CHAPTER I
INTRODUCTION

A. Background of Research

Hadith 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’ā 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 Ālī ‘Imrān/3: 32:

قُلْ اَطِيَّعُوا اللهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُجِيبُ الْكَفِيرِينَ

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.

² Fu’âd Ni’mah, Mulakhaṣ Qawā’idu al-Lugâh al-’Arabiyyah (Beirut: Dâr al-Thaqâfah al-Islâmiyah, n.y), 159.
To understand hadīth required set of instruments such as: knowledge of languages, information about the situation related to the emergence of hadīth, as well as socio-cultural setting of the time. A thorough understanding of hadīth can be a critical attitude to the denial of the authenticity of hadīth after all devices applied understanding. Understanding hadīth text is an urgent issue to be focus. This issue sometimes becomes more complex because it depends on the existence of hadīth in many aspects, in contrast to Qur`an which to codefication 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 hadīth 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 hadīth) is more dialectical and comprehensive, as well as accommodating to the development of society.

Book Zād al-Maʿād (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

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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 muʿāmalah 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 sharʾi 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

6 Ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 4-5.
Among the amazing things about him and the book (Zād al-Maʿād), 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 khabār 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 hadīth (the same form of words and no action) related to the holy Prophet Muhammad P.B.U.H. which hadīth spread in the books Šāhīh, Sunan, Musnad, Muʿjam, and others. He include any hadīth 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-Maʿād 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-Maʿād?

2. Which was used Ibn Qayyim al-Jawziyyah when explained and comprehended of Ḥadīth on Zād al-Maʿād?

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7 Ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 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:


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The different between this research with the previous researches is the purpose, which is to know about the methodology ḥadīth commentary on Zād al-Maʿād and not only explain the method, it is also reveal the reference on Zād al-Maʿād. 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.

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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-Maʿād.

b. To know use by Ibn Qayyim al-Jawziyyah when explained and comprehended of ḥadīth on Zād al-Maʿād.

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-Maʿād.

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-Maʿād 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 muʿāmalah 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 sharʿi arguments that support it.
F. Research Method

1. Kind of Research

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

2. Data and its sources

a) The data are divided into two, such as: The primary data, they are methodology of hadīth commentary and references; The secondary data, they are the methodology of hadīth commentary, profile of Ibn Qayyim and his work Zād al-Maʿād.

b) The sources of data are divided into two, such as: The primary sources (principal) is taken from the Zād al-Maʿād; 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

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classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive picture.\textsuperscript{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 \textit{shar\textsuperscript{h} had\textsuperscript{i}th}

c) Examine more in depth biography of Ibn Qayyim

d) Examine contents on \textit{Z\textdagger al-Ma\textaelad}

e) Analysis of data

f) Concluded

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\textsuperscript{12} Sumardi Suryabrata, \textit{Metode Penelitian} (Jakarta: Rajawali Pers, 2010), 75. See at Winarno Surakhmad, \textit{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 research needs to be done. Then the formulation of the problem which is intended to reinforce the main points to be studied in order to be more focused. After that, proceed with the research objectives to outline the importance 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 commentary. 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-Maʿād” included biography of Ibn Qayyim al-Jawziyyah, Zād al-Maʿād, the methodology of ḥadīth commentary on Zād al-Maʿād. 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-Maʿād).

The last chapter that contains closure, the writer show the conclusion that is taken by the writer 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.