



CHAPTER I

INTRODUCTION

A. Background Of Problem

The world of magic and shamanism have been scattered in the midst of society, ranging from rural communities to urban areas even to the metropolitan cities . Start of traditional Indonesia black magic as called pelet, witchcraft, and etc. Various comments and perspectives related this problems began to emerge and the witches and their followers. As a Muslim, we are not looking at anything but on the glasses Shari'a, especially in matters supernatural, such as magic and the similar one. Let us see how this noble Islamic law views concerning the world of magic.

The idea of sorcery, magic and witchcraft is present in most religions as it was part of the classical worldview whereby many workings of nature were unknown and understood as ruled by supernatural forces. The 'blowing on knots' which the above verse refers to a magical practice much in use in Semitic circles.¹

Black magic referred as also paranormal something abysmal of normal things, definitively mentioned by paranormal are terms used as by all psychical symptom types, all related to soul or mind. Usually the practice of black magic could be in the form of needle input, Fibre of palmtree, rib and etcetera to someone's body through far distance.

¹ Gabriel Mandel Khan, 'Magic' in *Encycloepadia of the Qur'iin*, volume 3 (2003), p.248.



Witchcraft or black magic in Arabic is composed of letters ر, ح, س (Sin, Ha, and ra), the literal meaning of all that is seen vague. Therefore we recognize the term “dawn” or *sahur* which has the same root, namely Siin, Ha and Ra, which means the time when everything seems vague and dim.

The Qur’an is the source of absolute truth, because their authenticity guaranteed by Allah², he has to equip humans with various principle, a variety of general rules and basics of total teaching, so before the Qur’an Muslims occupy a central position and is vital as a way of life.³

There are 66 verses in Quran talking about magic and wizardry. the part which Quran points directly to, is the 102nd verse of Al Baqarah. According to this wizardry was sent to two rulers of Babylon called Haroot and Maroot and they taught the people magic. In this verse magic is not known as a positive phenomenon because it may lead to atheism and men and women separation.

Some of the verses of the Holy Quran that refer to magic: In Chapter two verse 102, the Quran says:

وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۗ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ

الشَّيْطِينَ ۗ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ

² M. Quraish. Shihab, *Membumikan al-Qur’an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), Pg. 21.

³ QS. al-Baqarah. 2:185.



هَرُوتَ وَمَرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ^ط

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ

مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ

أَشْتَرَلَهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ

كَانُوا يَعْلَمُونَ ﴿١٢﴾

“ And when there came to them a Messenger from Allah confirming what was with them, a party of those who were given the scripture threw away the book of Allah behind their backs as if they did not know. And they followed what the devils gave out falsely of magic of the reign of Solomon; for Solomon did not disbelieve but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels Harut and Marut, but neither of these two (angles) taught anyone (such things) until they had said: we are only for trial, so don't disbelieve. And from them (magicians) people learn that through which they would cause separation between a person and his spouse, but they could not thus harm anyone except by Allah's leave; and they learn that which harms them rather than profits them. And indeed they knew that its practitioner would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves if they but knew “⁴

The Islamic scholars have some diverse opinions on giving the meaning of the word ‘magic’ in term. Some scholars say that magic is really happening for ‘real’, and has the exact meaning (substance: *haqiqah*). Which it means, it has the real influence or in another words magic really happens and is felt by people affected by magic. Ibn Qudamah said, “ Magic is a spell or spells that either influence people for wardly or inwardly, such as making people become

⁴ QS (2:101-2)



sick, or even killed, separating spouses, or make another man's wife loves himself.⁵

A linguist expert, Al Azhari said, "The root word meaning of magic is turn something from reality. So when there is a view showing the pros and cons with a feature that is not appearing in senyatanya then said he had a spell.⁶ But there are other scholars who explain that magic is just sheer deception and illusion, without any substance. As said by Abu Bakr Ar Rozi: "(Magic) is anything that is vague and is deceiting, without substance or unreal, and occur as mere deception and deceit".⁷

Meanwhile, people who learn magic is one of the major sins, and practice is something of disbelief, people who ask for help the magicians also recognized as an immoral person and obeying his religion.⁸

As alluded to before, that there are intersections opinion about the truth of magic. Is magic real?, what are people bewitched, are they really feel the influence?. Or whether magic are limited to deceive the eye and intrigue alone.

According to the fact of history, lots of events, both in the time of the Prophet sallallaahu 'alaihi wa sallam or any subsequent periods that show the tangible that has the nature and influence of magic. Did not the Prophet sallallaahu 'alaihi wa sallam been bewitched by Lubaid bin Al A'shom Al Jew

⁵ Al Kaafi fi Fiqh Al Imam Ahmad, Ibnu Qudamah Al Maqdisi, by Asy Syameelah

⁶ Quoted from *Haqiqatus Sihri wa Hukmuhu fil Kitabi was Sunnah*, Syaikh Dr. 'Iwaad bin Abdillah Al Mu'tiq . p, 67

⁷ Ibid., Pg. 85

⁸ Ibrahim bin Muhammad al-Dhubay'yi, *Pengobatan Godaan Jin, Sihir dan Cara Menghindarinya*, trans. (Bandung: Gema Risalah Press, t.t.),Pg. 162



until he got sick? Then the Almighty therefore lowering the letter al Falaq and An Naas letter (*al mu'awidztain*) as a remedy for the Prophet sallallaahu 'alaihi wa sallam. This very clearly shows that the nature and the magic has an influence on people affected by magic.

It is not denied, that there are other types that do not have the essence of magic, which is magic eye merely deception, guile, “sleight of hand”, and others. The types of magic that so this is what is meant by the words of some scholars who say that the magic does not have a nature.⁹

Fakhruddin ar-Razi said on the term of Shari'ah, only magic specifically concerned with everything that is not visible and reflected not like the fact that actually, and last through intrigue¹⁰. Therefore Ar Razi more likely that witchcraft in essence is not ugly and not prohibited. It is according to the nature of expert agreement that the essence of science is noble.

The believe that witchcraft exists, then it does not become a problem, because all science is owned and of God, while studying is no prohibition. As for being banned is the implementation of the science. If it does not violate the law of God and logic. Humanity then it is not prohibited but otherwise if crashing even broken the power of God and violate human rights then it is prohibited. Though all the magic is done mostly for bad purposes and deceptive.

But the shamans stating that all the forces that govern the universe is the power of the power of the stars / heavens or the like that is capable of making

⁹ See *Haqiqatus Sihri wa Hukmuhu fil Kitabi was Sunnah*, Syaikh Dr. 'Iwaad bin Abdillah Al Mu'tiq. 102

¹⁰ Al-Mishbaahul Muniir (268), Beirut



a good or bad state to the exclusion of the power of God is kufr. This means that the magic lead to polytheism and not in accordance with the teachings of God are infidels.

B. Identification of The Problem

Based on the description of the background above, the problems that should be identified and investigated in this study are the existence of sihr in term of Quranic interpretation and its controvercial beginning.

Also to explain the interpretation of Fakhruddin Ar Razi about Sihr, and its kinds compared with Rasyid Rida's interpretation , especially in Surah Al-Baqoroh QS. Al Baqorah 102. And also to find the correlations diffirences between his thought and other muslims thought about this magic

C. Research Question

1. How does Fakhrudin Ar Razi and Rasyid Rida Interpret verses of Sihr especially QS. Al Baqarah 102?
2. What is the similarity and the different between Fakhruddin Ar Razi and Rasyid Rida interpretation about Sihr?

D. Objective Of Study

The general objectives of this study are to analyze what is the substance meaning of sihr and its kinds according to Fakhruddin Ar Razi. And analyze Fakhruddin Ar Razi's and Rasyid Rida's opinion about *Sihr*. The detail objectives of this study such as list below:

1. To reveal the substance meaning of *Sihr* from any perspective of Islamic scholars based on Qur'anic Interpretation.



2. To know the Interpretation fram-work of Fakhruddin Ar Razi and Rasyid Rida about *Sihir* in QS. Al Baqorah 102.
3. To analyze the reasons of Fakhruddin Ar Razi's opinion that not all Sihir are forbidden or haram and the interpretation Of Rasyid Rida as its comparasion.

E. Definition of the Key Terms

To make this study easier to be understood and compatible, it is better to confirm the concerning of the problem that specifically used in this field of study which will be analyzed as listed below :

***Sihir* o magic**

Magic is a job for devil approached him and asked for help. While the literally, magic is to shift something from the actual form to another form.

Interpretation

An explaining quranic verse, it's meaning, the purpose and the content clearly or by signal.¹¹

Comparative

Adjective of comparison or comparing that meant to examine things to see how they are like and how they are different or notes exchange opinion.¹²

Fakhruddin Ar Razi

Most commonly known as Fakhr ad-Din ar-Razi or Fakhruddin Razi, was a Persian Sunni Muslim theologian and philosopher who wrote in Arabic

¹¹ Ahmad Syadali, *Ulum Al Aquran*, (Bandung: Pustaka Setia, 2000),p: 21.

¹²Ibid p:82



Rasyid Rida

Rashid Riḍa, whose full name was Muḥammad Rashid b. ‘Ali Riḍa b. Muḥammad Shams al-Din b. Muḥammad Baha’ al-Din b. Munla ‘Ali Khalifa,¹³ was one of the most prominent religious figures of the Muslim world during the first half of the 20th century.

F. Library Review Research

There are many literatures discussing about the law of *sihr* such as books, thesis, articles, *etc.* But the writer has not found literatures explaining the methods of interpretation which were used by the interpreters of Islam to explore the essence meaning of *sihr* and why it is forbidden. Almost literatures that were found by the writer are the literatures which explain the Substance of that history or explain the substance of *sihr* in general understanding.

This study of interpretation about *sihr* could be considered as new subject based on two Interpreters in their professional expert.

G. The Significance of the Study

This study is important and useful because of the discourse on *Sihr* is never dies. Because its existence in human’s life could give several effects. And also it has relation to muslim’s belief. Which it was said in some verses of Al Qur’an that’s the angels of God taught human being about sihr. Rather then, some opinion about sihr always come up and some people are in

¹³ Zirikli, Khayr al-Din al-, Al-A‘lam, Dar al-‘Ilm lil-Malayin, Beirut, n.d., vol. 6, p. 126; cf. W. Ende, “Rashid Rida”, in The Encyclopaedia of Islam, new edition, E. J. Brill, Leiden, 1995, p. 448



dilemmatic condition. Whether believe in it or not while the effect of sihr is real in human's life.

Not at all, the researcher hopes that this study theoretically will enrich the knowledge of the study of *Sihr* and to know the interpretation theory of Fakhruddin ar Razi. While practically, by this study the researcher hopes the society will have the right view of *sihr* and the right understanding.

Last but not least, the researcher hopes that this study will useful for students of Quranic studies as the review of literature that can help them in their study. At list study useful to researcher as the student of Tafseer and Hadits Faculty.

H. Methodology

1. Research approach

Method in Arabic term was called *al-Thariqah*, it has important role in research process in order to get satisfied result. In this research uses conformity method, it is:

Comparative Method (*Muqaran*). It is method of Quranic exegesis that try to compare the text (*nash*) of Quranic verses whose similarity expression in two topics and more, it also to compare the text (*nash*) of Quranic verses which have different expression in one topic.¹⁴ In this research the writer uses comparative method between two interpreters. This method usually was used by a interpreter to explain Quranic verses by comparing opinions of interpreters. It talks the quranic verses by

¹⁴Nasruddin Baidan, *Metodologi Penafsiran Al-Quran* (Yogyakarta : Pustaka Pelajar, 1998), 65.



showing a sure opinion of some interpreters about a sure topic and then compares them. It is neither for getting right nor wrong, but for determining the variety of the Quranic verses exegesis.¹⁵

The definition of *muqaran* method (comparative) concluded into:

- 1) Comparing quranic verse whose similarity and resemblance text in two problems or more, or have different text in a same problem.
- 2) Comparing quranic verse with Tradition of Prophet Muhammad (pbuh) that look contradiction externally.
- 3) Comparing some interpreters in quranic exegesis.

Step of Comparative Method (*muqaran*). The research procedure of this topic:

- 1) To collect some verses with the translation those would be researched
- 2) To collect vocabularies from those verses and identify them.
- 3) To explain exegesis of those verses from some opinions of interpreters.

The method in this study belongs to Fakhruddin ar Razi and Rasyid Rida concerning about their thoughts, opinions and his theory in his exegetical works. And the descriptive method in this study belongs to document analysis or called by content analysis by reviewing of literature of research of filed. It is done by discourse the literature such: books of science , document, thesis, exegetical, history, and many more.

¹⁵ M. Alfatih Suryadilaga Dkk, *Metodologi Ilmu Tafsir*, (Yogyakarta: Teras, 2005) 151.



2. Data Resources

The data resources in this study are taken from review of literatures below:

- a. The Primer Data resources are: *At-Tafsir al-Kabir li al-Qur'an al-Karim (Mafatihul Ghaib)* the work of Fakhruddin Ar Razi , *Al-Qadha' wa al-Qadar* the work of Fakhruddin Ar Razi. *Haqiqatus Sihri wa Hukmuhu fil Kitabi was Sunnah*, the work of Dr. 'Iwaad bin Abdillah Al Mu'tiq . *Tafsir al-Manar*, the work of M. Abduh and Rasyid Ridha.
- b. The secondary data resources such the supporting books, like *Membumikan Al-Qur'an*, the book of M. Quraish Shihab, *Pengobatan Godaan Jin, Sihir dan cara Menghindarinya*, the work of Ibrahim Bin Muhammad Ad Dubay'ie, *Sihir, Santet dan Tenung ditinjau dari Agama Islam dan Kristen*, the book of Bamar Eska, *Sihir dan Hasut*, the work of Asy Sya'rawi Mutawalli and many books discusses about *jilbab* that related with this study.

3. Step of Analyze

The required data in this review of literatur is taken from library research by collecting some books that having relation with the object topic will be discussed. Either those books will be collaborated with the primer data resource.



I. The Outline of Writing

The outline of this study will be explained to the five chapters bellow:

Chapter I: Introduction as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, identification of the problem, statement of the problem, definition of key term, objectives of the study, data resources, and steps of analysis.

Chapter II: TheTheoretical Basic. This chapter contain of theory background of understanding, the term “*Sihir*” or Black Magic. And any possible opinion about it.

Chapter III : The Background Of Fakhruddin Ar Razi And Rasyid Rida. this chapter explain the biography of interpreters. This chapter offering of the background of Fakhruddin Ar Razi and QRasyid Ridha and their works.

Chapter IV: The Data Offered and Analyze of the study. This chapter offering the interpretation of Fakhruddin Ar Razi and Rasyid Ridha and the analysis of the similarity and different of them.

Chapter V: Conclusion. This chapter contain of conclusion of the study as the answer of the questions in the statement of the problem