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ISS 302

Textual Studies of the Ḥadīth II

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Course code: ISS 302

Course title: Textual Studies of the Ḥadīth II

Course credit load: 2 Units

List of Series:

- Series 1: Reading Islamic Texts in Arabic
- Series 2: Translation and Analysis of Ḥadīths
- Series 3: Commentaries on Daily Life Challenges
- Series 4: Reconciling Interpretational Differences
- Series 5: Selected Ḥadīths from Bukhārī and Muslim

Series 1: Reading Islamic Texts in Arabic

Parts and Sub-Parts

1.1 Foundations of Reading Ḥadīth Texts in Arabic

- 1.1.1 Arabic Script, Vowels, and Reading Direction
- 1.1.2 Pronunciation, Pausing, and Word Boundaries
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1.2 Vocabulary and Basic Sentence Patterns

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Introduction

The study of Ḥadīth requires more than recognising individual Arabic words. You need to read the text as a connected unit, observe its vowel markings and word boundaries, identify familiar grammatical patterns, and relate each expression to its immediate context. These skills are especially important when working with reports preserved in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

The aim of this Series is to develop your ability to read selected Ḥadīth texts in Arabic accurately and with attention to meaning. The Series concentrates on reading skills rather than detailed translation or extended commentary, which will be developed in later Series.

We shall begin by reviewing the features that support accurate reading of Arabic Ḥadīth texts. Next, you will examine common vocabulary, roots, and sentence patterns that help you recognise meaning. We will then practise guided reading with short selections from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. Finally, you will apply strategies for identifying the main proposition, following connected clauses, and checking your reading against the immediate context.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 1.1 identify basic Arabic reading features that support accurate reading of Ḥadīth texts,
- SLO 1.2 read selected Ḥadīth passages with appropriate pronunciation, pauses, and word boundaries,
- SLO 1.3 analyse key vocabulary and basic sentence patterns that contribute to textual comprehension,
- SLO 1.4 apply contextual reading strategies to determine the main proposition of a selected Ḥadīth text.

1.1 Foundations of Reading Ḥadīth Texts in Arabic

1.1.1 Arabic Script, Vowels, and Reading Direction

Arabic is written from right to left, and its letters change shape according to their position in a word. In Ḥadīth study, vowel signs can be important because they help you pronounce words correctly and can distinguish grammatical functions. When reading a fully or partially vowelled

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text, attend to fatḥah, kasrah, ḍammah, sukūn, and shaddah rather than reading the consonants alone.

Fill in the blank: Arabic text is normally read from _____ to left.

1.1.2 Pronunciation, Pausing, and Word Boundaries

Accurate reading also depends on recognising where one word ends and another begins. You should pronounce doubled consonants indicated by shaddah, observe long vowels, and avoid inserting pauses that change the relationship between words. In a Ḥadīth sentence, pause naturally at meaningful boundaries while keeping connected phrases together.

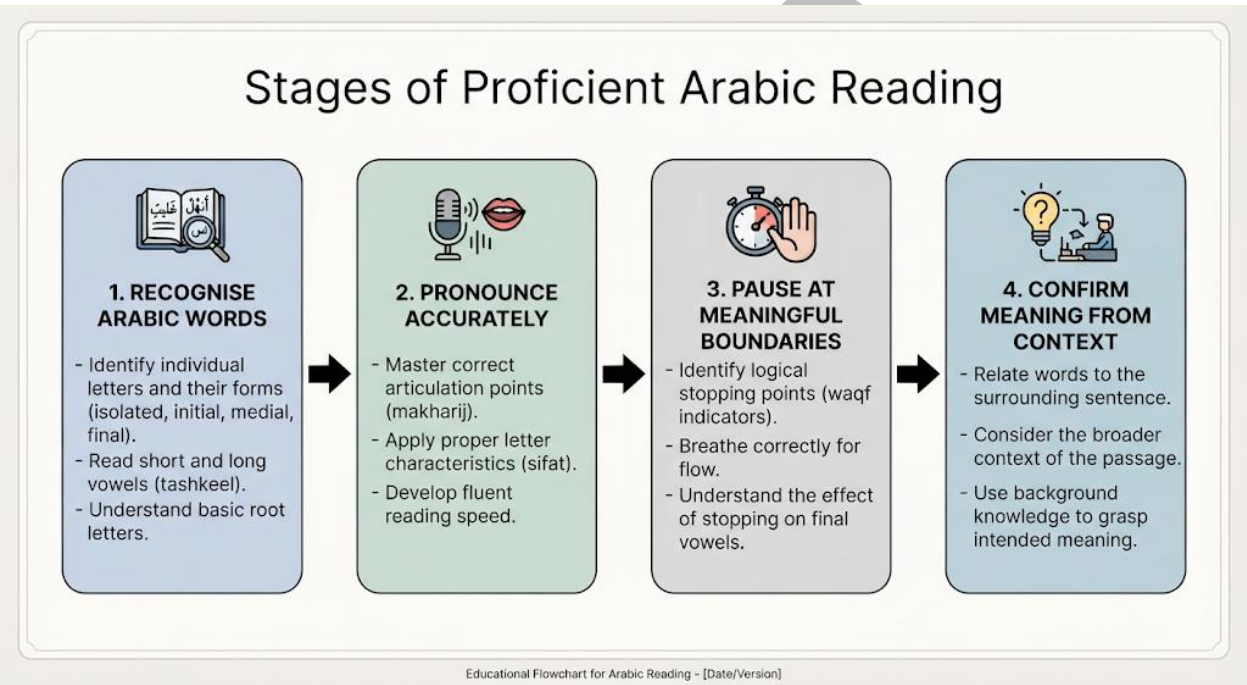

Figure 1.1: Stages of Reading an Arabic Ḥadīth Text

Fill in the blank: A shaddah indicates that the consonant is _____.

1.1.3 Reading the Ḥadīth Text as a Connected Unit

Do not treat a Ḥadīth as a random collection of words. First read the complete sentence, then identify repeated expressions, particles, and connected phrases. For example, the short expression إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ in Ṣaḥīḥ al-Bukhārī 1 contains a compact statement about deeds and

intentions. Reading it as a unit helps you recognise the relationship between the subject, the verb-like expression, and the phrase introduced by bi.

Fill in the blank: The expression إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ connects deeds with their _____.

Pilot questions 1.1

1. 1. In which direction is Arabic normally read?
2. 2. Name two vowel signs commonly encountered in Arabic texts.
3. 3. What does a shaddah indicate when reading an Arabic word?
4. 4. Why should a Ḥadīth sentence be read as a connected unit?
5. 5. What topic is expressed in the short phrase إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ?

1.2 Vocabulary and Basic Sentence Patterns

1.2.1 Identifying Key Words and Roots

A useful reading habit is to identify words that carry the central meaning of a sentence. Arabic words are often related through roots, and recognising a familiar root can help you make an initial connection between related forms. In Ḥadīth texts, however, you should not assume that a root alone gives the complete meaning. Read the whole word and its context before deciding what it means.

Fill in the blank: In Arabic, recognising a word's _____ can help you connect it with related forms.

1.2.2 Recognising Common Nominal and Verbal Patterns

Arabic sentences may be organised around nominal or verbal structures. You can improve comprehension by identifying the main noun or verb and then asking what information is attached to it. For example, in the expression فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ, the reader should notice the command forms and the two alternatives joined by أَوْ. The sentence therefore presents a choice between speaking good words and remaining silent.

Fill in the blank: In فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ, the particle أَوْ introduces an _____.

1.2.3 Using Context to Determine Meaning

A familiar Arabic word can have more than one possible meaning. Context helps you select the meaning that fits the sentence. Consider the surrounding words, grammatical relationship, topic,

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and repeated expressions before consulting a dictionary. This approach prevents you from assigning a meaning to a word in isolation and then forcing that meaning onto the whole Ḥadīth.

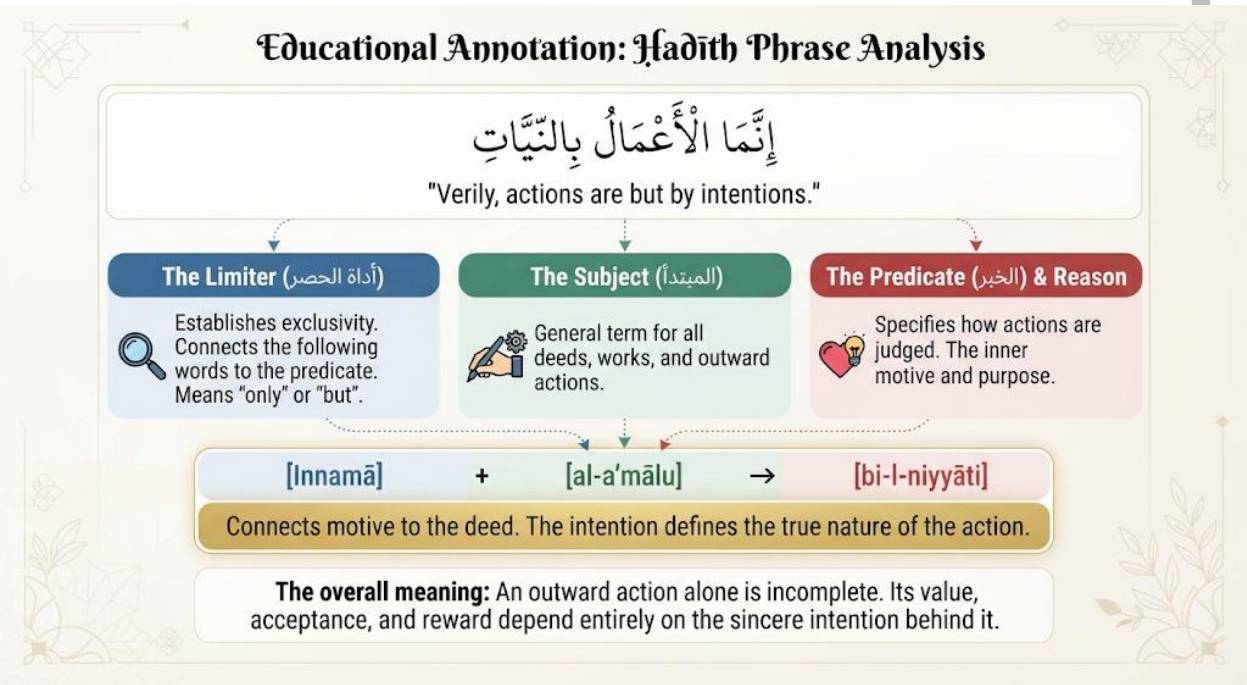

Plate 1.2: Guided Vocabulary Reading in a Ḥadīth Text

Fill in the blank: A reader should use the surrounding _____ to select the appropriate meaning of a familiar Arabic word.

Pilot questions 1.2

1. 1. Why is identifying key words useful when reading a Ḥadīth?
2. 2. What is the value of recognising Arabic roots during reading?
3. 3. What does أَوْ do in the expression فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ?
4. 4. Why should a reader avoid deciding a word's meaning from the root alone?
5. 5. Mention two contextual features that can help determine the meaning of an Arabic word.

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1.3 Guided Reading of Selected Ḥadīth Texts

1.3.1 Reading a Text on Intention

Read the following short excerpt slowly, observing the vowel marks and word boundaries: إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ. This opening statement of the Ḥadīth narrated by ʿUmar ibn al-Khaṭṭāb is recorded in Ṣaḥīḥ al-Bukhārī 1. As you read, identify the expression that refers to deeds and the expression that refers to intentions. The exercise at this stage is accurate reading and recognition, not extended interpretation.

Fill in the blank: In إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ, the word الأَعْمَالُ refers to _____.

1.3.2 Reading a Text on Good Speech and Neighbourly Conduct

Now read this short excerpt from Ṣaḥīḥ al-Bukhārī 6018: فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. Notice the command forms and the conjunction أَوْ. Read the phrase twice, first word by word and then as a complete unit. The complete reading makes the relationship between the two alternatives clearer. This practice helps you move from mechanical pronunciation to meaningful reading.

Fill in the blank: The phrase فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ presents two alternatives: speaking good words or _____.

1.3.3 Reading a Text on Goodwill and Brotherhood

A second example comes from Ṣaḥīḥ Muslim 45a: لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ. Read the phrase from right to left without breaking it into unrelated words. Then identify the repeated pronoun forms and the phrase beginning with لِـ. The aim is to recognise how the parts of a short sentence work together before you attempt a full translation.

Fill in the blank: The phrase لأَخِيهِ refers to a person's _____.

Pilot questions 1.3

1. 1. Which Companion narrated the Ḥadīth recorded as Ṣaḥīḥ al-Bukhārī 1?
2. 2. What is the main reading focus of إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ?
3. 3. What two alternatives are presented in فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ?
4. 4. In which collection is the excerpt لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ recorded?
5. 5. Why should the excerpts be read first as complete units before detailed translation?

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1.4 Strategies for Accurate Textual Comprehension

1.4.1 Identifying the Main Proposition

After reading a sentence accurately, identify what the statement is mainly saying. Ask yourself: What is the central action, claim, or instruction? For example, in فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ, the central instruction concerns what a believer should do when speaking. Identifying the proposition gives you a stable basis for later translation and analysis.

Fill in the blank: After accurate reading, the reader should identify the sentence's main _____.

1.4.2 Connecting Pronouns, Particles, and Clauses

Small grammatical elements can carry important relationships. Pronouns indicate reference, particles connect words or clauses, and conjunctions can signal alternatives or additions. When you encounter a short Ḥadīth sentence, trace these relationships before attempting a detailed interpretation. This reduces the risk of treating each word as an isolated item.

Fill in the blank: Pronouns, particles, and conjunctions help the reader identify relationships between words and _____.

1.4.3 Checking Meaning Against the Immediate Context

A final reading check asks whether your understanding fits the sentence and its immediate context. Return to the Arabic text, reread it aloud, identify the key words, and check whether the grammatical relationships support the meaning you have reached. If a proposed meaning does not fit the surrounding words, reconsider it rather than forcing the text to match your first impression.

Fill in the blank: A proposed meaning should be checked against the Arabic text and its immediate _____.

Pilot questions 1.4

1. 1. What question can you ask to identify the main proposition of a Ḥadīth sentence?
2. 2. Why are pronouns and particles important during textual reading?
3. 3. How can rereading aloud help you check comprehension?
4. 4. What should you do if your proposed meaning does not fit the surrounding words?
5. 5. State two steps you can use to check your understanding of a short Arabic Ḥadīth passage.

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Series Summary

This Series has introduced you to the basic skills needed to read selected Ḥadīth texts in Arabic. You began by reviewing Arabic reading direction, vowel signs, pronunciation, pausing, and word boundaries. You then examined how roots, vocabulary, sentence patterns, and context support comprehension. Guided reading of short excerpts from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim provided practice in reading connected expressions rather than isolated words.

You should now be able to identify important features of Arabic Ḥadīth texts (SLO 1.1), read selected passages with appropriate pronunciation and pauses (SLO 1.2), analyse key vocabulary and sentence patterns (SLO 1.3), and apply contextual strategies to identify the main proposition of a text (SLO 1.4). These skills provide the reading foundation for the translation, analysis, commentary, and comparison tasks developed in later Series.

Glossary of Terms

- Ḥadīth: A reported statement, action, approval, or description attributed to the Prophet Muḥammad (peace and blessings be upon him).
- Ḥarf: A particle or function word in Arabic that helps express a grammatical relationship.
- Root: The basic consonantal structure from which related Arabic words can be formed.
- Shaddah: A mark indicating that a consonant is doubled in pronunciation.
- Sukūn: A mark indicating the absence of a vowel after a consonant.
- Ḥarakāt: Arabic vowel signs used to indicate short vowels and related pronunciation features.
- Context: The surrounding words and textual situation that help determine the intended meaning of an expression.
- Nominal sentence: An Arabic sentence structure in which a noun or noun phrase forms the starting point of the statement.
- Verbal sentence: An Arabic sentence structure organised around a verb and its related elements.

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Concept Check Questions 1

Objective Questions

1. Arabic is normally read in which direction? (Linked to SLO 1.1)
2. What does a shaddah indicate in an Arabic word? (Linked to SLO 1.2)
3. Which expression in the Series presents an alternative between speaking good words and remaining silent? (Linked to SLO 1.3)
4. What should a reader identify after reading a Ḥadīth sentence accurately? (Linked to SLO 1.4)
5. Which source records the excerpt لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ? (Linked to SLO 1.2)

Short-Answer Questions

6. Explain two features that help you read a short Arabic Ḥadīth passage accurately. (Linked to SLO 1.1)
7. Explain how roots and context work together when you determine the meaning of an Arabic word. (Linked to SLO 1.3)
8. Describe the reading steps you would use with the excerpt فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. (Linked to SLO 1.2)
9. Explain why a reader should identify the main proposition before attempting detailed translation. (Linked to SLO 1.4)

Long-Answer Questions

10. Analyse how pronunciation, word boundaries, grammatical relationships, and context work together when reading a short Arabic Ḥadīth passage. (Linked to SLO 1.2 and SLO 1.3)
11. Evaluate a practical reading strategy for a student who can recognise Arabic words but struggles to understand a complete Ḥadīth sentence. (Linked to SLO 1.4)

Answers to Concept Check Questions 1 Objective Questions

1. From right to left.
2. It indicates that the consonant is doubled.
3. فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.
4. The main proposition or central action, claim, or instruction.
5. Ṣaḥīḥ Muslim 45a.

Short-Answer Questions

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6. Relevant features include Arabic reading direction, vowel signs, shaddah, word boundaries, pronunciation, and meaningful pauses.
7. The root can suggest a family of related words, while the immediate context helps select the meaning that fits the particular sentence. Neither should be used in isolation.
8. Read from right to left, observe the vowel marks and word boundaries, pronounce the phrase as a connected unit, notice the command forms and أَوْ, and then identify the basic instruction expressed by the sentence.
9. Identifying the main proposition provides a stable understanding of the sentence before individual words and grammatical details are analysed in greater depth.

Long-Answer Questions

10. Basic response: Accurate reading begins with recognising the script, vowel signs, and word boundaries. The reader then pronounces the words correctly, observes how particles and clauses are connected, and reads the sentence as a unit. Context is used to confirm whether the resulting understanding fits the text. Value-added response: These stages are interdependent. A pronunciation error can obscure a word, a mistaken boundary can alter a phrase, and an isolated dictionary meaning can distort the sentence. A disciplined sequence of reading, grammatical observation, and contextual checking therefore provides a stronger basis for later translation and analysis.
11. Basic response: The student should first read the sentence aloud several times, identify key words and familiar roots, and locate the main verb or noun structure. Next, the student should trace pronouns, particles, and conjunctions and check the surrounding context. Value-added response: The student can keep a short vocabulary record, compare the sentence with a reliable edition of the Ḥadīth, and delay detailed interpretation until the basic grammatical relationships are clear. This strategy turns word recognition into connected textual comprehension.

Answers to Pilot Questions 1 Part 1.1

1. From right to left.
2. Fatḥah, kasrah, ḍammah, sukūn, or another Arabic vowel sign.
3. It indicates that the consonant is doubled.
4. Because the meaning depends on relationships between words, phrases, and clauses.
5. It states that deeds are connected with intentions.

Part 1.2

1. It helps the reader focus on the words that carry the central meaning.
2. It helps the reader connect related word forms and recognise familiar vocabulary.
3. It introduces an alternative between the two commands.

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4. Because a root does not by itself determine the full meaning of a word in its sentence.
5. Any two of the surrounding words, grammatical relationship, topic, or repeated expressions.

Part 1.3

1. ʿUmar ibn al-Khaṭṭāb.
2. It trains the reader to recognise the relationship between deeds and intentions in the Arabic expression.
3. Speaking good words and remaining silent.
4. Ṣaḥīḥ Muslim.
5. Because connected reading helps the learner recognise relationships and sentence meaning before attempting detailed translation.

Part 1.4

1. Ask: What is the central action, claim, or instruction in the sentence?
2. They show grammatical and semantic relationships between words and clauses.
3. It helps the learner hear connected pronunciation, pauses, and possible reading errors.
4. Return to the Arabic text, review the word relationships and immediate context, and reconsider the proposed meaning.
5. Reread the text aloud, identify key words, and check grammatical relationships against the immediate context.

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References and Attributions 1

- Primary Ḥadīth Sources:
    - Ṣaḥīḥ al-Bukhārī, Ḥadīth 1, narrated by ʿUmar ibn al-Khaṭṭāb, containing the opening expression إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ.
- Ṣaḥīḥ al-Bukhārī, Ḥadīth 6018, narrated by Abū Hurayrah, containing the instruction فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.
    - Ṣaḥīḥ Muslim, Ḥadīth 45a, narrated by Anas ibn Mālik, containing the expression لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ.
        - Illustrations:
        - Figure 1.1: Stages of Reading an Arabic Ḥadīth Text
        - AI-generated suggestion: “Create a simple educational flow diagram showing four stages: recognise Arabic words, pronounce accurately, pause at meaningful boundaries, and confirm meaning from context.”
    - Attribution: Prompt designed specifically for an AI illustration tool such as Microsoft Designer or DALL·E.
        - Suggested OER search string: “Arabic reading skills hadith text OER diagram pronunciation pausing”.
        - Plate 1.2: Guided Vocabulary Reading in a Ḥadīth Text
        - AI-generated suggestion: “Create a clean educational annotation of a short Arabic Ḥadīth phrase, highlighting key words and showing how context connects them to the main sentence meaning.”
- Attribution: Prompt designed specifically for an AI illustration tool such as Microsoft Designer or DALL·E.
    - Suggested OER search string: “annotated Arabic hadith text vocabulary OER”.
    - Secondary Sources (for Arabic reading and language support):
    - Badawi, E., Carter, M. G., & Gully, A. (2004). Modern Written Arabic: A Reference Grammar. Routledge.
- Ibn Mālik. Alfiyyat Ibn Mālik, on foundational Arabic grammatical patterns.
    - General Attribution:
    - Ḥadīth references and Arabic excerpts in this Series are identified from the cited Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim references. Arabic-language explanations are presented for educational reading practice.

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Series 2: Translation and Analysis of Ḥadīths

Parts and Sub-Parts

2.1 Principles of Translating Ḥadīth Texts

- 2.1.1 Translation as Transfer of Meaning
- 2.1.2 Preserving Key Terms and Relationships
- 2.1.3 Avoiding Literal Distortion

2.2 Translation of Selected Ḥadīth Texts

- 2.2.1 Translation of the Ḥadīth on Intentions
- 2.2.2 Translation of the Ḥadīth on Good Speech and Neighbourly Conduct
- 2.2.3 Translation of the Ḥadīth on Goodwill and Brotherhood

2.3 Analysing Vocabulary and Sentence Structure

- 2.3.1 Key Words and Grammatical Functions
- 2.3.2 Commands, Negation, and Conditional Expressions
- 2.3.3 Meaning from Connected Phrases

2.4 Applying Translation and Analysis to Daily-Life Meaning

- 2.4.1 Identifying the Central Teaching
- 2.4.2 Distinguishing Textual Meaning from Extended Commentary
- 2.4.3 Evaluating the Accuracy of a Translation

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Introduction

Translation is an essential skill in the study of Ḥadīth because the Arabic wording carries meanings that may be weakened or distorted when individual words are translated without attention to grammar and context. A sound translation therefore begins with careful reading and proceeds by identifying the relationships expressed in the original text.

The aim of this Series is to help you translate and analyse selected Ḥadīths in a disciplined way. You will work with short passages from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, paying attention to vocabulary, grammatical relationships, commands, negation, and contextual meaning. Extended commentary is reserved for Series 3, so that you can first establish what the text itself communicates.

We shall begin by considering the principles of meaning-based translation and the need to preserve important relationships in the Arabic. Next, you will translate selected Ḥadīths on intention, speech and neighbourly conduct, and goodwill towards others. We will then analyse key vocabulary and sentence structures that influence meaning. Finally, you will apply a practical method for identifying the central teaching, separating translation from extended commentary, and evaluating whether a translation is faithful to the Arabic text.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 2.1 explain the principles that guide accurate translation of selected Ḥadīth texts,
- SLO 2.2 translate selected Arabic Ḥadīth passages while preserving their key meanings and grammatical relationships,
- SLO 2.3 analyse vocabulary and sentence structures that affect the meaning of selected Ḥadīths,
- SLO 2.4 evaluate the accuracy of a translation by comparing it with the Arabic wording and immediate context.

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2.1 Principles of Translating Ḥadīth Texts

2.1.1 Translation as Transfer of Meaning

Translation is not simply replacing every Arabic word with an English word. A translator must transfer the meaning of the original expression into clear language while preserving its important relationships. In Ḥadīth study, this means identifying the subject, action, objects, particles, and other grammatical features before drafting the translation.

Fill in the blank: A good translation transfers the _____ of the original expression rather than merely replacing words.

2.1.2 Preserving Key Terms and Relationships

Some Arabic terms carry meanings that require careful treatment. For example, نِيَّة (niyyah) refers to intention, while أَعْمَال (aʿmāl) refers to deeds or actions. A translation should also preserve relationships expressed by particles such as بِـ and لِـ where they contribute to the sentence meaning. The translator should choose wording that is clear without removing a significant relationship in the Arabic.

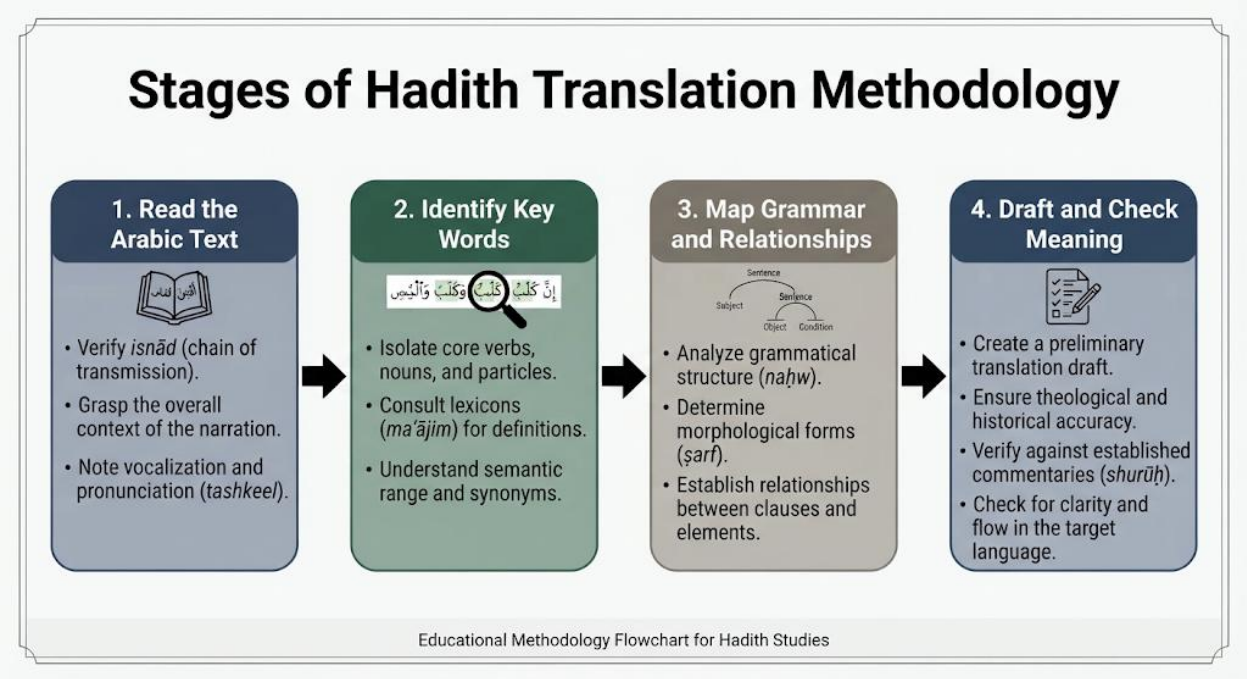

Diagram showing a four-stage workflow for translating a short Ḥadīth: read, identify key words, map grammar and relationships, then draft and check the meaning.

Figure 2.1: Basic Workflow for Translating a Ḥadīth Text

Fill in the blank: The Arabic term نِيَّة is commonly translated as _____.

2.1.3 Avoiding Literal Distortion

A word-for-word rendering can produce an awkward or misleading sentence when Arabic grammar does not map directly onto English. The translator should first understand the complete Arabic expression and then express that meaning naturally. Natural English is important, but it must not be achieved by adding an interpretation that the original wording does not support.

Fill in the blank: A translation should avoid adding an _____ that is not supported by the original wording.

Pilot questions 2.1

1. Why is Ḥadīth translation more than replacing Arabic words with English words?
2. What does the Arabic term نِيَّة mean in the context of the selected Ḥadīth?
3. Why should grammatical relationships be preserved in translation?
4. What problem can result from a strictly word-for-word translation?
5. Why should a translator avoid adding unsupported interpretation?

2.2 Translation of Selected Ḥadīth Texts

2.2.1 Translation of the Ḥadīth on Intentions

The opening of Ṣaḥīḥ al-Bukhārī 1 states: إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. A suitable meaning-based translation is: “Actions are judged by intentions, and each person will have what

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he intended.” The wording connects actions with intentions and then states that each person receives according to what he intended. The report is narrated by ʿUmar ibn al-Khaṭṭāb.

Fill in the blank: In the selected Ḥadīth, each person will have what he _____.

2.2.2 Translation of the Ḥadīth on Good Speech and Neighbourly Conduct

Ṣaḥīḥ al-Bukhārī 6018 includes the statement: فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. A suitable meaning-based translation is: “Let him speak good or remain silent.” The expression appears within a longer statement linking belief in Allah and the Last Day with avoiding harm to neighbours, honouring guests, and speaking good or keeping silent. The report is narrated by Abū Hurayrah.

Fill in the blank: The expression فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ instructs a believer to speak _____ or remain silent.

2.2.3 Translation of the Ḥadīth on Goodwill and Brotherhood

Ṣaḥīḥ Muslim 45a records the statement: لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. A suitable meaning-based translation is: “None of you truly believes until he loves for his brother what he loves for himself.” The report is narrated by Anas ibn Mālik. The translation should preserve the relationship between the subject, the verb يُحِبَّ, and the phrase لأَخِيهِ.

Fill in the blank: The selected Ḥadīth links complete faith with loving for one’s _____ what one loves for oneself.

Pilot questions 2.2

1. Who narrated Ṣaḥīḥ al-Bukhārī 1?

2. What is the main relationship expressed in إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ?

3. Translate فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

4. Which collection contains the selected Ḥadīth on loving for one’s brother what one loves for oneself?

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5. Why should a translation preserve the relationship expressed by لِأَخِيهِ?

2.3 Analysing Vocabulary and Sentence Structure

2.3.1 Key Words and Grammatical Functions

Analysis begins with words that carry the central meaning. In إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ, الأَعْمَالُ identifies deeds or actions, while بِالنِّيَّاتِ connects those deeds with intentions. In فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ, the imperative-like forms communicate instruction, while أَوْ connects the two alternatives. These observations help you understand how grammar contributes to meaning.

Fill in the blank: In فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ, the particle أَوْ connects two _____.

2.3.2 Commands, Negation, and Conditional Expressions

Arabic Ḥadīth texts often use structures that express instruction, prohibition, or conditions. In the selected Bukhārī 6018 passage, فَلْيَقُلْ expresses an instruction, while أَوْ introduces the alternative of remaining silent. In translation and analysis, you should identify what the grammatical form does before deciding how to express it in English.

Fill in the blank: The form فَلْيَقُلْ communicates an _____.

2.3.3 Meaning from Connected Phrases

A Ḥadīth should be analysed as connected language. For example, the statement in Muslim 45a joins belief with a specific attitude towards another person. If the phrase لِأَخِيهِ is isolated from the rest of the sentence, the reader may miss its grammatical relationship to يُحِبَّ. Connected analysis therefore reduces the risk of producing a translation that is grammatically correct in isolation but weak in meaning.

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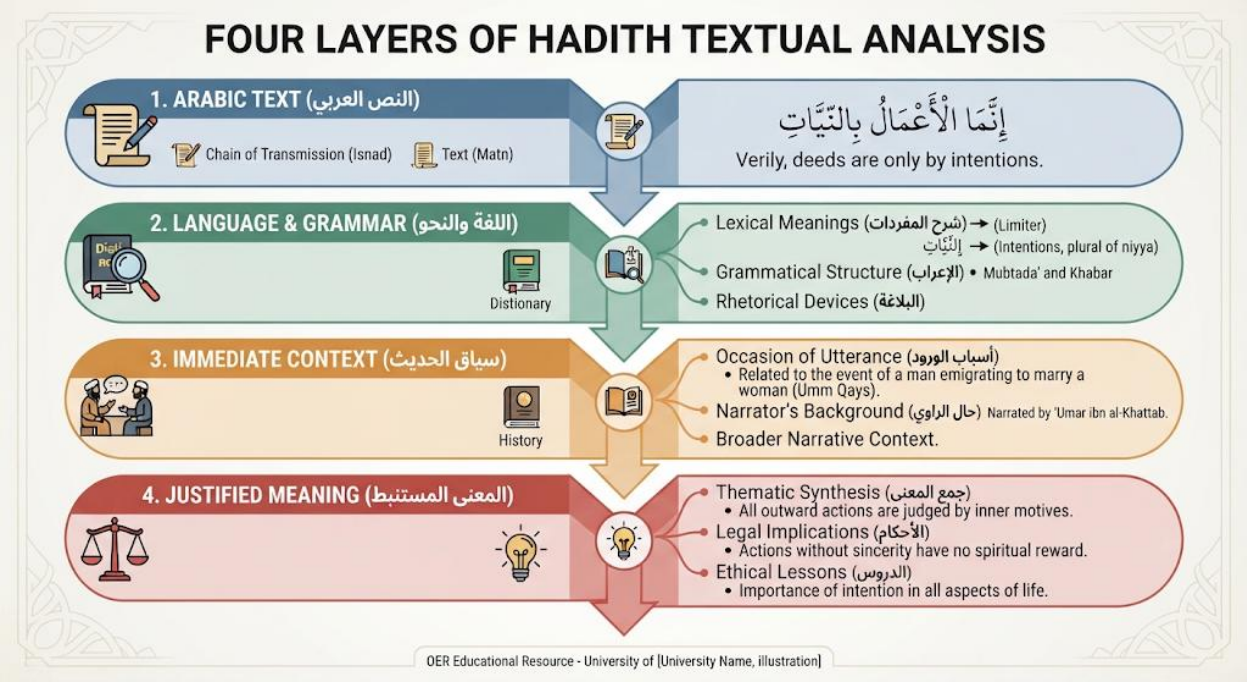

Illustration showing four connected layers for analysing a Ḥadīth: Arabic text, language, context, and justified meaning.

Plate 2.2: Layers of Ḥadīth Textual Analysis

Fill in the blank: Connected analysis helps the translator preserve the grammatical and semantic _____ between parts of a sentence.

Pilot questions 2.3

1. Which word in *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ* refers to deeds or actions?
2. What function does **أَوْ** perform in *فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ*?
3. What does **فَلْيَقُلْ** communicate in the selected passage?
4. Why should **لِأَخِيهِ** be analysed in relation to the rest of its sentence?
5. How does grammatical analysis support translation?

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2.4 Applying Translation and Analysis to Daily-Life Meaning

2.4.1 Identifying the Central Teaching

After producing a translation, identify the main teaching communicated by the wording. In the intentions Ḥadīth, the central relationship is between deeds and intentions. In the speech Ḥadīth, the central instruction is to speak good or remain silent, within a wider teaching about faith and social conduct. Identifying the central teaching helps you connect the translated text with its practical meaning without immediately moving into extended commentary.

Fill in the blank: The central teaching of the intentions Ḥadīth concerns the relationship between deeds and _____.

2.4.2 Distinguishing Textual Meaning from Extended Commentary

Translation states what the text communicates in another language. Analysis explains how vocabulary and grammar produce that meaning. Commentary may go further by discussing implications, applications, scholarly interpretations, or related evidence. In this Series, keep these stages distinct so that an interpretation is not presented as though it were simply the direct translation of the Arabic.

Fill in the blank: Extended _____ may discuss implications and scholarly interpretations beyond the direct translation.

2.4.3 Evaluating the Accuracy of a Translation

To evaluate a translation, compare it with the Arabic text. Check whether key words have been represented, whether grammatical relationships have been preserved, whether the English is clear, and whether anything has been added or omitted without justification. A useful final check is to read the Arabic again and ask whether the proposed English meaning can reasonably be traced back to the original wording.

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Fill in the blank: An accurate translation should be checked against the original _____ text.

Pilot questions 2.4

1. What is the central relationship in the selected Ḥadīth on intentions?
2. What is the main instruction in فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ?
3. How does analysis differ from translation?
4. Why should textual meaning be distinguished from extended commentary?
5. Mention two criteria for evaluating the accuracy of a Ḥadīth translation.

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Series Summary

This Series has developed the skills needed to translate and analyse selected Ḥadīth texts. You began by examining translation as a transfer of meaning rather than a mechanical replacement of words. You then translated selected passages from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, including texts on intentions, speech and neighbourly conduct, and goodwill towards others. Next, you analysed vocabulary, grammatical functions, commands, alternatives, and connected phrases. Finally, you applied a method for identifying the central teaching, separating translation from commentary, and evaluating translation accuracy.

You should now be able to explain principles of accurate Ḥadīth translation (SLO 2.1), translate selected passages while preserving their key meanings and relationships (SLO 2.2), analyse vocabulary and sentence structures that affect meaning (SLO 2.3), and evaluate a translation against the Arabic wording and immediate context (SLO 2.4). These skills prepare you for the more extended commentary work in Series 3.

Glossary of Terms

- **Analysis:** The systematic examination of vocabulary, grammar, relationships, and context to establish how a text communicates meaning.
- **Context:** The surrounding textual information that helps determine the intended meaning of an expression.
- **Ḥadīth:** A reported statement, action, approval, or description attributed to the Prophet Muḥammad (peace and blessings be upon him).
- **Niyyah:** Intention; the purpose or resolve associated with an action.
- **Translation:** The process of expressing the meaning of a text in another language while preserving its significant content and relationships.
- **Literal translation:** A rendering that follows the surface wording closely, which may become misleading if it ignores differences between languages.
- **Meaning-based translation:** A translation that expresses the intended meaning of the source text clearly while remaining faithful to its wording and relationships.

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- **Particle:** A short grammatical word or element that expresses a relationship, connection, condition, emphasis, or other function.
- **Commentary:** Explanation that may extend beyond direct translation to discuss implications, applications, or scholarly interpretations.

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Concept Check Questions 2

Objective Questions

1. What should a translator preserve when transferring the meaning of a Ḥadīth? (Linked to SLO 2.1)
2. What does نِيَّة mean in the selected Bukhārī Ḥadīth? (Linked to SLO 2.2)
3. What function does أَوْ perform in *فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ*? (Linked to SLO 2.3)
4. Which source records the Ḥadīth beginning *إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ*? (Linked to SLO 2.2)
5. What should be used to check whether a translation is faithful? (Linked to SLO 2.4)

Short-Answer Questions

6. Explain why a word-for-word translation may distort the meaning of a Ḥadīth. (Linked to SLO 2.1)
7. Translate the selected statement *فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ* and explain one feature of its structure. (Linked to SLO 2.2 and SLO 2.3)
8. Explain how vocabulary and grammatical relationships work together in translating a short Ḥadīth passage. (Linked to SLO 2.3)
9. State two criteria you would use to evaluate a proposed translation. (Linked to SLO 2.4)

Long-Answer Questions

10. Analyse the relationship between Arabic wording, grammar, and context in producing a reliable translation of a short Ḥadīth. (Linked to SLO 2.2 and SLO 2.3)
11. Evaluate a proposed translation that is fluent in English but adds an interpretation not supported by the Arabic wording. Explain how you would revise it. (Linked to SLO 2.4)

Answers to Concept Check Questions 2

Objective Questions

1. The key meaning, grammatical relationships, and significant content of the source text.

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2. Intention.
3. It introduces an alternative.
4. Ṣaḥīḥ al-Bukhārī, Ḥadīth 1.
5. The original Arabic wording and its immediate context.

Short-Answer Questions

6. Because Arabic and English do not always express grammatical relationships in the same way. A strict word-for-word rendering may produce awkward or misleading English or obscure the relationship expressed in the Arabic.
7. "Let him speak good or remain silent." The phrase uses an instruction form in فَلْيَقُلْ and connects the two alternatives with أَوْ.
8. Key vocabulary identifies the central meanings, while grammatical relationships show how those meanings function together in the sentence. Both are needed for a faithful translation.
9. Any two: key words are represented, grammatical relationships are preserved, the English is clear, and no unsupported meaning is added or omitted.

Long-Answer Questions

- *Basic response:* A reliable translation begins with the Arabic wording. The translator identifies key vocabulary, grammatical functions, and relationships, then considers the immediate context before expressing the meaning in clear English.
- *Value-added response:* Translation should therefore be checked in both directions: from Arabic to English for meaning and from the proposed English back to the Arabic for omissions, additions, or altered relationships.
- *Basic response:* The translation should be compared with the Arabic to identify the added interpretation. The translator should remove or qualify the unsupported addition while retaining the meaning that can be traced to the source wording.
- *Value-added response:* Fluency is not enough. A translation may sound natural while still changing the scope of the original statement. Accuracy requires fidelity to vocabulary, grammar, and context.

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Answers to Pilot Questions 2

Part 2.1

1. Because translation must transfer meaning and preserve relationships rather than mechanically replace individual words.
2. Intention.
3. Because particles and grammatical relationships contribute to the meaning of the complete sentence.
4. It can produce awkward or misleading English and may obscure the relationship between words.
5. Because unsupported interpretation changes the meaning presented as though it came directly from the source text.

Part 2.2

1. ʿUmar ibn al-Khaṭṭāb.
2. It connects deeds or actions with intentions.
3. “Let him speak good or remain silent.”
4. Ṣaḥīḥ Muslim, Ḥadīth 45a.
5. Because it identifies the grammatical relationship of the phrase to the verb and the person referred to in the sentence.

Part 2.3

1. الأَعْمَالُ.
2. It introduces an alternative.
3. An instruction to speak good.
4. Because its grammatical relationship contributes to the meaning of the complete statement.
5. It shows how individual words and particles function together to express the intended meaning.

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Part 2.4

1. Deeds and intentions.
2. Speak good or remain silent.
3. Translation expresses the text in another language; analysis examines how vocabulary, grammar, and context produce that meaning.
4. Because commentary may add implications or scholarly interpretation that should not be confused with the direct meaning of the Arabic wording.
5. Any two: fidelity to key words, preservation of grammatical relationships, clarity of English, and absence of unsupported additions or omissions.

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References and Attributions 2

Primary Ḥadīth Sources

- Ṣaḥīḥ al-Bukhārī, Ḥadīth 1, narrated by ʿUmar ibn al-Khaṭṭāb, containing *إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ.*
- Ṣaḥīḥ al-Bukhārī, Ḥadīth 6018, narrated by Abū Hurayrah, containing *فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.*
- Ṣaḥīḥ Muslim, Ḥadīth 45a, narrated by Anas ibn Mālik, containing *لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.*

Illustrations

- *Figure 2.1: Basic Workflow for Translating a Ḥadīth Text*
    - AI-generated suggestion: "Create a simple educational flow diagram showing four stages of hadith translation: read the Arabic text, identify key words, map grammar and relationships, and draft and check the meaning."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "hadith translation Arabic English workflow OER"
- *Plate 2.2: Layers of Ḥadīth Textual Analysis*
    - AI-generated suggestion: "Create a clean educational diagram showing four connected layers in hadith analysis: Arabic text, language and grammar, immediate context, and justified meaning."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "hadith textual analysis Arabic grammar context OER"

Secondary Sources

- Badawi, E., Carter, M. G., & Gully, A. (2004). *Modern Written Arabic: A Reference Grammar*. Routledge.

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

General Attribution Arabic excerpts and Ḥadīth references are identified from the cited Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim records. Translation examples in this Series are presented for instructional purposes and are not a substitute for consulting the Arabic source.

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Series 3: Commentaries on Daily Life Challenges

Parts and Sub-Parts

3.1 Principles of Ḥadīth Commentary

- 3.1.1 Meaning, Context, and Purpose of Commentary
- 3.1.2 Distinguishing Explanation from Personal Opinion
- 3.1.3 Using Evidence Responsibly

3.2 Commentary on Speech, Neighbours, and Guests

- 3.2.1 Speaking Good or Remaining Silent
- 3.2.2 Avoiding Harm to Neighbours
- 3.2.3 Honouring Guests

3.3 Commentary on Brotherhood and Social Relations

- 3.3.1 Avoiding Hatred, Envy, and Estrangement
- 3.3.2 Strengthening Brotherhood
- 3.3.3 Applying the Teaching to Everyday Relationships

3.4 Commentary on Intentions and Responsible Action

- 3.4.1 Connecting Intention with Action
- 3.4.2 Applying the Principle to Study and Work
- 3.4.3 Evaluating Practical Responses to Life Challenges

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Introduction

Commentary moves beyond translating the words of a Ḥadīth. It explains the meaning of the text, identifies the principle or guidance that follows from it, and considers how that guidance may be applied responsibly. Good commentary must remain connected to the source text and should not present personal opinion as though it were the wording of the Ḥadīth.

The aim of this Series is to develop your ability to comment on selected Ḥadīths that address ordinary human relationships and conduct. The discussion focuses on speech, neighbours, guests, brotherhood, social relations, intentions, and responsible action. The examples are drawn from the selected authentic collections used in the course, while the commentary remains proportionate to the evidence available in the text.

We shall first examine what makes commentary different from translation and unsupported opinion. We will then comment on the guidance concerning good speech, neighbours, and guests. Next, we will examine brotherhood, jealousy, hatred, and estrangement. Finally, we will connect the principle of intention with responsible action in study and work, and practise evaluating responses to common life challenges.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 3.1 explain the principles that distinguish evidence-based Ḥadīth commentary from personal opinion,
- SLO 3.2 analyse the guidance in selected Ḥadīths on speech, neighbours, and guests in relation to everyday conduct,
- SLO 3.3 evaluate selected Ḥadīth teachings on brotherhood and social relations in practical situations,
- SLO 3.4 apply the principle of intention to selected study, work, and everyday-life situations.

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3.1 Principles of Ḥadīth Commentary

3.1.1 Meaning, Context, and Purpose of Commentary

Commentary begins with the meaning established through the Arabic text and its translation. The commentator then explains the teaching in a way that helps the learner understand its significance. Context matters because a statement may occur within a wider discussion, and the surrounding wording can clarify what the teaching addresses. Commentary should therefore remain anchored to the text rather than treating a short phrase as an isolated slogan.

Fill in the blank: Commentary should remain anchored to the original _____.

3.1.2 Distinguishing Explanation from Personal Opinion

An explanation shows how a teaching follows from the text. Personal opinion may be useful when discussing a modern application, but it should be identified as an application or reflection rather than attributed directly to the Prophet. For example, the instruction to speak good or remain silent can be applied to communication on social media, but the modern platform is an application of the principle, not part of the original Ḥadīth wording.

Fill in the blank: A modern application should not be presented as though it were part of the original _____.

3.1.3 Using Evidence Responsibly

A commentator should distinguish between what the selected Ḥadīth explicitly states and what is inferred from it. If additional Qur'ānic verses, Ḥadīths, or scholarly explanations are introduced, they should be identified and referenced. Where the present Series uses a practical example, the example should illustrate the principle without claiming that the source directly mentions that exact situation.

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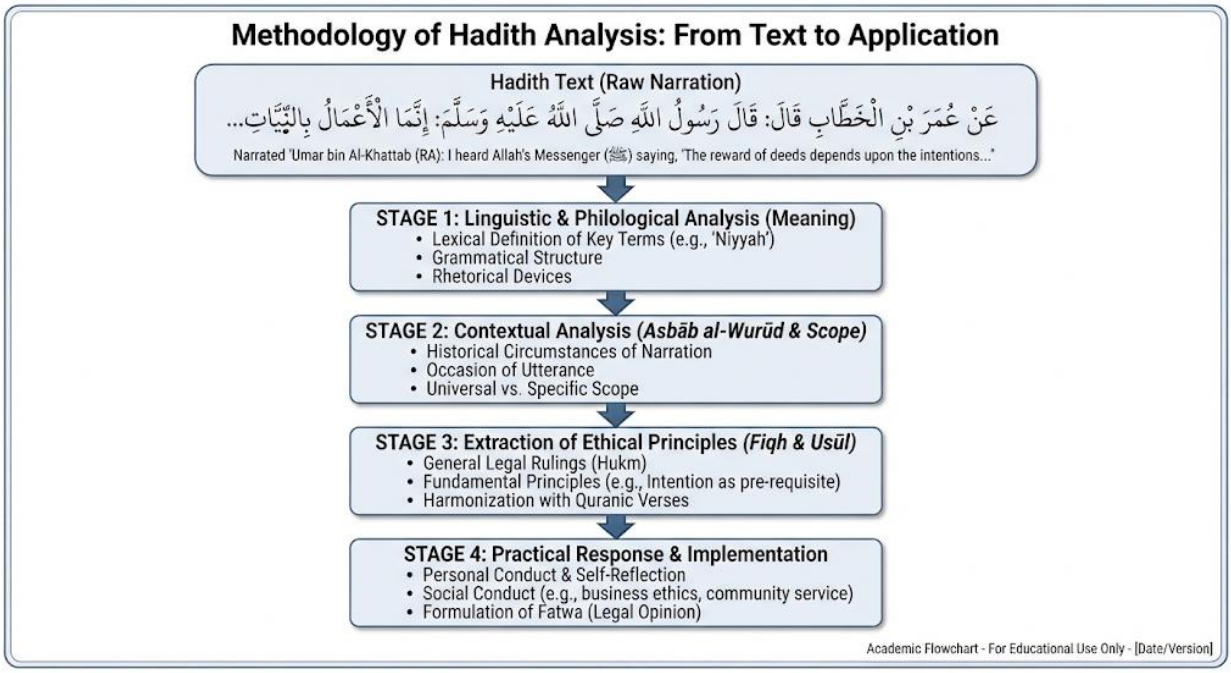

Figure 3.1: From Ḥadīth Text to Responsible Commentary

Fill in the blank: Additional evidence introduced into a commentary should be clearly _____.

Pilot questions 3.1

1. What should commentary remain anchored to?

1. 2. How is a modern application different from the original wording of a Ḥadīth?
2. 3. Why should personal opinion be distinguished from explanation?
3. 4. What should a commentator do when introducing an additional Qur'ānic verse or Ḥadīth?
4. 5. Why is context important when commenting on a Ḥadīth?
5.

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3.2 Commentary on Speech, Neighbours, and Guests

3.2.1 Speaking Good or Remaining Silent

Ṣaḥīḥ al-Bukhārī 6018 reports that whoever believes in Allah and the Last Day should speak good or remain silent. The same report also connects faith with avoiding harm to neighbours and honouring guests. The teaching places speech within a wider framework of responsible conduct. A useful commentary therefore asks not only whether speech is technically possible, but whether it is good, useful, truthful, or harmful. In everyday communication, this principle encourages a person to pause before sending a message, repeating an allegation, or responding in anger.

Fill in the blank: The selected Ḥadīth connects responsible speech with either speaking _____ or remaining silent.

3.2.2 Avoiding Harm to Neighbours

The same Bukhārī report explicitly states that a believer should not harm the neighbour. Another report, Ṣaḥīḥ al-Bukhārī 6014, describes the Prophet's continued instruction concerning kind treatment of neighbours. The commentary should therefore recognise neighbourliness as an ongoing ethical responsibility. In a modern setting, harm may involve physical disturbance, deliberate intimidation, damaging property, or other conduct that unjustifiably interferes with a neighbour's welfare.

Fill in the blank: The selected Bukhārī teachings emphasise kind treatment and avoiding _____ to neighbours.

3.2.3 Honouring Guests

Ṣaḥīḥ al-Bukhārī 6018 also links faith with generous treatment of guests. This teaching can be understood as a call to hospitality and considerate treatment. A responsible application does not require a person to ignore legitimate limitations. Rather, it encourages generosity within one's ability and respectful treatment of a guest. Commentary should avoid turning a general ethical principle into an unsupported claim about a specific social custom.

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Fill in the blank: The selected teaching presents generous treatment of guests as an aspect of responsible _____.

Plate 3.2: Applying Ḥadīth Guidance to Everyday Conduct

AI prompt suggestion: “Create a clean educational illustration with three panels showing careful speech, respectful neighbourly conduct, and welcoming a guest, linked to a central hadith-guidance concept. Avoid depicting the Prophet or Companions.” Search string: “Islamic ethics neighbour speech hospitality OER illustration”

Pilot questions 3.2

1. What wider ethical themes accompany the instruction to speak good or remain silent in Bukhārī 6018?
2. How can the teaching on speech be applied to digital communication?
3. What does Bukhārī 6014 add to the discussion of neighbourly conduct?

4. Why should hospitality be discussed in relation to a person's ability and circumstances?
5. Give one example of neighbourly conduct that reflects the principle of avoiding harm.

3.3 Commentary on Brotherhood and Social Relations

3.3.1 Avoiding Hatred, Envy, and Estrangement

Ṣaḥīḥ Muslim 2558b reports the instruction not to cultivate mutual hatred, jealousy, or enmity and to become brothers and servants of Allah. It also states that a Muslim should not keep relations estranged from a brother beyond three days. The commentary highlights the social cost of allowing resentment to become a continuing relationship. The practical lesson is not that every disagreement disappears immediately, but that Muslims should resist deliberate and prolonged estrangement and seek reconciliation where appropriate.

Fill in the blank: The selected Muslim report warns against hatred, jealousy, and continuing _____.

3.3.2 Strengthening Brotherhood

The same report directs believers towards brotherhood. Brotherhood is therefore not merely a feeling but a relationship expressed through conduct. A student can apply the principle by avoiding needless hostility, giving sincere advice, resolving misunderstandings, and refusing to spread resentment. These examples are applications of the ethical principle, not additional wording from the Ḥadīth.

Fill in the blank: Brotherhood is expressed through responsible _____ as well as positive feelings.

3.3.3 Applying the Teaching to Everyday Relationships

Consider a situation in which two classmates disagree over a group assignment. One person is angry and stops communicating with the other. Commentary on the selected Muslim teaching

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should first identify the principle against prolonged estrangement, then consider a proportionate response: clarify the disagreement, communicate respectfully, and seek a workable resolution. The aim is reconciliation without pretending that every dispute has the same cause or requires the same response.

Fill in the blank: A responsible response to disagreement may include respectful communication and seeking _____.

Pilot questions 3.3

1. Which forms of negative social behaviour are mentioned in Muslim 2558b?
2. What limit does the report place on keeping relations estranged without a legitimate reason?
3. Why should brotherhood be understood through conduct as well as feeling?
4. How can the teaching be applied to a disagreement between classmates?
5. Why should practical applications be distinguished from the exact wording of the Ḥadīth?

3.4 Commentary on Intentions and Responsible Action

3.4.1 Connecting Intention with Action

The Ḥadīth beginning إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ states that actions are judged by intentions and that each person will have what he intended. In Ṣaḥīḥ al-Bukhārī 1, the report is narrated by ʿUmar ibn al-Khaṭṭāb. The principle invites reflection on the purpose behind an action. Commentary should not, however, claim that a good intention makes every action permissible. The text establishes the importance of intention; other Islamic evidence is needed when making broader legal or ethical judgments.

Fill in the blank: The intentions Ḥadīth connects actions with _____.

3.4.2 Applying the Principle to Study and Work

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A student may study for several reasons, such as seeking knowledge, preparing for a profession, helping others, or gaining recognition. The principle of intention encourages the student to examine the purpose behind the activity. In work, the same reflection can encourage honesty, responsibility, and service. These are practical applications of the principle and should not be presented as though the Ḥadīth specifically mentions modern university study or employment.

Fill in the blank: A practical application of the intentions principle begins by examining the _____ behind an action.

3.4.3 Evaluating Practical Responses to Life Challenges

When applying a Ḥadīth to a life challenge, use a disciplined sequence: identify the text, establish its meaning, identify the principle, describe the situation, and then propose a response that genuinely reflects the principle. This prevents the learner from attaching a preferred answer to a Ḥadīth without showing the connection. It also allows different circumstances to be considered fairly.

Fill in the blank: A practical response should be connected to the Ḥadīth through an identifiable ethical _____.

Pilot questions 3.4

1. What relationship does the intentions Ḥadīth establish?
2. Why should a good intention not automatically be treated as making every action permissible?
3. How can a student apply the principle of intention to study?
4. State the sequence for applying a Ḥadīth to a life challenge.
5. Why is it important to show the connection between a practical response and the text?

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Series Summary

This Series has examined how selected Ḥadīths can be commented on responsibly in relation to daily life. You first distinguished **evidence-based commentary** from personal opinion and learned to separate the **original text, explanation, and modern application**. You then considered guidance on **speech, neighbours, and guests**, including the teaching in *Bukhārī 6018* and related neighbourly reports. The Series also examined *Muslim 2558b* on hatred, jealousy, estrangement, and brotherhood. Finally, you applied the principle of **intention** to study, work, and responsible decision-making.

You should now be able to:

- Explain the principles of responsible commentary (**SLO 3.1**)
- Analyse selected guidance on speech, neighbours, and guests (**SLO 3.2**)
- Evaluate teachings on brotherhood and social relations in practical situations (**SLO 3.3**)
- Apply the principle of intention to selected everyday situations (**SLO 3.4**)

Glossary of Terms

- **Commentary:** An explanation of a text that clarifies its meaning, significance, implications, or application.
- **Application:** The process of relating a general teaching to a particular situation while keeping the connection to the source clear.
- **Context:** The surrounding textual or situational information that helps clarify meaning.
- **Intention (niyyah):** The purpose or resolve associated with an action.
- **Brotherhood:** A relationship of mutual solidarity and responsible conduct among believers.
- **Estrangement:** A state of separation or withdrawal from a relationship.
- **Hospitality:** Generous and considerate treatment of guests.
- **Ethical principle:** A general standard of right conduct derived from or supported by the relevant teaching.

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- **Personal opinion:** An individual's own judgment or view, which should not be attributed to the Ḥadīth without evidence.

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Concept Check Questions 3

Objective Questions

1. What should responsible commentary remain anchored to? (Linked to SLO 3.1)
2. Which Bukhārī report explicitly combines avoiding harm to neighbours, honouring guests, and speaking good or remaining silent? (Linked to SLO 3.2)
3. What social behaviours are prohibited in Muslim 2558b? (Linked to SLO 3.3)
4. What principle is expressed by *إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ*? (Linked to SLO 3.4)
5. What should a commentator do when giving a modern application? (Linked to SLO 3.1)

Short-Answer Questions

6. Explain why a commentator should distinguish the Ḥadīth wording from a modern application. (Linked to SLO 3.1)
7. Analyse two everyday applications of the instruction to speak good or remain silent. (Linked to SLO 3.2)
8. Explain how the teaching on estrangement can guide a disagreement between students. (Linked to SLO 3.3)
9. Explain how intention can influence a student's approach to study. (Linked to SLO 3.4)

Long-Answer Questions

10. Analyse how evidence, context, and practical application should be combined in responsible Ḥadīth commentary. (Linked to SLO 3.1 and SLO 3.2)
11. Evaluate a proposed response to a social conflict using the teachings on brotherhood and avoiding prolonged estrangement. (Linked to SLO 3.3)

Answers to Concept Check Questions 3

Objective Questions

1. The original Ḥadīth text and its established meaning.
2. Ṣaḥīḥ al-Bukhārī 6018.

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3. Hatred, jealousy, enmity, and prolonged estrangement are addressed in the report.
4. The relationship between actions and intentions.
5. Identify it clearly as an application and demonstrate its connection to the principle rather than presenting it as the original wording.

Short-Answer Questions

6. Because the modern situation is not part of the original wording. Distinguishing the two prevents the commentator from attributing a later application directly to the Prophet.
7. Examples include pausing before posting an angry message and refusing to spread an unverified allegation. Both applications reflect the instruction to speak good or remain silent.
8. A student should identify the disagreement, avoid deliberate prolonged hostility, communicate respectfully, and seek a reasonable resolution where appropriate.
9. The student can examine why the study is being undertaken and whether the purpose encourages sincere learning, responsible preparation, or service rather than only external recognition.

Long-Answer Questions

- *Basic response:* Responsible commentary begins with the source text, establishes its meaning, identifies its principle, and then applies that principle to a stated situation.
- *Value-added response:* Additional evidence should be identified separately, and modern examples should be presented as applications rather than as direct quotations or claims about the original historical setting.
- *Basic response:* A suitable evaluation identifies whether the response reduces unnecessary hostility and moves towards respectful resolution.
- *Value-added response:* The evaluator should consider the cause and seriousness of the disagreement, avoid assuming that every conflict has the same remedy, and distinguish reconciliation from ignoring legitimate concerns.

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Answers to Pilot Questions 3

Part 3.1

1. The original Ḥadīth text and the meaning established from it.
2. A modern application explains how the principle may be used today; it is not part of the original wording.
3. To prevent an individual's view from being attributed to the Prophet without evidence.
4. Identify and reference the additional evidence.
5. Context can clarify what the statement addresses and prevent isolated or distorted application.

Part 3.2

1. Avoiding harm to neighbours, honouring guests, and speaking good or remaining silent.
2. It can guide a person to pause before sending harmful or reckless messages and to speak only when the speech is good and appropriate.
3. It reinforces the instruction concerning kind treatment of neighbours.
4. Because responsible hospitality should be practised within one's genuine circumstances and should not be turned into an unsupported absolute claim.
5. Examples include avoiding deliberate disturbance, intimidation, property damage, or other unjustified interference with a neighbour's welfare.

Part 3.3

1. Hatred, jealousy, and enmity, together with prolonged estrangement, are addressed.
2. The report states that a Muslim should not keep relations estranged from a brother beyond three days.
3. Because the teaching calls believers to become brothers, which is expressed through conduct as well as feeling.
4. Clarify the issue, communicate respectfully, avoid needless prolonged hostility, and seek a workable resolution.

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5. Because an application is an inference or modern example, not necessarily part of the original wording.

Part 3.4

1. It connects actions with intentions.
2. Because the importance of intention does not by itself settle every other legal or ethical question.
3. By examining the purpose behind the study and aligning conduct with a responsible intention.
4. Identify the text, establish its meaning, identify the principle, describe the situation, and propose a response connected to the principle.
5. It demonstrates that the response is genuinely derived from the teaching rather than simply attached to it.

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References and Attributions 3

Primary Ḥadīth Sources

- Ṣaḥīḥ al-Bukhārī 6018, narrated by Abū Hurayrah, on avoiding harm to neighbours, honouring guests, and speaking good or remaining silent.
- Ṣaḥīḥ al-Bukhārī 6014, narrated by ʿĀʾishah, on continued instruction concerning kind treatment of neighbours.
- Ṣaḥīḥ Muslim 2558b, narrated by Anas ibn Mālik, on avoiding hatred, jealousy, enmity, and prolonged estrangement, and on brotherhood.
- Ṣaḥīḥ al-Bukhārī 1, narrated by ʿUmar ibn al-Khaṭṭāb, on the relationship between actions and intentions.

Illustrations

- *Figure 3.1: From Ḥadīth Text to Responsible Commentary*
    - AI-generated suggestion: "Create a simple educational diagram showing how a hadith moves from text to meaning, context, ethical principle, and finally a practical response. Keep the design academic and uncluttered."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "hadith commentary methodology OER text context application"
- *Plate 3.2: Applying Ḥadīth Guidance to Everyday Conduct*
    - AI-generated suggestion: "Create a clean educational illustration with three panels showing careful speech, respectful neighbourly conduct, and welcoming a guest, linked to a central hadith-guidance concept. Avoid depicting the Prophet or Companions."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "Islamic ethics neighbour speech hospitality OER illustration"

Secondary Source

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

General Attribution Arabic excerpts and Ḥadīth references are identified from the cited Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim records. Translation examples and commentary in this Series are presented for instructional purposes and are not a substitute for consulting the Arabic source directly.

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Series 4: Reconciling Interpretational Differences

Parts and Sub-Parts

4.1 Foundations for Reconciling Interpretations

- 4.1.1 Distinguishing Genuine Difference from Apparent Conflict
- 4.1.2 Comparing Wording, Context, and Scope
- 4.1.3 Avoiding Unsupported Harmonisation

4.2 Reconciling Qur'ānic and Ḥadīth Meanings

- 4.2.1 Qur'ān as the Primary Revealed Text
- 4.2.2 The Sunnah as Explanation and Elaboration
- 4.2.3 Reading Related Texts Together

4.3 Types and Causes of Interpretational Differences

- 4.3.1 Linguistic and Contextual Differences
- 4.3.2 General and Specific Expressions
- 4.3.3 Differences Requiring Qualified Scholarly Judgment

4.4 Responsible Methods for Handling Differences

- 4.4.1 Evidence, Attribution, and Uncertainty
- 4.4.2 Reporting More Than One Supported Interpretation
- 4.4.3 Respectful Academic Treatment of Disagreement

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Introduction

Interpretational differences can arise when readers encounter Qur'ānic verses and Ḥadīths that appear to point in different directions. Such differences must not be treated as contradictions without careful examination. The first task is to establish the wording and context of each text, then determine whether the apparent conflict is real, linguistic, contextual, or the result of applying a text beyond its scope.

This Series develops a disciplined approach to reconciling interpretations. It does not teach the learner to force every difference into one answer. Instead, it emphasises evidence, careful attribution, recognition of textual scope, and intellectual honesty when a matter requires qualified scholarly judgment. This is especially important when dealing with religious law or claims about what is permitted, prohibited, obligatory, or invalid.

The discussion begins with the foundations of reconciliation and the distinction between genuine conflict and apparent conflict. It then considers the relationship between the Qur'ān and Sunnah, followed by common causes of interpretational differences. Finally, you will learn how to report supported interpretations responsibly, including situations in which more than one interpretation remains defensible.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 4.1 distinguish genuine textual conflict from apparent conflict by examining wording, context, and scope,
- SLO 4.2 explain how Qur'ānic and Ḥadīth texts may be read together without attributing unsupported meanings to either source,
- SLO 4.3 analyse common linguistic, contextual, and scope-related causes of interpretational differences,
- SLO 4.4 evaluate and report competing interpretations responsibly, including cases where qualified scholarly judgment is required.

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4.1 Foundations for Reconciling Interpretations

4.1.1 Distinguishing Genuine Difference from Apparent Conflict

An apparent conflict occurs when two statements seem inconsistent before their wording, context, or scope has been examined carefully. A genuine conflict cannot be declared merely because two texts use different expressions. For example, one text may state a general principle while another addresses a specific circumstance. The task is therefore to investigate before concluding that the texts contradict each other.

Fill in the blank: A difference should not be declared a contradiction before its wording, context, and _____ have been examined.

4.1.2 Comparing Wording, Context, and Scope

Begin by comparing the actual wording of the two texts. Ask what each text explicitly says, what subject it addresses, and whether it is general or restricted. Then examine relevant context and related evidence. A difference in wording may disappear once the scope of each statement is properly identified.

Fill in the blank: The three initial checks are wording, context, and _____.

4.1.3 Avoiding Unsupported Harmonisation

Reconciliation must not become an exercise in inventing meanings. If a proposed harmonisation requires adding words, changing established meanings, or ignoring strong contextual evidence, it should not be accepted simply because it produces a neat answer. A responsible student may instead report that the matter requires further scholarly investigation.

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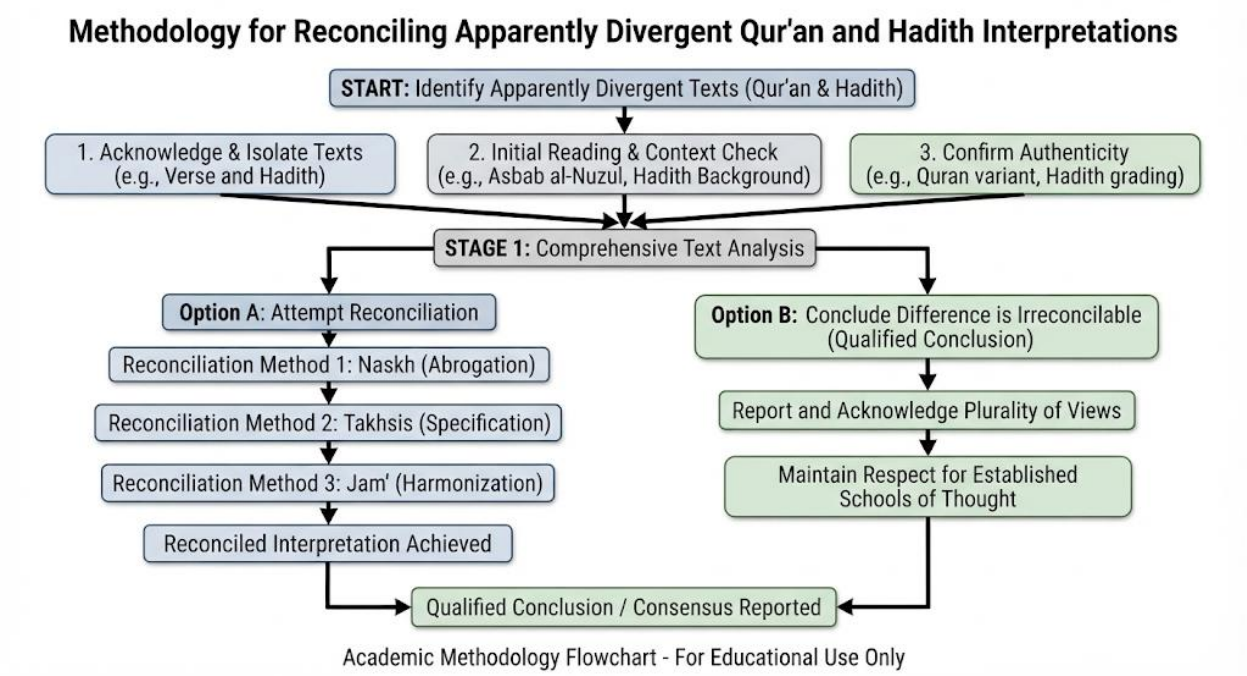

Figure 4.1: A Disciplined Method for Handling Apparent Conflicts

Fill in the blank: Responsible reconciliation should never depend on _____ meanings unsupported by the texts.

Pilot questions 4.1

1. What is an apparent conflict?
2. Why should wording be examined before declaring two texts contradictory?
3. What three checks should begin the reconciliation process?
4. Why is unsupported harmonisation unacceptable?
5. What should a student do when the evidence does not justify a confident reconciliation?

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4.2 Reconciling Qur'ānic and Ḥadīth Meanings

4.2.1 Qur'ān as the Primary Revealed Text

The Qur'ān is the foundational revealed text of Islam. When studying a Ḥadīth in relation to a Qur'ānic verse, the learner should not create a conflict merely because the wording differs. The relevant questions are whether the Ḥadīth explains, specifies, qualifies, illustrates, or otherwise relates to the Qur'ānic teaching, and whether the proposed relationship is supported by recognised evidence.

Fill in the blank: The Qur'ān is the foundational _____ text of Islam.

4.2.2 The Sunnah as Explanation and Elaboration

The Sunnah includes the Prophet's statements, actions, approvals, and guidance transmitted through Ḥadīth reports. In Qur'ānic interpretation, Prophetic guidance may clarify how a teaching is understood or applied. This does not mean that every Ḥadīth can automatically be used to explain every verse. The authenticity, relevance, wording, and context of the report must first be established.

Fill in the blank: A Ḥadīth used in interpretation should first be checked for authenticity, relevance, wording, and _____.

4.2.3 Reading Related Texts Together

Related Qur'ānic verses and Ḥadīths should be read together where the evidence establishes a connection. A text should not be isolated merely because it supports a preferred conclusion. A balanced reading asks what each source contributes and whether one text limits, specifies, explains, or contextualises another. Where the relationship is uncertain, the uncertainty should be stated.

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Fill in the blank: A balanced reading asks what each related source _____ to the discussion.

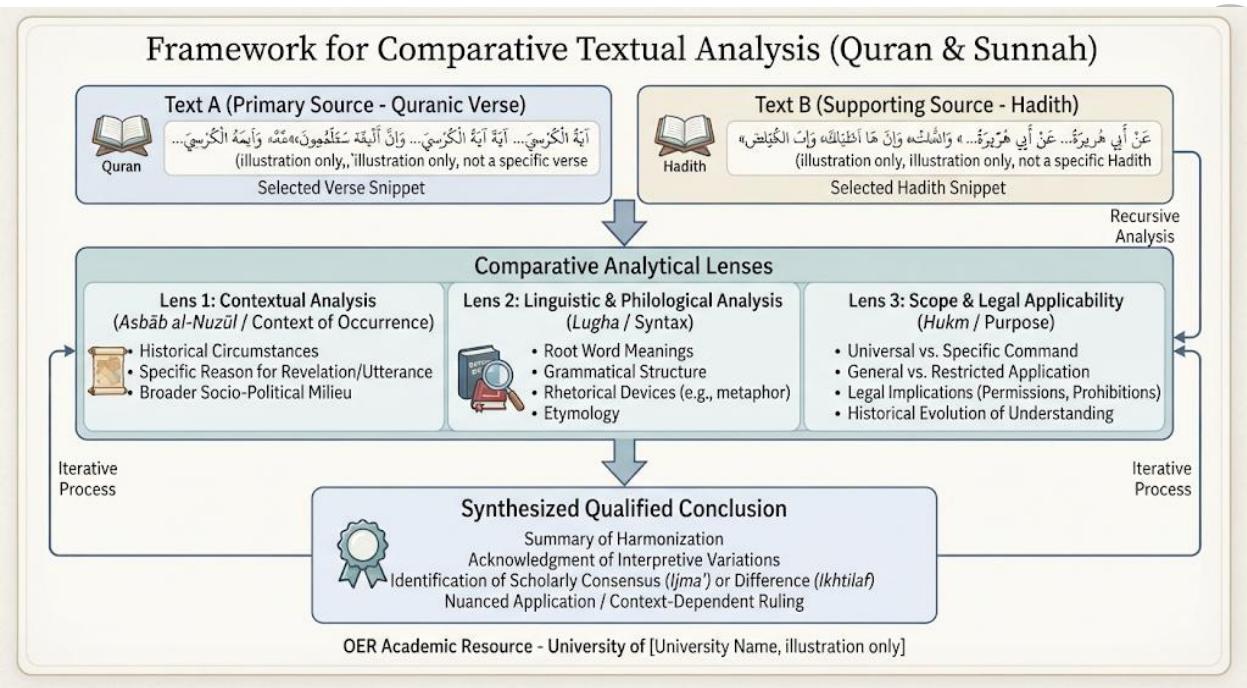

Plate 4.2: Comparing Related Texts Before Reconciliation

Pilot questions 4.2

1. Why should different wording between the Qur'ān and a Ḥadīth not automatically be called a contradiction?

2. What must be checked before using a Ḥadīth to interpret a Qur'ānic verse?

3. What are some possible relationships between related texts?

4. Why should a text not be isolated merely because it supports a preferred conclusion?

5. What should be stated when the relationship between two texts remains uncertain?

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4.3 Types and Causes of Interpretational Differences

4.3.1 Linguistic and Contextual Differences

Arabic expressions can allow more than one possible reading depending on vocabulary, grammar, or context. Translators may also choose different English expressions for the same Arabic wording. Such variation does not by itself establish disagreement in doctrine or law. The original Arabic, relevant context, and established interpretive evidence must be considered.

Fill in the blank: Variation in translation does not by itself establish a difference in _____ or law.

4.3.2 General and Specific Expressions

One common source of apparent conflict is the relationship between a general statement and a specific statement. A general expression may cover a broad category, while a specific text addresses a particular case. The learner should therefore ask whether the specific evidence legitimately restricts the general statement. This requires evidence and should not be assumed simply because the two texts appear different.

Fill in the blank: A specific text may legitimately _____ the application of a general statement when the evidence supports that relationship.

4.3.3 Differences Requiring Qualified Scholarly Judgment

Some differences depend on technical disciplines such as Arabic grammar, Ḥadīth criticism, principles of jurisprudence, Qur'ānic exegesis, or the reconciliation of apparently conflicting reports. A student should recognise the limits of personal competence. When a conclusion depends on specialist evidence, the academically responsible response is to identify the issue, present the supported positions accurately, and refer the matter to qualified scholarship rather than issuing an unsupported legal ruling.

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Fill in the blank: Technical differences requiring specialist evidence should be referred to _____ scholarship.

Pilot questions 4.3

1. Why can different translations fail to establish a real disagreement?
2. How can a specific text relate to a general statement?
3. Why must the proposed restriction of a general statement be supported by evidence?
4. Name two specialist disciplines that may be needed when analysing difficult interpretational differences.
5. What should a student do when a matter exceeds personal competence?

4.4 Responsible Methods for Handling Differences

4.4.1 Evidence, Attribution, and Uncertainty

A responsible academic account identifies which claim comes from which source. It should distinguish the Qur'ānic wording, the Ḥadīth wording, the scholar's interpretation, and the student's own analysis. Where evidence is incomplete or scholarly disagreement remains, uncertainty should be stated rather than hidden.

Fill in the blank: A responsible account distinguishes source wording, scholarly interpretation, and the student's own _____.

4.4.2 Reporting More Than One Supported Interpretation

Not every interpretational difference must end with one forced answer. Where recognised scholarship supports more than one interpretation, the student should present the main positions accurately, identify their evidence, and avoid declaring one position correct merely because it is

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personally preferred. If one position has stronger evidence, that assessment should be attributed to the relevant scholarly reasoning rather than presented as an unsupported personal verdict.

Fill in the blank: Where more than one interpretation is supported, the main positions should be presented _____.

4.4.3 Respectful Academic Treatment of Disagreement

Academic disagreement should be handled with precision and respect. A difference in interpretation does not automatically make an opposing student or scholar ignorant or dishonest. The quality of a position should be evaluated by its evidence, method, and attribution. This approach is especially important in Islamic Studies, where careless claims can wrongly attribute a position to the Qur'ān, the Prophet, or a recognised school of scholarship.

Fill in the blank: Academic disagreement should be evaluated by evidence, method, and _____.

Pilot questions 4.4

1. Why should source wording and a student's analysis be distinguished?
2. How should more than one supported interpretation be reported?
3. What should be done when scholarly disagreement remains?
4. Why is respectful disagreement important in Islamic Studies?
5. What three factors should be used to evaluate an academic position?

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Series Summary

This Series has examined how to handle apparent differences between Qur'ānic and Ḥadīth interpretations without forcing unsupported conclusions. You began by distinguishing apparent conflict from genuine conflict and by checking wording, context, and scope. You then considered the relationship between the Qur'ān and Sunnah and the need to establish the authenticity and relevance of a Ḥadīth before using it interpretively. The Series also examined linguistic variation, general and specific expressions, and differences requiring specialist scholarship. Finally, you learned to attribute claims carefully, report supported alternatives, and state uncertainty where necessary.

You should now be able to distinguish genuine textual conflict from apparent conflict (SLO 4.1), explain how Qur'ānic and Ḥadīth texts may be read together without unsupported attribution (SLO 4.2), analyse common causes of interpretational differences (SLO 4.3), and evaluate and report competing interpretations responsibly (SLO 4.4).

Glossary of Terms

- **Interpretation:** An explanation of the meaning or significance of a text.
- **Reconciliation:** An evidence-based attempt to understand apparently different texts or interpretations in a coherent manner.
- **Apparent conflict:** A perceived contradiction that may disappear after wording, context, or scope is examined.
- **Context:** Surrounding textual or situational information relevant to meaning.
- **Scope:** The range or limits within which a statement applies.
- **General expression:** Wording that addresses a broad class, category, or circumstance.
- **Specific expression:** Wording directed to a particular case, category, or circumstance.
- **Attribution:** Identifying the source or authority responsible for a statement or interpretation.
- **Qualified scholarship:** Specialist scholarly judgment based on relevant disciplinary knowledge and evidence.

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- **Uncertainty:** A state in which the available evidence does not justify a confident conclusion.

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Concept Check Questions 4

Objective Questions

1. What should be examined before declaring two texts contradictory? (Linked to SLO 4.1)
2. What should be checked before a Ḥadīth is used interpretively with a Qur'ānic verse? (Linked to SLO 4.2)
3. What is one common cause of apparent interpretational difference? (Linked to SLO 4.3)
4. How should a student report more than one supported interpretation? (Linked to SLO 4.4)
5. What should a student do when specialist evidence is required? (Linked to SLO 4.4)

Short-Answer Questions

6. Explain the difference between an apparent conflict and a genuine conflict. (Linked to SLO 4.1)
7. Explain how a Qur'ānic verse and a Ḥadīth may be read together without forcing an unsupported reconciliation. (Linked to SLO 4.2)
8. Discuss how language and scope can produce an apparent interpretational difference. (Linked to SLO 4.3)
9. Explain how uncertainty should be handled in academic Islamic Studies. (Linked to SLO 4.4)

Long-Answer Questions

10. Analyse a disciplined method for reconciling two texts that appear to conflict, showing why wording, context, scope, and evidence must be considered. (Linked to SLO 4.1 and SLO 4.2)
11. Evaluate how a student should present two recognised interpretations of a disputed issue without turning the exercise into an unsupported legal ruling. (Linked to SLO 4.4)

Answers to Concept Check Questions 4

Objective Questions

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1. Wording, context, scope, and relevant evidence.
2. Its authenticity, relevance, wording, and context.
3. Linguistic variation, contextual difference, or a difference in scope.
4. Present the main supported positions accurately, with their evidence and attribution, and avoid treating personal preference as proof.
5. Identify the issue and refer it to qualified scholarship rather than issuing an unsupported conclusion.

Short-Answer Questions

6. An apparent conflict is a perceived inconsistency that may disappear after careful analysis. A genuine conflict is a contradiction that remains after relevant wording, context, scope, and evidence have been examined.
7. Establish the wording and authenticity of the Hadīth, identify the Qur'ānic context, determine the scope of both texts, and state only a relationship supported by evidence. If the relationship remains uncertain, say so.
8. Different Arabic constructions or translations may produce different surface readings. A general expression may also appear to conflict with a specific statement until their scopes are compared.
9. State what is established, identify what remains disputed, attribute competing positions, and avoid pretending that uncertainty has been resolved.

Long-Answer Questions

- *Basic response:* Compare the texts, establish wording and authenticity, examine context and scope, classify the apparent difference, and then reconcile only where evidence permits.
- *Value-added response:* If reconciliation requires unsupported assumptions, the academically correct outcome is a qualified report of the disagreement rather than a fabricated harmony.

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- *Basic response:* Present each recognised interpretation with its evidence and scholarly attribution. Explain the basis of the disagreement and avoid converting the student's comparison into a personal fatwa.
- *Value-added response:* If a legal consequence is discussed, it should be attributed to qualified juristic reasoning and the relevant evidence, not asserted as a direct statement of the Qur'ān or Ḥadīth.

Answers to Pilot Questions 4

Part 4.1

1. A perceived inconsistency that may disappear after careful examination.
2. Because different wording may address different circumstances or scopes.
3. Wording, context, and scope.
4. It invents meanings rather than deriving the relationship from evidence.
5. State the uncertainty and identify the need for further qualified scholarship.

Part 4.2

1. Different wording may express complementary or differently scoped teachings.
2. Authenticity, relevance, wording, and context.
3. It may explain, specify, qualify, illustrate, or contextualise another text.
4. Because selecting evidence only to support a preferred conclusion can distort the overall meaning.
5. State that the relationship remains uncertain.

Part 4.3

1. Translation may express the same Arabic meaning using different English wording.
2. A specific text may restrict or clarify the application of a general statement when evidence supports that relationship.
3. Because not every specific-looking statement legitimately restricts every general statement.

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4. Any two: Arabic grammar, Ḥadīth criticism, Qur'ānic exegesis, or principles of jurisprudence.
5. Recognise the limit of personal competence and refer the matter to qualified scholarship.

Part 4.4

1. To prevent personal analysis from being falsely attributed to the source.
2. Present them accurately, with evidence and attribution.
3. State the disagreement and the limits of what can be concluded confidently.
4. It protects academic accuracy and prevents unsupported attacks on scholars or positions.
5. Evidence, method, and attribution.

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References and Attributions 4

Primary Sources

- Ṣaḥīḥ al-Bukhārī 5060 and 5061, reports concerning disagreement over Qur'ānic interpretation and meaning.
- Ṣaḥīḥ al-Bukhārī 7364 and 7365, reports concerning disagreement over Qur'ānic interpretation and meanings.
- Ṣaḥīḥ al-Bukhārī 4547, report concerning the clear and less-clear verses of Qur'ān 3:7 and the warning against pursuing ambiguous meanings improperly.
- Jāmiʿ al-Tirmidhī 2952, report and scholarly discussion concerning interpreting the Qur'ān without knowledge. The report's grading and surrounding discussion should be treated with the qualification recorded by al-Tirmidhī.

Illustrations

- *Figure 4.1: A Disciplined Method for Handling Apparent Conflicts*
    - AI-generated suggestion: “Create a simple academic flow diagram for reconciling apparently different Qur'an and hadith interpretations: identify the texts, check wording context and scope, classify the difference, then reconcile or report a qualified conclusion. Do not depict sacred figures.”
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: “Quran hadith interpretation methodology textual reconciliation OER”
- *Plate 4.2: Comparing Related Texts Before Reconciliation*
    - AI-generated suggestion: “Create an academic comparison diagram showing Text A and Text B being examined through context, language, and scope before a qualified conclusion. Do not depict sacred figures or call the diagram a fatwa.”
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: “Quran Sunnah textual interpretation comparison OER”

Secondary Sources

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- [To be added based on relevant scholarly works consulted in the study]

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Series 5: Selected Ḥadīths from Bukhārī and Muslim

Parts and Sub-Parts

5.1 Selection and Study of Prophetic Reports

- 5.1.1 Identifying the Selected Ḥadīth
- 5.1.2 Verifying Source, Wording, and Reference
- 5.1.3 Reading the Report in Context

5.2 Selected Ḥadīths on Intention and Conduct

- 5.2.1 Actions and Intentions
- 5.2.2 Good Speech, Neighbours, and Guests
- 5.2.3 Responsible Social Conduct

5.3 Selected Ḥadīths on Brotherhood and Relationships

- 5.3.1 Avoiding Hatred and Jealousy
- 5.3.2 Avoiding Prolonged Estrangement
- 5.3.3 Building Responsible Relationships

5.4 Integrating the Selected Ḥadīths

- 5.4.1 Comparing Related Teachings
- 5.4.2 Applying the Teachings to Daily Life
- 5.4.3 Review and Responsible Interpretation

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Introduction

This Series brings together selected Ḥadīths from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that are especially useful for understanding daily conduct and human relationships. The purpose is not to reproduce a large collection of reports, but to study a manageable selection carefully, paying attention to source, wording, context, meaning, and practical significance.

The selected reports include the Ḥadīth on intentions, the teaching on good speech, neighbours and guests, and the report concerning hatred, jealousy, brotherhood, and estrangement. Each report is treated as a primary text. Modern examples are used only to illustrate application and are not presented as part of the original Ḥadīth wording.

You will first learn a disciplined method for selecting and checking reports. You will then study selected reports on intention and social conduct, followed by reports on brotherhood and relationships. The final Part integrates the teachings and provides a framework for responsible application and review.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 5.1 identify and verify selected Ḥadīths from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim using their references,
- SLO 5.2 explain the teachings of selected Ḥadīths on intention, speech, neighbours, guests, and social conduct,
- SLO 5.3 analyse selected teachings on hatred, jealousy, estrangement, and brotherhood in relation to everyday relationships,
- SLO 5.4 integrate the selected Ḥadīths into a responsible framework for understanding and applying their guidance.

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5.1 Selection and Study of Prophetic Reports

5.1.1 Identifying the Selected Ḥadīth

A Ḥadīth should be identified by its collection, reference number where available, narrator, and subject. In this Series, the main reports are drawn from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. Accurate identification is important because similar wording or themes may occur in more than one report.

Fill in the blank: A selected Ḥadīth should be identified by its collection, reference, narrator, and _____.

5.1.2 Verifying Source, Wording, and Reference

Before analysing a report, verify the collection and reference and check the wording against a reliable edition or database. For example, Ṣaḥīḥ al-Bukhārī 6018 is narrated by Abū Hurayrah and includes guidance concerning neighbours, guests, and good speech. Source verification reduces the risk of attributing the wording of one report to another.

Fill in the blank: Before analysing a Ḥadīth, verify its source, reference, and _____.

5.1.3 Reading the Report in Context

The chapter heading, surrounding reports, wording, narrator, and subject can help the learner understand a report appropriately. Context does not permit the student to invent meanings, but it can prevent an isolated sentence from being treated as though it answers every possible question.

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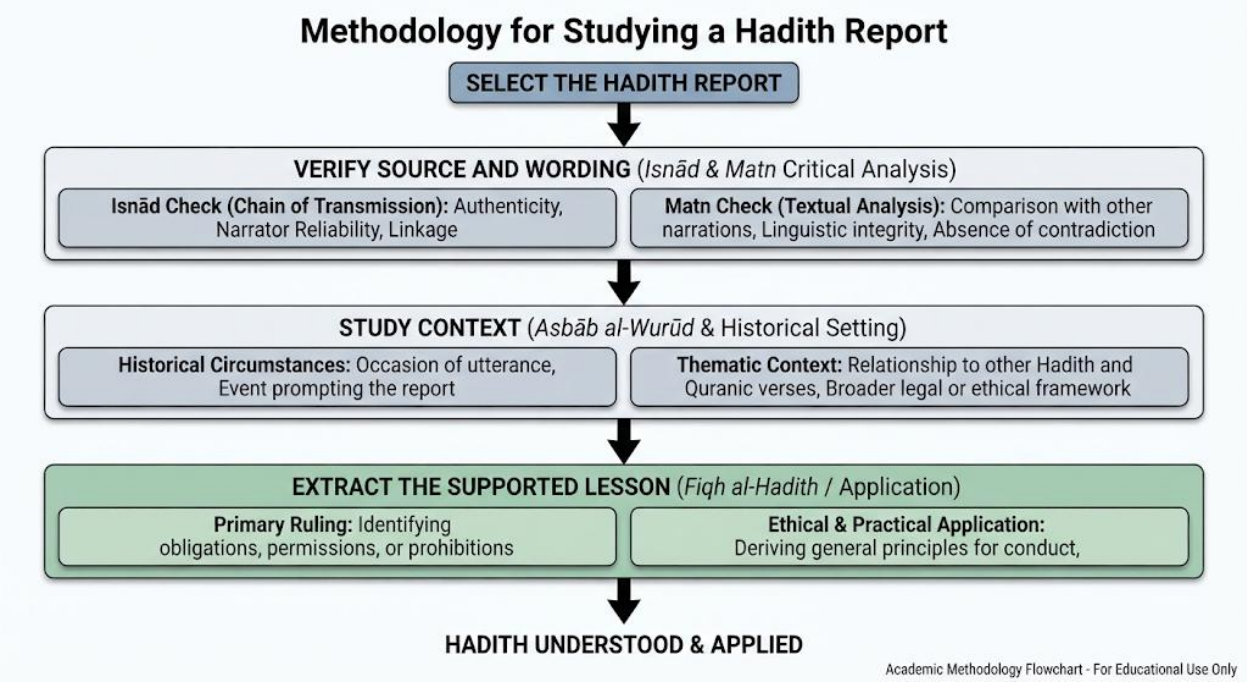

Figure 5.1: A Basic Method for Studying a Selected Ḥadīth

Fill in the blank: Context should help clarify a report without allowing the student to _____ meanings.

Pilot questions 5.1

1. What information can be used to identify a selected Ḥadīth?

1. 2. Why should the wording and reference be verified before analysis?
2. 3. What does Bukhārī 6018 address?
3. 4. Why is context important?
4. 5. What is the danger of analysing an unverified report?
5.

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5.2 Selected Ḥadīths on Intention and Conduct

5.2.1 Actions and Intentions

Ṣaḥīḥ al-Bukhārī 1 records the well-known report narrated by ʿUmar ibn al-Khaṭṭāb concerning actions and intentions. The report establishes the importance of intention in evaluating an action. When studying it, the learner should distinguish the source's teaching from later applications. For example, a student may reflect on the purpose behind study, but the modern university setting is an application rather than part of the original report.

Fill in the blank: The report in Bukhārī 1 establishes the importance of _____ in relation to actions.

5.2.2 Good Speech, Neighbours, and Guests

Ṣaḥīḥ al-Bukhārī 6018 states that a believer should not harm a neighbour, should honour a guest, and should speak good or remain silent. These teachings place personal conduct, social responsibility, and speech within one ethical framework. The report can therefore be studied as a connected teaching rather than as three unrelated statements.

Fill in the blank: Bukhārī 6018 links responsible speech with treatment of neighbours and _____.

5.2.3 Responsible Social Conduct

The report on neighbours and guests shows that faith is expressed through conduct towards other people. The student should avoid reducing the teaching to outward politeness alone. Its wording connects belief with responsibility in speech, hospitality, and avoidance of harm. Practical examples should illustrate these principles without adding claims that the report itself does not state.

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Fill in the blank: The selected report connects belief with responsible _____ towards others.

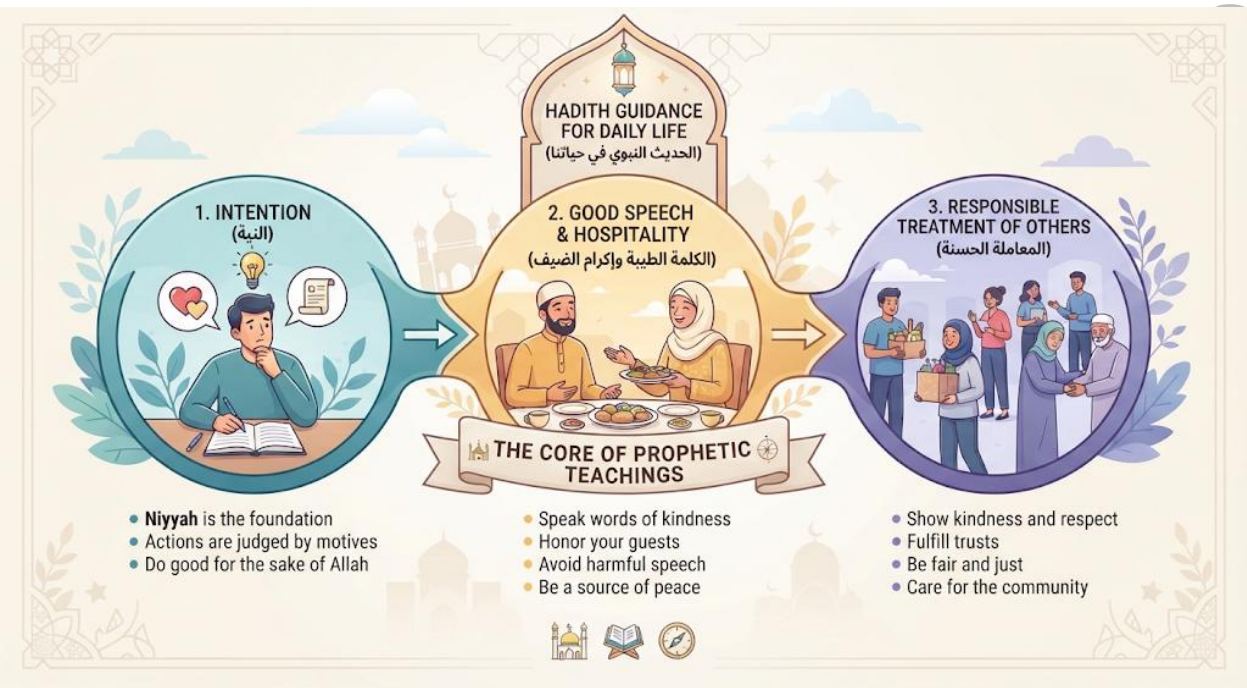

Plate 5.2: Themes from Selected Bukhārī Reports

Pilot questions 5.2

1. 1. What is the central subject of Bukhārī 1?
2. 2. What three conduct-related teachings appear together in Bukhārī 6018?
3. 3. Why should modern examples be distinguished from the original wording?
4. 4. How does Bukhārī 6018 connect faith and conduct?
5. 5. Give one responsible daily-life application of the teaching on speech.

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5.3 Selected Ḥadīths on Brotherhood and Relationships

5.3.1 Avoiding Hatred and Jealousy

Ṣaḥīḥ Muslim 2558b reports guidance against hatred, jealousy, and enmity and calls believers towards brotherhood. The report is particularly relevant to relationships because it addresses attitudes that can damage social bonds. The student should analyse the teaching without turning it into a claim that every disagreement is forbidden.

Fill in the blank: Muslim 2558b addresses hatred, jealousy, enmity, and the importance of _____.

5.3.2 Avoiding Prolonged Estrangement

The same report states that a Muslim should not keep relations estranged from a brother beyond three days. The statement should be studied with its wording and context rather than expanded into an unrestricted legal claim about every form of separation. The course objective is textual and interpretive study, so students should report the teaching accurately and recognise when additional evidence would be required for a broader ruling.

Fill in the blank: Muslim 2558b addresses prolonged _____ between believers.

5.3.3 Building Responsible Relationships

The selected teaching on brotherhood can be applied to ordinary relationships by encouraging students to avoid needless hostility, communicate respectfully, and seek appropriate resolution of disagreements. These are applications of the reported principle. They should not be presented as additional quotations from the Prophet.

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Fill in the blank: Responsible relationships require respectful communication and appropriate _____ of disagreements.

1.
2. Pilot questions 5.3
3. 1. What negative attitudes are addressed in Muslim 2558b?
4. 2. What does the report say concerning prolonged estrangement?
5. 3. Why should the teaching not be expanded into an unrestricted legal claim?

4. How can the teaching on brotherhood be applied to student relationships?

5. Why must modern applications be distinguished from the source text?

5.4 Integrating the Selected Ḥadīths

5.4.1 Comparing Related Teachings

The selected reports can be compared without treating them as identical. Bukhārī 1 emphasises intention, Bukhārī 6018 connects belief with speech, hospitality, and avoiding harm, while Muslim 2558b addresses hatred, jealousy, estrangement, and brotherhood. Together they present complementary dimensions of responsible conduct.

Fill in the blank: The selected reports are complementary, but they should not be treated as _____ texts.

5.4.2 Applying the Teachings to Daily Life

A useful application begins with the source text. First identify the report, then state its supported meaning, and finally consider a practical situation that reflects the teaching. A student dealing

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with a disagreement, for example, may use the principles of responsible speech and avoiding needless hostility. The application must remain proportionate to the actual teaching.

Fill in the blank: A practical application should begin with the _____ text.

Pilot questions 5.4

1. What is the main theme of Bukhārī 1?

2. What does Bukhārī 6018 add to the study of responsible conduct?

3. What does Muslim 2558b contribute to the discussion of relationships?

4. What sequence should be used when applying a selected Hadīth to daily life?

5. What should a student do when a question requires a specialised legal ruling?

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Series Summary

This Series examined selected Ḥadīths from Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim with emphasis on daily life. You learned how to identify and verify reports, then studied Bukhārī 1 on intentions, Bukhārī 6018 on speech, neighbours and guests, and Muslim 2558b on hatred, jealousy, estrangement and brotherhood. You then compared the teachings and developed a method for applying them without attributing modern examples to the original texts.

You should now be able to identify and verify selected reports (SLO 5.1), explain their teachings on intention and conduct (SLO 5.2), analyse teachings on social relationships (SLO 5.3), and integrate the selected reports into responsible daily-life interpretation (SLO 5.4).

Glossary of Terms

- **Selected Ḥadīth:** A report chosen for focused study from an authoritative Ḥadīth collection.
- **Reference:** The identifying information used to locate a particular Ḥadīth in its collection.
- **Narrator:** A person through whom a Ḥadīth report is transmitted.
- **Intention (niyyah):** The purpose or resolve associated with an action.
- **Hospitality:** Generous and considerate treatment of guests.
- **Neighbour:** A person living or situated in proximity to another person, as discussed within the relevant Ḥadīth context.
- **Brotherhood:** A relationship of mutual solidarity and responsible conduct among believers.
- **Estrangement:** Withdrawal or separation from a relationship.
- **Application:** Relating a general teaching to a particular situation while keeping the source distinction clear.

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Concept Check Questions 5 **Objective Questions**

1. What should be verified before a selected Ḥadīth is analysed? (Linked to SLO 5.1)
2. What is the central subject of Bukhārī 1? (Linked to SLO 5.2)
3. Which Bukhārī report combines guidance on neighbours, guests, and good speech? (Linked to SLO 5.2)
4. What social behaviours are addressed in Muslim 2558b? (Linked to SLO 5.3)
5. What should a student do when an application would require a specialised legal ruling? (Linked to SLO 5.4)

Short-Answer Questions

6. Explain why source verification is important in textual Ḥadīth study. (Linked to SLO 5.1)
7. Explain the relationship between intention and action in Bukhārī 1. (Linked to SLO 5.2)
8. Analyse two teachings contained in Bukhārī 6018 and relate them to daily conduct. (Linked to SLO 5.2)
9. Explain how Muslim 2558b addresses social relationships. (Linked to SLO 5.3)

Long-Answer Questions

10. Analyse how the selected Ḥadīths from Bukhārī and Muslim can be integrated into a framework for responsible daily conduct without collapsing their distinct teachings. (Linked to SLO 5.3 and SLO 5.4)
11. Evaluate the steps a student should follow when moving from a selected Ḥadīth text to a modern practical application. (Linked to SLO 5.1 and SLO 5.4)

Answers to Concept Check Questions 5

Objective Questions

1. The collection, reference, wording, narrator, and relevant context.
2. The relationship between actions and intentions.
3. Ṣaḥīḥ al-Bukhārī 6018.

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4. Hatred, jealousy, enmity, and prolonged estrangement, alongside the call to brotherhood.
5. Identify the limit of the textual material and refer the matter to qualified scholarship.

Short-Answer Questions

6. It reduces the risk of using the wrong report, wrong wording, or wrong attribution as the basis for analysis.
7. Bukhārī 1 teaches that actions are judged in relation to intentions and that a person's result corresponds to what was intended.
8. It teaches avoidance of harm to neighbours, honouring guests, and speaking good or remaining silent. These can be applied to respectful neighbourhood conduct, hospitality, and careful communication.
9. It discourages hatred, jealousy, enmity, and prolonged estrangement and directs believers towards brotherhood.

Long-Answer Questions

- *Basic response:* The reports complement one another by addressing intention, personal speech and conduct, and social relationships.
- *Value-added response:* Their distinct wording and subjects should remain visible, and applications should be traced back to the relevant report rather than treating all teachings as one undifferentiated rule.
- *Basic response:* Identify and verify the report, establish its wording and meaning, consider context, identify the supported principle, and then apply that principle to a stated situation.
- *Value-added response:* Check that the application does not add unsupported legal claims and refer specialised questions to qualified scholarship.

Answers to Pilot Questions 5

Part 5.1

1. Collection, reference, narrator, subject, wording, and relevant context.

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2. To prevent analysis from being based on an incorrect source or wording.
3. Neighbours, guests, and good speech or silence.
4. Context helps prevent isolated wording from being treated as though it answers every question.
5. It can lead to false attribution and an incorrect conclusion.

Part 5.2

1. Actions and intentions.
2. It combines avoiding harm to neighbours, honouring guests, and speaking good or remaining silent.
3. Because modern situations are applications and are not part of the original wording.
4. It connects belief with responsible speech, hospitality, and avoidance of harm.
5. Pause before sending harmful speech, avoid spreading unverified claims, or choose silence where speech would be harmful.

Part 5.3

1. Hatred, jealousy, and enmity, together with prolonged estrangement.
2. It states that a Muslim should not keep relations estranged from a brother beyond three days.
3. Because broader legal conclusions may require additional evidence and qualified jurisprudential analysis.
4. By avoiding needless hostility, communicating respectfully, and seeking appropriate resolution.
5. To prevent a modern application from being falsely attributed to the Prophet.

Part 5.4

1. Intention in relation to actions.
2. It adds guidance on speech, neighbours, guests, and avoiding harm.
3. It addresses hatred, jealousy, estrangement, and brotherhood.

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4. Identify the report, verify the source and wording, establish its meaning and context, identify the principle, and then consider a proportionate application.
5. Refer it to qualified scholarship rather than presenting the student's own conclusion as a legal ruling.

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References and Attributions 5

Primary Sources

- Ṣaḥīḥ al-Bukhārī 1, narrated by ʿUmar ibn al-Khaṭṭāb, concerning actions and intentions.
- Ṣaḥīḥ al-Bukhārī 6018, narrated by Abū Hurayrah, concerning harm to neighbours, hospitality, and good speech.
- Ṣaḥīḥ Muslim 2558b, concerning hatred, jealousy, enmity, prolonged estrangement, and brotherhood.

Illustrations

- *Figure 5.1:* A Basic Method for Studying a Selected Ḥadīth
    - AI-generated suggestion: "Create a simple academic flow diagram showing how to study a selected hadith: select the report, verify source and wording, study context, and extract the supported lesson. Do not depict sacred figures."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "Sahih Bukhari Sahih Muslim hadith study methodology OER"
- *Plate 5.2:* Themes from Selected Bukhārī Reports
    - AI-generated suggestion: "Create a clean educational illustration with three connected themes from selected hadith: intention, good speech and hospitality, and responsible treatment of others. Avoid depicting the Prophet or Companions."
    - Attribution: Prompt designed specifically for an AI illustration tool.
    - Suggested OER search string: "Islamic ethics hadith intention speech hospitality OER illustration"

Secondary Sources

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

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