

RESOLVING THE HADITH CONTRADICTIONS ACCORDING TO IBN QAYYIM AL-JAWZIYYAH

Fitah Jamaludin

UIN Kiai Haji Achmad Siddiq Jember

Email: f.jamaludin@uinkhas.ac.id

Aminullah Elhady

UIN Kiai Haji Achmad Siddiq Jember

Email: aminelhady@uinkhas.ac.id

Kasman Kasman

UIN Kiai Haji Achmad Siddiq Jember

Email: kasman.rohim@uinkhas.ac.id

Abstrak

This study examines the methods of resolving hadith discrepancies proposed by Ibn Qayyim al-Jawziyyah. The issue of hadith contradiction (*ikhtilaf al-hadith*) often causes understanding the Prophet's guidance (peace be upon him). Ibn Qayyim adopted a systematic approach to harmonize seemingly contradictory hadiths through the methods of reconciliation (*al-jam'*), abrogation (*nasakh*), and preference (*tarjih*). This research employs a qualitative-descriptive approach based on library research. The findings reveal that the method of reconciliation (*al-jam'*) is predominantly used by Ibn Qayyim, taking into account the strength of the transmission chains (*sanad*), historical context, and the principles of *maqasid al-shari'ah*. This study highlights Ibn Qayyim's significant contribution to preserving the coherence of hadith understanding and its relevance to the dynamics of contemporary Islamic law.

Keywords: *Ikhtilaf al-hadith*, Ibn Qayyim al-Jawziyyah, *al-jam'*, *tarjih*, *nasakh*

Introduction

In the realm of hadith scholarship, criticism of both the chain of transmission (*sanad*) and the content (*matan*) is a fundamental key in assessing the validity of a hadith. However, the complexity of this discipline becomes more apparent when encountering hadiths that are equally authentic in their *sanad*, yet appear contradictory in their *matan*. Such cases of discrepancy (*ikhtilaf*) not only spark debate but also challenge scholars to delve deeper into the meaning and context of the transmitted reports. Some even question the authenticity of such hadiths, considering it inconceivable that the Prophet would deliver conflicting guidance. Others, however, view these differences as the result of varying perceptions and understandings among the narrators. Therefore, hadith criticism cannot be achieved partially or in isolation. Instead, it requires a comprehensive and methodological approach to ensure that seemingly contradictory reports are understood holistically, thus preventing misinterpretation in the practice of Islamic teachings.¹

Attacks against the Sunnah and hadith scholars are not a new phenomenon in the history of Islamic scholarship. Certain groups of *Ahl al-bid'ah*, such as the *Shi'ah*, *Khawarij*, and *Qadariyyah*, are known to have made serious accusations against hadith scholars, claiming they fabricated reports and transmitted contradictory statements, which they then falsely attributed to the Prophet Muhammad (peace be upon him). These accusations generally stem from misunderstandings in interpreting differences among hadith reports, differences that can be explained scientifically through contextual analysis and a deep understanding of both the chain of transmission (*sanad*) and the content (*matan*) of the hadith.

In the tradition of hadith scholarship, scholars have established rigorous criteria to distinguish authentic (*sahih*) reports from weak ones, including filtering out narrations originating from deviant sects. This scrutiny maintains the authenticity of the Prophet's teachings and ensures that every hadith, as Islamic guidance, originates from him.²

In the Imami Shi'a tradition, the authority of hadith heavily depends on narrations originating from the Twelve Imams, who are believed to be *ma'sum* (infallible or protected from error). They tend to reject hadiths that do not come from these Imams, even if such hadiths are considered authentic according to Sunni standards. As a result, hadiths that do not align with Shi'a doctrine are often dismissed or regarded as fabrications by Sunni transmit-

¹ M. Syuhudi Ismail, *Hadith Nabi Menurut Pembela Pengingkar Dan Pemalsunya*, (Jakarta: Gema Insani Press, 1995).111.

² 'Ali Nayif Biqa'i, *Al-Ijtihad Fi 'Ilm al-Hadith Wa Atharuh Fi al-Fiqh al-Islamiyy* (Beyrut: Dar al-Bashar al-Islamiyy, 1997),180.

ters. Shi'as hold that hadiths transmitted by their Imams carry greater authority; therefore, in cases of contradiction, any hadith that contradicts the teachings of the Imams is rejected.³

Shi'as legitimize all hadiths narrated by the Twelve Imams without requiring a continuous chain of transmission (*isnad*), as is mandated by Sunni scholars. They believe that these hadiths are divinely inspired, and therefore do not require further verification.⁴

The Khawarij are known for their literalist approach to the Qur'an and their tendency to reject hadiths that do not conform to their understanding. They dismissed hadiths that offer tolerance toward major sinners, suggest the Prophet's intercession, or contradict their belief that those who commit major sins are disbelievers. Any hadith that clashes with their interpretation of the Qur'an was likewise rejected. According to Ahmad Yani Anshori, the Khawarij upheld distinctive doctrines such as *takfir*, the practice of declaring other Muslims as disbelievers, and *hakimiyyah*, the principle that ultimate sovereignty belongs solely to God's law. They even declared Caliph Ali ibn Abi Talib a disbeliever and issued a ruling for his assassination, claiming that he had denied God's law. This approach reveals the Khawarij's highly selective acceptance of hadith, especially those related to political authority and legal rulings. Yet despite their rigidity, Sunni hadith scholars occasionally accepted narrations from Khawarij members because they were regarded as truthful and not known to lie. In contrast, narrations from the Rafidah, or extreme Shi'ites, were often rejected due to allegations of hadith fabrication.⁵

Misguided perceptions regarding differences within hadith often lead to profound implications for the faith and understanding of the Muslim community. Some individuals accuse the Prophet of inconsistency in delivering his teachings, despite his well-established reputation for honesty, trustworthiness, and infallibility in conveying divine revelation. Such accusations not only undermine fundamental principles of faith but also open the door to claims that hadith are unfit to serve as a source of Islamic guidance. As a result, some question the authority of the hadith and reject its use in understanding the Qur'an or ruling legal decisions. In truth, the phenomenon of *ikhtilaf al-hadith* (disparities among hadith) is a natural part of Islamic scholarly tradition, and early scholars have long approached it with scientific rigor

3 Erwanto, D., & Ashar, S. (2024). Kontroversi Mushtolah Hadist Syiah lil Kulaini. *Ushuly: Jurnal Ilmu Ushuluddin*, 3(1), 19–36. <https://doi.org/10.52431/ushuly.v3i1.2573>

4 Nikmah, S. . (2019). Epistemologi Hadis Dalam Perspektif Kelompok Syiah dan Khawarij. *Al Mabhat : Jurnal Penelitian Sosial Agama*, 4(2), 181–198. <https://journal.iainlhokseumawe.ac.id/index.php/AlMabhat/article/view/3033>

5 Anshori, A. Y. (2009). Khawarij. *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum*, 43(2). <https://doi.org/10.14421/ajish.v43i2.99>

and balanced judgment. They applied methods of critique to the chains of transmission (*sanad*), the textual content (*matan*), and the contextual background of narrations to authenticate reports that can legitimately serve as legal and theological evidence (*hujjah*). Therefore, this methodological approach preserves the authenticity of Islamic teachings while allowing for a more comprehensive and credible religious understanding.⁶

Efforts to resolve contradictory hadiths are not new in the Islamic scholarly tradition. Instead, they have been a matter of concern since the Companions' time, particularly following the death of the Prophet Muhammad (peace be upon him). According to 'Ajjaj al-Khatib, the Companions and the generations that followed—such as the tabi'in and the hadith scholars—employed scholarly methods to understand and explain differing narrations. They did not recognize *ikhtilaf al-hadith* (disparities among hadiths) as a threat but rather an intellectual challenge to overcome with careful and responsible methodology, as the scholarly commitment reflected in the emergence of many monumental works. Among them are: Imam al-Shafi'i's *al-Umm*, which discusses hadith differences methodologically; Ibn Qutaybah's *Ta'wil Mukhtalif al-Hadith*, which emphasizes a rational approach; al-Tahawi's *Sharh Mushkil al-Athar*, which addresses difficult hadiths with deep reasoning; and Ibn Furaq's *Mushkil al-Hadith wa Bayanuh*, which offers scholarly resolutions to problematic narrations. These works demonstrate that differences within hadith do not imply flaws or contradictions. Instead, they require contextual analysis and a deep understanding to preserve the purity of the Sunnah and the integrity of the Prophet's teachings.⁷

In addition to the aforementioned works of earlier scholars, other books specifically address the issue of seemingly contradictory hadiths, such as *Kashf al-Mushkil min Hadith al-Sahihayn* by Ibn al-Jawzi. Moreover, the thought of Ibn Qayyim al-Jawziyyah—articulated throughout his various works—also deserves special attention in this regard. This study focuses on the ideas and methods proposed by Ibn Qayyim in resolving *ikhtilaf al-hadith* (hadith discrepancies). He is a recognized scholar who employed a unique, comprehensive, and in-depth approach when analyzing hadiths that appear to be in conflict. In his analysis, Ibn Qayyim did not limit himself to examining the *sanad* (chain of transmission) and *matan* (text) of a hadith, but also considered the social, legal (*fiqh*), and historical dimensions of the narration. He sought to reconcile conflicting hadiths by aligning them with broader Islamic princi-

⁶ Irwanto dan Zakiul Fuady Muhammad Daud, *Studi Komparasi Metode Penyelesaian Mukhtalif Al-Hadīs Antara Muhibbin Dan Fuqaha, Islami-ka Inside: Jurnal Keislaman dan Humaniora* Volume 7, Nomor 1, Juni 2021; p-ISSN 2476-9541; e-ISSN 2580-8885; 3

⁷ Muhammad 'Ajjaj Al-Khatib, *Usul Al-Hadith 'Ulumuhu Wa Mustala-huhu* (Beirut: Dar al-Fikr, 1971), 184.

ples and exploring the possibility of errors in understanding or transmission. Ibn Qayyim's rational and scholarly approach demonstrates the depth and breadth of his knowledge and significantly contributes to the development of hadith studies. Research on Ibn Qayyim's methodology in addressing *ikhtilaf al-hadith* allows for new horizons in understanding the dynamics of hadith scholarship; it provides alternative solutions to the differences among narrations that often confuse the Muslim community.

This article investigates how Ibn Qayyim formulated his methodology to address seemingly contradictory hadiths. This study is important not only for understanding Ibn Qayyim's contribution to the discipline of hadith but also as a scholarly response to contemporary doubts regarding the authority of the Prophet's (peace be upon him) hadith.

Research Methodology

This study employs a qualitative-descriptive method based on library research. The primary data sources are selected works of Ibn Qayyim al-Jawziyyah that are relevant to the topic, including *I'lam al-Muwaqqi'in*, *Miftah Dar al-Sa'adah*, and *Ighathat al-Lahfan*. Ibn Qayyim developed a critical and contextual approach to addressing hadiths that appear contradictory. He rejected the method of relying solely on isnad (chain of transmission) analysis. Instead, he emphasized the importance of matn (content) criticism by considering rational coherence, consistency with the Qur'an, and empirical reality.

In *I'lam al-Muwaqqi'in*, he asserted that a hadith deemed authentic based on its isnad is not necessarily sound in its matn if it conflicts with those foundational principles. He also rejected the use of *al-jam'* (reconciliation of conflicting hadiths) as the default method for resolving contradictions. Rather, he preferred the methods of *nasakh* (abrogation) or *tarjih* (determining the stronger hadith).

The analysis is carried out using a descriptive-analytical approach, which involves outlining the methods used by Ibn Qayyim to resolve hadith contradictions and examining the logic and epistemological foundations underlying his approach. Discussing how Ibn Qayyim defined and integrated these concepts into his methodology of hadith understanding reveals a distinctive epistemological approach in hadith studies.

Discussion

Biography of Ibn Qayyim al-Jawziyyah

Ibn Qayyim al-Jawziyyah was one of the most prominent figures in the history of Islamic thought, particularly in the fields of Qur'anic exegesis (*tafsir*), hadith, jurisprudence (*fiqh*), theology ('*aqidah*), and Sufism (*tasawwuf*). He lived in the 8th century AH and was the foremost student of the renowned Islamic reformer, Ibn Taymiyyah. His full name was Muhammad ibn Abi Bakr ibn Ayyūb ibn Sa'd ibn Hariz ibn Makki, Zayn al-Din al-Zur'i al-Dimashqi al-Hanbali. He was also known by his kunyah, Abū 'Abdillah, and his laqab, Shams al-Din. However, he became more widely known as Ibn Qayyim al-Jawziyyah, often abbreviated to simply Ibn Qayyim.⁸

The name "al-Jawziyyah" associated with him is a nisbah referring to the al-Jawziyyah Madrasa in Damascus, which was headed by his father, Shaykh Abū Bakr ibn Ayyūb al-Zar'i. The title "Qayyim", meaning "administrator" or "superintendent" of the school, was given to his father due to his role as the head of the madrasa. From this title comes the name Ibn Qayyim, which literally means "the son of the head of al-Jawziyyah Madrasa."

Ibn Qayyim was born on the 7th of Safar, 691 AH / 1292 CE and grew up in an environment highly conducive to intellectual development. His early education took place in Damascus, which at the time was one of the major centers of Islamic scholarship worldwide. He studied under various prominent scholars, but the greatest influence came from his teacher, Ibn Taymiyyah, who shaped many aspects of Ibn Qayyim's critical and reformist thinking, particularly in his approach to hadith, theology ('*aqidah*), and jurisprudence (*fiqh*).⁹

The designation al-Zar'i indicates that his family originated from the region of al-Zar'a, an area located near Damascus, before eventually settling in the Syrian capital. Thus, the name Ibn Qayyim al-Jawziyyah reflects an important scholarly, geographical, and social lineage within the Islamic world of that era.¹⁰

In his scholarly journey, Ibn Qayyim al-Jawziyyah demonstrated an extraordinary passion and determination that continues to serve as an inspiration for seekers of knowledge across generations. From a young age, he showed a

8 Syaikh Ahmad Farid, *60 Biografi Ulama Salaf*, Terj. Masturi Irham & Asmu'i Taman (Jakarta: Pustaka al-Kautsar, 2019), 822.

9 Ibn Qayyim al-Jauziyyah, *Miftah Dar al-Sa'adah*, terj. Abdul Hayyie al-Katani, dkk (Jakarta: AKBAR MEDIA EKA SARANA, 2004), 3. Mohd Razak, N. M. A., & Nazri, M. A. . (2024). *Manhaj Kritik Matan Hadis Ibn Al-Qayyim: Kajian Terhadap Kitab Al-Manar Al-Munif: The Methods of Matan Hadith Criticism Ibn Al-Qayyim: A Study of Al-Manar Al-Munif*. *Jurnal Pengajian Islam*, 17(2), 140–152. <https://doi.org/10.53840/jpi.v17i2.362>

10 Bakr Ibn 'Abdillah Abu Zayd, *Ibn al-Qayyim; Hayatuhu Atharuhu Mawariduhu* (Riyad: Dar al-'Asimah, 1423H), 18.

deep love for learning. By the age of seven, he had already begun to engage seriously in scholarly pursuits. The natural talent bestowed upon him by Allah, combined with relentless diligence and perseverance, shaped him into a remarkable figure in the intellectual history of Islam.¹¹

Throughout his scholarly journey, Ibn Qayyim al-Jawziyyah demonstrated extraordinary enthusiasm and determination, serving as a lasting example for seekers of knowledge across generations. From a young age, he exhibited a profound passion for learning. At the age of seven, he began engaging in serious scholarly pursuits. The natural talent bestowed upon him by Allah, combined with relentless diligence and hard work, shaped him into a distinguished figure in the history of Islamic intellectual thought.

Ibn Qayyim possessed a remarkable memory, sharp intellectual acuity, and an unwavering zeal for learning. He was known for his active participation in scholarly circles, deepening his knowledge across various branches of Islamic sciences, including tafsir, hadith, fiqh, usul al-fiqh, as well as tasawwuf and the Arabic language. His energy in pursuing knowledge seemed tireless. Every scholar he met became a source of learning for him. He studied under numerous prominent figures, both from the Hanbali school of thought and other madhhabs, demonstrating his scholarly openness and broad intellectual horizon.¹²

The prominent scholar Bakr ibn 'Abdullah Abu Zaid noted that Ibn Qayyim's biography reflects an extraordinary thirst for knowledge, as well as his earnest dedication to learning, contemplation, and seeking guidance from teachers. He was willing to endure various hardships to acquire knowledge. One of his teachers recorded in history was al-Shihab al-'Abir, who passed away in 697 AH. When Ibn Qayyim was only seven years old, he had already begun reciting his memorization (sima') before his teacher. In his book *Zad al-Ma'ad*, Ibn Qayyim humbly recalls this moment, mentioning that his teacher was initially somewhat reluctant about his participation due to his very young age—yet this only demonstrates how early he embarked on his scholarly journey.¹³

Another teacher was Abu al-Fath al-Ba'labaki (d. 709 AH), from whom Ibn Qayyim studied nahw (Arabic grammar) and several other major texts. One of the books he studied was *Alfiyyah* Ibn Malik, a monumental work in Ara-

¹¹ Muhamad Nuruddin, *Pengaruh Pemikiran Ibn Qayyim Di Bidang Hadis Terhadap Budaya Berpikir Rasional Umat Islam Di Masa Modern*, <http://dx.doi.org/10.21043/riwayah.v3i2.3705>

¹² Ibn Qayyim al-Jauziyyah, *Miftah Dar al-Sa'adah*, terj. Abdul Hayyie al-Katani, dkk (Jakarta: AKBAR MEDIA EKA SARANA, 2004), 3.

¹³ Bakr Ibn 'Abdullah Abu Zayd, *Ibn al-Qayyim; Hayatuhu Atharuhu Mawariduhu* (Riyad: Dar al-'Asimah, 1423H), 18.

bic grammar. His persistence in mastering the Arabic language enabled him to command various branches of linguistic sciences before the age of 19.

Although he lived only about sixty years, Ibn Qayyim produced numerous major works spanning diverse disciplines. His long journey and intense pursuit of knowledge reflect a sincere, humble student, yet one who excelled in scholarly productivity. He not only became a symbol of a successful disciple but also a beacon of knowledge that continues to shine to this day.

Several scholars have testified to his erudition. Ibn Rajab, his student, said: "He was an unparalleled expert in tafsir (Qur'anic exegesis), a master of ushul al-din (foundations of faith) who reached its pinnacle under his hands, an expert in fiqh and ushul al-fiqh, and a great scholar of Arabic language with significant contributions. He also delved deeply into kalam (theology) and tasawwuf (Sufism)." He added: "I have not seen anyone with broader knowledge and deeper understanding of the Qur'an, Sunnah, and the essence of faith than Ibn Qayyim."

Ibn Kathir remarked: "He studied hadith and was deeply engaged with knowledge. He mastered various branches of knowledge, especially tafsir, hadith, ushul al-din, and ushul al-fiqh." Al-Dhahabi stated that Ibn Qayyim was proficient in both the *matan* (text) and *isnad* (chain of transmission) of hadith, and mastered fiqh as well as ushul sciences. Ibn Hajar described him as a man of steadfast heart and extensive knowledge. Al-Suyuti affirmed that Ibn Qayyim exercised *ijtihad* (independent reasoning) and became a great scholar in various Islamic fields. Ibn Tughri Burdi noted that he was one of the leading figures of his era and was greatly influenced by Shaykh Ibn Taymiyyah.

Besides his wide knowledge, Ibn Qayyim was also known for his devotion in worship, particularly *tahajjud* (night prayers) and *dhikr* (remembrance of God). Ibn Rajab depicted him as someone filled with *mahabbah* (love) for Allah and abundant in *istighfar* (seeking forgiveness). Even during imprisonment with his teacher, he used the time for contemplation and deepening his understanding of the Qur'an. Ibn Kathir said that no one surpassed his dedication to worship, and Ibn Hajar mentioned his routine of *dhikr* from morning until noon as a source of spiritual strength. He was also known for his excellent character, humility, and never causing harm to others.¹⁴

His students greatly benefited from his knowledge, and many of them became prominent scholars. Among them were al-Burhan Ibn Qayyim, an expert in *nahw* (Arabic grammar); Ibn Kathir, renowned as an imam and *hafizh* (memorizer of hadith); and Ibn Rajab al-Hanbali, who authored many significant works. Other notable names influenced by Ibn Qayyim's scholar-

14 Ibn Qayyim al-Jauziyyah, *Miftah Dar*....6

ship include Sharafuddin Ibn Qayyim, Al-Subki, Al-Dhahabi, Ibn Abdulhadi, al-Nablusi, al-Ghazi, and al-Fairuzabadi, all reflecting the extensive reach of his intellectual legacy.

Various scholars also testified to his vast knowledge. Ibn Nasir al-Dimashqi praised his mastery of tafsir, logic (*manthiq*), and semantic concepts. Al-Dhahabi commended his expertise in hadith and ushul sciences. Al-Shawkani regarded him as a highly intelligent figure with broad influence. Al-Qadhi Burhanuddin al-Zar'i stated that no one was more knowledgeable than Ibn Qayyim. Al-Hafizh ibn Nasiruddin al-Shafi'i described him as a rare *mufassir* (Qur'anic exegete) and an accomplished author. Al-Suyuti acknowledged Ibn Qayyim as a great imam in tafsir, hadith, *ushul, furu'* (jurisprudence branches), and language sciences. Al-Qadhi Abdurrahman al-Tafahani affirmed his significant influence as a student of Ibn Taymiyyah and referred to him as a precious intellectual heritage. Mulla Ali al-Qari praised Ibn Qayyim's status as a great *wali* (saint) of the Muslim community, while al-Shiddiq Hasan Khan recognized him as a prolific writer and highly learned figure.¹⁵

Ibn Qayyim al-Jawziyyah was one of the great scholars who produced numerous works across various fields of knowledge. His writings are extensive and diverse, covering topics such as fiqh (Islamic jurisprudence), tafsir (Qur'anic exegesis), hadith, and tasawwuf (Islamic mysticism). Some of his well-known works recorded by scholars include Al-Ijtihad wa al-Taqlid (also known as *Miftah Dar al-Sa'adah*), Ijtimā' al-Juyūsh al-Islamiyah, Ahkam Ahl al-Dhimmah, Asma' Mu'allafat Ibn Taimiyyah, Usūl al-Tafsir, Al-'Alam bi It-tisa'I Turuq al-Ahkam, I'lām al-Muwaqqi'in 'an Rabb al-'Alamin, Ighathah al-Luhfan min Masadir al-Shay'ān, Ighathah al-Luhfan fi Hukm al- Ghadban, and Iqtida' adh-Dhikr bi Husūl al-Khayr wa Daf'i al-Sharr.

In addition, there are other important works such as *Bada'i' al-Fawa'id*, *Al-Tahbir lima Yahillu wa Yahram min Libas al-Harir*, *Al-Tibyan fi Aqsam al-Qur'an*, and *Zad al-Ma'ad fi Hadyi Khayr al-'Ibad*. Ibn Qayyim is known as a prolific scholar who wrote extensively and provided profound explanations on a wide range of topics, especially in the fields of fiqh, '*aqidah* (creed), and tasawwuf. His works have had a significant influence on the development of Islamic understanding in both depth and breadth, and they continue to serve as important references to this day.

Differences in Hadith according to Ibn Qayyim

Before examining Ibn Qayyim's thought on *ikhtilaf al-hadith*, it is important to first clarify the definition and scope of the term '*ikhtilaf al-hadith*'. The

15 Farid, 60 *Biografi Ullama Salaf...* 825.

word *ikhtilaf* in its linguistic sense is a verbal noun (ism *maðdar*) derived from *ikhtalafa*–*yakhtalifu*, which means to differ or to be in disagreement.¹⁶ According to Ibn Manør, *ikhtilaf* signifies *lam yattafiq* (not in harmony or incompatible), and *kullu mā lam yatasāwā* (everything that is not the same). *Maðmūd al-øaøøn* defines *ikhtilaf* as the opposite of *ittifāq* (agreement), while *ikhtilaf al-øadīth*, according to him, refers to acceptable (*maqbūl*) *øadīths* that are in contradiction with other acceptable *øadīths*, yet still allow for the possibility of reconciliation (*jam'*).¹⁷

Meanwhile, according to other hadith scholars, the term *ikhtilaf al-øadīth* is defined as follows: *Al-Suyūø*: the existence of two *øadīths* whose meanings are in contradiction, in which case the two can either be *talfiq* (combined in application) or *tarjø* (preference of one over the other).¹⁸ *Abd al-Mājid al-Ghawrī*: *øaøø* or *øasan* *øadīths* that contradict one another, yet allow the possibility of reconciliation (*jam'*) between the two.¹⁹ *Nāfiz øusayn*: a discipline that deals with two *øadīths* which appear to be in conflict or contradiction.²⁰

Ikhtilaf al-øadīth as a distinct discipline refers to the study of *øadīths* that outwardly seem to be contradictory, in which the contradiction is either removed or reconciled. It also involves the study of *øadīths* that are difficult to understand or ambiguous, aiming to resolve the obscurity and explain the true meaning.²¹

Ibn Qayyim explains that contradictions in hadith can be understood through three possibilities: First, one of the hadiths may not originate from the Prophet due to an error by the narrator; second, one hadith may be a *nasikh* (abrogating text) that overrides the ruling of the other; third, the difference arises from a misunderstanding by the listener, rather than from the Prophet's actual statement. Therefore, every seemingly contradictory hadith must be

16 Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), 362.

17 Mahmud al-Tahhann, *Taysir Mustalah al-Hadith* (t.t.: Markaz al-Hady Li al-Dirasah, 1405H), 46.

18 Jala>1 al-Di>n 'Abd al-Rah}ma>n b. Abi> Bakr al-Suyu>t}i>, *Tadri>b al-Ra>wi> Fi> Sharh} Taqri>b al-Nawa>wi>* (t.t.: Da>r Ibn al-Jawzi>, t.th.), 779.

19 'Abd al-Ma>jid al-Ghawrī, *Mawsu>ah 'Ulu>m al-H{adi>th Wa Funu>nuhu*, vol III (Beiru>t: Da>r Ibn Kathi>r, t.th.), 206.

20 Na>fiz Husayn H{amma>d, *Mukhtalif al-H{adi>th Bayna al-Fuqa>ha> wa al-MuhJaddithi>n*, (Mesir: Da>r al-Wafa>', 1993), 13.

21 'Ajja>j al-Khat}i>b, *Us}u>l al-H{adi>th 'Ulu>muh wa Mus}t}alah} uhu*, (t.t.: Da>r al-Fikr, 1971) 283.

analyzed based on these three possibilities.²²

Ibn Qayyim explains that when there appears to be a contradiction between two hadiths, there are two main possibilities. First, both are genuinely the words of the Prophet, so efforts must be made to reconcile or clarify their meanings. Second, one of them is not actually the Prophet's statement, but rather an error by the narrator—for example, a hadith that should be *mawqūf* (attributed to a companion) is mistaken for *marfū'* (attributed directly to the Prophet), or an addition of words that did not come from the Prophet.

If it is proven that one of the hadiths does not originate from the Prophet, then that hadith must be rejected and cannot be used to refute an authentic hadith. However, if both are authentic and originate from the Prophet, it is necessary to analyze whether one serves as a *nasikh* (abrogating) for the other. If not, the appropriate approach is to harmoniously combine the meanings of both, as the apparent contradiction is only superficial.

Ibn Qayyim also emphasizes the importance of ensuring that both hadiths being compared are indeed suitable to be used as evidence. Weak hadiths must not be used as a basis to reject authentic hadiths. According to him, giving precedence to a weak hadith over a sahih one is a methodological error that contradicts the principles of validation in the science of hadith.²³

Furthermore, Ibn Qayyim states that attempting to refute authentic hadiths by using weak hadiths does not affect the removal or cancellation of the rulings contained in the authentic hadiths. He emphasizes that authentic hadiths strengthen and confirm one another, so their status cannot be challenged by narrations that do not meet the scientific standards of authenticity.²⁴

Ibn Qayyim al-Jawziyyah discusses *ikhtilaf* (differences) in hadith as apparent contradictions between two or more narrations. Although he does not offer a formal definition, he explains that these differences may arise from variations

22 Jamāl ibn Muḥammad al-Sayyid, *Ibn Qayyim al-Jawziyyah wa juhūduhu fi khidmati al-Sunnah al-Nabawiyyah wa 'Ulūmihā*, vol II, ('Imādat al-Baḥth al-'Ilmī bi al-Jāmi'ah al-Islāmiyyah, al-Madīnah al-Munawwarah – al-Sū'ūdiyyah, 2004), 69. Muhammad ibn Abī Bakr ibn Ayyub ibn Sa'd Shams al-Dīn Ibn Qayyim al-Jawziyyah, *Zad al-Ma'ad fi Hady Khayr al-'Ibad* Juz 4 (Beirut: Mu'assasat al-Risalah dan Maktabat al-Manar al-Islamiyyah, 1994), 149.

23 Muḥammad al-Sayyid, *Ibn Qayyim al-Jawziyyah wa juhūduhu....* Vol I, 503. Abu 'Abd Allah Muhammad ibn Abī Bakr ibn Ayyub Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud wa-Iyḍah 'Ilalihī wa-Mushkilatihī*, juz 3 (Riyadh: Dar 'Aṭā'at al-'Ilm; Beirut: Dar Ibn Hazm, 2019), 117.

24 Muhammad ibn Abī Bakr ibn Ayyub ibn Sa'd Shams al-Dīn Ibn Qayyim al-Jawziyyah, *Ahkām Ahl al-Dhīmmah* juz 3 (Dammam: Ramadī li-al-Nashr, 1997) 641.

in wording, differing interpretations, or distinct contexts of the events. To address these issues, Ibn Qayyim emphasizes the importance of reconciling hadiths through *ta'wil* (interpretation) or *tarjih* (preferring the stronger narration). This approach highlights his focus on context and the reliability of narrators in understanding and harmonizing seemingly conflicting hadiths.

Methods for Resolving Contradictions in Hadith

In addressing the issue of *ikhtilaf al-hadith* (conflict in hadith), Ibn Qayyim al-Jawziyyah proposes a systematic method of resolution, beginning with the approach of reconciliation (*al-jam'*). This method aims to harmonize seemingly contradictory hadiths by finding a point of convergence that explains the differences coherently. If reconciliation is not possible, the next step is to apply the concept of *nasakh* (abrogation) to determine whether one hadith has been replaced by another that came later. If differences still remain unresolved, the method of *tarjih* (preference) is used to select the stronger hadith based on the reliability of its *sanad* (chain of transmission) and *matn* (text).

1. The *Al-Jam'* Method (Reconciliation/Compromise)

This method serves as Ibn Qayyim's primary approach. In various cases, he reconciles two seemingly contradictory hadiths by taking into account the social and historical context, as well as the circumstances in which the hadiths were conveyed. He emphasizes that such differences are superficial and can be harmonized meaningfully.

An example of this is a hadith concerning someone who intends to offer a sacrifice but cuts their hair during the first ten days of Dhu al-Hijjah. It is narrated that Sa'id bin Musayyab said, "I heard Umm Salamah, the wife of the Prophet, say: 'The Messenger of Allah said, "Whoever has an animal for sacrifice should not cut their hair or trim their nails even a little until they have completed the sacrifice, once the crescent of the tenth of Dhu al-Hijjah is clearly sighted."²⁵ Which appears to contradict the following hadith: 'Aishah (may Allah be pleased with her) said, "The Messenger of Allah brought his sacrificial animal from Madinah, and I tied a necklace to it. He did not avoid anything that a pilgrim is required to avoid."²⁶

25 Abu 'Abd Allah Muhammad ibn Abī Bakr ibn Ayyub Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud wa-Iyḍah 'Ilalihī wa-Mushkilatihī*, Juz III (Riyadh: Dar 'Aṭa' at al-'Ilm; Beirut: Dar Ibn Hazm, 2019), 94.

26 Muhammad ibn Isma'īl Abu 'Abd Allah al-Bukhārī al-Ju'fī, al-Jāmi' al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah Sallā Allah 'Alayhi wa-Sallam wa-Sunanihi wa-Ayyamihi (*Sahih al-Bukhārī*), Juz II (Beirut: Dar Ṭawq al-Najat, 2001), 169. Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayrī al-Naysaburī, *al-Musnad*

Ibn Qayyim explains that scholars differ regarding the status of the hadith prohibiting the cutting of hair and nails for those intending to offer a sacrifice. The majority report it as *mawqūf* (stopping at the companion), based on the chain of narration from Sa'īd bin al-Musayyib. Al-Daraqutni also considers the most authentic version to be the *mawqūf* narration. However, other scholars such as Muslim, Al-Tirmidhi, and Ibn Hibban narrate it as *marfū'* (attributed directly to the Prophet) and regard it as authentic.

Differences in opinion also arise in understanding the meaning of the hadith. Some scholars, including Imam Ahmad and al-Shafi'i, consider the prohibition to be *sunnah* (recommended) rather than obligatory. They reconcile the hadith of Umm Salamah and the hadith of 'A'ishah by explaining that the first indicates the prohibition as a means of perfecting the sacrifice, while the second shows that sending the sacrificial animal does not render a person in a state of *ihram* (ritual consecration). Thus, there is no contradiction; rather, both complement each other according to their respective contexts.²⁷

In conclusion, the hadith prohibiting the cutting of hair and nails is understood as a recommended practice (*sunnah*) specifically for those intending to offer a sacrifice, aimed at enhancing the spiritual value of the worship. Rejecting this hadith based on *qiyyas* (analogy) is considered inappropriate, since a clear *sunnah* should take precedence. Reconciling the two seemingly conflicting hadiths is a stronger approach and aligns with the methods of scholars like Ibn Qayyim in addressing *ikhtilaf* (differences) in hadith. Ibn Qayyim explains that the prohibition against cutting hair and nails for those preparing to sacrifice is not obligatory but rather *sunnah*. This means that if someone disregards this prohibition, they do not commit a sin, and their sacrifice remains valid, although they miss out on the virtue of following the *sunnah*. The prohibition aims to emulate the state of a pilgrim in *ihram* during Hajj, so that the act of sacrifice is performed with greater devotion and meaning. If there is a necessity, such as the need to cut nails for health reasons, it is permissible.²⁸

Ibn Qayyim's view aligns with the majority of scholars, such as those from the Shafi'i and Hanbali schools of thought, who regard the prohibition as a recommendation (*sunnah*), not an obligation. The Hanafi school does not even consider it *sunnah*, while the Maliki school classifies it as *makrūh* permissible but better to avoid. Only a few scholars, like Ibn Hazm from the

al-Sahih al-Mukhtasar bi-Naql al-'Adl 'an al-'Adl ila Rasul Allah Sallá Allah 'Alayhi wa-Sallam (*Sahih Muslim*) Juz II (Beirut: Dar Ihya' al-Turath al-'Arabī, n.d.), 957, Abu Dawud Sulayman b. Ishaq b. Bashir b. Shaddad b. 'Amru al-Azdiy al-Sijistani, *Sunan Abi Dawud* Juz II (Beyrut: Maktabah al-'Asriyyah, t.th), 147.

27 Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud* Juz II...259

28 Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud* Juz II...260

Zahiri school, hold the view that this prohibition is obligatory, though even he acknowledges that the sacrifice remains valid if the rule is violated. With a balanced approach, Ibn Qayyim synthesizes differing evidences to show that Islam allows flexibility in worship. He emphasizes the importance of the spiritual spirit in offering sacrifice, rather than rigidly adhering to rules. In conclusion, refraining from cutting hair and nails before sacrifice is part of the recommended sunnah, not an obligation, and its observance depends on the individual's capacity and circumstances.²⁹

2. The Method of Abrogation (*al-Naskh*)

If reconciliation is not possible, Ibn Qayyim applies the concept of *nasakh* (abrogation). He traces the chronology of narrations to determine whether one hadith has been abrogated by another. He uses this approach cautiously and only when there is strong evidence indicating the abrogation of a ruling. An example of this is the hadith concerning being in a state of *junub* upon waking during the month of Ramadan. The hadith states: "From Abu Bakr bin Abdurrahman bin Al-Harith bin Hisham, from 'A'ishah and Umm Salamah, the wives of the Prophet , both of whom said: The Messenger of Allah once woke up one morning in a state of *junub*. 'Abdullah bin Al-Adhrami narrated that the *junub* was due to intercourse, not a dream, yet he still fasted that day during Ramadan."³⁰ Which contradicts the following hadith: "Abdul Malik bin Abu Bakar bin Abdurrahman narrated to me from Abu Bakar, who said, I heard Abu Hurairah recounting. In his narration, he said, 'Whoever is in a state of *junub* at dawn should not fast.'"³¹

This issue concerns whether a person's fast remains valid if they wake up in a state of *junub* at dawn during Ramadan. Some scholars hold the opinion that the fast is invalid, based on the narration of Abu Hurairah found in *Sahih Muslim*. However, there are other views that say if a person is unaware or did not intentionally remain *junub* until dawn, their fast is still valid. Some even differentiate between obligatory and voluntary fasting: if the fast is obligatory, it is not valid; if it is voluntary, it remains valid.

The majority of scholars maintain that the fast remains valid even if one is *junub* at dawn, because the previous ruling has been *nasakh* (abrogated) by newer verses and hadith. They argue that marital relations are permitted un-

29 Ahmad ibn Muhammad ibn Hasan ibn Ibrahīm al-Khalīl, *Sharh Zad al-Mustaqni'*, Juz III, 266.

30 Abu Dawud, *Sunan Abi Dawud* Juz II, 312.

31 Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayrī al-Naysaburī, *al-Musnad al-Sahih al-Mukhtasar bi-Naql al-'Adl 'an al-'Adl ila Rasul Allah Sallā Allah 'Alayhi wa-Sallam*, Juz II (Beirut: Dar Ihya' al-Turath al-'Arabī, n.d.), 779.

til dawn, so being junub at the time of *subh* (dawn) does not invalidate the fast. This view is supported by hadiths from A'ishah and Umm Salamah, which state that the Prophet was once in a state of junub at dawn and still fasted. This demonstrates that the earlier prohibition no longer applies.

Al-Shafi'i prefers the narration of 'A'ishah and Umm Salamah because they were the wives of the Prophet and thus more knowledgeable about his condition. He also explained that performing the ritual bath (*ghusl*) after being *junub* is obligatory, but doing so after dawn does not invalidate the fast. Therefore, the majority of scholars conclude that the fast of a person who is *junub* at dawn remains valid. This reflects the flexibility in Islamic law to accommodate natural human circumstances.³²

In discussing the ruling on fasting for someone who is still *junub* at dawn during Ramadan, Ibn Qayyim al-Jawziyyah employs the *nasikh-mansukh* (abrogation) approach to resolve the contradiction between the narration of Abu Hurairah which states that the fast is invalid and the narrations of 'A'ishah and Umm Salamah which indicate that the Prophet continued fasting despite being *junub* at dawn. Ibn Qayyim considers the narrations from the wives of the Prophet to be stronger and later in occurrence, thus abrogating the earlier ruling. Meanwhile, other scholars like Abu Hanifah and al-Shafi'i prefer to harmonize both narrations by distinguishing their contexts: Abu Hurairah's narration applies to those who deliberately delay the ritual bath, whereas 'A'ishah's narration refers to those who do so unintentionally. Al-Shafi'i prioritizes the testimony of 'A'ishah and Umm Salamah due to their close relationship with the Prophet, yet he still respects Abu Hurairah's narration as a precautionary measure. Imam Ahmad also tends toward the narrations of the Prophet's wives but does not always apply the *nasikh-mansukh* method; instead, he gives precedence to the practice of the companions and the continuity of teachings. This difference in approach illustrates that Ibn Qayyim's method is more assertive in prioritizing narrations, while other scholars adopt a more flexible approach to maintain the harmony of hadith evidence.

This comparison highlights that Ibn Qayyim's approach, which places strong emphasis on *nasikh* and *mansukh* (abrogating and abrogated texts), is more assertive in establishing a hierarchy of narrations based on the authority of the transmitters. In contrast, other scholars such as Imam Abu Hanifah and Imam al-Shafi'i focused more on efforts to preserve both narrations within different contextual applications, thereby allowing greater flexibility in legal implementation. Ibn Qayyim's method reflects his desire to offer clear and unambiguous explanations, whereas other scholars tended to accommodate variations in narrations while maintaining the harmony of the existing evidences.

3. Method of *Tarjih* (Preference for the Stronger Evidence)

Ibn Qayyim employs the method of *tarjih* when two hadiths are both authentic but cannot be reconciled. He weighs the strength of the *sanad* (chain of transmission) and *matn* (text), the credibility of the narrators, as well as the compatibility of the hadith with the objectives (*maqasid*) of the Shariah. The selection of the stronger hadith is based not only on the *sanad* but also on the contextual relevance and the legal implications it carries.

An example is a hadith discussing the *rukhsah* (concession) regarding facing the qiblah while relieving oneself. The hadith states: "From Jabir bin Abdul-lah, he said: 'The Prophet forbade us from facing the qiblah when urinating. However, I saw him, one year before his death, facing the qiblah while urinating.'"³³ The hadith that contrasts with this is: "From Abdullah bin Umar, he said: I once climbed onto the roof of our house and saw the Messenger of Allah sitting on two bricks, facing Bayt al-Maqdis while relieving himself."³⁴

The issue arises from two seemingly contradictory hadiths regarding the etiquette of relieving oneself while facing the Qiblah. The first hadith, narrated by Jabir ibn 'Abd Allah, prohibits it, whereas the second, narrated by Ibn 'Umar, permits it. Ibn Qayyim explains that the prohibition was applicable in the early days of Islam but was later abrogated by the practice of the Prophet as reported by Ibn 'Umar. He considers this change to be due to the context of time and place, reflecting the development of legal rulings during the life of the Prophet. This view is supported by Imam Bukhari's opinion, who regards Ibn 'Umar's hadith as authentic, while the hadith of Jabir is considered weak because it is only transmitted by Muhammad bin Ishaq and Aban bin Shalih, whose reliability is disputed.

In defending the validity of Ibn 'Umar's narration, Ibn Qayyim responds to criticisms of the transmitters of the first hadith. Ibn Hazm classified Aban bin Shalih as unknown, but this opinion is rejected by many scholars who consider him a trustworthy narrator, such as Yahya bin Ma'in, Abu Hatim, and an-Nasa'i. Furthermore, Ibn Qayyim emphasizes that the generality of Jabir's hadith cannot override the specificity of Ibn 'Umar's hadith, which explicitly mentions the condition of the Prophet while relieving himself indoors. Jabir's hadith is also deemed insufficient as a legal basis due to its weak chain of transmission and meaning, especially since it describes an individual incident that is not universally applicable.³⁵

33 Abu Dawud Sulayman b. Ishaq b. Bashir b. Shaddad b. 'Amru al-Azdiy al-Sijistani, *Sunan Abi Dawud* Juz I (Beyrut: Maktabah al-'Asriyyah, t.th), 4.

34 Abu Dawud Sulayman b. Ishaq b. Bashir b. Shaddad b. 'Amru al-Azdiy al-Sijistani, *Sunan Abi Dawud* Juz I (Beyrut: Maktabah al-'Asriyyah, t.th), 4.

35 Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud wa-Iydhāh 'Ilalihi wa-Mushkilatihī*, juz 1... 10.

With a meticulous approach, Ibn Qayyim resolves the contradiction between the hadiths through three steps: first, acknowledging the change in legal rulings based on the practice of the Prophet; second, carefully evaluating the quality of the hadith chains (*isnad*); and third, prioritizing the more authentic and contextually relevant hadith. This methodology reflects his consistency in giving precedence to stronger and more fiqh-relevant evidence, as well as demonstrating his careful consideration of the Prophet actions within their context as a basis for legal rulings.

The discussion regarding the prohibition of facing the Qiblah while relieving oneself reflects the importance of etiquette and respect for the Qiblah in Islam. Ibn Qayyim al-Jawziyyah employs the approach of *tarjih al-hadir 'ala al-mubah* -giving precedence to prohibition over permissibility- when two evidences appear contradictory, in order to maintain a cautious attitude (*ihtiyat*) in practice. The prohibitive hadiths narrated by Bukhari and Muslim serve as the primary basis, where the Prophet forbade facing or turning one's back to the Qiblah while relieving oneself and recommended facing east or west instead. This prohibition is general and underscores the importance of preserving the sanctity of the Qiblah direction. Meanwhile, the permissive hadith from Abdullah ibn Umar indicates that under certain circumstances, such as being inside a closed building, the Prophet once relieved himself facing Bait al-Maqdis. Although these hadiths seem contradictory, Ibn Qayyim prioritizes the prohibition due to its universal nature, while permissibility is considered situational. This approach demonstrates carefulness in upholding the values of etiquette and the respect for sacred symbols in Islamic teachings.³⁶

Ibn Qayyim al-Jawziyyah prioritizes the method of *tarjih al-hadir 'ala al-mubah*, which means giving precedence to prohibitive hadiths over permissive ones, in the matter of facing the Qiblah while relieving oneself. According to him, the prohibition is general and applies in all circumstances because it reflects the principle of caution and respect for the Qiblah as a sacred symbol in Islam. Conversely, permissive hadiths are considered special cases that cannot serve as a basis for general legal rulings. This approach aligns with the Maliki and Hanbali madhhabs, which also forbid this act in all situations, whether in open or enclosed places. Unlike the Hanafi madhhab and Imam al-Shafi'i, who allow leniency if done inside a building, Ibn Qayyim firmly rejects such exceptions to uphold the overall sanctity of the Qiblah.

Ibn Qayyim's stance demonstrates his commitment to the principle of etiquette (*adab*) within Islamic law. He emphasizes that even though relieving oneself may seem trivial, it must still be carried out with full respect for religious teachings. By giving priority to the prohibition, he instills values of

36 Ibn Qayyim al-Jawziyyah, *Tahdhīb Sunan Abī Dawud wa-Iyḍah 'Ilalihi wa-Mushkilatihī*, Juz I... 10.

caution and discipline in practicing the Sharia, while also showing that Islam provides guidance on etiquette even in the most private matters. In conclusion, the prohibition of facing the Qiblah while relieving oneself is not merely a technical issue but a concrete expression of respect for religious symbols highly revered in Islam.³⁷

Ibn Qayyim's approach, which prioritizes prohibition (*tarjih al-hadir 'ala al-mubih*), aligns closely with the principles of *maqasid al-shari'ah*. This approach serves to protect the public interest (*maslahah*) and prevent harm by avoiding the potential risks that may arise from unrestricted permissiveness. Moreover, the cautious attitude promoted by Ibn Qayyim helps preserve the sanctity and honor of the religion (*hifz al-din*) and upholds proper decorum and ethics in one's actions.

By emphasizing caution (*ihtiyat*), this method ensures that decision-making, particularly in religious matters, is carried out with careful consideration. At the same time, Ibn Qayyim also aimed to safeguard the moral and ethical fabric of society by preventing the misuse of legal leniency that could undermine social and spiritual order. In this way, his approach supports the objectives of *maqasid al-shari'ah* in preserving religion, promoting public welfare, and upholding the moral integrity of the Muslim community.

Ibn Qayyim's methodology mentioned above—combining *al-jam'u* (reconciling), *naskh mansukh* (abrogation), and *tarjih* (prioritization)—demonstrates a synthesis between textual and contextual approaches. He does not get trapped in a literal understanding, yet he maintains the authority of the hadith. His approach is highly relevant in addressing doubts about seemingly contradictory hadiths and provides guidance for developing Islamic law that is adaptive and based on *maqasid* (higher objectives).

Conclusion

Ibn Qayyim al-Jawziyyah developed a systematic methodology for resolving differences in hadith. He prioritizes the method of *al-jam'* (reconciliation), followed by *nasikh* (abrogation) and *tarjih* (preference), taking into account the chain of transmission (*sanad*), the text (*matan*), historical context, and public interest (*maslahah*). His integrative approach, combining textual evidence and reason, remains an important legacy in hadith studies and the development of contemporary Islamic law.

37 Khalid ibn Mahmud ibn 'Abd al-'Azīz al-Juhānī, *Qawa'id al-Tarjih bayna al-Nusus al-Shariyyah allatī Zahiruha al-Ta'aruf*: Dirasah Ta'siliyyah Taṭbīqiyyah, 58

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