CHAPTER III

IBN QAYYIM AL-JAWZIYYAH AND HIS FAMOUS BOOK

ZĀD AL-MAʿĀD

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.¹

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 15th, 1350 A.D). It is recorded that the

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.²

2. Educations

Ibn Qayyim studied under his father who was the local aṭendant 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.

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 kindzearted, 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 (Ḥadīth) from al-Shahab al-Nabulsi, Qadzi Taqıyyyu-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 took knowledge of the laws of inheritance from Isma‘il ibn Muhammad and read the Arabic language to ‘Abd al-Fath 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 Uṣūl 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

Hafidz ‘Abd al-Rahmān ibn Rajab al-Baghdadi al-Hanbali (the author of Tabilah), and also Shams al-Dīn Muhammad ‘Abd al-Qadir al-Nabilisi.

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 usūl 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) Tuhfah al-Mawdūd bi Aḥkām al-Mawlūd
b. Aqīdah such as:

1) Shifā‘ al-‘Alīl fī Masāiil al-Qaḍa‘ wa al-Qadr wa al-Ḥikmah wa al-Ta‘līl
2) Shifā‘ al-‘Alīl fī Masāiil al-Qaḍa‘ wa al-Qadr wa al-Ta‘līl

---

3) Ḥādy al-Arwāḥ ilā Bilād al-Afrāḥ

4) Kitāb al-Rūḥ

c. Akhlāq and raqāʾiq

1) Madārij al-Sālikīn fī Manāzil Iyyāka Na’bud wa Iyyāka Nasta’īn

2) Uddah al-Ṣāhirīn wa Dzakhīrah al-Shākirīn

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

d. Other sciences such as:

1) Rawḍah al-Muḥībbīn

2) Miṣṭāḥ Dār al-Saʿādah

3) Al-Fawāid

4) Al-Jawāb al-Kāfī liman Saʿala ‘an al-Dawāʿ al-Shāfī

5) Tahdzīb Sunan Abī Dāwūd wa Īdāḥ Mushkilātīthī

6) Al-Ṣawāʾiq al-Mursalah fī Radi ʿala al-Jahmiyyah wa al-Muʿṭṭilah

7) Al-Ṣawāʾiq al-Mursalah ʿala al-Jahmiyyah wa al-Muʿṭṭilah

8) Mukhtaṣar al-Ṣawāʾiq al-Mursalah ʿala al-Jahmiyyah wa al-Muʿṭṭilah

9) Al-Manār al-Munīf

10) Al-Ṭibb al-Nabawī

11) Jalāʾ al-Aṣfāḥām fī Faḍl Ṣalatī ʿala Khayr al-Anām

12) Badāʾiʿ al-Fawāʾid
B. Zād al-Maʿād

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:

فَعَوْدُ الْعِلْمِ النَّافِعِ الْكَفِيلِ بِالسَّعَادَةِ قَدْ أَصْبَحَ ذَاوِيًا، وَرَبُّهُ فَدْ أَوْحَشَ مِنْ أَهْلِهِ وَعَادَتَ مَوَارِدُ شِفَائِي وَمَعَاطِيْنِ لِكَثْرَةِ الْمُنْحَرِفِينَ وَالْمُحَرِّفِينَ، فَلَيْسَ لَوُ مُعَوِّلٌ إِلَّّ عَلَى الصَّبِْْ الَْْمِيلِ، وَمَا لَوُ نَاصِرٌ إِلََّّ اللَّوُ وَحْدَهُ وَىُوَ حَسْبُ النَا وَنِعْمَ الْوَكِيلِ.

Zād al-Maʿād 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, hadīth, 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

5 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 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:

وَلََّ يَتَناَفَسُ هُنَا الْمُتَناَفِسُونَ مَعَ تَعْلِيْقِهِمَا فِي حَالِ السَّفَرِ لَلَا الإِقَامَةَ.

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

وَالْيَتَّهِمَّةُ قَدْ نَفَّضَتْ شَذَرَ مَذَرَ، وَالْكِتَابُ مَفْقُودٌ، وَمِنْ يَتَنَّحُ بَابَ الْعِلْمِ لِيْمَذَاكِيرِهِ مَغْفُودٌ

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 أبي جعفر الرازي عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أنس قَالَ: («مَازَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْنُتُ فِِ الْفَجْرِ حَتََّ فَارَقَ الدُّن ْيَا») وَيُوَ فِِ " الْمُسْنَدِ " وَالْطَّرِمِذِي وَغَيِْْهَِِا، فأَبِي جعفر قَدْ ضَعَّفَوُ ابْنُ حِبَّانَ، وَقَالَ ابْنُ حِبَّانَ: كَانَ يََْلِطُ. وَقَالَ ابْنُ زِرْعَةَ: كَانَ يَهِمُ كَثِيًْا. وَقَالَ ابْنُ حِبَّانَ: كَانَ يَنْفِرُ بِالْمَنَاكِبِ عَنِ الْمَشَايِِ.  

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.

6 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 23.
7 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 23.
8 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 23.
Some say that the book *Zād al-Maʿād* including the book of faith because the book is about faith. *Hadīth* 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 *Ṭib al-Nabawīyeh*. Some say that the book is the book of the *sīrah* because the book contains in particular the head of the *sīrah al-Nabawīyeh* and writers more inclined to agree with the latter opinion, as Ibn Qayyim said:

\[\text{وَهَذِهُ كِتَابُ يَسِيرَةٌ لَا يَسِيرِّي عِنْ مَعْرِفَتِهَا مَنْ لَىْنَّ أَدْنَى هَٰذَةِ إِلَى مَعْرِفَةِ نِبَيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ وَسِيَْتِوِ وَىَدْيِوِ.}^{9}\]

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(*wahyu*), the issue of faith (*imān*) and *tauhid*, the problem of purification, the issue of prayer (*ṣalāh*), worship (such as *Ṣaum*, Ḥajj, Zakāh, Ḥiṭāf, dzikr), grave of pilgrimage, the issue of women, *muʿāmalah* against infidels, *jihād*, the war stories at his age,

---

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-Maʿād

The methodology of ḥadīth commentary on Zād al-Maʿād is bi al-raʿy 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 mukharij often mentioned when quoting the ḥadīth.

Example:

وَذَكَرَ الْبُخَارِيُّ فِِ “صَحِيحِوِ” عَنْ أَنْس رَضِيَ اللَّوُ عَنْهُ قَالَ: «كَانَ قِرَامٌ لعائشة، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبُُّ صَلَّى اللَّوُ عَلَيْه وَسَلَّمَ: (أَمِيطَ عَنِ قِرَامَكِ ىَذَا، فَإِنَّوُ لََّ تَصَاوِيَرُعْبُ لِيِ صَلَتي)»

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

10 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 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 mukharrir, 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-Ṣahihān (al-Bukhāry and Muslim), al-Ṣaḥīḥ (Bukhāry, or Muslim), Muttafaq ‘alaih and others.

Example:

وَثَبَتَ عَنْهُ فِي "صَحِيحِ البُخَارِيِّ" وَغَيْرِهِ («تَسْلِيمُ الصَّغِيْرِ عَلَى الْكِبْرِ، وَالْمَارِ عَلَى الْقَاعِدِ، وَالْرَّاكِبِ عَلَى الْمَاشِيِّ، وَالْمَارِ عَلَى الْقَاعِدِ»).

وَفِي "جَامِعِ التَّرمِذِيِّ" عَنْهُ: («تَسْلِيمُ الْمَاشِيِّ عَلَى الْقَاعِدِ»).

وَفِي "مُسْنَدِ البِازْرَ" عَنْهُ («تَسْلِيمُ الْرَّاكِبِ عَلَى الْمَاشِيِّ، وَالْمَاشِيِّ عَلَى الْقَاعِدِ»).

وَفِي "أَبِي داَوُود" عَنْهُ («إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَ عَلَيْهِ السَّلََمُ»).

وَكَانَ مِنْ هذِهِ صَلَّى اللَّهِ عَلَيْهِ وَسَلَّمَ السَّلََامُ عِنْدَهُمْ إِلَيْهِ إِلَى الْقُوَّمِ، وَالسَّلََامُ عِنْدَ الْأَصْدَافِ عَنْهُمْ، وَثَبَتَ عَنْهُ الَّذِي قَالَ: («إِذَا قَعَدَ أَحَدُهُمْ فَلْيُسَلِّمْ، وَإِذَا قَامَ فَلْيُسَلِّمْ»).

وَذَكَرَ أَبِي داَوُود عَنْهُ («إِذَا أَقَامَ أَحَدُهُمْ صَاحِبَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنَّ خَالَ حَلَّيْنِهِمَا سَحْرَةُ أَوْ جَدارَ تَمَّ لَّيْبَيْهِ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا»).
The example above states that Ibn Qayyim mentions quote sources when quoting the hadith advocates of “greet children and women” as Sahih al-Bukhary, Jami’ al-Tirmidhi, Musnad Al-Bazzari, and Sunan Abi Dawud.

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

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

Example:

وَهَذٌ الحَدِيثُ مِنَ النَّاسِ مَنْ يُصَحِّحُوُ، وَيُقُولُ: الْسَيْنِ بْنُ بَشَرُ قَدْ قَالَ فِي الْبُخَارِيِّ: لَا يَمْسِكُهُ. وَفِي مَوْضُوعٍ أَخَرَ: ثِقَةٌ. وَفِى مَوْضُوعٍ آخَرَ: ثِقَةٌ. وَأَمَّا الْمُحَمَّدَانِ، فَاحْتَجَّ بِهِ أَبُو الْفَرَجِ ابْنُ الْوَزِيِّ فِى كِتَابِهِ فِى الْمَوْضُوعَاتِ، وَرِجَالُ يَْيَ بْنُ مَعِينٍ.

11 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Ma‘ād, 292.

12 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 mawdū‘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 mawdū‘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 فِِ الَْْيْضِ أَظْهَرُ مِنْوُ فِِ الطُّهْرِ، فَإِنَّهُمْ يَذْكُرُونَوُ تْفْسِيًْا لِلَفْظِوِ، ثَُُّ يُرْدِفُونَوُ بِقَوْلِِْمْ: وَقِيلَ، أَوْ قَالَ فُلََانٌ، أَوْ يُقَالُ: عَلَى الطُّهْرِ، أَوْ وَىُوَ أَيْضًا الطُّهْرُ، فَيَجْعَلُونَ تْفْسِيَْهُ بِالَْْيْضِ كَالْمُسْتَقِرِّ الْمَعْلُومِ الْمُسْتَفِيضِ، وَتْفْسِيَْهُ بِالطُّهْرِ قِيلَ. وَهَذَا حِكَايَةَ أَلْفَاظِهِمْ.

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

\[\text{13} \] Abū Bakr ibn Qayyim al-Jawziyyah, *Zād al-Ma‘ād*, 889.
d) Explain the hadīth with the Qur`an.

Ibn Qayyim also commented hadīth on the Qur`an

Example:

وَلَقَدْ كَانَ في الْآيَةِ كَفَافِيَةً مِّنْ هَذَا؛ لَأَلَّهُ نَعَالِي قَالَ: {وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَينَ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يَضِعِّ يُمُّمُّ الرَّضَاعَةَ عَلَى الْمَوْلُودِ وَعَلَى أَخَوَاتِهِمْ مِّنَ الرَّضَاعَةِ}. {الْبَقَرَةُ: 233}، فَأَمَرَ اللَّهُ نَعَالِي الْوَالِدَاتِ بِإِرْضَاعِ الْمَوْلُودِ عَامَيْنِ، وَلَيْسَ فِي هَذَا تَحْرِيمٌ لِلرَّضَاعَةِ بعْدَ ذَلِكَ، وَلَا أَنَّ التَّحْرِيمَ يَنْتَفِعِ بِتَمَامِ الْحَوْلَيْنِ، وَكَانَ فَوْلُهُ نَعَالِي: {وَأَمَهَّانَكُمْ اللَّاتِ أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرَّضَاعَةِ}. {الْبَقَرَةُ: 23} {الْسَّنَاءَ: 23}، وَلَكَنْ يَقُولُ فِي خَوْلَيْنِ، وَلَكَنْ يَقُولُ هَذَا وَقْتًا دُونَ وَقْتٍ زَائِدٍ عَلَى الْْيَاتِ الُّخَرِ، وَعُمُومُهَا لَنُوزُعُهَا بِتَصِيصِهَا إِلَّا يَنْصُرُهَا أَنْ تَعْبِي لَّا يُطَلُّ بَعْدَهَا وَلَا تَصِيصُهَا لَا يَبْنَيْنِ فَدَأْ نَكِئُهَا مَثَلَّ فَهَيْهَ. وَكَانَتْ هَذِهِ الْآلَامُ نَعَالِي أَنَّهَا تَعْبِي لِبَيْنَ عَامِيْنِلَّا

The example above states that Ibn Qayyim commented on the argument of those who say breastfeeding oreg 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.

---

e) Explain the hadīth with the hadīth.

Ibn Qayyim also commented hadīth on the hadīth

Example:

أَنَّ الْاکِم رَوَى فِِ " مُسْتَدْرَكِوِ " مِنْ حَدِيثِ الَْْعْمَشِ عَنْ مسلم البطين، عَنِ سَعِيدِ بْنِ جَبَّرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ الْعَدَّاءِ، عَنْ مَجِيدِ بْنِ مَالِكٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّٰهِ صَلَّى اللَّٰهُ عَلَيْهِ وْسَلَّمَ مِنْ مَكَّةَ قَالَ أَبِي بَكْرُ: أَخْرَجُوهُمْ نَيْبًا لِّلَّهٍ، إِنَّ لَهُ وَإِنَّ إِلَيْهِ رَاجِعُونَ، لَيْهِيكُنْ قَاتِلُ اللَّٰهِ غَرُّ وَخَلَقَ: {أَدْنَٰيُ اللَّٰهِ} يُقَاتِلُونَ بِأَنْ بَلَوْنَهُمُ الْعَيْنَ (الْحَجَّ: 39) [الْحَجَّ: 39] وَهَٰذَٰلِكُمُ نَزَّلَتْ هُمُ الْآيَةُ عَلَى مَنْ حَرَّضَهُمُ الْهَٰذُورُ وَنَزَّلَ اللَّٰهُ عَلَيْهِمْ الْمُوَدَّةَ وَالْمُحِيَّةَ، وَإِسْتَمْنَادًا عَلَى شَرْطِ " الصَّحِيحَاتِ " وَسِيَاقُ السُّورَةِ يَدُلُّ عَلَى أَنَّ فِيهَا الْمَكَّٰةَ وَالْمَدِنَّ، فَإِنَّ قِصَّةَ إِلْقَاءِ الشَّيْطَانِ فِِ أُمْنِيِّةِ الرَّسُولِ مَكِّيَّةٌ، وَاللَّٰهُ أَعْلَمُ.

The above hadīth is a Shawāhid concerned with war.

f) Explain the hadīth with the athar.

Ibn Qayyim also commented hadīth on the athar.

Example:

وَقَالَ طَائِفَةٌ ثَانِيَةٌ مِنَ الصَّحَابَةِ وَالَّتِينَ بَعْدَهُمْ، وَهُمُ الْأُمُرِيَّةَ، عَنْ مُحَمَّدٍ، عَنْ مَايْدِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ (أَنَّ عُمَّرَ رَدَّ نِسْوَةً مِنْ ذِي الُّعَمِّرَةِ حَاجَّاتٍ، أَوْ مُعْتَمِرَاتٍ عَنْهُنَّ أَوْ رَجُلٍ)، وَقَالَ عَبْدُ الرَّزَاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا حَمْدُ الْعَرَجُ، عَنْ مَايْدِ قَالَ: (كَانَ عُمَّرُ وَعُمَّرُ وَايْمَانُ بِنْ هُذَا حَاجَّاتٍ وَمُعْتَمِرَاتٍ مِنَ الْمُلْحِقَةِ وَذِي الْمَلَكِ) ١٥

15 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 328.
16 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 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:

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 bersifat 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:

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 bersifat matter, but a reaction. Fire is one of the four elements in the body sixtosit.

17 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 539.
The above examples Ibn Qayyim protest against Ibn Hazm debilitating ḫadīth on al-Bukhary. Ibn Qayyim also used arguments in rebuttal of the Ahl ḫadīth.

i) Ibn Qayyim sometimes the ḫadīth in the faṣl, and then Ibn Qayyim explained ḫadīth in further faṣl. Besides, Ibn Qayyim sometimes explaining of ḫadīth in some faṣl. For example, in the faṣl of faṣl dzikr ḥukm rasūl allah fī al-waladi man fī ahaqq bihi ḫaadānah. Ibn Qayyim mentions some of the ḫadīth about ḫadānah in different versions, Ibn Qayyim explained in the next faṣl on faṣl al-kalām ‘ala hādīhi ahkām.

j) Sometimes, Ibn Qayyim mentions the source of quotations from various books, such as al-Mughny, al-Muhallā, al-Marāsīl, al-Mu‘jam and others.

---

18 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Ma’ād, 842.
19 Al-Mughny li Ibn Quddamah by Abu Muhammad Ibn Quddāmah al-Maqdisy.
20 Al-Muhallā bi al-Āthār by Abu Muḥammad ‘Alī bin Aḥmad bin Sa’īd bin Ḥazm al-Andalusy.
21 Al-Marāsīl by Abu Dāwūd Sulaimān bin ’Ash’ath bin Isḥāq al-Sijistāny.
ويُذِبَّ مَذْبُوُهُ أَنَّ الزَّوْجَ إِذَا أَعْسَرَ بِالنَّفَقَةِ حُبِّسَ حَتَّى يََِِدَ مَا يُنْفِقُوُ.

ويُذِبَّ مَذْبُوُهُ حِكَابُ النَّاسِ عَنِ ابْنِ حَزْمٍ وَصَاحِبِ " الْمُغْنِِ " وَغَيِْْهَِِا عَنْ عبيد الله

وَيَذَا مَذْبُوُهُ أبي مُمد ابن حزم، وَىُوَ خَيْرٌ بِلََ شَكَّ مِنْ مَذْبِبِ العنبْي. قَالَ فِِ " الْمُحَلَّى ": فَإِنْ عَجَزَ الزَّوْجُ عَنْ نَفَقَةَ نَفْسِهِ، وَامْرَأَتُوُ غَنِيَّةٌ كُلِّفَتِ النَّفَقَةَ عَلَيْوِ، وَلََّ تُرْجِعُ

وَكِسْوَتُ هُنَّ بِالْمَعْرُوفِ لََّ تُكَلَّفُ نَفْسٌ إِلََّّ وُسْعَهَا لََّ تُضَارَّ وَالِدَةٌ بِوَلَدِيَا وَلََّ مَوْلُودٌ لَوُ 

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.

22 Al-Mu’jām b y Sulaimān bin Aḥmad al-Ṭabrāny.

23 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 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 رَحمَِوُ اللَّوُ: كُلُّوُ ق َبْلَ السَّلََمِ، وَقَالَ أبو حنيفة رَحمَِوُ اللَّوُ: كُلُّوُ ب َعْدَ السَّلََمِ، وَكُلُّوُ مَعْدُودٌ كَانَ نُقْصَانًا في الصَّلََةِ فَإِنَّ سُجُودَهُ قَبْلَ السَّلََمِ، وَكُلُّوُ مَعْدُودٌ كَانَ زِيَادَةً فِِ الصَّلََةِ فَإِنَّ سُجُودَهُ ب َعْدَ السَّلََمِ، وَإِذَا اجْتَمَعَ سِهْوَانِ زِيَادَةٍ وِنُقْصَانَ فَالسُّجُودُ لَُْمَ قَبْلَ السَّلََمِ.

قال أبو عمر بن عبيد النَّارَ: هذا مذهب لا يخالف عنه فيه، وَلَوْ سَجَدَ أَحَدٌ عِنْدَهُ لِسِهْوِهِ بِِِلََفِ ذَلِكَ، فَجَعَلَ السُّجُودُ كُلُّوُ ب َعْدَ السَّلََمِ، أَوْ كُلُّوُ قَبْلَ السَّلََمِ، لَِْ يَكُنْ عَلَيْوِ شََ ْءٌ؛ لَِْنَّوُ عِنْدَهُ مِنْ بَابِ قَضَاءِ الْقَاضِي بِاجْتِهَادِهِ، لَِّخْتِلََفِ الْْثَارِ الْمَرْفُوعَةِ وَالسَّلَفِ مِنْ ىَذِهِ الُْْمَّةِ فِِ ذَلِكَ.

وَأَنَا الإِنْصَامُ أَحَدُ رَحمَِوُ اللَّوُ ف َقَالَ الْثَرَم: سَِْعْتُ أَحمَْدَ بْنَ حَنْبَل يُسْأَلُ عَنْ سُجُودِ السَّهْوِ قَبْلَ السَّلََمِ أَمْ ب َعْدَهُ؟ فَقَالَ: فِِ مَوَاضِعَ قَبْلَ السَّلََمِ، وَفِِ مَوَاضِعَ ب َعْدَهُ، كَمَا صَنَعَ النَّبُِِّ صَلَّى اللَّوُ عَلَيْوِ وَسَلَّمَ حِينَ سَلَّمَ مِنِ اث ْنَت َينِْ، ثَُُّ سَجَدَ ب َعْدَ السَّلََمِ، عَلَى حَدِيثِ أَبيِّ هِرُوْبِةَ في قِصَّةِ ذِي الْيَدَيْنِ. 24

---

24 Abū Bakr Ibn Qayyim al-Jawziyyah, Zād al-Ma‘ād, 89.
The above examples represent the opinion of the Madzhab on sujd sahwy.

2) Tafsīr

Example:

وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لَعَظَاءٍ: {وَعَلَى الْوَارِثِ مِثلَ ذَلِكَ} {البقرة: 233} قال: عَلَى وَرَثَةِ الْيَتِيمِ أنْ يُنْفِقُوا عَلَيْهِ كَمَا يَرِثُونَوُ. قَلْتُ: أَجِيبْنِي وَأَرْتُ المُؤَلَّفَ إنْ لَيْكُنْ لَلْمُؤَلَّفِ مَالًا؟ قال: أَفْتُدْعُغُهُ يَمْؤَلًا. وقال الحسن: {وَعَلَى الْوَارِثِ مِثلَ ذَلِكَ} {البقرة: 233}

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

3) Ḥadīth

Example:

وَأَحَدَ قُوْلُهُ: إِنْ زَيْنِبُ بنت كعب مََْهُولَةٌ، فَنَعَمْ مََْهُولَةٌ عِنْدَهُ فَكَانَ مَاذَا؟ وزَيْنِبُ ىَذِهِ مِنَ التَّابِعِيَّاتِ، وَهِيَ ابْنَةُ أَبي سَعِيدٍ، رَوَى عَنْهَا سَعِيدٍ بْنُ إِسْحَاقَ بْنُ كَعَبَ وَأَحَدَ الْمُؤَلَّفِينَ: عَلَى الْمَوْلُودِ أَنْ يُنْفِقَ عَلَيْهِ حَتَّى يَسْتَغْنَّ. قَالَ: عَلَى الْرَّجُلِ الَّذِي يَرِثُ أَنْ يُنْفِقَ عَلَيْهِ حَتَّى يَسْتَغْنَّ.

The example above is an opinion in the book Ḥadīth al-Thabary.

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

4) Poems

Ibn Qayyim also quoted verses from various sources.

Example:

كان يَوم الْأُنْثَىَينَ، وَخَلَفَ في شَهْرِ الْمَيْتَاتِ. فَقَبِلَ: لَمْ يَحْتَجَّ أَشْرَقَتْ ... شََْسُ النُّبُوَةِ مِنْوُ فِِ رَمَضَانِ

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.

26 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 916.

27 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 27.
Ibn Qayyim mentions *matn* sometimes be *ma’nawiyyah*

Example:

 Conor Khashib Al-Ajham, וידتخل فيه الفاصية والمشارط، وكل من يكون كمثله من إخراج الدم، ولا يدخل فيه الطبيب، ولا الكحال ولا النبطاء لا في الفظة ولا في معناه، وصح
 عن النبي صلى الله عليه وسلم: («أنه حكم يحييه وأمر صاحبته أن يغففها ناضجة أو
 قريبة») وصح عن أنه («احتجم وأغطى الحجاج أجره»).  

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

Example:

الحائزة العاشرة: قراءة سورة الكهف في نومها، فقد روى عن النبي صلى الله عليه وسلم:
من فرأ سورة الكهف نوم الجماعة منطق له نور من تحت قدمه إلى عنان السماوات يغتدي
به نوم القيامة، وغير له ما بين الجماعة، وذكره سعيد بن منصور من قول أبي سعيد
الخزاعي وهو أشبه.

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

---


Methodology of *sharḥ*

<table>
<thead>
<tr>
<th>No.</th>
<th>Clasification</th>
<th>Notice</th>
</tr>
</thead>
</table>
| 1   | Sanad         | Ibn Qayyim often mention of *mukharrīj*  
                  | Ibn Qayyim often mention the type and quality of ḥadīth. |
| 2   | Matn          | Explain of *Mushtarak* or controversial words.  
                  | Ibn Qayyim mentions *matn* sometimes be *maʾnawiyyah*  
                  | Explain the word or phrase is difficult to understand or controversial. |
| 3   | Sharḥ         | Explain the ḥadīth with the Qurʾān.  
                  | Explain the ḥadīth with the ḥadīth.  
                  | Explain the ḥadīth with the *athar*.  
                  | Explain the ḥadīth with the science.  
                  | Ibn Qayyim mentions the source of quotations from various books  
                  | Explain of the ḥadīth in accordance with his opinion.  
                  | 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.  
                  | Ibn Qayyim citing the opinion of the scholars in explaining the ḥadīth.  
                  | 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-Manṣūr, and others.*

Example:

وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَا: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} {البقرة: 233} قال: عَلَى وَرَثَةِ الْيَتِيمِ أَنْ يُنْفِقُوا عَلَيْهِ حَتَّى يَسْتَغْنَِِ. قال: عَلَى الرَّجُلِ الَّذِي يَرِثُ أَنْ يُنْفِقَ عَلَيْهِ حَتَّى يَسْتَغْنَِِ. 30

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


Example:

---

c. Sharḥ books such as: Sharḥ Shawāhid al-Shafiyah, Fatḥ al-Bāri, Sharḥ Maʾān al-Athar, and others.

Example:

وأَمَّا مَا وَقَعَ فِِ حَدِيثِ شريك، أَنَّ ذَلِكَ كَانَ قَبْلَ أَن يُوحَى إِلَيْوِ فَهَذَا مَِِّا عُدَّ مِنْ أَغْلََطِ شريك الثَّمَانِيَةِ وَسُوءِ حِفْظِوِ، لَِْدِيثِ الِْْسْرَاءِ.

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

33 Abū Bakr ibn Qayyim al-Jawziyyah, Zād al-Maʿād, 34.