



CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

By the the description above, it could be conclude that there areseveral kinds of magic, some of which are *Kufr* and therewhich is not *kufr*. Aid that uses magic and demons clearly included into *kufr* by astrologers. Medium magic where hand dexterity, and the trick of the eye, such as conjuring tricks, tactics and the like then this does not include *Kufr*, even though the game is *haraam* or forbidden.

As mentioned in the previous chapter, the Islamic tradition inherited many different concepts of sorcery from different cultures. Fakhruddin al-Razi (606 AH) provides in his tafsir eight categories of *sihr*:

1. Ancient Chaldean magic related to astrology.
2. Physical magic.
3. Magic through spirits (Jinn).
4. Juggling and trickery through diversion.
5. Through devices and wired objects.
6. Using intoxicants and perfumes to confuse the senses.
7. Through show and boasting gaining large crowds who are more susceptible.
8. Through slander, backbiting and creating discord between people



Islamic scholars classified his tafsir as bira'iyi interpretation as the interpretation which has eight thick volumes. Ar-Razi therefore more likely that witchcraft in essence is not ugly and is not prohibited. It is according to the nature of expert agreement that the essence of science is noble. But the magic practitioner stating that all the forces that govern the universe is the power of the stars/heavens or the like that is capable of making good and bad circumstances to the exclusion of God's power is *kufr*. This means that the magic leads to polytheism and not in accordance with the teachings of the Lord, *dispagan*. The belief that witchcraft exists, then it is not a problem, because all knowledge is belonging and of God, while the learned are nobles. As for being banned is the implementation of science. The. If it does not violate the law of God and the logic of humanity then it is not prohibited but otherwise if it crashes even broken the power of God and violates human rights then it is prohibited. Though most all magic is done for the purpose of bad and deceptive.

Ridha explains that magic component consists of three elements:

1. A hoax and imagination (picture in wishful thinking/fantasy) that have no reality/reality.
2. Needing help from demons or something that can be close to the reality of the devil, so that what is desired by witch will come true/happen with the help of the devil.

Closure is something from the original, so that the power of witches in changing the form of humans into animals is highly preferred. This is

what is meant by covering the original form of human strength in changing the view the eyes become donkey

The main difference between both interpretations is all about the result in implementation of Islamic law. Rasyid Ridha stated that *Sihri* is totally forbidden because it deceives people from its real condition, moreover *sihr* always tends to make people in danger. While Fakhruddin Ar-Razi said that learning about magic is not forbidden because actually magic is also knowledge from Allah, where the substance of science is available to be learnt. And not all magic is dangerous. It is *haram* or forbidden if magic could make danger for others.

B. Suggestion

There are several interpretations of the 102nd verse of Al Baqoroh. It is said that in the age of prophet Sulaiman some were magicians in his kingdom and he ordered to gather their spells and protect them in a special site. After his death, some brought them out and tried to teach and spread them. The story of Harut and Marut has always been referred in most historical books precisely or concisely and there are several interpretations about it. Some knew it as a made story of the Jewish society. Anyhow this story has epic contexts which are special.

Some interpretation will always have different opinions based on the interpreter. As a suggestion for all Muslims must believe that everything happens for the God's sake. And as Fakhruddin Ar-Razi sees that basically all



science is noble and it's not forbidden for learning about it as long as we can use it for kindness not for wickedness or deception.

At last but not least the writer sees that the collecting and the analysis data in this research are not perfect exactly. The writer hopes the next researcher can continue this research perfectly. The writer does hope advices and suggestions from the riders to get perfect understanding in Quranic exegesis. May God always bless us, and make us as good creations that always do His order.