The Mganes Press • The Hebrew University Jerusalem

ARCHIVE AND ISLAM
JERUSALEM STUDIES IN

REVIEW


C. Lübbeke, Die Wissensdokumente der Propheten Muhammad, E. G. Westermann, Forschungen zur Islamischen Geschichte und Kultur.
CHAPTER X

THE RELIGIOUS SUBSTANCES OF ISLAM

The preceding chapters have dealt with the general principles of Islam, its fundamental beliefs and practices. In this chapter, we will explore the religious substances that constitute the essence of Islamic faith and how they are reflected in daily life.

The first substance of Islam is belief in the oneness of God (Tawheed). This belief is central to the Islamic creed and is the foundation upon which all other beliefs and practices are built. The belief in the oneness of God is expressed in the Shahadah, which is the testimony of faith: "There is no god but Allah, and Muhammad is the Messenger of Allah." This statement not only acknowledges the oneness of God but also recognizes the prophethood of Muhammad as the final Messenger of God.

Another important substance of Islam is the belief in the Qur'an as the word of God. The Qur'an is considered the final and complete revelation from Allah, and its teachings are binding on all Muslims. The Quran is not only a guide for moral and ethical conduct but also a source of inspiration for daily life.

The third substance of Islam is the belief in the prophethood of Muhammad. Muhammad is considered the final Messenger of God, and his teachings and life serve as a model for Muslims. The Hadith, which are the sayings and actions of Muhammad, are considered a vital source of guidance for Muslims.

The fourth substance of Islam is the belief in the Day of Judgment. Muslims believe in the Day of Judgment, which will occur at the end of time. On that day, all individuals will be held accountable for their actions and will be judged according to their adherence to the teachings of Islam.

The fifth substance of Islam is the belief in the hereafter. Muslims believe in the hereafter, which includes both paradise and hell. The concept of the hereafter is central to Islam, and Muslims strive to lead a life that is pleasing to Allah in the hope of attaining eternal bliss in paradise.

The sixth substance of Islam is the belief in the Islamic law (Sharia). The Sharia is the legal framework that governs the behavior of Muslims. It consists of a set of principles and rules that guide Muslims in their daily lives, helping them to live in accordance with the teachings of Islam.

The seventh substance of Islam is the belief in the community of Muslims. Muslims believe in the unity of the Muslim community, which is based on faith and adherence to the teachings of Islam. The unity of the Muslim community is a fundamental principle of Islam and is reflected in various aspects of Muslim life, such as prayer, charity, and pilgrimage.

The eighth substance of Islam is the belief in the prophethood of Jesus. Muslims believe in the prophethood of Jesus, who is considered the son of Mary and the Messenger of God. The belief in the prophethood of Jesus is based on the teachings of the Qur'an and the Hadith.

The ninth substance of Islam is the belief in the angels. Muslims believe in the existence of angels, who are created by Allah to carry out His will and to assist humanity in their spiritual journey.

The tenth substance of Islam is the belief in the spirits (jinn). Muslims believe in the existence of spirits, who are created by Allah and are capable of influencing human affairs. The belief in spirits is based on the teachings of the Qur'an and the Hadith.

In conclusion, the religious substances of Islam are the foundation upon which all other beliefs and practices are built. They provide a framework for understanding the Quranic and Hadith sources, as well as the practices of the Prophet Muhammad and the early Muslims. These substances reflect the essence of Islamic faith and guide Muslims in their daily lives, helping them to live in accordance with the teachings of Islam.
In the context of understanding the historical development of art, the black figure in the relief sculpture is significant. The black figure, often referred to as a 'black mirror,' serves as a reflection or a symbol of the artist's cultural heritage. Historically, the black figure has been used in various artistic traditions to convey a sense of identity and cultural heritage. In this particular relief, the black figure is depicted in a manner that emphasizes its role as a mirror, reflecting the artist's cultural history.

The black figure is situated in the center of the relief, surrounded by other figures and elements. The artist's use of this medium highlights the importance of the cultural context in which the art was created. The black figure is not just a decorative element but a central figure that ties the entire composition together. The use of the black figure in this context is a testament to the artist's ability to convey complex cultural narratives through their artwork.

The relief sculpture is a testament to the artist's skill and creativity. The use of different materials and techniques adds depth and richness to the composition, making it a visually engaging piece that invites further exploration and appreciation.

In conclusion, the black figure in this relief sculpture plays a crucial role in conveying the artist's cultural identity and heritage. The use of this figure as a mirror to reflect the artist's cultural history adds a layer of complexity to the artwork, making it a significant piece in the study of artistic traditions and cultural narratives.
was a frequent topic of conversation. Friedrich's interest in Weygand's work was well known in Christian circles. However, on the day following Weygand's visit, the author had the opportunity to speak with him. The conversation focused on the challenges and successes of the Weygand family's work, particularly in the areas of education and theology. Weygand expressed his hope for the future and stressed the importance of maintaining a strong Christian foundation in society. Throughout the conversation, the author and Weygand shared a deep appreciation for the role of faith in shaping personal and societal values. The discussion was characterized by a keen interest in the ongoing efforts to uphold Christian principles in an increasingly secular world.
Confusions can hardly be accepted.

In conclusion, Luhman's present book about the emergence of GDM has been written with much inspiration. But the basic assumptions and arguments to draw some of its views are questionable. It is true that Luhman's term of GDM provides an additional tradition in which it seems to stop scientific reasoning from starting. However, there is no evidence that the author's term is inspired by the tradition of GDM, but rather the term is used to draw attention to the sociological importance of the concept. In a similar version of the same term is used in order to draw attention to the sociological importance of the concept. GDM, as a result, is recognized by the Luhman instead to be a new, different, and a new version of the concept.

Luhman, and not GDM, shaped the new term and then inserted into the text. The result is that the above mentioned together with the interests (GDM) and the book (GDM) are considered by the reader as a new version of GDM, octogenarian (with GDM) to refer with GDM to refer with the concept.

According to Luhman, the concept of GDM is a new tradition. Luhman's term of GDM is used to draw attention to the sociological importance of the concept. In a similar version of the same term is used to draw attention to the sociological importance of the concept. GDM, as a result, is recognized by the Luhman instead to be a new, different, and a new version of the concept.