

Chapter 1 : Judaism Beliefs

Judaism (originally from Hebrew יְהוּדָה, Yehudah, "Judah"; via Latin and Greek) is the religion of the Jewish people. It is an ancient, monotheistic, Abrahamic religion with the Torah as its foundational text. It encompasses the religion, philosophy, and culture of the Jewish people.

Different types of Jews Different sects, denominations, and Jewish Movements Various groups of Jews from past to present, within and without Israel are listed here, many of the Jews are not considered true Jews by their counterparts, similar to the Christian groups assuming their particular church is the only True church -

The "Sadducees": They accepted only the Torah, ruled out the coming of the Messiah to deliver them from their captors, rejected angels, demons, miracles, and the bodily resurrection at the end of the world. Among them, there were 2 groups: The scribes writers and rabbis teachers. Paul was one Act. They believed in the Torah and the oral tradition, the messianic liberation of Israel, the bodily resurrection in the Last Judgment. Strict observant of the Law. They supported the Synagogue, sat in the front sits They created the actual "rabbinic system", with the Talmud, centered in the synagogue They were hated by the Priests, because the Pharisees were laymen who looked more religious than the Priests The "Hasids" were the early "pious ones" who supported the Maccabees. It was a political party supported by Herod Antipas who cooperated with Rome. If the Sadducees were the religious power, the Herodians were the political power. A small minority, living around the Dead Sea a monastic life. They left us the precious Dead Sea Scrolls found in Some scholars believe that John the Baptist was an Essene. In 66 AC, at Masada, more than of them committed suicide rather than surrender to the Roman siege. Judas was a Zealot. A small group in Samaria, who rejected Jerusalem as the center of worship and instead worshiped at Mount Gerizim. It is the only group who today remain faithful to the Torah, with priests, altars and sacrifices. Composed by the "priests" from the Sadducees, the "scribes" from the Pharisees, and the "elders" from the rich families. The Jews tax-collectors, that too often abused of their power, hated by everybody, especially by the Pharisees. St. Matthew and Zacchaeus were Publicans. Century] a- "Ebionites" and "Nazarenes": From the 2nd century to the present: The "Karaites" "Scripturalists" , gave again more importance to the Holy Scriptures than to the Rabbi commentaries of the Talmud. They invented several systems of vocalization of the Hebrew Bible in Babylonia and Tiberias in the 9th- 10th centuries, and created the "Masoretic Text" of the Old Testament, the actual so called "Hebrew Bible". Plural of "gaon", "excellency" flourished under Islam in the 7th-8th centuries, and with their interpretations of the daily Jewish life, made the Babylonian Talmud the unrivalled standard of Jewish norms everywhere. They were the two major branches of medieval European Judaism, and they are still the main thoughts of judaism today, the traditional Hispanic Sefardics, and the liberal German Ashkenazics. The Jews in Spain and Portugal in the 8th century were known as "Sephardim", a word taken from Obadiah 20, mistakenly identified with "Spain". They came to Israel mainly from North African countries. They are the most likely to oppose land concessions to the Palestinians. They want to pass legislation to observe the traditional rules of marriage, dietary practices, worship rituals, and the definition of who is a Jew. They want to eliminate humanism, and dream of the day when Israel may have a theocratic state in the manner of King Solomon. In Germany, in the 12th century, another group in Jewish life developed, the "Ashkenazim", who took their name from a great-grandson of Noah Gen. They are educated and wealthy, accept changes in theology, and more receptive to intermarriage and concessions to Palestine. Two types of mysticism developed in Judaism: Thus, the Gnosticism and the Hispanic Kabbala. They say that God is actually an abstract figure, but the serpent in Eden reveals to Adam and Eve secret knowledge of God; the Flood, they claim, was a revenge of God against the Gnostics, but somehow they still kept the secret knowledge, which is being passed by secret magic ceremonies Kabbala is Gnosticism purged of the dualism of the Gnostics It is a vast mystical commentary on the Pentateuch. Number "10" is the 10 Commandments; number "22", the 22 letters of the Hebrew Alphabet; so, 10 plus 22 makes The modern "Hasidic Movement" started with Israel ben Eliezer in the Polish kingdom, with Lithuania, Belorussian, and Ukrainian on it at that time. It is no way connected with medieval German Hasidism. It originated in Ukraine, and achieved its greatest influence

among the "Shtetl" Jews in Poland. Teaches that zeal, and heartfelt prayers are more acceptable to God than great learning. They made "joy" a central virtue. The "zaddik", in Hasidism, is a holy man with greater access to God than average people. Preference given to mystical meditation rather than to dialectical study of the Talmud. It represents the most extreme proponents of Jewish orthodoxy. A Hasidic is a "righteous person" like Noah in Gen. They love music, song, and dance. They believe in the miraculous power of prayer, specially the "Shema" of Deut. They expect the "Messiah" to come soon. It remains rooted in the Lurianic Kabbala. It is based on the "power of the reason" or "Enlightenment" of the 18th century Europe Moses Mendelson, is the most outstanding figure. He remained a devout Orthodox, but turned away with the Jewish preoccupation with the Talmud to the intellectual world of the European Enlightenment. He defended Judaism as the inherited faith of the Jews as a divine revelation, and declared himself at the same time to be a believer in the "universal religion of reason" The nucleus was the "Berlin Haskala", which abandoned the use of Hebrew for German and gradually disintegrated. Later, the "Russian Haskala" made "anticlericalism" his characteristic, and in a "positivist" phase called for practical social and economic reforms The first group came to New York in At the time of the American Revolution there were less than 1, Jews and no rabbis. In the 19th century came the Ashkenazi from Germany, who were mostly shopkeepers and peddlers, and a few Sephardic, of Hispanic origin, who were mostly merchants and traders. Jews in the U. In , there are 6. The "American Jewish Yearbook" It is the oldest form of Judaism today. They follow the Law of Torah, and the commandments of the Halakah are observed. They pray 3 times a day, eat only kosher food, observe the Sabbath, refrain from sexual intercourse for 2 weeks each month, avoid interreligious marriage, and devote much time to the study of the Scripture. Women are excluded from the rabbinate, from reading the Torah in the Synagogue, and a woman does not count in the required quorum of ten to hold a prayer meeting. The place of a woman is at home. They are expecting the arrival of the Messiah. They came to America in following the Sephardic rite. In in Philadelphia, the Ashkenazi rite began. It is the liberal branch, adopting Judaism to the new changes in the world. The Synagogues are called Temples, and favor the equality of the sexes. They follow the spirit but not the letter of the Orthodox practices. In Israel it is the Reform group, the Ashkenazi group, that is most willing to make concessions to the demands of the Palestinians. It seeks a middle ground between the two groups. In the Conservative Rabbinical Association approved women in the clergy. They are non-Rabbi-led groups, about 80 nationwide, started by Kaplan in New York in the s. They deny original sin, and uphold the basic goodness of humankind. Comprised mainly of agnostic and atheists. Theism is replaced by humanism, and morality lies within each person. Within minutes the United States recognized the new state, and within a short time Israel was fighting a number of Arab nations. War broke again in , and In a new "Palestine State" for the Arabs was created within Israel, with Arafat as the head of it To build the "Temple" in Jerusalem, is one the most cherished goals of Zionism today: The Scriptures say that it will be built again in the same place where the Temple of Solomon was The "Dome of the Rock" stands in that very same place, and it is a constant thorn for the Israeli-Palestinian relations. Since the creation of the State of Israel is an avalanche from all parts of the world Then the Lord will disclose these things and the glory of the Lord will be seen in the cloud and the column of fire" The Great Miracle to come. We already commented the two main groups of Jews in Israel: The "Ashkenazim", more liberal, are more receptive to concessions to Palestine. The main "branches" of Judaism in Israel today are about the same as those described in America. The Union of Orthodox Rabbis of Israel issued a declaration on saying that "the Reform and Conservative movements were no Judaism", and urged Jews "to avoid the movements synagogues" While the "Reform" and "Conservative" movements comprise the vast majority of religious-affiliated American Jews, they are a minor presence in Israel, whose population is divided, about 4 to 1, between secular and Orthodox Jews. As for the State of Israel, some Orthodox Jews do not see it as the "Return of the Jews" promised in the prophetic books of the Bible, while most Jews understand the presence of a Jewish state as a major turn in the history of the Jewish people

Chapter 2 : What type of Jew are you ?

Much of what, in America, is thought of as Jewish "bagels, Yiddish, black hats" are actually specific to Ashkenazi culture. Jews from Spain, the Iberian Peninsula and the Spanish Diaspora are known as Sephardim.

History of ancient Israel and Judah The full extent of the cultural, linguistic, religious or other differences among the Israelites in antiquity is unknown. The Jewish population in ancient Israel was severely reduced by the Jewish-Roman wars and by the later hostile policies of the Christian emperors , [3] against non-Christians, but the Jews always retained a presence in the Levant. Paul Johnson writes of this time: The near-destruction of Palestinian Jewry in the second century turned the survivors of Jewish rural communities into marginal town-dwellers. After the Arab conquest in the seventh century, the large Jewish agricultural communities in Babylonia were progressively wrecked by high taxation, so that there too the Jews drifted into towns and became craftsmen, tradesmen, and dealers. Everywhere these urban Jews, the vast majority literate and numerate, managed to settle, unless penal laws or physical violence made it impossible. The majority of the Jewish population during the High Middle Ages lived in Iberia what is now Spain and Portugal and in the region of Mesopotamia and Persia what is now Iran and Iraq , the former known as the Sefardim and the latter known as the Mizrahim. A substantial population existed also in central Europe, the so-called Ashkenazim. The 16th century saw many Ashkenazi Kabbalists drawn to the mystical aura and teachings of the Jewish holy city. Johnson notes that in the Arab-Muslim territories, which included most of Spain, all of North Africa, and the Near East south of Anatolia in the Middle Ages, the Jewish condition was easier as a rule, than it was in Europe. Upon arrival, these Jews adopted the customs of the Mizrahi and Sephardi communities into which they moved. Farther to the east along trade routes, Jewish communities could be found throughout Persia and in empires even farther east including in India and China. In the Early Middle Ages of the 6th to 11th centuries, the Radhanites traded along the overland routes between Europe and Asia earlier established by the Romans, dominated trade between the Christian and the Islamic worlds, and used a trade network that covered most areas of Jewish settlement. In the middle Byzantine period, the khan of Khazaria in the northern Caucasus and his court converted to Judaism, partly in order to maintain neutrality between Christian Byzantium and the Islamic world. In western Europe, following the collapse of the Western Roman Empire in , and especially after the re-orientation of trade caused by the Moorish conquest of Iberia in the early 8th century, communications between the Jewish communities in northern parts of the former western empire became sporadic. At the same time, rule under Islam, even with dhimmi status, resulted in freer trade and communications within the Muslim world, and the communities in Iberia remained in frequent contact with Jewry in North Africa and the Middle East, but communities further afield, in central and south Asia and central Africa, remained more isolated, and continued to develop their own unique traditions. In northern and Christian Europe during this period, financial competition developed between the authority of the Pope in Rome and nascent states and empires. This dynamic, with the Great Schism , recurrent fervid religious Crusades , Episcopal Inquisition and later protestations and wars between Christians themselves, caused repeated periods and occurrences of persecution against the established Jewish minority in " Ashkenaz " in modern Hebrew means Germanic Jews and with Ancient Hebrew it included the areas that are now northern France, Germany and Switzerland "masses of Jews began to move further to the east. There, they were welcomed by the king of Poland, [8] and with Lithuania , grew greatly, and relatively flourished to the end of the 18th century. In western Europe, the conditions for Jewry differed between the communities within the various countries and over time, depending on background conditions. With both pull and push factors operating, Ashkenazi emigration to the Americas would increase in the early 18th century with German-speaking Ashkenazi Jews, and end with a tidal wave between and the early 20th century with Yiddish-speaking Ashkenazim, as conditions in the east deteriorated under the failing Russian Empire. With the Holocaust and the murder of two-thirds of European Jews, North America would hold the majority of world Jewry. Modern divisions[edit] Jewish women in Algeria, Historically, European Jews have been classified into two major groups: A third historic term Mizrahim , or "Easterners" "Mizrach" being "East" in Hebrew has

been used to describe other non-European Jewish communities to the east, but its usage has changed both over time and relative to the location where it was used. A similar three-part distinction in the Jewish community of 16th-century Venice is noted by Johnson as being "divided into three nations, the Penentines from Spain, the Levantines who were Turkish subjects, and the Nazione Tedesca or Jews of German origin According to some sources, the current sense of the term, as an ethnic group distinct from European-born Jews, was invented at this time. The Mizrahim for example, are a heterogeneous collection of North African and Middle Eastern Jewish communities which are often as unrelated to each other as they are to any of the earlier mentioned Jewish groups. In traditional religious usage and sometimes in modern usage, however, the Mizrahim are also termed Sephardi due to similar styles of liturgy, despite independent evolutions from Sephardim proper. The Yemenite Jews "Teimanim" from Yemen are sometimes included, although their style of liturgy is unique and they differ in respect to the admixture found among them to that found in Mizrahim. Additionally, there is a difference between the pre-existing Middle Eastern and North African Jewish communities as distinct from the descendants of those Sephardi migrants who established themselves in the Middle East and North Africa after the expulsion of the Jews from Spain by the Catholic Monarchs in , and in from the expulsion decreed in Portugal. In France , more recent Sephardi Jewish immigrants from North Africa and their descendants now outnumber the pre-existing Ashkenazim.

Chapter 3 : Different Types Of Religion Religion Essay

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There are several subgroups of Jews with different culture and traditions: We are all Jews and share the same basic beliefs, but there are some variations in culture and practice. Who are Ashkenazic Jews? The adjective "Ashkenazic" and corresponding nouns, Ashkenazi singular and Ashkenazim plural are derived from the Hebrew word "Ashkenaz," which is used to refer to Germany. Most American Jews today are Ashkenazim, descended from Jews who emigrated from Germany and Eastern Europe from the mid 1800s to the early 1900s. The pages in this site are written from the Ashkenazic Jewish perspective. Who are Sephardic Jews? The adjective "Sephardic" and corresponding nouns Sephardi singular and Sephardim plural are derived from the Hebrew word "Sepharad," which refers to Spain. The word "Mizrachi" comes from the Hebrew word for Eastern. There is much overlap between the Sephardim and Mizrahim. Until the 15th century, the Iberian Peninsula, North Africa and the Middle East were all controlled by Muslims, who generally allowed Jews to move freely throughout the region. It was under this relatively benevolent rule that Sephardic Judaism developed. When the Jews were expelled from Spain in 1492, many of them were absorbed into existing Mizrahim communities in Northern Africa and the Middle East. Most of the early Jewish settlers of North America were Sephardic. In Israel, a little more than half of all Jews are Mizrahim, descended from Jews who have been in the land since ancient times or who were forced out of Arab countries after Israel was founded. Most of the rest are Ashkenazic, descended from Jews who came to the Holy Land then controlled by the Ottoman Turks instead of the United States in the late 19th century, or from Holocaust survivors, or from other immigrants who came at various times. What is the difference between Sephardic and Ashkenazic? The beliefs of Sephardic Judaism are basically in accord with those of Orthodox Judaism, though Sephardic interpretations of halakhah Jewish Law are somewhat different than Ashkenazic ones. The best-known of these differences relates to the holiday of Pesach Passover: Sephardic Jews may eat rice, corn, peanuts and beans during this holiday, while Ashkenazic Jews avoid them. Although some individual Sephardic Jews are less observant than others, and some individuals do not agree with all of the beliefs of traditional Judaism, there is no formal, organized differentiation into movements as there is in Ashkenazic Judaism. Historically, Sephardic Jews have been more integrated into the local non-Jewish culture than Ashkenazic Jews. In the Christian lands where Ashkenazic Judaism flourished, the tension between Christians and Jews was great, and Jews tended to be isolated from their non-Jewish neighbors, either voluntarily or involuntarily. In the Islamic lands where Sephardic Judaism developed, there was less segregation and oppression. Sephardic Jewish thought and culture was strongly influenced by Arabic and Greek philosophy and science. Sephardic Jews have a different pronunciation of a few Hebrew vowels and one Hebrew consonant, though most Ashkenazim are adopting Sephardic pronunciation now because it is the pronunciation used in Israel. Sephardic prayer services are somewhat different from Ashkenazic ones, and Sephardim use different melodies in their services. Sephardic Jews also have different holiday customs and different traditional foods. For example, both Ashkenazim and Sephardim celebrate Chanukkah by eating fried foods to remember the miracle of the oil, but Ashkenazim eat latkes potato pancakes while Sephardim eat sufganiot jelly doughnuts. The Yiddish language, which many people think of as the international language of Judaism, is really the language of Ashkenazic Jews. Sephardic Jews have their own international language: Ladino, which was based on Spanish and Hebrew in the same way that Yiddish was based on German and Hebrew. These groups, however, are relatively small and virtually unknown in America. For more information on Asian Jewry, see Jewish Asia. [Click Here](#) for more details.

Chapter 4 : Jewish Beliefs - ReligionFacts

Conservative Judaism ## Conservative Judaism: beliefs, distinctness, practices A modern-day branch of the Jewish religion, Conservative Judaism (known as Masorti Judaism outside the USA) is a moderate sect - on the spectrum of Jewish beliefs and practices - that seeks to avoid the extremes of Orthodox Judaism and Reform Judaism.

Siddur and Jewish liturgy Piyyut Classical Jewish poetry Many traditional Jewish texts are available online in various Torah databases electronic versions of the Traditional Jewish Bookshelf. Many of these have advanced search options available. Jewish legal literature Main article: According to rabbinic tradition, there are commandments in the Torah. Some of these laws are directed only to men or to women, some only to the ancient priestly groups, the Kohanim and Leviiym members of the tribe of Levi , some only to farmers within the Land of Israel. Many laws were only applicable when the Temple in Jerusalem existed, and only of these commandments are still applicable today. These oral traditions were transmitted by the Pharisee school of thought of ancient Judaism and were later recorded in written form and expanded upon by the rabbis. The Oral law is the oral tradition as relayed by God to Moses and from him, transmitted and taught to the sages rabbinic leaders of each subsequent generation. For centuries, the Torah appeared only as a written text transmitted in parallel with the oral tradition. Fearing that the oral teachings might be forgotten, Rabbi Judah haNasi undertook the mission of consolidating the various opinions into one body of law which became known as the Mishnah. The commentaries from each of these communities were eventually compiled into the two Talmuds , the Jerusalem Talmud Talmud Yerushalmi and the Babylonian Talmud Talmud Bavli. These have been further expounded by commentaries of various Torah scholars during the ages. In the text of the Torah, many words are left undefined and many procedures are mentioned without explanation or instructions. Such phenomena are sometimes offered to validate the viewpoint that the Written Law has always been transmitted with a parallel oral tradition, illustrating the assumption that the reader is already familiar with the details from other, i. The Halakha has developed slowly, through a precedent-based system. The literature of questions to rabbis, and their considered answers, is referred to as responsa in Hebrew , Sheelot U-Teshuvot. Over time, as practices develop, codes of Jewish law are written that are based on the responsa; the most important code, the Shulchan Aruch , largely determines Orthodox religious practice today. Jewish philosophy Jewish philosophy refers to the conjunction between serious study of philosophy and Jewish theology. Major changes occurred in response to the Enlightenment late 18th to early 19th century leading to the post-Enlightenment Jewish philosophers. Modern Jewish philosophy consists of both Orthodox and non-Orthodox oriented philosophy. Soloveitchik , and Yitzchok Hutner. Rabbinic hermeneutics 13 Principles of Hermeneutics: A law that operates under certain conditions will surely be operative in other situations where the same conditions are present in a more acute form A law operating in one situation will also be operative in another situation if the text characterizes both situations in identical terms. A law that clearly expresses the purpose it was meant to serve will also apply to other situations where the identical purpose may be served. When a general rule is followed by illustrative particulars, only those particulars are to be embraced by it. A law that begins with specifying particular cases, and then proceeds to an all-embracing generalization, is to be applied to particulars cases not specified but logically falling into the same generalization. A law that begins with a generalization as to its intended applications, then continues with the specification of particular cases, and then concludes with a restatement of the generalization, can be applied only to the particular cases specified. The rules about a generalization being followed or preceded by specifying particulars rules 4 and 5 will not apply if it is apparent that the specification of the particular cases or the statement of the generalization is meant purely for achieving a greater clarity of language. A particular case already covered in a generalization that is nevertheless treated separately suggests that the same particularized treatment be applied to all other cases which are covered in that generalization. A penalty specified for a general category of wrongdoing is not to be automatically applied to a particular case that is withdrawn from the general rule to be specifically prohibited, but without any mention of the penalty. A general prohibition followed by a specified penalty may be followed by a particular case, normally included in the generalization, with a modification in the penalty,

either toward easing it or making it more severe. A case logically falling into a general law but treated separately remains outside the provisions of the general law except in those instances where it is specifically included in them. Obscurities in Biblical texts may be cleared up from the immediate context or from subsequently occurring passages. Contradictions in Biblical passages may be removed through the mediation of other passages. Ishmael [60] Orthodox and many other Jews do not believe that the revealed Torah consists solely of its written contents, but of its interpretations as well. The study of Torah in its widest sense, to include both poetry, narrative, and law, and both the Hebrew Bible and the Talmud is in Judaism itself a sacred act of central importance. According to the Talmud, These are the things for which a person enjoys the dividends in this world while the principal remains for the person to enjoy in the world to come; they are: But the study of the Torah is equal to them all. In Judaism, "the study of Torah can be a means of experiencing God". It is a most serious and substantive effort to locate in trivialities the fundamental principles of the revealed will of God to guide and sanctify the most specific and concrete actions in the workaday world Here is the mystery of Talmudic Judaism: In the study of Torah, the sages formulated and followed various logical and hermeneutical principles. According to David Stern, all Rabbinic hermeneutics rest on two basic axioms: According to the Talmud, A single verse has several meanings, but no two verses hold the same meaning. It was taught in the school of R. Just as this hammer produces many sparks when it strikes the rock, so a single verse has several meanings. Observant Jews thus view the Torah as dynamic, because it contains within it a host of interpretations [64] According to Rabbinic tradition, all valid interpretations of the written Torah were revealed to Moses at Sinai in oral form, and handed down from teacher to pupil The oral revelation is in effect coextensive with the Talmud itself. When different rabbis forwarded conflicting interpretations, they sometimes appealed to hermeneutic principles to legitimize their arguments; some rabbis claim that these principles were themselves revealed by God to Moses at Sinai. Ishmael, thirteen baraita at the beginning of Sifra; this collection is largely an amplification of that of Hillel. Jose ha-Gelili listed 32, largely used for the exegesis of narrative elements of Torah. All the hermeneutic rules scattered through the Talmudim and Midrashim have been collected by Malbim in Ayyelet ha-Shachar, the introduction to his commentary on the Sifra. The conflict between iudaismos and hellenismos lay behind the Maccabean revolt and hence the invention of the term iudaismos. Cohen writes in his book *The Beginnings of Jewishness*: It means rather "the aggregate of all those characteristics that makes Judaeans Judaeans or Jews Jewish. During this time, Jews experienced slavery, anarchic and theocratic self-government, conquest, occupation, and exile. In the Diaspora, they were in contact with, and influenced by, ancient Egyptian, Babylonian, Persian, and Hellenic cultures, as well as modern movements such as the Enlightenment see Haskalah and the rise of nationalism, which would bear fruit in the form of a Jewish state in their ancient homeland, the Land of Israel. They also saw an elite population convert to Judaism the Khazars, only to disappear as the centers of power in the lands once occupied by that elite fell to the people of Rus and then the Mongols. Who is a Jew? According to Rabbinic Judaism, a Jew is anyone who was either born of a Jewish mother or who converted to Judaism in accordance with Jewish Law. Reconstructionist Judaism and the larger denominations of worldwide Progressive Judaism also known as Liberal or Reform Judaism accept the child as Jewish if one of the parents is Jewish, if the parents raise the child with a Jewish identity, but not the smaller regional branches. The conversion process is evaluated by an authority, and the convert is examined on his or her sincerity and knowledge. Conversions have on occasion been overturned. Thus a Jew who claims to be an atheist or converts to another religion is still considered by traditional Judaism to be Jewish. According to some sources, the Reform movement has maintained that a Jew who has converted to another religion is no longer a Jew, [83] [84] and the Israeli Government has also taken that stance after Supreme Court cases and statutes. For example, Jews who have converted under duress may be permitted to return to Judaism "without any action on their part but their desire to rejoin the Jewish community" and "A proselyte who has become an apostate remains, nevertheless, a Jew". Although a minority of modern Karaites believe that Jewish identity requires that both parents be Jewish, and not only the father. They argue that only patrilineal descent can transmit Jewish identity on the grounds that all descent in the Torah went according to the male line. This is still not settled, and occasionally resurfaces in Israeli politics. Historical definitions of Jewish identity have

traditionally been based on halakhic definitions of matrilineal descent, and halakhic conversions. Interpretations of sections of the Tanakh, such as Deuteronomy 7: Jewish population by country The total number of Jews worldwide is difficult to assess because the definition of "who is a Jew" is problematic; not all Jews identify themselves as Jewish, and some who identify as Jewish are not considered so by other Jews. According to the Jewish Year Book , the global Jewish population in was around 11 million. In , according to the Jewish Population Survey, there were The Jewish Year Calendar cites Jewish population growth is currently near zero percent, with 0. Jewish religious movements Main article:

Chapter 5 : Jewish ethnic divisions - Wikipedia

What is now called "Orthodox" Judaism was normative and did not need to be distinguished as a branch until other, less traditional, varieties of Judaism began to develop. Orthodox Judaism emphasizes living according to the Torah (the Law of Moses), as interpreted authoritatively by the rabbinic tradition.

A Portrait of Jewish Americans Chapter 4: Religious Beliefs and Practices On a variety of measures, Jews are less religious than the general public. For example, roughly one-quarter of Jews say religion is very important in their lives, compared with more than half of Americans overall. A key exception to this pattern is Orthodox Jews, whose level of religious commitment matches or exceeds most other religious groups in the population. Though many Jews say religion is not a very important part of their lives, participation in Jewish traditions remains quite common. Seven-in-ten Jews say they participated in a Seder last Passover, for instance. And over half of Jews – including about one-in-five Jews of no religion – say they fasted for all or part of Yom Kippur in . The data also make clear that American Jews have a broad view of their identities; being Jewish is as much about ethnicity and culture as it is about religious belief and practice. And many Jews defy easy categorization. Some Jews by religion are non-believers, while some Jews of no religion are ritually observant. Though Jewish identity is correlated with religious observance Jews by religion are substantially more observant than Jews of no religion , the correspondence is not perfect. On this measure, Jews exhibit lower levels of religious commitment than the U. Religion is somewhat more important to Jewish women than to Jewish men. And religion is more important in the lives of Jews with a high school education or less than among Jews with a college degree. Orthodox Jews stand out sharply on this measure as compared with other Jews. Far fewer intermarried Jews say religion is a key part of their lives. Belief in God Seven-in-ten U. Most Jews see no conflict between being Jewish and not believing in God; two-thirds say that a person can be Jewish even if he or she does not believe in God, as discussed in Chapter 3. Belief in God is much more common among the general public than among Jews. Even among Jews by religion, belief in God is less common than among members of other major U. Far fewer Jews from other denominational backgrounds share this level of conviction. Religious Attendance Nearly one-in-four U. Jews report attending religious services at much lower rates than do other religious groups. Orthodox Jews, however, say they attend religious services at least as often as the most religiously committed Christian groups. Married Jewish respondents who have a Jewish spouse attend Jewish religious services much more frequently than do intermarried Jews. Jewish Practices Many Jews, even those with no religious affiliation, engage in a variety of traditional Jewish practices. Participating in a Seder appears to be slightly less common today than it was a decade ago. Yom Kippur, or the Day of Atonement, is an important annual Jewish holiday traditionally marked by fasting. About half of U. As with participating in a Seder, the share of Jews who report fasting on Yom Kippur seems to have declined somewhat in recent years. A quarter of Jews with no denominational affiliation say they fasted on Yom Kippur in . Regularly lighting candles to mark the start of the Sabbath is less common among Jews than participating in a Seder or fasting on Yom Kippur, as is keeping a kosher home. As with other traditional practices, Orthodox Jews are much more likely than other Jews to say they regularly light Sabbath candles and keep kosher homes. Similarly, Jews married to a Jewish spouse perform these activities at much higher rates than intermarried Jews. However, most Orthodox Jews continue to maintain this traditional Sabbath observance. Compared with younger Jews, those 65 and older are somewhat less likely to have had a Christmas tree last year. Attending non-Jewish religious services is an infrequent occurrence for U.

Chapter 6 : A List of All Religions and Belief Systems

Conservative Judaism fosters the practice of traditional Judaism while embracing modernity. Developed during the twentieth century in the United States, it comes midway between Orthodoxy and Reform, intellectually liberal in matters of belief, but conservative in matters of religious practice.

Judaism has no dogma, no formal set of beliefs that one must hold to be a Jew. In Judaism, actions are far more important than beliefs, although there is certainly a place for belief within Judaism. These principles, which Rambam thought were the minimum requirements of Jewish belief, are: Yet as basic as these principles are, the necessity of believing each one of these has been disputed at one time or another, and the liberal movements of Judaism dispute many of these principles. Unlike many other religions, Judaism does not focus much on abstract cosmological concepts. Although Jews have certainly considered the nature of G-d , man , the universe, life and the afterlife at great length see Kabbalah and Jewish Mysticism , there is no mandated, official, definitive belief on these subjects, outside of the very general concepts discussed above. There is substantial room for personal opinion on all of these matters, because as I said before, Judaism is more concerned about actions than beliefs. Judaism focuses on relationships: Our scriptures tell the story of the development of these relationships, from the time of creation, through the creation of the relationship between G-d and Abraham , to the creation of the relationship between G-d and the Jewish people, and forward. The scriptures also specify the mutual obligations created by these relationships, although various movements of Judaism disagree about the nature of these obligations. Some say they are absolute, unchanging laws from G-d Orthodox ; some say they are laws from G-d that change and evolve over time Conservative ; some say that they are guidelines that you can choose whether or not to follow Reform, Reconstructionist. For more on these distinctions, see Movements of Judaism. So, what are these actions that Judaism is so concerned about? According to Orthodox Judaism, these actions include commandments given by G-d in the Torah as well as laws instituted by the rabbis and long-standing customs. These actions are discussed in depth on the page regarding Halakhah: Jewish Law and the pages following it. Suggestions for Further Reading As I said above, Judaism focuses more on actions than on beliefs, and books about Judaism tend to do the same. Most books emphasize holidays, practices and observances. This book presents and contrasts the traditional and modern perspectives, and shows that we have more in common than many of us realize. [Click Here](#) for more details.

Chapter 7 : Types of Jewish religions by Karen Miller on Prezi

The belief in the existence of the God, the Creator. The belief in God's absolute and unparalleled unity. The belief that God is incorporeal. God will not be affected by any physical occurrences, such as movement, or rest, or dwelling.

There are an estimated These documents are a compendium of history, law and ethical teachings. Conscious of their covenantal relationship with God, the Jews retained their religious, cultural and communal identity wherever they went and no matter what circumstances they lived, whether they were persecuted or prospered. The Judaism of today is based mainly on the Talmud and commandments derived from the Torah by early renowned rabbis , several of which cannot presently be fulfilled without the existence of the holy Temple. It was intended to create a secure permanent homeland for the Jews. It is the oldest of the three western monotheistic religions and so is the ancestor of both Islam and Christianity. At the heart of Judaism is the belief that there exists only one eternal God who is the creator and the ruler of the universe and all that is in it. God is transcendent and eternal, knowing and seeing everything. God has revealed His law [Torah] for the Jews, who are to serve as a light and example to the world. Abraham, the biblical Patriarch was the first to give expression to this faith, and it is through him that the blessing and the inheritance from God to the Jewish people comes, particularly the promise of the land that has a central place in Jewish thought and practice. You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. In addition to this and other scriptural mandates, Jewish practice incorporates an ever-growing body of rabbinic commentary and interpretation. Traditionally, Jewish life is guided by the Godly commandments derived from Torah. In recent times, some Jewish factions have departed from the traditional role of written and oral Torah as religious law. Within the following major groupings of Judaism there have developed variations with respect to religious belief and practice, ritual observance, lifestyles, and degree of acculturation: This branch emphasizes the historic development of Judaism, thereby allowing it to make adjustments since it views the basic Jewish theological and ritual concepts as objects of continuing and evolving change. This most liberal and non-authoritarian of mainstream branches regards Torah as guidance rather than as literal divine revelation, thus ethical concepts are emphasized over ritual law. Revelation is thought to be a continuing process, so Reform Judaism believes that Judaism is still evolving. This smallest and most recent branch follows an approach to Judaism developed by Rabbi Mordecai Kaplan who emphasized human values and the centrality of Jewish peoplehood. In practice, it is very close to Conservative Judaism. In general, however, Judaism remains relatively constant in terms of basic beliefs and practices, and most Jews see themselves as members of the Jewish community rather than only as members of a single branch. Who is a Jew? Traditionally, Jewish religious law defines a Jew as one who is born of a Jewish mother [see note below] or one who has been properly converted to Judaism. Stringency of conversion requirements varies from branch to branch, but all mainstream branches are in agreement that mere self-declaration does not constitute conversion. Although most prison systems allow inmates to simply designate their own religious status, the Jewish community only recognizes those who meet the preceding criteria as being Jewish. Religious law specifies that this be performed when the male is eight days old. In the case of a convert, ritual circumcision is done along with other required rituals following Beis Din approval. Elements of the Reform movement have recently broken with established religious law by affirming patrilineal descent provided that the child is also raised Jewish through confirmation age , seeking converts, allowing women to practice certain liturgical duties and customs previously reserved for men e. A devout Jew is required to pray three times a day “ morning, afternoon, and evening. Although preferably with a quorum [Minyan] of at least ten adult Jewish men in a synagogue setting if one is available , prayers can alternately be recited individually at home or wherever else one may be located. An additional morning worship service is included on the Sabbath and Festivals, along with special prayers for specific holy days. For all male Orthodox, Conservative, Reconstructionist and some Reform Jews the head is covered during prayer with a skull cap [yarmulke] or ordinary hat. During morning prayers, a prayer shawl [Tallit] which as fringes at the four corners in obedience to a command found in the Torah , is worn by adult males. The boxes contain

four passages of Hebrew scripture written on parchment, Exodus. Although these items may be visually inspected if handled with respect and care, only a qualified rabbi or scribe may open the sinew closed portions of the boxes. In the homes of more observant Jews, Mezuzahs are also placed on the doorposts of every other living room except bathrooms. Although a Minyan is required to conduct a complete Jewish worship service, a lesser number of Jewish males and females can conduct corporate prayer with certain proscribed sections of the service being omitted. Those who are not properly Jewish cannot serve in a Minyan. Likewise, non-Jews should not utter some particular Jewish blessings or participate in certain Jewish liturgical functions. The Pentateuch is divided into weekly portions which are publicly read throughout the Jewish calendar year in synagogues each Sabbath from a Hebrew hand-scribed parchment scroll. Parts of these are further publicly read each Monday and Thursday morning. Related sections of the writings of the Prophets are also publicly read on the Sabbath. Specified other holy writings are publicly read on various holy days. A specially trained person is required to accomplish these readings which can only be done from proper scrolls and certain difficult conditions would have to be met in order for such readings to be done in a prison setting. Biblically mandated festivals generally follow the same rules as the Sabbath, with the addition of particular observances and customs. Post biblical holy days are generally not as restrictive and have their own observances and customs. The celebration of these events should be part of a shared religious experience by as many Jewish inmates as possible, so corporate worship and other joint activities are encouraged. See the diet section [below] for special dietary requirements. The beginning of the Sabbath just prior to sundown each Friday is marked by the lighting of candles, a minimum of two per household which must be capable of burning for at least one half hour and which must be allowed to burn out by themselves. A special prayer must be recited over the candle lighting by somebody who is properly Jewish. Similarly, following Friday evening and Saturday morning worship services, a special prayer [Kiddush] is recited over wine by somebody who is properly Jewish. It is also traditional to say a prayer over and eat special bread [Challah] before meals on the Sabbath. Kosher unleavened bread [Matzah] may be substituted for Challah. The end of the Sabbath at approximately one hour past sundown each Saturday is marked with a special service [Havdallah], during which candles, wine or grape juice and spices are used. The following Festivals, specific dates of which are delineated in Torah, and other rabbinic mandated holidays are in sequential order as they occur through the Jewish calendar year that begins in early autumn: It is customary at the meal on the eves of Rosh Hashanah to eat apple dipped in honey and to wish others a good and sweet year. A new fruit, usually pomegranate, a sweet carrot dish [tzimmes], honey cake, round Challah bread and other foods are also traditional. It is a day spent praying and fasting during which white garments are worn, a special fifth worship services is added, and it concludes with the Shofar being blown. Prior to the beginning of the approximately hour fast, it is traditional to eat a hearty meal that includes boiled pieces of dough filled with meat [Kreplach]. Observant Jews eat all their meals and may sleep within these small huts. Four species of plants, the citron [Esrog], palm branch [Lulav], myrtles [Hadassim] and willow [Aravos] as enumerated in the Torah are bound together and used individually by Jews during services in synagogue and the booths. These items may be obtained for Jewish inmates from Jewish chaplaincy organizations. Chanukah This post-biblical eight day celebration commemorates the recapture of the Holy Temple in B. E from Assyrian- Greek oppressors. In preparation for rededication of the temple, which had been spoiled by the enemy, only one small jar of acceptable oil was found with which to rekindle the temple's candelabra [Menorah]. In honor of this miracle, Jews light candles on each of the evening of Chanukah, beginning with one candle on the first evening, two in the second evening, etc. Each evening an additional candle is used to light the others, requiring a total of 44 candles for the entire holiday. Children are often given gifts of coins and they play a traditional game with a spinning top [Dreidel]. Purim This day commemorates the saving from massacre of the Jewish community under Persian rule in B. This is a particularly joyous holiday during which gifts of food and charity are given. A festival meal is required and it is traditional to eat pastries [Hamantash] shaped in the triangular form of the hat of the villain in the Purim story. Pesach The Passover [Pesach] Festival recalls the deliverance of the Jews from slavery in Egypt during biblical times. Certain ceremonial items are consumed, including unleavened bread [Matzah], bitter herbs and four cups of wine or grape juice. No products containing any leavening can be

consumed during this period, and many Jews also refrain from eating other foods such as legumes and rice. The Seders are required to be particularly festive and they are often the highlight of the year for Jewish inmates. Even Jewish inmates who do not maintain a religious i. It is also very important that Jewish dietary authorities be consulted regarding currently certified Passover foods. It is customary for adult males i. Consuming a dairy meal is also traditional. Though it is not a biblically mandated Festival, work is discouraged during this hour fast day. As is previously noted, prayer books containing liturgies for the Sabbath, various Festivals and Holy Days are necessary for worship. Jewish Calendar Dates for Festivals and Holy Days The Jewish calendar is a lunar one, as opposed to the solar or Gregorian calendar used by most of the world. Published calendars that list both Gregorian and Jewish dates with designated Jewish religious observance dates noted are readily available from Jewish chaplaincies, most synagogues and other Jewish community organizations. Charts of dates for several years ahead are also available for planning purposes from Jewish chaplaincies. Like the Sabbath, all Jewish Festivals and Holy Days begin at or just prior to sundown and they end at or shortly following sundown, precise times for which are usually listed on Jewish calendars. As these dates are occasionally rescheduled primarily due to conflicts with the Sabbath , consult a Jewish calendar for precise dates and times. Jewish fasts prohibit both food and water, but not prescription medications. Also, person with physical ailments that would be aggravated by fasting, males under age 13, females under age 12, and pregnant or nursing women are all excused from fasting. Fasting Jewish inmates must be provided with extra nourishment via two fast bags for each fast, one to consume prior to the fast and the other to consume following the fast. Jewish Dietary Restrictions Jewish dietary law [Kashruth] is an important aspect of religious observance for all Orthodox, many Conservative, and some Reform and Reconstructionist Jews. Foods that are fit [kosher] for consumption by Jews and the manners in which they are handled are specified in the Torah and further defined through rabbinic law. These dietary laws are extremely complex, so only qualified kosher supervisory personnel should be allowed to make decisions regarding kosher diets. Meat and milk products cannot be cooked, served, or eaten together. They not only require separate cooking, serving and storage utensils from non-kosher foods, but also from each other kosher category. Milk products may not be eaten with or immediately after meat products. An interval of time, usually a minimum of three hours depending on the custom of the community must elapse between consuming meat and then milk. Meat of only kosher animals and fowl is permitted. Kosher animals, as specified in Torah scripture, are those that both chew their cud and have split hooves e.

Chapter 8 : Religious Beliefs and Practices of Jewish Americans

Although some individual Sephardic Jews are less observant than others, and some individuals do not agree with all of the beliefs of traditional Judaism, there is no formal, organized differentiation into movements as there is in Ashkenazic Judaism.

Basic beliefs of Judaism[change change source] Thirteen Principles of Faith Maimonides was a famous Jewish teacher of the 12th century. He listed thirteen of the main beliefs in Judaism. There is only one God, and He is the only one who is and will ever be God. God has no body or physical form and nothing else is like Him. God is eternal – He has always existed and will live forever. The words of the Prophets are true. Moses was the greatest of the Prophets. God gave the whole Torah to Moses. God will not change the Torah and will not give another Torah. God knows the actions and thoughts of people. God rewards and punishes people for the things they do. The Messiah will come. God will make dead people live again when He chooses to. The most important teachings of Judaism is that there is one God, who wants people to do what is just and compassionate. Judaism teaches that a person serves God by learning the holy books and doing what they teach. These teachings include both ritual actions and ethics. Judaism teaches that all people are made in the image of God and deserve to be treated with dignity and respect. One God[change change source] The main teachings of Judaism about God are that there is a God and there is only one God. Only God created the universe and only He controls it. Judaism also teaches that God is spiritual and not physical. He is one whole , complete being. He cannot be divided into parts and people cannot say how He looks in words; they can only say how He is and what He does. God is interested in what people do and He watches what they do. This is why people must be treated with dignity and respect. A person serves God by being like God. This means that they must do what is fair and just , show mercy , and behave with kindness and love for people. God is the main power in the universe. God rewards people who do good actions and punishes people who do bad actions. God gives a person a reward or a punishment in this world, but He gives the final reward or punishment to the soul of the person after they die. The Bible says that God promised to bless Abraham and his descendants if they worshipped God and were faithful to him. God gave Jacob another name – Israel. The Torah told the Israelites how to live and build their community. God gave the Israelites the Ten Commandments and other laws in the Torah. Jews understand this means that they have special duties and responsibilities commanded by God. For example, Jews must build a just society and serve only God. Jews believe that this covenant works in two ways: Jews believe that they must teach other people that God exists and that God wants all people to do good actions. Jews believe that their job in the world is to be "a light to the nations" Isaiah Their job is to make the world a better place with more good in it. They must use the things in the world to increase good and come closer to God. Jews believe they have a special job to show all peoples that God exists , but people do not have to be Jewish to follow God. All people can serve God by following the Seven Commandments rules given to Noah. But, Judaism accepts people who choose to change their religion to Judaism. Actions are more important than beliefs and beliefs must be made into actions. Many people think of a mitzvah as "a good act," or "a good thing to do. Jews believe that the Torah gives mitzvot for all people; all people must keep seven laws that were taught to Noah and his children after the flood. The Jews must keep mitzvot, which are listed in the Torah. The rabbis counted mitzvot that Jews must not do negative mitzvot , and mitzvot that Jews must do positive mitzvot. Some mitzvot are for everyday life, and some are only for special times, such as Jewish holidays. Many of the mitzvot are about the Holy Temple in Jerusalem and cannot be done now, since the Temple was destroyed. For example, they must give charity to a poor person, or help a person who is in danger. They must not steal or lie. These are ethical and moral mitzvot. Some mitzvot are about how people must act towards God. These are religious or ritual mitzvot. Jews believe that God tells them to do both ethical and religious acts. Jews do the mitzvot to sanctify the physical world and the things in it, such as food and drink , clothing, and natural activities such as sex, work, or seeing beautiful sights. Before doing many acts, such as eating, Jews say a blessing – a short prayer – that God makes and gives a person the things that they need for life. In Judaism, life is most holy and important. Doing a mitzvah

helps a person come close to God and that makes the person happy. A group of Jews called the Hasidim say this is the best way to live. They say that worrying takes people away from joy and they will not see the beauty and good in the world. Jews believe that this land is where God told the Jewish people to build a society to serve Him, and many mitzvot commandments in the Torah are about the Land of Israel. The story of Abraham in the Torah begins when God tells Abraham to leave his country. He promises Abraham and his descendants a new home in the land of Canaan. This is now known as the Land of Israel. They saw living outside of Israel as not natural for a Jew. Jews often called the land outside of Israel "galut. The Torah tells how God took a group of slaves – the Israelites – from slavery, and tells them how to be His partner to build the world. Jews see this story as a model for the whole world. In the future, the whole world will change, and all the people of the world will serve the one God. The whole of Jewish history – and world history – is part of this process. This person is called the Messiah. The word Messiah comes from the Hebrew word mashiah, which means "the anointed one". The Messiah will also unite all the people of the world to serve God. People will act with justice and kindness, and the whole world will be filled with peace. They believe that this will be a person. Other Jews believe in a future time when justice and peace will come through the cooperation of all people and the help of God. The cube in this picture stands in the place of an old synagogue. It was made to remember the Holocaust. Writings[change change source] Jews believe that to know what God wants them to do, they must study the books of Torah and its laws and do what they teach. These include both laws about how to behave to other people and how to serve God. The beliefs and actions of Judaism come from these books. Jewish teachers and scholars wrote more books, called commentaries. They explain and say more about what is written in the Bible and Talmud. The Torah[change change source] The Torah is the most important of all Jewish writings. The Torah contains the basic laws of Judaism and describes the history of the Jews until the death of Moses. However, in traditional Judaism, all of the mitzvot in the Torah are equally important. Jews divide the Hebrew Bible into three parts and call it the Tanakh. Talmud[change change source] Rabbinic Jews also believe that there is another part of the Torah besides the 5 books of Moses. It explains how to follow the laws written in the 5 books. There is a commentary explanation of the Mishnah, called the Gemara. Together, the Mishna and the Gemara make up the Talmud. Karaite Jews however believe that there is no additional Torah besides the 5 books of Moses. Traditional Jews believe that God gave the written Torah and the oral Torah to Moses and that Moses told it to the Jewish people, and that it is the same today as it was back then. Traditional Jews also believe that all of the commandments must still be followed today. Liberal Jews believe that the Torah was inspired by God but written by human beings. Liberal Jews believe that all of the ethical laws in the Torah must still be followed, but many ritual laws do not need to be followed today. It is considered good in Judaism to talk about the commandments and to try to understand how to follow them.

Chapter 9 : Judaism - Wikipedia

Reconstructionists see Judaism as an evolving civilization rather than a religion, and reject the notion of a personal deity, miracles like the parting of the Red Sea, and the whole concept of the chosen people.

Religion Religion can be described as set of beliefs that explain the universe; faith is more than spirituality and it is complicated in understanding the earth. Religious beliefs can be portrayed as belief concerning one or more deities and incorporating ceremonies, moral recommendations and rituals. My article would contain Beliefs, Market leaders Quality, Comparisons and dissimilarities between religions and Buildings of faith. Christianity portrays that Jesus Christ is the kid of God and was to globe to bring salvation unto man, Christians also refer to Jesus as the Messiah. The three largest groups in the world of Christianity will be the Roman Catholic Chapel, the Eastern Orthodox churches, and the many churches of Protestantism. The Roman Catholic and the Orthodox churches were really the only churches which were found first before the organizations of other Protestant churches. Christian beliefs These are core belief of real Christians who really worship God. God created everything is seen and unseen Jesus is the Child of God and is also one with God Jesus was conceived of the Holy Soul and blessed of the Virgin Mary Jesus endured and was crucified Jesus increased again the Resurrection Jesus ascended into Heaven Jesus passed on and was buried Anyone can have salvation Jesus will return to judge the living and the dead People who repent of the sins will be forgiven Structure of Christianity Christianity comprises of 3 divisions that happen to be Catholic, protestant and orthodox. The oldest Religious cathedral to be shaped, Catholic Church is made up of churches, going by bishops, in communion with the Pope, the Bishop of Rome. Catholics maintain that the main one, holy and true God which you can get through Jesus Christ. As well as the Lutheran and Reformed branches of the Reformation, there is Anglicanism following the British Reformation. The Anabaptist institution was basically not accepted by the other Protestant celebrations in the past, but has achieved a way of measuring confirmation in more recent history. Some however, not most Baptists like never to be called Protestants, professing a direct ancestral line heading back to the apostles in the very first century. Eastern Orthodoxy comprises those churches in communion with the Patriarchal Views of the East, including the Ecumenical Patriarch of Constantinople. Like the Roman Catholic Church, the Eastern Orthodox Church also traces its heritage to the building blocks of Christianity through Apostolic succession. Eastern Orthodoxy is the second largest solo denomination in Christianity, with over million adherents. The Oriental Orthodox Churches also known as Old Oriental Churches are those eastern churches that acknowledge the first three ecumenical councils"Nicaea, Constantinople and Ephesus but reject the dogmatic definitions of the Council of Chalcedon and instead espouse a Miaphysite Christology. Muslims also recognize as true that Islam is the absolute and worldwide consideration of a historical beliefs that was discovered at often and places before, including through the prophets Abraham, Moses and Jesus. Religious concepts and routines are the five pillars of Islam, that are basic concepts and compulsory acts of worship, and pursuing Islamic legislation, which touches on practically every aspect of life and modern culture, encircling from banking and welfare, to warfare and the surroundings. Islam Beliefs Islam beliefs are constructed of the five main pillars of Islam which are believed obligatory for all believers, they will be the shahadah creed , daily prayers salat , almsgiving zakah , fasting during Ramadan and the pilgrimage to Mecca hajj at least once in a lifetime. Law and Jurisprudence of Islam The Sharia literally "the path resulting in the watering place" is Islamic rules created by traditional Islamic scholarship, which Muslim communities retain. Sharia is the facial skin of the divine will, and constitutes a system of tasks that are current after lady by virtue of his religious belief. Islamic law protects all areas of life, like overseas relationships and governance, to issues of everyday living. Buddhism This is a faith and beliefs adjoining a diversity of traditions, way of life and practices, typically predicated on teachings attributed to Siddhartha Gautama, commonly known as the Buddha. A couple of three systems of thought within Buddhism that happen to be separate. Each custom in turn has many sects. One cause divides the religion into three main communities by their location Theravada Buddhism a. Buddhist missionaries from India needed the religion to some countries, but it at first only gained a grasp in Sri Lanka. They marketed the Vibhajjavada School, by the

15th century; this structure of the faith reached almost its present geological degree. It discovered early reception there among the list of employees; later, it progressively included the ruling school. Buddhism come to Japan in the 6th century. Eastern Buddhism includes many discrete classes: They commemorate the brand new Year, harvest festivals, and five anniversaries from the lives of Buddha and of the Bodhissattva Kuan-yin. Judaism Judaism is the religious beliefs, beliefs, and life-style of the Jewish people. Originating in the Hebrew Bible also called the Tanakh and explored in later texts including the Talmud, it is well thought-out by Jews to be the looks of the covenantal affiliation God developed with the Children of Israel. Judaism claims a chronological permanence straddling more than 3, years. It is one of the oldest monotheistic religions, [5] and the oldest to make it through into the present day. Christians believe Jesus Christ as the Messiah. However, the Jewish religious beliefs contends that the Messiah is yet to come and Jesus Christ was yet another prophet. Worship and Practices From custom Jewish pray in a congregation three times a day, The analysis of Torah, the learned will of God, also is considered an act of worship. The Sabbath is put in in prayer, review, snooze, and family feasting. During the period of a year, the complete Torah will be read on Sabbath and happening days and nights.