



Dr. Bbosa Science

Sponsored by

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

+256 778 633682 0753 143413

Based on, Best for Science

digitalteachers.co.ug



Nuture your dreams



## A-level New Curriculum IRE

### SENIOR Six term 1

### TOPIC 4/5: Fundamental Teachings of Islamic Law (Sharia)

**Competency:** The learner analyses the Islamic penal code including Hudud and Ta'zir punishments and explains their application to serious offences and legal consequences.

**Objective 1:** Explain the Islamic penal code, to identify Hudud and Ta'zir punishments, and analyse their application in promoting justice, accountability, and ethical values. (Qur'anic verses 24:4-5, 4:25, 2:178, and 2:175)

#### 1. Islamic Penal Code Overview

- The **Shari'ah penal system** is designed to protect society, uphold justice, and preserve moral order.
- It categorizes punishments into two main types:
  - **Hudud:** Fixed punishments prescribed by Allah in the Qur'an and Sunnah.
  - **Ta'zir:** Discretionary punishments determined by judges or rulers for offenses not covered by Hudud.

#### 2. Hudud Punishments

- **Definition:** Hudud (plural of *hadd*) are fixed punishments for specific crimes explicitly mentioned in the Qur'an and Sunnah.
- **Examples:**
  - Theft → amputation of the hand (Qur'an 5:38).
  - Adultery → 100 lashes for unmarried offenders (Qur'an 24:2).
  - False accusation of adultery (*qadhif*) → 80 lashes (Qur'an 24:4-5).
  - Drinking intoxicants → flogging (from Hadith).
  - Highway robbery → execution, amputation, or exile (Qur'an 5:33).

- **Purpose:**
  - Protect society from harm.
  - Serve as deterrents.
  - Uphold moral and social order.

### 3. Ta'zīr Punishments

- **Definition:** Ta'zīr refers to discretionary punishments for offenses not specified under Hudud.
- **Examples:**
  - Imprisonment, fines, warnings, exile, or community service.
  - Applied to crimes like bribery, corruption, or minor theft.
- **Purpose:**
  - Allow flexibility in addressing new or less severe offenses.
  - Empower judges to adapt punishment to circumstances.
  - Promote rehabilitation and correction.

### 4. Qur'anic Verses and Their Relevance

- **24:4–5:** Punishment for false accusation (*qadhf*) → 80 lashes, emphasizing protection of honor and justice.
- **4:25:** Guidance on punishment for slave women committing adultery → shows proportionality and mercy in applying Hudud.
- **2:178:** Law of *qisās* (retaliation for murder) → establishes justice, but also allows forgiveness and compensation (*diyyah*), promoting mercy and reconciliation.
- **2:175:** Condemnation of those who trade divine guidance for worldly gain → highlights accountability and ethical responsibility in applying law.

### 5. Application in Promoting Justice, Accountability, and Ethical Values

- **Justice:** Hudud ensures fairness by applying equal standards; Ta'zīr allows tailored justice.
- **Accountability:** Punishments remind individuals of responsibility to God and society.
- **Ethical Values:**
  - Protects life, property, honor, and faith.
  - Encourages forgiveness and reconciliation (e.g., *qisās* allows pardon).
  - Promotes deterrence while balancing mercy.
- **Critical Reflection:**

- Hudud are rarely applied due to strict evidentiary requirements (e.g., four witnesses for adultery).
- Ta'zīr provides flexibility, showing Islam's concern for context and fairness.
- Together, they balance **deterrence, justice, and rehabilitation**, preventing both harshness and laxity.

**Summary:** The Islamic penal code distinguishes between **Hudud** (fixed punishments for specific crimes) and **Ta'zīr** (discretionary punishments for other offenses). Qur'anic verses (24:4–5, 4:25, 2:178, and 2:175) emphasize justice, proportionality, accountability, and ethical responsibility. Hudud safeguards society with strict deterrents, while Ta'zīr ensures flexibility and rehabilitation. Together, they promote a balanced system of justice rooted in divine guidance and ethical values.

**Objective 2:** Explain the concept of grave sins in Islam to appreciate spiritual growth, moral behaviour, and social wellbeing.

In Islam, the concept of **grave sins** (*kabā'ir*) is central to understanding spiritual growth, moral behavior, and the wellbeing of society.

### 1. Definition of Grave Sins (Kabā'ir)

- Grave sins are **major violations** of God's commands, distinguished from minor sins (*ṣaghā'ir*).
- They are explicitly condemned in the Qur'an and Sunnah, often with warnings of punishment in this life or the Hereafter.
- Examples include: shirk (associating partners with Allah), murder, theft, adultery, false testimony, consuming interest (*riba*), and neglecting obligatory acts like prayer.

### 2. Qur'anic and Prophetic Basis

- **Qur'an 4:31:** *"If you avoid the major sins which you are forbidden, We will remove from you your minor sins and admit you to a noble entrance."*
- **Hadith:** The Prophet ﷺ said: *"Avoid the seven destructive sins..."* (Sahih al-Bukhari, Sahih Muslim), listing shirk, sorcery, murder, consuming interest, devouring orphan's wealth, fleeing battle, and slandering chaste women.

These texts highlight that grave sins endanger both spiritual salvation and social harmony.

### 3. Spiritual Significance

- **Accountability:** Grave sins remind believers of the seriousness of disobedience to Allah.
- **Repentance (Tawbah):** Islam emphasizes that even major sins can be forgiven through sincere repentance, fostering hope and spiritual renewal.

- **Growth:** Avoiding grave sins strengthens faith, while repentance after committing them deepens humility and reliance on God’s mercy.

#### 4. Moral Behaviour

- Grave sins often involve **harm to others** (e.g., murder, theft, slander).
- By warning against them, Islam cultivates honesty, justice, and compassion.
- Ethical conduct is reinforced by recognizing the destructive impact of grave sins on personal integrity and community trust.

#### 5. Social Wellbeing

- **Justice:** Avoiding grave sins protects life, property, honor, and dignity.
- **Trust:** A society free from grave sins fosters mutual respect and security.
- **Accountability:** Legal and moral systems discourage oppression, exploitation, and corruption.
- **Balance:** Islam combines deterrence (through law) with mercy (through repentance), ensuring both social order and spiritual healing.

#### 6. Critical Reflection

- Grave sins are not just “religious infractions” but **ethical violations** with real-world consequences.
- For example:
  - **Riba (interest)** → economic injustice.
  - **False testimony** → miscarriage of justice.
  - **Neglecting prayer** → spiritual decline and loss of discipline.
- By categorizing these as grave sins, Islam emphasizes that personal morality and social wellbeing are inseparable.

**Summary:** Grave sins in Islam (*kabā’ir*) are major violations of divine law that threaten spiritual salvation, moral integrity, and social harmony. The Qur’an and Sunnah warn against them, but also encourage repentance and reform. By avoiding grave sins and seeking forgiveness, Muslims grow spiritually, cultivate ethical behavior, and contribute to a just and compassionate society.

**Objective 2.1:** Explain why polytheism is considered a grave sin, focusing on its spiritual and social impact

Polytheism (*shirk*)—associating partners with Allah—is considered the **gravest sin in Islam**, and understanding why highlights both its **spiritual consequences** and **social impact**.

## 1. Spiritual Impact

- **Violation of Tawhīd (Oneness of God):** Tawhīd is the foundation of Islamic faith. Polytheism undermines this by attributing divine qualities to others besides Allah.
- **Unforgivable if Unrepented:** The Qur'an (4:48) states that Allah may forgive any sin except shirk if one dies without repentance. This shows its severity.
- **Loss of Guidance:** Polytheism diverts the heart from true worship, leading to spiritual confusion and reliance on false powers.
- **Barrier to Salvation:** Since faith in Allah's oneness is the key to salvation, shirk blocks spiritual growth and eternal success.

## 2. Social Impact

- **Fragmentation of Belief:** Polytheism creates competing deities and rituals, leading to division and conflict within communities.
- **Undermines Justice:** When authority is attributed to multiple gods or idols, moral standards become inconsistent, weakening accountability.
- **Exploitation:** Historically, polytheism enabled priestly or ruling classes to manipulate people by claiming divine authority through idols or false gods.
- **Loss of Unity:** Islam emphasizes unity under one God; polytheism disrupts this, fostering inequality and superstition.

## 3. Ethical and Moral Dimensions

- **False Authority:** Qur'an 9:31 warns against taking religious leaders as "lords besides Allah." Polytheism allows human beings to claim divine status, leading to oppression.
- **Moral Confusion:** Multiple gods with conflicting demands can justify unethical behavior. Tawhīd, by contrast, provides a consistent moral compass.
- **Social Wellbeing:** Belief in one God promotes equality—everyone is equally accountable to Allah, preventing hierarchies of divine favoritism.

## 4. Critical Reflection

- Polytheism is not only a theological error but also a **social injustice**. It legitimizes exploitation, divides communities, and erodes moral responsibility.
- By contrast, monotheism (*tawhīd*) fosters **spiritual clarity, moral integrity, and social cohesion**.
- The gravity of shirk lies in its ability to corrupt both the inner life of the believer and the collective life of society.

**Summary:** Polytheism is considered a grave sin in Islam because it violates the core principle of God's oneness, blocks spiritual growth, and undermines salvation. Socially, it fosters division, exploitation, and injustice. By rejecting shirk and embracing tawhīd, Muslims cultivate spiritual

purity, moral responsibility, and social unity—values essential for both individual growth and communal wellbeing.

**Objective 2.2:** Give reasons why abusing the property of orphans is considered a grave sin and connect it to the principles of justice and accountability in Islam.

In Islam, **abusing the property of orphans** is considered one of the **gravest sins (kabā'ir)**, and the Qur'an repeatedly warns against it.

### 1. Qur'anic Emphasis

- **Qur'an 4:10:** *“Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies, and they will be burned in the Blaze.”*
- This vivid imagery shows the seriousness of exploiting vulnerable children.
- The Qur'an also commands guardians to protect orphans' wealth until they reach maturity (4:6).

### 2. Why It Is a Grave Sin

- **Violation of Trust:** Orphans are among the most vulnerable in society; exploiting them is a betrayal of trust.
- **Exploitation of Weakness:** Taking advantage of those who cannot defend themselves is a form of oppression (*zulm*).
- **Corruption of Morality:** Greed and dishonesty erode personal integrity and social ethics.
- **Divine Accountability:** The Qur'an equates consuming orphan's wealth unjustly with consuming fire, showing it leads to severe punishment in the Hereafter.

### 3. Connection to Justice in Islam

- **Justice ('Adl):** Protecting orphans' rights ensures fairness and equality.
- **Social Responsibility:** Guardianship is not ownership; wealth must be preserved for the orphan's benefit.
- **Economic Justice:** Prevents exploitation and ensures wealth is not concentrated in the hands of the powerful.
- **Community Welfare:** Safeguarding orphans' property strengthens social solidarity and compassion.

### 4. Connection to Accountability

- **Individual Accountability:** Every guardian is answerable to Allah for how they manage orphan wealth.
- **Legal Accountability:** Islamic law provides mechanisms to monitor guardianship, ensuring transparency.

- **Moral Accountability:** Even beyond legal systems, believers are reminded that Allah sees all actions, reinforcing ethical responsibility.

## 5. Spiritual and Social Impact

- **Spiritual Growth:** Avoiding this sin cultivates honesty, compassion, and fear of Allah.
- **Moral Behaviour:** Encourages integrity in financial dealings.
- **Social Wellbeing:** Protects the most vulnerable, ensuring society is built on mercy and justice.

**Summary:** Abusing the property of orphans is a grave sin because it violates trust, exploits vulnerability, and undermines justice. The Qur'an warns of severe punishment, linking this sin to fire in the Hereafter. Protecting orphan wealth reflects Islam's principles of **justice** (ensuring fairness and protection of the weak) and **accountability** (answerability before God and society). By safeguarding orphans, Muslims uphold ethical values, strengthen social wellbeing, and grow spiritually.

**Objective 2.3:** Suggest practical ways to protect the vulnerable in society.

Protecting the vulnerable in society is a core ethical responsibility in Islam and in broader human values. Vulnerability can arise from poverty, disability, age, social exclusion, or injustice. Practical measures must combine **justice, compassion, and accountability**. Here are some structured suggestions:

### 1. Economic Protection

- **Fair Distribution of Wealth:** Implement systems like *zakat* and charitable giving to support the poor, orphans, and widows.
- **Social Safety Nets:** Establish welfare programs, subsidies, and microfinance initiatives to empower marginalized groups.
- **Employment Opportunities:** Create inclusive job programs for people with disabilities, youth, and women.

### 2. Legal Safeguards

- **Rights-Based Laws:** Enforce laws protecting children, women, minorities, and workers from exploitation.
- **Access to Justice:** Provide free or affordable legal aid for those unable to defend themselves.
- **Accountability Mechanisms:** Strengthen anti-corruption measures to ensure resources reach the vulnerable.

### 3. Social and Community Support

- **Education Access:** Ensure free or affordable schooling for disadvantaged children.
- **Healthcare Services:** Provide universal healthcare, especially for the elderly, disabled, and poor.
- **Community Care:** Encourage volunteerism, mentorship, and neighborhood support networks.

### 4. Ethical and Spiritual Guidance

- **Promoting Compassion:** Teach values of mercy, empathy, and justice in schools, mosques, and homes.
- **Discouraging Exploitation:** Raise awareness about the dangers of abusing vulnerable groups (e.g., orphans, refugees).
- **Encouraging Accountability:** Remind leaders and citizens alike that they are answerable to God and society for how they treat the weak.

### 5. Modern Applications

- **Digital Protection:** Safeguard vulnerable groups from cyberbullying, online scams, and exploitation.
- **Environmental Justice:** Protect communities disproportionately affected by pollution or climate change.
- **Inclusive Policy-Making:** Involve vulnerable groups in decision-making processes to ensure their voices are heard.

**Summary:** Practical ways to protect the vulnerable include **economic support** (zakat, welfare, jobs), **legal safeguards** (rights-based laws, justice access), **social care** (education, healthcare, community support), and **ethical guidance** (compassion, accountability). Modern challenges like digital exploitation and environmental injustice also require attention. These measures uphold the values of **justice, mercy, and social wellbeing**, ensuring that no one is left behind.

**Objective 2.4:** Analyse Islamic teachings on magic, its dangers, and its consequences.

#### 1. Islamic Teachings on Magic

- **Condemnation in the Qur'an:**
  - *"They followed what the devils had recited during the reign of Solomon... but Solomon did not disbelieve, it was the devils who disbelieved, teaching people magic..."* (Qur'an 2:102).
  - This verse makes clear that magic is linked to disbelief (*kufr*) when practiced as a means of manipulating unseen forces.

- **Prophetic Teachings:**
  - The Prophet ﷺ listed magic among the **seven destructive sins** (Sahih al-Bukhari, Sahih Muslim).
  - He warned against seeking fortune-tellers or magicians, as this undermines reliance on Allah.

## 2. Dangers of Magic

- **Spiritual Dangers:**
  - Leads to shirk (associating partners with Allah) by invoking spirits, jinn, or false deities.
  - Weakens faith by replacing trust in Allah with superstition.
- **Moral Dangers:**
  - Encourages deception, manipulation, and exploitation of others.
  - Creates fear and dependency on magicians rather than divine guidance.
- **Social Dangers:**
  - Causes division, suspicion, and mistrust within communities.
  - Can be used to harm relationships, marriages, or livelihoods.

## 3. Consequences of Practicing or Believing in Magic

- **Spiritual Consequences:**
  - Considered a form of disbelief if one believes magic has independent power apart from Allah.
  - Blocks spiritual growth and distances a person from divine mercy.
- **Legal Consequences:**
  - Classical Islamic law often treated practicing magic as a punishable offense, sometimes equating it with apostasy.
  - Ta'zīr (discretionary punishments) could be applied depending on the harm caused.
- **Social Consequences:**
  - Breaks trust and destabilizes communities.
  - Victims of magic may suffer psychological trauma, fear, or exploitation.

## 4. Ethical and Theological Reflections

- **Justice:** Magic undermines justice by manipulating outcomes unfairly.
- **Accountability:** Islam emphasizes reliance on Allah and lawful means; magic bypasses accountability.
- **Ethical Values:** By forbidding magic, Islam protects individuals from exploitation and society from corruption.
- **Spiritual Growth:** Avoiding magic strengthens reliance on prayer, Qur'an, and lawful remedies, fostering resilience and faith.

**Summary:** Islamic teachings condemn magic as a grave sin because it undermines **tawhīd (oneness of God)**, fosters deception, and destabilizes society. Its dangers include spiritual corruption, moral decay, and social division. Consequences range from spiritual loss and divine punishment to legal sanctions and social harm. By rejecting magic, Islam promotes **justice, accountability, and ethical values**, guiding believers toward reliance on Allah and lawful means for protection and wellbeing.

**Thank you**

**DR. Bbosa Science**