



Dr. Blosa 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 3/5: Classification of Legal Acts in Islam

**Competency:** The learner analyses the different legal acts in Islam to understand how they guide Muslim behaviours in personal, social, and religious contexts.

**Objective 1:** Analyse the categories of legal acts in Islam, explaining scholarly opinions, and demonstrate critical thinking while appreciating the values of justice and ethical guidance in Islamic law.

The **categories of legal acts in Islam** (*al-ahkām al-khamsah*) are central to understanding how Islamic law (*Sharī'ah*) guides human behavior. They classify actions into moral-legal categories, balancing divine command with human responsibility.

#### 1. The Five Categories of Legal Acts

Islamic jurists traditionally classify acts into five categories:

Category	Arabic Term	Meaning	Example
<b>Obligatory</b>	<i>Fard / Wājib</i>	Required; neglect is sinful, performance is rewarded	Daily prayers, fasting in Ramadan
<b>Recommended</b>	<i>Mandūb / Sunnah / Mustahabb</i>	Encouraged; performance rewarded, neglect not sinful	Extra charity, voluntary prayers
<b>Permissible</b>	<i>Mubāh</i>	Neutral; neither reward nor sin	Eating lawful food, choosing clothing style
<b>Disliked</b>	<i>Makrūh</i>	Discouraged; avoidance rewarded, performance not sinful	Wasting water, excessive luxury
<b>Forbidden</b>	<i>Harām</i>	Prohibited; performance sinful, avoidance rewarded	Theft, murder, usury, corruption

## 2. Scholarly Opinions

- **Consensus (Ijma’):** Most scholars agree on these five categories as the framework for Islamic rulings.
- **Differences in Detail:**
  - **Hanafis** distinguish between *fard* (explicitly commanded in Qur’an/Sunnah) and *wājib* (established by strong but not explicit evidence).
  - **Malikis and Shafi’is** often use *fard* and *wājib* interchangeably.
  - **Hanbalis** emphasize textual evidence, treating obligations strictly.
- **Critical Thinking Point:** This diversity shows flexibility within Sharī’ah, allowing jurists to adapt rulings to context while preserving core values.

## 3. Values Reflected in These Categories

- **Justice:** Obligatory acts ensure fairness (e.g., zakat redistributes wealth).
- **Mercy:** Recommended acts encourage compassion without burdening people.
- **Freedom:** Permissible acts respect personal choice, showing Islam is not overly restrictive.
- **Ethical Guidance:** Disliked acts remind believers to avoid harm even in non-sinful matters.
- **Accountability:** Forbidden acts protect society from injustice and corruption.

## 4. Critical Analysis

- **Balance of Law and Morality:** Unlike rigid legal systems, Islamic law integrates ethics—reward and sin are tied to intention and action.
- **Flexibility:** The *mubāḥ* category shows Islam values human freedom, not micromanagement of life.
- **Preventive Ethics:** *Makrūh* rulings discourage harmful habits before they escalate into sin.
- **Social Justice:** Obligatory acts like zakat and fasting cultivate empathy, bridging gaps between rich and poor.
- **Modern Relevance:** Categories can be applied to contemporary issues (e.g., environmental ethics: wasting resources may be *makrūh* or even *ḥarām* if it causes harm).

## 5. Appreciation of Islamic Legal Values

- **Justice:** Protecting rights and ensuring fairness in society.
- **Mercy:** Encouraging good deeds without excessive burden.
- **Ethical Responsibility:** Guiding believers toward moral excellence.
- **Community Welfare:** Obligatory acts strengthen social bonds; forbidden acts prevent harm.

- **Balance:** Law is not just punitive but also motivational, shaping both external behavior and inner conscience.

**Summary:** Islamic law classifies acts into five categories—obligatory, recommended, permissible, disliked, and forbidden—providing a comprehensive framework for human conduct. Scholarly opinions differ in detail but agree on the overall structure. These categories embody values of justice, mercy, freedom, and ethical responsibility, ensuring Sharī'ah remains both principled and adaptable.

**Thank you**

**DR. Bbosa Science**