



CONDITIONS OF CONFORMITY AMONG HADITHS: AN ANALYTICAL STUDY OF IMAM AL-TAHAWI'S PERSPECTIVE

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Abstract

Certain Hadiths appear to be mutually contradictory. This perceived conflict is typically resolved through abrogation (naskh), preference (tarjih), or reconciliation/conformity (jam' wa tatbiq). This research paper focuses on the analytical study of tatbiq (conformity) as a method for resolving such contradictions, specifically through the lens of Imam al-Tahawi's scholarship. Using a descriptive and analytical methodology, this study examines examples from al-Tahawi's primary works. It further incorporates the viewpoints of other experts in Uloom al-Hadith (Hadith Sciences). The study concludes that al-Tahawi effectively utilized the principle of conformity to resolve discrepancies, aligning with the wider scholarly community on several conditions while maintaining distinct methodological nuances, particularly regarding his flexibility on the equality of narrations and his prioritization of contextualization over abrogation

Keywords: Contradictory Hadiths, Conformity (Tatbiq), Conditions, Imam al-Tahawi.

1. Introduction

After the Holy Qur'an, the second primary source of Islamic law and guidance is the Sunnah of the Prophet (peace be upon him), which reached us through the medium of Hadith. Due to various factors in the transmission process, certain discrepancies may appear in the wording or context of different narrations. When one Hadith seems to conflict with another, it is technically termed Mukhtalif al-Hadith. Scholars of Hadith have dedicated significant effort to resolving these conflicts through methods such as reconciliation (jam') and synchronization (tatbiq).

To bridge the gap between two seemingly clashing narrations and render them both actionable, scholars employ specific legal principles. While abrogation (naskh) and preference (tarjih) are vital, the principle of conformity is equally essential. It dictates that when two contradictory reports can be applied to different circumstances, times, or contexts, they should be reconciled. This is based on the juristic maxim that acting upon all valid evidence is superior to disregarding one or both.

In contemporary society, religious friction and sectarian disputes often stem from a lack of understanding regarding these seemingly contradictory texts. By academicizing the study of these narrations and demonstrating how they can be harmonized, we can reduce communal tension and foster a spirit of unity. This is a vital necessity for the entire Ummah, allowing believers to contribute positively to global development rather than being weakened by internal division.

2. Literature Review and al-Tahawi's Methodology

Extensive scholarly effort has been invested in the science of reconciliation. Imam al-Shafi'i (may Allah have mercy on him) discussed and applied this practically in his seminal work,



Ikhtilaf al-Hadith. Imam Ibn Qutaybah al-Dinawari also addressed it in Ta'wil Mukhtalif al-Hadith. Imam al-Tahawi further developed the discourse, focusing on specific conditions for tatbiq. Other notable contributions include Imam al-Nawawi in Tadrib al-Rawi, Shah Waliullah's detailed expositions, and Imam al-Sha'rani's methodologies (later analyzed by Dr. Saeed Ahmed).

Further insights were provided by Abdul Latif Abdul Aziz al-Barazi in Al-Mu'arid wa al-Tarjih bayna al-Adillah al-Shar'iyyah (Beirut, 1413 AH) and Abdul Majid Ismail al-Suswah in Manhaj al-Tawfiq wa al-Tarjih bayna Mukhtalif al-Hadith (Jordan, 1997). However, there remains a specific need to synthesize the conditions of reconciliation strictly according to Imam al-Tahawi, particularly as they appear in his works Sharh Ma'ani al-Athar and Sharh Mushkil al-Athar. This article seeks to clarify these principles.

3 .Terminological Discussions

3.1 Linguistic Definition of Jam'

The linguistic root of jam' (J-M-A) signifies "to collect" or "to assemble." As Majd al-Din al-Fayruzabadi notes: "The word jam' refers to collecting something from various sides."¹ Similarly, Ibn Manzur states in Lisan al-Arab: "Jam'atu al-shay' refers to when you have collected something from here and there"²

The Qur'an utilizes this term in several contexts, including the preservation of the scripture: "Indeed, upon Us is its collection (jam'ahu) and its recitation."³

And regarding the resurrection of mankind:

"Does man think that We will not assemble (najma'a) his bones"⁴?"

Commenting on this verse, Muhammad bin Jarir al-Tabari writes: "Does the son of Adam think that We are not capable of gathering his bones after they have been scattered?"⁵ This confirms that the term implies the unification of dispersed or seemingly disparate elements.

Allama al-Zamakhshari further elaborates: "We shall gather them after their dispersal and after they have become decayed remains mixed with the earth, even if the winds have scattered them to the far reaches of the land"⁶.

3.2 Technical (Shari'i) Meaning

In the technical terminology of the scholars, jam' is defined as: "Demonstrating the harmony and internal consistency between Shariah evidences, and showing that the conflict between them is not real and does not result in a contradiction"⁷.

Imam al-Shafi'i states:

"It is incumbent upon the people of knowledge to apply two narrations according to their respective contexts whenever a way to apply both exists. They should not be considered contradictory as long as they carry the possibility of being reconciled"⁸.

This establishes that al-Shafi'i prioritizes the principle of reconciliation over discarding narrations.

¹ Al-Fayruzabadi, Muhammad bin Yaqub. Al-Qamus al-Muhit. Beirut: Dar al-Kutub al-Ilmiyyah, 1413 AH, 305/817.

² Ibn Manzur, Muhammad bin Mukram. Lisan al-Arab. Beirut: Dar Sader, 1998, 53/8.

³ (Al-Qiyamah 75:17)

⁴ (Al-Qiyamah 75:3)

⁵ Al-Tabari, Muhammad bin Jarir. Jami' al-Bayan. Beirut: Dar al-Kutub al-Ilmiyyah, 1993, 290/175.

⁶ Al-Zamakhshari, Mahmud bin Muhammad. Al-Kashshaf. Beirut: Dar al-Ma'rifah, 1980, 292/3.

⁷ Al-I'tiqadi, Mahmud Muhammad. Usul al-Fiqh al-Islami. Cairo: Dar al-Fadilah, 1995, 203.

⁸ Al-Shafi'i, Muhammad bin Idris. Al-Risalah. Egypt: Mustafa al-Babi al-Halabi, 1357 AH, 341.



Imam al-Nawawi⁹ (may Allah have mercy on him) writes regarding the reconciliation of Hadiths:

"Contradictory reports are of two types: one where reconciliation is possible; in this case, it is mandatory to act upon both Hadiths together. Whenever the words of the Lawgiver can be interpreted in a way that yields a broader benefit, that interpretation must be adopted.¹⁰"

The aforementioned passage clarifies that Imam al-Nawawi's perspective is centered on the principle that whenever it is possible to reconcile two contradictory narrations, it becomes mandatory to do so and to act upon both simultaneously.

Defining the concept of jam', Abu Ishaq al-Shirazi writes:

"If it is possible to reconcile between them (two different narrations) and arrange one upon the other, it is obligatory to reconcile and utilize both reports¹¹".

From this definition, it is concluded that in the presence of the possibility of reconciliation (imkan al-jam'), acting upon both is essential.

Similarly, Abdul Majid Muhammad Ismail al-Suswah writes:

"Al-Tawfiq (Reconciliation) is the clarification of the harmony between Hadiths that appear contradictory, by reconciling them so that both can be acted upon together¹²".

This definition also emphasizes the necessity of combining both Hadiths to ensure they remain actionable.

Explaining the nature of reconciliation, Imam al-Khattabi writes:

"The path regarding two Hadiths, when they differ in appearance but reconciliation and sequential arrangement are possible, is that they should not be treated as mutually exclusive, nor should one be struck against the other. Rather, each one of them should be applied in its appropriate context¹³".

Dr. al-Barazi defines it as follows:

"It is the clarification of harmony and consistency between Shariah evidences, whether they are rational (aqli) or transmitted (naqli), and demonstrating that real contradiction does not exist between them¹⁴".

This definition negates the existence of "real contradiction" (ikhtilaf haqiqi) and suggests that if two Hadiths can be reconciled, they are no longer categorized under the problematic head of Mukhtalif al-Hadith.

4.Reconciliation of Hadiths According to Imam al-Tahawi

Imam al-Tahawi (may Allah have mercy on him) possessed great mastery in reconciling contradictory narrations. For the purposes of this article, two specific terms and methods he employed for jam' wa tawfiq are discussed:

⁹ Imam Abu Zakaria Yahya bin Sharaf al-Nawawi (631–676 AH) was a master of Hadith and Fiqh. See: Tadhkirat al-Huffaz (3/1370); Shadharat al-Dhahab (18/4).

¹⁰ Al-Nawawi, Yahya bin Sharaf. Tadrīb al-Rawī fī Sharh Taqrib al-Nawawī. Edited by Al-Suyuti. Saudi Arabia: Dar Ibn al-Jawzi, 1431 AH, 780.

¹¹ Al-Shirazi, Abu Ishaq Ibrahim bin Ali. Sharh al-Luma'. Edited by Abdul Majid Turki. Beirut: Dar al-Gharb al-Islami, 1st ed., 1988, 2/391.

¹² Abu Sulayman Hamad bin Muhammad al-Khattabi (319–388 AH) was a scholar from Bust and author of Ma'alim al-Sunan. See: Wafayat al-A'yan.

¹³ Al-Khattabi, Abu Sulayman Hamad bin Muhammad. Ma'alim al-Sunan. Aleppo: Al-Matba'ah al-Ilmiyyah, 1st ed., 1353 AH, 3/80.

¹⁴ Al-Barazi, Abdul Latif Abdullah. Al-Ta'arud wa al-Tarjih bayna al-Adillah al-Shar'iyyah. Beirut: Dar al-Kutub al-Ilmiyyah, 1st ed., 1413 AH, 1/212.



4.1 Ittifaq (Agreement) as a Means of Jama'

While creating harmony between contradictory texts (nusus), Imam al-Tahawi frequently uses the term ittifaq (agreement). His objective is to negate contradiction and utilize the texts collectively. For example, he writes:

"The most appropriate thing for us is to interpret all these narrations upon the basis of agreement (ittifaq), not upon the basis of contradiction (tidad) Similarly, in Sharh Ma'ani¹⁵. al-Athar, after analyzing narrations regarding wiping over the socks (masah alal-khuffayn), he uses the word yuwafiq (to agree/conform) to reconcile the reports:

"This approach is the most appropriate way to interpret this Hadith, so that it conforms (yuwafiq) to what was narrated by Umar (may Allah be pleased with him) elsewhere and does not contradict it¹⁶". Furthermore, after reviewing narrations concerning the delay of the Asr prayer, he writes:

"It is better that we seek a reason among these existing reports that creates harmony (muwafaqat) between them, rather than [assuming] disagreement and contradiction"¹⁷.

4.2 Al-'Amal Bihima Jami'an (Acting Upon Both Together)

In certain instances, Imam al-Tahawi resolves the tension between seemingly antithetical reports by establishing a framework where both remain legally binding. When historical evidence for abrogation (naskh) is absent, he maintains the validity of both narrations by assigning each to a specific context. He articulates this methodological necessity as follows:

"قَلَمَّا لَمْ يُعْلَمْ نَسْخُ الْحَدِيثِ، تَبَيَّنَتْهُ مَعَ حَدِيثِ الْبَرَاءِ... وَأَوْجَبْنَا الْعَمَلَ بِهِمَا جَمِيعًا"¹⁸

"Since the abrogation of the Hadith is not known, we have maintained it alongside the Hadith of Bara'... and we have made it obligatory to act upon both of them together (awjabna al-'amal bihima jami'an)¹⁹".

This underscores al-Tahawi's conviction that the ultimate objective of successful reconciliation is the preservation of the Prophetic text; a "contradiction" is merely an invitation to find the appropriate application for each report.

5. Conditions for Reconciliation (Jama')

The process of Jam' is not arbitrary. Scholars of Hadith and Jurisprudence have established rigorous criteria to determine when reconciliation is the correct course of action. While nuances exist across various schools of thought, the following conditions are generally considered the "gatekeepers" of the process:

5.1 Validity of the Texts (Qabiliyyat al-Hujjah)

A prerequisite for reconciliation is that both narrations must independently meet the standards of legal evidence (qabil al-hujjah)²⁰. If one narration is authentic (Sahih) and the other is fabricated or severely weak (Da'if), no actual conflict exists; the authentic report is simply followed. As Imam al-Tufi explains:

"If the chains of two texts are not authentic, neither will be considered. If only one is authentic, the other will be disregarded, and thus no real contradiction exists"

¹⁵ Al-Tahawi, Ahmad bin Muhammad. Sharh Ma'ani al-Athar. Kitab al-Salah, Bab al-Jam' bayna al-Salatayn.

¹⁶ Al-Tahawi. Sharh Ma'ani al-Athar. Kitab al-Taharah, Bab al-Masah alal-Khuffayn.

¹⁷ Ibid, 1/192.

¹⁸ Al-Tahawi, Ahmad bin Muhammad. Sharh Ma'ani al-Athar. Kitab al-Sayd wa al-Dhabaih.

¹⁹ Al-Barazi, Al-Ta'arud wa al-Tarjih, p. 11.

²⁰ Al-Tufi, Sulayman bin Abd al-Qawi. Sharh Mukhtasar al-Rawdah. 1409 AH, 3/277.



5.2 Equality of the Texts (Musawat)

This condition suggests that for reconciliation to be necessary, the two reports should ideally be of comparable strength. If there is a significant disparity in their reliability, the stronger narration is typically preferred (Tarjih), rendering reconciliation unnecessary²¹.

However, many scholars, including al-Tahawi, often treat this with flexibility. They may reconcile mass-transmitted (Mutawatir) reports with solitary (Ahad) ones, or balance the narration of a specialist jurist (Faqih) with that of a general narrator, provided the content can be harmonized without logical friction.

5.3 Unity of Time and Circumstance

Reconciliation is most applicable when the chronology of the two Hadiths is unknown or when they appear to belong to the same period. If a clear timeline is established, the later instruction usually functions as an abrogation (Nasikh) of the earlier one (Mansukh). On this matter, Imam al-Qastallani notes:

"As long as the history (of the narrations) is not known, reconciling the two Hadiths is more appropriate."²²

According to some scholars, this condition is not necessary for reconciling between hadiths. This is because they do not give precedence to abrogation (naskh) over reconciliation; rather, they prioritize reconciliation over abrogation. In their view, the mere fact that one text precedes or follows another is not sufficient to establish abrogation, because abrogation is not established merely by possibility, but rather through clear evidence. As Imam al-Shātibī states: when rulings become binding upon a legally responsible person (mukallaf), abrogation cannot be affirmed without definitive proof, because just as the establishment of a ruling requires conclusive evidence, its termination must also be known through equally conclusive proof²³. From this statement of Imam al-Shātibī, it can easily be inferred that, in his view, for reconciling two apparently conflicting texts, it is not necessary that they belong to the same time period. This is because a mere difference in time does not establish abrogation; rather, clear evidence is required before declaring one text abrogated.

5.4 Valid Interpretation (Ta'wīl)

The fourth condition for reconciliation is that the interpretation used to harmonize two texts must be sound and valid. For example, interpreting a general text (‘ām) in light of a specific one (khāṣ). Ta'wīl has been defined as:

صرف اللفظ عن الاحتمال الظاهر إلى احتمال مرجوح به لاعضاده بدليل

“Ta'wīl means diverting a word from its apparent meaning to another, less probable meaning, supported by evidence²⁴”.

In other words, a correct and valid interpretation is one through which, based on evidence, a general text is specified, an absolute text is restricted, a command is shifted from obligation to recommendation, or a literal meaning is interpreted metaphorically.

In this regard, Imam al-Shāfi'ī writes:

“As for speech that appears general from the Sunnah of the Messenger of Allah (peace and blessings be upon him), it remains upon its apparent generality until an authentic hadith is

²¹ Al-Barazi, *Al-Ta'arud wa al-Tarjih*, p. 22.

²² Ahmad bin Muhammad al-Qastallani (d. 923 AH), author of *Irshad al-Sari*.

²³ Abū Ishāq al-Shātibī, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, vol. 3 (Beirut: Dār al-Ma'rifah, n.d.), 105.

²⁴ Muḥammad al-Shawkānī, *Irshād al-Fuḥūl ilā Taḥqīq al-Ḥaqq min 'Ilm al-Uṣūl* (Cairo: Maṭba'at al-Sa'ādah, 1327 AH), 156.



found indicating that the Messenger of Allah (peace and blessings be upon him) intended to specify part of it²⁵”.

This shows that Imam al-Shāfi‘ī also requires authentic evidence when specifying a general text or restricting an absolute one; without such evidence, he does not permit it.

5.5 Text Should Be Invalidated

The fifth condition for reconciling hadiths is that such reconciliation must not lead to the invalidation of any Shar‘ī text. In this regard, Imam al-Ghazālī states:

قال بعض الأصوليين كل تأويل يرفع النص أو شيئاً منه فهو باطل

“Some usul scholars have said: every interpretation that nullifies a text or any part of it is invalid²⁶”.

This narration indicates that the rulings concerning the Prophet (peace be upon him) are applicable to the entire Ummah. Therefore, reconciling the earlier narrations in a way that contradicts this established principle is not valid.

5.6. Qualification of the One Reconciling

This means that the person attempting to reconcile two apparently conflicting hadiths must possess the level of competence required of a mujtahid. Just as a mujtahid must have mastery over various sciences for deriving rulings, similarly, one who undertakes reconciliation must also possess such scholarly expertise, since this task falls under the domain of ijtihād.

As Ibn al-Ṣalāḥ writes:

و إنما يكمل للقيام به الأئمة الجامعون بين صناعتى الحديث والفقہ الغواصون على المعاني الدقيقة

“Only those scholars are fully qualified for this task who combine expertise in both hadith and fiqh and who can delve into subtle meanings²⁷”.

5.7. Contradiction in Established Rulings

As mentioned earlier, some scholars include the possibility of reconciliation in the definition of mukhtalif al-ḥadīth, while others do not. Those who require the possibility of reconciliation consider contradiction between hadiths as established only when reconciliation is not possible. However, those who do not impose this condition still allow reconciliation, provided that no contradiction exists in established rulings.

Furthermore, if ta‘āruḍ (conflict) is understood in the sense of contradiction, then reconciliation is not possible, because contradictory matters negate each other. However, if ta‘āruḍ is taken in the sense of apparent opposition, then reconciliation may be possible.

Imam al-Ghazālī states:

اعلم أن التعارض هو التناقض فإن كان في خبرين فأحدهما كذب الكذب محال على الله ورسوله وإن كان

في حكمين من أمروني، وخطر و إباحة فالجمع تكليف محال²⁸

“Know that conflict means contradiction. If it occurs between two reports, then one of them must be false, and falsehood is impossible for Allah and His Messenger. And if it occurs between two rulings, such as obligation and prohibition or permissibility, then reconciling them is impossible”.

Thus, it becomes clear that if conflict implies true contradiction, where two texts are exact opposites, then reconciliation between them is not possible.

²⁵ Muḥammad ibn Idrīs al-Shāfi‘ī, al-Risālah, ed. Muṣṭafā al-Bābī al-Ḥalabī (Cairo, 1357 AH), 341.

²⁶ Abū Ḥamid al-Ghazālī, al-Mustaṣfā min ‘Ilm al-Uṣūl, vol. 2 (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), 395.

²⁷ Ibn al-Ṣalāḥ, ‘Ulūm al-Ḥadīth (Beirut: Dār al-Fikr, n.d.), 198.

²⁸ Abd Allāh ibn Aḥmad ibn Qudāmah, Rawḍat al-Nāzir wa Jannat al-Manāzir (Beirut: Mu’assasat al-Risālah, 1st ed., 1998), 1:508.



Conditions of Reconciliation According to Imam al-Ṭahāwī

Imam al-Ṭahāwī²⁷ did not explicitly enumerate the conditions of reconciliation. However, from his works, where he reconciles texts, certain principles can be derived:

5.1 A Text Must Be Authoritative (Ḥujjah)

One primary condition is that the text must be authoritative. Imam al-Ṭahāwī first attempts reconciliation, but if one narration is weak or contains an unknown narrator, he abandons it. He maintains that conflict is only meaningful when both narrations are equal in authenticity; otherwise, no real conflict exists.

5.2 Equality Between the Two Texts

Another condition is that both texts should be equal in strength for reconciliation to take place. However, many scholars do not strictly adhere to this, as they reconcile between mutawātir and āḥād reports.

5.3 Unity of Time

A third condition is that both conflicting narrations should belong to the same time period; otherwise, abrogation may be considered. However, this condition does not appear essential according to Imam al-Ṭahāwī, as he reconciled narrations regarding facing the qiblah during relieving oneself despite differences in their time periods.

It is also possible that what was intended was the abrogation of the initial prohibition in all places, because the earlier reports had already mentioned such a prohibition. However, even in this case, there is no clear evidence for abrogation or otherwise. Since the rulings of these reports are of this nature, it is more appropriate for us to authenticate all of them and interpret those reports in which the Prophet (peace be upon him) is mentioned as referring to open spaces, and those indicating permissibility as referring to houses, so that no contradiction remains between them²⁹.

This indicates that Imam al-Ṭahāwī, despite the possibility of abrogation between these two types of narrations, preferred to reconcile them by applying them to different contexts and circumstances, thereby removing the apparent contradiction.

5.4 Validity of Interpretation (Ta'wīl)

The fourth condition is that the interpretation must be sound. In this regard, Imam al-Ṭahāwī presents evidence when reconciling two conflicting hadiths and supports his interpretation with proofs from the Qur'an, Sunnah, and consensus. This demonstrates that he gives credence to valid interpretation. For this reason, he often states:

والدليل على صحة هذا التاويل³⁰

5.5 Reconciliation Must Not Invalidate a Shar'ī Text

The fifth condition is that reconciliation must not lead to the invalidation of any Shar'ī text. If such invalidation occurs, then reconciliation is not valid. Imam al-Ṭahāwī refrains from reconciliation whenever it results in opposition to an established Shar'ī text.

For example, it is narrated from 'Ā'ishah RA:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جَلَبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ، وَيَصُومُ

“Indeed, the Messenger of Allah (peace be upon him) would enter the time of Fajr while in a state of janābah from his family relations; then he would perform ghusl and fast³¹”.

²⁹ Abū Ja'far al-Ṭahāwī, *Sharḥ Ma'ānī al-Āthār*, Kitāb al-Karāhah, Bāb Istiqbāl al-Qiblah bi'l-Furūj 'inda al-Ghā'it (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.).

³⁰ Abū Ja'far al-Ṭahāwī, *Mushkil al-Āthār*, ed. Shu'ayb al-Arna'ūt (Beirut: Mu'assasat al-Risālah, 1994), 3:300.

³¹ Abū 'Abd Allāh al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Kitāb al-Ṣawm, Bāb al-Ṣā'im Yuṣbiḥ Junuban.



This hadith establishes the validity of fasting while in a state of *janābah*.

In contrast, another narration from Abū Hurayrah, reporting from al-Faḍl ibn ‘Abbās, states:

من أدركه الفجرُ جَنَنًا فَلَا يَصُومُ

“Whoever reaches Fajr in a state of *janābah* should not fast³²”.

An attempt was made to reconcile these two narrations by interpreting the prohibition as general for the *al-umma* (community), while considering the Prophet’s action as specific to him. In this way, the contradiction would seemingly be removed. However, Imam al-Ṭaḥāwī rejects this reconciliation because it leads to the contradiction of a Shar‘ī text³³.

This is further supported by another narration of ‘Ā’ishah (رضي الله عنها), where a man asked the Prophet (peace be upon him):

والله، إني لأرجو أن أكون أخشاكم لله، وأعلمكم بما أتقى

“By Allah, I hope that I am the most God-fearing among you and the most knowledgeable among you regarding what I should avoid³⁴”.

This narration indicates that the rulings concerning the Prophet (peace be upon him) are applicable to the entire *ummah*. Therefore, reconciling the earlier narrations in a way that contradicts this established principle is not valid.

Summary of Discussion

Scholars have established principles to resolve apparent contradictions in hadith, among which abrogation (*naskh*), preference (*tarjih*), and reconciliation (*jam‘ wa taṭbīq*) are of central importance. These principles themselves are governed by methodological conditions.

One important principle in reconciliation is that the texts being reconciled must be authoritative (*ḥujjah*). Imam al-Ṭaḥāwī not only agrees with this condition but also applies it practically in his work. However, he does not insist that both texts be equal in strength; rather, he reconciles even between *mutawātir* and *āḥād* reports.

Moreover, he does not consider it necessary that the texts belong to the same time period, as demonstrated in his reconciliation of narrations regarding facing the *qiblah* during relieving oneself, despite their occurrence in different times.

At the same time, he firmly upholds that reconciliation must not invalidate any Shar‘ī text, and that the person undertaking reconciliation must possess scholarly competence. Furthermore, reconciliation should not involve rulings that are already definitively established.

³² Muslim ibn al-Ḥajjāj, *al-Jāmi‘ al-Ṣaḥīḥ*, Kitāb al-Ṣiyām, Bāb Ṣiḥḥat Ṣawm man Ṭala‘a ‘alayhi al-Fajr wa huwa Junub, 1:353.

³³ Abū Bakr al-Jaṣṣās, *Aḥkām al-Qur‘ān* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), 1:13–15.

³⁴ Abū Ja‘far al-Ṭaḥāwī, *Mushkil al-Āthār*, 18:20.