



UNDERSTANDING HADITHS ON PROHIBITING PERFUME FOR WOMEN: A Analysis by Nashr Hamid Abu Zayd

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Abstract

The use of perfume among Muslim women has sparked debate due to prophetic traditions (hadiths) prohibiting it. This article reexamines the interpretation of these hadiths, which, when understood literally, contradict contemporary contexts. Initially associated with negative connotations, perfume has evolved into a symbol of self-respect and consideration for others. This qualitative study employs a literature-based research design, utilizing primary sources from hadith collections and secondary sources from books, journals, and related research. The study aims to reevaluate the prohibition's meaning within relevant contexts. Nashr Hamid' Abu Zayd's hermeneutics is guided by extracting three principles, namely dalalah, maghza and maskut 'anhu. Applying Nashr Hamid Abu Zayd's hermeneutics, the research reveals that Islamic teachings permit perfume use if it doesn't cause disturbance and promotes environmental comfort. The signification of the hadith is that Islam teaches not to have an excessive attitude, care about environmental cleanliness and respect for others. The dimension of unrelated dimension is the excessive use of perfume and with the wrong intention, such as flirting with the opposite sex is prohibited. Furthermore, excessive or malicious perfume use, particularly for seduction, is prohibited due to its

potential harm and exploitation of women

Keywords: Hadith; women; hermeneutics

Abstrak

Penggunaan parfum untuk perempuan telah menjadi perdebatan karena adanya hadis yang melarangnya. Artikel ini membahas tentang pemahaman dalam pamaknaan kembali atas hadis-hadis yang melarang penggunaan wewangian untuk wanita. Hadis tersebut apabila dipahami secara tekstual bertolak belakang dengan kondisi sekarang. Parfum yang mulanya dikaitkan sebagai identitas “pezina” dengan fungsi yang buruk, kemudian bergeser menjadi tanda untuk menghormati diri sendiri dan sekitar. Penelitian ini menggunakan desain penelitian kualitatif dengan jenis data studi pustaka. Data diperoleh dari sumber primer berupa kitab-kitab hadis, sedangkan sumber sekunder adalah berupa buku, jurnal, dan penelitian-penelitian yang terkait dengan tulisan ini. Tujuan dari penelitian ini adalah untuk mengkaji kembali makna pelarangan penggunaan parfum agar sesuai dengan konteks yang relevan. Penulis menggunakan hermenutika yang digagas oleh Nashr Hamid Abu Zayd sebagai pisau bedahnya. Hermenutika dari Nashr berpedoman pada penggalan tiga prinsip: *dalalah* (original meaning), *maghza* (signifikasi), dan *maskut ‘anhu* (makna tersembunyi). Berdasarkan pada perangkat hermenutika Nashr, penelitian ini menghasilkan kesimpulan bahwa hadis tentang larangan penggunaan parfum untuk wanita dalam Islam memiliki makna bahwa penggunaan parfum diperbolehkan selama tidak menimbulkan bau yang menyengat dan memiliki tujuan untuk membuat kenyamanan lingkungan sekitar. Sedangkan signifikasi (*maghza*) dari hadis tersebut adalah Islam mengajarkan untuk tidak memiliki sikap berlebihan, peduli dengan kebersihan lingkungan dan menghormati orang lain. Adapun dimensi dari *maskut ‘anhu* (dimensi yang tidak terkatkan) adalah penggunaan parfum yang berlebihan dan dengan niat yang salah, seperti menggoda lawan jenis adalah dilarang karena *madharat* dan memunculkan fitnah. Selain itu, untuk mencegah eksploitasi terhadap perempuan

Kata kunci: Hadis; wanita; hermeneutika

Introduction

The controversy about how to read and comprehend the text of the Qur'an and hadith from the perspective of hermeneutics is still evolving (Haitomi, 2019, p. 45-46). The arguments between the two sides come from how Western scientists have interpreted the Bible. For this reason, Muslim scholars have never stopped studying hermeneutics. Each perspective also has compelling arguments (Haitomi, 2019, p. 49-69). Nashr Hamid Abu Zayd was one of the Muslim scholars who suggested using hermeneutics to interpret the text of the Qur'an and hadith. Modernist objectivism, which begins with comprehending the original meaning and then creates a new meaning that is suited for the contemporary context, incorporates Nashr's hermeneutics. This indicates how the concepts of Nashr offers a tool in the field of hermeneutics for comprehending the analysis of texts, including the hadith that forbids women from wearing perfume.

Studies on the relevance of the method of understanding hadith to the text prohibiting the use of perfume have developed from *tahrij* until *syarah* (Ramdan et al., 2022, p. 577). Followed by a contextual understanding of the use of perfume in general (Ramdan et al., 2022, p. 207). Contextual analysis was also carried out by comparing the use of perfume for men and women (Nasrullah & Novianti, 2022, p. 103). Understanding of the hadith prohibiting perfume is also developing with various approaches, such as the application of Ali Mustafa Ya'qub's method to the hadith on the use of perfume (Aisyah, 2017, p. 48-56), followed by the perspective *Ma'na Cum Maghza* Sahiron Syamsudin (Falahuddin, 2023, p. 85-90), recent scholarship also uses aspects of *socio-historical* approach in understanding the hadith (Maharani et al., 2023, p. 35). Based on these tendencies, analysis of the hadith

prohibiting the use of perfume for women through hermeneutics has so far not been carried out. Remembering *procedural*, hermenutic also works on three parts, namely text, context, and contextualization (Zayd, 2004, p. 15–16). So the use of hermeneutics in this study creates a new gap in understanding the hadith text prohibiting its use for women.

A hermeneutic study of the texts in the hadith provides implications for the meaning that is relevant to the message of the hadith text. This view is reinforced by Nasr Hamid Abu Zayd that context functions as an important tool to achieve a holistic meaning. The main message of holistic analysis is that it can present meaning that is relevant to the present (Nasr Hamid Abu Zayd, 2004, p. 16). In line with Nashr, Ast divides the level of explanation in hermeneutics into three stages: hermeneutics of letters, hermeneutics of meaning, and hermeneutics of spirit. Bleicher divides hermeneutics into two main tasks: determining certain meanings in texts and finding instructions contained in symbols (Bleicher, n.d., p. 11). The hadith text prohibiting women from wearing perfume is often debated among Muslim scholars. If viewed textually, this hadith is very contradictory to the current condition of society. Understanding the hadith uses a hermeneutical approach, significantly revealing meaning that is contextual to the present.

The process of finding the meaning of a hadith is carried out by searching for hadiths regarding the prohibition of women wearing perfume. Then the author uses steps from Nasr Hamid's thoughts regarding *dilalah*, *maghza*, and *maskut 'anhu*. The author assumes that the prohibition on the use of perfume for women cannot be understood only textually, or stops at the end of the text. The differences in the social context when the hadith came down and the conditions in Arabia at that time and today are the reasons for the need to explore the meaning of the hadith further. So, in this case, the author applies Nasr Hamid Abu Zaid's hermenutics to explore hidden meanings that are relevant to the

present and cannot be separated from the historical beginnings of the hadith.

The Hermeneutics of Nasr Hamid Abu Zayd

Nashr Hamid Abu Zayd was born in Cairo, Egypt, precisely in a village called Quhafa, Thanta Province, Egypt. He was born on July 10, 1943 (Sucipto, 2003, p. 348). Nashr Hamid was raised in a devout family, and, like other Egyptian children, he was taught to write, read, and memorize the Qur'an from an early age. With the encouragement and support of his family and surroundings, he was able to memorize the Qur'an, 30 juz, at the age of eight. He spent his youth calling out the call to prayer in the mosque and often acted as a prayer leader, as Egyptian adults used to do (N. Ichwan, 2003, p. 16).

Apart from receiving formal education, he wrote the book *Mafhumun Nash* and studied at an elementary school in his hometown, Thanta, in 1951. He continued to attend Al-Azhar public secondary school after completing elementary school. However, considering his father's strong desire for a vocational school, he decided to enter a technology school in the Kafru Zayyad district, Gharbiyah Province. After that, he completed his studies and received a diploma (high school level). After graduating with his diploma, he worked at a company that specialized in cables from 1961 to 1968 (Ichwan, 2003, p. 20).

Then Nasr Hamid Abu Zayd entered the Faculty of Adab at Cairo University in 1968. He became closer and stronger with the world of science. He completed his studies at this college in 1972 with satisfactory grades at that time (S1). Nasr Hamid Abu Zayd took the opportunity to continue his postgraduate (S2) study program at the same university. At this stage, he also wrote a satisfactory thesis, entitled "*Qadhiyat al-Majaz fi al-Qur'an Inda Mu'tazilah*," in 1976. Then he obtained a doctorate

from Cairo University in 1981, with Nasr's dissertation treatise Hamid Abu Zayd, "*Ta'wilu al-Qur'an Inda Muhyiddin al-Araby*," by obtaining a satisfactory predicate at the first level. Nevertheless, he lived in America for two years (1978-1980), when he received a scholarship to continue his studies as a doctor at the Institute of Middle Eastern Studies at the University of Pennsylvania, Philadelphia. As a result, he is fluent in speaking and writing English. and has taught at Osaka University, Japan. For four years (March 1985–July 1989), he taught Arabic there (N. Ichwan, 2003, p. 190).

In 1992, Abu Zayd married Dr. Ibtihal Yunis, a professor of comparative literature and French language at Cairo University, at the age of 49. In the same year, he submitted a proposal to obtain the title of full professor at the faculty of literature at Cairo University for his work. Among his works submitted is "*Naqdu Al Khitab Al-Dini*," which was published in 1992 and made him famous as a scholar in the Islamic world. However, that year also began the trial of the "Abu Zayd case," which culminated in his being accused of apostasy and demands to divorce his wife in 1995. After that incident, he left Egypt and settled in the Netherlands with his wife. Initially, Nasr was a visiting professor of Islamic studies at Leiden University from July 26, 1995, to December 27, 2000, before being confirmed as a permanent professor (Ichwan, 2003, p. 194). On July 5, 2010, Nasr Hamid Abu Zayd, who died at the age of 67, was declared dead after being treated at a Cairo hospital due to contracting a rare virus.

With a very complex scientific and life journey, he did not give up on the situation; instead, he was required to continue to contribute in the field of Islamic science, especially interpretation using the hermeneutic method. This is proven by several of his works, which have been published since 1964-2000, both in the form of books and articles. Among others, *al-Ittihad al-Aqli fi al-Tafsi; Dirasah fi Ta'wil al-Qur'an in al-Qur'a inda*

Mu'tazilah, and Falsafah al-Ta'wil: Dirasah fi Ta'wil al-Qur'an in Muhy al-Din Ibnu Arabi are the results of theses and dissertations that have been published (Kurdi dkk, 2010, p. 117). There are also works that he composed and became books, among them *Mafhum an-Nashsh: Dirasah Fi Ulum al-Qur'an and Naqd al-Khittab al-Dini, Isykalliyat al-Qira'ah wa Aliyyat at-ta'wil, al-Mar'ah fi al-Khithab al-Azmah*, in the 1990s. And there are still many of his works that are used as a reference in the study of modern hermeneutics.

The development of science in modern times is increasing very quickly, and this is an inevitability that continues to develop due to changing times. This includes a shift in the direction of the interpretation of a text that was initially contextualist in nature, shifting contextualist with various theories and perspectives.

One of the theories developed in the interpretation of texts by Nasr Hamid Abu Zayd is "hermeneutics," derived from the Greek words "hermeneune" and also "hermeneia", which mean "to interpret" and "interpretation." This word is often associated with the name of the Greek god Hermes, who was considered the representative of the gods to humans. Hermes was a representative of the gods in heaven to convey messages or news to humans (Faiz, 2005, p. 4).

Hermeneutics, in contemporary terms, is also a field used to explore the understanding of a text as a whole. This is done by asking a variety of interrelated questions about the nature of the text and its relationship to its environment, as well as to its author and readers (Salim, 2010, p. 51-52). The focus of hermeneutics researchers is the text (Nash), the author (God), and the reader (society). However, the relationship between these three elements focuses on the text because the text is the author's work and the theme that attracts the reader's attention (Salim, 2010, p. 51-52).

Arab society is known for its literary works. Before the Prophet Muhammad was assigned to convey revelations to the Arab nation, the Arab society itself had cultivated poetry and literature as a culture that they adhered to, so the miracle that God gave to the Prophet Muhammad as his messenger was the Qur'an, which has amazing literary and linguistic content. The Qur'an has an influence on the development of the Arab nation, not only limited to the teachings of the Islamic religion but also regarding law, manners, thoughts, and so on. And at that time, legal and social issues and problems in the Arab community could be directly asked of the Prophet. Muhammad, through the revelation he received, namely the Qur'an, was the ultimate explainer and interpreter of everything in the Qur'an, and the answers he presented had absolute truth, accuracy and were accepted by all groups. However, after that, when the Prophet died, the Companions appeared as substitute explainers of the Qur'an, then the *tabi'in*, then the *tabi'it tabi'in* to the classical *ulama'* until now, continued by the modern *ulama'*.

Nasr Hamid Abu Zayd realizes that the Qur'an is a source of law and guidance for Muslims in general, which must still have flexibility in its teachings so that the authenticity and function of guidance for humans continue even though times have changed. Reforms must still be carried out to solve the problems of the *ummah*, especially the Muslim community, by using the Koran as a guide for solving them.

Apart from that, the upheaval of the heart and the restlessness of Nasr Hamid Abu Zayd's mind were backed up by the fact that the Arab nation had groups of Islamic schools of thought, which resulted in a decline in the development of Islamic thought. The first group, calling itself the conservative group, has the view that the way to get out of the problems of the *ummah* is to implement Islamic law in its entirety in the social, economic, educational, legal, and political fields, as well as other small problems in social life. This group is still euphoric about the golden

age of Islam in ancient times, and they consider that the interpretation that can develop and advance Islam is textual interpretation. But for Nasr Hamid, this flow denies the purpose of the Qur'an as revelation and *Shari'a* when the "text/nash" is separated from reality (Abu Zaid, 2005, p. 8).

Meanwhile, the other group is the reformist group, which believes that the differences between the times and the social problems of ancient society, which were pioneered by the classical ulama, have very prominent differences when confronted with the complexity of today's problems, so that a renewal of thought is needed. The most important thing is to combine the originality of the text with the current situation. Therefore, renewal must be based on the old foundation. However, ancient origins turned out to have various variations, based on the various forces that shaped them. Tradition consists of various tendencies, not a single fact. In the face of various traditions, the reformer only has to make decisions according to his position in the circumstances.

In his hermeneutic theory, Nashr Hamid Abu Zayd has three approaches that must be taken to provide satisfactory results. The first is the Nash textuality approach. In his view, Nashr Hamid divides texts into two types: the first is primary/main text and the second is secondary/supporter. The primary text in this case is the Al-Qur'an, while the secondary text of the Sunnah or hadith of the Prophet, which is an explanation of the primary text, and religious texts produced by friends, tabiin, and other scholars are classified as other secondary texts because they are the result of the interpretation of primary and secondary texts, which cannot be used as primary texts. If secondary texts can replace primary texts, then falsification in interpretation cannot be controlled (Ichwan, 1999, p. 49).

The textuality of the text (Al-Qur'an) leads to understanding and

interpretation by its readers through the messages contained in it. In understanding the textuality of the text, other knowledge is needed to support it, such as linguistics and modern literature, which can provide a comprehensive understanding of the reading of the text, so that the denial of other knowledge in reading the text can result in the irrelevance of the meaning of the text and the persistence of a mythological understanding of the text, which in the future will result in this. can lead to untruths in interpretation and can be manipulated according to the interests of the reader (Moch. N. Ichwan, 1999, p. 82).

The issue of divine texts cannot be separated from the concept of revelation in the traditions of Arab society; texts do not come down in an empty space, but texts are a form of dialectic with existing traditions. In the study of Al-Quran knowledge, God's revelation came down to the Prophet Muhammad when an event occurred or a question was asked by his companions, and sometimes it came down as God's guidance in carrying out his apostolic duties. However, the text of the text has a guiding function for its readers, so the dialectic between text and reality must go hand in hand, to create harmony in the goals that God desires for His servants.

Since the first revelation to the Apostle, the Apostle's understanding of the Divine text marked the initial stage of the text's interaction with human reason. For more than twenty years, the text of the Koran developed in reality and culture. Because the Qur'an functions as a hegemonic text and provides references to other texts, it is also a "cultural product." Abu Zayd also considers the Koran to be a language text because human language and reality cannot be separated. The Qur'an is a historical text because text, reality, culture, and language have their own context. This shows that the Qur'an is a human text (Armas, 2005, 205).

In this way, Nasr Hamid emphasized that religious texts are language texts that have the same form as other texts in a culture. He blamed most of the Mufasir's explanations, they always interpreted the Koran from the perspective of Islamic metaphysics. According to him, this methodology does not produce a scientific attitude because, in reality, belief in the metaphysical form of the text (Al-Quran) will eliminate efforts to develop a scientific understanding of textual phenomena. By balancing the status of the Koran. In another text, Abu Zaid emphasizes that anyone can study the Qur'an (Armas, 2005, p. 205).

The second approach he uses is historical-cultural. This approach is based on the reality that the challenges faced by ulama' in the past are different from the challenges of today's people. Ulama previously faced the challenge of maintaining their cultural memory, civilization, and way of thinking in the face of the invasion of crusaders from the west. Their focus is to summarize scientific disciplines so that they can master them in a short time and quickly (Nasr Hamid Abu Zayd, 2014, p. 4-5). This proves that the message conveyed by the divine text or text has various interpretations according to the readers, the traditions and social conditions of society, and, of course, the differences in time and tradition between now and in the past, which is a fundamental reason for reinterpreting the text according to its time.

Meanwhile, the current challenge, according to Nasr Hamid Abu Zayd, is to create awareness of thinking about a tradition or culture, both about the basics of its formation and also what components contribute to its development. Therefore, with this understanding, he had the aim of his reform, namely, to restore the relationship between text/text, linguistic, and critical studies, which had been broken previously, and to provide a re-understanding of "Islamic" studies objectively.

The dialectic between text and language, as well as critical

reading of texts through contextual methods using historical and cultural approaches to the text at the present time, is a form of objectivity in understanding the text in detail and perfectly. This is confirmed by Nasr Hamid's opinion in his article published in Cairo Egypt magazine.

“No text comes free in historical context. As a text, the Qur’an is no exception and is, therefore, a proper subject for interpretation. Indeed, throughout its history, the Qur’an has been the subject of various schools of interpretation. To say that the Qur’an is a historical text in no way implies that its origins were human. However, given that God’s eternal word was revealed to Muhammad in seventh-century Arabia at a specific time and place, this makes it a historical text. Whereas God’s eternal word exists in a sphere beyond human knowledge, a historical text may be subject to historical interpretation and understanding (Latief, 2003, p. 34).

The text cannot be separated from its historical context. As a text, the Qur’an has always been the subject of interpretation due to the fact that it has never been free from interpretation throughout its history. Thus, the fact that the Qur’an is a historical text does not mean that it comes from humans. It’s just that, to convey God’s eternal revelation to the Prophet Muhammad in the region of Arabia in the seventh century at a certain time and place, this is what makes it a historical text. Although human knowledge cannot understand God’s eternal words, historical texts can also be used for historical interpretation and understanding).

And this hermeneutic method is refined with the final approach, namely, the reading context approach. Reading Context According to Nashr Hamid Abu Zayd, the reading context is part of the overall context system and is part of the text structure. However, he said that reading itself is a different structure from the level of reading, and he

divided it into two aspects: (1) the condition of the reader himself; and (2) diversity of readings, which is caused by differences in aspects of thought and ideology. It is clear that interpretation is very dependent on the time used by the reader or interpreter. Apart from that, readers must experience shifts in words from one era to another, as well as shifts in meaning from one language to another (Latief, 2003, p. 31).

In general, Nashr Hamid Abu Zayd's hermeneutic concept is as follows:[3]

First	The interpreter begins his first reading, when this reading is finished, analytical reading is carried out to find important and key ideas of the text. The interpreter creates new readings and discovers other hidden meanings through this central idea.
Second	To understand the meaning of the text, the interpreter must consider the contextual sociocultural meaning. Started by carrying out historical criticism as an initial analysis, and then carried out linguistic analysis and literary criticism using several literary theories. It shows the level of meaning of the text message.
Third	If the interpreter gets the meaning of the text at the initial level then he uses historical criticism, but if the meaning is at the second level then he uses literary criticism, if the meaning of the text is at the third level then the interpreter must look for its significance.
Fourth	looking for the "direction of the text" by looking at how meaning changes into significance, as well as how pre-Qur'anic language changes into the religious language of the Qur'an, so that interpreters can distinguish what is "historical" and what is "temporary" in the text of the Qur'an.

Hadith Prohibits Women from Wearing Perfum

There are several hadiths that talk about the prohibition on women wearing perfume. The majority of existing hadiths explain the prohibition of perfumes for women based on two themes. Firstly, women who use perfume when going through the struggles of men and women who use perfume when going to the mosque.

عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا شَهِدْتَ إِحْدَاكِنَّ الْمَسْجِدَ فَلَا تَمَنَّ طَبِيًّا

Zainab, Abdullah's wife, said, "Rasulullah Saw., said to us, 'When one of you women wants to attend prayer in the mosque, you should not wear perfume.' (HR. Muslim, No. 443)

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ ، قَالَ : حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ ، عَنْ غُنَيْمِ بْنِ قَيْسٍ ، عَنِ الْأَشْعَرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَيُّهَا امْرَأَةٌ اسْتَعْطَرْتِ فَمَرَّتْ بِقَوْمٍ لِيَجِدُوا رِيحَهَا، فَهِيَ زَانِيَةٌ

"Marwan ibn Muawiyah told us a story; he said: Thabit ibn Umaroh from Ghunaim bin Qois from Al-Ash'ari; he said Rasulallah Saw, said: "Anyone from the women who wears perfume, then he passes through a people, so that they smell her perfume, then she is an adulteress" (Imam Ahmad bin Hanbal, 19711: 483).

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 bin Basyar has spoken to us, he said: Yahya bin Sa'id al-Qathan narrated to us from Thabit bin Umaroh Al-Hanafi from Ghunaim bin Qois from Abi Musa from the Prophet. He said; "Each eye has a part of fornication, and a woman who

wears perfume and then passes in a group (of men) means that she is like this and like this (fornication).”And in this chapter, there is also a hadith from Abu Hurairah, Abu Isa said; This hadith is authentic hasan (Imam Tirmidhi, 2786: 487)

Hadith Analysis from the Viewpoint of Hermeneutics Nashr Abu Hamid

Hadith of the Prophet Muhammad. Continuing to develop along with the times, this is in accordance with the Islamic teachings of *sholih likulli zaman wa al-makan*. The problem is that the text of the hadith is very limited by era and time, this is inversely proportional to the reality of life, which always varies (Aisyah, 2017, p. 1). Therefore, understanding a hadith must be in accordance with the meaning that the Messenger of Allah wanted to convey in ancient times while still considering the current context. The perspective of society at the time of the Prophet and the perspective of society today are very different, especially in assessing someone’s use of perfume (Kodir, 2017, p. 21-22). This understanding can be achieved using existing approaches.

Analyzing Dalalah in the Text Prohibition on Wearing Perfume for Women

In understanding a text, Nashr provides the explanation that an interpreter should be able to trace the depth of the text. The aim of *dalalah* is to produce a proportional meaning by tracing the current meaning, which is based on the original meaning. So, an interpreter will avoid an understanding that is too strict and classical.

When read textually, the hadith above contains a prohibition for a woman to use fragrances, while in Islam it is taught to continue to maintain cleanliness and tidiness. Some verses of the Qur’an explain how to maintain beauty and cleanliness, including among Muslims. Therefore,

it is important to find *dalalah*, *magza*, and *maskut 'anhu* in this hadith. The aim is not to be misunderstood, especially in the current Indonesian context, where the prohibition on wearing perfume for women needs to be studied in more depth.

From the hadiths above, there are at least several key words to explore the meaning of *dalalah*, namely, *zaniyah*, *ista'tharat* and *liyajidu rihaha*. Lexically, *ista'tharat*, *liyajidu rihaha* meaning refers to a fragrance that smells good when used, and internally, its purpose is to attract the attention of the people around it. Fa'id al-Qadir's view is that, meaning *ista'tharat* In the hadith, it refers to the use of perfume or fragrance whose odor is clearly visible on the body or clothes, and then the woman passes in the middle of a group of men with the aim of making the men there smell the fragrance. The continuation of the word "adulterer" is *majaz* because the actions performed by the woman can attract the attention of men, and this can attract the real act of adultery (Munawi, n.d., p. 1356).

From a historical perspective, the situation at the time of the Prophet was very quiet and prone to crime, on the other hand, lighting. The situation during the time of the Prophet was very different from the situation today. So, as a woman traveling alone, especially by spraying very strong perfume, it is feared that it will invite various slanders for men who smell the fragrance. The prohibition on women spraying perfume when praying together in mosques also looks at the context of ancient times, where mosques were still very narrow and simple; even the floors were dirt, and the roofs were made of date palm fronds. At that time, the women's *shofs* were behind the men's *shofs*, so they were very close to the men. So there will be fear if it disturbs men's devotion to worship (Masyhuda, 2020, p. 68).

At the time of Umar, there was a woman who went out of the

house using perfume. When he was in the middle of the road, Umar noticed the woman's sweet smell, so he hit her with a stick. After that, Umar said, "*You women leave the house wearing perfume so that men can smell it?*". *The man's heart was determined by the smell he smelled. So go out without wearing perfume*" (al-Razzaq, n.d., p. 1403). This is the reason why women who use perfume excessively and have an element of seeking attention from those around them can be compared to adults. Apart from that, those who always wore excessive perfume were prostitutes.

From the context of the ban on women using fragrances, there are some connections. A woman is prohibited from mourning for more than three days, except at the time of her husband's death, when it is permissible for more than three days. During mourning, a woman is prohibited from wearing perfume or simple colored clothes. The purpose of this prohibition is so that women can show their feelings of mourning while still showing an attitude that is not excessive. This prohibition shows that it is actually permissible to use perfume, but it is not used during mourning.

The Prophet himself used perfume that tasted of perfume *misk* and *'anbar*. There is a hadith that explains that the Apostle ordered his people to use perfume when performing prayers. This indicates that the use of perfume was not prohibited by the Prophet, only for use outside the home, such as in the office or when meeting with many people. This type of perfume was limited to color and only had a light aroma.

Once, there was a woman who asked Rasulullah about how to purify herself after *hadas*. Then Rasulullah Saw directed the woman to clean the feminine area with scented cotton. This also shows that women are not prohibited from using perfume to maintain cleanliness.

There are scholars who understand that the prohibition is

appropriate to the context, depending on the *illat*, namely the type of perfume, motivation, time, and place. Shaikh Abu Malik said that the prohibition on women wearing perfume was due to the consequence that it could arouse men's lust if they smelled the perfume. In this case, Ibnu Hajar Al-Asqalani said, "an analogy with perfume (which is prohibited for Muslim women to use when they want to leave the house), namely anything that, when using perfume will cause men to arouse their lust (Ibn Hajar al-Asqalani, n.d., p. 349).

On the other hand, there are differences between women and men in terms of perfume use. Women's perfume is synonymous with showing more color than its fragrance (Turmudzi, n.d., p. 359). Meanwhile, men's perfume is synonymous with highlighting the fragrance more than the color. In the past, men's perfume was used for the body, clothes, and hair. Meanwhile, women are for the face (Abdurrohman Muhamamd Usman, n.d., p. 71).

Al-Munawi, said that the meaning of a women's fragrance is that the color is clear but the smell is not so visible. In short, there are two main reasons why women are prohibited from wearing perfume. *First*, widespread use. *Second*, the purpose of use is to attract the attention of the opposite sex and deliberately arouse the opposite sex's lust.

So, based on the analysis above, a conclusion can be drawn related to whether or not the original meaning of the hadith of the prohibition of women using perfumes, namely, *First*, Islam came to provide protection for women from slander. Because using perfumes that are too fragrant can tempt men to look for the source of the smell, they will continue to pay attention to women. *Second*, a Muslim woman should be able to maintain self-respect and not do anything that brings harm to herself or those around her.

Analyzing Maghza and Maskut 'Anhu in the Text Prohibition on Wearing Perfume for Women

Women wearing perfume or fragrances is basically something good and in accordance with the principles of Islamic teachings, which include maintaining cleanliness and tidiness. But it becomes *haram* if it is with the purpose of seducing the opposite sex.

Faqih Abdul Kodir said that the hadith regarding the prohibition of women from wearing perfume should be interpreted positively. Islam encourages its followers to appear appropriate and good because it is a way to respect others and themselves (Kodir, 2017, p. 23).

According to Sinta Nur Wahid, the Hadith regarding prohibitions against women is often used as a basis or legitimacy for prohibiting women from appearing appropriate and beautiful, especially in front of the public. This situation will be very contrary to the principle of comfort in Islam, because if a woman looks ugly, unclean, and smells bad, it will really disturb other people around her. Islam itself emphasizes the importance of personal cleanliness and purity. If a person takes care of cleanliness and purity, then that person will feel comfortable with herself as well as with the people who socialize around them. The existence of the obligation to perform ablution and the command to perform siwak shows that Islamic teachings highly value personal purity and cleanliness (Kodir, 2017, p. 23).

This is also a difference in the function of perfume during the time of the Prophet and today. During the Prophet's time, even though he really liked things that were beautiful and fragrant, excessive use of perfume on women could cause bad things. Nowadays, wearing perfume is considered an attitude of respect for the surrounding environment, especially when socializing (Nasrullah & Novianti, 2022, p. 104).

Wearing perfume is basically good, it's just that this will be a

trigger and lead other people to commit major sins. In men and women, there is an element of slander. This element of slander is a person's charm that can make people tempted and interested. Faqih explained that the existence of slander and intimate parts should not make a person become paranoid, which ultimately prevents the person's intention to carry out activities, because, in fact, the attachment to slander depends on oneself managing it so that it is not destructive (Kodir, 2017, p. 21-30).

Something that is good at first but, if done too much, will become bad and tend to become *tabarruj*. Allah does not like anything excessive because it will bring *mudharat*, which is bigger than *mahsanah*. This includes the use of perfume.

Maghza, or the significance of the understanding of the above hadith, is that the use of perfume on women must be intended for things that have a good purpose. The ban on women's use of perfume is no longer relevant in the current context. Especially considering human civilization, which requires wider socialization, including women. In addition, there are so many busy places, so it is also based on Islam, which upholds cleanliness, beauty, and tidiness. Using Nashr's hermeneutic approach, it can be concluded that if the use of perfume is clearly to tempt or lead other people towards immorality, then it is haram. However, if it is intended that the comfort of those around women will not be disturbed by body odor, then using perfume for women is permissible.

At the final level of reading Abu Zayd's hermeneutics, namely the hidden message in a text or *maskut 'anhu*, it can be understood that Islam does not actually prohibit the use of perfume for women. This can be seen from several phenomena that show that the Apostle gave advice to female friends to use perfume. Even so, there are several things that need to be considered regarding the use of perfume for women, namely the motivation for use or intention and also the level. After all, the main

meaning of the hadith prohibiting the use of perfume for women is to protect women, so when applying the use of perfume, women need to pay attention. So, if perfume is used by women when leaving the house to eliminate unpleasant odors, then it is permissible.

Tabel Analisis Dalalah dan Magza

Case	Meaning/Dalalah		Maghza	Maskut 'Anhu
Hadith prohibiting women from using perfume	primarily context	current context		
	Excessive restrictions on fragrances			Avoiding Mudhorot and fitnah
	Forbid women from wearing excessive perfume	Appreciate the surrounding environment with a light aroma		
	Perfume for cleanliness and tidiness, protection for women		Respect ourself and others	1. The importance of purity and cleanliness in Islam.
		Be comfortable in surroundings and show respect for both ourselves and other people.		2. Protecting women from exploitation 3. Maintaining purity

Conclusion

Understanding the hadith regarding the prohibition on the use of perfume for women needs to be explored in more depth so that the hadith can be used in accordance with current developments. One effort to understand hadith is to use Nasr Hamid Abu Yazid's hermenutics, so that the relationship between text and context is always maintained, as

stated in *shalih li kulli zaman wa makan*. After applying the hermeneutical method, the author concludes that *maskuut 'anhu* From the hadith, the prohibition on the use of perfume for women is that Islam does not forbid women from using perfume as long as they have intentions that are not misleading, but this ability will be *haram*. if the intention is to attract attention and increase men's lust, resulting in bad things. The significance of the problem of prohibiting the use of perfume for women is the need for a good goal or motivation for using perfume. Because the basic meaning that is conveyed in this hadith is self-protection for women and awareness of self-protection for Muslim women..

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