

CHAPTER I

INTRODUCTION

A. Background of Research

Ḥadīth is second major source of law and the rule of Islam besides of the Qur`an, because the function of the holy Prophet Muhammad P.B.U.H. which they will have been backing to the provisions of *Islamic Shari`a* in faith and worship, transactions and other conditions of the people.¹ We had to obey Allah and the holy Prophet Muhammad P.B.U.H., when He said in the Holy Qur`an, Surah Āli ‘Imrān/3: 32 :

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

This verse came to obey the command of God with obedience to the order of the holy Prophet Muhammad P.B.U.H.² Shahabah and Muslim scholars devoted their lives for compilation of *ḥadīth*.

Activity of *sharḥ* is one manifestation of attention *ḥadīth* scholars in preserving the *ḥadīth* as a source of Islamic law. And in *sharḥ* books set of *ḥadīth*, most of the lecturers use a number of techniques, methods or approaches in accordance with the interpretation of trends and scientific capacity they have.

¹ Dakhīl bin Ṣalīḥ, *Tariq al-Takhrīj bi Ḥisb al-Rāwī al-A`lā* (Madina: Al-Jāmi`ah al-Islāmiyah, 1422 A.H.), 92. See at Jawiah Dakir and Faisal Ahmad Shah, “A Contextual Approach in Understanding The Prophet’s Ḥadīth: An Analysis”, *Journal of Applied Sciences Research* (Malaysia: The National University of Malaysia, 2012), 3176.

² Fu`ād Ni`mah, *Mulakhaṣ Qawā`idu al-Luġāḥ al-‘Arabiyyah* (Beirut: Dār al-Thaqāfah al-Islāmiyah, n.y), 159.

To understand *ḥadīth* required set of instruments such as: knowledge of languages, information about the situation related to the emergence of *ḥadīth*, as well as socio-cultural setting of the time. A thorough understanding of *ḥadīth* can be a critical attitude to the denial of the authenticity of *ḥadīth* after all devices applied understanding.³ Understanding *ḥadīth* text is an urgent issue to be focus. This issue sometimes becomes more complex because it depends on the existence of *ḥadīth* in many aspects, in contrast to Qur`an which to codification relatively close to the lifetime the holy Prophet Muhammad P.B.U.H.

Sharḥ is not enough just to rely on the *sharḥ* book, but interconnected today. Therefore, studies of religious (activity of *sharḥ*), today actually can't stand alone, but needs to involve other disciplines, for religious increasingly complex social problems, while Islam is sourced teachings of the Qur`an and *ḥadīth* must also dialogue with the reality of the times. Therefore, interconnection paradigm of science into a historical inevitability, so the analysis and the conclusions drawn from the religious text (the text of *ḥadīth*) is more dialectical and comprehensive, as well as accommodating to the development of society.

Book *Zād al-Ma`ād* (زاد المعاد) is the work of Imam Ibn Qayyim al-Jawziyyah. This book is the most phenomenal of Imam Ibn Qayyim al-Jawziyyah (691-751 A.H.). Ibn Qayyim pursued his quest for knowledge at the hands of renowned masters and scholars of his epoch, as well as he studied the works and teachings of sufi masters known in his time. His schooling centered around

³ Muh. Zuhri, *Telaah Matan Hadis Sebuah Tawaran Metodologi* (Yogyakarta: Lesfi, 2003), 41.

Islamic jurisprudence, *ḥadīth*, *tafsīr*, *tarīkh*, theology, and the science of prophetic *ḥadīth*. Ibn Qayyim was fervent in his devotion to his teacher, and he was an excellent student and disciple of the great Muslim scholar Imam Taqy al-Dīn Ahmad Ibn Taymiyah. Ibn Qayyim was also an astronomer and chemist, and a critic of alchemy and astrology.⁴

This book discusses 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 worship and *mu'āmalah* for a believer, a complete guide to happiness in this world and hereafter. This book is not just peeling history, but also jurisprudence, *ḥadīth*, even though modern medicine, everything is pared writer in detail and laden with *shar'i* arguments that support it.⁵

Ibn Qayyim very committed to the great *ḥadīth* proved valid to the holy Prophet Muhammad P.B.U.H. Cling to him and observe all indications and impression of the result. Then throw anything in others (as opposed). He do not want to hold on to the words of a person, no matter who is he, as long as the words opposed *ḥadīth* of the holy Prophet Muhammad P.B.U.H., or the person is not as mean of explanation *ḥadīth*. Although, he is many trace the path of his teacher, *Shaykh al-Islām* Ibn Taymiyah, many taking *ijtihād* of Ibn Taymiyah, but he more tolerance towards people who his dispute.⁶

⁴ Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād fī Hādīyī Khayr al-'Ibād* (Beirut: Dār al-Kutub al-'Ilmiyah, 2007), 3-4.

⁵ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 4.

⁶ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 4-5.

Among the amazing things about him and the book (*Zād al-Ma'ād*), is that he wrote his book while *safar* (on a trip). Nothing on the side where the references to cite what is needed, as there is *khābār* and *athār* related to the theme that he explain (in this his book). However, being a very admire is he has to load in it very much of *ḥadīth* (the same form of words and no action) related to the holy Prophet Muhammad P.B.U.H. . which *ḥadīth* spread in the books *Ṣaḥīḥ*, *Sunan*, *Musnad*, *Mu'jam*, and others. He include any *ḥadīth* on the theme of specialization.⁷ By this reason, the writer take this topic as object of research under the title: **The Methodology Of *Ḥadīth* Commentary On *Zād al-Ma'ād* By Ibn Qayyim al-Jawziyyah.**

B. Research Questions

Based on the background, it can simply be formulated some main problems of this research as follows:

1. How is the methodology of *ḥadīth* commentary on *Zād al-Ma'ād*?
2. Which was used Ibn Qayyim al-Jawziyyah when explained and comprehended of *ḥadīth* on *Zād al-Ma'ād*?

⁷ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 4.

C. Definitions of Term

To avoid misunderstanding in understanding the purpose of this thesis, it will be explained in advance of understanding confirms the title of this thesis:

1. Methodology

The word "method" is the way or path. And “logos” meaning science. Methodology is defined as the science of the method; description of the method.

2. *Ḥadīth* commentary

Ḥadīth commentary (*sharḥ*) is away that Islamic scholars took to explain *ḥadīth* on their books.

The methodology of *ḥadīth* commentary is description of the method to explain the *ḥadīth*.

D. Review of Related Literature

There are researches those related to this research the writer found, there are:

1. Muhammad Ruzaimi ibn Ramli “Al-Manhaj al-Naqdy li Riwāyāt al-Maghazī wa al-Siyar ‘Inda Ibn Qayyim al-Jawziyah: Dirāsah Taṭbiqiyah ‘ala Zād al-Ma’ād fī Hady Khayr al-‘Ibād”.⁸ This research talking about how the critical

⁸ Muhammad Ruzaimi ibn Ramli, “Al-Manhaj al-Naqdy li Riwāyāt al-Maghazī wa al-Siyar ‘Inda Ibn Qayyim al-Jawziyah: Dirāsah Taṭbiqiyah ‘ala Zād al-Ma’ād” fī Hady Khayr al-‘Ibād, *Dissertation* (Malaysia: Sultan Idris Education University, 2014).

methodology in *Maghazī* and *Siyar* narrations of Ibn Qayyim al-Jawziyyah on the book *Zād al-Ma'ād fī Hadyi Khayr al-'Ibād*.

2. Ibrahim Barkat Ṣaliḥ “Al-Ṣanā’ah al-Ḥadīthiyah ‘Inda Ibn Qayyim fī Kitābihi Zād al-Ma’ād”.⁹ This research talking about how Ibn Qayyim in addressing the *ḥadīth* contrary on the book *Zād al-Ma’ād fī Hādyī Khayr al-'Ibād*.
3. Musa Aḥmad “Takhrīj wa Dirāsah al-Aḥādīth wa al-Athār al-Wāridah fī Kitāb Zād al-Ma’ād fī Hādyī Khayr al-'Ibād Li Ibn Qayyim al-Jawziyyah min Faṣl fī Hadiyah Rasūl Allāh Ṣalla Allāh wa Sallam fī Dā` al-Istisqā` wa ‘Ilājīhi fī Ḥukmihi Rasūl Allāh Ṣalla Allāh wa Sallam fī al-‘Īlā’”.¹⁰ This research talking about *takhrīj* and depth of *ḥadīth* and *athār al-wāridah* at *faṣl fī hadiyah rasūl allāh ṣalla allāh wa sallam fī dā` al-istisqā` wa ‘ilājīhi* until *fī ḥukmihi rasūl allāh ṣalla allāh wa sallam fī al-‘ilā`* on the book *Zād al-Ma’ād fī Hādyī Khayr al-'Ibād*.

The different between this research with the previous researches is the purpose, which is to know about the methodology *ḥadīth* commentary on *Zād al-Ma’ād* and not only explain the method, it is also reveal the reference on *Zād al-Ma’ād*. In previous studies a lot of discussing the ideas of Ibn Qayyim about the critical methodology and quality of *ḥadīth* in specific of the *faṣl*, and others.

⁹ Ibrahim Barkat Ṣaliḥ “Al-Ṣanā’ah al-Ḥadīthiyah ‘Inda Ibn Qayyim fī kitābihi Zād al-Ma’ād”, *Dissertation* (Oman: Yordania University, 2002).

¹⁰ Musa Aḥmad, “Takhrīj wa Dirāsah al-Aḥādīth wa al-Athār al-Wāridah fī Kitāb Zād al-Ma’ād fī Hādyī Khayr al-'Ibād Li Ibn Qayyim al-Jawziyyah min Faṣl fī Hadiyah Rasūl Allāh Ṣalla Allāh wa Sallam fī Dā` al-Istisqā` wa ‘Ilājīhi fī Ḥukmihi Rasūl Allāh Ṣalla Allāh wa Sallam fī al-‘Īlā’”, *Dissertation*, (n.c: Omdurman Islamic University, 2011).

E. Purpose and Significance Research

1. Purpose Research

Based on the problem statement above, the purpose of this research are:

- a. To know methodology of *ḥadīth* commentary on *Zād al-Ma'ād*.
- b. To know use by Ibn Qayyim al-Jawziyyah when explained and comprehended of *ḥadīth* on *Zād al-Ma'ād*.

2. Significance of Research

While the benefits of this study are:

- a. Theoretically, it is hoped that this thesis will add the literatures of the interpretation study. Especially, this thesis is hoped to expose how is the method of *ḥadīth* commentary on *Zād al-Ma'ād*.
- b. Practically, this thesis can be used not only for academician but also for the large society. Especially Muslims concerning the cases the scientific reading in the *sharḥ* books of classic scholars, especially Ibn Qayyim and his famous book *Zād al-Ma'ād* which have various sciences such as the history of the holy Prophet Muhammad P.B.U.H. (life and religious life, as well as a complete guide in worship and *mu'āmalah* for a believer), a complete guide to happiness in this world and hereafter, jurisprudence, *ḥadīth*, even though modern medicine, everything is pared writer in detail and laden with *shar'i* arguments that support it.

F. Research Method

1. Kind of Research

This research was conducted in the form of Library research.¹¹ This research will use a description on the methodology of *ḥadīth* commentary with an extraction, an explanation, and islamic scholars of *ḥadīth* opinions.

2. Data and it's sources

- a) The data are divided into two, such as: The primary data, they are methodology of *ḥadīth* commentary and references; The secondary data, they are the methodology of *ḥadīth* commentary, profile of Ibn Qayyim and his work *Zād al-Ma'ād*.
- b) The sources of data are divided into two, such as: The primary sources (principal) is taken from the *Zād al-Ma'ād*; The secondary sources (complementary) data source were taken from books of scholars, *Sharḥ ḥadīth*, *Ulum al-ḥadīth*, and another writing, research, information and other relevant sources as which suitable with research.

3. Analysis of Data

To analyze the data, the writer uses descriptive, because it is not only limited to the collection and compilation of data, but also includes business data

¹¹ Ahmad Tanzeh, *Pengantar Metode Penelitian* (Yogyakarta: Teras, 2009), 14.

classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive picture.¹²

To find the relevant data, the writer obtain them through library research, consultation and discussion. Here, the data were described one by one and then were analyzed it in order to answer the question. There are several steps used in this preparation of this thesis. The collecting data phase, the interpretation of data phase, and finally, the writing phase.

4. Stages of Research

this research have some stages as folloows:

- a) Fixed of theme
- b) Researching the reference about methodology of *sharḥ ḥadīth*
- c) Examine more in depth biography of Ibn Qayyim
- d) Examine contents on *Zād al-Ma'ād*
- e) Analysis of data
- f) Concluded

¹² Sumardi Suryabrata, *Metode Penelitian* (Jakarta: Rajawali Pers, 2010), 75. See at Winarno Surakhmad, *Pengantar Ilmiah: Dasar, Metode, dan Teknik* (Bandung: Tarsito, 1994), 139.

G. Structure of Contents

The arrange all of discussion in this thesis systematically, the writer have arranged it into four chapters. The writer arranges them as follows:

The first chapter that contains operational design of this research for a reference of this research in work on it. This chapter contains introduction, covering background of the problem to provide an academic explanation why this resarch needs to be done. Then the formulation of the problem which is intended to reifofce the main points to be studied in order to be more focused. After that, proceed with the research objectives to outline the imporance of this research. The method and steps of research intended to explain how the writer used in this study and will be done.

The second chapter that contains the methodology of *sharḥ* included definitions, history of knowledge, the methodology of *ḥadīth* commmentary. That contains explanation of methodology, methods theory and characteristic methods on *ḥadīth* commentary.

The third chapter that contains Ibn Qayyim al-Jawziyyah and his famous book “*Zād al-Ma’ād*” included biography of Ibn Qayyim al-Jawziyyah, *Zād al-Ma’ād*, the methodology of *ḥadīth* commentary on *Zād al-Ma’ād*. This chapter will give a strong base to know more about Ibn Qayyim al-Jawziyyah and his the methodology of *ḥadīth* commentary on his book (*Zād al-Ma’ād*).

The last chapter that contains closure, the writer show the conclusion that is taken by the wirter from the research before. In this chapter, the writer also give

the suggestion that can be developed for the next research and knowledge development.

This is the end of the first chapter of this research, next the writer will continue to the second chapter.