



Foundations of Purposeful thinking: the Contextual Completeness and the evoking of the dialogical Setting in the Prophetic Sunnah.

أسس التفكير المقاصدي: التمام السياقي واستحضار الموقف الحواري في السنة النبوية.

Faris ben siline¹

f.bensiline@dar-elcoran.dz

Orcid 0009-0004-5455-3353

Received: 25/01/2025

published: 15/09/2025

تاريخ النشر: 2025/09/15

تاريخ الاستلام: 2025 /01/25

Abstract: This research paper investigates the significance of contextual completeness and the evoking of the dialogical Setting in understanding the Prophetic Sunnah, and consequently, Purposeful thinking. It analyzes the mechanisms employed by Hadith critics to preserve and interpret contextual nuances inherent in Prophetic narrations, overcoming the limitations of written texts and their tendency toward semantic autonomy. This study adopts a qualitative approach, using comparative analysis of classical Hadith scholarship and contemporary linguistic theories, particularly pragmatics.

Keywords: Prophetic Sunnah; purposeful thinking; Contextual Completeness; evoking of the dialogical Setting .

ملخص المقال :

يستكشف هذا البحث أهمية التمام السياقي واستحضار الموقف الحواري في فهم السنة النبوية، ومن ثم التفكير المقاصدي. وذلك بتحليل الآليات التي وظفها نقاد الحديث للحفاظ على الفروق السياقية الكامنة في الروايات النبوية وتفسيرها، متجاوزين بذلك قيود النصوص المكتوبة وميلها نحو الاستقلال الدلالي. وتعتمد هذه الدراسة منهجاً كيفياً، من خلال استخدام التحليل المقارن بين الدراسات الحديثية الكلاسيكية والنظريات اللغوية المعاصرة، خاصة: التداولية والنظرية الشفوية. وقد تم تقسيمه إلى مبحثين مع مقدمة وخاتمة حيث تم دراسة التمام السياقي رواية في المبحث الأول أما المبحث الثاني فخص لدراسة استحضار الموقف الحواري في السنة. ويؤكد البحث على الدور الحاسم للرواية والدراية في الحفاظ على السياق وبالتالي توفير أرضية صالحة لتطبيق التفكير المقاصدي تطبيقاً واعياً.

الكلمات المفتاحية: السنة النبوية، التفكير المقاصدي، التمام السياقي، الموقف الحواري، التداولية.

1. The National Higher School of Islamic Sciences - Dar Al-Quran – Djamaa El Djazair,



Introduction

The transition from spoken to written discourse inherently diminishes non-verbal communicative signals. Contemporary pragmatics, therefore, analyzes communicative dynamics within texts, using context as a key indicator of semantic completeness. This perspective enables readers, recipients, interpreters, and narrators to engage with a text through contextual clues to uncover implied meanings, To crystallize their understanding beyond the literal. Hadith scholars, in their authentication efforts, employed contextualization methods to achieve what is termed by "contextual completeness". This implies that narrations often contain implicit information, necessitating contextual cues for full understanding, and ultimately clarifying meaning and enhancing semantic precision. This completeness manifests in two forms: within the narration itself (including its specific context) and in the understanding of the narration (using context for proper interpretation). Due to the importance of contextual completeness in establishing the meanings of the Sunnah and for the application of Purposeful thinking, Hadith scholars employed methods to evoke their full semantic dimension. These methods notably included the use of shared knowledge and deliberate omission of details. This research, motivated by the contributions of these scholars in employing contextual analysis to understand the Sunnah and Purposeful thinking, examines their approach under the title: **Foundations of Purposeful thinking: the Contextual Completeness and the evoking of the dialogical Setting in the Prophetic Sunnah.**

Research Question:

How did Hadith scholars preserve contextual completeness and evoking the dialogical situation of the Prophetic Sunnah to ensure the correct application of Purposeful thinking, despite the challenges posed by the transition from oral to written discourse?

Significance and Objectives:

This study derives its significance from the pressing need to enhance our understanding of the mechanisms for preserving context and evoking of the dialogical Setting in the Prophetic Sunnah, especially given the transition from oral discourse to written codifications.

This research aims to elucidate the foundations adopted by Hadith critics in preserving contextual completeness and to uncover the methodological techniques they employed to reconstruct the original communicative context. This is to ensure the proper application of Purposeful thinking.

Hypothesis:

This research hypothesizes that Hadith scholars' meticulous application of techniques—including shared knowledge, contextual ellipsis, and the documentation methods of mudraj (interpolated hadith) and musalsal (serially linked hadith)—significantly contributed to preserving and evoking the context in the Prophetic Sunnah, thereby facilitating a more nuanced application of Purposeful thinking aligned with their intended maqasid (purposes).

Prior Related Research:

Numerous studies have explored the significance of context in textual interpretation. Building upon the examination of the interplay between orality and literacy, Ong (1994) posited that the loss of context is not inevitable, and analytical frameworks can help mitigate it, particularly when dealing with Arab heritage. Tizini (1997), highlighting the challenges of transcribing orally transmitted texts,

questioned the potential changes to their intended maqasid (purposes). In turn, Arkoun (1998) argued that context is a key component lost in the shift from orality to literacy and, thus, requires reconstruction to fully grasp a text's maqasid (purposes). Maqboul (2011), analyzing how Hadith scholars engaged with context, revealed their application of pragmatic principles, such as mudraj (interpolated hadith) and musalsal (serially linked hadith), to discern the objectives of Prophetic sayings.

These studies, while diverse in their methodologies and aims, converge on the critical importance of context for understanding texts and their underlying maqasid (purposes). However, their views, on the nature of context and how it is evoked diverge. Informed by these perspectives, this research aims to provide an in-depth analysis of Hadith scholars' methods for preserving context. Specifically, it will examine how they overcame the limitations of writing to restore the original dialogical setting of the Sunnah and accurately determine the maqasid (purposes) intended by the Prophet. This will involve a systematic exploration of concepts such as contextual completeness, ellipsis, and shared knowledge, and their relationship to Purposeful thinking. Further, this research will delineate the areas of convergence and divergence between modern linguistic approaches and the methods used by Hadith scholars.

Research Methodology

This research utilizes a qualitative methodology to examine how Hadith scholars preserved context and evoking of the dialogical Setting of the Prophetic Sunnah, aiming to understand the methods that facilitated the application of Purposeful thinking. This approach allows for a detailed exploration of the complex practices and hermeneutical strategies within classical Islamic scholarship. The study employs a comparative analysis, juxtaposing classical Hadith scholarship with contemporary linguistic theories—specifically pragmatics and oral theory—to reveal how both approaches address textual context.

This research is structured into several key sections, each addressing a specific facet of the study:

- **Section 1: Theoretical Framework:** This section will begin by offering brief definitions of the key research terms. It will then establish the theoretical underpinnings of contextual completeness, examining the roles of shared knowledge, contextual ellipsis, and the dialogical setting as understood within pragmatic theory and as operationalized in the methodologies of Hadith scholars. This is done to establish a robust theoretical base for the study.
- **Section 2: Contextualization Techniques in Hadith Scholarship:** This section will analyze specific techniques employed by Hadith scholars, including the meticulous documentation of mudraj (interpolated) and musalsal (serially transmitted) hadith, demonstrating their efforts to preserve and reconstruct the original communicative context. The focus here is on the practical application of scholarly techniques.
- **Section 3: Comparative Methodological Analysis:** This section will engage in a comparative analysis, contrasting the contextualization methods employed by Hadith scholars with those proposed by contemporary pragmatics and oral theory. This aims to highlight both areas of convergence and divergence.
- **Section 4: The Role of Narrative Transmission:** This section will explore the role of narrative transmission (riwaya) in maintaining the contextual integrity of Hadith, particularly

how narrators captured and conveyed the nuances of the original oral interaction. This emphasis on riwaya is crucial to understand the transmission process.

- **Section 5: Implications for Purposeful thinking:** This section will assess the impact of contextual completeness on a robust understanding of the Sunnah's maqasid (higher objectives) and how this directly affects the application of Purposeful thinking within Islamic legal theory. This section ties the study together to its overarching purpose.

1.Introduction to Research Terminology:

this section offers brief definitions of the key terms central to this study :

- **Prophetic Sunnah:** The sayings, actions, and tacit approvals of the Prophet Muhammad (peace and blessings be upon him), which are considered the second primary source of Islamic law after the Quran (Al-soyoti, n.d , p. 5).
- **Purposeful thinking (Maqasid-based thinking):** A dynamic and participatory process of generating, developing, and refining innovative ideas based on a precise understanding of Islamic law, aimed at realizing its objectives (maqasid) through the preservation of the five essentials: religion, life, intellect, lineage, and property, along with necessities and refinements. (Ouda , 2017 , p.32)
- **Contextual Completeness:** A comprehensive understanding of all relevant aspects surrounding a text or event (circumstances, involved parties, intentions, etc.) to ensure accurate and thorough interpretation (Maqboul, 2011 p.155).
- **Evoking the Dialogical Setting:** The effort to reconstruct and understand the circumstances and context in which a hadith was spoken or a Prophetic action occurred, in order to enhance comprehension of its meaning and implications (Maqboul, 2011 p.164).

In light of the key terms' significance, the study's title reflects the researcher's endeavor to establish a foundation that bolsters the sound application of Purposeful thinking within Islamic jurisprudence, achieved through a comprehensive understanding of context and the reconstruction of circumstances surrounding the Prophetic Sunnah.

2. Contextual Completeness in Prophetic Sunnah

Deconstructionist perspectives suggest that context is inherently lost when moving from oral to written forms. The form of words in written texts differs greatly from spoken discourse because they lack the contextual richness of spoken language, which exists as a dynamic element of a specific moment, incorporating elements beyond the linguistic. Spoken words are always dependent on a situation that includes non-verbal cues, unlike written texts, which are usually limited to the written word. To examine how this impacts the Sunnah, this section elucidates the aspects of the Sunnah that lead to the implementation of Purposeful thinking and the preservation of the Sunnah's original message by outlining how Hadith scholars approached the text to fulfill their duties. (Maqboul, 2011).

The Prophetic Sunnah was initially transmitted orally through narration, with the official written compilations coming later. This fact has led some scholars to view it through the lens of oral and written communication theories. Tayeb Tizini notes that “the Quran and Hadith... refer to elements that are difficult to control in the texts preceding and contemporary to them. However, these religious

systems were not initially written texts; they both went through an oral stage, transmitted through chains of narrators (isnad). This complex process transformed them from a state of 'free, transmitted discourse' to a 'textualized, comprehensible, and written discourse,' raising questions about the nature of this transformation. What changes occurred during the reproduction and transmission of these two systems? What was lost, and what was gained, in the transition from oral to written discourse? What issues arise when we consider the nuances, variations, additions, errors, ideological influences, arrangements, and interpretive investigations that accompanied the collection and writing of the Quran... and the efforts to scrutinize the Prophetic Hadith?" (Tizini, 1997, p. 52).

Thus, Arkoun argues that the most significant loss in the Prophetic Sunnah due to the writing process is the context. He states, "We must distinguish between the stage of oral discourse and the stage of recorded and written discourse... We should not limit ourselves to verifying the authenticity of transmitted segments as done in traditional textual criticism. Rather, our primary concern should be to determine the epistemological status of the meaning produced at the linguistic and historical level of oral discourse, and to differentiate it from the epistemological status of written discourse. Linguists acknowledge the importance of the original circumstances in which oral discourse was delivered. However, we can never fully reconstruct those circumstances, as we have no audio or video documentation of the Prophet speaking to his companions" (Arkoun, 1998, p. 188).

However, contextual completeness in Hadith studies, during both the written and compilation phases, is not entirely lost. Hadith scholars have striven to achieve what is referred to as "contextual completeness," which in contemporary pragmatics is understood to mean that narrations inherently contain incomplete information, and that the missing pieces can be found through contextual clues. These clues aid in clarifying the meaning and making the intended meaning clear. Hadith scholars view this completeness as two types:

2.1- Contextual Completeness in Understanding

Hadith scholars agree that considering the context is crucial for a correct understanding of its meaning (Iben taymia, 2005). This approach helps to grasp the initial intention of the speaker and to apply the Hadith appropriately. Indeed, in the science of Sunnah studies, context is considered a fundamental matter of diraya (intellectual understanding) due to its integral role in interpretation. Ibn Daqiq al-Eid states, "Context clarifies general statements, specifies possibilities, and guides the application of speech to its intended meaning. Understanding context is a primary principle in jurisprudence and mandatory for any interpreter". (Ibn Daqiq al-Eid, n.d , p. 52). Similarly, Ibn al-Qayyim asserts that "Context clarifies ambiguities, specifies probabilities, excludes unintended meanings, restricts generalities, qualifies absolutes, and diversifies the indicators, making it a major clue for understanding the speaker's intention. Ignoring the context will lead to errors in understanding and interpretation".(Ibn al-Qayyim, n.d , p. Vol. 4, p. 222).

Furthermore, Hadith scholars and compilers of the Prophetic Sunnah recognized this principle in their practical work, emphasizing contextual completeness through various expressions. For instance, they would say, "This Hadith is more complete and longer" , "This Hadith is more complete and sufficient" ;"This Hadith is more complete and more detailed" (muslim, n.d , p. Vol. 1, p. 523), or "So-and-so has mastered this Hadith from so-and-so; no one has presented it more completely".(al-Tirmidhi, 1998., Vol. 1, p. 153)

They also used contextual completeness as evidence of the narrator's memory and as a basis to prioritize one narration over others, saying, for example, "The good context of this Hadith indicates

the strength of his memory, and of the memory of the one who memorized it from him".(al-Bayhaqi, n.d., 2003. 2, p. 299)

The Prophetic Sunnah encompasses all three elements of contextual completeness: the subjective (speaker's beliefs, intentions, and desires); the objective (spatial and temporal circumstances); and the intersubjective (shared knowledge among participants). (Maqboul, 2011).

Pragmatic studies have demonstrated that Prophetic Hadiths are not composed of isolated words detached from their contexts; rather, they are complete narratives that should only be separated from their original contexts with specific evidence. Prophetic communication involved a diverse audience - from companions, Bedouins, hypocrites, Jews, and disbelievers. In all of these interactions, the discourse strategy was based on two factors: authority and solidarity. Sometimes the communication employed tools of authority, such as commands, prohibitions, and obligatory statements, while at other times, it fostered relationships of solidarity between participants. (Al-Shawali, 2017).

An example of contextual completeness in understanding is the use of pronouns in Prophetic Sunnah. For instance, in the Hadith of Adi ibn Hatim, "Protect yourselves from the Fire, even with half a date; and if you cannot find that, then with a kind word" (Al-bukhari, 2001, Vol. 2, p. 109). the shift from the plural pronoun in the first part of the saying to the singular pronoun in the second part illustrates the use of the plural for the general audience and the singular for those who may be unable, presenting the means to achieve the objective with a gradual approach. (Al-Shawali, 2017).

2.2- Contextual Completeness in Narration

Just as Hadith scholars dealt with contextual completeness in understanding, they also addressed it in the context of narration. Two types of Hadith demonstrate the Hadith scholars' methodology in identifying intertextuality and separating authentic Hadith from non-authentic ones: the mudraj (interpolated hadith) and musalsal (Sequential Hadith with a Descriptor/Attribute (of narration or narrators):

2.2.1- Al-Mudraj (The Literally Interpolated Hadith)

In the terminology of Hadith scholars, al-mudraj refers to what is seamlessly connected to the isnad (chain of narrators) or the matn (text), but evidence suggests it was originally separate.

The mudraj Hadith embodies a manifestation or aspect of contextual completeness, as interpolation is essentially the merging of two distinct contexts and two different texts. (A-dahabi, 1991).

Upon contemplation of the reasons for interpolation, one finds that it mostly occurs for educational purposes, such as clarifying or deriving a legal ruling before the completion of the Hadith or explaining an unfamiliar term. Despite this, Hadith scholars rejected it if it is presented seamlessly with the original matn (in other words, if it intentionally obscures intertextuality by presenting the two texts as a single, coherent one). (Maqboul, 2011, p178).

An example of this can be found in the Hadith of Bashir ibn Nahik, narrated from Abu Hurairah, in which the Messenger of God (peace and blessings be upon him) said: "Whoever frees a portion of a slave, and has no other wealth, the slave will seek his price without being overburdened". (Muslim, n.d., Vol. 10, p. 314) .

Al-Daraqutni analyzes the reality of the disagreement in this hadith and favors the omission of the word "seeking" (istisqa') considering the evidence from memorization (qarinat al-hifz). This is because Saeed ibn Abi Arubah, Hajjaj ibn Hajjaj, Aban al-Attar, Jarir ibn Hazim, and Hajjaj ibn Artah agreed on its matn and considered the phrase "seeking" (istisqa') to be interpolated into the hadith of the Prophet (peace and blessings be upon him), while Shu'bah and Hisham did not mention "seeking" (istisqa') at all. As for Hammam, he followed Shu'bah and Hisham in its matn (text), and made the act of "seeking" (istisqa') a statement of Qatadah, separating it from the words of the Prophet (peace and blessings be upon him). It is likely that Hammam had memorized it, as he is a trustworthy narrator regarding his narrations from Hammam. Muhammad ibn Kathir and Amr ibn Asim narrated it from Hammam, following Shu'bah in its isnad (Chain of narration) and matn (text), and did not mention "seeking" (istisqa') at all. (Al-Daraqutni, 2004).

2.2.2- Al-Musalsal (Sequential Hadith with a Descriptor/Attribute (of narration or narrators):

In the terminology of Hadith scholars, al-musalsal is that in which "the narrators of the isnad share a common characteristic or state, or by a specific characteristic of the narration".(A-dahabi, 1991).

From a pragmatic perspective, the relationship of musalsal Hadith with the context is evident in its function as a re-production of specific sayings and actions. This practice of Hadith scholars demonstrates their keenness to reproduce the context, treating it as a significant text in itself (Maqboul, 2011, p. 185).

For example, al-Hakim narrated from al-Zubayr ibn Abd al-Wahid, who quoted various narrators stating, "The servant will not find the sweetness of faith until he believes in destiny, good and bad, sweet and bitter". (Al-Hakim, 1977, p.31). -This hadith is weak (A-dahabi, 2006) - Each then said, while grasping his beard, "I believe in destiny, good and bad, sweet and bitter".(Al-Hakim, 1977).

The contextual value of musalsal hadith lies in its incorporation of contextual elements accompanying the matn, treated as language itself. This is what the 'Palo Alto' school of linguistics did when it viewed contextual elements as a non-verbal language (Maqboul, 2011).

This sequential transmission of actions and sayings highlights early Hadith scholars' awareness of preserving contextual details to ensure accurate understanding. Modern research echoes this by recognizing the significance of action sequences and exchange shots in conveying meaning through temporal structures (Mouchili et al., 2004). The temporal distinction between the original action/saying and its subsequent repetitions refutes claims of fabrication, affirming the Hadith scholars' integrity in transmitting the Prophetic Sunnah across generations.

3. Evoking the dialogical setting of the Prophetic Sunnah:

Contemporary linguistics posits that the transition from oral discourse to written text triggers "semantic autonomy"—the detachment between the literal meaning of a text and the author's intended meaning. This autonomy arises because oral discourse relies on a powerful transmission that is grounded in mimicry, gesture, rhythm, and intonation, elements that written discourse inherently lacks.

Paul Ricœur argues that this semantic autonomy is what allows us to move beyond the search for the author's intended meaning, shifting the focus to the meaning of the text alone, independent of its circumstances and context. This is because what writing actually captures is not the act of speaking, but the "said" of speaking (Ricœur, 2006, p. 58). Consequently, the dialogic situation in which the text



originated is discarded, and the text becomes detached from its spatio-temporal context and the complex argumentative setting of its original dialogue.

Ricœur also asserts that "this semantic autonomy is of immense importance for hermeneutics. It is the starting point for the interpretation of sacred texts; that is, it initiates procedures within a range of meanings that are detached from the author's psyche" (Ricœur, 2006, p. 61).

Based on these claims, one scholar argues that: When sentences in Prophetic discourse pointed to the speaker through various demonstrative tools that created an overlap between the speaker's subjective intention and the meaning of the discourse, the understanding of what the Prophet meant and what the discourse meant became one and the same. However, this correspondence and fusion between the intention of the spoken word and the meaning of the text ceases in written discourse. This grants the written text its own autonomous meaning, stemming from the separation of the speaker's direct intention, as understood during the initial reception, from the literal meaning of the documented text. In other words, it separates what the Prophet meant during oral delivery from what the written text means. Thus, the function of the text breaks free from the original intention of the speaker, and what the text means now becomes more important than what the speaker meant at the time he uttered it. (Qansuh, 2010).

This argument appears to be a verbatim application of Paul Ricœur's theory to Prophetic discourse, without due regard for the fundamental differences between the theory's original domain and its current application. This is problematic, given the considerable difference in the concept of the text, with Ricœur defining it as "every discourse fixed by writing" implying that "what writing actually captures is not the act of speaking, but the 'said' of speaking" (Ricœur, 2006, p. 58), versus the traditional Arab and particularly Hadith usage, which refers to "all utterances, spoken and written." This implies a clear intertwining of the spoken and the written in Islamic tradition in general, and it is particularly evident in Hadith practices. There is no separation between the spoken and the written; rather, the written text evokes all the nuances of oral discourse, which are among the most distinctive features of spoken language.

While Ricoeur saw writing as dissociating authorship and reception, Islamic documentation incorporates these processes, differentiating between narration, testimony, claim, affirmation, introduction, and report in Prophetic accounts, showing awareness of the utterance and confirming a unity of meaning between text and author.

Oral theory scholars also point out that Ricoeur's theory lacks evidence. "Ong" notes that text theorists do not provide origins for the centrality of the word" and that their critique is tied to the text. Also, a separation between text and intended meaning is specific to Western culture stemming from the rupture with Latin. Ong noted that for over a thousand years, Latin was a language subjected to writing and no longer a native language, thus lacking a connection with the unconscious. The ambiguity of Latin texts is why interpretation focused on the author. (Ong, 1994, p. 236).

Dismissing a complete separation between text and authorial intent as a Western-centric concern, driven by the break from Latin, Ong explains that Latin, as a language divorced from native speakers for over a millennium, lacked the unconscious connection inherent in native tongues. Consequently, texts in Latin became fundamentally ambiguous, prompting interpretation to shift away from the text itself and towards the author's psychology and historical context—a focus that the New Criticism movement opposed. (Ong, 1994, p. 230).

In contrast, Al-Shafi'i revealed the influence of original linguistic patterns in interpreting Sunnah texts. He stated that God addressed Arabs with the Quran in their language, according to their understanding, using general terms with the beginning of the statement serving as a replacement for the end. These terms might refer to the general, and include the specific and vice versa. Terms could mean something other than their explicit meaning, known by the context of the discourse. (Al-Shafi'i, 1940., p. 50).

These ideas support the notion that no text is independent of the world. Every text is based on a pretext, and Barthes argued that interpretation must move beyond the text to reach the reader, connecting a text to the reader's world and the author's world. (Ong, 1994, p. 230).

If objectivity, according to Walter J. Ong, requires linking the text's meaning to the author's intention, then Hadith scholars were among the first to interpret incomplete texts by linking them to the author's intention, and evoking the entire dialogic situation. Two examples illustrate this:

3.1- Shared Knowledge and Contextual Ellipsis

Sometimes, Prophetic Hadiths can appear incomplete, suggesting the dialogic situation is discarded. This is not the case because, "one reason for ellipsis of the context or part of it is what is known as shared knowledge between interlocutors." Hadith scholars have adopted this principle when explaining contextual completeness (Maqboul, 2011, p. 164).

This can be exemplified by the Hadith of Ibn Omar : "A woman from Makhzoom used to borrow goods and then deny having done so. The Prophet (peace and blessings be upon him) ordered her hand to be cut off". (Muslim, n.d., Vol. 03, p. 1316) .

Al-Baghawi noted that the Hadith was concise and that the woman was punished for stealing, although some narrations omit the theft because the hadith invalidated intercession in established legal penalties. (Al-Baghawi, 1932, Vol. 03, p. 309).

This approach underscores the application of conciseness, a principle where speakers strategically omit information already evident through linguistic or contextual cues to avoid misdirection (Abdul-Rahman, 2011, p. 112). While potentially detracting from eloquence in Latin-based languages, conciseness is a valued trait in Arabic, characterized by its reliance on the recipient's inference and contextual understanding to grasp omitted information.

Al-Khattabi asserts that omission in Arabic discourse is a form of eloquence itself, as what is mentioned implicitly indicates what is omitted, equating understanding with explicit utterance. (Al-khattabi, 1976, p. 52).

Al-Masdi frames this as a linguistic enactment of the relationship between explicit and implicit meaning, making human perception of implied discourse a form of objective reception. This principle of understanding regulates abbreviation and explicitness, influencing the overall assessment of inclusiveness within linguistic phenomena (Al-Masdi, 1986, p. 332).

3.2- Leaving out Elaboration in Recounting an Incident with Multiple Possibilities

This means that "if the Lawgiver leaves out elaboration regarding incidents that could occur in one or multiple ways, this indicates that the ruling is the same in all those possible ways".(Al-Karafi, n.d, Vol. 02, p. 101).

Undoubtedly, leaving out elaboration pertains to a dialogic situation in which generalization is one of the means of completing the exchanged discourse. This is evident in the contribution of generalization in revealing the speaker's subjective intent, which the listener adheres to, making what the speaker intended and what the discourse meant the same thing.

This can be exemplified by the Hadith of Jabir, who said: "We joined the army of al-Khabt, and Abu Ubaida was in command, and we were severely hungry. Then the sea threw out a dead fish, unlike any we had ever seen before, called al-Anbar. We ate from it for half a month. Then Abu Ubaida took a bone from it, and a rider passed beneath it. Abu al-Zubayr told me that he had heard Jabir say: Abu Ubaida said: Eat. When we returned to Medina, we mentioned this to the Prophet (peace and blessings be upon him), and he said: 'Eat, it is sustenance that Allah has brought forth. Give us some to eat if you have some.' So some of them brought him some, and he ate it" (Al-bukhari ,2001, Vol. 5, p. 167).

Al-Shawkani noted the apparent meaning is that sea creatures are permissible regardless of their cause of death, because the Prophet did not ask, stating a general rule (Al-Shawkani, n.d., p. 707). Maqboul argues that this pragmatic approach, while reducing contextual information, prioritizes the aspects relevant to the legal ruling. (Maqboul, 2011, p. 170). This aligns with Adrawi's assertion that such communication adheres to cooperative principles and conversational implicature, extending beyond linguistic interaction to influence cultural, psychological, and civilizational behaviors (Adrawi, 2011, p. 113).

Conclusion :

In conclusion, this research paper establishes the synchronization of orality and writing in Sunnah documentation, emphasizing that the temporal difference between them does not make their separation possible due to their synchronization in transmission. The distinction, therefore, is made according to dominance, not functional independence. This also confirms the crucial role of narration (riwaya) in preserving context and the impact of shared knowledge in completing dialogic settings. Thus, highlighting the pragmatic and analytical value of contextual completeness in understanding the Prophetic Sunnah, and providing a practical pathway for the application of Purposeful thinking. Therefore, the efforts made by Hadith scholars, both in narration and knowledge, are a practical application of contemporary pragmatic principles and enhance the understanding of the maqasid (purposes) of the Prophetic Sunnah.

References :

1. Abd al-Rahman, T. (1998). Al-Lisan wa al-Mizan aw al-Takathur al-'Aqli [Language and the Balance or Mental Proliferation]. Al-Markaz al-Thaqafi al-'Arabi, Lebanon.
2. Adrawi, A. (2011). Al-Istilzam al-Hiwari fi al-Tadawul al-Lisani [Conversational Implicature in Linguistic Pragmatics]. Manshurat al-Ikhtilaf - Algiers.
3. Al-Bayhaqi, A. ibn al-H. (2003). Al-Sunan al-Kubra [The Major Sunan] (M. 'Abd al-Qadir 'Ata, Ed.). Dar al-Kutub al-'Ilmiyyah, Beirut - Lebanon.
4. Al-Bukhari, M. ibn I. (2001). Sahih al-Bukhari [The Authentic Hadiths of al-Bukhari] (M. Zuhair ibn Nasir al-Nasir, Ed.). Dar Tuq al-Najat.
5. Al-Daraqutni, A. al-H. (2004). Sunan al-Daraqutni (Shuaib Al-Arna'ut, Ed.). Mu'assasat al-Risalah, Beirut – Lebanon.

6. Al-Dhahabi, S. al-Din. (1985). Siyar A'lam al-Nubala'. Mu'assasat al-Risalah (Shuaib Al-Arna'ut, Ed.).
7. Al-Dhahabi, S. al-Din. (1991). Al-Muqiza fi 'Uloom al-Hadith ['Abd al-Fattah Abu Ghudda, Ed.). Maktabat al-Matbu'at al-Islamiyyah bi Halab.
8. Al-Hakim al-Naysaburi. (1977). Ma'rifat 'Uloom al-Hadith (Sayyid Muazzam Husayn, Ed.). Dar al-Kutub al-'Ilmiyyah – Beirut.
9. Al-Khattabi, H. ibn A. (1932). Ma'alim al-Sunan. Al-Matba'ah al-'Ilmiyyah - Aleppo.
10. Al-Khattabi, H. ibn M. (1976). Bayan I'jaz al-Qur'an (M. Khallaf Allah, Ed.). Dar al-Ma'arif bi Misr.
11. Al-Masdi, A. al-S. (1986). Al-Tafkir al-Lisani fi al-Hadarah al-'Arabiyyah [Linguistic Thought in Arab Civilization]. Al-Dar al-'Arabiyyah lil-Kitab.
12. Al-Qarafi, A. ibn I. (n.d.). Al-Furuq "Anwar al-Buruq fi Anwa' al-Furuq". 'Alam al-Kutub.
13. Al-Shafi'i, M. ibn I. (1940). Al-Risalah (Ahmad Shakir, Ed.). Maktabat al-Halabi, Egypt.
14. Al-Shawali, A. ibn O. (2017). Nizam al-Lisan wa Manhaj al-Bayan fi Tahlil al-Khitab al-Shar'i al-Islami [The System of Language and Methodology of Rhetoric in the Analysis of Islamic Legal Discourse].
15. Al-Shawkani, M. ibn 'A. (n.d.). Al-Sayl al-Jarar al-Mutadaffiq 'ala Hada'iq al-Azhar. Dar Ibn Hazm - Lebanon.
16. Al-Suyuti, A. B. (n.d.). Tadrib al-Rawi fi Sharh Taqrib al-Nawawi (Abu Qutaiba Nazar Muhammad al-Faryabi, Ed.). Dar Taiba.
17. Al-Tirmidhi, M. ibn 'I. (1998). Sunan al-Tirmidhi (B. 'Awwad Ma'ruf, Ed.). Dar al-Gharb al-Islami - Beirut.
18. Arkoun, M. (1998). Qadaya fi Naqd al-'Aql al-Dini - Kayfa Nafham al-Islam al-Yawm? [Issues in the Critique of Religious Reason - How to Understand Islam Today?] (H. Salih, Trans.). Dar al-Tali'ah - Beirut.
19. Hammouda, A. (1998). Al-Maraya al-Muhaddabah min al-Binyawiyyah ila al-Tafkik [The Convex Mirrors: From Structuralism to Deconstruction]. Dar 'Alam al-Ma'rifah.
20. Ibn Qayyim al-Jawziyya, M. ibn A. B. (n.d.). Bada'i' al-Fawa'id. Dar al-Kitab al-'Arabi, Beirut, Lebanon.
21. Maqboul, I. (2011). Al-Ufuq al-Tadawuli: Nazariyyat al-Ma'na wa al-Siyag fi al-Mumarasah al-Turathiyyah al-'Arabiyyah [The Pragmatic Horizon: Theory of Meaning and Context in Arab Traditional Practice]. 'Alam al-Kutub al-Hadith - Jordan.
22. Mouchili, A., et al. (2004). Maqal: Al-Ma'na wa al-Tasiyiq wa al-Sayrurat [Article: Meaning, Contextualization, and Processes]. Majallat 'Alamat, 21, 57.



23. Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi. (n.d.). Sahih Muslim (M. Fu'ad 'Abd al-Baqi, Ed.). Dar Ihya' al-Turath al-'Arabi - Beirut.
24. Ong, W. J. (1994). Al-Shifahya wa al-Kitabiyyah [Orality and Literacy] (H. 'Izz al-Din al-Banna, Trans.). 'Alam al-Ma'rifah - Kuwait.
25. Ouda, J. (2017). Al-Tafkir al-Maqasidi: Muraja'at li-Tartib al-'Aql al-Muslim [Purposeful thinking: Revisions for Ordering the Muslim Mind]. Dar al-Mashriq.
26. Ricœur, P. (2006). Nazariyyat al-Ta'wil [The Theory of Interpretation] (S. al-Ghanimi, Trans.). Al-Markaz al-Thaqafi al-'Arabi - al-Dar al-Bayda' wa Beirut.
27. Sahrawi, M. (2005). Al-Tadawuliyyah 'inda al-'Ulama' al-'Arab [Pragmatics among Arab Scholars]. Dar al-Tali'ah - Beirut.
28. Yaqtin, S. (2001). Infitahe al-Nass al-Riwa'i [The Openness of the Narrative Text]. Al-Markaz al-Thaqafi al-'Arabi, Beirut - Lebanon wa al-Dar al-Bayda' - al-Maghrib.