

**THE METHODOLOGY OF ḤADĪTH COMMENTARY ON  
ZĀD AL-MA'ĀD BY IBN QAYYIM AL-JAWZIYYAH**

**Thesis**

Submitted in partial fulfillment of the assignments  
and requirements for the S.Th.I degree  
in Ushuluddin and Humanities Faculty



**By:**  
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**ANTASARI STATE INSTITUTE FOR ISLAMIC STUDIES  
USHULUDDIN AND HUMANITIES FACULTY  
TAFSIR HADITH DEPARTMENT  
BANJARMASIN  
2016 A.D./1437 A.H.**

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**APPROVAL**

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Having been checked out and revised properly. I hereby approve this research to be submitted and examined in front of thesis examination committee of Ushuluddin and Humanities Faculty of Antasari State Institute for Islamic Studies Banjarmasin for partial fulfillment of the assignments and the requirements to obtain S.Th. I. degree.

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Banjarmasin, June 29<sup>th</sup> 2016

Nazilatur Rohimah

VALIDATION

**THE METHODOLOGY OF *ḤADĪTH* COMMENTARY ON  
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WRITTEN BY

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## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمدُ لله على نعمه والهدى والصَّلاة والسَّلام على خير الأنام سيدنا محمد صلى الله عليه وسلم و على آله وصحبه الكرام ومن تَبِعَهُم بِإِحْسَانٍ إلى يوم القيامة.

All praise be to Allah the almighty for His mercy and guidance. My blessing and salutation always be upon the great prophet Muhammad (P.B.U.H.), all his families, his companions, as well as his followers until the last day.

This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

1. Prof. Dr. Abdullah Karim, M. Ag, as the dean of Ushuluddin and Humanities Faculty of IAIN Antasari, and all his staffs for their help in the administrative matters.
2. Foremost, the writer owes his special debts to the supervisors for my thesis, Dr. Dzikri Nirwana, M.Ag. and Dra. Hj. Noor'ainah, M.Fil.I., for their compassions, understandings, guidances, suggestions, and corrections during the writing of this thesis.
3. Dr. Saifuddin, M.Ag, as the head of Tafsir Hadith Department and all lecturers of Tafsir Hadith Department of IAIN Antasari, who helped and motivated the writer in this research.

4. All lecturers and assistants of Ushuluddin and Humanities Faculty who have guided the writer in this research.
5. Head of central library of IAIN Antasari, and also the librarian at Ushuluddin and Humanities Faculty library who have given the writer some help to get needed literature.
6. My parent are on the top level of deserving my appreciation. They provide me with huge spiritual equipments that make me strong when I felt so despaired in finishing my study.
7. And all of my brothers and sisters, who has given me spirit and pray for me.
8. My friends and colleagues, with whom I shared my happiness and my blueness and served me with a comfortable social and intellectual zone, also deserved my acknowledgement, and especially my friend in Tafsir Hadith department, 2012 batch.

Finally the writer hopes that this thesis will be useful for the next researches. The writer believes that this thesis in far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin, 29 June 2016

Nazilatur Rohimah

## TRANSLITERATION TABLE

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration table mentioned below.

1.	ا	:	A	16.	ط	:	Ṭ
2.	ب	:	B	17.	ظ	:	Ẓ
3.	ت	:	T	18.	ع	:	‘
4.	ث	:	Th	19.	غ	:	Gh
5.	ج	:	J	20.	ف	:	F
6.	ح	:	Ḥ	21.	ق	:	Q
7.	خ	:	Kh	22.	ك	:	K
8.	د	:	D	23.	ل	:	L
9.	ذ	:	Dz	24.	م	:	M
10.	ر	:	R	25.	ن	:	N
11.	ز	:	Z	26.	و	:	W
12.	س	:	S	27.	ه	:	H
13.	ش	:	Sh	28.	ء	:	ˆ
14.	ص	:	Ṣ	29.	ي	:	Y
15.	ض	:	Ḍ				

### **Mad and Diphthongs:**

1.	Fathah panjang	:	Ā / ā	4.	أو	:	Aw
2.	Kasrah panjang	:	Ī / ī	5.	أي	:	Ay
3.	Dhammah panjang	:	Ū / ū				



## **ABBREVIATIONS**

NIM	Nomor Induk Mahasiswa (student registry number)
Orn.	Official Registry Number
P.B.U.H.	Peace be upon him
n.y	No Year
n.p	No Publisher
n.c	No Country

## ABSTRACT

**Nazilatur Rohimah. 2016.** The Methodology of *Ḥadīth* Commentary on *Zād al-Ma'ād* by Ibn Qayyim al-Jawziyyah. Thesis, Tafsir Hadith Department, Ushuluddin and Humanities Faculty. Supervisor: (1) Dra. Hj. Noor'ainah, M.Fil.I. (2) Dr. Dzikri Nirwana, M.Ag.

**Keyword:** *Sharḥ* and the method of *ḥadīth* commentary.

The thesis is a study of the methodology of *ḥadīth* commentary on *Zād al-Ma'ād* by Ibn Qayyim al-Jawziyyah. *Zād al-Ma'ād* contains the history of the various aspects of the holy Prophet Muhammad P.B.U.H. life and religious life, as well as a complete guide in worshipping and socializing (*mu'āmalah*) for *muslim*, a complete guide to happiness in this world and hereafter. This book investigates only telling history, jurisprudence, *ḥadīth*, modern medicine in detail on normative arguments.

Based on the background, it can simply be formulated some main problems of this research are: 1) How is methodology of *ḥadīth* commentary on *Zād al-Ma'ād*?; 2) Which was used by Ibn Qayyim al-Jawziyyah when explained and comprehended of *ḥadīth* on *Zād al-Ma'ād*?

This is a library research. With the primary source in the book it self, is *Zād al-Ma'ād*, and the secondary source are books of scholars, *Sharḥ ḥadīth*, *Ulum al-ḥadīth*, and other writings, researchs, information and other relevant sources as which suitable with research.

The stages of this research by fixed of theme, the next researching the reference about methodology of *sharḥ*, then examine more in depth biography ibn qayyim, and then examine contents on *Zād al-Ma'ād*, analysis of contains and finally conclusion.

Conclusions of this research are Ibn Qayyim methodology used in compiling the book is *bi al-ra'y* and the refereces used by Ibn Qayyim many quotes from various books, like books of *Tafsīr*, *sharḥ*, *ḥadīth* and others.

## MOTTO

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ  
مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

*If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and (so will) His Messenger; indeed, we are desirous toward Allah," (it would have been better for them).*

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