

| Topics Covered                   |   |
|----------------------------------|---|
| <b>A: Allah &amp; Tawhid</b>     | 1. Tawhid as monotheism<br>2. Allah as One (sura 112)<br>3. Allah as sole creator and omnipotent<br>4. Allah as merciful<br>5. Allah as beyond words and descriptions<br>6. Allah as transcendent and imminent<br>7. Shirk<br>8. Shahadah |
| <b>B: Risalah</b>                | 9. Nabi, Nadir, Rasul<br>10. Previous Prophets<br>11. Muhammad as Seal of the Prophets<br>12. Muhammad's character and uniqueness   |
| <b>C: Malaikah &amp; Akhirah</b> | 13. Malaikah as intermediaries<br>14. Jibril, Mikail and Israfil<br>15. Akhirah and the Day of Final Judgement<br>16. Descriptions of Heaven and Hell<br>17. Akhirah as underlying the meaning and purpose of life: Submission and Reward |

| Scholars   |                          |            |
|------------|--------------------------|------------|
| 18. Aslan  | 19. Horrie & Chippindale | 20. Turner |
| 21. Sultan | 22. Rippin               | 23. Haleem |

**RELIGIOUS CONCEPTS**

**Islam T2 A-C Knowledge organizer**

| Key Figures          |              |
|----------------------|--------------|
| 24. Jibril           | 30. Muhammad |
| 25. Mikail           | 31. Shaytan  |
| 26. Israfil          | 32. Isa      |
| 27. The Mahdi        | 33. Dawud    |
| 28. Munkar and Nakir | 34. Musa     |
| 29. Raqib and Atid   | 35. Ibrahim  |

**Key:**

- Relating to Allah and Tawhid
- Relating to Risalah
- Relating to Malaikah and Akhirah

| KEY WORDS              |              |
|------------------------|--------------|
| 39. Shahadah           | 54. Rasul    |
| 40. Tawhid             | 55. Risalah  |
| 41. Creation ex Nihilo | 56. Rusul    |
| 42. Ibadah             | 57. Hadith   |
| 43. Jinns              | 58. Portent  |
| 44. Akhirah            | 59. Sunna    |
| 45. Kafir              | 60. Iblis    |
| 46. Mu'min             | 61. Izrail   |
| 47. Arabesque          | 62. Jannah   |
| 48. Shirk              | 63. Jahannam |
| 49. Din                | 64. Atid     |
| 50. Fard               | 65. Raqib    |
| 51. Anbiya             | 66. Munkar   |
| 52. Nabi               | 67. Nakir    |
| 53. Nadir              | 68. Mahdi    |

**Key Quotes**

*36. Say he is Allah the one and only, Allah the eternal absolute, he begetteth not nor is he begotten and there is none like unto him*

*37. I am no bringer of new fangled doctrine... I am but a warner*

*38. Those who reject our Signs, We shall soon cast into the fire as often as their skins are roasted through...*

| <b>Is the Islamic Concept of Allah coherent?</b>   |   |
|--|---|
| 69. God can be two different things at once because he is God– normal rules do not apply             | 73. How can God be both transcendent and immanent?  |
| 70. There are 99 names to help us understand what god is like  | 74. If Allah is beyond words how can we know what he is like?                                 |
| 71. The concept is coherent– it is our limited human understanding that fails                        | 75. If God is transcendent he can never be known to us  |
| 72. Allah is immanent through intermediaries   | 76. How can Allah be merciful and then have hell?   |
| <b>Is the Shahadah more about private faith or public declaration?</b>                               |   |
| 77. Faith is always a private matter between you and Allah   | 80. It means to bear witness and so is a public declaration                                   |
| 78. It is said at various times through the day to remind the individual to put Allah above all else | 81. It is said in front of witnesses to revert to Islam                                       |
| 79. It is whispered upon birth and death as a private affirmation                                    | 82. It can be argued that it is both public and private depending on how and when it is used. |
| <b>Has the concept of ‘messenger’ being successful for Islam?</b>                                    |   |
| 83. Muhammad has been a success– fastest growing religion, unification of Arabia                     | 87. The message took a long time to finally get right   |
| 84. Nothing happens against Allah’s will so he must have intended this to be the course of action    | 88. It seems strange to think Allah would have planned for his message to get corrupted       |
| 85. Human corruption of messages is the fault of humans, not the message                             | 89. Past corruptions have led to mistaken world religions –like Judaism and Christianity      |
| 86. As Allah is transcendent he could not have been any more direct than by using anbiya and rasul.  | 90. Allah could have intervened immediately when he saw his message being corrupted.          |

| <b>To what extent was Muhammad the ideal prophet and messenger?</b>   |  |
|---|--|
| 91. Chosen by Allah so he must have been the perfect choice   | 95. Muhammad is no different to former anbiya and rasul –he was just the last  |
| 92. He unified the whole of warring Arabia and founded the fastest growing religion in the world  | 96. The success of Muhammad is down to Allah alone   |
| 93. He was honest, trustworthy, humble, modest– a perfect exemplar  | 97. Muhammad is not perfect– only Allah is perfect– to suggest otherwise would be shirk  |
| 94. Politically he was a good choice as he could identify with Makkan aristocracy as well respected and part of Quraysh but also weaker members as Banu Hashim was a small humble clan. | 98. Not everything was a success for Muhammad– he had to flee Makkah, the Satanic verses, the hypocrites, the schism that formed upon his death. |
| <b>How far is the concept of Malaikah essential to Islam?</b>   |  |
| 99. One of main teachings– 6 articles of faith  | 103. Other beliefs are more important  |
| 100. Accounts for Allah’s transcendence and immanence   | 104. Modern Muslims might see them as mythology and understand them metaphorically   |
| 101. Jibril is key as he delivered the Qur’an   | 105. Angels are more involved with Allah than humanity   |
| 102. Angels are mentioned in Qur’an often   |  |
| <b>Does the day of Final Judgement inspire fear of faith?</b>   |  |
| 106. Hell is very graphic and meant to inspire fear so people do not sin  | 110. Muslims believe that Mu’min will be saved so no need for them to fear hell  |
| 107.. Muhammad claimed to be a warner– warning people of the punishments that would face if they did not accept the One True God.   | 111. Muslims are taught about Allah’s mercy and so have faith they will be rewarded in Jannah  |
| 108.. Depictions of hell and judgement are supposed to inspire fear to non-believers but not Muslims  | 112. Many righteous deeds are said to bring rewards in the hereafter so Muslims are inspired to do good, rather than scared to do wrong.         |
| 109. The depictions of hell are worse than the depictions of heaven are nice  | 113. There is more focus on 5 pillars and doing good.  |