

TAFSIR SCHOLAR'S VIEW ON BLACK MAGIC

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ABSTRACT

This study aims to discuss black magic (sihir) from the perspective of Tafsir scholars. The method used in this article is literature review with a hermeneutic approach, also known as tafsir maudhu'i. With this method, the author conducts various steps, including collecting literature and verses with the theme of magic in the Quran, collecting hadiths with the theme of magic, and also using dictionaries as tools to find the etymological use for black magic. The results of this study show that the tafsir scholars have agreed on the sinful practice of black magic, so they suggest staying away from themselves, their families, and loved ones rather than this great slander and harm that has swallowed up many people. Even if we are rich and happy because of black magic, it really is not comparable to the poverty and suffering that will be accepted in the hereafter.

Keywords: *Black Magic, tafsir, Al-Qur'an, Hadith.*

ABSTRAK

Kajian ini bertujuan untuk membahas ilmu hitam (sihir) dari sudut pandang ulama Tafsir. Metode yang digunakan dalam artikel ini adalah kajian literatur dengan pendekatan hermeneutika atau dikenal dengan tafsir maudhu'i. Dengan metode ini, penulis melakukan berbagai langkah, antara lain dengan mengumpulkan literatur dan ayat-ayat bertema sihir dalam Al-Qur'an, mengumpulkan hadis-hadis bertema sihir, serta menggunakan kamus sebagai alat untuk menemukan kegunaan ilmu hitam secara etimologis. Hasil kajian ini menunjukkan bahwa para ulama tafsir telah menyepakati perbuatan maksiat ilmu hitam, sehingga mereka menganjurkan untuk menjauhi diri sendiri, keluarga, dan orang-orang yang dikasihinya daripada fitnah dan keburukan besar yang menelan banyak orang ini. Sekalipun kita kaya dan bahagia karena ilmu hitam, sungguh tidak sebanding dengan kemiskinan dan penderitaan yang akan diterima di akhirat nanti.

Kata Kunci: *Sihir, Tafsir, A-Qur'an, Hadis.*

A. Introduction

Scriptures provided detailed rules for social, moral, and economic life to humans in the past. They surrender and submit to strict adherence to the rules outlined in the holy book. Many parables, stories, advice, parables, and other teachings about human affairs can be found in the Qur'an, Hadith, and all other holy books around the world.¹ The story of Prophet Musa and his staff that could transform into a snake to fight the black magic of Pharaoh's followers is one of the most popular stories in the Qur'an. This story contains numerous lessons and raises many questions about black magic at the time. Apart from that, in modern times like today, black magic still exists. This is depicted in the best-selling film "Harry Potter," which is a fictional genre that tells the story of an extraordinary school of magic battling evil black magic. Also, animated films of children's cartoon fiction that are similar to the character of the main character's adversary, the black magician, are ugly and evil with their broomsticks. This demonstrates that dark magic still exists and is believed by many people all over the world.

The concept of black magic in Islamic law is considered the greatest sin. It is the most dangerous mistake, and thus it is regarded as al-Itsumu al-Kabair (the greatest sin among other great sins). The sin of black magic is considered by Prophet Muhammad (PBUH) to be equal to the sin of associating partners with Allah (shirk) and the sin of disobedience to both parents.² Meanwhile, shirking is a major sin that cannot be forgiven. As Allah says in the Quran, Surah An-Nisa (4:48):

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

Haji Alamsyah Ratu Perwira, when serving as Minister of Religious Affairs, once advised preachers to "re-Islamize" Muslims by increasing their knowledge and awareness of the practices of Islam according to the guidance of the Quran and the Sunnah.³ Black magic is an important issue that should be opposed by scholars. because black magic is a reality that exists in society. Black magic practitioners work to harm people in exchange for what they receive from those who seek revenge against their brothers. Meanwhile, those who are affected by black magic will suffer and be tormented.

Therefore, scholars must provide an explanation of black magic to the community, according to the Quran. Because the Quran is a source of law and reference and a guide for all human beings without exception, However, because the Quran is also the word of God and is not easily understood by ordinary people, they need to read and understand the interpretation of people who are considered qualified and have broad knowledge, as well as having a great influence in the community.

¹ Sultan Abdulhameed, *Al-Qur'an Untuk Hidupmu* (Jakarta: Zaman), p. 67.

² Abdul Kholiq Al-Athar, *Menolak Dan Membentangi Diri Dari Sihir* (Bandung: Pustaka Hidayah, 1996), p. 12.

³ Samudi Abdullah, *Takhayul Dan Magic Dalam Pandangan Islam* (Bandung: Al Maarif, 1997), p. 8.

From the description above, the author wants to conduct further research on the term "black magic," with the research question in this study being how the concept of "black magic" is defined according to the scholars of interpretation.

B. Results and Discussion

1. Analysis of Etymology and Terminology of Magic

As a first step in discussing the subject of "magic," we need to understand the origin of the word "magic" both in terms of etymology and terminology. Here's the explanation:

The word "magic" originates from Arabic (س ح ر), which means a cover, deception, and charm. According to Al-Azhari, the root meaning of magic is to divert something from its essence. Therefore, when someone shows evil in the form of goodness or displays something in an unreal appearance, they are said to have bewitched something.⁴ In *Lisanul Arab*, it is found that the Arab nation calls magic by its name, as it diverts; turning what is healthy into sick and what is hated into love.⁵ Ibn Faris stated that magic means showing falsehood in the form of truth.⁶ Buthrus Al-Bustani stated that magic is an act of presenting something in its best appearance to deceive people.⁷ Meanwhile, in *Mu'jam Al-Wasith*, magic is described as something subtle in its origin and very secretive.⁸

Imam Fakhruddin Ar-Razi, in his interpretation, stated that magic, in terms of terminology, is something whose cause is invisible, presented in a form other than its essence, and achieved through deception. When it is performed, the perpetrator deserves to be condemned.⁹ Allah SWT says:

قَالَ الْقَوَا فَلَمَّا الْقَوَا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ

He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

In this verse, Allah mentions that the magicians deceived people into thinking that the rope and staff were living creatures. This is also mentioned in another verse of Allah, which says:

قَالَ بَلْ الْقَوَا إِذَا حَبَالَهُمْ وَعَصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

Ibnu Qudamah Al-Maqdisi said that magic is a binding incantation and words spoken verbally, written, or acted out that are capable of affecting the body, heart, or mind of the victim without direct interaction.¹⁰ Al-Azhari began the chapter on magic in *Tahdzib Al-*

⁴ Muhammad bin Ahmad Al-Azhari, *Tahdzib Al-Lughah* (Beirut: Dar Ihya At-Turats Al-Arabi, 2001), p. 170.

⁵ Muhammad Ibnu Manzhur, *Lisanul Arab* (Beirut: Dar Shadir), p. 348.

⁶ Ahmad Ibnu Faris, *Maqayis Al-Lughah* (Damaskus: Ittihad Al-Kitab Al-Arab, 2002), p. 507.

⁷ Buthrus Al-Bustani, *Mu'ith Al-Mu'ith* (Beirut: Maktabah Lubnan, 2008), p. 268.

⁸ *Majma' Al-Lughah Al-Arabiyyah, Al-Mu'jam Al-Wasith* (Kairo: Maktabah Asy-Syuruq Ad-Dauliyah, 2011), p. 149.

⁹ Fakhruddin Ar-Razi, *Tafsir Al-Fakhr Ar-Razi* (Beirut: Dar al-Fikr, 2005), p. 200.

¹⁰ Abdullah Ibnu Qudamah, *Al-Mughni Li Ibni Qudamah* (Kairo: Maktabah Al-Qahirah, 1969), p. 28.

Emi Suhemi
Tafsir Scholar's View on Black Magic

Lughah by quoting Imam Lait, who said that magic is an act of seeking Satan's help. Anything similar (asking for Satan's help) is magic, including Al-Akhdzah, which deceives the eyes, making something appear in a certain way while it is not like that in reality.¹¹

Imam Sa'duddin At-Taftazani mentioned in his book, *Syarh Al-Maqashid*, that magic is an extraordinary phenomenon displayed through specific practices, can be taught and learned, is presented by evil individuals, and brings bad qualities. The phenomenon of magic is something that can be accepted by the mind (jaiz aqlan), such as karamah and miracles.¹² Imam Al-Alusi defined magic as something odd, appearing as if it were extraordinary, even though it is not, because it can be learned by approaching Satan through evil deeds. Evil deeds may be in the form of words such as mantras containing polytheistic statements and worshiping Satan, behaviors such as worshiping celestial objects, committing crimes, and other vile acts, and beliefs such as considering the demons to be good and loving them.¹³ Meanwhile, Imam At-Tahanawi, in his encyclopedia, interpreted magic as an extraordinary phenomenon that occurs after uttering or doing something forbidden by Sharia, permitted by Allah SWT to happen as a test and trial.¹⁴ From all the understandings of the scholars regarding magic, we can conclude that magic is a knowledge that is disgraceful and harmful, based on the cursed teachings of Satan.

2. Types of Magic

Numerous notable Islamic scholars who briefly mentioned types of magic in their works, including Imam Ibn Khaldun, Imam Fakhruddin Ar-Razi, Imam Ibn Kathir, Imam Ar-Raghib Al-Ashfahani, Imam Al-Jashshash, Imam Shihabuddin Al-Qarafi, Imam Al-Fairuzabadi, Imam Ibn Hajar Al-Asqalani, ImBased on the method of the practitioner (as-sahir), scholars have mentioned various types of magic, which can be summarized as follows:

- 1) Magic that strengthens the soul is based on the power of determination and will.
- 2) Azimat magic, which uses writing and words that are unknown in meaning,
- 3) Magic that deceives the eyesight, making people see an object in a different form (takhyil).¹⁵
- 4) Astrological magic is used by the worshippers of stars and celestial bodies, such as the Kildan and Kisdan tribes, who worshipped seven stars.
- 5) Magic that seeks help from the jinn who reside on earth.
- 6) Magic that utilizes limited vision Deception is done through tricks and skills, even using tools that are now commonly found in daily life as technology advances.
- 7) Magic that uses drugs that intoxicate or smoke that causes dizziness.
- 8) Tanbalah magic, which manipulates people's hearts by claiming knowledge of the unseen while actually serving jinn.¹⁶

¹¹ Al-Azhari, p. 196.

¹² Sa'duddin At-Taftazani, *Syarh Al-Maqashid* (Kairo: Al-Maktabah Al-Azhariyah li At-Turats, 2016), p. 81.

¹³ Mahmud Al-Alusi, *Ruhul Ma'ani Fi Tafsir Al-Quran Al-Azhim Wa As-Sab'i Al-Matsani* (Beirut: Dar Ihya AtTurats Al-Arabi), p. 338.

¹⁴ Muhammad Ali At-Tahanawi, *Mausu'ah Kasysyaf Ishtilahat Al-Funun Wa Al-Ulum* (Beirut: Maktabah Lubnan Nasyirun, 2006), p. 935.

¹⁵ Abdurrahman Ibnu Khaldun, *Muqaddimah Ibnu Khaldun* (Kairo: Dar Nahdhah Misr, 2012), p. 197.

¹⁶ Ar-Razi.

- 9) Magic that employs words with ambiguous meanings and in which the practitioner is not fluent. It is called al-aghtam magic, which claims that its power can change form and shape.
- 10) Magic that utilizes the function of specific objects, such as magnets and others. This type of magic is increasingly being proven logically, as seen in modern chemistry.¹⁷
- 11) Angels, according to its practitioner, use spells and incantations to subdue jinn tribes.¹⁸
- 12) Istimalah magic makes the victim like something.
- 13) Magic that combines an approach with Satan and worship of the stars.¹⁹
- 14) Magic that depicts the victim's face or makes a statue of the victim.
- 15) Magic that utilizes the essence of specific objects, such as combs, hair loss, and male date palm flowers, in the story of the bewitching of the Prophet Muhammad.
- 16) Simia magic, which uses specific earthly objects,
- 17) Himia magic, which uses debris from specific celestial bodies.²⁰
- 18) Magic with thread ties, accompanied by incantations that bring harm.
- 19) Kihanah magic, which knows the unseen through the chirping of birds and others.²¹

Conversely, based on the condition of magic victims (al-mashur), we can summarize them as follows:

- 1) The magic of tafriq is a type of magic that separates married couples or friends. Included in this category is magic that prevents couples from being united.
- 2) The magic of mahabbah is a type of magic that makes someone fall in love with someone else, similar to the use of love potions in our language.
- 3) The magic of takhyil is a type of magic that makes someone's vision inaccurate.
- 4) The magic of junun is a type of magic that makes someone go crazy.
- 5) The magic of khumul is a type of magic that makes the victim feel headaches, difficulty concentrating, and the like.
- 6) The magic of hawatif is a type of magic that makes the victim experience nightmares and hallucinations.
- 7) The magic of imradh is a type of magic that makes the victim feel sick with all kinds of diseases.
- 8) The magic of nazif is a type of magic that makes women experience unstoppable bleeding.
- 9) The magic of ta'thil zawaj is a type of magic that makes the victim reluctant and unable to get married.²²

¹⁷ Ar-Raghib Al-Ashfahani, *Al-Mufradat Fi Gharibil Quran* (Jawa Barat: Pustaka Khazanah Fawa'id, 2017), p. 400.

¹⁸ Ahmad bin Ali Al-Jashshash, *Ahkam Al-Quran* (Beirut: Dar At-Turats Al-Arabi), p. 56.

¹⁹ Ibnu Hajar Al-Asqalani, *Fath Al-Bari Bisyarhi Shahih Al-Bukhari* (Jakarta: Pustaka Imam Asy-Syafi, 2017), p. 295.

²⁰ Syihabuddin Al-Qarafi, *Anwar Al-Buruq Fi Anwa' Al-Furuq* (Kairo: Dar As-Salam, 2006), p. 512.

²¹ Hafizh bin Ahmad Al-Hakami, *Ma'arijul Qabul Syarh Sullam Al-Wushul* (Dammam: Dar Ibnu Al-Qayyim, 1990), p. 563.

²² Khalid Al-Jeraisi, *Al-Hadzru Min As-Sihr* (Riyadh: Muassasah Al-Jeraisi, 2008), p. 136.

3. Brief Overview of Maudhu'i Tafsir

In maudu'i tafsir, interpretation is done based on topics or subjects. This concept was first proposed by Prof. Dr. Ahmad Sayyid al-Kumiy, a professor in the Tafsir department of the Faculty of Ushuluddin at al-Azhar University, who also served as the head of the Tafsir department until 1981. This interpretation model was developed in the 1960s.

Some works produced from this interpretation model include Abbas Mahmud al-Aqqad's works, *al-Insân fî al-Qur'ân*, *al-Mar'ah fî al-Qur'ân*, and Abul A'la al-Maududi's work, *al-Ribâ fî al-Qur'ân*. This interpretation model was then developed more systematically by Abdul Hay al-Farmawi in 1977 in his book, *al-Bidayah fî al-Tafsir al-Maudu'i: Dirasah Manhajiyah Maudu'iyah*. However, according to other records, the concept of thematic interpretation has existed long before, both based on surahs and subjects. One of the early examples of thematic interpretation based on the Quranic surah is Zarkashi's work titled *al-Burhân*.

Steps of Interpretation using Maudhu'i Method

In 1977, Prof. Dr. Abd Al Hayy Farmawi, who served as a professor at the Faculty of Usuluddin Al-Azhar, published a book titled *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i* which explains in detail the steps that must be taken to apply the maudhu'i method. The steps are as follows (Al-Farmawy, 58):

- Identifying the problem or topic to be discussed.
- Collecting verses related to the issue.
- Arranging the sequence of verses in accordance with their revelation order, accompanied by knowledge of their *asbab al-nuzul*.
- Understanding the correlation between the verses in their respective surahs.
- Structuring the discussion in a perfect framework (out line).
- Supplementing the discussion with relevant hadiths on the topic.
- Studying the verses as a whole by collecting those that have the same meaning, or reconciling between the 'am (general) and the khash (specific), mutlak (absolute) and muqayyad (limited), or those that are apparently contradictory, so that they all converge in one destination without any difference or confusion.
- Formulating conclusions that describe the Quran's answer to the problem being discussed.

Characteristics of Maudhu'i Tafsir

As its name suggests, the main characteristic of this thematic method is:

- Emphasizing the theme, title, or topic of discussion, so it is not wrong to say that this method is also called the topical method. Thus, the mufassir seeks themes or topics that exist in the community, originate from the Qur'an itself, or originate elsewhere.
- A thorough study of the selected themes from various aspects in accordance with the capacity or guidance contained in the verses being interpreted

4. Analysis of Magic in the Path of Tafsir Scholars

1) Analysis of Magic According to Al-Khaththabi Rahimahullah

Al-Khatthabi, rahimahullah, said: "A group of people among the experts in the knowledge of the nature of magic have denied its existence and negated its reality." This can be answered by the fact that magic is clearly present and its reality is evident. The majority of the people of the Arab, Persian, Indian, and some Roman nations have agreed on the existence of magic. They are the most prominent inhabitants of the earth and possess the most knowledge and wisdom. Allah Ta'ala says, "And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved; they taught men sorcery, and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore disbelieve not." (Al-Baqarah/2 : 102). And Allah has commanded us to seek protection from it, where He says, "And from the evil of the witchcrafts when they blow in the knots" (Al-Falaq/113:4).

In this regard, several hadiths from the Prophet Muhammad SAW have been narrated that cannot be denied except by someone who denies what is clear and certain. The jurists have provided several alternatives regarding the punishment for sorcerers. And something that has no definite basis will not reach this level of fame and attention. Therefore, denying the existence of magic is a foolish act, and responding to those who deny magic is a futile action.²³

2) Analysis of Magic according to Al-Qurtubi Rahimahullah

According to Al-Qurtubi rahimahullah, Ahlus Sunnah believed in the existence and reality of magic. Meanwhile, the Mu'tazilah and Abu Ishaq al-Istirabadi, one of the followers of the Shafi'i school, generally believed that magic has no reality but is only an act of deception, the appearance of a shadow, or the deception of something, not as it really appears. Today, there is no difference between magic, hypnosis, and illusion. As Allah Ta'ala said, "And it was revealed to Moses, "Throw down your staff." And when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not." Indeed, in My presence, the messengers do not fear. except for one who has done wrong and then substituted good for evil, and indeed, I am forgiving and merciful. But put your hand in your pocket; it will come out white, without disease. These are among the nine signs you will give to Pharaoh and his people. Indeed, they have been a defiantly disobedient people. (Surah Ta-Ha, 20:66) And Allah did not use the word tas'aa for the actual meaning but said, "It appeared to Moses." He also said, "And they [i.e., the magicians] bewitched the eyes of the people and struck terror into them, and they presented a great feat of magic" (Surah Al-A'raf, 7: 116).

Furthermore, Al-Qurtubi said that this statement does not contain any argument at all because it does not deny deception and other things that are part of magic. However, behind it, various things accepted by reason and hearing have been established. Among them is what is mentioned in the above verse that mentions magic and teaches it. If magic did not have a reality, then it would be impossible to learn, and Allah Ta'ala would not have revealed that they were teaching magic to mankind. This shows that magic does indeed have a reality.

²³ 'Sihir Dalam Pandangan Al-Qur'an Dan As-Sunnah (Pendapat Para Ulama) | Almanhaj' <<https://almanhaj.or.id/974-sihir-dalam-pandangan-al-quran-dan-as-sunnah-pendapat-para-ulama.html>>.

Emi Suhemi
Tafsir Scholar's View on Black Magic

Likewise, Allah Ta'ala's words tell the story of Pharaoh's magicians: "And the magicians came to Pharaoh." They said, "Indeed, for us is a reward if we are the predominant" (Surah Al-A'raf, 7: 113) and Surah Al-Falaq (113), where the commentators agreed that the reason for the revelation of this verse was related to the magic of Labid bin al-A'sham. This is also narrated by Imam al-Bukhari, Imam Muslim, and other narrators, including Aisha Radhiyallahu anha, who said, "The Prophet (peace be upon him) was once bewitched by a Jew from the tribe of Banu Zuraiq named Labid Al-A'sham. In this hadith, it is mentioned that the Prophet (peace be upon him) said when treating magic, "Indeed, Allah has cured me." The word *asy-syifa* means to remove the cause and the disease, thus showing that magic does exist and is real. The existence and occurrence of magic are ascertained through Allah Ta'ala's and His Messenger's (peace be upon him) information. Scholars have reached consensus on this matter. With their agreement, the ignorance of the Mu'tazilah and their opposition to the truth do not need to be considered anymore. Furthermore, Al-Qurtubi stated: "In ancient times, this magic was widespread and much discussed by mankind, and there was no apparent rejection (regarding the existence of magic) from the Companions and Tabi'in."²⁴

3) Analysis of magic according to Al-Mazari, Rahimahullah

According to Al-Mazari rahimahullah, magic is a reality that is consistent and has an influence on the person who is under its spell. This view contradicts those who claim that magic has no reality and is only an illusion. This is incorrect, because the Quran mentions that magic can be learned and can even make someone a disbeliever; it can also separate a husband and wife. Hadith also narrates about magic that was cast upon the Prophet Muhammad Shallallahu 'alaihi wa sallam, and it was mentioned that magic is something that is real. Therefore, it is difficult to learn something that has no reality.

Furthermore, Al-Mazari explains that when Allah shows extraordinary events on objects or arrangements of objects or powers that are unknown to anyone except the magician, there is nothing irrational. There are tools that are deadly, such as poison; there are also those that cause illness, such as hot medicines; and there are also those that promote health, such as medicines that cure diseases. Therefore, it is not strange for a magician to have strong knowledge and be able to cause harm.²⁵

4) Analysis of Magic According to Ibn Qudamah Rahimahullah

Ibn Qudamah Rahimahullah stated that magic has a reality, some of which can cause death, some of which can prevent a husband from having sexual intercourse with his wife, and some of which can separate a husband and wife. Furthermore, he said that it is a well-known phenomenon among the general public that some married couples are unable to engage in sexual intercourse even after their marriage contract, and if the marriage contract is dissolved, the former husband can only engage in sexual intercourse after he is unable to do so. This news has reached mutawatir proportions that cannot be denied.²⁶ Ibn Qudamah

²⁴ Wahid bin Abdissalam Baali, 'Sihir Dalam Pandangan Al-Qur'an Dan As-Sunnah (Pendapat Para Ulama) | Almanhaj' <<https://almanhaj.or.id/974-sihir-dalam-pandangan-al-quran-dan-as-sunnah-pendapat-para-ulama.html>>.

²⁵ 'Sihir Dalam Pandangan Al-Qur'an Dan As-Sunnah (Pendapat Para Ulama) | Almanhaj'.

²⁶ 'Sihir Dalam Pandangan Al-Qur'an Dan As-Sunnah (Pendapat Para Ulama) | Almanhaj'.

also stated that news about sorcerers is widely spread, making it impossible to be ignored or disbelieved.

In the book *Al-Kafi*, Abu Muhammad Al-Maqdisi Rahimahullah stated that magic is incantations, mantras, and bindings that affect the heart and body and can cause illness, death, or separation between married couples. Allah Ta'ala says, "And they followed [instead] what the devils had recited during the reign of Solomon." It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." (Al-Baqarah/2:102) Allah also says, "And from the evil of the blowers in knots" (Al-Falaq/113:4), which refers to female sorcerers who create knots in their magic and blow into them. If magic were not a reality, Allah would not have commanded mankind to seek protection from it.²⁷

5) Analysis of Magic According to Ibn Abil Izz Al-Hanafi Rahimahullah

Ibn Abil Izz Al-Hanafi Rahimahullah stated that the scholars have differed in opinion regarding reality and types of magic. The majority of them say that magic can have an effect on a person's illness or death without any visible cause.²⁸

C. Conclusion

Based on the above discussion, it can be concluded that sorcery is a speech or action that is based on deception, relying on means such as spells and talismans, which can be dangerous to the victim of the spell. Usually, sorcerers collaborate with demons in their practice. The scholars unanimously agree on the prohibition of practicing sorcery. Therefore, let us keep ourselves, our families, and loved ones away from this great trial and harm that has afflicted many people. Even if we become wealthy and happy by allying with sorcerers, it is not worth the poverty and suffering that awaits the sellers of paradise on the Day of Judgment.

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²⁷ 'Sihir Dalam Pandangan Al-Qur'an Dan As-Sunnah (Pendapat Para Ulama) | Almanhaj'.

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Emi Suhemi

Tafsir Scholar's View on Black Magic

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