



THE INFLUENCE OF IBN QAYYIM AL-JAUZIYAH IN THE REALITY OF MUSLIMS TODAY

by
Samsidar Jamaluddin¹, Kurniati², Misbahuddin³
¹STAI DDI Maros
^{2,3}UIN Alauddin Makassar
Email: samsidarjamaluddin@staiddimaros.ac.id

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ABSTRACT

Ibn Qayyim invites and calls on Muslims to ijihad and leave taklid, Ibn Qayyim al-Jauziyah is a scholar who is very persistent in fighting blind taklid and calling for freedom of thought, but still clinging to the main points of Islamic teachings and the creed of the Salaf. In Ibn Qayyim's view, ijihad must develop in accordance with the development of situations and conditions in various places and times. Therefore he put forward a rule: Fi taghayyir al-fatawa wa ikhtilafiha bi hasbi taghayyir al-azminah wa al-amkinah wa al-ahwal wa al-niyat wa al-'awa'id. According to him, an important factor in formulating legal provisions or legal stipulations must be related to five things, namely al-azminah (the situation of the times), al-amkinah (the situation of the place), al-ahwal (the circumstances), al-niyat (the cause of desires), and al-awa'id (customs). All of this affects the development of law, so that Islamic law can truly be lived as a law that is rahmatan lil 'alamin, able to answer the challenges of changing social dynamics of society. Thus Islamic law remains suitable for all times and places.

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Corresponding Author:

Samsidar Jamaluddin
STAI DDI Maros
Email: samsidarjamaluddin@staiddimaros.ac.id

1. INTRODUCTION

A. Short Biography of Ibn Qayyim Al-Jauzi

The full name of Ibn Qayyim Al-Jauziyah is Syamsudin bin Abu Bakr bin Ayyub bin Sa'ad bin Hariz Ad-Damasqi Al-Jauziyyah, he is the son of the founder of Madrasah Al-Jauziyah in Damascus. Imam Ibn Qayyim Al-Jauziyyah was born in Damascus, Syria on seven shafar 691 H to coincide with the year 1291 AD.¹ He was an expert in jurisprudence and fatwa, al-Imam ar-Rabbani the second Shaykhul Islam, Abu Abdillah Muhammad bin Abu Bakr bin Ayyub bin Sa'ad az-Zur'i then ad-Damasyqi. Better known by the name of Ibn Qayyim Al-Jauziyyah, not by any other name. In contrast to al-Kutsari who nicknamed him Ibn Zufail.² Ibn Qayyim Al-Jauziyyah lived under the guidance of his pious father, Shaykh Qayyim Al-Jauziyyah, in an environment that was lively with knowledge. It was from his father that he learned the science of faraidh (inheritance).

There is a lot of literature on the biography of Ibn Qayyim which includes several members of his family. Like his nephew, namely Abul Fida Imaduddi Isma'il bin Zainuddin Abdurrahman who manages most of his uncle's library, as well as his sons and daughters, namely Abdullah and Ibrahim, they are all famous scholars and students of knowledge. Since childhood, Ibn Qayyim Al-Jauziyyah was known to be very fond of studying. He is also well known for his sincerity and persistence in conducting research and assessment. He studied with ash-Shihab, a dream ta'bir expert who died in 697 H.³

¹ Susanto, *Pemikiran Pendidikan Islam* (Jakarta: Sinar Grafika Offset, 2010).

² Ibnu Qayyim Al-Jauziyah, *Hanya Untukmu Anakku: Panduan Lengkap Pendidikan Anak Sejak dalam Kandungan Hingga Dewasa* (Jakarta: Pustaka Imam Asy-Syafi', 2010).

³ Al-Jauziyah.

Ibn Qayyim Al-Jauziyyah often visited Cairo to discuss and study. Then he also visited Baitul Maqdis to give some lessons, and he also performed the pilgrimage several times and settled around Mecca, as mentioned in several of his books. He often performs the pilgrimage and resides in Mecca. The people of Makkah said that he was very diligent in worship and did a lot of tawaf, it all amazed them. Says Ibn Rajab.⁴

Ibn Qayyim Al-Jauziyyah died on the night of Thursday, 18 Rajab 751 H or coinciding with 23 September 1350 AD. He prayed at the Jami' Al-Umawi mosque and after that at the Jam' Jarrah mosque. Then he was buried in the al-Baabush Shaghiir cemetery, Damascus.⁵ Ibn Qayyim Al-Jauziyyah said about this teacher: "I heard from my teacher several chapters, but I have not had time to complete the knowledge (ta'bir dream) because I am still young and his death is near, may Allah have mercy on him." This is proof that he has been studying since he was seven years old.⁶

Ibn Qayyim Al-Jauziyyah was very close to one of his teachers, namely Sheikhu Islam Ibn Taymiyyah, so that Ibn Qayyim Al-Jauziyyah began with Shaykhu Islam Ibn Taymiyyah since he arrived in Damascus in 712 H and continued until Shaykhu Islam died in 728 H. Thus, the period of togetherness of Ibn Qayyim Al-Jauziyyah with his teacher lasted for sixteen years. During that time he was very close to Ibn Taymiyyah and added knowledge directly from him and read various fields of knowledge in front of him.⁷

Many praises have been given by scholars to Ibn Qayyim Al-Jauziyyah as described by Ibn Kathir. Ibn Kathir explained that Ibn Qayyim Al-Jauziyyah listened to hadith, kept himself busy with science, was an expert in various disciplines, especially in the fields of interpretation, hadith, and ushuluddin (creed). When Shaykh Taqiyyuddin bin Taymiyyah returned from Egypt in 712 H, Ibn Qayyim Al-Jauziyyah started mulazamah (tightly accompany) him until Shaykh died.⁸ From this teacher, he studied various fields of science. Thanks to his extraordinary seriousness and busyness in studying, studying day and night, and praying a lot with all his heart, he became one of the experts in various scientific disciplines.

He is a person who is good at reading and has a noble character. His figure is full of compassion, never incites, never hurts others, does not give gifts, and does not envy anyone. Ibn Qayyim is also famous for his perseverance in worship and Tahajjud prayers and long enough to practice prayer. He always worships by always remembering Allah, immersed in His love, continues to repent and is very dependent on Him.⁹

Ibnu Nashiruddin ad-Damasyqi berkata, "He mastered various disciplines knowledge, especially the science of interpretation and basic rules in mantuq (explicit meaning) and mafhum (implicit meaning).¹⁰ So, Ibn Qayyim Al-Jauziyyah is one of the Muslim scholars who is very broad in his scientific knowledge. His faith, morals are very amazing and his thoughts in the treasures of Islam are so amazing.

B. The Work of Ibn Qayyim Al-Jauziyyah

Ibn Qayyim Al-Jauziyyah played a major role in (writing and spreading) various scientific disciplines. This is evident to anyone who studies his books which are guidance and guides for those who are pious. Even those who agree and those who disagree can benefit from his book. Ibn Hajar said, "If Shaykh Taqiyyuddin (Ibn Taymiyyah) did not have good qualities in the history of his life except because of a famous student, namely Shaykh Shamsuddin Ibn Qayyim Al-Jauziyyah, a writer of various works that are very useful and useful for people who agree or disagree with him. Of course it is enough to show the majesty of his degree."¹¹

It is recorded that more than 97 works of Ibn Qayyim Al-Jauziyyah have written from various disciplines and problems. Some of the books by Ibn Qayyim are quite famous, including:¹²

- 1) *Ijtima'ul Juyush al-Islamiyyah 'ala Ghazwil Mu'aththilah wal Jahmiyyah.*
- 2) *Ahkam Ahlid Dzimmah.*
- 3) *I'lamul Muwaqqi'in 'an Rabbil 'Alamin.*
- 4) *Ighatsatul Lahfan in Masha-idisy Syaithan.*
- 5) *Bada'-I'ul Fawa-id.*
- 6) *Tuhfa Al-Maudud bi Ahkam Al-Maulud.*

⁴ Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Prenada, 2011).

⁵ Al-Jauziyyah, *Hanya Untukmu Anakku: Panduan Lengkap Pendidikan Anak Sejak dalam Kandungan Hingga Dewasa.*

⁶ Al-Jauziyyah.

⁷ Al-Jauziyyah.

⁸ Susanto, *Pemikiran Pendidikan Islam.*

⁹ Al-Jauziyyah, *Hanya Untukmu Anakku: Panduan Lengkap Pendidikan Anak Sejak dalam Kandungan Hingga Dewasa.*

¹⁰ Al-Jauziyyah.

¹¹ Al-Jauziyyah.

¹² Al-Jauziyyah.



- 7) *Tahdzib Mukhtashar Sunan Abi Dawud.*
- 8) *Al-Jaawabul Kafi, yang dikenal denan ad-Da' wad Dawaw'.*
- 9) *Jala-ul Afham fish Shalati was Salam 'ala Muhammad SAW Khairil Anam.*
- 10) *Hadil Arwah ila Biladil Afrah.*
- 11) *Hukmu Tarikish Shalah.*
- 12) *Ar-Risalatut Tabukiyyah.*
- 13) *Raudhatul Muhibbin wa Nuzhatul Musytaqin.*
- 14) *Ar-Ruh.*
- 15) *Zadul Ma'ad fi Hadyi Khairil 'Ibad.*
- 16) *Syifa-ul Alil fi Masa-ilil Qadha' wal Qadar wal Hikmah wat Ta'liil.*
- 17) *Ash-Shawa'iqul Mursalab 'alal Jahmiyyah wal Mu'aththilah.*
- 18) *Thariqul Hijratin wa Babus Sa'adatain.*
- 19) *At-Thuruqul Hukmiyyah fis Siyasatisy Syar'iyah.*
- 20) *'Iddatush Shabirin wa Dzkhiratusy Syakiriin.*
- 21) *Al-furusiyah.*
- 22) *Bada-i ul-fawa-id.*
- 23) *Al-Kafiyatusy Syafiyah fil Intishar lil Firqatin Najiyah.*
- 24) *Al-Kalam 'ala Mas-alatis Sima'.*
- 25) *Madarijus Salikin baina Manazil Iyyaka Na'budu w Iyyakaa Nasta'in.*
- 26) *Miftah Daris Sa'adah wa Mansyur Wilayati Ahlil 'Ilmi wal Iradah.*
- 27) *Al-Manarul Munif fish Shahib wad Dha'if.*
- 28) *Hidayatul Hiyara fi Ajwibatil Yahudi wan Nashara*
- 29) *Al-Wabilus Shayyib fil Kalimit Thayyib.*

C. The Influence of Ibn Qayyim on Today's Ummah

The personality of a character is shaped by the environmental atmosphere during his life; the tendency to think at that time also influences subsequent thinking. Family background and education obtained are also very important factors. Therefore, to explore his personality and style of thought, first the circumstances and situations during his life and his surroundings are described.¹³

Ibn Qayyim Al-Jauziyah lived in a family environment that was lively in knowledge, knowledgeable and noble and economically established. He grew and developed under the guidance of his pious father and possessed many virtues. Little Ibn Qayyim Al-Jauziyah had a personality for his love of science. At the age of seven, he had done a lot of research and studies, besides that he had learned Ta'bir Dreams from Shaykh ash-Shihab. Shaykh ash-Shihab was an expert in Ta'bir Dreams who died in 697 H.¹⁴

Even Ibn Qayyim Al-Jauziyah was nine years old. His tenacity is evident when he has mastered several sciences such as fara'id (which he learned from his father) and Arabic language (which he learned from Shaykh al-Fath al-Balabakki). Then as he grew older, Ibn Qayyim Al-Jauziyah continued to search and explore several important figures at that time. Thanks to his sincerity and perseverance in gaining knowledge, Ibn Qayyim Al-Jauziyah then grew and developed into one of the important figures in the history of Islamic science..¹⁵

Ibn Qayyim Al-Jauziyah is an Islamic scholar who loves and is passionate about deepening knowledge, on his journey to gain knowledge, Ibn Qayyim Al-Jauziyah learned a lot from the leading teachers of his time. Among the teachers who later influenced his paradigm, among others:¹⁶

- a) Abu Bakr Ibn Ayyub bin Sa'ad az-Zur'i. His own father.
- b) Shaykhul Islam Ibn Taimiyah. To him Ibn Qayyim ber-mulazamah (close companion), discuss and deepen knowledge. Ibn Qayyim Al-Jauziyah often read various books in front of his teacher from 712 H until Ibn Taimiyah died in prison in Damascus in 728 H.
- c) Ibn Qayyim Al-Jauziyah studied with other teachers, for example al-Mizzi and recorded more than 17 teachers he studied.

¹³ Mohd Iqbal A Muin, "Setting Sosial Pemikiran Ibn Taymiyyah," *Jurnal Al-idarah* 4 No. 5 (2017): 57.

¹⁴ Ahmad Sunarto, *Ensiklopedi Biografi Nabi Muhammad & Tokoh Besar Islam* (Jakarta: Widya Cahaya, 2014).

¹⁵ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan Besar Para Ilmuwan Muslim* (Yogyakarta: Pustaka Belajar, 2000).

¹⁶ Ibnu Qayyim Al-Jauziyah, *Zad al-Ma'ad fi Hadyi al-Khair al-Ibad* (Mesir: Dar Falikh, 2000).

Abu Bakr Ibn Ayyub bin Sa'ad az-Zur'i. His own father. Shaykhul Islam Ibn Taimiyah. To him Ibn Qayyim ber-mulazamah (close companion), discuss and deepen knowledge. Ibn Qayyim Al-Jauziyah often read various books in front of his teacher from 712 H until Ibn Taimiyah died in prison in Damascus in 728 H. Ibn Qayyim Al-Jauziyah studied with other teachers, for example al-Mizzi and recorded more than 17 teachers he studied:¹⁷

- a) Abdurahman Ibnu Syihab al-Din Ahmad Ibnu Rajab Ibnu Abdu al-Rahman Ibnu Hansan Ibnu Muhammad Ibnu Abi al-Barakat Mas'ud al- Hafidz Zain al-Din al-Faraj al-Baghdadi al-Dimasyqi al-Hanbali.
- b) Imad al-Din al-Fida' Ismail Ibnu Umar al-Quraisyi Ibnu Katsir Ibnu Zara' al-Bashri ad-Dimasyqi asy-Syafi'i.
- c) Abu Abdillah Muhammad bin Ahmad bin Utsman bin Qaimaz at-
- d) Turkumani bin Abdullah adz-Dzahabi asy-Syafi'i.
- e) Syamsu al-Din Abi Abdillah Muhammad bin Ahmad bin Abdul Hadi al- Maqdisi al-Hanbali.
- f) Taqiyuddin Abu ath-Thahir Majdudin Muhammad bin Ya'kub bin Muhammad bin Ibrahim al-Fairuz Abadi asy-Syafi'i.

The value of Islamic teachings has always been a priority in every work of Ibn Qayyim Al-Jauziyah. This is certainly related to his capacity as an expert on Islamic legal fatwas, Ibn Qayyim Al-Jauziyah is one of the mirrors of progressive scholars. In any condition and situation, he never ran away from the main task of being a murabbī, namely educating future generations. Ibn Qayyim Al-Jauziyah's love for education was proven when the book *Tuhfat Al-Maudūd bi Ahkām Al-Maulūd* (which specifically deals with children's education) was successfully compiled. In the midst of the economic crush that hit Ibn Qayyim Al-Jauziyah, his son, Burhanuddin Al-Jauziyah, was born as a consolation for the current difficulties. This, of course, cannot be hidden by Ibn Qayyim Al-Jauziyah for the expression of happiness because it has been gifted by Allah SWT. a son will continue his struggle. However, on the other hand, when happiness struck his soul, Ibn Qayyim Al-Jauziyah kept thinking that the difficulties that befell him would not change his happiness. There was not a single gift that Ibn Qayyim Al-Jauziyah could give for the birth of his child. So he began to reflect on the nature of taking care of a child and the responsibility as a parent to make sure his child grows and develops with total dedication. Here, the beginning of the compilation of the book *Tuhfat Al-Maudūd bi Ahkām Al-Maulūd*, namely as the most beautiful gift of all time for his children, which turned out to be very useful for educators (parents) in the future. The purpose of writing the book *Tuhfat Al-Maudūd bi Ahkām Al-Maulūd* is as Ibn Qayyim Al-Jauziyah said that: "Our goal (Ibn Qayyim Al-Jauziyah) in writing this book is to describe in detail the laws relating to a child. after being born while he was still at an early age."¹⁸

The Book of *Tuhfat Al-Maudūd bi Ahkām Al-Maulūd* consists of seventeen chapters, each of which is explained by Ibn Qayyim Al-Jauziyah in detail. This book contains (the whole) discusses the education of children and the laws related to it. Thus, the context of this book can be categorized as the first book to discuss early childhood education in Islam. Finally, this book is full of benefits and interesting to study for anyone who reads it.

D. Islamic Parenting Book Summary

Islamic parenting book is a book that was translated by Abu Akthar Kitab entitled *Original Tuhfat Al-Maudud bi Ahkam Al-Maulud* which was written directly by Ibn Qayyim Al-Jauziyah. This book by Ibn Qayyim Al-Jauziyah is something new in his time. No similar work has been found that specifically focuses on studying children's education. Moreover, the discussion discussed is quite complex and comprehensive.

This Islamic Parenting book will satisfy its readers and amaze its reviewers. It is very suitable to be applied in life and customs as well as its contents become a necessity for anyone who is blessed with children. Only to Allah ask for the truth, ask for taufiq towards the path of guidance. And indeed Allah is Most Glorious, Most Gracious.

¹⁷ Al-Jauziyah.

¹⁸ Muhammad bin Abu Bakar, *Hanya Untukmu Anaku: Panduan lengkap pendidikan anak sejak dalam kandungan hingga dewasa*, terj. Herianto (Jakarta: Pustaka Imam Asy-Syafi'i, 2018).



2. RESEARCH METHOD

This study uses a type of qualitative research that uses a descriptive approach, while the design in this study is a case study. Qualitative research method is a research method that is based on the philosophy of post positivism, which is used to examine the condition of natural objects¹⁹. Qualitative research is an inquiry strategy or investigation that emphasizes the search for meaning, concepts, understanding and characteristics, as well as a description of a natural and holistic phenomenon. The characteristics of qualitative research are that in qualitative research the data is collected naturally, the researcher is the key instrument of the research tool, the data is collected descriptively, and the method used is observation and interviews.²⁰

Based on the explanation of the qualitative research above, this study uses descriptive qualitative research chosen to make it easier to describe maqashid al-Syariah viewed from the philosophical aspect and the relevance of maqashid al-Syariah with contemporary ijthad in the field, in this case the researcher examines the relevance of maqashid al-Shariah -Sharia with contemporary ijthad.

1. Data and Data Sources

The data source is an important part for researchers in research, because the type of data source will determine the provision, depth and feasibility of the information obtained by the researcher. Sources of data obtained directly through interviews with the subject as a basic discussion. Based on the source, the type of data in this study consists of two types of data, namely primary data, namely data sources that are given directly to data collectors obtained from the field. Secondary data is a data source that does not directly provide data to data collectors, for example through other people or documents. Secondary data in this study is in the form of reading, namely from books or journals that can be a reference for researchers to then be analyzed. While secondary data sources are obtained from documents or archives, sources or informants, events in the field, places or locations, pictures, and recordings..

2. Data collection technique

Data collection techniques are a very important step in research, because the purpose of this study is to obtain data. The choice of technique depends on the type of data collected and the data sources available. In this study, researchers used data collection methods by means of observation, interviews, documentation²¹.

3. Research Instruments

The research instrument is a tool for researchers used to collect relevant data or information. The function of the instrument is to reveal facts into data, through this instrument the researcher will go into the field himself to collect data, analyze, and make conclusions²².

4. Data analysis technique

Data analysis is the activity of finding and compiling the data obtained systematically. The data is obtained from the results of interviews, notes in the field and documentation by grouping data into categories, explaining and synthesizing and sorting out what is important to learn and making conclusions so that they are easily understood by others. Conducting qualitative research data obtained from various sources using various data collection techniques. Researchers use analytical techniques while in the field there are 3 stages that must be done in analyzing qualitative research data, data reduction, data presentation, and withdrawal.

5. Data Validity Technique

Test the validity of the research data is emphasized on the validity and reliability test. The data can be said to be valid if the data does not have a difference between the data presented by the researcher and the actual data in the field. Based on the various ways of testing the credibility of the data, the method used to check the validity of the data, in this study is triangulation. Triangulation is a data collection technique in the form of combining data that has been. Triangulation in this test is checking data from various sources originating from various ways and times, in order to obtain source triangulation, triangulation of data collection techniques, and time.

¹⁹ Sugiono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Alfabeta.Jakarta. 2013

²⁰ Mamik, *Metodologi kualitatif*, ZifatamaPublisher. Jakarta

²¹ Imam. 2013. Gunawan, *Metode Penelitian Kualitatif. Teori dan Praktik* (Jakarta: PT Bumi Aksara, 2013).

²² Sugiyono, *Metode Penelitian Kombinasi (Mix Methods)*, Alfabeta, Jakarta. 2015

3. RESULTS AND ANALYSIS

The term modern era comes from two words era which means time or period. While the modern term is taken from the Latin "modo", then developed into English called modern means the present. That is, is a bright new age as an affirmation of the previous era which was full of darkness. So the Modern Age is an era that is developing at this time. Starting from the emergence of the industrial revolution in Great Britain (England) in the XVIII century, then growing throughout the world, including Muslims to the present day.

Talking about the modern era, a 'unique' period, because it has revolutionized the pattern of life as a result of rapid developments in the field of science and technology. This development cannot be separated from the principle of "cogito ergo sum" which means "I think, therefore I exist". This principle relies on the principle of rational thinking in solving all problems. The characters are Rene Descartes and John Lock from England in the 17th century. From there, they had a wide influence throughout the world in all aspects of life, including in the field of hadith. For example; understanding of hadith that appears in society is difficult to accept if it is not responsive to the principles of modernity, namely rational thinking. So, nowadays it is very important to develop rational thinking in the study of hadith, because without including this method, it is certain that the product of understanding is out of date. For example, the validity of the matan and the form of understanding the hadith must be in line with the principles of rational thinking in modern times.

A. The Effect of Understanding the Hadith of Ibn al-Qayyim on the Rational Thinking of Muslims in Modern Times

One of the puritanical ideologies that are developing in the Islamic world today is the legacy of reforms carried out in the past, especially by Ibn al-Qayyim al-Jauziyah. This trait arises because he is very firm in holding his position to maintain the purity of the creed from heresy, superstition, and superstition. Especially the opinions that come from the Sufis, philosophers, lay people, and non-Muslims, such as followers of the Hindu religion. Although a puritan, but not all areas in the teachings of Islam that he did. This problem is related to the issue of faith and worship only. Meanwhile, in determining otherwise, he strongly advocated ijthihad.

According to Ibn al-Qayyim, the door of ijthihad will not be closed, anyone has the right to do so as long as the person has qualifications as a mujtahid. He is famous as a person who voices the spirit of jithihad and avoids taklid. According to him, with ijthihad, legal developments will follow the dynamics of changing community culture throughout the ages. In his concept of changing ijthihad or fatwa, he said:

فصل في تغيير الفتوى واختلافها بحسب تغير الأزمنة والأمكنة والأحوال والنيات والعوائد

“Chapter on changes in fatwas / laws or the emergence of differences of opinion due to changes in time, place, situation, purpose, and culture”.

The point is that a fatwa will change because of the five aspects above. By basing it on benefit, a law always runs dynamically. The legal concept above becomes a reference in ijthihad, especially to understand the hadith about Muamalah always using considerations of situation, condition, and culture. While the hadith of worship, the issue of halal and haram is fixed, does not change.

The influence of Ibn al-Qayyim's thought is very strong in society, because of the services of his teachers and students. His teacher, Ibn Taimiyyah, was a reformer and a driving force for the purification of Islam at that time, helping to open the gates of its renewal. Ibn Taimiyyah inflamed the spirit of returning to the source of the teachings, then Ibn al-Qayyim fortified the validity of the source, namely the subject of hadith. For this reason, the reforms carried out are more reformative and modernist in nature, i.e., between traditionalism which is conservative in nature and modernism which is progressive in nature.

Abu al-Hasan an-Nadwi, a modern Muslim thinker concludes the four priority goals of Ibn Taimiyyah's reformation. First, reform in the field of creed or monotheism and eradication of the views and practices of polytheism (shirk). Second, reforms in the field of methods of understanding Islam based on the Qur'an and al-Sunnah as well as rejection of non-al-Qur'an understanding methods (philosophical-speculative). Third, renewal in the field of Islamic science as an Islamic cultural heritage. The four reforms in dealing with non-Muslim views or groups.²³

The ijthihad movement initiated by Ibn al-Qayyim was very influential on the scholars of the period after that, although it had not been realized concretely. Only in modern times, since the 19th century AD, at this time the spirit of bertihad re-emerged, especially since the birth of modern reformers such as Muhammad

²³ A. al-H. al-H. Al-Nadwy, *Rijal al-Fikr wa al-Da'wah fial-Islam* (Kuwayt: Dar al-Qalam, 1983). hal. 171



Abduh (d. 1906 AD), Rasyid Rida, Hussein Heikal, Fazlur Rahman (d. 1987), Nurcholish Madjid, Yusuf al-Qaradhawi, Muhammad al-Gazali, and M.M. Azzam.

B. The spirit of Tajdid (renewal of understanding)

Tajdid means renewal, reform, modernization. By nature, this means an effort made through a new understanding of the Prophet's hadith from the old form of understanding which is considered irrelevant to the times. Tajdid is closely related to ijthad but not the same. To do tajdid requires serious effort through ijthad. The tajdid movements carried out by Ibn al-Qayyim include legal changes related to changing times, returning to the Qur'an and sunnah, cleansing the creed from shirk, reforming Sufism, criticism of hadith, and others. The spread of tajdid that he did to develop until now due to several things, namely through the role of students.

His thinking was developed by his very famous students, among them are:

1. Al-Burhan Ibn Qayyim, He is the son of a scholar of nahwu and fiqh who is qualified. He learned from his father. He has given fatwa, taught, and his name is known. The method is the same as the father's. He has expertise in Arabic grammar. Therefore, he wrote a commentary on the book Alfiyah Ibn Malik. The book of syarh he named Ershad al-Salik ila Halli Alfiyah Ibn Malik.
2. Ibn Kasir. He was Isma'il 'Imaduddin Abual-Fida' bin 'Umar bin Kasir ad-Dimasyqi ash-Syafi'i (d. 774 H), a well-known hafiz imam. Many wrote books of hadith and Hadith Science, fiqh, and history. The high degree of quality in the book of interpretation cannot be separated from the service of the teacher in selecting the hadiths.
3. Ibn Rajab al-Hanbali, He is Abdurrahman Zain ad-din Abual-Faraj bin Ahmad bin 'Abdurrahman who is usually given the name Rajab. He has several useful essays in the field of hadith, his spirit of ijthad and tajdidi inherited the teacher.
4. Syarafuddin Ibn Qayyim al-Jauziyah, He is the son of Abdullah bin Muhammad. He is brilliant. He took over teaching after his father's death in ash-Sadriyah.
5. He was 'Ali' Abd Alah bin Ali bin Tammam as-Subki Taqiyuddin Abu al-Hasan. A figure in the science of hadith and fiqh in his day.
6. Adh-Dzahabi, He is Muhammad bin Ahmad bin 'Usman bin Qayimaz adz-Dzahabi at-Turkmani ash-Syafi'i. He is an imam, hafiz who has many essays in hadith and others.
7. Ibn Abdulhadi. He is Muhammad Syamsuddin Abu Abdullah bin Ahmad bin Abdulhadi al-Hanbali. He is a critical hafizh.
8. An-Nablisi. He is Muhammad Syamsuddin Abu Abdullah an-Nablisi al-Hanbali. He has several essays, including the book Mukhtashar Tabaqat al-Hanabilah.
9. Al-Ghazi. He is Muhammad bin al-Khudhari al-Ghazi ash-Shafi'i. His lineage reached Zubair bin Awwam r.a. Al-Fairuzabadi.
10. He is Muhammad bin Ya'qub al-Fairuzabadi ash-Shafi'i. He is the author of a good dictionary and other essays.

His works are widely distributed to this day, especially since the large-scale codification by the Saudi Arabian government has made it easier for people to obtain them. From this side, his opinion is always present in modern society. His presence is caused by the ease of obtaining data and his very advanced thinking for Muslims.

C. Intellectual transformation in modern times

One of the modern figures who was inspired by the thoughts of Ibn Qayyim al-Jauziyyah was Muhammad Ibn 'Abd al-Wahhab (1703-1792 AD). After studying various books of Ibn al-Qayyim, especially those related to the spirit of ijthad and the impact of heresy. He began to develop his thoughts through a movement supported by the government of Saudi Arabia. Apart from Wahaby in Saudi, his influence also occurred in Muhammad Abduh in Egypt and his student Muhammad Rashid Rida (1865-1935 AD). He said, "We do not find in various books of hadith scholars whose discussion can compromise reason and revelation other than Ibn Taimiyyah and Ibn Qayyim al-Jauziyyah. After Rida, a modern figure who holds rational principles in understanding Islamic teachings is Fazlur Rahman (1909-1987 AD), through the double movement he understood the meaning of hadith texts as something that lives through moral spirit or ideas, not outward meaning. For this reason, he initiated the idea of living tradition, which is a form of understanding hadith into a living tradition in society. The reforms carried out by Rahman have a very strong influence in the Islamic world, especially among Muslim intellectuals in Europe and Indonesia until now. Now IAIN and UIN

scholars are very concerned about developing Rahman's idea above. For example; Nurcholish Madjid, Abdurrahman Wahid, Alwi Shihab.

CONCLUSION

The conclusion of the explanation above can be concluded that the influence of Ibn al-Qayyim's Hadith Thought on the Rational Thinking Culture of Muslims in the Modern Age is as follows: The hadith thought by Ibn al-Qayyim covers two areas, namely; critique and understanding of hadith. Matan criticism developed in his book *al-Mannar al-Munif* uses a rational way of thinking, because it uses a barometer of common sense (ratio) and the empirical world (experience). Likewise, how to understand hadith such as about the treatment of fever, bubonic plague, and the benefits of honey. The combination of ratio and empiricism is very useful in solving scientific problems, especially natural sciences. The rational thinking of the hadith by Ibn al-Qayyim applies outside of matters of faith and worship, which are related to muamalah, social, and scientific issues. The problem of basic faith and worship used is the validity of the history and conformity with mutawatir verses and hadiths. The emergence of rational thought in Ibn al-Qayyim was due to the decline of Muslims in the fields of theology, law, politics, social and economics. The influence caused by Ibn Qayyim's hadith thinking is the emergence of the development of standard criticism of matan, the birth of the "ijtihad remains open" movement among Muslims, and the birth of the term *tagayyur al-ahkam bitagayyur al-azminah wa al-amkinah* (changes in law are caused by changing times and conditions the place). Pioneered by Muhammad bin Abdul Wahab, Shah Waliullah ad-Dahlawy, Jamaluddin al-Afghani, Muhammad Abduh, Rashid Rida, Wahbah az-Zuhaily, Fazlur Rahman, Muhamad al-Gazali, Yusuf al-Qaradhawy, Mustafa as-Syiba'y, and Salahuddin al-Idliby

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