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Hadith On Infectious Diseases and Leprosy: A Critical Analysis of the Hadith on Ta'arudh Using a Holistic Approach

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Abstract

This study examines hadiths regarding infectious diseases and leprosy, which outwardly appear to contain a contradiction between the statement *lā 'adwā* (there is no contagion) and the recommendation to avoid people with leprosy. This study aims to analyze the nature of this contradiction in the hadith and the methods that can be used to arrive at a balanced understanding of the Prophet's guidance. The study employs a qualitative method, specifically library research. Data were obtained by examining hadiths in hadith collections, particularly *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Musnad Aḥmad*, as well as through hadith commentaries and relevant hadith scholarship. The analysis was conducted using a descriptive-analytical approach with a holistic perspective through a comparison of the text (*maṭan*), an examination of the hadith's context, textual criticism, and an analysis of the methods used to resolve contradictions in hadith (*mukhtalif al-ḥadīṡ*). The results of the study indicate that these contradictions are superficial in nature and can be reconciled through the method of *al-jam' wa al-tawfiq*, by understanding the prohibition against transmission as an affirmation that the disease does not spread on its own without the will of Allah, while the recommendation to avoid people with leprosy is a form of prevention against the potential danger of transmission. Thus, understanding hadith requires a contextual reading and consideration of other supporting evidence so that the message of the hadith can be comprehensively understood.

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Introduction

The Prophet Muhammad, peace be upon him, was sent to this world not merely to convey a theological message, but also to serve as a manifestation of mercy for all the worlds (*rahmat li al-'âlamîn*) and as a noble example (*uswah al-hasanah*) for all of humanity (Su'aidi, 2017). As a logical consequence of this status, every utterance (*al-aqwâl*), action (*al-af'âl*), decision (*al-taqrîr*), and even aspect of his personal character (*hal-ihwâl*) occupies a central position as the second source of legal and epistemological authority in Islam, following the Qur'an (Zuhdi et al., 2016). Nevertheless, the complexity of understanding the hadith arises when addressing the human dimension of the Prophet Muhammad, peace be upon him (Sulaeman, 2015). In his historical reality, he was a human being who fulfilled a multitude of highly dynamic sociological roles ranging from his capacity as a messenger (*risâlah*), head of state (*imâmah*), judge (*qadhâ'*), military leader, to head of the household. This diversity of roles has direct implications for the nature of the rulings he issued; not all of the Prophet's statements and actions hold the status of universally binding sharia law, but there are also decisions that are conditional, situational, or purely responsive to the local human needs of his time (Saifulah Samsudin et al., 2015).

This situation underscores that although the Prophet (peace be upon him) is believed to possess the attribute of 'ma'shûm' (protected from normative error), all of his actions are nonetheless recorded within a specific framework of space and time (historicity). The message he brought integrates aspects of teaching that are universal (*syar'un 'âmm*), temporal, and even local and contextual. New epistemological problems arise when these hadith texts are confronted with the reality of literal and textual interpretation. In this encounter between text and context, it is not uncommon to encounter the phenomenon of *ikhtilâf al-hadîts* that is, the existence of hadith texts that, on the surface, appear to contradict one another (*ta'ârudh*). These apparent contradictions give rise to a crucial methodological dilemma: how can a source of teachings originating from the same figure who holds absolute authority produce texts that explicitly contradict one another (Sciences & Yildirim, 2021).

This issue is not merely a simple textual debate, but has far-reaching systemic implications for the construction of Islamic law (*istinbâth al-ahkâm*), the establishment of doctrinal principles, and even practical religious behavior within society (Sapriyallah et al., 2020). The appearance of contradictions in certain hadiths often causes confusion among the general public and can open the door to skepticism that undermines the authority of hadith as a source of law. In response to this threat of an epistemological crisis, hadith scholars (*muhaddithîn*) since the classical era have devoted deep attention to formulating methodologies for resolving textual conflicts (*mukhtalif al-hadîts*) such as the method of compromise (*al-jam'u wa al-tawfiq*), abrogation (*al-naskh*), prioritization of quality (*al-tarjîh*), and suspension (*al-tawaqquf*).

Although the methodological tools for resolving hadith contradictions were formulated by classical scholars, the application and relevance of their thought require a more systematic reinterpretation to address the dynamics of contemporary religious text interpretation. There remains scope for in-depth study regarding the extent to which the categorization of the Prophet's roles (*maqâmât al-nabiy*) and the socio-historical context can serve as primary instruments in harmoniously unraveling these conflicting texts without compromising the integrity of the *isnad* (Ali, 2015).

Given these theoretical complexities and practical implications, this study is designed to comprehensively examine hermeneutical approaches to resolving *ikhtilâf al-hadîth* (Abdurrahman, 2000). The focus of this research is centered on two main areas: conceptual deconstruction and typological mapping of hadiths that indicate apparent contradictions, which are then synthesized with a critical analysis of the methodological formulations used by hadith scholars in combining, prioritizing, and harmonizing these conflicting texts. This approach is adopted to thoroughly examine how classical epistemic authorities articulated the resolution of textual conflicts without compromising the integrity of the isnad and its historical context (Wals, 2017).

This study offers strategic theoretical and practical significance within the discourse of contemporary Islamic studies. Academically, this research contributes to reconstructing the classical methodological framework so that it can be rearticulated as an evaluative and applicative tool for the contemporary reading of hadith. Practically, the analytical insights in this study serve to unravel distortions in understanding and the public's hermeneutical confusion regarding hadith texts that appear contradictory. Ultimately, this scholarly analysis reaffirms the flexibility and authority of the hadith as a source of Islamic law and doctrine that remains rational, responsive, and adaptive to the dynamics of the times.

Method

This study employs a qualitative method in the form of library research. The study aims to analyze the hadiths of the Prophet (peace be upon him) related to *ṭalab al-imārat* (seeking office), particularly the hadiths regarding the prohibition against seeking office as narrated by Imam al-Bukhari, Muslim, and Abu Dawud (Soleh & Iskandar, 2020). The primary data sources for this study consist of hadith collections, particularly *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan Abī Dāwud*, as well as hadith commentaries cited in the text. In addition, this study utilizes supporting sources such as *tafsir* (Qur'anic exegesis), books on political jurisprudence (*fiqh siyasah*), literature on leadership, and management references relevant to issues of office and leadership (Elia & Dkk, 2023).

Data collection was conducted through a documentary study, specifically by tracing, identifying, and cataloging hadiths related to *ṭalab al-imārat*, including hadiths about Abu Zar and Abdurrahman bin Samurah. Data analysis was conducted using descriptive-analytical and interpretive methods through several stages, namely: (1) identifying and collecting the hadiths that are the subject of this study; (2) analyzing the meaning of the wording and context of the hadiths; (3) examining the *asbāb al-wurūd* and the explanations of the scholars through commentaries; (4) integrating the hadiths with verses from the Qur'an, specifically Surah Yusuf 12:55; and (5) interpreting the content of the hadiths in the context of ethics, suitability, competence, and responsibility in holding office. Through this approach, this study seeks to establish an understanding that the prohibition against seeking office in the hadith must be understood contextually, taking into account a person's capacity, integrity, competence, and purpose in seeking office (Sardianto, 2023).

Results and Discussion

Operational Definition

To understand the discussion in this paper, the author first provides operational definitions. There are at least four keywords in the title of this paper: method, comparison, controversial hadith, and holistic approach.

The term “method” comes from the English word “method,” which is derived from two Latin roots: “meta” (= after) and “hodos” (= path, guide). Literally, “method” means a way of working on a particular object. A method is a systematic process or procedure based on scientific principles and techniques used by a discipline to achieve its objectives.

“Comparison” derives from the root word “banding,” which has been inflected with the prefix “per-” and the suffix “-an”; it can be considered synonymous with “*muqâranah*,” which refers to the act of comparing two pairs or two objects, focusing on their similarities and differences, accompanied by an explanation of the background, consequences or impacts, and the issues arising from the existing differences whether to identify the stronger element or to gain a more comprehensive understanding of the issue under discussion (Ali, 2015).

“Kontravesial” comes from the English word “contraversion,” which is rooted in the Latin word “contra,” meaning opposition or conflict. The Kamus Besar Bahasa Indonesia defines “contraversial” as meaning debate, dispute, or conflict. Thus, a “contraversial hadith” refers to the debate and conflict arising from two or more hadiths of equal quality, which is a logical consequence of the analysis of those hadiths (Zulfikar, 2020).

The texts of controversial hadiths are: 1) Hadith texts that contradict verses of the Qur’an; 2) Contradictions between the texts of one narration and another regarding the same meaning; 3) Contradictions between the texts of one narration and another regarding two different meanings (Rachmawati et al., 2020).

It should be emphasized in this study that the controversy referred to here is of the latter type, and the hadiths considered controversial are all of the same quality—either sahih or, at a minimum, hasan since da’if hadiths are not considered problematic because they are rejected as evidence.

The term “approach” in the Kamus Besar Bahasa Indonesia is defined as (1) the process or method of approaching; (2) an effort within a research activity to establish a relationship with the subject of study or the methods used to gain an understanding of the research problem. Here it is evident that “approach” can mean a process and can also mean a method or technique. In this paper, it appears that the second definition is used namely, an approach grounded in the philosophy of the subject matter, which encompasses various methods (Husain, 2023). Meanwhile, “holistic” means “comprehensive.” Thus, a holistic approach employs various integral and comprehensive methods to systematically resolve a problem.

Based on the lexical definition above, it can be understood that this paper will seek to discuss contradictions between hadith texts that appear to be in conflict on the surface by employing various possible alternative approaches, both interdisciplinary and multidisciplinary. The aim is to gain a comprehensive understanding of the content of a hadith that appears to be contradictory so that an alternative solution can be found.

Methods for Resolving Controversial Hadiths

In the terminology of hadith scholars, controversial hadiths are known as mukhtalif al-hadīs, ikhtilāf al-hadīs, or musykil al-hadīs, while in the terminology of jurists they are referred to as ta'ârudh. (Al-Tirmidzi, 2015) Regardless of the terminology they use, Yusuf al-Qardhawi views seemingly contradictory hadiths as follows: in his view, the texts of Sharia law are fundamentally free of contradiction; therefore, truth can never differ from or contradict another truth. Thus, if a contradiction appears, it is essentially only a superficial contradiction, not one of substance. In this regard, the matter should be resolved in a balanced manner.

Imam al-Shafi'i (d. 204 AH) is known as a pioneer in compiling the science of seemingly contradictory hadiths into a single book titled **Mukhtalif al-hadīs**. Al-Shafi'i's efforts were later followed by other scholars, including Ibn Qutaibah (d. 276 AH), Ibn Jarir (d. 310 AH), and others. Generally, the scholars mentioned above employed a comparative method.

Through the comparative method, it can be determined whether variations in the wording of the hadith text are still considered acceptable or not. The muqâranah method in text research is not only intended to confirm existing research findings but also to more closely examine the structure of the text to ensure its authenticity.

There are two comparative methods. First: comparing the content of texts that are consistent with one another. If this is the case, then the research can be considered complete; however, in practice, the process usually needs to be continued for example, by examining the explanations of each text in various commentaries. (Husain, 2023) By studying the matn texts, one can gain a deeper understanding of important matters related to the text under investigation such as the definitions of specific terms (mufradât), the opinions of scholars, and their relationship to other textual evidence. Second: Comparing the content of matn texts that are inconsistent or contradictory. If this occurs, there are several approaches that can be taken. (Irawan, 2020)

The methods employed, as outlined by the scholars, vary; when organized, they appear as follows:

1. *Al-tarjih* (determining which hadith takes precedence by selecting the stronger argument). *Al-tarjih* means choosing the stronger of two hadiths. Hanafi scholars define *tarjih* as declaring the superiority of one of two equally valid proofs based on a characteristic that makes it more preferable. Imam al-Ghazali states that *tarjih* applies only to two texts that are *zanni* (based on conjecture). Al-Amîdî also holds that *qat'i* texts cannot be subject to *tarjih*.
2. *Al-jam'u, al-Tawfiq, or Talfiq*, which involves reinterpreting the meaning of each text to align with the other so that there is no longer any contradiction, thereby allowing both to be practiced. The methods for reconciling and harmonizing controversial hadiths are:
 - a. Interpreting one of them so that it does not contradict the other
 - b. Treating one of the hadiths as a specific application of the other.
3. *Al-Nâsikh and Mansûkh* (one hadith is designated as the "abrogating" one and the other as the "abrogated" one).

Al-Nâsikh means al-raf'u wa al-izâlat, which means “to lift up and remove (abrogate),” and al-naql wa al-tahwîl, which means “to transfer and replace.” According to scholars of usûl, هو بيان انتهاء حكم شرعي بطريق شرعي OR رفع الشارع حكما شرعيا بدليل شرعي متراخ عنه، عن متراخ عنه،

Ways to identify and determine which text abrogates another (nasikh mansûkh): a) the existence of a text that explains this; b) the presence of wording that indicates the abrogating text supersedes the earlier one; c) the existence of conflicting and irreconcilable evidence; d) the presence of the asbâb wurûd that may indicate that the earlier text is abrogated by the later one (Al-Asqalâni, 2001).

4. *Al-tawfiq* (waiting until there is another guideline or evidence that can resolve the issue).

These four methods are used by scholars to resolve controversial hadiths. However, there are differences among scholars regarding their order and number.

Ibn Hazm explicitly states that conflicting hadith texts must be put into practice. He employs the *istisnâ'* (exception) method to resolve them. Unlike Imam Shafi'i, he uses the methods of al-jam'u and al-nâsikh wa al-mansûkh. The al-jam'u method involves recognizing that some texts are general (*mujmal*) while others are specific (*mufassar*), and some are broad (*âm*) while others are narrow (*khâs*). Furthermore, al-Qarafi adopted the method of al-tarjîh, while also allowing for resolutions through al-nâsikh wa al-mansûkh or the method of al-jam'u. In addition, al-Tahawani prioritized al-nâsikh wa al-mansûkh followed by al-tarjîh. *Salâh al-Dîn al-Adabi* employs the method of al-jam'u followed by al-tarjîh. Ibn Salâh and Fasik al-Harawi employ three methods: al-jam'u, al-nâsikh wa al-mansûkh, and al-tarjîh. Muhammad Adib Sâlih followed the approach of al-jam'u, al-tarjîh, and then al-nâsikh wa al-mansûkh, while Ibn Hajar al-Asqalâni followed four stages: al-jam'u, al-nâsikh wa al-mansûkh, al-tarjîh, and al-tawqîf. *Al-Qardhawi*, in presenting his methodology namely, al-jam'u and al-tarjîh prioritizes *al-jam'u* (compromise) and avoids al-tarjîh because al-tarjîh essentially invalidates one text and gives preference to another; thus, in his view, الجمع مقدم على الترجيح. However, if it cannot be avoided, it is permissible to use either al-tarjîh or nasakh.

Case Study on Controversial Hadiths

To clarify the method used by the scholars mentioned above, the author will now present a case study of a controversial hadith text and how it was resolved.

In one of the hadiths narrated by al-Bukhârî, it is stated:

عن عفان قال حدثنا سليم بن حيّان حدثنا سعيد بن ميناء قال سمعت أبا هريرة يقول: قال رسول الله صَلَّى الله عليه وسلم لا عدو ولا طيرة ولا هامة ولا صفر وفرّ من المجذوم كما تفرّ من الأسد.

Meaning: The Messenger of Allah, peace and blessings be upon him, said: “There is no contagion, no bad omens, no possession of owls by the spirits of the dead, no contagion of jaundice, and flee from a person suffering from leprosy just as you would flee from a lion.”

The text of the hadith is clearly controversial, specifically in the clause **لا عدو ولا طيرة ولا هامة** indicates that there are no infectious diseases or the like, whereas in the following clause **وفرّ من المجذوم كما تفرّ من الأسد** recommends that we avoid contact with people who have leprosy due to concerns about transmission. The controversy becomes clearer when we examine the following accounts, which convey the same meaning:

1)

حدّثني محمد بن حاتم وحسن الحلواني قالا حدّثنا يعقوب أبي عن صالح عن ابن شهاب أخبرني أبو سلمة بن عبد الرحمن وغيره أنّ أبا هريرة قال أنّ رسول الله صلّى الله عليه وسلم قال لا عدوى ولا طيرة ولا صفر ولا هامة،

2)

حدّثنا محمد بن الحكم جدّثنا النضر أخبرنا إسرائيل أخبرنا أبو حصين عن أبي صالح عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: لا عدوى ولا طيرة ولا هامة ولا صفر،

As for the hadiths that contradict the two versions of the hadith text mentioned above—in addition to the hadith text narrated by al-Bukhâri, which was mentioned first—there is also the following hadith:

1.

حدّثنا عبد الله حدّثني أبي ثنا وميع قال ثنا النهاس عن شيخ بمكة عن أبي هريرة قال سمعت رسول الله صلّى الله عليه وسلم يقول: فرّ من المجذوم فرارك من الأسد،

2.

حدّثنا يحيى بن يحيى أخبرنا هشيم ح وجدّثنا أبو بكر بن أبي شيبة حدّثنا شريك ابن عبد الله وهشيم بن بشير عن يعلى بن عطاء عن عمرو بن الشريد عن أبيه قال مان في وفد ثقيف رجل مجذوم فأرسل إليه رسول الله صلّى الله عليه وسلم إنل قد بايعناك فارجع.

The hadiths above appear controversial for the following reasons:

1. In al-Bukhâri's narration (1), the first clause appears to contradict the second clause;
2. The hadith narrated by al-Bukhâri (2) and by Muslim (1) contradicts their second narration and the narration of Ahmad ibn Hanbal.

Before proposing a possible compromise approach to this hadith, the author will present a critique of the text of the hadith narrated by al-Bukhari (1):

Foundations and Criteria for Research on the Text (Matan) of a Hadith

Criticism of the text (matan) is just as important as criticism of the chain of transmission (sanad) in determining the authenticity of a hadith. Criticism of the matn is conducted after the quality of its isnad has been established. Although there may be variations in the quality of a hadith's isnad and matn for example, both the isnad and matn may be sahih, the isnad may be sahih but the matn da'if, or conversely, the matn may be sahih but the isnad da'if, or both the isnad and matn may be da'if. Since the authenticity of a hadith must encompass the authenticity of both the isnad and the matn, a hadith whose isnad is da'if but whose matn is sahih is not considered a hadith. In such cases, the hadith's status can be "validated" if it is transmitted through more than one chain, provided that the other chains are of sahih quality. (Al-Bukhâri, n.d.)

In the critique of the matn, there are several criteria established by scholars, though there is no consensus on the specific elements within these criteria. Shalâh al-Dîn al-Adabi mentions four criteria for the authenticity of a hadith's matn, namely: 1) If the matn of the hadith does not contradict the guidance of the Qur'an; 2) If the matn of the hadith does not contradict a stronger hadith; 3) If the text of the hadith does not contradict common sense, sensory perception, and history; 4) Its composition exhibits the characteristics of a prophetic saying. (Al-Nasā'ī, 2012)

Al-Khâtib al-Baghdâdi states that the text of a hadith is considered acceptable if it meets the following conditions: 1) It does not contradict common sense; 2) It does not contradict the explicit verses of the Qur'an; 3) It does not contradict a mutawâtir hadith; 4) It does not contradict the consensus of the early scholars (salaf); 5) It does not contradict established evidence; 6) It does not contradict an ahad hadith whose authenticity is stronger. The points raised by al-Baghdadi above appear to overlap; points (5) and (6) are actually already covered by points (2) and (3) but are restated separately. (Haris, 2013)

More detailed criteria have been put forward by the majority of scholars, who state that there are at least seven signs of a fabricated hadith. If the text of a hadith is free from these seven points, then the hadith is acceptable, namely: 1) The wording is not ambiguous; 2) The content does not contradict common sense and is rationally interpretable; 3) It does not contradict the fundamental objectives of Islamic teachings; 4) It does not contradict the sunnatullah; 5) It does not contradict historical facts; 6) It does not contradict the guidance of the Qur'an and mutawâtir hadiths that are of a qat'i nature; 7) Its content does not fall outside the bounds of reason as defined by the general guidance of Islamic teachings. (Al-Jabrî, 1987)

From the criteria outlined above, it is evident that the criteria established by the scholars vary, yet they contain a relative truth that is not immune to criticism. These criteria are generally accepted and can be applied to the study of hadith texts, except for those containing metaphysical-eschatological aspects of Islamic teachings, as these cannot be perceived by the senses and can only be accepted a priori on the basis of faith.

Applying the above criteria for the authenticity of hadith texts to the hadith texts that are the subject of this paper reveals that all of them meet the criteria established by the scholars, with the exception of the term لا عدوى, which, although superficially contradicts medical findings proving the existence of infectious diseases, when considered within the context in which the Prophet delivered this hadith namely, that Arab society at that time was not yet familiar with infectious diseases as we know them today this criterion is

inherently acceptable. Another criterion is its contradiction with other hadiths, which is the focus of this paper.(Hasballah et al., 2021)

To reconcile the above hadith, according to Ibn Hajar al-Asqalani, there are four opinions among the muhaddithun, as follows:

1. The disease is not contagious in and of itself; rather, it is Allah who transmits it through interaction between people specifically, between a person suffering from a certain disease and a healthy person and through various modes of transmission.
2. The absence of such transmission is a common occurrence, whereas the command to avoid people suffering from leprosy or, in other words, to isolate them is an act of “sadd al-zar’ah,” that is, a preventive measure to avoid the potential danger of disease transmission.
3. The transmission of disease is a specification of the previous term that excludes contagious diseases; thus, it is as if the Prophet Muhammad, peace be upon him, were saying that there are no contagious diseases other than those I will mention below. Thus, in this case, the method of al-istisnâ’ is applied, as explained by Ibn Hazm.
4. The command to flee from the disease is an act of compassion toward those suffering from leprosy, for when a person with leprosy sees healthy people, it increases their emotional suffering.

Furthermore, *al-Hafiz Ibn Hajar al-Asqalâni* states that, of the four reconciliations mentioned above, the first is considered the strongest, as it aligns with medical evidence indicating that diseases can be transmitted through various means.(Al-Khâtib, 1981)

Thus, it is clear that to reconcile the two hadiths mentioned above, the scholars adopted the approach of al-jam’u wa al-tawqîf:

1. Diseases can be transmitted through several means, including physical interaction and contact between sick and healthy people, facilities that are susceptible to certain types of viruses, unstable weather conditions, and so on.
2. The command to keep one’s distance from people suffering from leprosy serves not only to prevent the spread of the disease but also as an act of tolerance toward their feelings.
3. Another possible interpretation of this hadith is al-istisnâ’, an exception to the infectious diseases mentioned earlier.

Thus, the controversy surrounding this hadith can be resolved, which in turn clarifies our understanding of the Prophet’s guidance. Furthermore, according to M. Syuhudi Ismail, the implication that can be drawn is that to understand the guidance of controversial hadiths, one must:

1. The hadith in question cannot be viewed solely from a textual perspective; it must also be considered within its context.
2. In addition to this hadith, other evidence relevant to this controversial hadith must also be examined.
3. Ijtihad is required.

Content of the Hadith Text

This hadith contains the Prophet's admonition to the people of his time regarding the traditional beliefs of the pre-Islamic Arabs, who still held certain convictions. The phrase لا عدوى in this hadith refers to the pre-Islamic Arab belief in a type of disease that resides within a person's stomach, rather than originating from Allah, the Exalted.

“لا صفر” refers to the belief held by the pre-Islamic Arabs that there was a type of worm in the stomach that caused hunger, which at a certain point could kill the patient; as a result, the Arabs considered this more dangerous than war.

لا هامة Lexically, it means “owl.” However, in the context of this hadith, scholars offer two interpretations: according to Anas bin Malik, it had long been a traditional belief among the Arabs at that time that if an owl perched on the roof of a person's house, it was interpreted as a bad omen, signifying that the homeowner would face disaster; The majority of hadith scholars state that the Arabs of the pre-Islamic era believed that the spirits of the deceased entered owls.

Conclusion

The hadiths of the Prophet (peace be upon him) serve as the primary source of Islamic teachings in various aspects of life; however, a distinction must be made between the Prophet's (peace be upon him) hadiths that are textual in nature and those that are contextual, including, in this regard, the Prophet's (peace be upon him) words and deeds, which can be viewed from various dimensions of his life.

In certain instances, there are statements or actions of the Prophet that are outwardly controversial. However, these can be reconciled through several methods, namely al-jam'u wa al-tawfiq, al-tarjîh, al-nâsikh wa al-mansûkh, and al-taqîf. These four methods have been employed by earlier scholars, albeit with different formulations and priorities.

Specifically regarding the hadith on contagious diseases narrated by al-Bukhârî, the method employed is al-jam'u, in which the first clause is general in nature, while the second clause serves as a specification of the first. Another possibility is al-istisnâ', meaning the second clause constitutes an exception to the statement in the first clause.

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