only the Crimean Karaims (Turks), and the Karaims in their faith are considered identical.

Because of the contradictory views as for the origin of the Karaim’s faith (Karaizm), we think that it is important to touch briefly and generally upon the history of the Crimean Karaims. Though there are different approaches to the origin and history of the Crimean Karaims, there is a general tendency to relate the Crimean Karaims to the Turkish group of the Altai family of the peoples. Their descendants, who first joined the Huns tribes and then the Khazar tribes mixed in the Crimea with the Sarmats, the Alans and the Goths [9]. M. Kizilov writes that approximately in the end of the XIIIth century the Karaims moved to the Crimea together with the Tartars [10]. But in the «Britannica» it is said that the Karaims is a Jewish sect which came in existence in the early Middle Ages [11]. Those views demonstrate that the problem of the Karaims’ origin should be accentuated too, as scientists represent different ideas about the origin of both the people and its religion. Moreover, there exist some ideas that represent quite new views on the problem. For example, V. Rogozha in his recent book claims that the Karaims are descendants of the semits tribes, involved in the civilization process that gave the name to the people that had come. Those people called themselves Karaims which meant «black-headed». V. Rogozha maintains that the people of Karaims came from the land of the «noble lords». The author of the book stresses that in his writings he answers the questions that have been unclear because scientists have not been able to determine the locale of the original land of the Karaims [12].

V. Kotlyar in his preface to Rogozha’s book comments that there exist several versions of the Karaims’ origin: the first one in his text states that the Karaims are the descendants of the Khazars who preached Judaism. The second one is the Cumans-Kipchaks version, according to which the Karaims’ ancestors came from the land captured by Mongols. The next one claims that the Karaims are the Crimean Tartars who came into Judaism. Then some researchers say that the Karaims are the Jews who did not keep the «blood purity» because they had stayed in the mids of the Polovostu and the Crimean Tartars but who kept their religious groundings. The next one declares that the Karaims were pure-blood Jews who did not accept the Talmud version of the Judaism. According to the sixth version the Jews came to the Crimea in the VI century B.C. together with the army of the Persian tsar Cambyses. They took the languages and the customs of the Turk people which lived in the Crimea but kept the pure before-Talmud Judaism; the Karaims did not adopt the Judaism from the Khazars, but the Khazars did it from the Karaims. As for the seventh version, the Karaims were children of the mixed marriages of the Khazars and the Jews in which the mother was the Khazar and the father was the Jew. The eighth version declares that in the VI century B.C. not the Jews came to the Crimea with the tsar Cambyses but the Indo-Iranian ancestors of the Karaims – the Hittites. The Hittites were assimilated with the Alans, and after the Crimea had been won by the Khazars, a part of the Alans mixed with their conquerors and adopted their official religion – the Judaism, later, – the Karaizm [13].

The famous anthropologist Alekseev V.P. writes that the Karaims represent a historical paradox in their combination of the Turk language and the Judaism religion. As the Karaims’ tradition is obviously tendentious, the scientist assumes that only facts should be taken into account though they are not numerous. The first and the most important fact is the Turk language of the

Khazars: Khazar names, separate words from Khazars' language, etc. The next significant fact is that the state religion in the Khazar land was Judaism. It is known that after the fall of the Khazar realm a part of the Khazars moved into the Crimea. In the Crimea lived people whose ethnos and language are unknown to us, but their culture is known and manifested in splendid cave towns – Mangyp-Kale, Eski-Kermen, and others. Their physics type is also known, and the anthropologists maintain that if they are set in one row with the Khazars and the Karaims, they will take the extreme position. Thus, V.P. Alekseev claims that the inference is evident: the Karaims are connected with the Khazars through the direct and immediate genetic succession, they are offsprings of the Khazars, not ancient Jews with whom they have no links [14].

Many researchers claim that Karaism is an independent religion [15]; some assume it the sect of the Judaism or put it among the ancient teachings [16]. The encyclopedia «Britannica» gives such a note: «The Karaites are a Jewish sect that emerged in the early middle ages. Like other religious minorities they (Karaites) have their own religious courts and communal organizations. Considered part of Jewish society they have maintained their separate identity by resisting intermarriage and preserving their religious lives based on the Torah as the sole source of religious law» [17]. In Wikipedia the article «Karaite Judaism» has the following statements: «Karaism is a Jewish religious movement characterized by the recognition of the Torah alone as its supreme authority in Halakha... and theology. It is distinct from mainstream Rabbinic Judaism which considers the oral Torah. Karaites maintain that all of the divine commandments handed down to Moses were recorded in the written Torah without additional oral law or explanation. As a result, Karaites Jews do not accept... the oral tradition in the Midrash or Talmud» [18].

The problem, which appears not simple, is further complicated by a large amount of papers and books written by non-professionals, by enthusiastic lovers of history and culture. That is why this article is focused on the sources of the origin and transformation of the religion of the Crimean Karaims with the accent on the scientific analyses and use of the methodology of the complex analysis. Involving the methods of the complex analyses in the historical and philosophical field is so important because the main question in the line of «risks, threats and crises» has become the anthropological question: «What is man?» Recently philosophic hermeneutics has made an extensive invasion into the sphere of ontological and gnoseological studies, and the latter allows to use the methods and approaches of those sciences in the attempt to analyze the domain of the «proper humane». While understanding that the problem of the correlation of the interdisciplinary approach and the particular science methods is still open in the Ukrainian science, we accentuate the necessity of the interdisciplinary approach in this very research. In our comparison of the methods and ideas we try to focus the analysis on the corresponding cultural and historical contexts, thus we address the historical-comparative methodology.

We assume that this article permits to speak about a systematic analysis because man is a system-creating factor in the spheres of both philosophy and theology, on the whole, – all humanitarian sciences.

3. Results

As early as the middle of the XIXth century there was made an attempt to determine a font of Karaims' religion. The author of an article «Jews – Karaims» drew an interesting conclusion: «... They are some descendants of Abraham and observers of Moses' law known under the name of Karaites» [19]. Then he writes, that the foundation of Karaism, which is pure Bibliism without any admixtures, by all means goes back to the most ancient times [20]. The author proceeds that the Crimean Karaims are descendants of the Israeli kingdom, who were taken as captives by Persians; they kept Bibliism in the form that has nothing common with Judaism because it does not admit any comments and interpretations of the Holy Writ. The conclusion made by the author testifies to the fact that Karaims' religion is more ancient than Judaism, consequently it cannot be its sect.

The question arises why Israeli and Judaics have different religions as they are one and the same ethnic group – the Jews. Contemporary scientists agree with ancient writs concerning the idea

that “Israeli” and “Judaics” were different tribe formations [21]. They assert, that Joseph and Judas belong to different hereditary lines, and add that Judea as it seems was not the Israeli tribe [22].

In the «Britannica» it is said that Judaism was formed much later, after Israeli mixed with other ethnic groups, and the conclusion could be expressed in the idea that Israeli were not Jews. The history of Israel was very short and then it left the world’s scene. Judea existed longer and gave birth to Judaism, which in its turn gave birth to Zionism. And if Judaism came into existence in 458 B.C., Bibliizm sprang 500 years earlier. Israel rejected the Judaic doctrine of the chosen people and went its own way [23].

After scientists established that in their ethnos Karaims are descendants of the Turks, namely, the tribe of Karaites, the scientific theory, reported above, came to fiasco. S. Kushul, the Karaim researcher, proposed a new hypothesis, which allowed to remove contradictions that had appeared. She asserts that Karaims took Bibliizm from the local inhabitants of the Crimea who in their turn, accepted it from Jews – Israelites. It happened approximately in the first century A. D.: grave stones at the cemetery of Balta – Timez prove that supposition [24].

Murad-Adji in his research of the initial religion of the Turks – the Tengrism paid special attention to the religion of the Crimean Karaims. The scientist stresses that Karaims–Turks are of paramount interest for theologists and historians of religion. He proceeds that Karaims who live in the Crimea and Lithuania are followers of the Old Testament. But can we call them Jews, – asks the researcher, – or they represent more ancient teaching that had come into existence before Christianity and even before Judaism? Murad-Adji agrees with the latter supposition. In the Altai and other Siberian regions where the Turks lived (in no way connected with Palestine), the ancient folk legends still exist, which put scientists at the deadlock, – in fact, they are passages of the Old Testament, its “narrative outline”. How could it happen? The first to find them was a Russian missionary, a priest Stefan Landushev who published them in the XIXth century. They represent amazing resemblance with the Bible in the narratives about the world creation, creation of man, the fall of man, the true faith and others [16].

Even if we take into account that the Tengrism is very close in its essence to the Christianity of the IIIrd-Vth centuries, we shall have a question, whether the religion of Israel is a transformed tengrism religion, which had come into existence in the Tibet and became monotheistic in the first millennium B.C. History provides similar examples: the Turks’ religion in 301 and 312 A.D. correspondingly was rendered in the transformed way first to the Armenians and then to the people of Byzantine [25].

One more question arises concerning the date when the Karaims’ religion of the Karaims–Turks was first called Karaizm. Professor A. Dubisky writes that in the end of the VIIIth century opponents of Talmudism found their defender in the person of Anan Ben David, born in Basra in the South of Iraq. By all means he can be considered a reformer and organizer of all the anti-Talmud movement, and in the outcome that gave an original Karaims’ religion [24].

The principle dogma of Anan’ and his followers lay in the invariability of the laws given in the Old Testament, the laws that do not need to be commented or added. In this connection the need for constant and deep studies of the Bible was stressed, and this precisely was reflected in the word “Karaim”. The stem of this word is derived from the Old Jew and Arabic verb “Kara”, which means “to read” (The Holy Writ). Anan is represented as a founder of Karaims’ laws, and his teaching is collected in the book “Code of laws”. Karaims believe the Bible to be the Old Testament, i.e. Torah, as well as the books of the Prophets and hagiographies. Of paramount importance is Decalogue, ten Commandments. This is the main ethic law of the followers of Karaizm. Along with Decalogue there are so-called “Ten dogmas of faith teaching”. Anan believed in the immortality of the soul and its transmigration, denied all the rights of the clergy and admitted interpretation of the religious foundations. Anan’s teaching is alike the teaching of the Arabic philosopher Basil ibn Ata – the founder of the Muslim sect of Mutazilites. But the most important fact in Anan’s teaching is his belief in the single indivisible God and the Revelations of the three prophets – Jesus, Mohammed and Moses [26]. Anan has its followers: Benjamin Nahavendi and Daniil al Kumucu, who lived in the IXth century in Iran. Abu Jusuf Jakub is considered one of the most important authors of the

law-creating manuscripts of the Middle Ages. He lived in the first half of the Xth century in Egypt, his main work is “The book of the luminaries and watching towers”, in which he rendered the Karaims’s laws.

Taking into consideration all mentioned above we can reconstruct the consequence of the transformation of the Crimean Karaims’ religion. The part of the Karaevs, which was not numerous, took the fortress Kurk-Yer near Bahchisarai in the Crimea in the first century A.D. They founded their principality which existed till the XIXth century. Through the local proselytes of the religion they either adopt the Bibliizm, or they took it from the Altai, from their Turk tribesmen. However, the presence of the Aramaic print on the gravestones in Balta-Timez cemetery proves the supposition of the Karaims’ adoption of the Bibliizm from the local people.

The main part of the Karaevs who were in the Khazar Khaganate adopted the Old Testament as the state religion in 730 A.D. under the reign of the Khagan Bulan who kept former faith in the God of Heaven-Tengri. Then in 799-809 A.D. under the Khagan Obady the Turks strengthened their faith by the adoption of the Karaims’s religion teaching which was very close in its essence not only to the Bibliizm but also to Islam and Christianity. It is worth while mentioning that in that period there existed several religions in the Khazars’ land: Islam, Christianity of the Nestorian type, shamanism and animistic beliefs.

It is precisely about those facts that the King Josef informed the Jewish high official Khasdai ibn Shafrut in his letter, telling him that the king Obady was a law-abiding and a just man who strengthened the Kingdom and the faith according to the law and the rule [21].

The court of the Caliph al-Mansur (VIII A.D.) declared Anan’s teaching (Karaizm) a new faith. The opinions of both the Orthodox Church and the Catholical Church were identical: both Churches considered that faith close to the Mohammedan faith, and several documentary sources testify to that fact. At the same time the Karai continued to believe in the God of the Heaven Tengri and the sacred oaths, they remained the Tengrians and shamanists despite the official adoption of the Karaims’ religion [15].

4. Conclusions

On the grounds of the research given above it is possible to come to the following conclusions.

1. Though the last decades testified a turn into the recognition of the ethnic authenticity of the Karaims and their religion, scientists still accentuate the ambiguity of both the ethnic origin of the Karaims and the roots of their religious beliefs. The understanding that might delete ideas and conceptions, which lead to the distortions and tendentious visions lies in the field of hermeneutic analysis of the religious texts.
2. The Crimean Karaims (Karai) were Tengrians up to the first century AD together with the rest of the Turks. Then they adopted the pure Bibliizm through the local peoples of the Crimea. After Anan’s teaching had come into existence in VIII A.D. they adopted Karaizm together with the rest of the Karai who were a part of the Khazar Khaganate. Anan’s teaching supplemented the Bibliizm without changing its essence.
3. The foundation of the Karaims’ religion is Bibliizm. As the teaching of the Bibliizm had come into existence 500 years before the appearance of the Judaism, the Karaims’ religion cannot be considered a sect of the Judaism.

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