

# CONTROVERSY OF HADITH ABOUT WOMEN AND PERFUME: A HARMONIZATION METHOD IN THE SETTLEMENT OF *MUKHTALIF AL-HADITH*

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DOI: <https://doi.org/10.17576/turath-2025-1001-08>

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## Article history

Received: 20/04/2025

Revised: 27/05/2025

Accepted: 16/06/2025

Published: 30/06/2025

## Abstract

This study addresses the apparent contradiction between two hadiths regarding women and the use of perfume. The first hadith, narrated by Imam al-Darimi (no. 2532), prohibits women from wearing fragrance when leaving the house. In contrast, the second hadith, narrated by Imam al-Nasa'i (no. 3879), permits women to wear perfume provided its scent is not perceived by non-*mahram* men. The impetus for this research arises from contemporary practices where the use of perfume among women has become normalized. The study aims to reconcile these seemingly conflicting hadiths and clarify the conditions under which the use of perfume is permissible. Employing a qualitative methodology, the research relies on classical sources such as *al-Kutub al-Tis'ah*, *Tabdhib al-Kamal*, and various scholarly works. The hadith reconciliation is conducted through the *al-jam' wa al-tanfiq* method, which seeks to harmonize apparently contradictory texts. Analysis of the *sanad* (chain of transmission) and *matan* (text) of both hadiths, alongside scholarly opinions, reveals that the two hadiths are not contradictory but rather complementary when contextualized appropriately. The prohibition pertains to perfume worn with the intent to attract non-mahram attention, especially in public spaces. Conversely, the permissibility applies to cases where perfume is used in private or for acts of worship, without causing fitnah. In conclusion, the *al-jam' wa al-tanfiq* approach successfully harmonizes the hadiths both contextually and normatively.

**Keywords:** Hadith, contradiction text, perfume, women, *al-jam' wa al-tanfiq*



## INTRODUCTION

Interaction is one of the reasons to wear fragrances or perfumes. Social interaction is an activity that pays great attention to two things, namely appearance and body odor. Since ancient times until now, these two things have become very important factors in daily life. Taking care of yourself is an important thing that must be paid attention to by each individual, especially appearance. Appearance itself is the way we express ourselves, starting from the style of dress, accessories and several other physical aspects. Appearance is also one of the things that is very influential for social life, often people judge it only from appearance. However, this does not rule out the possibility of continuing to express yourself comfortably and still look polite. In modern times, it's no wonder that the demand for attractive looks is very great. This is because social image and self-image are very tied and closely related to success.

In addition to having an attractive appearance, body odor is also very important, especially in interacting with each other. Having a busy schedule makes us move more often as well as interact. This results in the condition of the body will often sweat and the appearance of body odor which makes daily activities will be slightly disrupted. To avoid activities that are hampered by body odor, people usually use something that has a function to overcome body odor so that it becomes fragrant. Usually products used to ward off unpleasant odors on the body, people use perfumes that contain various fragrances from fruits and flowers.

In this study, the researcher will discuss women and perfume. Perhaps for the Adams it is common for the Adams to wear fragrances such as perfume, and it is even recommended when they want to pray in the mosque. This is with the aim of not interfering with the solemnity of prayer from an unpleasant body odor. But for women, perfume is one of the things that is forbidden to use.

أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، "أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ، ثُمَّ خَرَجَتْ لِلْجُودِ رِيْحُهَا، فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ"

Abu 'Asim narrated from Thabit ibn 'Umarah, from the path of Ghunaim ibn Qays, from the path of Abu Musa: 'Any woman who applies perfume, then goes out so that her fragrance may be perceived, is a fornicator. And every eye is a fornicator' (Imam al-Darimi, *Musnad al-Darimi*, No. 2688)

Meanwhile, there is one evidence that says that the Prophet was fond of women and perfume. Where the postulate explains that women are not completely prohibited from using fragrances such as perfume.

أَخْبَرَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا سَيَّارٌ قَالَ: حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"

Ali bin Muslim al-Tusi narrated to us, Sayyar narrated to us, Ja'far narrated to us, Thabit narrated to us, from the part of Anas said, the Prophet PBUH said, 'Women and perfume have been made beloved to me, and the coolness of my eyes has been placed in prayer'. (Imam al-Nasa'i, *al-Sunan al-Sughra*, No. 3879)

In these two postulates, it is clear that the content and purpose are different or contradictory. As mentioned earlier, the researcher will research about women and perfume from the two contradictory postulates. So it can be said to be the research of *Mukhtalif al-Hadith*. While the Science of *Mukhtalif* is one of the sciences used to resolve several hadiths that contradict each other and find a solution to the position of a hadith when compared to one of the other hadiths that is more thiqah. In connection with the two contradictory postulates regarding women and perfume, the researcher will resolve both postulates using the *al-jam'u* method. The *al-jam'u*

method itself is known as a method that will look at the position of the hadith and understand the content so that the two hadiths can be used as a basis.

## METHODOLOGY

In this study, the researcher used a qualitative method with library research, where this method was applied by examining previous research from various sources related to the title of this study, namely "Controversy of Hadith About Women and Perfume". This method will conduct research by taking sources from several books, theses, journals, and other literature.

## FINDINGS AND DISCUSSION

### The Science of *Mukhtalif al-Hadith*

Al-Ṭahanawi defines *Mukhtalif al-hadith* as the existence of two hadiths that seem to contradict each other's meanings, so that they require harmonization (*al-jam'u*) to resolve the difference. Similarly, al-Nawawi describes *Mukhtalif al-hadith* as the process of reconciling two hadiths with outwardly contradictory meanings, which requires harmonization or preference (*tarjih*) between the two. In his work *Musannaf*, Ibn Abi Shaybah does not seem to use *tarjih* or *nasakh* to discuss the *Mukhtalif al-hadith*; Instead, he often uses harmonization (*al-jam'u*), although he does not always state this expressly (Umar, 2012).

In the science of hadith, the term *Mukhtalif al-hadith* is commonly used to describe hadiths that contradict each other. Linguistically, the word *mukhtalif* is a form of *ism fa'il* derived from *ikhtilāf*. Ibn Manzur explains that *ikhtilāf* is a type of *masdar* which conveys the meaning of *lam yattafiq* (not in agreement or incompatible) and *kullu mā lam yatasāwa* (everything that is unequal or diverse). Lois Ma'lūf further adds that *ikhtilāf* encompasses various meanings, such as *ta'arud* (contradiction), *tanawwu'* (diversity), and *tadādd* (antithesis or opposition) (Noorhidayati, 2016).

That way, *mukhtalif al-hadith* in language can be defined as hadiths that have the same theme but have different meanings. Therefore, the hadith that is classified as *mukhtalif al-hadith* is contradictory hadiths (Husti et.al., 2017). *Mukhtalif al-hadith* is defined by various scholars and *muhaddithun*. According to al-Tahawinawi, *Mukhtalif al-hadith* refers to two accepted (*maqbul*) hadiths that appear to be contradictory on the surface but can be reconciled through a harmonizing approach (*al-jam'u*). Based on this definition, *Mukhtalif al-hadith* applies exclusively to hadiths that are *maqbul* and does not include *da'if* (weak) hadiths. Generally, scholars agree that *maqbul al-hadith* includes hadiths that are either *sahih* or *hasan* in quality (Misbah, 2016).

Meanwhile, the definition put forward by al-Nawawi is different from the definition of al-Ṭahānawī. According to al-Nawāwī, *Mukhtalif al-hadith* is two hadiths whose *ẓāhir* meanings contradict each other, then the two hadiths are harmonized (*al-jam'u*) or examined both to see which hadith is stronger to be used as an argument (*tarjih*). The definition put forward by al-Nawāwī is more general than that put forward by al-Ṭahānawī. Al-Nawāwī included all categories of hadith in the *Mukhtalif al-hadith*.

Based on the definition of *Mukhtalif hadith* above, it is evident that there are established methods for resolving contradictions in hadiths. This method of completion is known as the Science of *Mukhtalif al-Hadith*, which is a science used to study hadiths that have the same theme but their meanings contradict each other. 'Ajjāj al-Khatīb defines the *Mukhtalif al-hadith* as a knowledge that discusses hadiths that are seen to contradict each other or have opposite meanings, then eliminate their contradictions by resolving them in harmony. The science of *Mukhtalif al-hadith* is also used to study hadiths that are difficult to understand their content or meaning by explaining the essence of the content of the hadith.

## Methods of Solving *Mukhtalif al-Hadith*

### 1. *Al-Jam'u wa al-Tanfiq*

According to the language, the word *al-jam'u* means gathering, and the word *al-Tanfiq* is harmonization (Umar, 2012). Therefore, *al-jam'u wa al-tanfiq* is a method of settlement by bringing together the meaning of two contradictory postulates and then harmonizing the two postulates (Athiyyah, 2024). According to the term *al-jam'u wa al-tanfiq*, it is an effort to collect two outwardly contradictory evidences and then harmonize correctly by the Shari'ah. So the result of harmonizing the two postulates with the Shari'ah will be considered as the law (Oktiviana, 2023).

Imam al-Shafi'i himself emphasized the method of *al-jam'u wa al-tanfiq* by emphasizing that contradictory hadiths can always be harmonized with two possibilities. First, the possibility of resolving such contradictions is to interpret one hadith that is generally understood while another is understood in a specific or specific context. The second possibility is that contradictory hadiths arise from different circumstances. In order to interpret these hadiths accurately and correctly, it is important to consider different situations or conditions. Contextual understanding in this analysis clearly requires verifiable historical data. In the realm of hadith, this is specifically discussed in the study of *asbab al-wurud al-hadith* (Fauziyyah, 2018).

This approach is used to reconcile *mukhtalif hadiths* that meet the following criteria:

- a) Both hadiths must be *sahih*. A *sahih* hadith cannot be contradicted by a *da'if* hadith, as the authenticity of a *sahih* hadith remains unaffected by the weakness of a *da'if* narration.
- b) Opposition (*ta'arud*) should not be in a contrary form (*tanāquḍ*) that cannot be harmonized between the two.
- c) Such harmonization should not invalidate any of the contradictory hadiths. If it affects either one, the hadith should be set aside, because its main purpose is to practice the teachings of both hadiths, not just one.
- d) Such harmonization must comply with the standards of Arabic unity and sharia objectives without coercive elements (Maghfirli, 2022).

The differences contained in the hadith can occur due to several things such as differences in situation, place, or context of commands and prohibitions.

- a) Collecting by showing the different meanings of words.
- b) Different situations
- c) Difference of place
- d) Differences in commands and prohibitions (*'ām* and *khas*) (Hamaad, 1992).

*Uṣūl* scholars have proposed various definitions of the general expression (*'ām*). Among them, Abu al-Husayn al-Basri defines *'ām* as an expression that encompasses all entities to which it applies. Al-Ghazali, on the other hand, defines it as a singular expression that refers to two or more entities from one aspect. However, al-Amidi critiques the first definition for using the term *mustaghbrīq* (inclusive), which essentially mirrors the meaning of *'ām*, rendering it tautological and lacking precision. He also challenges the second definition for failing to capture the full scope of what is intended. Consequently, al-Amidi proposes a more precise definition: a singular expression that denotes two or more entities simultaneously and without restriction. Whereas the definition of (*khas*) special definition: Special is something that has a more specific connotation as compared to something more general. Al-Nasafi defines it in *al-Manār* as follows: As for the special is any word that has one specifically known meaning, whether it is specific to the sex, specific to the species, or special to the eye, such as the words male, human, and *Zaid*.

Prophet -PBUH- sometimes uttered a hadith with a general meaning, and then uttered another hadith in the same matter with a specific meaning, which seemed to contradict what he said in the first one, so that the person who PBUH it would think that the two utterances were

different and not in harmony. The scholars eliminate this apparent contradiction in some people, and explain that the general hadith is specific to the hadith that has a specific meaning.

There are many differences of opinion among scholars on many issues relating to the issue of generality and specificity. They differ in opinion about the law of *ijtihad* from the general ones, about the generality of the words to what is intended, and about the general indications of the words to what is included in it, whether it is concrete or implicit, and this is not the place to explain these differences of opinion.

If there are two hadiths that seem to contradict, then both are established, and one of them is not deleted by the other, then one of them is general, or one of them is special. One of them is general and the other is special. This contradiction between the general and the particular has two conditions, whether the general and the special are absolute, or both are faceful, i.e. in one way but not in the other (Hammād, 1992).

## 2. *Nasakh*

Linguistically, *al-nasakh* means *al-izālāh* (removal) or *al-naql* (transmission). Terminologically, *al-nasakh* refers to the abrogation of a legal ruling previously established by the Shari'ah (i.e., by Allah and His Prophet), which is replaced by a subsequent ruling from the Shari'ah (Ahda & Saputra, 2024).

In the context of *al-nasakh* as an alternative method of solving *mukhtalif al-hadith*, the *Nasikh wa Mansukh fi al-hadith* is defined as the knowledge that discusses contradictory hadiths that are impossible to harmonize. Some of the laws are erases (cancels), and others are erased (canceled). (Alif 2016). *Nasakh* is the process of cancelling or deleting the validity of a hadith that came earlier with the hadith that came later. This can be known through historical tracing and the timing of the recitation of the hadith, direct explanations from the Prophet, or through the agreement of the scholars (*Ijma'*) (Umar, 2012).

## 3. *Tarjih*

Linguistically, the word *Tarjih* means 'to strengthen', while according to the word "*syara*" it means to prioritize or strengthen one of the two opposite postulates. *Tarjih*'s research is closely related to the contradiction between two propositions that are physically equivalent. Imam Hanafi argues that the first way to resolve conflicts is *Nasakh*. If this method cannot resolve the conflict between propositions, then the *tarjih* method is used. The strengthened evidence is called *al-rajiḥ* and the weakened evidence is called *al-marjūḥ*.

This process of *tarjih* (preference) is applied whenever possible. For example, it involves giving preference to muḥkam verses—which have clear meanings and do not require interpretation—over *mutashābih* verses. It also includes favoring *mufassar* (explicit and detailed) verses over ambiguous ones, and prioritizing *ibārah* texts (clear and direct expressions) over *ishārah* (implicit or subtle indications). Moreover, preference may be given to verses that explicitly prohibit (*ḥarām*) over those that permit (*mubāḥ*), or to *Aḥad* hadith over another by examining the reliability, integrity ('*adālah*'), and comprehension of the narrators (Afrohaḥ, 2021).

*Tarjih* is a method to determine which hadith is stronger between two conflicting hadiths. This process is carried out by considering various aspects that can strengthen the quality of a hadith, so that it is superior to other hadiths. Some of the facts of *tarjih* as well as the conditions for doing *tarjih*:

- a) The two postulates clash and neither of them can be practiced. So, there is no *tarjih* from the two postulates that are *qat'i*, because the postulates that are *qat'i* cannot clash with each other.
- b) The two conflicting postulates are equally worthy of providing clues for what is in question.
- c) The instructions in question are useful in order to be able to practice one of the two postulates and to leave the other postulates.

In applying evidence that is *rājih* (stronger), the ruling is obligatory, whereas for *marjūh* (weaker) evidence, its application is not permitted (Bay, 2011).

#### 4. *Tawaqquf* or *Isqat al-Dalilayn* or *al-Takhyir*

*Tawaqquf* refers to the act of suspending judgment or withholding a conclusion when confronted with two seemingly contradictory evidences for which no resolution can be found—whether through harmonization (*al-jam'*), abrogation (*naskh*), or preference (*tarjih*). This approach was proposed by Imam Ahmad ibn Hanbal, who was known for his utmost caution and fear of error in adjudicating between conflicting ḥadīths. In such cases, he preferred to say "I do not know" rather than resort to analogical reasoning (*qiyās*) or impose a rational judgment. Imam Ahmad presented the principle of *tawaqquf* as an emergency measure, deliberately leaving room for subsequent scholars to explore and potentially resolve such conflicts.

Linguistically, *isqat al-dalilayn* means 'to discard,' while in terminology, it refers to the act of dismissing two contradictory postulates. This definition can be understood when faced with two contradictory postulates that cannot be harmonized, cannot be denied, and cannot be interpreted (Afroah, 2021). The scholars of the Shafi'i and Hanafi schools differ in their views on this matter. The Shafi'iyah is tend to prefer the principle of *al-takhyir* (selection). Al-Ghazālī, citing al-Qadi Iyad, states that when two evidences (*dalil*) cannot be clearly weighed against each other to determine superiority, there remains no other option but *al-takhyir*. According to him, when confronting *mukhtalif al-hadith* (conflicting hadiths), there are only four possible solutions:

- a) applying both;
- b) dismissing both;
- c) choosing one based on a clear criterion such as *naskh* (abrogation) or *tarjih* (preference);
- d) selecting one arbitrarily (*al-takhyir*).

If the first and third solutions are not applicable, then only two options remain: the second and the fourth. Among these, the fourth—*al-takhyir*—is considered preferable, because indefinite *tawaqquf* (suspension of judgment) would render both evidences ineffective. Nonetheless, al-Ghazālī does not apply *al-takhyir* universally. In his view, it must be detailed and contextualized (*tafsili*), distinguishing between cases where *takhyir* is appropriate and those where it is not. In cases that involve opposing poles or mutually exclusive commands—such as one text prohibiting an act and another permitting it—then the ruling naturally inclines toward permissibility. Similarly, if one hadith imposes an obligation while the other does not, then the obligation is not to be acted upon. Another example is in judicial rulings: a judge faced with two conflicting parties may not rule in favor of one over the other arbitrarily, but must base his decision on legal and factual grounds.

Meanwhile, the Hanafi school holds that when *al-jam'* (harmonization) is not possible, then neither of the conflicting evidences may be acted upon. Selecting one arbitrarily, without justification or clear criteria, is tantamount to performing *tarjih* (preferential selection) without a *murajjih* (valid basis for preference). In their view, refraining from acting upon both evidences (*isqat al-dalilayn*) does not imply a passive suspension, but rather necessitates the search for an alternative source of evidence, even if it is weaker than the original two. For instance, if the text being set aside is a verse from the Qur'an, its legal application may be derived from a thematically related *Hadith Abad*. If both conflicting texts are *Hadiths Abad*, then a weaker form of evidence—such as a statement from a Companion or *qiyas* (analogical reasoning)—may be considered as a substitute. In the absence of any supporting evidence, one must revert to the foundational legal principle (*al-asl*) relevant to the issue at hand (Umar, 2012).

## Hadiths About Women and Perfume

### 1. Hadith Nted by Imam al-Darīmī

The primary Hadith is narrated as follows:

أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، "أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ، ثُمَّ خَرَجَتْ لِيُوجَدَ رِيحُهَا، فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ"

Abu Asim narrated from Thabit ibn 'Umarah from the path of Ghunaim ibn Qais from the path of Abu Musa, 'Any woman who applies perfume and then goes out so that her fragrance may be perceived, she is a fornicator. And every eye is a fornicator' (Imam al-Darimi, *Musnad al-Darimi*, No. 2688)

With regards to the *takbrij* (referencing) of the hadith, the narration is found in:

#### a) *Sunan Abū Dāwud*

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، أَخْبَرَنَا ثَابِتُ بْنُ عُمَارَةَ، حَدَّثَنِي غُنَيْمُ بْنُ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ، فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا، فَهِيَ كَذَا وَكَذَا" قَالَ قَوْلًا شَدِيدًا

Muhammad bin Bashir narrated: Yahya ibn Sa'id al-Qattan narrated from Thabit ibn 'Umarah al-Hanafi from Ghunaim ibn Qais from Abu Musa from the Prophet -PBUH-, who said: 'If a woman applies perfume and passes by a group of men so that they smell her fragrance, then she is such and such,' — he (the Prophet) spoke sternly (implying something strongly reprehensible). (Imam Abu Dawud, *Sunan Abu Dawud*, No. 4173)

#### b) *Sunan al-Tirmidhi*

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا" يَعْنِي زَانِيَةٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Muhammad ibn Bashir narrated: Yahya bin Sa'id al-Qattan narrated from Thabit bin 'Umarah al-Hanafi from Ghunaim bin Qais from Abu Musa from the Prophet -PBUH-, who said: 'Every eye is a fornicator, and when a woman applies perfume and passes by a gathering (of men), then she is such and such' — meaning: a fornicator. (Imam al-Tirmidhi, *Sunan al-Tirmidhi*, No. 2786)

#### c) *Sunan al-Nasā'i*

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، قَالَ: حَدَّثَنَا خَالِدٌ، قَالَ: حَدَّثَنَا ثَابِتٌ وَهُوَ ابْنُ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ"

From Isma'il ibn Mas'ud, from Khalid, from Thabit who is also Ibn 'Umarah, from Ghunaim ibn Qais, from al-Ash'ari who said: The Prophet (PBUH) said: 'Any woman who applies perfume and then passes by a group of men so that they smell her fragrance is a fornicator' (Imam al-Nasā'i, *al-Mujtaba Min al-Sunan al-Sughrā*, No. 5126)

d) *Ṣaḥīḥ Ibn Khuzaimah*

نا مُحَمَّدُ بْنُ رَافِعٍ، ثنا التَّضَرُّ بْنُ شُمَيْلٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ"

It has been narrated to us from Muhammad bin Rafi', it has been narrated to us from Al-Nadr ibn Shumail, from Thabit ibn 'Umara Al-Hanafī, from Ghunaim ibn Qays, from Abu Musā al-Ash'ari, from the Prophet -PBUH- who said: 'Any woman who applies perfume and passes by a group of men so they may smell her fragrance is a fornicator'. And every eye is a fornicator'. (Imam Ibn Khuzaimah, *Shahih Ibn Khuzaimah*, No. 1681)

Brief information about the narrators in terms of their generations (*tabaqāt*) and the evaluation of reliability and trustworthiness of them (*al-jarḥ wa al-ta'dīl*) is presented in Table 1.

Tabel 1. Table of narrators from the path of Imam al-Darimi line

| No | Narrator's Name                                     | Birth/Death           | Ṭabaqat                                | Jarḥ Wa Ta'dīl                                                                                                                                                                                                                   |
|----|-----------------------------------------------------|-----------------------|----------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | 'Abd Allah ibn Qays ibn Salīm (Abū Mūsā al-Ash'ary) | D. 50 H               | <i>Ṣaḥābiyy</i>                        | 'Udūl                                                                                                                                                                                                                            |
| 2. | Ghunaim ibn Qays                                    | D. 90 H               | 3 ( <i>Ṭabī'iy</i> )                   | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni say : '<i>Thiqab</i>'</li> <li>Abu Hatim ibn Hibban al-Busti say: '<i>Thiqab</i>'</li> </ul>                                                                       |
| 3. | Thābit ibn 'Umārah al-Ḥanafī                        | D. 149 H              | 6<br>( <i>Ṭabī' Atbā; al-Ṭabī'in</i> ) | <ul style="list-style-type: none"> <li>Al-Nasa'i say: '<i>Thiqab</i>'</li> <li>Ibn Hajar al-'Asqalāni say <i>Ṣaḍūq fīhi Līn</i></li> <li>Abu Hatim ibn Hibbān al-Busti say: 'I said no problem'</li> </ul>                       |
| 4. | Abū 'Āṣim Ḍaḥḥāk ibn Makhḥad                        | B. 112 H/<br>D. 212 H | 9 ( <i>Ṭabī' Atbā' al-Ṭabī'in</i> )    | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni says '<i>Thiqab</i>'</li> <li>Abu Hatim ibn Hibban al-Busti say '<i>dhukira fī al-Thiqāt</i>'</li> <li>Aḥmad ibn 'Abdullah al-'Ajlī say '<i>Thiqab</i>'</li> </ul> |
| 5. | Imam al-Dārimī                                      | D. 255 H              | <i>Mukharrij</i>                       | Muḥammad ibn Ibrahim ibn Mansur al-Shairazi comment 'Imam al-Dārimī as a perfect <i>mufassir</i> '                                                                                                                               |

## 2. Hadith Narrated by al-Nasā'i

The primary hadith is narrated as follows:

أَخْبَرَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا سَيَّارٌ قَالَ: حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"

Ali ibn Muslim al-Tusi said, Sayyār said, Ja'far said, Thābit said, Anas said, the Prophet PBUH said, "It is made my strength from the world in women and perfume, and it is used as a refresher for my heart in prayer." (Imam al-Nasā'i, *al-Sunan al-Sughra*, no. 3879)

In relation to the *takbrij* of the hadith, the narration is found in the *Musnad Ahmad* as follows:

حَدَّثَنَا أَبُو عُبَيْدَةَ، عَنْ سَلَامِ أَبِي الْمُنْذِرِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "حُبِّبَ إِلَيَّ النِّسَاءُ، وَالطِّيبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"

Abū 'Ubaidah narrated to us from Sallam Abu al-Mundhir, from Thabit, from Anas, that the Prophet -PBUH- He said: "Women and perfume have become my delight, and the delight of my eyes has been manifested in prayer." (Imam Ahmad, *Musnad Ahmad ibn Hanbal*, No. 12293)

حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا سَلَامٌ أَبُو الْمُنْذِرِ الْقَارِيُّ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا: النِّسَاءُ، وَالطِّيبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"

Abū Sa'id, the slave who was freed from the Banu Hashim, narrated to us, Salam Abū al-Mundhir al-Qari narrated to us, Thābit narrated to us, from Anas, who said: The Prophet said: The Prophet -PBUH- said: 'Beloved to me from this world are women and perfume, and the coolness of my eyes has been placed in prayer' (Imam Ahmad, *Musnad Ahmad ibn Hanbal*, 12294)

Brief information about the narrators in terms of their generations (*ṭabaqāt*) and the evaluation of reliability and trustworthiness of them (*al-jarh wa al-ta'dīl*) is presented in Table 2:

Table 2. Table of Narrators of the Path of Imam al-Nasā'i line

| No | Narrator's Name             | Birth/Death           | Ṭabaqāt                              | Jarh wa Ta'dīl                                                                                                                                                                                                                                                                                   |
|----|-----------------------------|-----------------------|--------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Anas ibn Mālik ibn an-Naḍar | D. 93 H               | <i>Ṣaḥābīy</i>                       | ' <i>Uḍul</i>                                                                                                                                                                                                                                                                                    |
| 2. | Thābit ibn Aslam            | B. 41 H/<br>D. 127 H  | 4 ( <i>Little Ṭabī'y</i> )           | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni say '<i>Thiqab</i>'</li> <li>Abū Ḥatīm ibn Hibbān al-Bustī say in <i>al-Thiqat</i> that 'he was one of the prominent and respected people'</li> <li>Aḥmad ibn 'Abdullah al-'Ajli say '<i>Thiqab</i>' and '<i>Ṣalīb</i>'</li> </ul> |
| 3. | Ja'far ibn Sulaimān         | D. 178 H              | 8 ( <i>Ṭabī' Atha' al-Ṭabī'in</i> )  | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni say 'someone who is honest and ascetic'</li> <li>Abu Hatīm ibn Hibban al-Bustī say '<i>Thiqab</i>'</li> <li>Muḥammad ibn Sa'id say '<i>Thiqab</i>'</li> </ul>                                                                      |
| 4. | Sayyār ibn Ḥatīm            | D. 200 H              | 9 ( <i>Ṭabī' Atha' al-Ṭabī'in</i> )  | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni say '<i>Ṣaduq labu awḥām</i>'</li> <li>Abu Hatīm ibn Hibban al-Bustī said in <i>al-Thiqat</i> 'many hadiths about tenderness are narrated'</li> <li>Abū 'Uba'id al-Ajri said 'The respected person'</li> </ul>                     |
| 5. | 'Alī ibn Muslim ibn Sa'id   | B. 160 H/<br>D. 253 H | 10 ( <i>Ṭabī' Atha' al-Ṭabī'in</i> ) | <ul style="list-style-type: none"> <li>Ibn Hajar al-'Asqalāni say '<i>Thiqab</i>'</li> <li>Abu Hatīm ibn Hibban al-Bustī say '<i>dhukhira fi al-Thiqat</i>'</li> </ul>                                                                                                                           |
| 6. | Al-Nasā'i                   | D. 303 H              | <i>Mukharrij</i>                     | <ul style="list-style-type: none"> <li>Al-Nasā'i say 'no problem'</li> <li>Mustafa al-A'zami expresses his opinion of Imam al-Nasā'i he said 'Al-Nasā'i was a great scholar and critician'</li> </ul>                                                                                            |

## Analysis of Hadith Blasphemy

After analyzing the *sanad* and *matan* hadith, the author can determine the quality and blasphemy of the presence of the narration of Imam al-Dārimī and Imam al-Nasā'i. The quality of the two hadiths is included in the category of hadith *hasan liḍḥātibi*. The hadith *hasan liḍḥātibi* is a hadith that is considered *hasan* for its own sake. In terms, this hadith has a continuous sanad from beginning to end, narrated by a fair narrator, although among them they are less perfect in ḍabitism (precision). Moreover, this hadith does not contain irregularities (*shadh*) and defects (*'illat*) that can weaken its validity (Darussamin, 2020).

The explanation is in accordance with the quality of the two hadiths, namely having a sanad that continues to the end, narrated from a fair narrator, although among them there are narrators who are less than perfect in terms of accuracy. This is found in two narrators, one of which is found in the hadith narrated by Imam al-Dārimī, namely Thabit ibn 'Umarah and the other is found in the hadith narrated by Imam al-Nasā'i, namely Sayyar ibn Hatim. In addition, there is no *shadhb* and *'illat* in the hadith narrated by Imam al-Darimi and the narration of Imam al-Nasa'i about women and perfume.

### Completion of *Mukhtalif al-Hadith* Using the *al-Jam'u* Method

The harmonization of the two hadiths is carried out using the *al-jam'u* method, which aims to reconcile apparently contradictory narrations—in this case, the differing views regarding women wearing fragrances or perfumes. This method was selected to ensure that both hadiths can be accepted as valid evidence without discarding either of them. According to Imam al-Shāfi'ī, since the Prophet's hadiths were conveyed in Arabic, some narrations employ general expressions intended for general application (*al-'ām yurādu bihi al-'ām*). However, there are also hadiths whose pronunciation seems general but whose meaning is actually intended for special things (*al-'āmm yurādu bihi al-khas*) (Syamsuddin, 2020). In this case, the first hadith, the narration of Imam al-Darimi belongs to *al-'ām yuradu bihi al-khas* which is particularly applicable. Meanwhile, the second hadith narrated by Imam al-Nasā'i is classified as *al-'ām yuradu bihi al-'am*, which applies in general. Imam Shafi'i put forward the method of *al-jam'u* (the merger of two seemingly contradictory postulates) over the other method. He said:

Whenever it is possible to combine two hadiths that sound contradictory, then both cannot be cancelled, and one of them must not be deleted by the other (Haydar, 1986).

If a speech is outwardly general, but there is a sahih hadith from the Prophet PBUH that shows that the meaning is special, then the hadith becomes an explanation for the general pronunciation, so that some of the general sentences are limited without canceling the other part (Shakir, n.d.).

Included from it are a sentence that comes in general and another sentence that describes it. If a sentence is considered general and narrated to you, then a different explanation is also narrated, then this is not a form of contradiction. It belongs to the form we have described earlier, and it is the Arabic style. Sometimes they say something that is general, but what is meant is the specific, and both are used simultaneously (Haydar, 1986).

أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، «أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ، ثُمَّ خَرَجَتْ لِيُوجَدَ رِيْحُهَا، فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ»

Abū 'Asim narrated from Thabit ibn 'Umarah from the path of Ghunaim ibn Qays from the path of Abu Musa: 'Any woman who wears perfume and then goes out of the house to smell her perfume, then she is an adulteress and everyone who looks at it is a disease.' (Imam al-Darimi, *Musnad* al-Darimi, No. 2688)

In this hadith, the use of the word 'adultery' is strongly emphasized. The word was then explained by Imam al-Tahawi in his book, namely *Mushkil al-Athar* to understand the meaning of the hadith. According to him, the use of the word 'adultery' is not intended as in *fiqh law* which is in the form of physical adultery which has the consequences of *hudud* (Shari'a punishment), but is interpreted in the form of *majāz* (figurative). The Prophet PBUH said that the woman was an fornicator because her actions could be the cause or door to adultery. In the book, Imam al-Tahawi explained that a woman who wears perfume or perfume with a strong aroma and then walks in front of a man who is not her *mahram* with the aim that they smell it, is an act that can cause orgasm and arouse the interest of men. Therefore, even if there is no physical adultery, this

act has the possibility of causing slander and moral damage. So in this context, the use of the word 'adultery' is a stern warning (*tabdhir*) against acts that contain great danger (al-Tahawi, 1415).

Imam al-Tahawi also mentioned one of the same hadiths and also used the word 'zina' in the meaning of *majaz*, namely the hadith narrated by Abu Musa al-Ash'ari as follows:

حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ، قَالَ: سَمِعْتُ عُثَيْمَ بْنَ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ وَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا، فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ "

Ali ibn Ma'bad reported: Ruh ibn 'Ubadah narrated to us, Thabit ibn 'Umārah narrated to us, he said: I heard Ghunaym ibn Qays say: I heard Abū Mūsā al-Ash'arī relate from the Prophet PBUH, who said: 'Any woman who applies perfume and passes by a group of men so they may smell her fragrance is a fornicator. And every eye is a fornicator'.

Therefore, the use of the term 'adultery' in this hadith serves as a means to close the door to immorality. Based on the explanation derived from \*Syarah Mushkil al-Athar, the researcher concludes that this hadith should be understood not only textually but also contextually. It functions as a form of safeguarding and preserving the honor of women from actions that could lead to sin. Furthermore, this hadith emphasizes Islam's strong concern for the purity of women who are not their mahram, serving as a warning to exercise caution and avoid falling into immoral behavior, even if such behavior may appear minor or insignificant externally.

The phrase *al-'amm yurādu bihi al-khas* means a general term whose meaning is intended to refer to something specific. From the explanation above, it is evident that the general wording used in the hadith refers to 'any woman,' meaning all women without exception. However, the specific meaning within the hadith is directed toward the prohibition itself—that is, the prohibition of women wearing perfume. The meaning of *khas* is clearly stated in the hadith above, that any woman who wears perfume with the aim of attracting the men around her with the scent of the perfume she wears, then the woman is an fornicator. Therefore, the prohibition is special, because it deliberately uses fragrances to entice. What is meant by *al-'am yurādu bihi al-khas* is a general word whose meaning is directed to specific things. From the explanation above, it can be seen that the general pronunciation referred to in the hadith is for 'any woman'. It refers to all women without exception. But in the special meaning contained in the hadith, it is directed at the prohibition, which is the prohibition of wearing perfume for women. The meaning of *khas* is clearly stated in the hadith above, that any woman who wears perfume with the aim of attracting the men around her with the scent of the perfume she wears, then the woman is an fornicator. Therefore, the prohibition is special, because it deliberately uses fragrances to entice.

Then in the second hadith, namely the narration of Imam al-Nasa'i, it is classified as *al-'amm yurādu bihi al-'amm*, which applies in general.

أَخْبَرَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا سَيَّارٌ قَالَ: حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ "

Ali bin Muslim al-Tusi reported, Sayyār narrated to us, Ja'far narrated to us, Thabit narrated to us, Anas said, the Prophet PBUH said, 'Beloved to me from this world are women and perfume, and the coolness of my eyes has been placed in prayer.' (Imam al-Nasā'i, *al-Sunan al-Sughra*, 3879)

In this hadith, it is said that the Prophet PBUH had his own pleasure in three things, namely in women, perfume, and heart-warming in prayer. The researcher tries to interpret this hadith textually and contextually. Textually, women are positioned as worldly beauties. Not only in physical terms, but the Prophet also respected and appreciated the position of women as a

human being who has high dignity and honor. In addition, the position of women is very important in a relationship such as, in the relationship of husband and wife who are obliged to serve their husbands, as well as being a mother who is pregnant, giving birth to being the number one educator for her children.

The hadith also states that the Prophet pleasure lies in fragrance. It is common knowledge that maintaining cleanliness is one of the faiths. This can be one of the reasons why the Prophet likes fragrances and it is important to maintain personal hygiene, especially in terms of worship. In the previous hadith from the narration of Imam ad-Dārimi it is also explained that wearing fragrances, especially when worshipping, is an encouragement from the Prophet PBUH. Then prayer becomes a soothing heart because it is a worship that brings us closer to Allah PBUH, and can give peace to the soul.

Then for contextual understanding, the researcher will relate this hadith in accordance with the title of this study, namely women and perfume. The meaning carried out by the researcher in this hadith is the ability that women wear perfume. But it is true that women are prohibited from using perfume and only men are allowed, especially for worship such as congregational prayers in mosques. This has also been stated by several scholars such as Iman al-Nawawi. Therefore, if contextualized, women are still allowed to wear fragrances or perfumes but are only allowed to wear them at certain times, such as in the house and wear them with the aim of dressing up their husbands. (Heriansyah, Hasanah & Nur, 2023) As stated by Shaykh Salih al-Fawzān that he allows women to wear fragrance or perfume, but with a clear purpose such as making her husband happy (Masyhuda, 2020).

What is meant by *al-'amm yuradu bibi al-'am* in this hadith is that the Prophet's (PBUH) approval of perfume is not limited to women or men alone, but applies to everyone. Perfume is a pleasure from the Prophet and is even recommended to use it as long as its use is still within the limits of the *shari'a*. If you look at the explanation above, the ability to wear perfume is one of the recommendations in Islam and is not specifically for men only. Therefore, women are also allowed to wear fragrances or perfumes, but still pay attention to the terms and conditions set. The first condition is that it is allowed to wear perfume but remain in the house. Second, it is not allowed to wear perfume if it is in a men's gathering. Then if you want to leave the house but have already used perfume, then it is recommended to remove the scent first (Masyhuda, 2020).

After collecting several *shari'ahs* to complete the harmonization of the two *mukhtalif al-hadiths*, the researcher thinks that the two hadiths are both permissible to be used as arguments. Although the two contradict each other, after analyzing through several explanations, there are reasons that can be accepted and practiced. The first hadith prohibits the use of perfume for women because it is feared that it can cause orgasm for men who kiss. This is a great danger that threatens oneself. Therefore, the existing prohibition aims at the good of women in terms of their dignity and honor. Then the second hadith is against but also allows the use of perfume for women by having to pay attention to the conditions if they want to use fragrance or perfume.

## CONCLUSION

This study concludes that seemingly contradictory hadiths regarding women and the use of perfume can actually be harmonized through the method of *al-jam'u wa al-tanfiq*. The hadith that prohibits women from wearing perfume is addressed to situations where fragrances are used to attract the attention of non-mahram men outside the home. On the other hand, the hadith that allows refers to the condition of wearing perfume that does not cause fitnah and the scent is not smelled by foreign men. Thus, the two hadiths complement each other and provide contextual normative limits on the use of perfume by women.

## ACKNOWLEDGEMENT

This article is part of a research output supported by the Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya, Indonesia.

## AUTHORS CONTRIBUTIONS

This article was developed collaboratively from the initial draft to publication. Shinta Kristantiara Samudra collected the data and prepared the initial draft. Atho'illah Umar and Adwin Hakim reviewed and finalized the manuscript.

## CONFLICT OF INTEREST

Authors declare a short statement included in journal articles to disclose any potential conflicts (financial, personal, or professional) that might influence the work.

## ETHICS STATEMENT

This study did not involve human or animal subjects. All data used were obtained from publicly accessible sources and did not include any personally identifiable information. Ethical approval was therefore not required.

## ARTIFICIAL INTELLIGENCE (AI) GENERATED TEXT DECLARATION

Artificial Intelligence (AI) tools were used to assist in language refinement and proofreading during the writing of this manuscript. Tools such as grammar checkers and paraphrasing assistants were used solely to enhance clarity and ensure academic quality. No AI tool was used to generate the original content, conduct analysis, or replace any part of the researchers' intellectual contributions.

## DATA AVAILABILITY STATEMENT

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author/s.

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