

## CHAPTER III

### IBN QAYYIM AL-JAWZIYYAH AND HIS FAMOUS BOOK

#### *ZĀD AL-MA'ĀD*

#### A. Biography of Ibn Qayyim al-Jawziyyah (1292-1350 A.D. / 691-751 A.H.)

##### 1. Background of Family

The *Salafi* became well-known with the title “Ibn Qayyim al-Jawziyyah” because his father (Abu Bakr bin Ayub al-Zura'i) was the principal of the '*Al-Jawziyyah*' school in Damascus. As for his name, it is Sham Al-din Muhammad Ibn Abi Bakr, Ibn al-Qayyim al-Jawziyyah. He was born in a small farming village fifty-five miles from Damascus, Shyria on the 7th of Safar in 691 A.H./1292 A.D. Between 712 A.H./1312 A.D. and 726 A.H./1326 A.D., Ibn Qayyim married and had three sons, them were Ibrahim, ‘Abdullah and Sharaf al-Din.<sup>1</sup>

Ibn Qayyim died in the city of Damascus, when he was scarcely 60 years 5 months and 5 days, at the later time of *Isha'*, on the night of Thursday, 13th of Rajab in the year 751 A.H. (September 15<sup>th</sup>, 1350 A.D). It is recorded that the

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<sup>1</sup> Al-Wabil Sayyib Tayyib, Salāh al-Dīn ‘Alī Abd al-Mawjūd, *The biography of Imām Ibn al-Qayyim*, (Riyāḍ: Dār al-Salām, 2006), 24-59. Livnat Holtzman, “Ibn Qayyim al-Jawziyyah”, *Essays in Arabic Literary Biography II: 1350-1850* (Wiesbaden: Harrassowitz Verlag, 2009), 202-222. See also Birgit Krawietz, “Ibn Qayyim al-Jawziyyah: His Life and Works”, *Mamlūk Studies Review*, Vol. 10, No. 2, (Israel: Bar Ilain University, 2006), 19-20.

funeral prayer, attended by many people, was offered at the *Umayyad* Mosque in Damascus. And was buried at the cemetery of Bab al Saghir, at the foot of Mount Qasiyun by Damascus, near the grave of his father.<sup>2</sup>

## 2. Educations

Ibn Qayyim studied under his father who was the local attendant of al-Jawziyyah school. Later on, he 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 Islamic jurisprudence, theology, and the science of the holy Prophet Muhammad P.B.U.H. ic traditions.

In the year 712 A.H./1312 A.D. at the age of 21 he joined the study circle of Imam Ibn Taimiyyah who kept him in his company as his closest student and disciple, who later on became his successor.

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 Aḥmad Ibn Taimiyyah. He defended his religious opinions and approaches, and he compiled and edited most of his works, and taught the same.

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<sup>2</sup> Birgit Krawietz, "Ibn Qayyim al-Jawziyyah: His Life and Works", *Mamlūk Studies Review*, 19-20. See Al-Wabil Sayyib Tayyib, Salāh al-Dīn 'Alī Abd al-Mawjūd, *The biography of Imām Ibn al-Qayyim*, 24-59. See also Livnat Holtzman, "Ibn Qayyim al-Jawziyyah", *Essays in Arabic Literary Biography II: 1350-1850*, 202-222.

Because of their perception and opinions, both the teacher and the student were unjustly persecuted, tortured, and humiliated in public by the local authorities then, and they were imprisoned in a single cell, while other disciples were kept separate in the central prison of Damascus, still known to-date as al-Qal'a. Among the imprisoned scholars, there also was a young man named Ibn Kathir who later on became as the most renowned Muslim scholar and compiler of the most comprehensive Quranic commentaries 'Tafsir Ibn Kathir.'

Upon the death of Imam Ibn Taymiyyah, the disciples were set free from prison, and Imam Ibn Qayyim furthered his studies, and held study circles and classes for his own students. Ibn Qayyim taught Islamic Jurisprudence at al-Sadriyya school, in Damascus, before he held the position of the Imam of the Jawziyyah school for a long period. Most of his writings were compilations, although he authored several books himself, and manuscripts with his own handwriting are preserved today in the central Library of Damascus.

In fact, it was considered an honor and a privilege to study in his circle. Among the renowned Muslim scholars who studied under him, we mention Ibn 'Abd al-Hadi and Ibn Rajab and others who oft-frequented his circles, and sought his company, such as Imam Ibn Kathir.

Most scholars of the time have acknowledged the author's excellence, and profound knowledge of Quranic interpretation, commentaries on the

prophetic traditions, and theology. His extensive knowledge and understanding of Quranic commentaries surpassed even some renowned theologians in Islamic history.

Ibn Kathir spoke of him in his book *'Al-Bidaya wa Nihaya*, saying: “He was most friendly and kindhearted, he never envied anyone, he never caused harm to anyone, he never bore prejudice against anyone, and I was the closest to his heart. Furthermore, I do not know anyone who is more devout in his worship than him in our time.” A similar opinion also was quoted by Ibn Hijr.

Ibn Qayyim catered to all the branches of Islamic science, and was particularly known and commended for his commentaries. Al-Hafiz Ibn Rajab spoke of his teacher, saying: “He was an accomplished scholar of Islamic science, and no one could rival him in his deep understanding of the Qur’an and the prophetic saying, and his interpretations were unique in accuracy.”

Ibn Rajab narrated that his teacher Imam Ibn Qayyim al-Jawziyya learned the science of the prophetic sayings (*Hadīth*) from al-Shahab al-Nabulsi, Qadzi Taqiyyu-Deen Sulaiman, and Fatima Bint Jawhar, among others. During his early student life, Imam Ibn al-Qayyim sought the company of most *shaikh* of his period, and he was particularly proficient in interpreting the Hanbali Muslim school of thoughts.

He studied under Al-Şibab al-Nabilisi, Abu Bakr ibn Zain al-Din ibn ‘Abd al-Da`im (718 A.H), *Al-Qađi* Taqy al-Din Sulayman, 'Isa al-Mut'im, Faṭimah bint Jawhar, Abu Nasr al-Baha` ibn Asakir, 'Ala` al-Din al-Kindi, Muhammad ibn ‘Abd al-Faṭḥ al-Ba`labaki, Ayyub ibn al-Kamal and *Al-Qađi* Badr ad-Din ibn Jama'ah.<sup>3</sup>

He took knowledge of the laws of inheritance from Isma'il ibn Muhammad and read the Arabic language to ‘Abd al-Faṭḥ al-Ba'labaki and Al-Majd al-Tunisi. He studied *fiqh* with a certain groups of scholars, amongst them being Isma'il ibn Muhammad al-Harrani, and he took *Uşûl al-Fiqh* from Al-Safi al-Hindi. As for his greatest teacher and his *shaykh* whom he accompanied for seventeen years of his life, and who left the greatest impact upon him - then that is the *Imam*, the *Mujaddid* (Reviver), Taqy al-Din ibn Taymiyyah. Ibn Qayyim took the same methodology as him and traversed his path in waging war against the people of Innovations and Desires and those who deviated from the religion.

As for his own students, then they are many. Them were his son ‘Abdullah, Ibn Kathir (the author of *Al-Bidāyah wa al-Nihāyah*), the *Imam* and

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<sup>3</sup> Livnat Holtzman, “Ibn Qayyim al-Jawziyyah”, *Essays in Arabic Literary Biography II: 1350-1850*, 202-222. See also Birgit Krawietz, “Ibn Qayyim al-Jawziyyah: His Life and Works”, *Mamlūk Studies Review*, 19-20. See Al-Wabil Sayyib Tayyib, Salāh al-Dīn ‘Alī Abd al-Mawjūd, *The biography of Imām Ibn al-Qayyim*, 24-59.

*Hafidz* ‘Abd al-Rahmān ibn Rajab al-Baghdadi al-Hanbali (the author of *Tabilah*), and also Shams al-Din Muhammad ‘Abd al-Qadir al-Nabilisi.<sup>4</sup>

### 3. Literary Works

As long he lived, Ibn Qayyim was a productive scholar produced many written works, amongst the most famous of which are:

a. *Fiqh* science and *uṣūl fiqh* such as:

- 1) *I'lām al-Muwaqqi'īn 'an Rab al-'Ālamīn*
- 2) *Aḥkām ahl al-Dzimmah*
- 3) *Al-Furūsiyyah*
- 4) *Ighāthah al-Lahfān fī Hukm Ṭalāq al-Ghaḍbān*
- 5) *Ighāthah al-Lahfān min Maṣāyid al-Shayṭān or Ighāthah al-Lahfān fī Makāid al-Shayṭān*
- 6) *Tuḥfah al-Mawdūd bi Aḥkām al-Mawlūd*

b. *Aqīdah* such as:

- 1) *Shifā` al-'Alīl fī Masāil al-Qaḍa` wa al-Qadr wa al-Ḥikmah wa al-Ta`līl*
- 2) *Shifā` al-'Alīl fī Masāil al-Qaḍa` wa al-Qadr wa al-Ta`līl*

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<sup>4</sup> Al-Wabil Sayyib Tayyib, Salāh al-Dīn ‘Alī Abd al-Mawjūd, *The biography of Imām Ibn al-Qayyim*, 24-59. See also Birgit Krawietz, “Ibn Qayyim al-Jawziyyah: His Life and Works”, *Mamlūk Studies Review*, 19-20. See Livnat Holtzman, “Ibn Qayyim al-Jawziyyah”, *Essays in Arabic Literary Biography II: 1350-1850*, 202-222.

3) *Hādy al-Arwāḥ ilā Bilād al-Afrāḥ*

4) *Kitāb al-Rūḥ*

c. *Akhlāq and raqā'iq*

1) *Madārij al-Sālikīn fī Manāzil Iyyāka Na'bud wa Iyyāka Nasta'in*

2) *Uddah al-Ṣābirīn wa Dzakhīrah al-Shākirīn*

3) *Al-Wābil Ṣayyib min al-Kalim al-Ṭayyib*

d. Other sciences such as:

1) *Rawḍah al-Muḥibbīn*

2) *Miftāḥ Dār al-Sa'ādah*

3) *Al-Fawā'id*

4) *Al-Jawāb al-Kāfī liman Sa'ala 'an al-Dawā' al-Shāfī*

5) *Tahdzīb Sunan Abī Dāwūd wa Īdāḥ Mushkilātihi*

6) *Al-Ṣawā'iq al-Mursalāh fī Radi 'ala al-Jahmiyyah wa al-Mu'aṭṭilah*

7) *Al-Ṣawā'iq al-Mursalāh 'ala al-Jahmiyyah wa al-Mu'aṭṭilah*

8) *Mukhtaṣar al-Ṣawā'iq al-Mursalāh 'ala al-Jahmiyyah wa al-Mu'aṭṭilah*

9) *Al-Manār al-Munīf*

10) *Al-Ṭibb al-Nabawī*

11) *Jalā' al-Afhām fī Faḍl Ṣalati 'ala Khayr al-Anām*

12) *Badā'i' al-Fawā'id*

## B. *Zād al-Ma'ād*

### 1. Background of Writing

This book was written by Ibn Qayyim as a response to the society at the time. At that time, scholars were forced to meet the desires of government officials in particular, they did not hesitate to imprison and even torture scholars, including Ibn Qayyim. So at that time a lot of resources in perverted knowledge. As Ibn Qayyim said:

فَعُوذُ الْعِلْمِ النَّافِعِ الْكَفِيلُ بِالسَّعَادَةِ قَدْ أَصْبَحَ ذَاوِيًا، وَرَبُّعُهُ قَدْ أَوْحَشَ مِنْ أَهْلِهِ وَعَادَ مِنْهُمْ خَالِيًا، فَلِسَانُ الْعَالِمِ قَدْ مُلِيَ بِالْعُلُولِ مُضَارَبَةً لِعَلْبَةِ الْجَاهِلِينَ، وَعَادَتْ مَوَارِدُ شِفَائِهِ وَهِيَ مَعَاطِبُهُ لِكَثْرَةِ الْمُنْحَرِفِينَ وَالْمُحَرِّفِينَ، فَلَيْسَ لَهُ مَعْوَلٌ إِلَّا عَلَى الصَّبْرِ الْجَمِيلِ، وَمَا لَهُ نَاصِرٌ وَلَا مُعِينٌ إِلَّا اللَّهُ وَحْدَهُ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ.<sup>5</sup>

*Zād al-Ma'ād* is a profound classic work containing thousands of pages written by Imam Ibn Qayyim while on the *Hajj* journey, Pilgrimage, from Damascus to Makkah. Despite its being written from memory, the several thousand incidents, *hadith*, *Ayat* (verses of the Quran), *Fiqh* benefits, as well as names of the companions associated with them, were remarkably close to the truth with marginal errors.

However, Ibn Qayyim had will not be surprised to know this fact. Still, it is amazing how Ibn Qayyim was able to write this vast volume while traveling to *Hajj* (Pilgrimage), especially since he was away from the resources of

<sup>5</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 23.



knowledge and was enduring the hardships of travel. It is a blessing from Allah that it was possible for him to do so.

As his words contained in the book:

وَلَا يَتَنَافَسُ فِيهَا الْمُتَنَافِسُونَ مَعَ تَعْلِيْقِهَا فِي حَالِ السَّفَرِ لَا الْإِقَامَةِ.<sup>6</sup>

Preferences that Ibn Qayyim use when writing a book is not there, as he said:

وَأَهْمُهُ قَدْ تَفَرَّقَتْ شَدْرَ مَدْرٍ، وَالْكِتَابُ مَفْقُودٌ، وَمَنْ يَفْتَحْ بَابَ الْعِلْمِ لِمَدَاكِرِهِ مَعْدُومٌ  
غَيْرٌ مَوْجُودٍ.<sup>7</sup>

Although there is no reference, Ibn Qayyim using rote he writes in the book, so do not rule out the possibility that there are errors in the book, especially in reference to the source of the quote.

Example:

وَأَمَّا حَدِيثُ أَبِي جَعْفَرِ الرَّازِيِّ عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: ( «مَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتُنْتُ فِي الْفَجْرِ حَتَّى فَارَقَ الدُّنْيَا» ) وَهُوَ فِي " الْمُسْنَدِ " وَالتِّرْمِذِيِّ وَغَيْرِهِمَا، فَأَبُو جَعْفَرٍ قَدْ ضَعَفَهُ أَحْمَدُ وَغَيْرُهُ. وَقَالَ ابْنُ الْمَدِينِيِّ: كَانَ يَخْلِطُ. وَقَالَ أَبُو زُرْعَةَ كَانَ يَهُمُّ كَثِيرًا. وَقَالَ ابْنُ حِبَّانَ: كَانَ يَنْفَرِدُ بِالْمَنَاكِيرِ عَنِ الْمَشَاهِيرِ.<sup>8</sup>

example above states that ibn Qayyim quoted the hadith of al-Tirmidhi, but the tradition is not narrated by al-Tirmidzi. But the tradition is there in Musnad Ahmad, al-Baihaqi and others.

<sup>6</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 23.

<sup>7</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 23.

<sup>8</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 23.

Some say that the book *Zād al-Ma'ād* including the book of faith because the book is about faith. *Ḥadīth* because a lot of the book quotes the *ḥadīth*. It is said that the *fiqh* book because the book is a lot of explanation about the *fiqh*. Some say the book is included in the book the book of medicine because it contains clues *Tib al-Nabawy*. Some say that the book is the book of the *sīrah* because the book contains in particular the head of the *sīrah al-Nabawiyyah* and writers more inclined to agree with the latter opinion, as Ibn Qayyim said:

وَهَذِهِ كَلِمَاتٌ يَسِيرَةٌ لَا يَسْتَعْنِي عَنْ مَعْرِفَتِهَا مَنْ لَهُ أَدْنَى هِمَّةٍ إِلَى مَعْرِفَةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسِيرَتِهِ وَهَدْيِهِ.<sup>9</sup>

Ibn Qayyim states that the book was written to increase knowledge about the prophet Muhammad, the *sīrah* and instructions.

## 2. Global Descriptions of Contents

Contains on this book are the issue of the life of the holy Prophet Muhammad P.B.U.H. together with his *Ṣaḥābah*, which in unfurling a series of historical. Ibn Qayyim was explained the issue of revelation (*waḥyu*), the issue of faith (*imān*) and *tauḥid*, the problem of purification, the issue of prayer (*ṣalāh*), worship (such as *Ṣaum* , *Ḥajj*, *Zakāh*, *I'tikāf*, *dzikr*), grave of pilgrimage, the issue of women, *mu'āmalah* against infidels, *jihād*, the war stories at his age,

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<sup>9</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 23.

courtesy a Muslim, the issue of magic, the treatment contained in the Qur`an and *ḥadīth* (*Tibb al-Nabawi*), and each other which collected on various benefits of religious knowledge is very useful.

### C. The Methodology of *Ḥadīth* Commentary on *Zād al-Ma`ād*

The methodology of *ḥadīth* commentary on *Zād al-Ma`ād* is *bi al-ra`y* and use method is *taḥlīlī* with a historical approach. He describes of *ḥadīth* to see the context of the situation or event history associated with the background of the *ḥadīth* rises.

The details of his systematic discussion as follows:

a) Ibn Qayyim often mention of *mukharrij*

Ibn Qayyim *mukharrij* often mentioned when quoting the *ḥadīth*.

Example:

وَدَكَرَ الْبُخَارِيُّ فِي "صَحِيحِهِ" عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ قِرَامٌ لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَمِيطِي عَنِّي قِرَامَكَ هَذَا، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلَاتِي)»<sup>10</sup>

The example above states that Ibn Qayyim quoted the *ḥadīth* of “closed his eyes in prayer”, from al-Bukhary in his *Ṣaḥīḥ*, then he gave a critique of that passage that if he closed his eyes when praying , undoubtedly the images will

<sup>10</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma`ād*, 90.

not look for her. Something viewed prophet in his prayers have two possibilities:  
remember the images after viewing it or view it directly

In addition to mentioning the name of *mukharrij*, Ibn Qayyim also often mentioned with certain terms like *al-Mustadrak*, *al-Musnad*, *al-Sunan* (for books of *Sunan*, such as: *Tirmidzi*, *Abu Dāwud*, *Nasā'ī* and so on), *Musnad al-Bazzār* or *al-Bazzār*, *al-Ṣaḥīhain* (*al-Bukhāry* and *Muslim*), *al-Ṣaḥīḥ* (*Bukhāry*, or *Muslim*), *Muttafaq 'alaih* and others.

Example:

وَتَبَّتْ عَنْهُ فِي " صَحِيحِ الْبُخَارِيِّ " وَغَيْرِهِ ( «تَسْلِيمُ الصَّغِيرِ عَلَى الْكَبِيرِ، وَالْمَارَّ عَلَى الْقَاعِدِ، وَالرَّاكِبِ عَلَى الْمَاشِي، وَالْقَلِيلِ عَلَى الْكَثِيرِ» )  
وَفِي " جَامِعِ التِّرْمِذِيِّ " عَنْهُ: ( «يُسَلَّمُ الْمَاشِي عَلَى الْقَائِمِ» ) .  
وَفِي " مُسْنَدِ الْبَزَّارِ " عَنْهُ ( «يُسَلَّمُ الرَّكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ وَالْمَاشِيَانِ أَيُّهُمَا بَدَأَ فَهُوَ أَفْضَلُ» )  
وَفِي " سُنَنِ أَبِي دَاوُدَ " عَنْهُ: ( «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ» )  
وَكَانَ مِنْ هَدْيِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامُ عِنْدَ الْمَجِيءِ إِلَى الْقَوْمِ، وَالسَّلَامُ عِنْدَ الْإِنْصِرَافِ عَنْهُمْ، وَتَبَّتْ عَنْهُ أَنَّهُ قَالَ: ( «إِذَا قَعَدَ أَحَدُكُمْ فَلْيُسَلِّمْ، وَإِذَا قَامَ فَلْيُسَلِّمْ وَلَيْسَتْ الْأُولَى أَحَقَّ مِنَ الْآخِرَةِ» )  
وَذَكَرَ أَبُو دَاوُدَ عَنْهُ ( «إِذَا لَقِيَ أَحَدُكُمْ صَاحِبَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا» ) .

وَقَالَ أَنَسٌ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَاشُونَ، فَإِذَا اسْتَقْبَلْتَهُمْ شَجَرَةٌ أَوْ أَكْمَةٌ تَفَرَّقُوا بَيْنَنَا وَبَيْنَهُمَا، وَإِذَا التَّقُوا مِنْ وَرَائِهَا، سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ.<sup>11</sup>

The example above states that Ibn Qayyim mentions quote sources when quoting the hadith advocates of “greet children and women” as *Ṣaḥīḥ al-Bukhārī*, *Jamī 'al-Turmudzī*, *Musnad Al-Bazzār*, and *Sunan Abi Dawūd*.

b) Ibn Qayyim often mention the type and quality of *ḥadīth*.

In some cases, especially when Ibn Qayyim explains the *ḥadīth* of jurisprudence, Ibn Qayyim frequently mentioned the type of *ḥadīth* based on quality, quantity or under interconnectedness *sanad*. Moreover, Ibn Qayyim also provides a critique of *rijāl* based scholarly opinion.

Example:

وَهَذَا الْحَدِيثُ مِنَ النَّاسِ مَنْ يُصَحِّحُهُ، وَيَقُولُ: الْحُسَيْنُ بْنُ بَشْرٍ قَدْ قَالَ فِيهِ النَّسَائِيُّ: لَا بَأْسَ بِهِ. وَفِي مَوْضِعٍ آخَرَ: ثِقَةٌ. وَأَمَّا الْمُحَمَّدَانِ، فَاحْتَجَّ بِهِمَا الْبُخَارِيُّ فِي "صَحِيحِهِ" قَالُوا: فَالْحَدِيثُ عَلَى رِسْمِهِ، وَمِنْهُمْ مَنْ يَقُولُ: هُوَ مَوْضُوعٌ، وَأَدْخَلَهُ أَبُو الْفَرَجِ ابْنُ الْجَوَازِيِّ فِي كِتَابِهِ فِي الْمَوْضُوعَاتِ، وَتَعَلَّقَ عَلَى مُحَمَّدِ بْنِ حَمِيرٍ، وَأَنَّ أَبَا حَاتِمِ الرَّازِيَّ قَالَ: لَا يُخْتَجُّ بِهِ، وَقَالَ يَعْقُوبُ بْنُ سُفْيَانَ: لَيْسَ بِقَوِيٍّ، وَأَنْكَرَ ذَلِكَ عَلَيْهِ بَعْضُ الْحَفَاطِ، وَوَثَّقُوا مُحَمَّدًا، وَقَالَ: هُوَ أَجَلٌ مِنْ أَنْ يَكُونَ لَهُ حَدِيثٌ مَوْضُوعٌ، وَقَدْ احْتَجَّ بِهِ أَجَلٌ مِنْ صَنَّفَ فِي الْحَدِيثِ الصَّحِيحِ، وَهُوَ الْبُخَارِيُّ، وَوَثَّقَهُ أَشَدُّ النَّاسِ مَعَالَةً فِي الرِّجَالِ يَحْتَجُّ بِنِ مَعِينِ.<sup>12</sup>

<sup>11</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 292.

<sup>12</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 93.

The example above states that the hadith of Ibn Qayyim commented *kursy* recite after every prayer. Ibn Qayyim found *ḥadīth* is considered authentic by most scholars. They argued that al-Husayn ibn Bishr, al-Nasa'i commented by saying *la ba'sa bihi*, and elsewhere with *tsiqatun* speech. The second person in the chain that Muhammad was quoted as evidence by the imam al-Bukhary. Others regard this *ḥadīth mawḍū'at*. Abu al-Faraj al-Jawzy put it in his book *al-Mawdu'at*. He argues with Muhammad bin Himyarite. According to him (according to al-Jawzy), Abu Hatim Razi said, "He can not be used as proof." While Ya'qub ibn Sufyan said, "he is not strong." Attitude Ibn Jawzy denied by some scholars of *ḥadīth*, and they said "it is very far the possibility of any *ḥadīth mawḍū'at* ". He was considered reliable by Yahya ibn Ma'in. Such is the opinion of Ibn Qayyim.

c) Explain of *Mushtarak* or controversial words.

Example:

أَنَّ اسْتِعْمَالَ الْقُرْءِ فِي الْحَيْضِ أَظْهَرَ مِنْهُ فِي الطُّهْرِ، فَإِنَّهُمْ يَذْكُرُونَهُ تَفْسِيرًا لِلْفُظْهِ، ثُمَّ يُرَدُّونَهُ بِقَوْلِهِمْ: وَقِيلَ، أَوْ قَالَ فُلَانٌ، أَوْ يُقَالُ: عَلَى الطُّهْرِ، أَوْ وَهُوَ أَيْضًا الطُّهْرُ، فَيَجْعَلُونَ تَفْسِيرَهُ بِالْحَيْضِ كَالْمُسْتَقَرِّ الْمَعْلُومِ الْمُسْتَفِيضِ، وَتَفْسِيرُهُ بِالطُّهْرِ قَوْلٌ قِيلَ. وَهَذَا حِكَايَةٌ أَلْفَاظِهِمْ.<sup>13</sup>

The example above is an argument that says *quru'* means "menstruation" is better than "pure"

<sup>13</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 889.

d) Explain the *ḥadīth* with the Qur'an.

Ibn Qayyim also commented *ḥadīth* on the Qur'an

Example:

وَلَقَدْ كَانَ فِي الْآيَةِ كِفَايَةٌ مِنْ هَذَا؛ لِأَنَّهُ تَعَالَى قَالَ: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ} [البقرة: 233] [البقرة: 233] ، فَأَمَرَ اللَّهُ تَعَالَى الْوَالِدَاتِ بِإِرْضَاعِ الْمَوْلُودِ عَامَيْنِ، وَلَيْسَ فِي هَذَا تَحْرِيمٌ لِلرِّضَاعَةِ بَعْدَ ذَلِكَ، وَلَا أَنَّ التَّحْرِيمَ يَنْقَطِعُ بِتَمَامِ الْحَوْلَيْنِ، وَكَانَ قَوْلُهُ تَعَالَى: {وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرِّضَاعَةِ} [النساء: 23] [النساء: 23] ، وَلَمْ يُقَلِّ فِي حَوْلَيْنِ، وَلَا فِي وَقْتٍ دُونَ وَقْتٍ زَائِدًا عَلَى الْآيَاتِ الْأُخْرَى، وَعُمُومُهَا لَا يَجُوزُ تَخْصِيصُهُ إِلَّا بِنَصٍّ يُبَيِّنُ أَنَّهُ تَخْصِيصٌ لَهُ لَا بِظَنٍّ وَلَا مُحْتَمَلٍ لَا بَيَانَ فِيهِ، وَكَانَتْ هَذِهِ الْأَثَارُ يَعْنِي الَّتِي فِيهَا التَّحْرِيمُ بِرِضَاعِ الْكَبِيرِ قَدْ جَاءَتْ بِجِيءِ التَّوَاتُرِ<sup>14</sup>

The example above states that Ibn Qayyim commented on the argument of those who say breastfeeding oreng adults may ban marriage, in surah *al-Baqarah*: 23, God told the mothers to breastfeed children up to two years, but did not explain that the milk after the ban. The athar explaining the ban because adults are consecutive feedings.

<sup>14</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 879.

e) Explain the *ḥadīth* with the *ḥadīth*.

Ibn Qayyim also commented *ḥadīth* on the *ḥadīth*

Example:

أَنَّ الْحَاكِمَ رَوَى فِي " مُسْتَدْرَكِهِ " مِنْ حَدِيثِ الْأَعْمَشِ عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لِيَهْلِكُنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا} [الحج: 39] [الحج: 39] وَهِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ. وَإِسْنَادُهُ عَلَى شَرْطِ " الصَّحِيحِينَ " وَسِيَأَى السُّورَةَ يُدُلُّ عَلَى أَنَّ فِيهَا الْمَكِّيَّ وَالْمَدِينِيَّ، فَإِنَّ قِصَّةَ الْفَاءِ الشَّيْطَانِ فِي أُمْنِيَةِ الرَّسُولِ مَكِّيَّةٌ، وَاللَّهُ أَعْلَمُ.<sup>15</sup>

The above *ḥadīth* is a *Shawāhid* concerned with war.

f) Explain the *ḥadīth* with the *athar*.

Ibn Qayyim also commented *ḥadīth* on the *athar*.

Example:

وَقَالَتْ طَائِفَةٌ ثَانِيَةٌ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ: تَعْتَدُ فِي مَنْزِلِهَا الَّتِي تُؤَيُّ زَوْجَهَا وَهِيَ فِيهِ، قَالَ وَكَيْعٌ: حَدَّثَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ (أَنَّ عُمَرَ رَدَّ نِسْوَةً مِنْ ذِي الْخُلَيْفَةِ حَاجَّاتٍ، أَوْ مُعْتَمِرَاتٍ تُؤَيُّ عَنْهُنَّ أَزْوَاجَهُنَّ) وَقَالَ عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا حَمِيدُ الْأَعْرَجِ، عَنْ مُجَاهِدٍ قَالَ: (كَانَ عُمَرُ وَعُثْمَانُ يَرْجِعَانِهِنَّ حَاجَّاتٍ وَمُعْتَمِرَاتٍ مِنَ الْجُحْفَةِ وَذِي الْخُلَيْفَةِ)<sup>16</sup>

<sup>15</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 328.

<sup>16</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 917.



The above examples indicate that women widowed by her husband through their term in her house when her husband died. This is supported by the above *athar*.

g) Explain the *ḥadīth* with the science.

Ibn Qayyim also commented *ḥadīth* on the science

Example:

وَلَمَّا كَانَ فِي الْإِنْسَانِ جُزْءٌ أَرْضِيٌّ، وَجُزْءٌ هَوَائِيٌّ، وَجُزْءٌ مَائِيٌّ، فَسَمَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامَهُ وَشَرَابَهُ وَنَفْسَهُ عَلَى الْأَجْزَاءِ الثَّلَاثَةِ.  
فَإِنْ قِيلَ: فَأَيْنَ حَظُّ الْجُزْءِ النَّارِيِّ؟ قِيلَ هَذِهِ مَسْأَلَةٌ تَكَلَّمَ فِيهَا الْأَطِبَّاءُ وَقَالُوا: إِنَّ فِي الْبَدَنِ جُزْءًا نَارِيًّا بِالْفِعْلِ، وَهُوَ أَحَدُ أَرْكَانِهِ وَاسْطِطْسَاتِهِ.<sup>17</sup>

The above example shows that the human body contains elements of earth, water and air. So, the Prophet also dividing the stomach to accommodate three elements. The body also contains an element of fire, but not by itself matter, but a reaction. Fire is one of the four elements in the body *sixtosit*.

h) Ibn Qayyim explaining of the *ḥadīth* in accordance with his opinion.

Example:

قُلْتُ وَهَذَا مِنْ تَهَوُّرِهِ رَحِمَهُ اللَّهُ وَإِقْدَامِهِ عَلَى تَضْعِيفِ مَا اتَّفَقَتِ النَّاسُ عَلَى صِحَّتِهِ، فَخَالَفَهُمْ وَحَدَهُ، فَإِنَّ هَذِهِ الْقِصَّةَ شَهْرَتْهَا فِي الصَّحَّاحِ وَالسُّنَنِ وَالْمَسَانِيدِ وَالسِّيَرِ وَالتَّوَارِيخِ تُغْنِي عَنِ إِسْنَادِهَا، فَكَيْفَ وَقَدْ اتَّفَقَ عَلَيْهَا صَاحِبُ الصَّحِيحِ، وَلَمْ يُحْفَظْ عَنْ أَحَدٍ قَبْلَهُ

<sup>17</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 539.

الطَّعْنُ فِيهَا الْبَيِّنَةُ، وَقَوْلُهُ: إِسْرَائِيلُ ضَعِيفٌ، فَالَّذِي غَرَّهُ فِي ذَلِكَ تَضْعِيفُ عَلِيِّ بْنِ الْمَدِينِيِّ لَهُ، وَلَكِنَّ أَبِي ذَلِكَ سَائِرُ أَهْلِ الْحَدِيثِ، وَاحْتَجُّوا بِهِ، وَوَثَّقُوهُ وَتَبَتُّوهُ، قَالَ أَحْمَدُ: ثِقَةٌ وَتَعَجَّبَ مِنْ حِفْظِهِ، وَقَالَ أَبُو حَاتِمٍ. وَهُوَ مِنْ أَتَقَنَ أَصْحَابِ أَبِي إِسْحَاقَ، وَلَا سِيَّامًا وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، وَكَانَ يَحْفَظُ حَدِيثَهُ كَمَا يَحْفَظُ السُّورَةَ مِنَ الْقُرْآنِ، وَرَوَى لَهُ الْجَمَاعَةُ كُلُّهُمْ مُحْتَجِّينَ بِهِ.<sup>18</sup>

The above examples Ibn Qayyim protest against Ibn Hazm debilitating *ḥadīth* on al-Bukhary. Ibn Qayyim also used arguments in rebuttal of the *Ahl ḥadīth*.

- i) Ibn Qayyim sometimes the *ḥadīth* in the *faṣl*, and then Ibn Qayyim explained *ḥadīth* in further *faṣl*. Besides, Ibn Qayyim sometimes explaining of *ḥadīth* in some *faṣl*. For example, in the *faṣl* of *faṣl dzikr ḥukm rasūl allah fī al-waladi man fī ahaqq bihi ḥaḍānah*. Ibn Qayyim mentions some of the *ḥadīth* about *ḥaḍānah* in different versions, Ibn Qayyim explained in the next *faṣl* on *faṣl al-kalām 'ala hādihī ahkām*.
- j) Sometimes, Ibn Qayyim mentions the source of quotations from various books, such as *al-Mughny*<sup>19</sup>, *al-Muḥallā*<sup>20</sup>, *al-Marāsīl*<sup>21</sup>, *al-Mu'jam*<sup>22</sup> and others.

<sup>18</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 842.

<sup>19</sup> *Al-Mughny li Ibn Quddamāh* by Abu Muḥammad Ibn Quddāmah al-Maqdisy.

<sup>20</sup> *Al-Muḥallā bi al-Āthār* by Abu Muḥammad 'Alī bin Aḥmad bin Sa'īd bin Ḥazm al-Andalusy.

<sup>21</sup> *Al-Marāsīl* by Abu Dāwud Sulaimān bin 'Ash'ath bin Ishāq al-Sijistāny.

Example:

وَفِي الْمَسْأَلَةِ مَذْهَبٌ آخَرٌ وَهُوَ: أَنَّ الزَّوْجَ إِذَا أَعْسَرَ بِالنَّفَقَةِ حُبِسَ حَتَّى يَجِدَ مَا يُنْفِقُهُ، وَهَذَا مَذْهَبٌ حَكَاهُ النَّاسُ عَنِ ابْنِ حَزْمٍ وَصَاحِبِ " الْمُعْنِي " وَعَيْرِهِمَا عَنِ عبيد الله بن الحسن العنبري قاضي البصرة. وَيَاللَّهِ الْعَجَبُ! لِأَيِّ شَيْءٍ يُسَجَّنُ وَيُجْمَعُ عَلَيْهِ بَيْنَ عَذَابِ السَّجْنِ وَعَذَابِ الْفَقْرِ وَعَذَابِ الْبُعْدِ عَنِ أَهْلِهِ؟ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ، وَمَا أَظُنُّ مَنْ شَمَّ رَائِحَةَ الْعِلْمِ يَقُولُ هَذَا.

وَفِي الْمَسْأَلَةِ مَذْهَبٌ آخَرٌ وَهُوَ: أَنَّ الْمَرْأَةَ تُكَلِّفُ الْإِنْفَاقَ عَلَيْهِ إِذَا كَانَ عَاجِزًا عَنِ نَفَقَةِ نَفْسِهِ، وَهَذَا مَذْهَبٌ أَبِي مُحَمَّدِ بْنِ حَزْمٍ، وَهُوَ خَيْرٌ بِلَا شَكٍّ مِنْ مَذْهَبِ الْعنبري. قَالَ فِي " الْمُحَلَّى ": فَإِنَّ عَجَزَ الزَّوْجِ عَنِ نَفَقَةِ نَفْسِهِ، وَأَمْرَأَتُهُ غَنِيَّةٌ كَلَّمَتِ النَّفَقَةَ عَلَيْهِ، وَلَا تَرْجِعُ بِشَيْءٍ مِنْ ذَلِكَ إِنْ أَيْسَرَ، بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ { وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ } [البقرة: 233] [البقرة: 233] فَالزَّوْجَةُ وَارِثَةٌ فَعَلَيْهَا النَّفَقَةُ بِنَصِّ الْقُرْآنِ.<sup>23</sup>

The example above is one of the main sources of Ibn Qayyim reference, such as *al-Mughny* which states that if a husband trouble him spend the husband should be imprisoned until he gets what he should spend. Then in *al-muhalla* said when the husband is not able to provide for himself, his wife was an affluent, then charged to a living husband and wife, and the wife can not claim back anything of it when her husband affluent *nafaqah*.

<sup>22</sup> Al-Mu'jān b y Sulaimān bin Aḥmad al-Ṭabrāny.

<sup>23</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 856.

k) Ibn Qayyim citing the opinion of the scholars in explaining the *ḥadīth*.

Ibn Qayyim often cite the opinion of the scholars of fiqh, tafsir, hadith, and others.

### 1) *Fiqh*

Ibn qayyim often mention *madzhāb* in Islam jurisprudence especially Shafi'i, Maliki, Hanbali and Hanafi.

Example:

فَقَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ: كُلُّهُ قَبْلَ السَّلَامِ  
 وَقَالَ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ: كُلُّهُ بَعْدَ السَّلَامِ.  
 وَقَالَ مَالِكُ رَحِمَهُ اللَّهُ: كُلُّ سَهْوٍ كَانَ نُقْصَانًا فِي الصَّلَاةِ فَإِنَّ سُجُودَهُ قَبْلَ السَّلَامِ، وَكُلُّ  
 سَهْوٍ كَانَ زِيَادَةً فِي الصَّلَاةِ فَإِنَّ سُجُودَهُ بَعْدَ السَّلَامِ، وَإِذَا اجْتَمَعَ سَهْوَانِ زِيَادَةٌ وَنُقْصَانٌ  
 فَالسُّجُودُ لهُمَا قَبْلَ السَّلَامِ.  
 قَالَ أَبُو عُمَرَ بْنُ عَبْدِ الْبَرِّ: هَذَا مَذْهَبُهُ لَا خِلَافَ عَنْهُ فِيهِ، وَلَوْ سَجَدَ أَحَدٌ عِنْدَهُ لِسَهْوِهِ  
 بِخِلَافِ ذَلِكَ، فَجَعَلَ السُّجُودَ كُلَّهُ بَعْدَ السَّلَامِ، أَوْ كُلَّهُ قَبْلَ السَّلَامِ، لَمْ يَكُنْ عَلَيْهِ  
 شَيْءٌ؛ لِأَنَّهُ عِنْدَهُ مِنْ بَابِ قَضَاءِ الْقَاضِي بِاجْتِهَادِهِ، لِاخْتِلَافِ الْأَنَارِ الْمَرْفُوعَةِ وَالسَّلْفِ  
 مِنْ هَذِهِ الْأُمَّةِ فِي ذَلِكَ.  
 وَأَمَّا الْإِمَامُ أَحْمَدُ رَحِمَهُ اللَّهُ فَقَالَ الْأَثَرِمُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنْ سُجُودِ السَّهْوِ  
 قَبْلَ السَّلَامِ أَمْ بَعْدَهُ؟ فَقَالَ: فِي مَوَاضِعَ قَبْلَ السَّلَامِ، وَفِي مَوَاضِعَ بَعْدَهُ، كَمَا صَنَعَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ سَلَّمَ مِنْ اثْنَتَيْنِ، ثُمَّ سَجَدَ بَعْدَ السَّلَامِ، عَلَى حَدِيثِ أَبِي  
 هُرَيْرَةَ فِي قِصَّةِ ذِي الْيَدَيْنِ.<sup>24</sup>

<sup>24</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 89.

The above examples represent the opinion of the Madzhab on *sujd sahw*.

## 2) *Tafsīr*

Example:

وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] قَالَ: عَلَى وَرَثَةِ الْيَتِيمِ أَنْ يُنْفِقُوا عَلَيْهِ كَمَا يَرِثُونَهُ. قُلْتُ لَهُ: أَيُّجِبُ الْوَارِثُ الْمَوْلُودَ إِنْ لَمْ يَكُنْ لِلْمَوْلُودِ مَالٌ؟ قَالَ: أَفَيْدَعُهُ يَمُوتُ؟ وَقَالَ الْحَسَنُ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] قَالَ: عَلَى الرَّجُلِ الَّذِي يَرِثُ أَنْ يُنْفِقَ عَلَيْهِ حَتَّى يَسْتَعْنِيَ.<sup>25</sup>

The example above is an opinion in the book of *tafsīr* al-Thabary.

## 3) *Hadīth*

Example:

وَأَمَّا قَوْلُهُ: إِنَّ زَيْنَبَ بِنْتَ كَعْبٍ بَجْهَوْلَةٍ، فَنَعَمْ بَجْهَوْلَةٍ عِنْدَهُ فَكَانَ مَاذَا؟ وَزَيْنَبُ هَذِهِ مِنْ التَّابِعِيَّاتِ، وَهِيَ امْرَأَةٌ أَبِي سَعِيدٍ، رَوَى عَنْهَا سَعْدُ بْنُ إِسْحَاقَ بْنِ كَعْبٍ وَلَيْسَ بِسَعِيدٍ، وَقَدْ ذَكَرَهُ ابْنُ حِبَّانَ فِي كِتَابِ الثَّقَاتِ. وَالَّذِي عَرَّأَ أَبَا مُحَمَّدٍ قَوْلُ عَلِيِّ بْنِ الْمَدِينِيِّ: لَمْ يَزُورْ عَنْهَا غَيْرُ سَعْدِ بْنِ إِسْحَاقَ، وَقَدْ رَوَيْنَا فِي "مُسْنَدِ الْإِمَامِ أَحْمَدَ": حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ بْنِ حَزْمٍ، عَنْ سُلَيْمَانَ بْنِ مُحَمَّدِ بْنِ كَعْبِ بْنِ عَجْرَةَ، عَنْ عَمَّتِهِ زَيْنَبَ بِنْتَ كَعْبِ بْنِ عَجْرَةَ وَكَانَتْ عِنْدَ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: ( «اشْتَكَى النَّاسُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا فَسَمِعْتُهُ يَقُولُ: يَا أَيُّهَا النَّاسُ لَا تَشْكُوا عَلِيًّا، فَوَاللَّهِ إِنَّهُ لَأَخْشَنُ فِي

<sup>25</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 877. See Muḥammad ibn Jarīr al-Ṭabary, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* (Beirut: Dār al-Kutub al-Ilmiyyah, 2007), Vol. 2, 500-501.

ذَاتِ اللَّهِ، أَوْ فِي سَبِيلِ اللَّهِ» ( فَهَذِهِ امْرَأَةٌ تَابِعِيَّةٌ كَانَتْ تَحْتَ صَحَابِيٍّ، وَرَوَى عَنْهَا الثَّقَاتُ وَمَ يُطْعَنُ فِيهَا بِحَرْفٍ، وَاحْتَجَّ الْأَيْمَةُ بِحَدِيثِهَا وَصَحَّحُوهُ.<sup>26</sup>

The example above Ibn Qayyim is criticism based on arguments of Ibn Hazm

#### 4) Poems

Ibn Qayyim also quoted verses from various sources.

Example:

كَانَ يَوْمَ الْإِنْتِنِ، وَاخْتُلِفَ فِي شَهْرِ الْمَبْعَثِ. فَقِيلَ: لِيَمَانَ مَضَيْنَ مِنْ رِبْعِ الْأَوَّلِ سَنَةً  
إِحْدَى وَأَرْبَعِينَ مِنْ عَامِ الْفِيلِ، هَذَا قَوْلُ الْأَكْثَرِينَ، وَقِيلَ: بَلْ كَانَ ذَلِكَ فِي رَمَضَانَ،  
وَاحْتَجَّ هَذَا بِقَوْلِهِ تَعَالَى: { شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ } [البقرة: 185]  
[البقرة: 185] قَالُوا: أَوَّلُ مَا أَكْرَمَهُ اللَّهُ تَعَالَى بِنُبُوَّتِهِ أَنْزَلَ عَلَيْهِ الْقُرْآنَ، وَإِلَى هَذَا ذَهَبَ  
جَمَاعَةٌ مِنْهُمْ يَحْيَى الصَّرْصَرِيُّ حَيْثُ يَقُولُ فِي نُوبَيْتِهِ:  
وَأَتَتْ عَلَيْهِ أَرْبَعُونَ فَأَشْرَقَتْ ... سَمَسُ النُّبُوَّةِ مِنْهُ فِي رَمَضَانَ<sup>27</sup>

The poem is a poem of Yahya bin al-Sarsary is one of language and poetry. The poetry that comes from Nuniyah group of verses of poetry on a specific theme and each stanza ends with the letter *nūn*. The above verse reveals the prophethood of the Prophet Muhammad at the age of 40 years.

<sup>26</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 916.

<sup>27</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 27.

l) Ibn Qayyim mentions *matn* sometimes be *ma'nawiyah*

Example:

خُبْتُ كَسْبَ الْحَجَّامِ، وَيَدْخُلُ فِيهِ الْفَاصِدُ وَالشَّارِطُ، وَكُلُّ مَنْ يَكُونُ كَسْبُهُ مِنْ إِخْرَاجِ  
الدَّمِّ، وَلَا يَدْخُلُ فِيهِ الطَّيِّبُ، وَلَا الْكِحَالُ وَلَا الْبَيْطَارُ لَا فِي لَفْظِهِ وَلَا فِي مَعْنَاهُ، وَصَحَّ  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( «أَنَّه حَكَمَ بِحُثْبِهِ وَأَمَرَ صَاحِبَهُ أَنْ يَغْلِقَهُ نَاصِحَهُ أَوْ  
رَقِيقَهُ» ) وَصَحَّ عَنْهُ أَنَّهُ ( «اِحْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ» )<sup>28</sup>

m) Explaining the wisdom, benefits, and others. In addition to the above, he also contains wisdom, benefits, and others are contained in *hadith* on the book.

Example:

الْحَاصَةُ الْعَاشِرَةُ: قِرَاءَةُ سُورَةِ الْكَهْفِ فِي يَوْمِهَا، فَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
«مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ سَطَعَ لَهُ نُورٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ يُضِيءُ  
بِهِ يَوْمَ الْقِيَامَةِ، وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ». وَذَكَرَهُ سَعِيدُ بْنُ مَنْصُورٍ مِنْ قَوْلِ أَبِي سَعِيدِ  
الْحُدْرِيِّ وَهُوَ أَشْبَهُ.<sup>29</sup>

This example is one of the highlights of Friday especially reading surah *al-Kahf* on Friday.

<sup>28</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 957.

<sup>29</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 117.

### Methodology of *sharḥ*

No.	Clasification	Notice
1	<i>Sanad</i>	Ibn Qayyim often mention of <i>mukharrij</i>
		Ibn Qayyim often mention the type and quality of <i>ḥadīth</i> .
2	<i>Matn</i>	Explain of <i>Mushtarak</i> or controversial words.
		Ibn Qayyim mentions <i>matn</i> sometimes be <i>ma'nawiyyah</i>
		Explain the word or phrase is difficult to understand or controversial.
3	<i>Sharḥ</i>	Explain the <i>ḥadīth</i> with the Qur`an.
		Explain the <i>ḥadīth</i> with the <i>ḥadīth</i> .
		Explain the <i>ḥadīth</i> with the <i>athar</i> .
		Explain the <i>ḥadīth</i> with the science.
		Ibn Qayyim mentions the source of quotations from various books
		Explain of the <i>ḥadīth</i> in accordance with his opinion.
		Ibn Qayyim sometimes the <i>ḥadīth</i> in the <i>faṣl</i> , and then Ibn Qayyim explained <i>ḥadīth</i> in further <i>faṣl</i> . Besides, Ibn Qayyim sometimes explaining of <i>ḥadīth</i> in some <i>faṣl</i> .
		Ibn Qayyim citing the opinion of the scholars in explaining the <i>ḥadīth</i> .
		Explaining the wisdom, benefits, and others.



Ibn Qayyim authored this book on the journey, noting book which making his references. However, nothing book that does not mean there is nothing reference.

The references are:

- a. *Tafsīr* books such as: *Tafsir al-Ṭabary*, *al-Dūrr al-Mansūr*, and others.

Example:

وَقَالَ ابْنُ حُرَيْجٍ: قُلْتُ لِعَطَاءٍ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] قَالَ: عَلَى وَرَثَةِ الْيَتِيمِ أَنْ يُنْفِقُوا عَلَيْهِ كَمَا يَرْتُونَهُ. قُلْتُ لَهُ: أَيُّجَسُّ وَارِثُ الْمَوْلُودِ إِنْ لَمْ يَكُنْ لِلْمَوْلُودِ مَالٌ؟ قَالَ: أَفَيْدَعُهُ يَمُوتُ؟ وَقَالَ الْحَسَنُ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233] قَالَ: عَلَى الرَّجُلِ الَّذِي يَرِثُ أَنْ يُنْفِقَ عَلَيْهِ حَتَّى يَسْتَعْنِي.<sup>30</sup>

The example above is one of the main ahl opinion commentary appearing on the *Tafsir al-Ṭabary*.

- b. *Hadīth* books such as: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidzi*, *Sunan Abu Dawud*, *Sunan al-Nasa'i*, *sunan Ibn Majah*, *Musnad Ahmad bin Hambal*, *Al-Mustadrak al-Hakim*, *Al-Muṣannaf Ibn Abi Shaibah*, *Al-Ṣaḥīḥ Ibn Hibban*, *Al-Muwatta' Imam Malik*, *Ṣaḥīḥ Ibn Khuzaimah*, *Musnad al-Bazzār*, and others.

Example:

<sup>30</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 877. See Muḥammad ibn Jarīr al-Ṭabary, *Jāmi' al-Bayān ft Ta'wīl al-Qur'ān*, 500-501.

وَدَكَرَ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (صَلَّى بِهِمْ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدَ، ثُمَّ سَلَّمَ) . وَقَالَ التِّرْمِذِيُّ: حَسَنٌ غَرِيبٌ. (وَصَلَّى يَوْمًا فَسَلَّمَ وَأَنْصَرَفَ، وَقَدْ بَقِيَ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَدْرَكَهُ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً، فَرَجَعَ فَدَخَلَ الْمَسْجِدَ، وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى لِلنَّاسِ رَكْعَةً) ذَكَرَهُ الْإِمَامُ أَحْمَدُ رَحِمَهُ اللَّهُ. (وَصَلَّى الظُّهْرَ حَمْسًا، فَقِيلَ لَهُ: زَيْدٌ فِي الصَّلَاةِ؟ قَالَ وَمَا ذَاكَ؟ قَالُوا: صَلَّيْتَ حَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَهَا سَلَّمَ) مُتَّفَقٌ عَلَيْهِ.<sup>31</sup>

c. *Sharḥ* books such as: *Sharḥ Shawāhid al-Shafiyah*, *Faṭḥ al-Bāri*, *Sharḥ Ma'ān al-Athar*, and others.

Example:

وَأَمَّا مَا وَقَعَ فِي حَدِيثِ شَرِيكَ، أَنَّ ذَلِكَ كَانَ قَبْلَ أَنْ يُوحَى إِلَيْهِ فَهَذَا بِمِثْلِ عَدَدٍ مِنْ أَعْلَاطِ شَرِيكَ الثَّمَانِيَّةِ وَسُوءِ حِفْظِهِ، لِحَدِيثِ الْإِسْرَاءِ.<sup>32</sup>

d. Other books such as: *Jalā' al-Afham fī Faḍli al-Ṣalāh wa salām 'ala Khair al-Anām*, *Al-Hilyah*, *A'lām al-Islām* (Muhammad Riyāḍ al-Malih), *Al-Ajwibah al-Faḍilah* (Luknawi), *Majma' al-Zawaid*, *Al-Diwan* (Al-Muntabi), *Shadzarah al-Dzahab*, *Usud al-Ghabah*, *Al-Ṭabaqah*, *Al-Mughni*,

<sup>31</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 89. See Abū Dāwud Sulaimān ibn Ash'ash ibn Ishāq, *Sunan Abī Dāwud* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2011), 143. See also Abū 'Isā ibn 'Isā al-Turmudhī (Beirut: Dār al-Kutub al-'Ilmiyyah, 2007), 124. See also Abū 'Abd Allah Aḥmad ibn Muḥammad ibn Ḥanbal, *Al-Musnād Lil Imām Aḥmad bin Ḥanbal* (Beirut: Dār al-Fikr, 1991), 98. See Also Abū 'Abd Allah ibn Ismā'il al-Bukhāry, *Ṣaḥīḥ al-Bukhāry* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2009), 99. See Also at Abū al-Ḥusain Muslim ibn al-Ḥajjāj al-Qushairy al-Naisābūry, *Ṣaḥīḥ al-Muslim* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 95.

<sup>32</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 34. See Aḥmad ibn 'Ali al-'Asqalāny, *Faṭḥ al-Bāry Sharḥ Ṣaḥīḥ al-Bukhāry* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2009), Vol. 13, 399.

*Al-Shamā'il, Akhlāq al-Nabi, Al-Aḥkām, Naṣb al-Rayah, Al-Muntaqa, Sirah, Al-Kamīl, Al-Muqtadzab, Amāl al-Yaum wa al-Lailah, and others.*

Example:

وَرَعَمَ أَنَّهُ أَرَادَ بِقَوْلِهِ: طَوِيلَ التَّعَيِّ: طَوِيلَ الإِسْتِغْنَاءِ فَإِنَّهُ غَلَطَ مِنْهُ، وَإِنَّمَا عَنَى الْأَعْمَى  
بِالتَّعَيِّ فِي هَذَا الْمَوْضِعِ: الإِقَامَةَ مِنْ قَوْلِ الْعَرَبِ: عَنَى فُلَانٌ بِمَكَانٍ كَذَا: إِذَا أَقَامَ بِهِ، وَمِنْهُ  
قَوْلُهُ تَعَالَى: {سَكَانٌ لَمْ يَغْنَوْا فِيهَا} [الأعراف: 92] [الأعراف: 92] ، وَاسْتَشْهَادُهُ  
بِقَوْلِ الْآخَرِ:

كِلَانَا عَنِّي عَنْ أَحِبِّهِ حَيَاتِهِ      وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَعَانِيَا<sup>33</sup>

From the above explanation that Ibn Qayyim quote the *ḥadīth* or the other of the various books. This is shows how many memories and his knowledge of the various fields.

<sup>33</sup> Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 34.