



Dr. Bhasa Science

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The Science Foundation College
Uganda East Africa
Senior one to senior six

+256 778 633682 0753 143413

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A-level New Curriculum IRE

SENIOR Five term 2

TOPIC 1/3: Spiritual Teachings of the Qur'an

Competency: The learner analyses and applies the spiritual teachings of the Qur'an, demonstrating a deep understanding of key concepts such as monotheism, reward, and punishment, the destiny of the soul, life after death, and predestination, and reflects on how these teachings influence their personal beliefs and actions.

Objective 1: Analyse the concept of Islamic monotheism (Tawhid), distinguishing its unique characteristics and evaluating its role in shaping a Muslim's beliefs and actions.

Unique Characteristics of Tawhid

1. Oneness of Lordship (Tawhid al-Rububiyah)

- Allah alone is the Creator, Sustainer, and Controller of the universe.
- *"Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent."* (Qur'an 112:1-4)
- **Unique aspect:** Rejects polytheism and affirms that all power belongs to Allah alone.

2. Oneness of Worship (Tawhid al-Uluhiyyah)

- Worship is directed to Allah alone, without intermediaries.
- *"And your God is One God. There is no deity except Him, the Most Merciful, the Most Compassionate."* (Qur'an 2:163)
- **Unique aspect:** Ensures purity of devotion, prohibiting idolatry or associating partners with God.

3. Oneness of Names and Attributes (Tawhid al-Asma wa'l-Sifat)

- Allah's names and attributes are unique, perfect, and incomparable.
- *"There is nothing like unto Him, and He is the Hearing, the Seeing."* (Qur'an 42:11)

- **Unique aspect:** Prevents anthropomorphism, affirming God’s transcendence while acknowledging His closeness.

Role of Tawhid in Shaping Beliefs and Actions

1. Foundation of Faith

- Tawhid is the essence of the *Shahada*: “*La ilaha illa Allah*” (There is no god but Allah).
- It defines a Muslim’s identity and worldview.

2. Moral and Ethical Conduct

- Belief in one God fosters accountability and sincerity.
- “*So whoever hopes for the meeting with his Lord – let him do righteous work and not associate anyone in the worship of his Lord.*” (Qur’an 18:110)
- Muslims act ethically, knowing they answer to Allah alone.

3. Spiritual Purification

- Tawhid liberates believers from dependence on false gods or superstitions.
- It cultivates humility, reliance on Allah, and inner peace.

4. Social Justice and Unity

- Tawhid emphasizes equality: all humans are servants of one God.
- “*O mankind, worship your Lord, who created you and those before you, that you may become righteous.*” (Qur’an 2:21)
- This shapes social structures based on justice, compassion, and solidarity.

5. Resistance Against Oppression

- Tawhid empowers Muslims to reject tyranny, since ultimate authority belongs to Allah.
- It inspires courage and resilience in the face of injustice.

Summary Table

Aspect of Tawhid Qur'anic Evidence Impact on Beliefs & Actions

Lordship	112:1–4	Affirms Allah as sole Creator
Worship	2:163	Ensures devotion to Allah alone
Attributes	42:11	Prevents anthropomorphism
Faith foundation	Shahada, 18:110	Defines Muslim identity
Ethics	18:110	Promotes sincerity & accountability
Social justice	2:21	Encourages equality & unity

Conclusion

Islamic monotheism (Tawhid) is the **core of Muslim belief**, distinguished by its emphasis on Allah's oneness in lordship, worship, and attributes. It shapes a Muslim's faith, morality, spirituality, and social life, fostering accountability, justice, and unity. By rejecting polytheism and affirming divine uniqueness, Tawhid provides a framework for **personal devotion and collective harmony**, ensuring that the Qur'an's message remains a living guide for humanity.

Objective 1.1: Read and discuss Qur'anic verse 3:18 and Surah Al-Ikhlās 112 about **Kalimah** (testifying about Allah's oneness).

Here's a clear reading and discussion of Qur'an 3:18 and Surah Al-Ikhlās (112) in relation to the **Kalimah**—the testimony of Allah's oneness:

** In Islam, the *Kalimah* refers to the declaration of faith that affirms the oneness of Allah and the prophethood of Muhammad (peace be upon him). It is the foundation of Islamic belief and the entry point into the religion.

In Islamic usage, it refers to the **testimony of faith (Shahada)**:

- *“La ilaha illa Allah, Muhammadur Rasul Allah”*
- Translation: *“There is no god but Allah, and Muhammad is the Messenger of Allah.”***

Qur'an 3:18

“Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge—maintaining His creation in justice. There is no deity except Him, the Exalted in Might, the Wise.”

Discussion

- This verse is a direct declaration of **Tawhid (Oneness of Allah)**.
- Allah Himself bears witness to His oneness, supported by angels and people of knowledge.
- It emphasizes that true faith is rooted in acknowledging Allah as the sole deity.
- The verse also links Tawhid with **justice**, showing that belief in one God leads to fairness and moral responsibility.
- For Muslims, this verse forms part of the *Kalimah Shahada*—the testimony that “There is no god but Allah.”

Surah Al-Ikhlās (112:1–4)

“Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.”

Discussion

- This short chapter is considered the essence of the Qur'an's message of Tawhid.
- It rejects all forms of polytheism, anthropomorphism, and false beliefs about God having partners, children, or equals.
- Allah is described as **Ahad (One)** and **Samad (Eternal, Self-Sufficient)**, highlighting His uniqueness and independence.
- Reciting Surah Al-Ikhlās is equivalent to one-third of the Qur'an in meaning, underscoring its importance in affirming the *Kalimah*.

Connection to the Kalimah (Testimony of Faith)

- The *Kalimah Shahada*—“*La ilaha illa Allah, Muhammadur Rasul Allah*”—is the foundation of Islam.
- Qur'an 3:18 provides the **intellectual and spiritual witness** to Allah's oneness.
- Surah Al-Ikhlās provides the **theological definition** of Allah's uniqueness.
- Together, they form the basis of Muslim belief, shaping worship, morality, and identity.

Impact on Beliefs and Actions

- (i) **Belief:** Establishes Allah as the sole object of worship, rejecting idols and false gods.
- (ii) **Worship:** Directs prayer, supplication, and devotion exclusively to Allah.
- (iii) **Morality:** Encourages justice, humility, and sincerity, since all humans are equal before one God.
- (iv) **Identity:** Defines what it means to be Muslim—living by the testimony of Allah’s oneness.

Conclusion

Qur’an 3:18 and Surah Al-Ikhlās (112) are powerful affirmations of the *Kalimah*, testifying that Allah is One, Eternal, and without partners. They uphold the essence of Islamic monotheism (Tawhid), guiding Muslims to live with faith, justice, and devotion. By reciting and reflecting on these verses, believers strengthen their spiritual connection to Allah and embody the core of Islam in their daily lives.

Objective 1.2: Search Qur’anic verses 10:31,23:84 87,29:61 62,7:65,7:73,7:85,6:162,3:175, 39:54,51:56,1:2,107:4-6, 4:142,4:36,29:45,2:183,2:186,6:1 64 and 55:27 and discuss the different forms of monotheism identified in the verses.

The Qur’anic verses you listed highlight different forms of monotheism (Tawhid), showing Allah’s oneness in Lordship, Worship, and Attributes. Together, they emphasize that belief in one God shapes spiritual devotion, moral conduct, and social justice.

Forms of Monotheism in the Qur’an

1. Tawhid al-Rububiyah (Oneness of Lordship)

Affirms Allah as the sole Creator, Sustainer, and Controller of the universe.

- **10:31** – Allah alone provides sustenance, controls hearing, sight, and brings life and death.
- **23:84–87** – Allah is the Lord of the heavens and the earth; none else shares His authority.
- **29:61–62** – Even disbelievers acknowledge Allah as Creator, yet they associate partners with Him.
- **7:65, 7:73, 7:85** – Prophets Hud, Salih, and Shu’ayb called their people to worship Allah alone, rejecting false gods.
- **6:164** – Allah is the sole Lord; every soul earns only for itself, and none shares His dominion.
- **55:27** – Everything perishes except Allah’s face, affirming His eternal existence.

Impact: These verses establish Allah’s absolute sovereignty, reminding believers to rely on Him alone for provision, guidance, and ultimate destiny.

2. Tawhid al-Uluhiyyah (Oneness of Worship)

Directs all acts of worship exclusively to Allah.

- **6:162** – Prayer, sacrifice, life, and death are for Allah alone.
- **51:56** – Humanity and jinn were created solely to worship Allah.
- **39:54** – Believers are urged to turn to Allah in repentance, affirming His exclusive right to forgiveness.
- **2:183** – Fasting is prescribed to attain piety, reinforcing devotion to Allah.
- **2:186** – Allah is near and responds to supplication, encouraging direct worship without intermediaries.
- **29:45** – Prayer restrains immorality, showing worship’s transformative power.

Impact: These verses highlight worship as the practical expression of monotheism, shaping obedience, sincerity, and moral discipline.

3. Tawhid al-Asma wa’l-Sifat (Oneness of Names and Attributes)

Affirms Allah’s unique attributes, incomparable to creation.

- **1:2** – Allah is “Lord of the Worlds,” highlighting His universal authority.
- **3:175** – Believers are told to fear Allah alone, affirming His supreme power.
- **4:36** – Allah commands worship of Him alone, linking His attributes of mercy and justice to social ethics.
- **107:4–6** – Condemns those who neglect prayer and show off, affirming sincerity as part of true monotheism.
- **4:142** – Hypocrites are warned that Allah knows their deception, showing His attribute of omniscience.

Impact: These verses emphasize Allah’s perfection, omnipotence, and omniscience, guiding believers to sincerity, humility, and trust in His attributes.

Summary Table

Form of Monotheism	Qur’anic Verses	Key Message
Lordship (Rububiyah)	10:31, 23:84–87, 29:61–62, 7:65, 7:73, 7:85, 6:164, 55:27	Allah is sole Creator, Sustainer, Eternal
Worship (Uluhiyyah)	6:162, 51:56, 39:54, 2:183, 2:186, 29:45	Worship belongs to Allah alone
Attributes (Asma wa’l-Sifat)	1:2, 3:175, 4:36, 107:4–6, 4:142	Allah’s unique attributes demand sincerity and obedience

Conclusion

The Qur'an identifies **three forms of monotheism**: Allah's oneness in **Lordship, Worship, and Attributes**. These verses collectively affirm that Allah alone creates, sustains, and governs; He alone deserves worship; and His attributes are unique and perfect. For Muslims, this doctrine of Tawhid shapes belief, worship, morality, and social justice, ensuring that life is lived in full submission to the One God.

Activity 1: Write a 200–300-word reflection on the concept of monotheism (Tawhid) and its role in shaping a Muslim's beliefs and actions. Discuss how the belief in Allah's oneness influences a Muslim's character, faith, and relationship with other.

Reflection on Tawhid (example)

Monotheism (*Tawhid*) is the cornerstone of Islamic faith, affirming the absolute oneness of Allah in His Lordship, Worship, and Attributes. This belief is not merely theological; it profoundly shapes a Muslim's worldview, character, and daily actions.

Belief in Allah's oneness instills humility and sincerity. A Muslim recognizes that all power, provision, and guidance come from Allah alone, as emphasized in the Qur'an: *"Say, indeed my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds"* (6:162). This awareness nurtures accountability, since every action is ultimately directed toward pleasing Allah. It discourages arrogance and dishonesty, fostering integrity and compassion in personal conduct.

Faith in Tawhid also strengthens resilience. Knowing that Allah alone controls destiny helps Muslims face trials with patience and trust. The Qur'an reminds believers: *"So do not fear them, but fear Me, if you are believers"* (3:175). This reliance on Allah builds courage and inner peace, guiding Muslims to act justly even in adversity.

Tawhid further shapes relationships with others. Recognizing that all humans are servants of one God promotes equality, justice, and respect. It discourages discrimination and exploitation, encouraging Muslims to treat others with kindness, as commanded: *"Worship Allah and associate nothing with Him, and be good to parents, relatives, orphans, the needy..."* (4:36).

In essence, Tawhid is not only a declaration of faith but a transformative principle. It molds character through humility and sincerity, strengthens faith through reliance on Allah, and fosters harmonious relationships through justice and compassion. By living Tawhid, Muslims embody the Qur'an's vision of a life rooted in devotion, integrity, and service to humanity.

Objective 2: Discuss the concept of Tawhid (monotheism) as the cornerstone of Islamic belief, exploring its implications for individual spirituality, societal ethics, and the development of a strong Islamic identity.

Tawhid as the Cornerstone of Islamic Belief

Tawhid, the doctrine of the **absolute oneness of Allah**, is the foundation of Islam. It affirms that Allah alone is the Creator, Sustainer, and Lord of the universe, without partners, offspring, or equals. The Qur'an repeatedly emphasizes this principle:

- *“Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.”* (Qur'an 112:1–4)
- *“Your God is One God. There is no deity except Him, the Most Merciful, the Most Compassionate.”* (Qur'an 2:163)

These verses highlight the uniqueness of Allah in His Lordship (*Rububiyyah*), Worship (*Uluhiyyah*), and Attributes (*Asma wa'l-Sifat*).

Implications for Individual Spirituality

- **Direct relationship with Allah:** Tawhid eliminates intermediaries, allowing believers to connect directly with God. *“And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant...”* (Qur'an 2:186).
- **Inner peace and reliance:** Belief in Allah's oneness fosters trust and resilience. *“So do not fear them, but fear Me, if you are believers.”* (Qur'an 3:175).
- **Spiritual purification:** Tawhid liberates individuals from superstition and idolatry, focusing worship on Allah alone.

Implications for Societal Ethics

- **Justice and equality:** Tawhid teaches that all humans are equal before one God. *“O mankind, worship your Lord, who created you and those before you, that you may become righteous.”* (Qur'an 2:21).
- **Accountability:** Belief in one God encourages honesty and responsibility, since every action is judged by Allah.
- **Compassion and service:** Tawhid links worship with ethical conduct. *“Worship Allah and associate nothing with Him, and be good to parents, relatives, orphans, the needy...”* (Qur'an 4:36).

Development of a Strong Islamic Identity

- **Unity of the Ummah:** Tawhid unites Muslims worldwide under one creed, transcending race, culture, and geography.

- **Resistance to oppression:** Recognizing Allah as the sole authority empowers Muslims to reject tyranny and injustice.
- **Moral compass:** Tawhid provides a framework for living with integrity, humility, and devotion.

Conclusion

Tawhid is the **cornerstone of Islamic belief**, shaping both personal spirituality and collective ethics. By affirming Allah’s oneness, Muslims develop a direct relationship with God, live with justice and compassion, and build a strong identity rooted in faith. The Qur’an’s repeated emphasis on Tawhid ensures that it remains the guiding principle for Muslim life, fostering unity, resilience, and moral responsibility across generations.

Objective 2.1: Choose one attribute of Allah described in Surah Al-Ikhlās (e.g. oneness, self-sufficiency, incomparability) and brainstorm how this concept differs from other beliefs.

Attribute: Self-Sufficiency (Al-Samad)

- Allah is completely independent, needing nothing from creation.
- All beings depend on Him for existence, sustenance, and guidance.
- He is eternal, without weakness, limitation, or dependency.

How This Differs from Other Beliefs

1. Contrast with Polytheism

- In polytheistic traditions, gods often rely on each other, share powers, or compete.
- Some deities are believed to need offerings or sacrifices to remain strong.
- **Difference:** Allah’s self-sufficiency means He does not need worship, food, or support—He is perfect and complete.

2. Contrast with Human-like Deities

- In some mythologies, gods are portrayed with human weaknesses (anger, jealousy, hunger).
- They depend on humans for honor or survival.
- **Difference:** Allah is free from human limitations; worship benefits humans, not Him.

3. Contrast with Philosophical Concepts of God

- In certain philosophies, “god” is seen as an abstract force or principle that cannot interact with creation.
- **Difference:** Allah is self-sufficient yet actively sustains and responds to His creation, combining transcendence with closeness.

4. Contrast with Christian Doctrine of Incarnation

- Christianity teaches that God became dependent in human form (Jesus), experiencing hunger, suffering, and death.
- **Difference:** In Islam, Allah never becomes dependent or incarnate; His perfection excludes need or limitation.

Reflection

Allah's attribute of **self-sufficiency** sets Him apart from all other conceptions of deity. It emphasizes His perfection, independence, and eternal nature, while highlighting humanity's complete dependence on Him. This belief shapes Muslim spirituality by fostering humility, gratitude, and reliance on Allah alone.

Objective 3: Examine the three primary components of Tawhid to understand how these components emphasise the unity, sovereignty, and worship of Allah as central tenets of the Islamic faith.

The Three Components of Tawhid

1. Tawhid al-Rububiyah (Oneness of Lordship)

- **Meaning:** Allah alone is the Creator, Sustainer, and Controller of the universe.
- **Qur'anic Evidence:**
 - *“Say: Who provides for you from the heavens and the earth? Who controls hearing and sight? Who brings the living out of the dead and the dead out of the living? Who arranges every matter? They will say, ‘Allah.’ So say, ‘Then will you not fear Him?’”* (Qur'an 10:31).
 - *“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”* (Qur'an 39:62).
- **Emphasis:** Affirms Allah's sovereignty and absolute control, reminding believers that all existence depends on Him.

2. Tawhid al-Uluhiyyah (Oneness of Worship)

- **Meaning:** All acts of worship—prayer, sacrifice, supplication—are directed to Allah alone.
- **Qur'anic Evidence:**
 - *“Say, indeed my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He.”* (Qur'an 6:162–163).
 - *“And your God is One God. There is no deity except Him, the Most Merciful, the Most Compassionate.”* (Qur'an 2:163).
- **Emphasis:** Establishes Allah's exclusive right to worship, rejecting idolatry and ensuring purity of devotion.

3. Tawhid al-Asma wa'l-Sifat (Oneness of Names and Attributes)

- **Meaning:** Allah's names and attributes are unique, perfect, and incomparable.
- **Qur'anic Evidence:**
 - *"There is nothing like unto Him, and He is the Hearing, the Seeing."* (Qur'an 42:11).
 - *"Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent."* (Qur'an 112:1-4).
- **Emphasis:** Affirms Allah's transcendence and perfection, preventing anthropomorphism or comparison with creation.

How These Components Emphasize Unity, Sovereignty, and Worship

- (i) **Unity:** Tawhid unites all aspects of belief under the recognition that Allah is One, without partners or equals.
- (ii) **Sovereignty:** Tawhid al-Rububiyah highlights Allah's supreme authority over creation, instilling reliance and submission.
- (iii) **Worship:** Tawhid al-Uluhiyyah ensures that devotion is directed solely to Allah, shaping spiritual practice and moral conduct.
- (iv) **Identity:** Tawhid al-Asma wa'l-Sifat deepens understanding of Allah's perfection, guiding believers to humility and sincerity.

Conclusion

The three components of Tawhid—Lordship, Worship, and Attributes—form the **central tenets of Islamic faith**. They emphasize Allah's unity, sovereignty, and exclusive right to worship, shaping both individual spirituality and collective identity. By affirming these aspects, Muslims develop a worldview rooted in submission to Allah, moral responsibility, and devotion, making Tawhid the cornerstone of Islam.

Objective 3.1: Search for and read verses 10:31, 23:84-85, 23:86-87, 29:61, and 29:62 to appreciate the profound concept of God's creation, and its implications for our lives, reminding us of our dependence on Him.

The Qur'anic verses (10:31, 23:84-85, 23:86-87, 29:61, and 29:62) emphasize Allah's absolute sovereignty over creation, highlighting that He alone provides sustenance, controls life and death, and governs the universe. These verses remind us of our complete dependence on Him for existence, guidance, and provision.

Reading the Verses

Surah Yunus 10:31

“Say, ‘Who provides for you from the heaven and the earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living? And who arranges every matter?’ They will say, ‘Allah.’ So say, ‘Will you not then fear Him?’”

- Allah is acknowledged even by disbelievers as the ultimate provider and controller.
- **Implication:** Human beings must recognize His authority and live in reverence.

Surah Al-Mu’minun 23:84–85

“Say, ‘To whom belongs the earth and whoever is in it, if you should know?’ They will say, ‘To Allah.’ Say, ‘Then will you not remember?’”

- The earth and all within it belong to Allah.
- **Implication:** Ownership of creation demands gratitude and obedience.

Surah Al-Mu’minun 23:86–87

“Say, ‘Who is Lord of the seven heavens and Lord of the Great Throne?’ They will say, ‘Allah.’ Say, ‘Will you not then fear Him?’”

- Allah is the Lord of the heavens and the Throne, symbols of ultimate authority.
- **Implication:** Recognition of His majesty should inspire humility and submission.

Surah Al-‘Ankabut 29:61

“If you ask them who created the heavens and the earth and subjected the sun and the moon, they will surely say, ‘Allah.’ Then how are they deluded?”

- Even idolaters admitted Allah’s role in creation.
- **Implication:** Acknowledging Allah yet worshipping others is contradiction and delusion.

Surah Al-‘Ankabut 29:62

“Allah extends provision for whom He wills of His servants and restricts it for whom He wills. Indeed, Allah is of all things Knowing.”

- Allah alone controls sustenance, giving abundantly or sparingly.
- **Implication:** Human livelihood depends entirely on His wisdom and decree.

Implications for Our Lives

- (i) **Dependence on Allah:** These verses remind us that our hearing, sight, sustenance, and very existence are under His control.
- (ii) **Gratitude and Worship:** Recognizing Allah’s sovereignty should lead to sincere worship and thankfulness.
- (iii) **Humility:** Awareness of our dependence fosters humility, discouraging arrogance and self-reliance.
- (iv) **Trust in Provision:** Allah’s control over sustenance encourages patience and reliance on Him during hardship.
- (v) **Moral Responsibility:** Since Allah governs all affairs, humans are accountable to Him for their actions.

Summary Table

Verse	Key Message	Life Implication
10:31	Allah provides and controls life	Live in reverence and obedience
23:84–85	Earth belongs to Allah	Show gratitude and humility
23:86–87	Allah is Lord of heavens & Throne	Submit to His majesty
29:61	Allah created heavens, earth, sun, moon	Avoid delusion of shirk (associating partners)
29:62	Allah controls provision	Trust His wisdom in sustenance

Conclusion

These verses collectively highlight the **profound concept of God’s creation and sovereignty**. They remind us that while even disbelievers acknowledge Allah as Creator, true faith requires worship, gratitude, and obedience. For Muslims, this recognition fosters humility, reliance, and moral responsibility, reinforcing that our lives are entirely dependent on Allah’s will and mercy.

Objective 3.2: Read verses 7:65, 7:73, 7:85, 6:162, 3:175, 39:54, 51:56, 1:2, 107:4-6, 4:142, 4:36, 29:45, 2:183 and 2:186 to gain a deeper understanding of the principle of worshipping God alone, avoiding shirk, and seeking His guidance in all aspects of life.

All the above verses collectively emphasize worshipping Allah alone, avoiding shirk (associating partners with Him), and seeking His guidance in every aspect of life:

Key Verses and Their Messages

Prophetic Calls to Monotheism

7:65, 7:73, 7:85 – Prophets Hud, Salih, and Shu‘ayb called their people to worship Allah alone and abandon false gods.

Message: Worship must be pure, directed only to Allah, without partners.

Personal Devotion and Worship

6:162 – *“Indeed, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds.”*

Message: Every aspect of life is an act of worship when dedicated to Allah.

51:56 – *“I did not create jinn and mankind except to worship Me.”*

Message: Worship is the very purpose of human existence.

1:2 – *“Praise be to Allah, Lord of the worlds.”*

Message: Worship begins with gratitude and recognition of Allah’s Lordship.

Avoiding Shirk and Hypocrisy

3:175 – Believers are told to fear Allah alone, not others.

39:54 – Allah invites believers to repent and turn to Him alone.

107:4–6 – Condemns those who neglect prayer or perform it for show.

4:142 – Warns against hypocrisy in worship.

4:36 – Commands worship of Allah alone, linking it with kindness to others.

Guidance Through Worship

29:45 – Prayer restrains immorality and wrongdoing.

2:183 – Fasting is prescribed to attain piety.

2:186 – Allah is near and responds to supplication, encouraging believers to call upon Him directly.

Principles Highlighted

- (i) **Worship Allah Alone** – All prophets emphasized pure devotion to Allah, rejecting shirk.
- (ii) **Integrate Worship into Life** – Prayer, fasting, sacrifice, and daily actions are acts of worship when done for Allah.
- (iii) **Avoid Hypocrisy** – Worship must be sincere, not for show or worldly gain.
- (iv) **Seek Guidance Through Worship** – Acts of worship purify the soul, restrain wrongdoing, and connect believers to Allah’s mercy.
- (v) **Dependence on Allah** – Supplication and repentance highlight reliance on Allah’s guidance and forgiveness.

Summary Table

Verse	Key Theme	Principle
7:65, 7:73, 7:85	Prophetic calls	Worship Allah alone, reject shirk
6:162	Devotion	Life dedicated to Allah
51:56	Purpose	Created to worship Allah
1:2	Gratitude	Praise belongs to Allah
3:175	Fear Allah	Avoid fear of others
39:54	Repentance	Turn to Allah alone
107:4–6	Sincerity	Avoid neglect and hypocrisy
4:142	Warning	Hypocrites fail in worship
4:36	Ethics	Worship linked to kindness
29:45	Prayer	Worship restrains immorality
2:183	Fasting	Builds piety
2:186	Supplication	Allah is near, responds

Conclusion

These verses collectively highlight the **principle of worshipping Allah alone**, avoiding shirk, and seeking His guidance in all aspects of life. Worship is not limited to rituals but encompasses prayer, fasting, repentance, ethical conduct, and daily living. By dedicating every action to Allah with sincerity, Muslims fulfill their purpose of creation, strengthen their faith, and embody the Qur’an’s vision of a life rooted in devotion, justice, and reliance on God.

Objective 3.3: Read Qur'an verses 1:2,6:164 and 55:27 to gain a deeper understanding of God's nature and attributes.

Verse Reflections

Surah Al-Fatiha 1:2

"All praise is due to Allah, Lord of the worlds."

- **Attribute Highlighted:** Allah is the **Lord (Rabb)** of all creation—sustainer, nurturer, and controller.
- **Meaning:** He is not limited to one people or nation; His Lordship extends universally.
- **Implication:** This verse teaches gratitude, humility, and recognition that all blessings come from Him.

Surah Al-An'am 6:164

"Say, 'Shall I seek a lord other than Allah while He is the Lord of all things?'"

- **Attribute Highlighted:** Allah's **absolute sovereignty**—He alone governs all affairs.
- **Meaning:** No other being shares His authority or deserves worship.
- **Implication:** It reminds believers to avoid shirk (associating partners with Allah) and to dedicate their lives entirely to Him.

Surah Ar-Rahman 55:27

"But the Face of your Lord, full of Majesty and Honor, will remain forever."

- **Attribute Highlighted:** Allah's **eternity and majesty**—everything perishes except Him.
- **Meaning:** Allah is everlasting, beyond time and decay, embodying glory and honor.
- **Implication:** This verse inspires reliance on Allah alone, since worldly possessions and life are temporary.

Deeper Understanding of God's Nature

- (i) **Universality:** Allah is Lord of all worlds (1:2), transcending boundaries of race, nation, or time.
- (ii) **Sovereignty:** Allah alone governs creation (6:164), emphasizing His unmatched authority.
- (iii) **Eternity:** Allah remains forever (55:27), highlighting His permanence compared to the fleeting nature of worldly life.

Conclusion

Together, these verses portray Allah as the **Universal Lord, Absolute Sovereign, and Eternal Being**. They remind us of our dependence on Him, the need to avoid shirk, and the importance of gratitude and worship. By reflecting on these attributes, Muslims strengthen their faith, develop humility, and align their lives with divine guidance.

Objective 4: Critically analyse the Islamic concepts of reward, examining their role in motivating righteous behaviours. (Qur'an verses 27:84, 30:39, 39:10, 51:15-16 and 16:30)

Qur'anic Evidence on Reward

- **27:84** – *“On the Day He will gather them, He will say, ‘Did you deny My signs while you did not encompass them in knowledge, or what were you doing?’”*
 - **Message:** Accountability is central; reward is tied to recognition and obedience to Allah’s signs.
- **30:39** – *“Whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah – it is they who will get manifold increase.”*
 - **Message:** True reward comes from sincere charity, not exploitative gain.
- **39:10** – *“Indeed, the patient will be given their reward without account.”*
 - **Message:** Patience in adversity earns limitless reward, motivating endurance and resilience.
- **51:15–16** – *“Indeed, the righteous will be among gardens and springs, taking what their Lord has given them. Indeed, they were before that doers of good.”*
 - **Message:** Paradise is promised to those who consistently practice righteousness.
- **16:30** – *“And it will be said to those who feared Allah, ‘What did your Lord send down?’ They will say, ‘Good.’ For those who do good in this world is good, and the home of the Hereafter is better.”*
 - **Message:** Rewards are both worldly (peace, blessings) and eternal (Paradise).

Critical Analysis

1. Reward as Motivation for Righteousness

- Rewards encourage believers to act ethically, give charity, and remain patient.
- They shift focus from material gain to spiritual fulfillment, ensuring sincerity in worship.

2. Balance of Accountability and Mercy

- Verses like 27:84 highlight accountability, while 39:10 emphasizes Allah’s mercy in granting reward “without measure.”
- This balance motivates believers to avoid sin while striving for good.

3. Social and Ethical Impact

- 30:39 links reward to charity, discouraging exploitation and promoting social justice.
- Rewards thus shape communal ethics, not just personal spirituality.

4. Eternal Perspective

- 51:15–16 and 16:30 remind believers that ultimate reward lies in the Hereafter.
- This eternal outlook motivates perseverance, even when worldly recognition is absent.

Summary Table

Verse	Key Concept	Motivational Role
27:84	Accountability	Encourages obedience to divine signs
30:39	Charity vs. interest	Promotes sincerity and social justice
39:10	Patience	Inspires resilience and endurance
51:15–16	Paradise	Motivates consistent righteousness
16:30	Worldly & eternal good	Balances present blessings with eternal reward

Conclusion

The Qur’anic concept of reward is not transactional but deeply ethical and spiritual. It motivates believers to act with sincerity, patience, and justice, reminding them that true success lies in Allah’s pleasure and the eternal reward of Paradise. By linking reward to both personal virtue and social responsibility, the Qur’an ensures that righteous behaviour benefits individuals, communities, and ultimately, humanity.

Objective 4.1: Discuss the concept of reward in Islam and how they can influence ethical decision making.

Influence of reward on Ethical Decision Making

1. Motivation for Righteous Behaviour

- Belief in reward encourages Muslims to act ethically, even when worldly recognition is absent.
- Acts such as charity, honesty, and patience are performed with the hope of divine reward.

2. Deterrence Against Wrongdoing

- Knowing that unethical actions bring punishment, while good deeds bring reward, guides Muslims to avoid injustice, exploitation, and dishonesty.

3. Social Responsibility

- Qur'an 30:39 contrasts exploitative interest with charity, showing that reward motivates generosity and fairness in economic dealings.
- Ethical decisions in business, family, and community life are shaped by the pursuit of Allah's pleasure.

4. Spiritual Integrity

- Reward is tied to sincerity (*ikhlas*). Actions done for show (as condemned in Qur'an 107:4–6) lose their value.
- This ensures ethical decisions are made with genuine intention, not for worldly gain.

5. Eternal Perspective

- The promise of Paradise (Qur'an 51:15–16) motivates believers to endure hardship and remain steadfast in ethical conduct.
- Decisions are guided by long-term spiritual outcomes rather than short-term benefits.

Activity 2: Write about 200 word reflection on how the concept of reward in Islam promotes accountability and integrity in their daily lives. Use specific examples to illustrate your points.

Reflection on how the concept of reward in Islam promotes accountability and integrity (for example)

In Islam, the concept of reward (*thawab*) serves as a powerful reminder that every action is recorded and will be recompensed by Allah. This belief fosters accountability, as Muslims recognize that their deeds—whether public or private—carry consequences. The Qur'an states: "*Indeed, the patient will be given their reward without account*" (39:10), highlighting that perseverance in hardship is not overlooked but richly rewarded.

This awareness encourages integrity in daily life. For example, a shopkeeper who believes in divine reward will avoid dishonest practices, knowing that cheating customers may bring short-term gain but forfeits Allah's pleasure. Similarly, acts of charity, such as giving zakah, are motivated by the promise of multiplied reward (30:39), ensuring generosity is practiced sincerely rather than for social recognition.

The concept of reward also shapes personal discipline. A student who fasts during Ramadan (2:183) learns self-control, motivated by the spiritual reward of piety. In family life, kindness to parents and relatives (4:36) is reinforced by the assurance that Allah rewards compassion and service.

Ultimately, belief in reward nurtures a moral compass rooted in sincerity, justice, and humility. It transforms everyday choices into opportunities for spiritual growth, guiding Muslims to live with integrity and accountability before Allah.

Objective 4.2: Discuss how the awareness of reward might inspire gratitude towards God and encourage a consistent commitment to doing good.

Reflection

Awareness of Reward and Gratitude

In Islam, the belief that Allah rewards every act of righteousness instills a deep sense of gratitude. The Qur'an reminds believers: *"If you are grateful, I will surely increase you [in favor]"* (Qur'an 14:7). Knowing that Allah acknowledges even small deeds—such as a smile, a kind word, or giving charity—encourages Muslims to thank Him for His mercy and generosity. Gratitude arises not only from receiving blessings but also from the assurance that every effort is valued and rewarded by Allah.

Encouraging Consistent Good Deeds

Awareness of reward motivates Muslims to remain steadfast in worship and ethical conduct. For example:

- **Prayer:** Qur'an 29:45 teaches that prayer restrains immorality, and its reward inspires consistency in worship.
- **Charity:** Qur'an 30:39 highlights that giving for Allah's sake brings manifold increase, encouraging generosity.
- **Patience:** Qur'an 39:10 promises limitless reward for the patient, motivating resilience in hardship.

This consistent commitment is not transactional but rooted in faith—believers act with sincerity, knowing Allah's reward is both worldly (peace, blessings) and eternal (Paradise).

Conclusion

The awareness of reward in Islam transforms gratitude into action. It reminds believers that Allah's mercy is constant, inspiring them to thank Him through worship, charity, patience, and kindness. This cycle of gratitude and good deeds strengthens faith, builds integrity, and ensures that Muslims live with consistent devotion to Allah and service to others.

Objective 5: Critically analyse the various forms of punishment prescribed in Islamic law, evaluating their purposes, ethical implications, and effectiveness in promoting justice and individual accountability.

Forms of Punishment in Islamic Law

1. Hudud (Fixed Punishments)

- **Definition:** Prescribed penalties for specific crimes such as theft, adultery, false accusation, and intoxication.
- **Qur'anic Evidence:**
 - Theft: *"Cut off the hand of the thief, male or female, as a recompense for what they committed..."* (Qur'an 5:38).
 - Adultery: *"The woman and the man guilty of fornication—flog each one of them with a hundred stripes..."* (Qur'an 24:2).
- **Purpose:** Deterrence, protection of society, and upholding moral order.
- **Ethical Implications:** Critics argue hudud punishments may appear harsh, but Islamic jurisprudence sets strict evidentiary standards (e.g., four witnesses for adultery), ensuring they are rarely applied.

2. Qisas (Retributive Justice)

- **Definition:** "An eye for an eye" principle applied to murder or bodily harm.
- **Qur'anic Evidence:** *"And We prescribed for them a life for a life, an eye for an eye, a nose for a nose..."* (Qur'an 5:45).
- **Purpose:** Restores justice by allowing victims or families to seek equal retribution or forgive and accept compensation (*diyya*).
- **Ethical Implications:** Balances justice with mercy—victims can choose forgiveness, which the Qur'an praises: *"...But if anyone remits the retaliation by way of charity, it is expiation for him."* (Qur'an 5:45).
- **Effectiveness:** Promotes accountability while encouraging reconciliation and social harmony.

3. Ta'zir (Discretionary Punishments)

- **Definition:** Punishments left to the discretion of judges for offenses not covered by hudud or qisas.
- **Examples:** Fines, imprisonment, community service, or public reprimand.
- **Purpose:** Flexibility to adapt justice to circumstances, ensuring fairness and reform.
- **Ethical Implications:** Allows consideration of intent, repentance, and social context, aligning with Qur'anic emphasis on mercy: *"Allah loves those who repent and purify themselves."* (Qur'an 2:222).
- **Effectiveness:** Encourages rehabilitation and moral correction rather than purely punitive measures.

Ethical Implications

- (i) **Justice vs. Mercy:** While punishments deter crime, the Qur'an repeatedly emphasizes forgiveness and repentance (39:53).
- (ii) **Human Dignity:** Strict evidentiary standards protect individuals from wrongful conviction.
- (iii) **Social Order:** Punishments aim to safeguard community values, prevent exploitation, and uphold accountability.

Effectiveness in Promoting Justice and Accountability

- (i) **Deterrence:** Hudud punishments serve as strong deterrents but are rarely enforced due to evidentiary safeguards.
- (ii) **Restorative Justice:** Qisas allows victims to choose forgiveness, promoting reconciliation.
- (iii) **Flexibility:** Ta'zir ensures adaptability, making Islamic law responsive to diverse contexts.
- (iv) **Moral Reform:** By linking punishment with repentance, Islam emphasizes spiritual growth alongside legal accountability.

Summary Table

Form	Qur'anic Basis	Purpose	Ethical Implication	Effectiveness
Hudud	5:38, 24:2	Deterrence, moral order	Strict standards prevent misuse	Rarely applied, symbolic deterrent
Qisas	5:45	Retribution, justice	Encourages forgiveness	Balances justice & mercy
Ta'zir	Judge's discretion	Reform, flexibility	Context-sensitive, merciful	Promotes rehabilitation

Conclusion

Islamic punishments—*hudud*, *qisas*, and *ta'zir*—reflect a system balancing deterrence, justice, and mercy. While hudud emphasize moral boundaries, qisas restore justice with room for forgiveness, and ta'zir allows reform through discretion. Their ethical implications highlight accountability, fairness, and compassion, ensuring that punishment in Islam is not merely punitive but a means of promoting justice, protecting society, and guiding individuals toward repentance and moral integrity.

Objective 5.1: Read about the historical cases of divine punishment (Ad people 69:6, Thamud people 69:5, Lut people 26:173, Madyan 26:189, Noah's people 26:120, Pharaoh 26:66), and discuss the events that led to their punishments and the moral lessons conveyed.

Historical Cases of Divine Punishment

1. People of 'Ād (Qur'an 69:6)

- **Event:** The people of 'Ād rejected Prophet Hūd, persisted in arrogance, and worshipped idols.
- **Punishment:** A violent, roaring wind destroyed them.
- **Lesson:** Pride and denial of God's signs lead to downfall; humility and obedience preserve societies.

2. People of Thamūd (Qur'an 69:5)

- **Event:** The Thamūd rejected Prophet Šāliḥ and killed the miraculous she-camel sent as a sign.
- **Punishment:** A thunderous blast overtook them.
- **Lesson:** Disrespecting divine signs and harming what Allah sanctifies brings destruction.

3. People of Lūṭ (Qur'an 26:173)

- **Event:** The people of Lūṭ engaged in immoral practices and rejected his warnings.
- **Punishment:** A rain of stones destroyed them.
- **Lesson:** Societies that normalize immorality and ignore divine guidance face ruin.

4. People of Madyan (Qur'an 26:189)

- **Event:** The people of Madyan cheated in trade and rejected Prophet Shu'ayb's call to honesty and monotheism.
- **Punishment:** A mighty earthquake destroyed them.
- **Lesson:** Economic injustice and corruption are grave sins; fairness and honesty are essential for survival.

5. People of Noah (Qur'an 26:120)

- **Event:** Noah's people mocked him, rejected his call to monotheism, and persisted in disbelief for centuries.
- **Punishment:** The great flood drowned them, sparing only the believers.
- **Lesson:** Persistent rejection of truth despite long warnings leads to destruction; patience and faith are rewarded.

6. Pharaoh and His Army (Qur'an 26:66)

- **Event:** Pharaoh oppressed the Israelites, denied Moses' message, and claimed divinity.
- **Punishment:** Pharaoh and his army drowned in the Red Sea.

- **Lesson:** Tyranny, arrogance, and denial of God’s authority lead to ruin; liberation comes through faith and perseverance.

Moral Lessons Conveyed

- (i) **Accountability:** Every nation is accountable for its response to divine guidance.
- (ii) **Justice:** Punishments reflect divine justice against arrogance, corruption, and immorality.
- (iii) **Mercy:** Prophets were sent repeatedly to warn before punishment, showing Allah’s mercy.
- (iv) **Ethics:** Lessons emphasize honesty, humility, morality, and obedience to God.
- (v) **Universality:** These stories transcend time, reminding all societies that injustice and arrogance lead to collapse.

Conclusion

The Qur’anic accounts of ‘Ād, Thamūd, Lūṭ, Madyan, Noah’s people, and Pharaoh illustrate how arrogance, immorality, corruption, and disbelief led to divine punishment. Their destruction serves as timeless warnings, urging humanity to embrace humility, justice, and faith. The moral lesson is clear: societies thrive when they uphold righteousness and collapse when they persist in defiance of divine truth.

Activity 3: Write an essay about stories that teach about responsibility, the consequences of actions, and the concept of justice in Islam.

Essay: Stories of Responsibility, Consequences, and Justice in Islam (for example)

Introduction

Islamic teachings are rich with narratives that emphasize responsibility, accountability, and justice. These stories, drawn from the Qur’an and the lives of the Prophets, serve as timeless lessons for individuals and societies. They remind believers that actions carry consequences, and that justice is a divine principle guiding human conduct.

Responsibility in Prophetic Stories

The Qur’an recounts the story of **Prophet Adam (2:30–39)**, who was entrusted with responsibility as the first human and caretaker of the earth. His mistake in eating from the forbidden tree illustrates human fallibility, but his repentance shows the importance of accepting responsibility and seeking forgiveness. This story teaches that responsibility involves both obedience to God and accountability for one’s choices.

Similarly, **Prophet Noah (26:120)** carried the responsibility of warning his people for centuries. Despite rejection, he remained steadfast, showing that responsibility requires perseverance and sincerity, even when results are not immediate.

Consequences of Actions

The Qur'an highlights communities such as the 'Ād (69:6) and Thamūd (69:5), who rejected their prophets and persisted in arrogance. Their destruction by natural calamities demonstrates that ignoring divine guidance leads to dire consequences. These stories remind believers that moral corruption and injustice eventually bring downfall.

The story of Pharaoh (26:66) illustrates how tyranny and denial of truth result in destruction. His oppression of the Israelites and claim of divinity led to his drowning in the Red Sea. The consequence of arrogance is clear: no power can withstand divine justice.

Justice as a Divine Principle

Justice in Islam is not only about punishment but also about fairness and mercy. The concept of Qisas (5:45)—“life for a life, eye for an eye”—shows that justice restores balance, while forgiveness is praised as a higher virtue. Stories of Prophet Shu‘ayb and the people of Madyan (26:189) emphasize economic justice, condemning cheating in trade and exploitation.

The Qur'an also stresses personal accountability: *“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”* (99:7–8). This verse encapsulates the principle that justice is comprehensive, covering even the smallest deeds.

Conclusion

Stories in Islam teach that responsibility is a divine trust, actions carry inevitable consequences, and justice is central to human life. From Adam’s repentance to Pharaoh’s downfall, these narratives guide believers to live with integrity, humility, and fairness. They remind us that justice is not only about retribution but also about mercy, and that true responsibility lies in aligning our actions with God’s guidance.

Objective 5.2: Analyse Qur’anic verses on punishment in the hereafter (14:17, 20:74, 14:16-17, 114:49-50, 22:55, 3:62-67 and 88:2-7), the moral and spiritual lessons implied.

Qur’anic Verses on Punishment

14:16–17 – The disbelievers will drink scalding water that tears their insides, yet they cannot escape death.

Lesson: Actions of disbelief bring torment; rejecting truth has unavoidable consequences.

14:17 (continuation) – They will gulp it but cannot swallow easily, and death comes from every side, yet they do not die.

Lesson: Punishment in the Hereafter is both physical and spiritual, reflecting the severity of rejecting God.

20:74 – Whoever comes to Allah as a criminal will face Hell, where they neither live nor die.

Lesson: Sin leads to a state of hopelessness—existence without relief—underscoring accountability.

114:49–50 – Every soul will taste death, then be recompensed; those saved from Hell and admitted to Paradise are truly successful.

Lesson: The Hereafter is the ultimate measure of success, not worldly achievements.

22:55 – Disbelievers will continue in denial until the Hour comes suddenly, then they will realize the truth too late.

Lesson: Persistent rejection blinds people until accountability arrives; procrastination in faith is dangerous.

3:62–67 – Truth is from Allah alone; those who turn away are losers. Abraham was upright, not a polytheist.

Lesson: Faith must be pure monotheism; deviation leads to loss in the Hereafter.

88:2–7 – Faces will be humbled, toiling and weary, entering a blazing fire, given no cool drink except boiling water.

Lesson: The imagery emphasizes the futility of rejecting God—hardship without reward, toil without peace.

Moral and Spiritual Lessons

1. **Accountability** – Every soul faces recompense; denial of truth leads to torment (14:16–17, 20:74).
2. **Consequences of Disbelief** – Persistent rejection blinds people until it is too late (22:55).
3. **True Success** – Salvation lies in Paradise, not worldly gain (114:49–50).
4. **Integrity of Faith** – Monotheism is the foundation of salvation; deviation leads to loss (3:62–67).
5. **Warning through Imagery** – Vivid descriptions of Hell (88:2–7) serve as deterrents, urging believers to remain steadfast.
6. **Spiritual Reflection** – Punishment is not arbitrary but a direct consequence of choices, reinforcing responsibility.

Conclusion

The Qur’anic verses on punishment in the Hereafter highlight the seriousness of disbelief, hypocrisy, and sin. They use vivid imagery to instill fear of consequences, while also pointing to the moral lesson that true success lies in faith, sincerity, and obedience to Allah. Spiritually, these verses cultivate humility, gratitude, and accountability, reminding believers that every action carries weight and that justice in the Hereafter is inevitable.

Activity 4: Write a short reflection on how the understanding of the concept of punishment in the hereafter influences personal responsibility and ethical decision making.

Reflection (for example)

The Qur’anic descriptions of punishment in the Hereafter serve as powerful reminders of accountability. Believers are taught that every deed—whether hidden or public—will be judged by Allah, and those who persist in wrongdoing face severe consequences. Verses such as *“Whoever comes to Him as a criminal – for him is Hell, where he neither lives nor dies”* (Qur’an 20:74) emphasize that actions in this life directly determine one’s fate in the next.

This awareness fosters a strong sense of **personal responsibility**. A Muslim is reminded that dishonesty, injustice, or neglect of duties cannot be concealed from Allah. Ethical decision making, therefore, is guided by the conviction that choices carry eternal weight. For instance, refraining from exploitation in trade or showing kindness to others is not only socially beneficial but also a safeguard against divine punishment.

Moreover, the concept of punishment encourages **integrity and sincerity**. Since outward appearances cannot deceive Allah, believers strive to align inner intentions with righteous actions. The fear of punishment is balanced by hope in Allah’s mercy, motivating Muslims to repent, act justly, and remain steadfast in worship.

Ultimately, understanding punishment in the Hereafter transforms daily decisions into acts of moral accountability, ensuring that faith and ethics remain inseparable in a Muslim’s life.

Objective 5.3: Discuss the differences and similarities between punishment in history and in the hereafter, considering aspects such as purpose, duration, and impact, while reflecting on the values each type of punishment emphasises.

Punishment in History and the Hereafter

Introduction

The Qur’an presents vivid accounts of punishments both in history—such as the destruction of past nations—and in the Hereafter, where ultimate accountability is realized. While both forms

serve as reminders of divine justice, they differ in purpose, duration, and impact, yet share common values of responsibility, deterrence, and moral guidance.

Differences

1. Purpose

- **Historical Punishment:** Often collective, aimed at warning societies (e.g., the people of ʿĀd, Thamūd, Pharaoh). It demonstrates God’s justice in this world and deters future generations.
- **Hereafter Punishment:** Individual and eternal, focused on ultimate accountability. It ensures that every soul faces recompense for its deeds (Qur’an 99:7–8).

2. Duration

- **Historical Punishment:** Temporal and finite, ending with the destruction of a people or calamity.
- **Hereafter Punishment:** Eternal for disbelievers, with no escape from Hell (Qur’an 20:74).

3. Impact

- **Historical Punishment:** Visible and immediate, shaping collective memory and warning future societies.
- **Hereafter Punishment:** Spiritual and everlasting, impacting the soul beyond worldly existence.

Similarities

- **Justice:** Both emphasize divine justice—wrongdoing inevitably leads to consequences.
- **Accountability:** Both highlight responsibility for actions, whether communal (historical) or personal (Hereafter).
- **Moral Lessons:** Both serve as deterrents, urging believers to uphold righteousness and avoid arrogance, corruption, and disbelief.

Values Emphasized

- **Responsibility:** Human beings are accountable for choices in both life and afterlife.
- **Justice and Fairness:** Punishment reflects God’s justice, ensuring that wrongdoing does not go unanswered.
- **Mercy and Warning:** Historical punishments often followed repeated warnings, while the Hereafter emphasizes repentance before death.
- **Integrity:** Both forms encourage sincerity, humility, and obedience to divine guidance.

Conclusion

Punishment in history and in the Hereafter share the common goal of reinforcing accountability and justice, yet differ in scope and permanence. Historical punishments are temporal, collective warnings, while the Hereafter's punishments are eternal and individual. Together, they emphasize values of responsibility, justice, and moral integrity, reminding humanity that actions carry consequences both in this world and beyond.

Objective 6: Critically examine the Islamic teachings on the nature of the soul to appreciate the complexity and depth of Islamic beliefs regarding the soul's journey and ultimate destination. (Qur'an verses 75:2, 12:53 and 89:27-30)

Qur'anic Foundations of the soul

- 75:2 – *The self-reproaching soul (al-nafs al-lawwāmah)** “And I swear by the self-reproaching soul.”*
 - This verse highlights the soul's moral consciousness, capable of self-critique and repentance.
 - It reflects the inner struggle between good and evil, showing the soul's dynamic nature.
- 12:53 – *The soul inclined to evil (al-nafs al-ammārah)** “...Indeed, the soul is ever inclined to evil, except those upon whom my Lord has mercy.”*
 - Prophet Yusuf acknowledges the soul's susceptibility to temptation.
 - It emphasizes human vulnerability and the need for divine guidance and mercy.
- 89:27–30 – *The tranquil soul (al-nafs al-muṭma'innah)** “O tranquil soul, return to your Lord, well-pleased and pleasing [to Him]. Enter among My servants, enter My Paradise.”*
 - This verse describes the soul at peace, rewarded with eternal bliss.
 - It represents the culmination of spiritual struggle, where the soul achieves harmony with God's will.

Critical Analysis

1. Complexity of the Soul

Islamic teachings present the soul as multi-layered: it can be prone to evil, capable of self-reproach, and ultimately reach tranquility. This complexity reflects the human condition—struggling between desire, conscience, and spiritual fulfillment.

2. Moral Responsibility

The soul's journey emphasizes accountability. The reproaching soul (75:2) shows that humans are not passive but actively responsible for their choices. Ethical decision-making is tied to the soul's awareness of right and wrong.

3. Divine Mercy and Guidance

12:53 underscores that without Allah’s mercy, the soul is vulnerable to corruption. This highlights the necessity of divine guidance, worship, and repentance in shaping the soul’s destiny.

4. Ultimate Destination

89:27–30 reveals the soul’s final reward: peace and entry into Paradise. The tranquil soul embodies the ideal state, achieved through faith, patience, and submission to Allah.

Conclusion

Islamic teachings on the soul portray a profound spiritual journey: from the **soul inclined to evil**, through the **self-reproaching soul**, to the **tranquil soul** welcomed into Paradise. These stages reflect the complexity of human nature, the struggle for moral integrity, and the reliance on divine mercy. The Qur’an thus presents the soul not as static, but as evolving—shaped by choices, accountability, and ultimately destined for eternal justice.

Objective 6.1: Discuss how belief in the soul’s destiny can impact a person’s actions and ethical decisions.

Here’s a clear outline showing how **belief in the soul’s destiny** influences actions and ethical decision-making in Islam:

1. Awareness of Accountability

- Belief that the soul will face judgment in the Hereafter (Qur’an 99:7–8: *“Whoever does an atom’s weight of good will see it...”*).
- Encourages individuals to act responsibly, knowing every deed has eternal consequences.

2. Motivation for Righteous Behaviour

- The promise of Paradise for the tranquil soul (Qur’an 89:27–30) inspires consistent worship, charity, and kindness.
- Ethical choices are guided by the hope of reward and fear of punishment.

3. Restraint from Wrongdoing

- Awareness of punishment for the soul inclined to evil (Qur’an 12:53) deters dishonesty, exploitation, and immorality.
- Promotes self-discipline and moral vigilance.

4. Emphasis on Sincerity and Integrity

- Since Allah judges intentions as well as actions, believers strive for sincerity (*ikhlas*) in worship and ethical dealings.
- Prevents hypocrisy and superficial righteousness.

5. Encouragement of Repentance and Reform

- Belief in the soul's journey allows room for repentance, motivating individuals to correct mistakes.
- Ethical decisions are shaped by humility and the desire for divine mercy.

6. Social Responsibility

- Awareness that justice in the Hereafter includes how one treated others.
- Promotes fairness in trade, compassion in family life, and honesty in leadership.

Conclusion

Belief in the soul's destiny transforms everyday actions into moral choices with eternal significance. It fosters accountability, sincerity, and compassion, ensuring that ethical decision-making is rooted in faith and the awareness that the soul's ultimate destination depends on how one lives in this world.

Activity 5: Write a 200 word reflection on how their understanding of the nature of the soul (commanding, reproaching, and tranquil) influences their actions, values, and relationship with Allah.

Reflection (for example)

In Islam, the soul is described in stages—the commanding soul (*nafs al-ammārah*), the reproaching soul (*nafs al-lawwāmah*), and the tranquil soul (*nafs al-muṭma'innah*). Understanding these dimensions profoundly shapes a believer's actions, values, and relationship with Allah.

The commanding soul, inclined toward evil (Qur'an 12:53), reminds individuals of their vulnerability to temptation. Recognizing this weakness encourages vigilance, self-discipline, and reliance on Allah's mercy. It teaches humility, as one acknowledges the constant need for divine guidance.

The reproaching soul (Qur'an 75:2) represents conscience and self-critique. Awareness of this stage motivates believers to reflect on their mistakes, repent sincerely, and strive for moral

improvement. It instills accountability, ensuring that ethical decisions are not taken lightly but weighed against divine standards.

Finally, the tranquil soul (Qur'an 89:27–30) embodies peace and harmony with Allah's will. Striving toward this state inspires consistent worship, compassion, and integrity. It reflects the ultimate goal of spiritual growth—living a life that pleases Allah and earns His eternal reward.

Together, these stages remind Muslims that the soul is dynamic, shaped by choices and faith. This understanding nurtures responsibility, gratitude, and a deeper connection with Allah, guiding believers toward righteousness in both action and intention.

Objective 7: Critically analyse the factors that determine the destiny of the soul, drawing on Islamic teachings and principles to appreciate the role of faith, deeds, and divine mercy in shaping one's eternal fate. (Qur'an to read verses 53:38-39, 91:77, 3:185, 39:42, 56:61, 74:38, 3:30, and 6:111)

Qur'anic Evidence for the factors that determine the destiny of the soul

- **53:38–39** – *“No bearer of burdens will bear the burden of another. And that man will have nothing except what he strives for.”*
 - **Lesson:** Individual responsibility is central; each soul earns its destiny through personal effort.
- **91:77** – Refers to the destruction of Thamūd for rejecting divine guidance.
 - **Lesson:** Collective rejection of truth leads to ruin, showing the consequences of arrogance and disbelief.
- **3:185** – *“Every soul shall taste death, and you will only be given your full compensation on the Day of Resurrection.”*
 - **Lesson:** Death is inevitable, and ultimate accountability awaits in the Hereafter.
- **39:42** – *“It is Allah who takes the souls at the time of their death...”*
 - **Lesson:** Allah controls life and death, underscoring His sovereignty over the soul's journey.
- **56:61** – *“We will replace you with others like you and recreate you in what you do not know.”*
 - **Lesson:** Resurrection affirms that the soul's destiny extends beyond worldly existence.
- **74:38** – *“Every soul will be held in pledge for what it earned.”*
 - **Lesson:** Accountability is based on deeds; no one escapes the consequences of their actions.
- **3:30** – *“The Day every soul will find present all the good it has done and all the evil it has done...”*
 - **Lesson:** Complete transparency of deeds ensures perfect justice.
- **6:111** – Even overwhelming signs cannot compel belief if hearts are hardened.
 - **Lesson:** Faith is a choice; disbelief despite evidence leads to loss.

Critical Analysis

1. Faith (Īmān)

Faith in Allah and His guidance is the foundation of the soul's destiny. Without sincere belief, deeds lose their eternal value. Verses like 6:111 show that faith must be freely chosen, not forced.

2. Deeds ('Amal)

Actions determine the soul's fate. Verses 53:39 and 74:38 emphasize striving and earning through deeds. Ethical conduct, worship, and service to others shape the soul's eternal outcome.

3. Divine Mercy (Raḥmah)

While deeds and faith are essential, salvation ultimately depends on Allah's mercy. Even the most righteous cannot rely solely on their efforts. Mercy bridges human imperfection, as seen in the Qur'an's repeated emphasis on forgiveness (39:42).

4. Accountability and Justice

The Qur'an stresses that every soul will face its record (3:30). This ensures fairness—no injustice occurs, and every choice carries weight.

5. The Soul's Journey

The inevitability of death (3:185) and resurrection (56:61) highlight that the soul's destiny is not confined to worldly life but extends into eternity.

Conclusion

Islamic teachings present the destiny of the soul as shaped by a triad of **faith, deeds, and divine mercy**. Faith anchors the soul in truth, deeds reflect its moral striving, and mercy ensures salvation despite human weakness. The Qur'an emphasizes accountability, justice, and the inevitability of resurrection, reminding believers that their eternal fate depends on both their choices and Allah's grace. This complex interplay underscores the depth of Islamic belief: the soul's journey is both a personal responsibility and a testament to divine justice and compassion.

Objective 7.1: Discuss the concept of personal accountability in Islam for one's actions and how it influences one's ethical decision-making.

Personal Accountability in Islam

In Islam, **personal accountability** (*mas'ūliyyah*) is a central principle: every individual is responsible for their own actions, intentions, and choices. The Qur'an emphasizes this repeatedly: *"No bearer of burdens will bear the burden of another. And that man will have nothing except what he strives for"* (53:38–39). This means that each soul will face Allah with its own record, without shifting blame or relying on others.

Influence on Ethical Decision-Making

- **Awareness of Judgment:** Believers know that every deed, whether hidden or public, will be presented on the Day of Resurrection (Qur'an 3:185, 3:30). This awareness encourages honesty and integrity in daily life.
- **Deterrence from Wrongdoing:** Since accountability is inevitable, Muslims are deterred from unethical acts such as lying, cheating, or oppression, knowing they cannot escape divine justice.
- **Encouragement of Good Deeds:** Acts of charity, kindness, and worship are motivated by the assurance that Allah rewards even the smallest good action (Qur'an 99:7–8).
- **Sincerity in Intentions:** Accountability extends to inner motives, so ethical decisions are made with sincerity (*ikhlas*), not for show or worldly gain.

Reflection

Understanding personal accountability transforms ethics into a spiritual responsibility. It ensures that decisions are guided not only by social norms but by the conviction that Allah sees all, and that ultimate success lies in aligning actions with His guidance.

Objective 8: Analyse the concept of life after death in Islamic teachings, evaluating its significance for personal accountability and ethical living. (Qur'anic verses 3:183, 23:99-100 and 8:50-54,)

Qur'anic Foundations of life after death

3:183 – The verse reminds that divine guidance and accountability are not contingent on human demands for signs; ultimate recompense comes in the Hereafter.

Lesson: Faith must be sincere, not conditional, because the reality of life after death ensures accountability regardless of worldly doubts.

23:99–100 – *"Until, when death comes to one of them, he says, 'My Lord, send me back that I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected."*

Lesson: Once death arrives, the chance to repent or act righteously ends. This highlights urgency in ethical living and responsibility during earthly life.

8:50–54 – These verses describe the angels striking the faces of disbelievers at death, reminding that punishment is a consequence of persistent rejection of truth.

Lesson: Life after death is not only about reward but also about justice—those who deny guidance face consequences proportionate to their actions.

Critical Analysis

1. Personal Accountability

Life after death underscores that every soul will face its record. The impossibility of returning after death (23:99–100) stresses that accountability is final and irreversible. This motivates believers to act responsibly now, knowing they cannot defer repentance or ethical reform.

2. Ethical Living

The certainty of resurrection encourages honesty, compassion, and justice. Since deeds are weighed in the Hereafter, ethical decisions are not merely social but spiritual investments. For example, refraining from exploitation or dishonesty is motivated by awareness of eternal consequences.

3. Faith and Integrity

Verse 3:183 critiques conditional faith, showing that belief in the Hereafter requires sincerity. Ethical living is therefore tied to genuine conviction, not superficial compliance.

4. Justice and Divine Mercy

Verses 8:50–54 emphasize that punishment is not arbitrary but a response to persistent wrongdoing. This reflects divine justice, while other verses elsewhere highlight mercy for those who repent before death.

Conclusion

Islamic teachings on life after death highlight its profound significance for personal accountability and ethical living. The Qur'an stresses that death closes the door to repentance, resurrection ensures justice, and faith must be sincere. Belief in the Hereafter transforms daily choices into moral responsibilities, guiding Muslims to live with integrity, compassion, and awareness that their eternal destiny is shaped by both their actions and Allah's justice.

Objective 8.1: Read verses related to Doomsday (55:26-27, 21:104) and discuss the imagery, descriptions and themes presented, such as the end of all creation and the permanence of God.

Verses related to Doomsday

- **55:26–27:** *“Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honor.”*
- **21:104:** *“The Day when We will fold the heaven like the folding of a scroll for books. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.”*

Imagery and Descriptions

- **Universal Perishing (55:26):** The verse evokes a powerful image of mortality—every living being will perish. It emphasizes the fragility of creation.
- **Divine Permanence (55:27):** In contrast, Allah alone remains, described as majestic and honorable. This imagery highlights the eternal nature of God compared to the transient world.
- **Cosmic Collapse (21:104):** The heavens are folded like a scroll, a striking metaphor for the end of the universe. It conveys both finality and divine control over creation.
- **Recreation (21:104):** The verse assures that just as creation began, it will be repeated, affirming resurrection and accountability.

Themes

1. **Mortality vs. Eternity:** All creation is finite, but Allah is eternal.
2. **Divine Sovereignty:** God controls both the beginning and end of creation, underscoring His absolute power.
3. **Accountability:** The folding of the heavens signals not only destruction but also the start of resurrection and judgment.
4. **Majesty and Honor:** The permanence of God reflects His glory, reminding believers to orient their lives toward Him.

Conclusion

These verses use vivid imagery—the perishing of all beings, the folding of the heavens—to emphasize the inevitability of Doomsday. They contrast the **transience of creation** with the **eternity of God**, reinforcing themes of divine sovereignty, accountability, and the ultimate return to Allah. For believers, this inspires humility, ethical living, and preparation for the Hereafter.

Objective 9: Critically examine the concepts of resurrection and judgment, assessing their role in shaping a Muslim’s worldview, moral responsibility, and preparation for the hereafter. (Qur’an verses (78:18, 5:20-22, 39:68, 50:42 and 50:44))

Qur’anic Foundations of resurrection and judgment

78:18 – *“The Day the Horn is blown and you will come forth in crowds.”*

Message: Resurrection is universal; all humanity will be gathered for judgment.

5:20–22 – Allah reminds the Children of Israel of His favors and commands them to enter the Holy Land, but they resist.

Message: Historical examples show how accountability is tied to obedience and trust in divine command.

39:68 – *“The Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.”*

Message: Resurrection is a divine act, emphasizing Allah’s absolute power over life and death.

50:42 – *“The Day they will hear the blast in truth. That is the Day of emergence.”*

Message: Resurrection is certain and undeniable, marking the beginning of ultimate accountability.

50:44 – *“The earth will split open, and they will come forth quickly. That is an easy matter for Us.”*

Message: Resurrection is effortless for Allah, underscoring His sovereignty and the inevitability of judgment.

Critical Analysis

1. Shaping the Muslim Worldview

Resurrection and judgment establish a worldview where life is not confined to worldly existence. Muslims see this world as a temporary stage, with the Hereafter as the true reality. This perspective fosters humility, detachment from excessive materialism, and focus on eternal values.

Moral Responsibility

The certainty of resurrection (78:18, 39:68) means every action will be accounted for. Ethical decisions—whether in worship, trade, or social relations—are made with awareness that deeds

will be presented before Allah. The example of the Israelites (5:20–22) illustrates how disobedience leads to consequences, reinforcing the importance of trust and compliance with divine guidance.

3. Preparation for the Hereafter

Belief in judgment motivates Muslims to prepare through repentance, worship, and good deeds. Verses like 50:42–44 emphasize the suddenness and inevitability of resurrection, urging vigilance and readiness. Preparation is not only ritual but also ethical—living with justice, compassion, and sincerity.

4. Divine Sovereignty and Justice

Resurrection highlights Allah’s absolute control (39:68, 50:44). Judgment ensures perfect justice: no deed is overlooked, and every soul receives its due. This balance of justice and mercy shapes a believer’s hope and fear, guiding them toward righteousness.

Conclusion

The Qur’anic concepts of resurrection and judgment profoundly shape a Muslim’s worldview, moral responsibility, and preparation for the Hereafter. They remind believers that life is temporary, accountability is inevitable, and Allah’s justice is absolute. By internalizing these truths, Muslims are motivated to live ethically, worship sincerely, and prepare for eternal destiny, knowing that resurrection and judgment are certain and decisive.

Objective 10: Analyse the concepts of Qadar (divine decree) and free will in Islamic teachings, evaluating their relationship and impact on personal responsibility, ethical decision making and spiritual growth.

Concepts in Islamic Teachings

Qadar (Divine Decree)

- Refers to Allah’s absolute knowledge and control over all events.
- Qur’an: *“Indeed, all things We created with Qadar (predestination)”* (54:49).
- Emphasizes that nothing occurs outside Allah’s will, affirming His sovereignty.

Free Will (Ikhtiyār)

- Humans are granted the ability to choose between right and wrong.
- Qur’an: *“And say, ‘The truth is from your Lord, so whoever wills—let him believe; and whoever wills—let him disbelieve’”* (18:29).
- Highlights moral agency and accountability.

Relationship Between Qadar and Free Will

- **Balance of Divine Knowledge and Human Choice:** Allah knows all outcomes, but humans still exercise choice.
- **Test of Responsibility:** Life is a test where free will determines whether one aligns with divine guidance.
- **No Contradiction:** Qadar ensures divine justice—Allah’s knowledge does not negate human accountability.

Impact on Personal Responsibility

- **Accountability:** Since humans choose, they are responsible for their deeds (Qur’an 53:39: *“Man will have nothing except what he strives for”*).
- **Ethical Decision Making:** Awareness of divine decree encourages humility, while free will ensures moral responsibility in daily choices.
- **Avoiding Fatalism:** Belief in Qadar does not justify passivity; effort and striving remain essential.

Impact on Spiritual Growth

- **Trust in Allah:** Belief in Qadar nurtures reliance on God during trials, fostering patience and resilience.
- **Self-Discipline:** Free will motivates believers to resist temptation and pursue righteousness.
- **Hope and Mercy:** Knowing Allah decrees with wisdom encourages repentance and optimism, even after mistakes.

Conclusion

Islamic teachings on Qadar and free will present a nuanced balance: Allah decrees all things, yet humans are accountable for their choices. This relationship shapes a worldview where responsibility, ethical decision making, and spiritual growth are intertwined. Believers are urged to strive for righteousness, trust in Allah’s wisdom, and prepare for the Hereafter, knowing that their destiny reflects both divine decree and personal effort.

Thank You

Dr. Bbosa Science