



La-Net

# ISS 206

## Textual Studies of the Hadīth I



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INSTITUTION STUDENTS

Course code: ISS 206

Course title: Textual Studies of the Hadīth I

Course credit load: 2 Units (C; LH 30)

List of Series:

**Series 1: Reading Islamic Texts in Source Language**

Series 2: Translation and Commentary of Selected Hadīths

Series 3: Teachings of the Prophet in Daily Life

Series 4: Analytical Approaches and Sound Judgment

Series 5: Competence in Islamic Jurisprudence

**Series 1: Reading Islamic Texts in Source Language**

*Parts and Sub-Parts*

**1.1 The Nature of Hadīth Texts and Source-Language Reading**

- **1.1.1** Meaning and structure of a Hadīth text
- **1.1.2** Isnād, matn, and basic textual features
- **1.1.3** Reading Arabic Hadīth with attention to meaning

**1.2 Reading Selected Hadīths on Sincerity and Repentance**

- **1.2.1** The Hadīth on intentions
- **1.2.2** The Hadīth on repentance
- **1.2.3** Identifying key vocabulary and expressions



## 1.3 Reading Selected Hadīths on Perseverance and Truthfulness

- **1.3.1** Perseverance and patience in Prophetic teaching
- **1.3.2** Truthfulness and its moral significance
- **1.3.3** Reading sentences, connectors, and repeated forms

## 1.4 Developing Independent Source-Language Reading Skills

- **1.4.1** Using context to infer meaning
- **1.4.2** Comparing Arabic wording with a reliable translation
- **1.4.3** Building a personal Hadīth vocabulary

### Introduction

The study of Hadīth requires more than knowing a translation. When you read a Prophetic report in its source language, you can observe its wording, sentence structure, recurring expressions and key terms more directly. This is especially important in a course that asks you to read Islamic texts in the source language, analyse them, and make sound judgments about their teachings. In this Series, the source language means the Arabic in which the selected Hadīth texts are presented.

The aim of this Series is to develop your ability to approach selected Hadīth texts in Arabic carefully and confidently. You will learn how a Hadīth is organised, practise reading short Prophetic texts, identify important vocabulary and grammatical patterns, and use context and reliable translations as aids without treating translation as a substitute for the source text.

We shall begin with the nature and structure of Hadīth texts and the distinction between isnād and matn. Next, we will practise reading selected texts on sincerity and repentance, focusing on the famous Hadīth of intentions and a Prophetic teaching on repentance. We will then read selected teachings on perseverance and truthfulness and examine useful language patterns. Finally, we will develop independent reading strategies, including contextual inference, careful comparison with translations and systematic vocabulary building.



## Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 1.1 identify the basic structural features of selected Hadīth texts and distinguish isnād from matn,
- SLO 1.2 read and explain the meaning of selected Arabic Hadīth expressions on sincerity and repentance,
- SLO 1.3 analyse selected Prophetic statements on perseverance and truthfulness using relevant vocabulary and sentence patterns,
- SLO 1.4 apply independent source-language reading strategies when working with unfamiliar Hadīth texts.



## 1.1 The Nature of Hadīth Texts and Source-Language Reading

### 1.1.1 Meaning and structure of a Hadīth text

A Hadīth is a report about the Prophet Muhammad, including what he said, did, approved or described. When you study a Hadīth text, you should separate the report itself from later explanations. A written Hadīth entry may contain a chain of transmitters followed by the wording of the report. Reading therefore begins with recognising what kind of material you are looking at.

Fill in the blank: A Hadīth report may contain a chain of transmitters followed by the actual wording of the report, so the reader should distinguish the \_\_\_\_\_ from the matn.

### 1.1.2 Isnād, matn and basic textual features

The isnād is the chain of transmitters through whom a report has been conveyed, while the matn is the substantive wording or content of the report. In a source-language exercise, you may first identify names and reporting formulas in the isnād and then focus on the vocabulary and sentence structure of the matn. This distinction helps you avoid confusing the documentation of transmission with the Prophetic teaching being studied.

Fill in the blank: The chain of transmitters is called the \_\_\_\_\_, while the wording of the report is the matn.

### 1.1.3 Reading Arabic Hadīth with attention to meaning

Arabic Hadīth texts should be read slowly and in meaningful units. Pay attention to familiar particles, verbs, nouns and pronouns, then ask how each word contributes to the sentence. You do not need to translate every word mechanically before understanding the main idea. Instead, combine vocabulary, grammar and context.

Fill in the blank: When reading a short Arabic Hadīth, the reader should combine vocabulary, grammar and \_\_\_\_\_ to understand the main idea.



## Pilot questions 1.1

What is a Hadīth report?

What is the isnād?

What is the matn?

Why should you distinguish isnād from matn?

Why is context important when reading a source-language text?

## 1.2 Reading Selected Hadīths on Sincerity and Repentance

### 1.2.1 The Hadīth on intentions

A foundational Prophetic statement begins: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» (Innamā al-a‘ mālu bi-l-niyyāt), meaning that actions are judged in relation to intentions. The text teaches that intention gives moral direction to an action. As you read it, notice the particle innamā, the plural noun al-a‘ māl and the plural noun al-niyyāt. These recurring forms help you connect the Arabic wording with the teaching conveyed in translation.

Fill in the blank: The Arabic expression «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» teaches that actions are judged in relation to their \_\_\_\_\_.



## Hadith Vocabulary Analysis: The Intention

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

بِالنِّيَّاتِ

by intentions /  
due to intentions

الْأَعْمَالُ

deeds / actions



Illustration showing the Arabic wording of the Hadīth on intentions with selected vocabulary highlighted.

Figure 1.1: Reading key expressions in the Hadīth on intentions

### 1.2.2 The Hadīth on repentance

A well-known Prophetic teaching states that Allah is more pleased with the repentance of His servant than a person who finds a lost mount in a desert. The report presents repentance as an act of returning to Allah and illustrates its value through a vivid comparison. When reading the Arabic, identify repeated terms such as al-tawbah (repentance) and notice how the sentence develops the comparison.

Fill in the blank: In the selected Hadīth, returning to Allah after wrongdoing is described as \_\_\_\_\_.

### 1.2.3 Identifying key vocabulary and expressions

Source-language reading becomes easier when you identify a small group of high-value words before attempting a full translation. For example, niyyah means intention, ‘amal means action,



tawbah means repentance, and raHmah means mercy. You should record such terms with their context rather than memorising isolated dictionary meanings.

Fill in the blank: A learner should record important Hadīth vocabulary together with its \_\_\_\_\_ rather than memorising isolated meanings.

#### *Pilot questions 1.2*

What does Innamā al-a‘mālu bi-l-niyyāt teach?

What is meant by niyyah?

How is repentance presented in the selected teaching?

Give two useful Arabic terms from the Part and their meanings.

Why should vocabulary be studied in context?

## 1.3 Reading Selected Hadīths on Perseverance and Truthfulness

### 1.3.1 Perseverance and patience in Prophetic teaching

Prophetic teachings repeatedly encourage patience and perseverance. One well-known report states that whoever strives to be patient, Allah gives that person patience. In source-language reading, a learner can identify the repeated root s-b-r associated with ṣabr and observe how the statement links effort with the development of patience.

Fill in the blank: The Arabic term commonly used for patience and perseverance is \_\_\_\_\_.

### 1.3.2 Truthfulness and its moral significance

The Prophet taught that truthfulness leads to righteousness and righteousness leads to Paradise. The wording encourages the learner to see truthfulness not merely as avoiding false statements



but as a quality that shapes character. When reading the Arabic text, pay attention to the sequence of verbs and the repeated expression that links truthfulness to righteousness.

Fill in the blank: The Prophetic teaching connects truthfulness with \_\_\_\_\_ and ultimately with Paradise.

### 1.3.3 Reading sentences, connectors and repeated forms

Arabic Hadīth sentences often use connectors that show sequence, cause, contrast or result. Recognising these connectors can help you follow an argument without translating every word. Repeated forms are also useful because a familiar root or pattern can provide a clue when you meet a related word in another text.

Fill in the blank: Arabic connectors can help a reader identify relationships such as sequence, cause, contrast and \_\_\_\_\_.

#### *Pilot questions 1.3*

What Arabic term refers to patience?

What does the teaching on truthfulness connect with righteousness?

How can repeated roots assist reading?

What role do connectors play in Arabic sentences?

Why is source-language reading more than word-for-word translation?

## 1.4 Developing Independent Source-Language Reading Skills

### 1.4.1 Using context to infer meaning

When you meet an unfamiliar word, first examine its surrounding words and the subject of the sentence. Context may reveal whether a word refers to an action, person, quality or object. You



can then consult a dependable Arabic dictionary or glossary to confirm your inference. This approach is more reliable than guessing from a single familiar-looking word.

Fill in the blank: Before consulting a dictionary, a reader can use surrounding words and the subject of the sentence to infer \_\_\_\_\_.

### 1.4.2 Comparing Arabic wording with a reliable translation

A translation is a useful aid, but it should be compared with the source text. Place the Arabic wording beside a reliable translation and identify where one Arabic expression has been rendered by several English words. This comparison can reveal how meaning is conveyed across languages and can prevent you from assuming that every English word has a one-to-one Arabic equivalent.

Fill in the blank: A reliable translation should be used as an aid and compared carefully with the \_\_\_\_\_ text.

#### Hadith Comparison: Niyyah (Intention)

##### Hadith Excerpt 1

| Arabic Text                                                                                                                                                                                                                                                                                             | English Translation                                                                                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ<br>وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى<br>فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ<br>فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ<br>وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا<br>أَوْ امْرَأَةٍ يَنْكِحُهَا<br>فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ | Verily, deeds are only by intentions,<br>And every person will have only what they intended.<br>So whoever emigrated to Allah and His Messenger,<br>Then his emigration was for Allah and His Messenger.<br>But whoever emigrated to achieve some worldly benefit,<br>Or to marry a woman,<br>Then his emigration was for to what he emigrated.<br><br>(Sahih Al-Bukhari, Hadith 1)<br>Source: Open Educational Resource (OER) |

Side-by-side educational presentation of a short Arabic Hadīth excerpt and a reliable English translation, with matching phrases visually aligned.



### 1.4.3 Building a personal Hadīth vocabulary

Keep a vocabulary record containing the Arabic word, transliteration when useful, concise meaning and the sentence in which the word appeared. Group related words by roots or themes such as sincerity, repentance, patience and truthfulness. Over time, this record will reduce dependence on translation and improve your ability to recognise familiar expressions in new Hadīth texts.

Fill in the blank: A personal Hadīth vocabulary record should include the Arabic word, its meaning and the \_\_\_\_\_ in which it appeared.

*Pilot questions 1.4*

How can context help with an unfamiliar word?

Why should a dictionary be used to confirm contextual inference?

How should you compare Arabic wording with translation?

What should a personal Hadīth vocabulary record contain?

How does vocabulary building improve independent reading?



## Series Summary

This Series has introduced you to the skills required to read selected Hadīth texts in their source language. We began by examining the structure of a Hadīth report and distinguishing the isnād from the matn. We then practised reading selected teachings on sincerity and repentance, paying attention to important Arabic vocabulary. Next, we considered Prophetic teachings on perseverance and truthfulness and identified language patterns that support comprehension. Finally, we developed independent reading strategies based on context, careful comparison with reliable translations and systematic vocabulary building.

By engaging with these activities, you should now be able to identify basic features of Hadīth texts (SLO 1.1), read and explain selected expressions on sincerity and repentance (SLO 1.2), analyse selected teachings on perseverance and truthfulness (SLO 1.3), and apply practical strategies for independent source-language reading (SLO 1.4).

## Glossary of Terms

**Arabic:** The source language in which the selected Hadīth texts are presented.

**Hadīth:** A report concerning a saying, action, approval or description associated with the Prophet Muhammad.

**Isnād:** The chain of transmitters through whom a Hadīth report has been conveyed.

**Matn:** The wording or substantive content of a Hadīth report.

**Niyyah:** Intention; the inward purpose directing an action.

**Ṣabr:** Patience and perseverance, especially in remaining firm during difficulty or obedience.

**Tawbah:** Repentance and return to Allah after wrongdoing.

**Transliteration:** The representation of Arabic words using the letters of another writing system.





## Concept Check Questions 1

### Objective Questions

What is the name given to the chain of transmitters in a Hadīth? (Linked to SLO 1.1)

What is the matn of a Hadīth? (Linked to SLO 1.1)

What does the phrase Innamā al-a'mālu bi-l-niyyāt emphasise? (Linked to SLO 1.2)

Which Arabic term means repentance? (Linked to SLO 1.2)

Which Arabic term refers to patience and perseverance? (Linked to SLO 1.3)

### Short-Answer Questions

Explain why distinguishing isnād from matn is useful when reading a Hadīth text. (Linked to SLO 1.1)

Explain how attention to Arabic vocabulary can improve your understanding of the Hadīth on intentions. (Linked to SLO 1.2)

Describe two language features that can help you follow an Arabic Hadīth sentence. (Linked to SLO 1.3)

Mention two strategies for dealing with an unfamiliar Arabic word in a Hadīth. (Linked to SLO 1.4)

### Long-Answer Questions

Analyse how source-language reading, contextual inference and comparison with reliable translation can work together to improve understanding of a Hadīth text. (Linked to SLO 1.4)

Evaluate the benefits and limitations of relying on translation when studying selected Hadīths, and propose a balanced reading approach. (Linked to SLO 1.4)



## Answers to Concept Check Questions 1

### Objective Questions

Isnād.

The wording or substantive content of the report.

It emphasises the importance of intention in judging actions.

Tawbah.

Ṣabr.

### Short-Answer Questions

Distinguishing the isnād from the matn helps the learner identify the transmission chain separately from the Prophetic wording being studied.

Words such as niyyah and ‘amal connect the Arabic wording with the central teaching that actions are judged in relation to intention.

Connectors can show relationships such as sequence, cause or result, while repeated roots and grammatical patterns can help the reader recognise related meanings.

The learner can use surrounding words and sentence context, then confirm the inference with a reliable Arabic dictionary or glossary.

### Long-Answer Questions

Basic response: Source-language reading allows the learner to examine the actual Arabic wording. Contextual inference helps the learner form a preliminary meaning, while a reliable translation provides an additional check. Value-added response: Comparing these sources can



reveal where an Arabic expression carries a wider or narrower meaning than a single English word. The strongest approach uses the Arabic text as the primary object of study, context to guide interpretation and reliable translation as a supporting aid.

Basic response: Translation makes Hadīth accessible to learners who are still developing Arabic skills, but it may not reproduce every grammatical or semantic feature of the Arabic. Value-

added response: A balanced approach is to read the Arabic first where possible, identify key vocabulary and sentence relationships, consult a reliable translation, and then return to the Arabic to check how the meaning is expressed. This develops language competence without treating translation as either useless or infallible.

## Answers to Pilot Questions 1

### Part 1.1

A report concerning a saying, action, approval or description associated with the Prophet Muhammad.

The chain of transmitters.

The wording or substantive content of the report.

It separates the transmission record from the Prophetic wording being studied.

It helps the reader infer meaning from surrounding words and the subject of the sentence.

### Part 1.2

It teaches that actions are judged in relation to intentions.

Niyyah means intention.

It is presented as a return to Allah after wrongdoing and as something greatly valued.

Niyyah means intention; tawbah means repentance.



Context shows how a word functions in the actual sentence and reduces the risk of using an unsuitable dictionary meaning.

### Part 1.3

Şabr.

It connects truthfulness with righteousness and ultimately Paradise.

A familiar root or pattern can help the learner recognise a related word.

They show relationships such as sequence, cause, contrast or result.

Because meaning depends on vocabulary, grammar and context rather than isolated word substitution.

### Part 1.4

The reader can examine surrounding words and the subject of the sentence.

It confirms whether the contextual inference is accurate.

Place the Arabic beside a reliable translation and compare corresponding expressions.

The Arabic word, meaning and the sentence or context in which it appeared.

Repeated exposure to important words makes familiar expressions easier to recognise in new texts.



## References and Attributions 1

### Primary Hadīth Sources:

Al-Bukhārī, MuḤammad ibn Ismāʿīl. ṢaḤīḤ al-Bukhārī. See the Book of Revelation for the Hadīth on intentions, and the Book of Repentance for relevant reports on tawbah.

Muslim ibn al-Hajjāj. ṢaḤīḤ Muslim. See reports concerning repentance, patience and moral conduct.

Al-Nawawī, YaḤyā ibn Sharaf. Riyāḍ al-ṢāliḤīn. Selected chapters on sincerity, patience, truthfulness and repentance.

### Secondary Sources:

Brown, J. A. C. (2009). Hadith: Muhammad's Legacy in the Medieval and Modern World. Oneworld.

Motzki, H. (Ed.). (2004). Hadith: Origins and Developments. Ashgate.

### Illustrations:

Figure 1.1: Reading key expressions in the Hadīth on intentions. AI-generated suggestion:

“Create a clean educational study graphic showing the Arabic phrase **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** with the words al-aʿmāl and al-niyyāt highlighted and concise English glosses below them.” Attribution:

Prompt designed for AI illustration tools. Suggested OER search string: “Hadith intentions Arabic text vocabulary educational OER”.

Plate 1.2: Comparing source-language wording with translation. AI-generated suggestion:

“Create a scholarly educational layout with a short Arabic Hadith excerpt on the left and its English translation on the right, aligning corresponding phrases without decorative elements.”

Attribution: Prompt designed for AI illustration tools. Suggested OER search string: “Arabic Hadith English translation side by side OER”.



## Series 2: Translation and Commentary of Selected Ḥadīths

### Parts and Sub-Parts

#### 2.1 Principles of Translating and Commenting on Ḥadīth Texts

- 2.1.1 Meaning and purpose of Ḥadīth translation
- 2.1.2 Literal meaning, contextual meaning and responsible rendering
- 2.1.3 Using commentaries to clarify Prophetic teachings

#### 2.2 Ḥadīths on Sincerity and Repentance

- 2.2.1 The Ḥadīth on intentions
- 2.2.2 The Ḥadīth on repentance
- 2.2.3 Commentary and contemporary application

#### 2.3 Ḥadīths on Perseverance and Truthfulness

- 2.3.1 The Ḥadīth on patience and perseverance
- 2.3.2 The Ḥadīth on truthfulness
- 2.3.3 Moral lessons from the selected texts

#### 2.4 Ḥadīths on Piety, Faith and Steadfastness

- 2.4.1 The Ḥadīth on piety and avoiding doubtful matters
- 2.4.2 The Ḥadīth on steadfast faith and conduct
- 2.4.3 Integrating Prophetic guidance into contemporary life

### Introduction

Translation and commentary are central to the study of selected Ḥadīths because a learner must move carefully from the original Prophetic wording to an accurate understanding of its meaning and practical



guidance. A translation can make a text accessible, but commentary helps you understand context, important vocabulary, ethical implications and the way a teaching may be applied responsibly. In this Series, you will work with selected Ḥadīths on sincerity, repentance, perseverance, truthfulness, piety, faith and steadfastness.

The aim of this Series is to develop your ability to translate selected Ḥadīths responsibly, explain their central meanings and relate their teachings to contemporary Muslim life. You will learn that good translation is not simply word substitution. It requires attention to context, Arabic expression, the structure of the report and reliable scholarly commentary.

We shall begin with the principles that guide responsible translation and commentary. Next, we will study selected Ḥadīths on sincerity and repentance and draw out their moral and practical implications. We shall then examine selected teachings on perseverance and truthfulness. Finally, we will consider Ḥadīths on piety, faith and steadfastness and connect their guidance with responsible conduct in contemporary life.

## Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 2.1 explain principles that guide accurate translation and responsible commentary of selected Ḥadīths;
- SLO 2.2 translate and interpret selected Ḥadīths on sincerity and repentance;
- SLO 2.3 analyse selected Prophetic teachings on perseverance and truthfulness and relate them to moral conduct;
- SLO 2.4 apply the teachings of selected Ḥadīths on piety, faith and steadfastness to contemporary situations.



## 2.1 Principles of Translating and Commenting on Ḥadīth Texts

### 2.1.1 Meaning and purpose of Ḥadīth translation

Translation is the process of expressing the meaning of a text in another language while attempting to preserve its intended message. In Ḥadīth studies, translation helps learners who do not yet have full command of Arabic to access Prophetic teachings. However, translation is an interpretation of meaning rather than a replacement for the Arabic source. For this reason, you should distinguish the original wording from the translated rendering.

A useful translation should communicate the central meaning clearly without adding ideas that are absent from the source. When a word has several possible meanings, the translator should consider the sentence, the subject being discussed and established scholarly usage. This is especially important in religious texts, where a small change in meaning can affect how a teaching is understood.

**Fill in the blank:** Translation makes a source-language text accessible in a \_\_\_\_\_ language while seeking to preserve its intended meaning.

### 2.1.2 Literal meaning, contextual meaning and responsible rendering

A literal rendering follows the words of the source closely, while a contextual rendering gives priority to the meaning that the expression conveys in its particular setting. Neither approach should be used mechanically. A translator should first understand the Arabic expression and then decide how best to communicate its meaning in the target language.

For example, the Prophetic statement “إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ” is commonly rendered as “Actions are judged by intentions.” The translation communicates the central teaching rather than forcing every Arabic word into an unnatural English order. Responsible translation therefore balances fidelity to the source with clarity in the target language.

**Fill in the blank:** A responsible translator balances fidelity to the source with \_\_\_\_\_ in the target language.

### 2.1.3 Using commentaries to clarify Prophetic teachings

Commentary explains a Ḥadīth beyond the basic translation. A commentary may clarify difficult vocabulary, identify the ethical lesson, explain relevant context, compare related reports and show how scholars have understood the teaching. When studying a selected Ḥadīth, you should therefore consult reliable commentaries rather than relying on an isolated translation.



Commentary should not be used to insert a personal opinion into the text and present it as the Prophet's statement. A careful student distinguishes between the wording of the Ḥadīth, the translated meaning and the scholar's explanation. This distinction helps you develop sound judgment when reading religious texts.

**Fill in the blank:** A commentary may explain vocabulary, context, ethical lessons and scholarly \_\_\_\_\_ of a Ḥadīth.

### Pilot Questions 2.1

1. What is the main purpose of translating a Ḥadīth?
2. Why should a translation not be treated as a replacement for the Arabic source?
3. What is meant by contextual meaning?
4. Why is reliable commentary important in Ḥadīth study?
5. What distinction should a student make between the Ḥadīth and a scholar's commentary?

## 2.2 Ḥadīths on Sincerity and Repentance

### 2.2.1 The Ḥadīth on intentions

A foundational Prophetic statement says: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» (Innamā al-a'mālu bi-l-niyyāt), commonly translated as "Actions are judged by intentions." The teaching directs attention to the inner purpose behind an action. A person may perform the same outward act as another person while the moral value of the action differs because their intentions differ.

In commentary, the teaching is often connected with the importance of sincerity. It encourages you to examine why you are performing an act rather than judging conduct only by its outward appearance. In everyday life, studying, working, helping another person or participating in worship can all be approached with a sincere purpose.

**Fill in the blank:** The Arabic expression «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» teaches that actions are judged in relation to their \_\_\_\_\_.



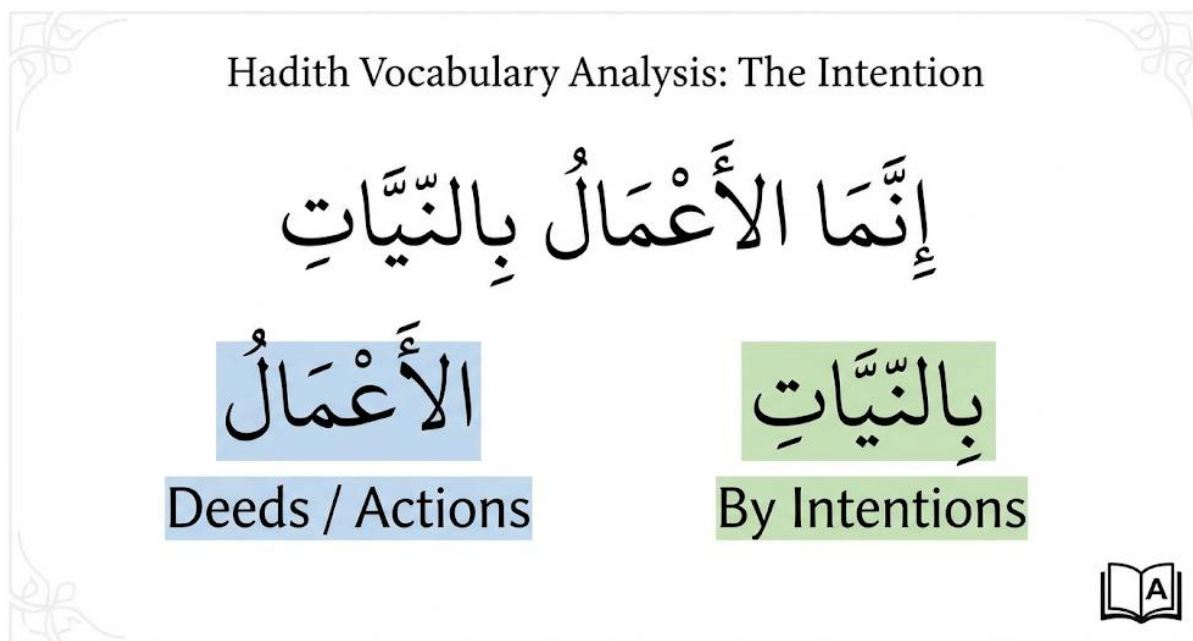


Figure 2.1: Key Arabic expressions in the Ḥadīth on intentions

### 2.2.2 The Ḥadīth on repentance

Another important Prophetic teaching describes Allah's joy at the repentance of His servant through the example of a traveller who recovers a lost riding animal in a desert. The comparison emphasises the value of sincere return to Allah after wrongdoing. Repentance is therefore not presented as a hopeless response to failure, but as an opportunity to turn away from wrongdoing and seek Allah's forgiveness.

When commenting on this teaching, you should distinguish repentance from merely expressing regret. Genuine repentance involves recognising the wrong, turning away from it and seeking forgiveness. Where another person's rights have been violated, responsible repentance also requires addressing the harm as far as possible.

**Fill in the blank:** The Prophetic teaching on repentance presents sincere return to Allah as an act that brings Allah great \_\_\_\_\_.

### 2.2.3 Commentary and contemporary application

The teachings on sincerity and repentance are directly relevant to contemporary life. A student may study for recognition, employment or social approval, or may study with the sincere intention of gaining



beneficial knowledge. Similarly, when a person makes a mistake in family, academic or professional life, the teaching on repentance encourages accountability rather than denial.

You should therefore read these Ḥadīths as guidance for conduct, not merely as statements to memorise. Their practical value lies in helping you examine motives, admit mistakes, correct harmful behaviour and renew your commitment to good action.

**Fill in the blank:** A practical application of the Ḥadīth on intentions is to examine the \_\_\_\_\_ behind an action.

## Pilot Questions 2.2

1. What is the central teaching of the Ḥadīth on intentions?
2. What does niyyah mean?
3. How does the selected Ḥadīth describe the value of repentance?
4. State two elements of responsible repentance discussed in this Part.
5. Give one contemporary situation in which the teaching on sincerity can guide conduct.

## 2.3 Ḥadīths on Perseverance and Truthfulness

### 2.3.1 The Ḥadīth on patience and perseverance

The Prophet taught that whoever strives to be patient, Allah grants that person patience: «وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ» الله. The teaching presents patience as a quality that can be cultivated. Perseverance does not mean refusing to act; rather, it involves remaining committed to what is right while responding to difficulty with self-control and hope.

For a student, perseverance may involve continuing to study when a topic is difficult, recovering from poor performance, or remaining disciplined when immediate results are not visible. The teaching therefore connects a spiritual quality with practical habits of persistence.

**Fill in the blank:** The Prophetic teaching says that whoever strives to be \_\_\_\_\_ will be given patience by Allah.

### 2.3.2 The Ḥadīth on truthfulness

The Prophet taught: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ»، meaning that truthfulness leads to righteousness and righteousness leads to Paradise. The statement places truthfulness within a



chain of moral development. Truthful speech supports truthful conduct, and truthful conduct supports wider righteousness.

In academic life, truthfulness includes avoiding plagiarism, reporting information accurately and refusing to misrepresent work. In professional life, it includes honest communication and keeping promises. The teaching therefore has relevance beyond private morality.

**Fill in the blank:** The Prophetic teaching connects truthfulness with \_\_\_\_\_ and ultimately with Paradise.

### 2.3.3 Moral lessons from the selected texts

The two teachings complement one another. Perseverance helps a person remain committed to good conduct when circumstances are difficult, while truthfulness gives that conduct moral integrity. Together they encourage disciplined character rather than temporary enthusiasm.

When you face academic pressure, disagreement or disappointment, you can apply both teachings by remaining patient without abandoning what is right and by speaking truthfully without using honesty as an excuse for cruelty. Prophetic guidance therefore requires both inner discipline and responsible treatment of others.

**Fill in the blank:** Perseverance supports continued commitment to good conduct, while truthfulness supports moral \_\_\_\_\_.

### Pilot Questions 2.3

1. What does the Ḥadīth on perseverance teach about developing patience?
2. Why is perseverance different from simply refusing to act?
3. What relationship does the Ḥadīth establish between truthfulness and righteousness?
4. Give one academic application of the teaching on truthfulness.
5. How do the teachings on perseverance and truthfulness complement one another?

## 2.4 Ḥadīths on Piety, Faith and Steadfastness

### 2.4.1 The Ḥadīth on piety and avoiding doubtful matters

A well-known Prophetic teaching explains that the lawful is clear, the unlawful is clear, and between them are doubtful matters. It advises a believer to avoid doubtful matters in order to protect faith and



moral integrity. The teaching encourages careful decision-making rather than careless movement toward actions whose status is uncertain.

In contemporary life, doubtful situations may arise in financial dealings, business practices, online transactions or social conduct. The principle does not mean that every unfamiliar matter is automatically forbidden. Instead, it encourages informed caution and consultation with trustworthy scholars when a matter is genuinely unclear.

**Fill in the blank:** The Ḥadīth on doubtful matters encourages the believer to protect faith by avoiding matters whose status is \_\_\_\_\_.

#### 2.4.2 The Ḥadīth on steadfast faith and conduct

Prophetic teachings repeatedly connect faith with conduct. A well-known report teaches that faith has branches and that modesty is a branch of faith. Such teachings remind you that faith is not merely an idea held in the mind. It has consequences for behaviour, relationships and personal discipline.

Steadfastness therefore involves maintaining good conduct consistently rather than performing good actions only when circumstances are convenient. In study, worship, family relationships and work, consistency helps transform a moral principle into a stable habit.

**Fill in the blank:** Prophetic teachings connect faith with observable \_\_\_\_\_ and moral conduct.

#### 2.4.3 Integrating Prophetic guidance into contemporary life

The selected Ḥadīths can be integrated into everyday decision-making. Sincerity helps you examine motives, repentance helps you respond responsibly to wrongdoing, perseverance helps you continue through difficulty, truthfulness guides communication, piety encourages caution in doubtful matters, and steadfast faith supports consistency.

The goal is not simply to quote a Ḥadīth whenever a problem occurs. Instead, you should understand its meaning, consider the circumstances in which it applies and act responsibly. Where a question requires a specific legal ruling, the student should consult qualified scholarship rather than treating a general moral teaching as a complete legal verdict.

**Fill in the blank:** Applying Prophetic guidance responsibly requires understanding the meaning of the Ḥadīth and considering its \_\_\_\_\_ before acting.

#### Pilot Questions 2.4

1. What distinction does the Ḥadīth make between lawful, unlawful and doubtful matters?



2. Why should a learner consult qualified scholarship about genuinely unclear matters?
3. How are faith and conduct connected in the selected teaching?
4. List three ways the selected Ḥadīths can guide contemporary conduct.
5. Why should a general moral teaching not automatically be treated as a complete legal verdict?



## Series Summary

In this Series, you have learned that translating Ḥadīth requires careful attention to meaning, context and responsible rendering. You have examined the difference between the original Arabic wording, its translation and scholarly commentary. You have also studied selected Prophetic teachings on sincerity, repentance, perseverance, truthfulness, piety, faith and steadfastness.

The selected texts show that Ḥadīth study is not limited to translation. Commentary helps you identify moral lessons and apply them responsibly. Sincerity directs attention to intention, repentance encourages return after wrongdoing, perseverance develops disciplined patience, truthfulness supports righteousness, piety encourages caution around doubtful matters, and steadfast faith connects belief with consistent conduct. Together, these teachings provide practical guidance for contemporary life while reminding you to seek qualified scholarship when a question requires a specific legal judgment.

## Glossary of Terms

**Commentary:** Scholarly explanation of a Ḥadīth, including its language, meaning, context and lessons.

**Niyyah:** Intention or purpose behind an action.

**Piety:** Consciousness of Allah expressed through obedience, careful conduct and avoidance of wrongdoing.

**Repentance:** Sincere return to Allah after wrongdoing, accompanied by regret, cessation of the wrong and a commitment to correction.

**Steadfastness:** Consistent commitment to faith and good conduct despite difficulty or changing circumstances.

**Translation:** The process of expressing the meaning of a source-language text in another language.

**Truthfulness:** Commitment to truthful speech and conduct without deliberate deception.

**Ḥadīth:** A report concerning the Prophet Muhammad's sayings, actions, approvals or descriptions.

## Concept-Check Questions

1. Explain why translating a Ḥadīth involves more than replacing Arabic words with English words.
2. Analyse how the Ḥadīth on intentions can influence a student's academic conduct.



3. Evaluate the relationship between repentance and personal responsibility in the selected Prophetic teaching.
4. Apply the teachings on perseverance and truthfulness to a situation involving academic pressure.
5. Explain how the principle of avoiding doubtful matters can guide contemporary decision-making.
6. Assess why a student should distinguish a general moral teaching from a specific legal ruling.

## **Answers to Pilot Questions**

### **Pilot Question Answers 2.1**

1. The purpose is to communicate the meaning of the source-language Ḥadīth accurately in another language.
2. Because the translation is a rendering of meaning and may not preserve every feature of the Arabic wording.
3. Contextual meaning is the meaning an expression conveys within its particular sentence, subject and setting.
4. Commentary clarifies vocabulary, context, scholarly interpretation and practical lessons.
5. The student should distinguish the Prophetic wording, the translated meaning and the scholar's explanation.

### **Pilot Question Answers 2.2**

1. Actions are judged in relation to intentions.
2. Niyyah means intention or purpose.
3. It presents sincere repentance as a valued return to Allah after wrongdoing.
4. Recognising the wrong and turning away from it; seeking forgiveness; and, where necessary, addressing harm done to others.
5. For example, a student can examine whether studying is motivated only by recognition or also by a sincere desire for beneficial knowledge.

### **Pilot Question Answers 2.3**

1. Whoever strives to be patient is given patience by Allah.



2. Perseverance means continuing responsibly toward what is right, whereas refusing to act may simply be stubbornness.
3. It states that truthfulness leads to righteousness and righteousness leads to Paradise.
4. A student avoids plagiarism and reports academic work honestly.
5. Perseverance helps maintain good conduct during difficulty, while truthfulness gives that conduct moral integrity.

### **Pilot Question Answers 2.4**

1. It distinguishes between clear lawful matters, clear unlawful matters and doubtful matters between them.
2. Because qualified scholarship can clarify whether a genuinely uncertain matter has a specific legal status.
3. Faith is reflected in behaviour and moral conduct, not merely in inward belief.
4. Examples include examining motives, repenting after wrongdoing, persevering through difficulty, speaking truthfully, avoiding doubtful matters and maintaining consistent good conduct.
5. Because a general moral teaching may not contain all the conditions and details required for a specific legal judgment.

### **Answers to Concept-Check Questions**

1. A Ḥadīth translation must communicate intended meaning while respecting context, Arabic expression and scholarly usage. Direct word-for-word substitution can produce unnatural or misleading meaning.
2. The student can examine the purpose behind study, avoid dishonest shortcuts and approach learning as an activity that should have a sound and beneficial intention.
3. Repentance connects recognition of wrongdoing with action. It requires more than feeling regret because the person should turn away from the wrong, seek forgiveness and address harm where another person's rights are involved.
4. A student under pressure can continue working patiently while refusing to cheat, fabricate information or misrepresent work. Perseverance sustains responsible effort and truthfulness protects academic integrity.
5. The learner can pause when a transaction, source of income or other action is genuinely unclear, seek reliable information and consult qualified scholarship rather than acting carelessly.



6. A general moral teaching may provide an ethical principle without supplying all the conditions, exceptions and evidences required for a legal ruling. Specific jurisprudential questions therefore require qualified scholarly guidance.



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## Series 3: Teachings of the Prophet in Daily Life

### List of Parts

### 3.1 Sincerity and Intention in Everyday Conduct

- 3.1.1 The place of intention in action
- 3.1.2 Sincerity in study, work and worship
- 3.1.3 Avoiding ostentation and mixed motives

### 3.2 Repentance, Perseverance and Personal Growth

- 3.2.1 Repentance after wrongdoing
- 3.2.2 Patience and perseverance in difficulty
- 3.2.3 Turning Prophetic guidance into habits

### 3.3 Truthfulness, Trust and Neighbourliness

- 3.3.1 Truthfulness in speech and conduct
- 3.3.2 Trustworthiness in relationships and transactions
- 3.3.3 The rights of neighbours and community responsibility

### 3.4 Piety, Parents and Responsible Social Conduct

- 3.4.1 Piety and moral self-restraint
- 3.4.2 Kindness and dutifulness to parents
- 3.4.3 Applying Prophetic teachings to contemporary daily life

## Introduction

The study of Ḥadīth becomes meaningful when the teachings of the Prophet are connected with everyday conduct. Selected Prophetic reports in this course address qualities such as sincerity, repentance,



perseverance, truthfulness, piety, steadfast faith, neighbourliness and care for parents. These teachings are not limited to formal religious settings. They can guide how you study, speak, work, respond to mistakes and relate to other people.

The aim of this Series is to help you identify the practical teachings contained in selected Ḥadīths and apply them responsibly to ordinary situations. You will consider both personal character and social responsibility, while distinguishing a general ethical teaching from a specific legal ruling.

We begin with sincerity and intention because the quality of an action is closely connected with its purpose. We then examine repentance and perseverance as resources for personal growth. The third Part considers truthfulness, trust and neighbourliness in social relationships. Finally, we examine piety, duties toward parents and responsible application of Prophetic guidance in contemporary daily life.

## **Series Learning Outcomes**

At the end of this Series, you should be able to:

- 3.1 explain how selected Prophetic teachings on intention and sincerity guide everyday conduct;
- 3.2 apply teachings on repentance and perseverance to situations involving personal difficulty and moral growth;
- 3.3 analyse the relationship among truthfulness, trustworthiness, neighbourliness and responsible social conduct;
- 3.4 evaluate ways of applying Prophetic teachings on piety and dutifulness to parents in contemporary life.



## 3.1 Sincerity and Intention in Everyday Conduct

### 3.1.1 The place of intention in action

The well-known Ḥadīth, «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ», teaches that actions are judged in relation to intentions. The statement directs attention to the purpose behind an action. Two people may perform an outwardly similar activity while the moral significance of their actions differs because their intentions differ.

For daily life, this teaching encourages self-examination. Before beginning an activity, you can ask what you hope to achieve and whether the purpose is beneficial and sincere. Intention does not remove the need for correct action. Rather, it helps direct correct action toward a worthy purpose.

**Fill in the blank:** The Ḥadīth on intentions directs attention to the \_\_\_\_\_ behind an action.

### 3.1.2 Sincerity in study, work and worship

Sincerity means directing an action toward a sound purpose without making public recognition the central reason for doing it. A student can demonstrate sincerity by studying diligently because knowledge is beneficial, not merely because of praise. A worker can perform a task carefully because it is a responsibility, even when no supervisor is present.

In worship, sincerity is especially important because outward performance alone does not establish the quality of an act. In ordinary work and study, sincerity should also be accompanied by competence, honesty and responsibility. The teaching therefore joins inner intention with responsible outward conduct.

**Fill in the blank:** Sincerity concerns the purpose of an action, while responsible conduct concerns how the action is actually \_\_\_\_\_.

### 3.1.3 Avoiding ostentation and mixed motives

Ostentation occurs when a person seeks to be seen or praised for an action. The problem is not that every good action becomes invalid merely because other people notice it. The concern is making public approval the controlling motive. A student who helps a colleague mainly to appear superior, for example, should examine that motive.

You can reduce mixed motives by reviewing your intention, focusing on the value of the task and avoiding unnecessary self-display. This does not require withdrawing from all public activity. It requires honesty about why you act and a willingness to correct the motive when it becomes distorted.

**Fill in the blank:** Ostentation involves seeking public \_\_\_\_\_ for an action.



### Pilot Questions 3.1

1. What does the Ḥadīth on intentions teach?
2. Why should intention be considered alongside outward action?
3. Give one example of sincerity in academic life.
4. What is meant by ostentation?
5. State one way a person can correct a mixed motive.

## 3.2 Repentance, Perseverance and Personal Growth

### 3.2.1 Repentance after wrongdoing

The Prophetic teachings on repentance present wrongdoing as a situation that should lead to correction rather than despair. A person who recognises a wrong should turn away from it, seek forgiveness and, where another person's rights have been affected, take reasonable steps to repair the harm.

In practical life, repentance therefore involves responsibility. Simply saying that one is sorry while continuing the same harmful behaviour does not demonstrate full moral correction. The learner should distinguish regret from a sustained effort to change.

**Fill in the blank:** Responsible repentance involves recognising wrongdoing and making a sincere effort to \_\_\_\_\_ it.

### 3.2.2 Patience and perseverance in difficulty

The Prophet taught that whoever strives to be patient is helped to develop patience. Perseverance means continuing responsibly when progress is difficult or delayed. It can be seen in sustained study, honest work, caring for family members and maintaining good conduct during disagreement.

Perseverance should not be confused with accepting avoidable harm or refusing reasonable change. It is the disciplined continuation of a good course of action while using sound judgment about circumstances.

**Fill in the blank:** Perseverance is disciplined continuation of a good course of action despite \_\_\_\_\_.

### 3.2.3 Turning Prophetic guidance into habits



A teaching becomes practically useful when it shapes repeated behaviour. You can turn the teachings on repentance and perseverance into habits by reviewing mistakes, setting realistic goals, returning to unfinished tasks and seeking help when difficulties exceed your present ability.

For example, if you perform poorly in an examination, repentance may be relevant if dishonesty contributed to the result, while perseverance requires learning from the experience and improving your study habits. The two qualities can therefore work together in personal development.

**Fill in the blank:** Repeated practice helps turn a Prophetic teaching into a stable \_\_\_\_\_.

### Pilot Questions 3.2

1. What should a person do after recognising wrongdoing?
2. Why is regret alone insufficient for complete moral correction?
3. What does perseverance mean in everyday life?
4. Why should perseverance not be confused with accepting avoidable harm?
5. Give one example of combining repentance and perseverance after an academic mistake.



Figure 3.1: Reflection on intention before beginning a study session.



### 3.3 Truthfulness, Trust and Neighbourliness

#### 3.3.1 Truthfulness in speech and conduct

The Prophet taught that truthfulness leads to righteousness. Truthfulness includes accurate speech, honest reporting and avoiding deliberate deception. It therefore affects both what a person says and the conduct that follows those words.

In academic life, truthfulness includes presenting your own work honestly, acknowledging sources and reporting findings accurately. In business and employment, it includes clear communication about goods, services, agreements and responsibilities. Truthfulness creates conditions in which other people can make informed decisions.

**Fill in the blank:** The selected Prophetic teaching connects truthfulness with \_\_\_\_\_.

#### 3.3.2 Trustworthiness in relationships and transactions

Trustworthiness means fulfilling responsibilities and protecting what has been entrusted to you. It applies to money, information, promises, professional duties and relationships. A trustworthy person does not treat another person's confidence or property as an opportunity for personal advantage.

Trust can be damaged by dishonesty even when no immediate punishment follows. Prophetic ethics therefore encourages accountability that is not dependent only on external supervision. In contemporary life, this principle is relevant to digital information, confidential messages, workplace duties and financial dealings.

**Fill in the blank:** Trustworthiness requires a person to fulfil responsibilities and protect what has been \_\_\_\_\_.

#### 3.3.3 The rights of neighbours and community responsibility

Prophetic teachings give the neighbour an important place in Muslim social ethics. Good neighbourliness includes avoiding harm, offering reasonable assistance, showing consideration and maintaining respectful relations. The teaching extends moral responsibility beyond the immediate household.

In a contemporary community, neighbourliness may involve reducing unnecessary noise, helping during emergencies, respecting shared spaces and responding appropriately when someone is vulnerable. Good



community conduct does not require agreement on every issue. It requires respect and avoidance of unjust harm.

**Fill in the blank:** Good neighbourliness includes avoiding \_\_\_\_\_ and showing reasonable consideration.

### **Pilot Questions 3.3**

1. What does truthfulness require in academic work?
2. What is meant by trustworthiness?
3. Name two things that can be entrusted to a person.
4. State two examples of good neighbourly conduct.
5. Why does Prophetic ethics connect personal honesty with social responsibility?

## **3.4 Piety, Parents and Responsible Social Conduct**

### **3.4.1 Piety and moral self-restraint**

Piety involves conscious awareness of Allah expressed through obedience and restraint from wrongdoing. It is not limited to visible acts of worship. It also affects decisions made when a person is alone and when external supervision is absent.

A pious approach to daily life therefore involves asking whether an action is permissible, beneficial and fair. When a matter is genuinely doubtful, the learner should avoid careless decisions and seek reliable scholarly guidance where necessary.

**Fill in the blank:** Piety is expressed through obedience to Allah and moral \_\_\_\_\_ from wrongdoing.

### **3.4.2 Kindness and dutifulness to parents**

The Qur'an places kindness to parents immediately after the command to worship Allah in several passages, and Prophetic teachings reinforce the importance of dutiful conduct toward them. Respect includes speaking appropriately, offering assistance and recognising the sacrifices involved in family care.



Dutifulness does not mean that every family disagreement disappears. A student may disagree with a parent about education, work or another decision while still maintaining respectful communication. The ethical principle is to avoid contempt, abuse and unnecessary hurt.

**Fill in the blank:** Dutifulness to parents includes respectful speech, assistance and recognition of their \_\_\_\_\_.

### 3.4.3 Applying Prophetic teachings to contemporary daily life

The teachings studied in this Series can guide ordinary decisions: sincerity can shape why you study or work; repentance can guide your response to mistakes; perseverance can sustain effort; truthfulness can protect academic and professional integrity; trustworthiness can strengthen relationships; neighbourliness can reduce community conflict; piety can guide restraint; and dutifulness can shape family relations.

Application requires judgment. A student should not quote a general Hadith as though it automatically settles every complex legal question. Where a matter requires a specific ruling, consult qualified scholarship. The role of the learner is to understand the Prophetic teaching accurately and apply its ethical guidance responsibly.

**Fill in the blank:** Responsible application of Prophetic teaching requires accurate understanding and sound \_\_\_\_\_.

### Pilot Questions 3.4

1. What is meant by piety in everyday conduct?
2. How can a person disagree respectfully with a parent?
3. State two ways of showing dutifulness to parents.
4. Give three examples of applying Prophetic teachings in contemporary life.
5. Why should a general ethical teaching not automatically be treated as a complete legal ruling?





Figure 3.2: Neighbours cooperating respectfully in a community setting.



## Series Summary

This Series has shown how selected Prophetic teachings can shape everyday personal and social conduct. We began with intention and sincerity, showing why the purpose of an action matters and how ostentation can weaken moral integrity. We then examined repentance and perseverance as complementary qualities for recognising mistakes, correcting behaviour and continuing responsibly through difficulty.

We also considered truthfulness, trustworthiness and neighbourliness. These teachings show that personal character affects relationships and community life. Finally, we examined piety, dutifulness to parents and responsible application of Prophetic guidance. The overall lesson is that Ḥadīth study should move from accurate understanding to thoughtful conduct, while specific legal questions should be referred to qualified scholarship.

## Glossary of Terms

**Intention:** The purpose or aim a person has when performing an action.

**Neighbourliness:** Respectful and responsible conduct toward people who live or interact within one's community.

**Ostentation:** Seeking public admiration or recognition as a motive for an action.

**Perseverance:** Continued responsible effort despite difficulty or delay.

**Piety:** Conscious awareness of Allah expressed through obedience and restraint from wrongdoing.

**Repentance:** Sincere return from wrongdoing accompanied by correction and a commitment to change.

**Sincerity:** Purity of purpose in performing an action without making public praise the controlling motive.

**Trustworthiness:** Reliable fulfilment of responsibilities and protection of what has been entrusted.

**Truthfulness:** Commitment to honest speech and conduct without deliberate deception.



## Concept-Check Questions

1. Analyse how the teaching on intention can influence a student's approach to academic work.
2. Evaluate the relationship between repentance and personal responsibility after wrongdoing.
3. Apply the teachings on perseverance and truthfulness to a situation in which a student is under pressure to cheat.
4. Analyse how trustworthiness and neighbourliness contribute to a healthy community.
5. Evaluate how piety can influence decisions made when a person is not being supervised.
6. Explain how a student can maintain dutifulness to parents while respectfully disagreeing with them.

## Answers to Pilot Questions

### Pilot Question Answers 3.1

1. It teaches that actions are judged in relation to intentions.
2. Because a good outward action should also be directed toward a sound purpose.
3. Studying diligently to gain beneficial knowledge rather than only praise.
4. Ostentation is seeking public admiration or recognition as a motive for an action.
5. Reviewing the motive and refocusing on the value and responsibility of the task.

### Pilot Question Answers 3.2

1. Turn away from the wrong, seek forgiveness and correct harm where another person's rights were affected.
2. Because moral correction requires a sustained effort to change behaviour.
3. Continued responsible effort toward what is good despite difficulty or delay.
4. Because perseverance is not the same as refusing reasonable change or accepting avoidable harm.
5. A student can acknowledge dishonest conduct, seek correction and then continue working honestly to improve performance.

### Pilot Question Answers 3.3

1. It requires presenting work and information honestly without deliberate deception.



2. It means reliably fulfilling responsibilities and protecting what has been entrusted.
3. Money, information, property, promises or professional duties.
4. Avoiding unnecessary harm and helping or showing consideration when reasonably possible.
5. Because personal honesty affects whether others can trust, cooperate and live safely within the community.

### **Pilot Question Answers 3.4**

1. Piety is conscious awareness of Allah expressed through obedience and restraint from wrongdoing.
2. By maintaining respectful speech and conduct while explaining the disagreement without contempt or abuse.
3. Speaking respectfully and offering reasonable assistance.
4. Examples include honest academic work, patient effort during difficulty and avoiding harm to neighbours.
5. Because a general ethical principle may not contain all the conditions and details needed for a specific legal ruling.

### **Answers to Concept-Check Questions**

Intention can make study purposeful by directing effort toward beneficial knowledge rather than recognition alone. It should be joined with honest and competent academic practice.

Repentance involves recognising wrongdoing, turning away from it and making a sustained effort to correct its consequences. It therefore links moral regret with responsible action.

A student can resist cheating by remaining patient under pressure and continuing honest effort.

Truthfulness protects academic integrity while perseverance helps the student cope with the difficulty.

Trustworthiness makes people reliable in handling responsibilities, while neighbourliness reduces unnecessary harm and encourages mutual assistance. Together they support trust and cooperation in community life.

Piety can guide a person to restrain harmful or questionable behaviour even when no one else is watching. It therefore provides an internal basis for ethical self-control.



A student can disagree respectfully by explaining the issue calmly, avoiding insulting speech and continuing to offer appropriate assistance and respect to the parents.



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## Series 4: Analytical Approaches and Sound Judgment

### List of Parts

#### 4.1 Reading a Ḥadīth Critically

##### 4.1 Identifying Textual Features

- 4.1.1 Identifying the wording, subject and central teaching
- 4.1.2 Distinguishing text, translation and commentary
- 4.1.3 Identifying questions that require further evidence

##### 4.2 Context, Meaning and Comparison

- 4.2.1 Considering linguistic and situational context
- 4.2.2 Comparing related Ḥadīths
- 4.2.3 Avoiding isolated or misleading interpretation

##### 4.3 Evaluating Claims and Drawing Sound Judgments

- 4.3.1 Distinguishing established meaning from personal opinion
- 4.3.2 Weighing evidence before reaching a conclusion
- 4.3.3 Recognising uncertainty and scholarly disagreement

##### 4.4 Applying Analytical Judgment to Contemporary Cases

- 4.4.1 From Prophetic teaching to a practical question
- 4.4.2 Avoiding overgeneralisation in everyday application
- 4.4.3 Responsible judgment and referral to qualified scholarship

### Introduction



The study of selected Ḥadīths requires more than reading a translation and accepting the first explanation that appears. A student who is expected to analyse Islamic texts and pass sound judgment must learn to identify what the text actually says, distinguish the source text from its translation and commentary, consider relevant context, and recognise when a question requires additional evidence. Analytical study therefore protects the learner from both careless acceptance and careless rejection.

The aim of this Series is to develop a disciplined approach to analysing selected Ḥadīths and forming sound judgments about their meaning and application. You will practise identifying the central teaching of a report, comparing related evidence, distinguishing established conclusions from personal opinions and recognising the limits of your own interpretation.

We begin with critical reading of a Ḥadīth and the distinction between text, translation and commentary. We then consider context and comparison of related reports. The third Part examines how evidence should be weighed and how uncertainty or scholarly disagreement should be handled. Finally, we apply these analytical habits to contemporary situations and identify when qualified scholarship is needed.

## **Series Learning Outcomes**

At the end of this Series, you should be able to:

- 4.1 identify the principal elements of a selected Ḥadīth and distinguish the source text from translation and commentary;
- 4.2 analyse linguistic, contextual and comparative evidence when interpreting selected Ḥadīths;
- 4.3 evaluate competing claims about a Ḥadīth and justify a conclusion using relevant evidence;
- 4.4 apply analytical principles to contemporary questions while recognising when referral to qualified scholarship is necessary.

## **4.1 Reading a Ḥadīth Critically**

### **4.1.1 Identifying the wording, subject and central teaching**

Critical reading begins by determining exactly what report is being studied. You should identify the wording available to you, the main subject of the report and the central teaching that can reasonably be drawn from it. A short Ḥadīth may contain a broad moral lesson, but the learner should avoid adding claims that are not supported by the wording.



For example, in the Ḥadīth commonly translated as “Actions are judged by intentions,” the central subject is the relationship between intention and action. A careful reader should first understand that teaching before attempting to apply it to a new situation.

**Fill in the blank:** Critical reading begins by identifying the report's wording, subject and central \_\_\_\_\_.

#### 4.1.2 Distinguishing text, translation and commentary

The Arabic Ḥadīth is the source text. A translation communicates its meaning in another language, while commentary explains the text and may discuss vocabulary, context, related reports and scholarly interpretation. These three levels should not be confused.

If a translator chooses one English expression for an Arabic term, that choice is not itself the original Prophetic wording. Similarly, a commentator's explanation should not be presented as though the Prophet himself used the commentator's later language. Keeping these distinctions clear improves analytical accuracy.

**Fill in the blank:** A translation communicates the meaning of a source text, while commentary provides scholarly \_\_\_\_\_ of that text.

#### 4.1.3 Identifying questions that require further evidence

Some questions can be answered directly from a selected report, while others require additional evidence. A student should recognise the difference. If a Ḥadīth gives a general ethical principle, it may not by itself establish every condition, exception or legal consequence of a particular case.

A useful analytical habit is to ask: What does this report establish? What does it not establish? Are there related reports or Qur’anic passages that clarify the issue? Does the question require a jurisprudential ruling? These questions prevent overstatement.

**Fill in the blank:** A careful student asks both what a Ḥadīth establishes and what it does \_\_\_\_\_ establish.

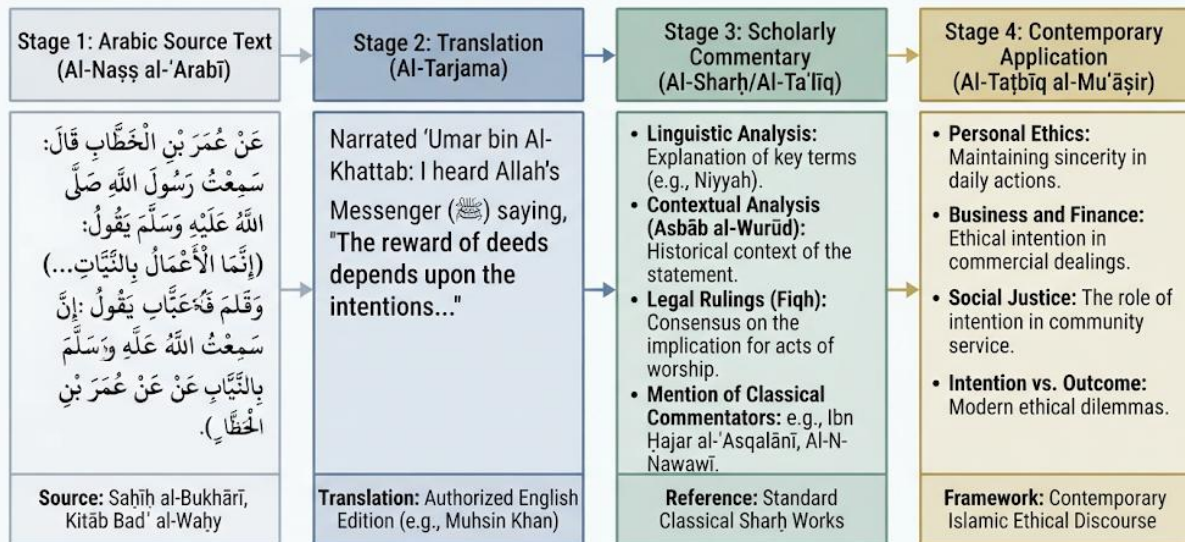
#### Pilot Questions 4.1

1. What are three things a student should identify when beginning critical reading of a Ḥadīth?
2. Why should source text, translation and commentary be distinguished?
3. Why can a general ethical teaching be insufficient for a specific legal conclusion?



4. State one question that can help prevent overstatement.
5. What is the central teaching of the Ḥadīth commonly translated as “Actions are judged by intentions”?

## The Four Stages of Hadith Study



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Figure 4.1: Separating source text, translation, commentary and application during textual analysis.

## 4.2 Context, Meaning and Comparison

### 4.2.1 Considering linguistic and situational context

Words do not always carry the same force in every setting. A student should consider the language of the report, the sentence in which an expression occurs and, where established information is available, the circumstances relevant to the teaching. Context helps prevent an apparently simple word or phrase from being given an unsupported meaning.

Context should not become an excuse for inventing a historical setting. Where the available evidence does not establish a detail, the responsible approach is to acknowledge the limitation rather than present speculation as fact.

**Fill in the blank:** Context helps the learner interpret an expression without assigning it an unsupported

\_\_\_\_\_.



### 4.2.2 Comparing related Ḥadīths

A selected Ḥadīth should sometimes be read alongside related reports. Another report may explain a general statement, provide an additional detail or show how a Prophetic teaching was expressed in another situation. Comparison therefore helps the learner see a teaching more fully.

Comparison should be careful. Similar words do not automatically mean that two reports have identical purposes. The learner should compare the subject, wording and relevant circumstances rather than combining reports simply because they contain a common term.

**Fill in the blank:** Comparing related reports can help reveal additional detail or clarify the \_\_\_\_\_ of a Prophetic teaching.

### 4.2.3 Avoiding isolated or misleading interpretation

An isolated quotation can be misleading when a learner removes a statement from its immediate wording or ignores related evidence. This is especially important when a report is used to support a strong conclusion about another person's behaviour, a social issue or a legal question.

A sound reader therefore avoids selecting only the fragment that appears to support a preferred conclusion. The complete report, relevant context and related evidence should be considered before making a judgment.

**Fill in the blank:** A learner should avoid selecting only the fragment that supports a preferred \_\_\_\_\_.

### Pilot Questions 4.2

1. Why is context important when interpreting a Ḥadīth?
2. What should a student do when the available evidence does not establish a historical detail?
3. How can comparing related Ḥadīths improve understanding?
4. Why should similar words in two reports not automatically be treated as evidence that their purposes are identical?
5. What is an isolated interpretation?

## 4.3 Evaluating Claims and Drawing Sound Judgments



### 4.3.1 Distinguishing established meaning from personal opinion

A student may have an opinion about how a Ḥadīth applies to a particular situation, but that opinion should not be presented as the established meaning of the report without evidence. The distinction is simple but important: a text may say one thing, a scholar may explain it in a particular way, and a student may propose an application. These are different levels of claim.

Using cautious language such as “this may suggest” or “a possible application is” can be appropriate when the evidence does not justify certainty. Such language is not weakness. It is a sign that the learner understands the limits of the evidence.

**Fill in the blank:** A student's proposed application should not be presented as an established meaning without adequate \_\_\_\_\_.

### 4.3.2 Weighing evidence before reaching a conclusion

Sound judgment requires weighing relevant evidence rather than counting opinions. A student should ask whether the evidence directly addresses the question, whether it is relevant to the issue and whether another reliable source changes or qualifies the conclusion.

For textual studies, evidence may include the source wording, reliable translations, established commentary and related Islamic texts. When the issue becomes specifically jurisprudential, the student should recognise that a fuller legal method and qualified scholarship may be required.

**Fill in the blank:** Sound judgment requires weighing evidence for its relevance and \_\_\_\_\_ before reaching a conclusion.

### 4.3.3 Recognising uncertainty and scholarly disagreement

Not every question has a single conclusion that can be established at the level of a student's introductory study. Scholars may disagree because they weigh evidence differently, interpret language differently or apply different methods. A responsible learner should not turn every disagreement into a claim that one side has ignored Islam.

Recognising uncertainty does not mean that every opinion is equally strong. It means identifying what is established, what is disputed and what evidence supports each position. This approach allows the student to speak accurately about the limits of the available evidence.

**Fill in the blank:** Recognising scholarly disagreement requires distinguishing what is established from what is \_\_\_\_\_.



### Pilot Questions 4.3

1. Why should a student's opinion be distinguished from the established meaning of a Ḥadīth?
2. What does it mean to weigh evidence?
3. Name two kinds of evidence that may be relevant in textual Ḥadīth study.
4. Why can scholars legitimately disagree about an interpretation?
5. Does recognising disagreement mean that all opinions are equally strong? Explain.

## 4.4 Applying Analytical Judgment to Contemporary Cases

### 4.4.1 From Prophetic teaching to a practical question

Applying a Ḥadīth to contemporary life requires a bridge between the text and the case. First identify the teaching. Next identify the facts of the present situation. Then ask whether the principle actually applies and whether additional evidence is required.

For instance, the teaching on truthfulness can clearly support honesty in academic work. But a complex question about a particular contract, financial instrument or legal obligation may require more detailed evidence than a general Ḥadīth provides.

**Fill in the blank:** Application requires identifying both the Prophetic teaching and the facts of the contemporary \_\_\_\_\_.

### 4.4.2 Avoiding overgeneralisation in everyday application

Overgeneralisation occurs when a principle is extended beyond what the evidence reasonably supports. A teaching about one type of conduct should not automatically be used to make a complete judgment about every similar-looking situation.

Before applying a Ḥadīth, ask whether the relevant features of the original teaching are present in the new case. If important facts differ, the conclusion may also differ. This habit helps the learner avoid simplistic answers to complex questions.

**Fill in the blank:** Overgeneralisation occurs when a conclusion is extended beyond what the evidence reasonably \_\_\_\_\_.

### 4.4.3 Responsible judgment and referral to qualified scholarship



The learner's responsibility is to analyse carefully, state conclusions proportionately and acknowledge limitations. When a question asks for a specific legal ruling, a detailed authentication judgment or an advanced scholarly dispute, it may exceed the learner's present competence. Referral to qualified scholarship is then part of sound judgment.

Seeking scholarly guidance does not replace study. It complements it. A prepared student can present the relevant Ḥadīth, explain the issue clearly and ask a focused question. This produces a more useful interaction with qualified scholars and reduces the risk of confident but unsupported conclusions.

**Fill in the blank:** Referral to qualified scholarship is appropriate when a question exceeds the learner's present \_\_\_\_\_.

#### Pilot Questions 4.4

1. What steps can a student follow when applying a Prophetic teaching to a contemporary case?
2. What is overgeneralisation?
3. Why might a complex financial or legal question require more than a general ethical Ḥadīth?
4. When is referral to qualified scholarship appropriate?
5. How can a student make a scholarly consultation more useful?



Figure 4.2: A student weighing textual evidence before reaching a conclusion.





## Series Summary

In this Series, you have learned that sound judgment begins with disciplined reading. You should identify what a selected Ḥadīth actually says, distinguish the source text from translation and commentary, and recognise when additional evidence is required. You have also learned that context and comparison can clarify meaning while protecting against isolated interpretation.

You have further learned to distinguish established meanings from personal applications, weigh relevant evidence, recognise scholarly disagreement and express uncertainty accurately. When applying a Prophetic teaching to contemporary cases, you should avoid overgeneralisation and refer specific jurisprudential or advanced scholarly questions to qualified scholarship. These habits prepare you for the competence in Islamic jurisprudence addressed in Series 5 without prematurely turning introductory textual analysis into a complete legal method.

## Glossary of Terms

**Analysis:** Systematic examination of a text, its meaning, evidence and implications.

**Commentary:** Scholarly explanation of a Ḥadīth and its language, context and lessons.

**Context:** Relevant linguistic, textual or situational information that helps determine meaning.

**Evidence:** Information or source material used to support or evaluate a conclusion.

**Interpretation:** An explanation of the meaning conveyed by a text.

**Overgeneralisation:** Extending a conclusion beyond what the available evidence supports.

**Scholarly disagreement:** A difference among qualified scholars concerning interpretation, evidence or method.

**Source text:** The original wording of a report before translation.

**Translation:** A rendering of the meaning of a source text into another language.



## Concept-Check Questions

1. Analyse why distinguishing source text, translation and commentary is essential for sound judgment.
2. Evaluate how contextual and comparative reading can prevent a misleading interpretation of a Ḥadīth.
3. A student claims that one general Ḥadīth settles every aspect of a contemporary issue. Critique the claim using the principles in this Series.
4. Explain how a learner can recognise scholarly disagreement without assuming that all opinions are equally strong.
5. Apply the analytical process in this Series to a contemporary question involving academic honesty.
6. Evaluate why referral to qualified scholarship can itself be evidence of sound judgment.

## Answers to Pilot Questions

### Pilot Question Answers 4.1

1. The wording, subject and central teaching.
2. Because they represent different levels: the Arabic is the source, the translation renders meaning, and commentary explains the text.
3. Because a general ethical teaching may not contain all conditions, exceptions or evidence needed for a specific legal conclusion.
4. For example: What does this report establish, and what does it not establish?
5. It teaches that the moral significance of an action is connected to the intention behind it.

### Pilot Question Answers 4.2

1. Context helps the learner avoid assigning a meaning that the wording and circumstances do not support.
2. The student should acknowledge the limitation rather than present speculation as established fact.
3. It can reveal additional details, clarify a general statement or show how a teaching relates to another report.
4. Because similar wording does not prove that the reports have identical subjects, purposes or circumstances.



5. An interpretation that uses a statement or fragment without adequately considering its wording, context or related evidence.

### **Pilot Question Answers 4.3**

1. Because an opinion or proposed application is not automatically the established meaning of the source.
2. It means considering whether evidence is relevant, directly connected to the question and qualified by other reliable evidence.
3. Examples include the source wording, reliable translation, established commentary and related Islamic texts.
4. Because scholars may interpret language differently, weigh evidence differently or use different methods.
5. No. Disagreement means positions should be assessed by their evidence and method; it does not make every position equally strong.

### **Pilot Question Answers 4.4**

1. Identify the teaching, identify the facts of the case, test whether the principle applies and determine whether additional evidence is needed.
2. It is extending a conclusion beyond what the available evidence reasonably supports.
3. Because a general ethical principle may not provide the detailed conditions and legal analysis required for a specific case.
4. When the question requires a specific legal ruling, advanced authentication judgment or specialist scholarly analysis beyond the learner's competence.
5. By presenting the relevant text, explaining the exact issue and asking a focused question.

### **Answers to Concept-Check Questions**

Distinguishing the levels prevents a translator's wording or a commentator's explanation from being mistaken for the original Prophetic statement. It also helps the learner identify which claims are textual and which are interpretive.

Context prevents unsupported meanings, while comparison can reveal related evidence or qualifications. Together they reduce the danger of selecting an isolated phrase and treating it as a complete teaching.



The claim is too broad. A general Ḥadīth may establish an ethical principle without providing every condition, exception or legal consequence needed to settle a complex contemporary issue. Additional evidence and qualified scholarship may be required.

A learner should identify what is established, what is disputed and what evidence supports the competing positions. Recognising disagreement therefore involves assessment rather than treating all opinions as automatically equal.

The student should identify the Prophetic principle of truthfulness, identify the facts of the academic situation, consider relevant evidence and then conclude that dishonest practices such as plagiarism conflict with the principle of truthful conduct.

Sound judgment includes recognising the limits of one's competence. Referring a specialised question to qualified scholarship avoids unsupported certainty while allowing the learner to present the relevant evidence and understand the issue more accurately.



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## Series 5: Competence in Islamic Jurisprudence

### List of Parts

#### 5.1 From Prophetic Text to Jurisprudential Guidance

- **5.1.1** The relationship between Ḥadīth and Islamic jurisprudence
- **5.1.2** Identifying legal and ethical dimensions in a Ḥadīth
- **5.1.3** Limits of deriving a ruling from a single report

#### 5.2 Principles for Understanding Prophetic Legal Guidance

- **5.2.1** General and specific expressions
- **5.2.2** Commands, prohibitions and their implications
- **5.2.3** Context, conditions and exceptions

#### 5.3 Using Evidence in Jurisprudential Reasoning

- **5.3.1** Corroborating Ḥadīth with related Islamic evidence
- **5.3.2** Reconciling apparently different reports
- **5.3.3** Recognising qualified scholarly interpretation

#### 5.4 Applying Jurisprudential Principles Responsibly

- **5.4.1** Distinguishing a principle from a final legal verdict
- **5.4.2** Applying evidence to contemporary cases
- **5.4.3** Ethical limits, uncertainty and referral to scholarship



## Introduction

Islamic jurisprudence, *fiqh*, involves disciplined understanding of the sources and principles through which practical guidance is derived. In a course on textual studies of the Ḥadīth, competence in jurisprudence does not mean memorising isolated rulings. It requires you to understand how a Prophetic report may contribute to legal reasoning, how its wording interacts with other evidence, and why qualified scholars may need to consider conditions, exceptions and related texts before reaching a ruling.

The aim of this Series is to introduce the learner to responsible jurisprudential use of selected Ḥadīths. You will learn to distinguish legal guidance from general ethical instruction, recognise the significance of general and specific expressions, commands and prohibitions, and understand why a single report should not normally be detached from the wider body of evidence.

We begin by examining the relationship between Ḥadīth and jurisprudence. We then study language and contextual features that affect legal interpretation. The third Part considers corroboration, apparently different reports and qualified scholarly interpretation. Finally, we apply these principles to contemporary cases while distinguishing a preliminary analysis from a final legal verdict.

## Series Learning Outcomes

At the end of this Series, you should be able to:

- 5.1 explain the relationship between selected Ḥadīths and the development of Islamic jurisprudential guidance;
- 5.2 analyse commands, prohibitions, general expressions and contextual qualifications in selected Prophetic texts;
- 5.3 evaluate the use of related evidence and qualified scholarship when forming a jurisprudential conclusion;
- 5.4 apply basic jurisprudential principles responsibly to contemporary cases while recognising the limits of personal competence.



## 5.1 From Prophetic Text to Jurisprudential Guidance

### 5.1.1 The relationship between Ḥadīth and Islamic jurisprudence

Ḥadīth is one of the major sources considered in Islamic jurisprudence. Prophetic reports may explain Qur'ānic teachings, specify practical details, establish guidance and illustrate how religious principles are lived. Jurisprudential reasoning therefore requires more than locating a report that appears to address a question.

A student should ask what the report actually establishes, whether other evidence bears on the same issue and whether qualified jurists have interpreted the evidence in a particular way. This approach connects textual study with the broader discipline of fiqh.

**Fill in the blank:** Ḥadīth contributes to Islamic jurisprudence by providing Prophetic guidance that must be understood within the wider body of Islamic \_\_\_\_\_.

### 5.1.2 Identifying legal and ethical dimensions in a Ḥadīth

Some Ḥadīths primarily teach character, while others have direct legal implications. A report may also contain both ethical and legal dimensions. For example, a teaching about truthfulness may establish an ethical duty while also becoming relevant to specific transactions or testimony when considered alongside other evidence.

The student should therefore avoid treating every moral instruction as a complete legal ruling. The question is not only “What value does this Ḥadīth teach?” but also “Does it establish a specific legal consequence, and what additional evidence is needed to determine that consequence?”

**Fill in the blank:** A Ḥadīth may contain both ethical and \_\_\_\_\_ dimensions.

### 5.1.3 Limits of deriving a ruling from a single report

A single Ḥadīth may not contain every condition, exception or qualification relevant to a legal question. Other Prophetic reports, Qur'ānic evidence, established principles and scholarly interpretation may affect the conclusion. This is why isolated quotation can produce an incomplete ruling.

For an introductory learner, the responsible practice is to identify the apparent guidance of the report and state clearly when a final legal judgment requires fuller evidence and qualified jurisprudential analysis.

**Fill in the blank:** A final legal ruling may require more evidence than a single \_\_\_\_\_.

### Pilot Questions 5.1



1. What is the relationship between Ḥadīth and Islamic jurisprudence?
2. Why may a Ḥadīth have both ethical and legal dimensions?
3. Why can a single report be insufficient for a final legal ruling?
4. Name two kinds of evidence that may need to be considered alongside a Ḥadīth.
5. What should an introductory learner do when a final ruling requires fuller jurisprudential analysis?

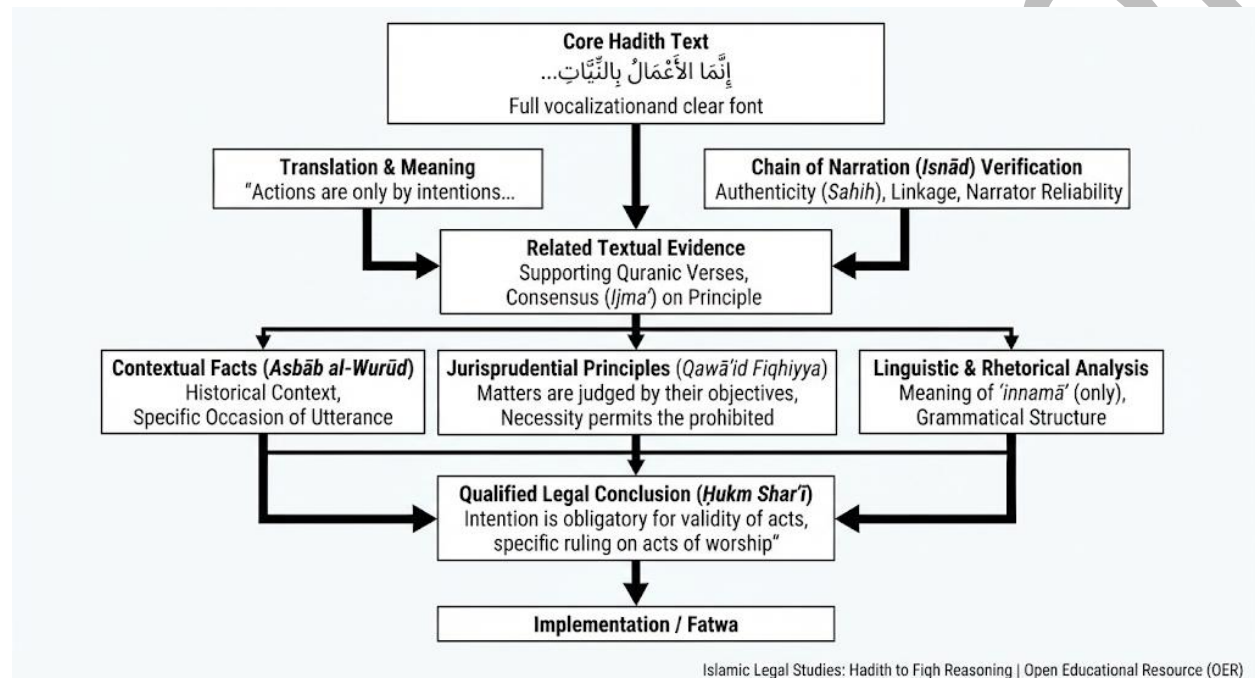


Figure 5.1: A simplified pathway from Prophetic text through evidence and principles to a responsible jurisprudential conclusion.

## 5.2 Principles for Understanding Prophetic Legal Guidance

### 5.2.1 General and specific expressions

Legal language may be general or specific. A general expression can cover a broad class of people, actions or circumstances, while a specific expression addresses a narrower matter. A student should not automatically assume that a general wording remains unrestricted if another reliable text qualifies it.



This principle demonstrates why related evidence matters. When studying a Ḥadīth, ask whether another report or Qur'ānic passage specifies the scope of the statement. Such comparison helps prevent a broad expression from being applied beyond its intended scope.

**Fill in the blank:** A general expression may be restricted or qualified by relevant \_\_\_\_\_ evidence.

### 5.2.2 Commands, prohibitions and their implications

Prophetic texts may use forms of command or prohibition. A command can indicate that an action is required, recommended or otherwise intended according to context and jurisprudential principles. A prohibition can indicate that an action is forbidden or may carry another legal implication depending on the evidence and scholarly method.

Therefore, identifying the grammatical form is only the beginning. The learner should examine context, related evidence and established jurisprudential interpretation before assigning a precise legal status.

**Fill in the blank:** Identifying a command or prohibition is only the beginning of determining its legal \_\_\_\_\_.

### 5.2.3 Context, conditions and exceptions

Legal guidance can depend on conditions and circumstances. A report may establish a principle while another text identifies an exception or condition. Applying a rule without considering such qualifications can produce an incorrect conclusion.

For example, a general instruction about a form of conduct may operate differently when necessity, inability or another legally relevant circumstance is present. The student should therefore learn to ask whether the evidence establishes conditions or exceptions before applying a rule to a particular person.

**Fill in the blank:** Conditions and exceptions can affect how a general legal \_\_\_\_\_ is applied.

### Pilot Questions 5.2

1. What is the difference between a general and a specific expression?
2. Why can related evidence qualify a general statement?
3. Why is the grammatical form of a command not always sufficient to determine its exact legal status?
4. How can conditions affect the application of a rule?
5. What question should a student ask before applying a general instruction to a particular case?



## 5.3 Using Evidence in Jurisprudential Reasoning

### 5.3.1 Corroborating Ḥadīth with related Islamic evidence

Jurisprudential reasoning considers relevant evidence together. A selected Ḥadīth may be read alongside Qur'ānic passages, other Prophetic reports and established jurisprudential principles. The purpose is not to make every source say the same thing, but to understand how the evidence relates to the question.

For a student, corroboration means resisting the temptation to stop at the first apparently relevant report. A fuller evidence base may confirm the initial understanding, qualify it or reveal that the issue is more complex.

**Fill in the blank:** Corroboration means considering a Ḥadīth alongside other relevant \_\_\_\_\_.

### 5.3.2 Reconciling apparently different reports

Two reports can sometimes appear different without actually contradicting one another. They may address different circumstances, use different wording for related guidance or represent different aspects of the same teaching. A careful learner should not immediately declare a contradiction.

Scholars use established methods to study apparently conflicting evidence. At an introductory level, the important lesson is to compare the reports carefully, examine their context and seek qualified interpretation before drawing a conclusion.

**Fill in the blank:** Apparently different reports should be compared before concluding that they truly \_\_\_\_\_.

### 5.3.3 Recognising qualified scholarly interpretation

Islamic jurisprudence developed through sustained scholarly engagement with the sources. Qualified scholars possess training in Arabic, Qur'ān, Ḥadīth, legal theory and jurisprudential reasoning that enables them to assess evidence systematically. A student may study these methods without claiming the authority to issue independent legal verdicts.

Respecting scholarship does not mean abandoning critical thought. It means recognising the level of expertise required for a task. A learner should be able to explain the evidence, identify the question and understand the broad reasoning while remaining honest about the limits of personal competence.



**Fill in the blank:** A learner should distinguish studying jurisprudential reasoning from claiming the authority to issue independent legal \_\_\_\_\_.

### **Pilot Questions 5.3**

1. What does corroborating a Ḥadīth with related evidence mean?
2. Why should a student not stop at the first apparently relevant report?
3. Why may two apparently different reports not actually contradict one another?
4. What expertise supports qualified jurisprudential interpretation?
5. Why is recognising one's limits compatible with critical study?

## **5.4 Applying Jurisprudential Principles Responsibly**

### **5.4.1 Distinguishing a principle from a final legal verdict**

A jurisprudential principle can guide analysis without automatically constituting a final ruling on every case. The student may identify a relevant principle, explain how a Ḥadīth appears to support it and then recognise that additional facts and evidence may alter the conclusion.

This distinction is important in contemporary life, where questions often involve new technologies, financial arrangements, medical circumstances or social conditions. A simple quotation should not be presented as though it settles every detail.

**Fill in the blank:** A jurisprudential principle can guide analysis without automatically being a final legal \_\_\_\_\_.

### **5.4.2 Applying evidence to contemporary cases**

When applying Prophetic guidance to a contemporary case, first define the issue accurately. Next identify the relevant texts and principles. Then determine whether important conditions or exceptions are present. Finally, compare the preliminary conclusion with established scholarly interpretation where available.

This process reduces the risk of forcing an old wording into a new case without considering the facts. It also helps the learner distinguish between a sound preliminary analysis and a formal fatwā or legal verdict.



**Fill in the blank:** Before applying a text to a contemporary case, the learner should first define the \_\_\_\_\_ accurately.

### 5.4.3 Ethical limits, uncertainty and referral to scholarship

A responsible student should not present uncertainty as certainty. When the evidence is complex, the facts are disputed or the question requires specialised jurisprudential judgment, referral to qualified scholarship is appropriate. This is not an admission that textual study is useless. It is an acknowledgement that legal competence has standards.

In practice, a student can prepare for consultation by presenting the relevant Ḥadīth, explaining the contemporary problem and identifying the precise question. This makes scholarly engagement more focused and helps the learner understand how the evidence is assessed.

**Fill in the blank:** When a question exceeds the learner's competence, referral to qualified \_\_\_\_\_ is appropriate.

### Pilot Questions 5.4

1. What is the difference between a jurisprudential principle and a final legal verdict?
2. What steps should a learner take before applying Prophetic guidance to a contemporary case?
3. Why can contemporary cases require careful consideration of facts?
4. What should a student do when the evidence or legal issue exceeds personal competence?
5. How can a learner prepare effectively for consultation with a qualified scholar?

### Illustrations





Figure 5.2: A learner preparing a contemporary jurisprudential question for qualified scholarly consultation.



## Series Summary

This Series has introduced competence in Islamic jurisprudence as disciplined use of Prophetic evidence rather than memorisation of isolated rulings. You have examined the relationship between Ḥadīth and fiqh, distinguished ethical and legal dimensions, and learned why a single report may not provide every condition or qualification required for a final ruling.

You have also studied general and specific expressions, commands and prohibitions, conditions and exceptions, corroboration of evidence and the treatment of apparently different reports. Finally, you have learned to distinguish a jurisprudential principle from a final verdict and to refer complex or specialised questions to qualified scholarship. These principles help you apply the selected Ḥadīths responsibly without overstating your competence.

## Glossary of Terms

**Corroboration:** Consideration of a report together with other relevant evidence.

**Fatwā:** A formal legal opinion issued by a qualified scholar in response to a question.

**Fiqh:** Islamic jurisprudence: disciplined understanding and derivation of practical legal guidance.

**General expression:** Wording that covers a broad class of people, actions or circumstances.

**Jurisprudential principle:** A general legal principle used to guide analysis of particular cases.

**Legal ruling:** A jurisprudential determination concerning the status or requirements of an action.

**Qualification:** A condition, exception or restriction that limits or clarifies a general statement.

**Source evidence:** Relevant textual or jurisprudential material used to support a legal conclusion.

## Concept-Check Questions

1. Explain why a single Ḥadīth may not be sufficient for a final jurisprudential ruling.
2. Analyse how general and specific expressions affect the interpretation of Prophetic legal guidance.
3. Evaluate why commands and prohibitions require contextual and evidential analysis before assigning a precise legal status.
4. Apply the principle of corroboration to a situation in which two selected Ḥadīths appear to give different guidance.



5. Explain why referral to qualified scholarship is part of, rather than a failure of, responsible jurisprudential study.
6. Evaluate the risks of presenting a preliminary textual analysis as a final legal verdict.

## **Answers to Pilot Questions**

### **Pilot Question Answers 5.1**

1. Ḥadīth is a major source of Prophetic guidance considered in Islamic jurisprudence and may explain, specify or illustrate religious principles.
2. Because a report can teach character while also having legal implications when read with other evidence.
3. Because other texts, principles, conditions and scholarly interpretations may affect the final conclusion.
4. Qur'ānic evidence and related Prophetic reports, for example.
5. State the apparent guidance of the report and acknowledge when fuller evidence and qualified jurisprudential analysis are required.

### **Pilot Question Answers 5.2**

1. A general expression applies broadly, while a specific expression addresses a narrower matter.
2. Because another reliable text may restrict or clarify the scope of a general statement.
3. Because legal implications depend on context, related evidence and jurisprudential principles.
4. Conditions may determine whether and how a rule applies in a particular circumstance.
5. Whether the evidence establishes relevant conditions, exceptions or qualifications.

### **Pilot Question Answers 5.3**

1. It means considering the Ḥadīth alongside other relevant evidence rather than treating it in isolation.
2. Because additional evidence may confirm, qualify or complicate the initial conclusion.
3. They may concern different circumstances, different aspects of a teaching or wording that is not actually contradictory.
4. Training in Arabic, Qur'ān, Ḥadīth, legal theory and jurisprudential reasoning.



5. Because critical study includes knowing the level of expertise required for a task and avoiding unsupported claims of authority.

#### **Pilot Question Answers 5.4**

1. A principle guides analysis, while a final legal verdict applies a full evidential and jurisprudential assessment to the particular case.
2. Define the issue, identify relevant texts and principles, examine conditions and exceptions, and compare the preliminary conclusion with established scholarship.
3. Because differences in facts can affect whether a principle or ruling applies.
4. State the limits of the analysis and consult qualified scholarship.
5. Present the relevant Ḥadīth, explain the contemporary problem and ask a precise question.

#### **Answers to Concept-Check Questions**

A single report may not state every condition, exception or qualification. Other Qur'ānic passages, Prophetic reports, principles and scholarly interpretations may affect the final ruling.

A general expression can initially appear broad, but related evidence may specify or restrict its scope. A specific expression can therefore determine how a general teaching is applied.

A command or prohibition is a textual form, but its precise legal implication may depend on context, related evidence and jurisprudential principles. The grammatical form alone does not always settle the legal status.

The learner should compare the reports, examine their contexts and seek qualified interpretation before declaring a contradiction. Apparent difference may reflect different circumstances or complementary aspects of guidance.

Recognising the limits of one's competence is part of sound jurisprudential method. Qualified scholarship supplies the specialised training needed for advanced legal assessment.

Presenting preliminary analysis as a final verdict can create false certainty, ignore conditions or exceptions and misrepresent the scope of the evidence. It may also lead others to act on an unsupported ruling.



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