

## INTERPRETATION OF IBN QAYYIM AL-JAUZIYYAH ON SHIFA IN THE AT-TAFSIR AL-QAYYIM AND BADAA'IUT TAFSIR:

### Analysis of Johanna Pink's Typology

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**Abstract:** This article analyzes the interpretation of Ibn Qayyim Al-Jauziyyah with the typology theory of interpretation offered by Johanna Pink, a researcher at Freiburg University's interpretation. One of the terms being discussed here is shifa. The term shifa is still understood with theological arguments, so it escapes health sciences. Ibn Qayyim understood it as physical and psychological healing. This research is a library research type of qualitative research. The analysis used is Johanna Pink's typology, namely: scholar's commentaries, institutional commentaries, and popularizing commentaries. The primary source of this research is the book of Tafsir al-Bada'I at-Tafsir Ibn Qayyim and at-Tafsir al-Qayyim and other works by Ibn Qayyim. While the secondary sources are books, articles, and magazines that have theme relevance. The results of this study are first, the verses interpreted by Ibn Qayyim al-Jauziyyah about shifa, the majority of which is that the Qur'an is an antidote to various psychological and physical ailments. Second, Tafsir Ibn Qayyim Al-Jauziyyah in the book al-Bada'I at-Tafsir Ibn Qayyim and at-Tafsir al-Qayyim seen from Johanna Pink's typological theory is included in the category of scientific interpretation, even though she did not directly write it down. but absorbed and collected by his student named Muhammad Uwais an-Nadwi. These results reveal the typological model of Ibn Qayyim's interpretation. Here the researcher recommends conducting research on Ibn Qayyim with hermeneutical analysis, to find the background of Ibn Qayyim's interpretation in depth.

*Keywords: Ibn Qayyim Al-Jauziyyah, interpretation, shifa, typology of Johanna Pink's interpretation.*

## INTRODUCTION

The Quran is not only a book of laws, but Qur'an contains an extraordinary moral vision that even transcends the times. The other is that it includes the subject of Shifa (antidote/treatment), which, when we listen to the Qur'an, can revitalize the heart, stabilize, and remove tension and chaos that exists in the heart rate (Kaheel, 2015). The Qur'an is a reference source for science studies for scientists around the world because the verses in the Qur'an are interesting to study with a wide variety of disciplines. One of the discoveries in the Qur'an is the healing method which is said to be with the word asy-Shifa. Shifa' means medicine. Based on two verses (Qur'an Surah Al-Isra verse 82 and Sura Asy-Syu'ara verse 80), the word shifa' means antidote, medicine, or healer. Shifa' described in the Qur'an means understanding medical medicine as well as spiritual medicine with do'a-do'a i.e. recitation of verses of the Qur'an and zikir with thayyibah sentences: la ilaha illallah (لا إله إلا الله), Allahumma shalli 'ala sayyidina Muhammad (اللهم صل على سيدنا محمد), do'a with asmaul husna: Ya Bariu, Ya Qawiyyu Ya Matin, Ya Hayyu Ya Qayyum (يا قوي يا متين - يا بارئ - يا قويم يا - يا باري), and so on (Fauzi, 2008).

Research on the intellectual figure of Ibn Qayyim Jauziyyah has been carried out by many previous researchers which can be classified into three forms of study, namely: the study of the interpretation/thought of Ibn Qayyim Jauziyyah (Aswar, Usman, & Iskandar, 2020; Fawaid, 2019; Hafizullah, 2018; Islami & Rosyad, 2020; Shoolihah, 2020), the study of the book of Ibn Qayyim (Islami, 2010; Sadiyah & Mahalli, 2017), and study of psychotherapy/health (Arroisi, Amin, & Mukharom, 2021; Khatib, 2020). Aswar et al entitled "Therapeutic Strategies for Homosexual Victims: Studies of the Thoughts of Ibn Qayyim al-Jauziyah" contribute to therapeutic therapy for homosexual offenders in several ways, one of which is analysis and diagnosis, efforts to identify and find errors in the chain of perceptions, beliefs, sex drives, behavior, and the habit of homosexual victims (Aswar et al., 2020). Badriyatus Shoolihah stated that the interpretation method of Ibn Qayyim Al-Jauziyyah applied the *tahlili* method (Shoolihah, 2020). From the results of this search, researchers tend

to study the typological analysis of Ibn Qayyim's interpretation of *shifa* in the book of *At-Tafsir Al-Qayyim*.

The concept of Shifa proposed by Ibn Qayyim is the problem of healing the psyche from psychic disorders. In his interpretation, he elaborated a lot on the healing of diseases with the Qur'an and Sunnah. Ibn Qayyim used verses from the Qur'an and Hadith as a postulate in proposing methods of curing various psychiatric disorders and mentioned the factors that cause the onset of diseases. The discussion is significantly related to the problem of people's lives. Researchers try to explore Ibn Qayyim's thoughts on how to cure diseases contained in the Qur'an. With his knowledge and integrity as a Sufi salaf scholar and also one of the Islamic scientists in the field of medicine, mastering solid science with a scientific pedigree is immensely proud. Therefore, it is interesting to analyze Ibn Qayyim's interpretation of Shifa with analyses of Johanna Pink's typology.

## METHODS

This article is qualitative with model library research by collecting data in the form of documents (articles, books, magazines, and so on). The material object of this study is Ibnu Qayyim Al-Jauziyyah's interpretation of shifa, the formal subject of Johanna Pink's typology, and the context of this research are *Tafsir al-Bada'I at-Tafsir Ibn Qayyim and at-Tafsir al-Qayyim*. The primary source is *Tafsir al-Bada'I* and *At-Tafsir Al-Qayyim* by Ibn Qayyim Al-Jauziyyah and his writings. Secondary sources are in the form of literature articles, books, magazines, and others that have theme relevance. The analytical method uses descriptive-analytical by applying Johanna Pink's typology approach, namely a basic typology based on the author(s) and style of the respective commentaries, differentiating between scholar's commentaries, institutional commentaries, and popularising commentaries (Pink, 2010).

## FINDINGS AND DISCUSSION

### Socio-Historical Ibn Qayyim al-Jauziyyah

Ibn Qayyim's full name is Muhammad Ibn Abi Bakar Ibn Ayyub Ibn Saad Ibn Hariz az-Zari ad-Dimasyqi. The chewer is Abu Abdillah, referred to by the name of Shamsud-Din (Sun of religion) or people know

him by the name of Ibn Qayyim. He was the son of a cleric who founded the madrasa Al-Jauziat in Damascus, namely Shaikh as-Salih al-Abid an-Nasik Abu Bakr ibn Ayyub az-Zuhri (Sadiyah & Mahalli, 2017). Ibn Qayyim was born on 6 Safar 691 H/29 January 1292 AD in a farming village called Hauran, about 55 miles southeast of Damascus (Iqbal, 2015). Then died on 13 Rajab 751 H in Damascus. He was dishalati after Dzuhur time the next day at Masjid al-Umawi, then at the Jarah Mosque, after which he was buried in the cemetery of al-Bab ash-Shaghir near his mother's meal (Jauziyyah, 2005). He was an expert in ushul fiqh, hadith, the field of interpretation, and a mufassir (Nasution, 1992). As well as memorizers of al-Quran, nahwu shorof, ushul, kalam knowledge, and tasawwuf who are suitable as a mujtahid (Sadiyah & Mahalli, 2017).

The gluttony of science has been in Ibn Qayyim since he was a child. He was given the ease of memorizing the Quran. At seven years of age, he was very fond of following halaqoh. By God, he was also given the power of reason, a clear mind, a holy heart, a strong memorization power and an energy that never goes out. In every field of science, he studied with teachers who are experts in their fields. As a result, Ibn Qayyim's perseverance and determination to gain knowledge from experts made him an expert scholar in various areas. The teachers of Ibn Qayyim al-Jauziyah, who influenced the pattern of scientific thought and concepts were:

- a. Abu Bakr ibn Ayyub (Qayyim al - Jauziyah) was the father of Ibn Qayyim, he studied the science of faraid (inheritance) with his father.
- b. Imam al-Harran and Ismail ibn Muhammad al-Farra were teachers at the Hanbali school in Dimasyq. Ibn Qayyim studied the science of faraid to continue the lessons he had received from his father.
- c. Syarafuddin ibn Taimiyyah was the sudara of Shaikh al- Islam Ibn Taimiyyah. He mastered various disciplines.
- d. Badruddin bin Jamaah is a Shafi'i fiqh teacher who is very famous for some of his essays.

- e. Ibn Muflih was a famous priest of the Hanbali faith. Ibn Qayyim said: No one in this heavenly baawah knows the school of imam Ahmad other than Ibn Muflih.
- f. Ibn Qayyim studied hadith to a Shafii imam named Imam al-Mazi. He was a hadith expert imam and memorizer of the last generation of hadith.
- g. Then *the shaikul of Islam*, namely Ibn Taimiyyah Ahmad bin al-Halim bin Abdussalam an-Numairi. Ibn Qayyim's thought was strongly influenced by Ibnu Taimiyyah. Ibn Qayyim had been with Ibn Taimiyyah for seventeen years, from the time he set foot in Damascus until his death. Ibn Qayyim's loyalty to the master is evidenced by the defense of Ibn Taimiyyah's opinions on several issues. Eventually. They were both thrown in jail for their unwelcome opinions (Islami, 2010).
- h. Ibn Qayyim learned linguistics from Ibn Abi al Fath al-Baththiy by reading the book (*al-Mulakhkhasni Abil Balqa*, then kitab *al-Jurjaniyah, Alfiyah Ibn Malik*) (Sadiyah & Mahalli, 2017).

While the students are as follows (Jauziyyah, 2005):

- a. Al-Burhan Ibn Qayyim. He was the son of Burhanuddin Ibrahim, a nahwu and fiqh cleric. He is an expert in the field of language, he also wrote his commentary on the book of Alfiyah Ibn Malik entitled *Irshad al-Salik ila Halli Alfiyah Ibn Malik*.
- b. Ibn Katsir's full name is Ismail Imaduddin Abu al-Fida bin Umar bin Katsir ad-Dimasyqi asy-Shafii, a famous hafidz imam.
- c. Abdurrahman Zainuddin Abu al-Faraj bin Ahmad bin Abdurrahman who was given the title Rajab al-Hanbali. He also wrote several books.
- d. Ali Abdul Kafi bin Ali bin Tammam as-Subki Taqiyuddin Abu al-Hasan.
- e. Muhammad bin Ahmad bin Uthman bin Qayimaz adz-Dzahabi at-Turkmani asy-Shafii. He is a priest, hafidz who has various works on hadith and so on.
- f. Muhammad Shamsuddin Abu Abdullah bin Ahmad bin Abdul Hadi al-Hanbali a critical hafidz.

- g. Muhammad Syamsuddin Abu Abdullah an-Nablisi al-Hanbali. He is famous by the name of an-Nablisi was a prolific man with several works, one of which was *Mukhtashar Tabaqat al-Hanabilah*.
- h. Muhammad ibn al-Khudhari al-Ghazi asy-Shafii. His fate reached Zubair bin Awwam.
- i. Muhammad ibn Yaqub al-Fairuzabadi asy-Shafii is the author of dictionaries and other works that have an influence on Islamic scholarship.

Ibn Qayyim was a prolific scholar who wrote works of various scientific disciplines in religion and other fields, such as psychology, medicine, etc. Shaikh al-Allamah Bakr ibn Abu Zaid managed to find the works of Ibn Qayyim and found as many as 96 works of Ibn Qayyim al - Jauziyah. Among the popular ones are *Ijtimā 'al-Juyūsy al-Islāmiyyah'* ala al-Mu'aththilah wa al-Jahmiyyah, *Ahkām Ahli adz-Dzimmah*, *I'lān al-Muwaqī'in 'an Rabb al-'Ālamin*, *Ighātsatu al-Lahfan fī Hukmi Thalāqi al-Ghadbān*, *Badāi' al-Fawā'id*, *At-Tibyān n fī Aqsāmi al-Qur'ān*, *Tuhfatu al-Maudūd bi Ahkāmī al-Maulūd*, *Jalāu al-Afhām fī ash-Shālāti wa as-Salāmi 'ala khairi al-Anām*, *Al-Jawāb al-Kāfi liman sa ala' an ad-Dawā asy-Shafi au Ad-Dā wa ad-Dawā '*, *Hādi al- Arwāh ila bilādi al-Afrāh*, *Raudhatu al-Muhibīn wa Nuzhatu al-Musytāqqīn*, *Ar-Rūh*, *Zādu al- Ma'ād fī Hadyi Khairi al-'Ibād*, *Syifā'u al-'Alil fī Masā' ili al-Qadhā 'wa al-Qadar wa al-Hikmatu wa at-Ta'Ta'. līl*, *Ash-Shawā'iq al-Mursilah' ala al-Jahmiyyah wa al-Mu'aththilah*, *Ath-Thibb an- Nabawī* (Part of the Book *Zādu al-Ma'ād*), *Ath-Thuruq al-Hukmiyyah*, *'Iddatu ash-Shābirīn wa Dzukhriyyaty asy-Syākirīn*, *Al-Farusiyah*, *Al-Fawā id*, *Al-Kāfiyah ash-Shafiyah fī an-Nahwi*, *Al- Kāfiyah asy-Shafiyah fī al-Intishari lilfirqati an-Nājiyah*, *Al-Kalām 'ala mas'alati as-Simāi*, *Kitāb ash- Shalāti wa Ahkāmū Tārikuhā*, *Madāriju as-Sālikīn baina Manāzili Iyyāka Na'budu wa Iyyaka Nasta'innn* , *Miftāhu Dāri as-Sa'ādah wa Mansyur Wilāyati al-'Ilmi wa al-Irādah*, *Al-Manār al-Munīf fī ash-Shahīh wa adh-Dha'if*, *Hidāyatu al-Hiyāri fī Ajwibati al-Yahūd wa an-Nashāra*, *Al-Wābil ash-Shayyib min al-Kalimi ath-Thayyib* (Fawaid, 2019), and there are many more works of Ibn Qayyim that cannot be mentioned in all.

## Framework of Ibn Qayyim Al-Jauziyyah

### *Tasawwuf Field*

The development of tasawwuf that occurred during the time of Ibn Qayyim experienced a mixture of sufistic and mystical problems. Therefore, when it was khurafat, there was even a lot of shirking, severely tarnished and collapsed Islam then. Ibn Qayyim very clearly rejected sufism which had deviated from Islamic law. Along the way, he rejected the shirking and rottenness of sufism and even threats against Ibn Qayyim, even though he wanted to purge Muslims who had entered the abyss of shirking. So Ibn Taimiyah, the closest and most influential teacher to Ibn Qayyim, received threats of torture for refusing pilgrimage, worship and other forms of shirking. Hearing Ibn Taimiyah and Ibn Qayyim's opinion of the refusal of the pilgrimage, the Syrian government immediately dragged the two into bars. Still, sadistically they were both paraded to the point of being carried around the city (Jauziyyah, 2019). Ibn Qayyim's view of sufism was also influenced by the Islamic hujjatul, i.e. Imam al- Ghozali, who tried to combine Sufism with Shari'a. He rejected sufism which became the destroyer of Shari'a. Sufism intended by Ibn Qayyim is neosufism<sup>1</sup>. This tasawwuf has the following characteristics (Marzuqi, 2010):

- a. Appreciative world and science
- b. Social
- c. Inclusive (open)
- d. Balanced between ritual and social aspects

These characteristics show that Ibn Qayyim collaborated between reason and understanding of religious texts such as the Quran, hadith, and so on. This collaboration was always ignited by the master Ibn Taimiyyah and his students. After a long time, they could finally liberate sufism from gross perversions.

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<sup>1</sup> The term neo-sufism (neo-sufism) was introduced by Fazlur Rahman. According to Rahman, neo-Sufism has the main characteristic of emphasizing moral motives (reasons) and applying the method of remembrance and muraqabah (spiritual concentration) to get closer to God, but this target and concentration is aligned with the salafi doctrine and aims to strengthen faith in a creed that right and moral purity of the soul. This new model of Sufism emphasizes and renews the original moral factors and self-control that change the order in Sufism at the expense of the excessive characteristics of deviant Sufism (unorthodox Sufism). See, (Sulaiman, 2015, p. 299).

### **Interpretation Field**

In the field of interpretation, Ibn Qayyim understands that as the basis of religion, the Quran is interpreted so that it can be understood in meaning and practised its content in everyday life. Indeed, he does not have a complete book of interpretation, but judging from the capacity of his intellectual capabilities, it can be categorized as mufassir. One of his students was Ibn Katsir, a great scholar among the mufassir. Then another reason he has science that forgives in interpreting, we can see that a mufassir must have the following conditions:

- a. Mastery of Arabic
- b. Mastery of extensive knowledge, such as, *asbabun nuzul*, as well as other auxiliary sciences in interpreting the Quran.
- c. Knowledge of tasyri.
- d. Knowing the changes of the times, so as to contextualize the verses in the life of each time.

Meanwhile, Ibn Qayyim compiled a book of interpretations, entitled *Madarij as-Salikin fi Syarh al-Manazil as-Sairin*. This book is an interpretation of surat al-fatihah and added other letters, but still in various works of Ibn Qayyim. In the end, it was a cleric named Muhammad Uwais an-Nadwi who collected it in a book and was titled *Tafsir al-Qayyim*.

### **The Book of Tafsir Ibn Qayyim**

#### ***Overview of the Book of Tafsir Al-Qayyim***

At-Tafsir al-Qayyim is a collection of interpretations of verses of the Quran interpreted by Ibn Qayyim in various books he has written. Then from the multiple interpretations scattered in his book, Muhammad Uwais an-Nadwi collected and recorded them. He is an academic and former council of clerics in India, New Delhi (Jauziyyah, n.d). Muhamad Uwais an-Nadwi in muqaddimah explained that the science of interpretation is used to strengthen Allah's greatness and his extreme attention to the people. The motive of Uwais an-Nadwi collecting and posting this interpretation is due to the intellectual admiration of Ibn Qayyim and Ibn Taimiyyah. According to Uwais, in interpreting the Quran, we must have conditions, namely (Jauziyyah, n.d):

1. *As-saliqah al-arabiyah* or *al-adabi ash-shohih*. The character of the Arabic language and the good sense of literature will lead us to an



understanding of the beauty of the Quran and the miracle of *balaghah al-Quran*.

2. Broad science, a keen view of religious science, especially mastering the sciences of hadith and *sunnah*.
3. An understanding of the secrecy of *tasyriand maqashid*.
4. Understand the personality, mentality, and psychology of individual people, so as to know the situation and social conditions of the community to different generations and nations.

Fulfilling the above requirements will open up a wide range of knowledge to understanding the Quran, adjustment to different circumstances, and a correct understanding of religious truths (Jauziyyah, n.d). Although the conditions have been met in Ibn Qayyim and Ibn Taimiyyah, there is not a single book that specifically examines the interpretation of the Quran, only sub-chapters and arguments about the interpretation of verses in their various writings. Therefore, Uwais took the initiative to collect the interpretation of Ibn al-Qayyim.

In addition to the above motivations, there are other reasons for Uwais to collect Ibn Qayyim's interpretations, namely Uwais's teachers, named Sulaiman an-Nadwi (Director of publishing and printing Dar al-Mushannifin) and Sayyid Abdul Ali al-Husni (Director of the Indian council of scholars), who gave Uwais the motivation to collect Ibn Qayyim's interpretations in a book. Uwais' goal is not far off for academics and the general public to read. In September 1948 (DzulQaidah 1367 H), the book of interpretation of Ibn al-Qayyim was well completed by Muhammad Uwais an-Nadwi (Jauziyyah, n.d).

Regarding the sources of interpretation used in the book *at-Tafsir al-Qayyim*, the author did not find specific references to what was referred to. However, sources are mentioned in some of the explanations that are disclosed, but not many are written down. The following data is collected from search results: *Lagsatul Lahfan, Alam al-Muwaqqiin, Shifa al-Alil, Badai al-Fawaid, at-Turuq al-Hukumiyyah, Jala al-Afham, al-Wabil al-Sib, Tariq al-Hijratin, Miftah Dar as-Saadah, Madarij as-Shalihin, al-Fawaid, Takhfah al-Wadud, Hadi al-Arwah, Uddah as-Shabirin, Ijtima al-Juyusy al-Islamiyyah, Raudah al-Muhibbin, al-Jawab al-Kafi, as-Sawaiq al-Mursalah*.

The systematics of writing this book of interpretation is based on the arrangement of the order of letters in the Quran/mushafi. Uwais give almost every interpretation a footnote about where the interpretation is taken from. This is done because the sources of the collection are different, and it is also feared that misperceptions are concerned. Then the verses of

the Qur'an in this book of tafsir al-Qayyim are not all interpreted by Ibn Qayyim. But in order in order. The picture is that when the interpretation of verse 2 of Sura al-Baqarah ends, it does not have to proceed to the next verse, e.g. verse 3 of Sura al-Baqarah. Instead, it may go directly to the next verse, verses 4, 5, 6, and so on. This book is compiled based on letters and verses, but not all verses are interpreted. Therefore, Uwais gives a list of notes and verses interpreted by Ibn Qayyim.

Then Ibn Qayyim interpreted verses from the Qur'an using the tahlili method. This interpretation also belongs to the tafsir bil ma'tsur group, whose interpretation refers to the explanations of the Qur'an, the sunnah of the Prophet, and the histories derived from companions or tabi'in. However, it could be more consistent in its application. In some of his interpretations, Ibn Qayyim uses reason/reason based on his Arabic intellectuals. Case in point, in interpreting qalb verses in the Qur'an, he first spoke the meanings of words in Arabic terminology. It then explains its linguistic structure and complements it with reinforcing reinforcement in verse and prose. Afterward, he recounted the relevant verses and interpreted them. He sometimes criticized it but sometimes let it go. Lastly, he explains his interpretation without following the previous interpretation, except when the interpretation is correct. Regarding the pattern of interpretation, the book at-Tafsir al-Qayyim is Sufi in style, also based on the tendency of Muhammad Uwais as a collector and compiler to orient to sufism (Marzuqi, 2010).

### **Overview of Shifa and the verses of Shifa in al - Qur'an**

Shifa is linguistically a form of *isim mashdar* شفاء from *fil madhi* شفى which means heal, heal, treat (Munawwir, 1997). In *lisanul arab* the work from Ibnu Manzur definition of shifa is interpreted as الشفاء : دواء معروف وهو شفا ما يرى من illness/disease (Mandzur, 1119). Word of *Shifa* is the opposite of the word: مرض, سقم, وعكاة, داء (Sickness, sickness, sickness, and death) (Tharad, 2010).

Then in the time of the Prophet Muhammad, there has also been the practice of medicine in various ways. This data is taken from the book of *Zaadul Ma'ad* and other books that talk about the theme. Prophet Muhammad, once gave me-*ruqyah* lightening to the influence of eyes, heat, and ant bites. As the Prophet hadith:

Narrated by Malik of Ibn Shihab, of Abi Umamah bin Sahl bin Hanif, he said: "Amir bin Rabiah saw Sahl taking a bath, then he said, 'By Allah, I have never seen a scene like now, no skin is hidden.' Sahl then put

on a cloth, and Amir went to the Messenger of Allah, then told him about it. Then He seemed angry with him and said, "*on what basis did one of you kill his brother? Don't you bless him? Take a bath for him.*". Then Amir washed his face and both hands, both elbows, and his knees and the tips of his feet and the inside were placed in a basin, and then poured them on Sahl, after which Sahl mingled with others (healed) after he became ill from the eyes of Amir bin Rabiah who praised him" (Jauziyyah, 2008).

Then most of the treatment that Rasul offered was in the form of do'a and zikir, although there were also some in the form of food and drink and tips for healthy living. Do'a and zikir have 15 medicinal contents (*Shifa*). If do'a and zikir are not strong enough to relieve trouble in a servant, then there is indeed a wrong and diseased condition of the heart. As for the content of drugs contained in do'a and zikir, namely (Jauziyyah, 2008):

- a. *Tawhid Rububiyah*
- b. *Tauhid Uluhiyyah*
- c. *Tawhid 'Ilmi*
- d. Sanctifying God from the assumption that He is a servant of His servants.
- e. A servant's confession that he is the Halim one.
- f. Bertawassul.
- g. Ask Him for help only.
- h. The servant's confession to put hope in Him.
- i. Embodying an attitude of manhood and surrendering to God that Alllah is the one who is able to treat it.
- j. Let him lead his heart into the holy sea of verses – verses of the Qur'an and make al-Qur'an like spring for animals.
- k. Beristighfar.
- l. Repent.
- m. Perform prayers.
- n. Confess to having no power and no effort, and leave it to God.

In the Qur'an, the word *Shifa'* in various phrase forms they are mentioned nine times, namely: Q.S. At-Taubat:14 and 109, Q.S. Asy-Syu'ara:80, Q.S. Yunus:57, Q.S. An-Nahl:69, Q.S. Al-Isra:82, and Q.S. Fushilat:44, 'Ali 'Imron:103, Al-Balad:9. The word *Shifa'* in all the epistles and verses contains the meaning of antidote, treatment, and cure for all diseases concerning physical and psychic ailments experienced by humans (Baqi, 1945). Al-Qur'an's instructions on medicine/*shifa'* with various forms of disclosure and its various forms are mentioned 9 times with

various variants of the word in al-Qur'an (Baqi, 1945). The derivation of lafaz *Shifa* in al-Qur'an is as follows:

Tabel 1. Verses of Shifa in The Qur'an

No	Lafadz	Number of Mentions	Verses
1	يشف	1X	Q.S. at-Taubah: 14
2	يشفين	1X	Q.S. asy-Syu'ara: 80
3	شفاء	4X	Q.S. Yunus: 57, Q.S. an-Nahl: 69, Q.S. al-Israa: 82, Q.S. Fushilat: 44
4	شفا	2X	Q.S. 'Ali Imran: 103, Q.S. at-Taubah: 109
5	شفتين	1X	Q.S. Al-Balad: 9

The term *Shifa* is usually juxtaposed with the term *marad*/sickness. This shows that there is a kungan hidden in it.

No	Verse	Subject Matter	Makkiyyah or Madaniyyah
1	Q.S. at-Taubah: 14	About the War against the enemy	Madaniyyah
2	Q.S. asy-Syu'ara: 80	About Healing	Makkiyyah
3	Q.S. Yunus: 57,	Liver Medicine and Human Instructions	Makkiyyah
4	Q.S. 'Ali Imran: 103,	Al-Qur'an as a guide the for unification of hearts	Madaniyyah
5	Q.S. at-Taubah: 109	Building a solid faith	Madaniyyah
6	Q.S. Fushilat: 44	Al-The Qur'an as a guide and antidote	Makkiyyah
7	Q.S. al-Israa: 82,	Antidote/ <i>Shifa</i>	Makkiyyah
8	Q.S. an-Nahl: 69	Healthy food and drink	Makkiyyah
9	Q.S. Al-Balad: 9	Two lips	Makkiyyah

## Interpretation of Shifa in the Book of at-Tafsir al-Qayyim and Bada'i at-Tafsir al-Qayyim.

### 1. Q.S. Al-Isra:82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

The book of tafsir at-Tafsir al-Qayyim explains that the lafaz "min" in the verse describes a type of thing instead of indicating division. Because all the contents of al-Qur'an are an antidote. There is not a single one that does not become an antidote. then to strengthen his interpretation Ibn Qayyim accompanied another verse (Q.S. 10:57) to corroborate his opinion, namely:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ  
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

Al-Qur'an is an antidote to the heart from the disease of ignorance, doubt, and doubt. Allah did not derive from heaven a more general, useful, sublime, and efficacious antidote to eliminate diseases other than the qur'an. Shifa in the above verse means an antidote to the heart from the disease of ignorance and beyond the limit/error, then the disease of ignorance can be given an antidote in the form of knowledge and hidayah, and for disease beyond the limit can be cured by instructions (Jauziyyah, n.d). Allah has indeed cleansed the Prophet from speaking incorrectly/incorrectly and from various ailments. Allah said (Jauziyyah, 2006).

وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

By the star when it descends. Your companion [Muhammad] has not

strayed, nor has he erred. (Q.S. 53:1-2)

## 2. Q.S. At-Taubah:14

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ  
صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people.

Ibn Qayyim interprets Q.S. at-Taubah: 14 that we are commanded by Allah to kill our enemies. Then he said that anger can hurt the heart and various diseases arise, then if the medicine with tyranny and tyranny then the pain increases from the prejudice that in fact, the Qur'an can be an antidote. Just as a person who is hurting who treats himself even with toxicity with his loved ones then if this is done it will increase his pain (Jauziyyah, 2006).

## 3. Q.S. An-Nahl:69

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا  
شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

In his interpretation Ibn Qayyim explains that the dhomir contained in lafaz "fihi", i.e.: its Dhomir returns to lafaz Drinking "sharob", as Ibn Mas'ud, Ibn 'Abbas and Hasan, Qutadah, and the majority of others say. indeed, it is something that is remembered and kalam that leads to his greatness and there is no mention of the word al - Qur'an in the verse. As the hadith shohih, i.e.: صدق الله. Only God knows everything (Jauziyyah, 2006).

## Typology From Ibnu Qayyim Al-Jauziyyah

Johanna Pink explained that all interpretations of the four regions are male-dominated, and all have a shari'a or theological background, but they differ from the case of Hamka. This article describes a fundamental alternative typology of contemporary interpretation, looking at the methods and substance of interpretation. Johanna considers the model of authorship, origin, target goals, and style of interpretation. There are three types of interpretation models, namely (Pink, 2010):

1. Scholarly interpretation, the most conventional form is "scholar/scholarly interpretation." This type of interpretation intends to elevate the academic prestige of the author. Although it is traditionally presented, its substance is necessary.
2. Institutional (institutional) interpretation has become a new form of interpretation from the 1970s onwards. Institutional interpretation is an interpretation of a joint essay mandated to religious scholars under the auspices of the ministry of religion, usually hyped by state interests.
3. Popularising commentaries. The phenomenon of the emergence of interpretation in magazines and mass media such as TV became a reference given a label as popularizing commentaries. This type of interpretation has a broader target audience. Therefore, they discard traditional interpretation conventions, aiming to leave a direct message against the reader or his audience. Methodical and emotional models are closer to the sermon-style model than detailing the explanation of the meaning of a particular verse.

Ibn Qayyim did not directly write the work of the book of tafsir *al-Bada' I at-Tafsir Ibn Qayyim* and *at-Tafsir al-Qayyim*. This book is collected from various works of Ibn Qayyim related to his interpretation of the verses of the Qur'an by Muhammad Uwais an-Nadwi. From here, when viewed from the typology offered by Johanna Pink, there is no type of typology that was not written directly but by someone else. However, here the researcher categorizes the interpretation of Ibn Qayyim into the scholarly interpretation typology. This is because, in fact, Ibn Qayyim did his interpretation of the verses of the Koran, especially his explanation of shifa.

Later, Johanna Pink outlined the basic attitudes of the interpreters, namely Conservatives, Moderate Orthodox, and Modernists (Pink, 2010).

1. Conservatives in the context of quranic interpretations give the

character of understanding that depends on theological dogma and take the view of authoritative Sunni schools of law for most of their interpretations. By and large, they do not do long-standing critiques of teachings, do not do alternative interpretations, and do not give room to skepticism. In fact, they rarely cite reformist interpretations and reject Christian and Jewish sources. They tend to be political against non-Muslims and Shi'a.

2. Moderate Orthodox, the term uses a reformist interpretation, but when it involves a new approach to gender roles, attitudes towards non-Muslims, or the hermeneutics of the Qur'an they refuse to discuss it. The interpretation of this category also has no interest in the contextualization of history. They take the middle ground and avoid extremists, and also have a strong tendency towards polyvalent recitation of the Qur'an, that is, to come up with a variety of different interpretations without choosing between them.
3. Modernist Qur'anic interpretations are characterized by the frequent use of early modern reformist interpretations and by occasional presentations of innovative interpretations that seek to adapt the message of the Qur'an to the contemporary world. To some extent, they were accommodating to non-Muslims, and they accepted the use of Jewish and Christian scriptures for information about these religions or about previous prophets. Usually, they emphasize the egalitarianism inherent in Islam and uphold the equality of men and women, at least on a spiritual level. They show different interests in disciplines outside the field of interpretation or even Islamic theology (such as philosophy or science) and an occasional tendency towards the historical contextualization of the message of the Qur'an.

Ibn Qayyim stated that the treatment that the Apostle offered was in the form of do'a and zikir, although there were also some in the form of food and drink and tips for healthy living. Do'a and zikir have 15 medicinal contents (*Shifa*). If do'a and zikir are not strong enough to relieve trouble in a servant, then there is indeed a wrong and diseased condition of the heart. As for the medicinal content contained in do'a and zikir, namely *Tauhid Rububiyyah*, *Tauhid Uluhiyyah*, and *Tauhid 'Ilmi* (Jauziyyah, 2008). Sanctifying Allah from the presumption that He is unfair His servant, Confession of a servant that he is the Halim, *tawassul*, Asking Him for help only, Confession of the servant to put hope in Him,



Manifesting an attitude of manhood and surrendering to Allah that Allah is the one who is able to treat it, Let him lead his heart into the holy sea of verses-verses of the Qur'an and make al-Qur'an like spring for animals, Beristighfar, Repent, Perform prayers, Admit to having no power and effort, and leave it to Allah.

Based on the basic attitudes of the interpreters, Ibnu Qayyim is classified as moderate orthodox. However, he is not always consistent with moderate orthodox, sometimes oriented toward conservative, for the reason that his interpretation has a tendency on the basis of his theological dogma. Meanwhile, Ibn Qayyim's argument is based on moderate orthodox according to the researcher's analysis, namely that he provides new ideas and innovations to the understanding of shifa in the Qur'an which are still considered theologically. He himself considers the Koran to be a healer physically and mentally/soul (psychology).

## CONCLUSION

After elaborating on Ibn Qayyim's interpretation of the verses on *shifa*, it turns out that there are in his various books such as tafsir *al-Bada'I at-Tafsir Ibn Qayyim*, *at-Tafsir al-Qayyim*, and so on, then the author can draw the following conclusions are the verses that Ibn Qayyim al-Jauziyyah has interpreted about *shifa*, the majority is really the Qur'an is an antidote to various psychic and physical ailments. Then from the derivation of the word Shifa also Ibn Qayyim did not interpret all the words *Shifa* with an antidote there is also interpreted as the tip of the edge of the heart. The interpretation of Ibn Qayyim Al-Jauziyyah in the book *al-Bada'I at-Tafsir Ibn Qayyim* and *at-Tafsir al-Qayyim* seen from Johanna Pink's typological theory is included in the category of scholarly interpretation, although she did not directly write it but absorbed and collected it by her student named Muhammad Uwais an-Nadwi.

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