

The Dangers of Witchcraft in the View of Hadith: A Study of Takhrij and Hadith Syarah

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Abstract

This study aims to discuss the hadith about the dangers of magic. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about the dangers of magic in the history of Malik No. 1564. The results and discussion of this study indicate that the status of hadith is of authentic quality that meets the qualifications of maqbul ma'mul bih for the practice of Islam. This study concludes that the hadith narrated by Malik No. 1564 is relevant to be used as motivation, advice, and learning about the dangers of magic.

Keywords: Hadith; Magic; Sharah; Takhrij

Introduction

Currently, witchcraft is still a topic of conversation among the public (Hamzan, 2022). Al-Qur'an and hadiths themselves do not justify the existence of witchcraft, for this reason, Allah SWT. also forbade the use of magic. Even Rasulullah SAW. himself willed to always pray asking to be kept away from everything related to magic. Hadith as the second source after the Al-Qur'an certainly has an important position as a guide for human life in determining the right direction (Darmalaksana et al., 2017), by not deviating and dissolving in error and disobedience. However, we realize that the reality is that many Muslims themselves still believe in mystical things that make the Muslim community waver in their faith, without referring to the source of religious guidelines, namely the Qur'an and hadith. Therefore, this research is interested in discussing the dangers of magic, especially with the hadith view of the dangers of magic itself.

The results of previous research have been presented by several researchers regarding the dangers of magic. Among others, Muna (2022), "Guidelines on the Practice of Magic According to the Islamic Perspective," *Islam Universalia: International Journal of Islamic Studies and Social Sciences*. This study aims to provide general information to all parties regarding the use and practice of magic in society. This research method is qualitative through literature study by analyzing books and articles. The results and discussion of this study discuss the characteristics of superstition practice and forms of magic practice. This research concludes that it can provide understanding and explanation to Muslims in this country regarding the practice of magic, khurafat, and tangkal according to an Islamic perspective with the hope that Islamic society will stay away from all practices that can challenge the faith, threaten the lives of other people and explain community harmony if there is no effort for the personal interests of all parties who have authority (Hamzan, 2022).

The current research with previous research has something in common, namely discussing magic. However, there are differences between the current research and previous research. Previous research discussed magic from the perspective of the Qur'an, while the current research discusses magic according to the hadith.

The framework of thinking needs to be compiled to answer the question of how the hadiths about the dangers of witchcraft. The word "magic" comes from the word *Sahara*, *yasharu*, and *siaron* which means to trick, bewitch, and do magic. According to Syara', magic is an act of disbelief and a person who plays with magic is an infidel. All kinds of spells and charms are included in the class of magic, whether they come from a *kyai* or a shaman (Shihab, 1999). From this definition it can be concluded that magic is an act in secret and cannot be known by many people and is dangerous for the person it is intended for, then Allah SWT. ordered people to take refuge in him from these sorcerers (Lubis, 2019). The concept of magic in Islam can be understood based on hadith. Hadith is anything that comes from the Prophet Muhammad SAW. both those scattered in the hadith books and actualized in society, which is known as *Sunah* (Soetari, 1994). The hadiths regarding witchcraft are abundant. Among other hadith narrated by Malik No. 1564, Prophet Saw. said, "Indeed, some of the explanations are magic," or he said, "Indeed, some of the explanations are magic" (Saltanera, 2015). The discussion of hadith about witchcraft is a field of study of hadith science. Hadith science is the science of hadith (Soetari, 1994). Hadith about witchcraft can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of the science of hadith, it can be concluded that magic according to hadith.

A theoretical foundation is needed for a theoretical foundation in conducting discussions. This study applies the theory of hadith science. Within the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), namely the science whose material objects are narrators, *Sanad*, and *Matan* hadis. *Rawi* is the hadith narrator, *Sanad* is the chain of hadith narrators, and *Matan* is the hadith text (Darmalaksana, 2018). The science of hadith determines the validity requirements (authenticity) of a hadith, namely: *Rawi* must be 'adl (have commendable personality qualities) and dhabit (have qualified scientific capacity) and tsiqah (have undoubted integrity), namely a combination of 'adl and dhabit; *Sanad* must be connected (*muttasil*) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be awkward (*Syadz*) and cannot have defects (*'Illat*) (Darmalaksana, 2020b). If all the requirements for authenticity are met, then the status of the hadith is called authentic, whereas if one of these conditions is not met, the quality of the hadith is called dhaif (Darmalaksana, 2020a). According to the science of hadith, authentic hadith is acceptable (accepted), while daif hadith is mardud (rejected) (Soetari, 2005). However, a daif hadith can be promoted to hasan li ghairihi if there are martyrs and mutabi (Soetari, 2015). Syahid is another hadith, while mutabi is another hadith (Mardiana & Darmalaksana, 2020). Even so, not every maqbul hadith can be practiced (*ma'mul bih*), in the sense that there is a category of maqbul hadith that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense of situations and conditions.

The main problem of this research is that there is a danger of witchcraft in the view of hadith. The formulation of the research problem is how the dangers of magic in the view of hadith. This study aims to discuss the hadith about the dangers of witchcraft in the view of hadith. Theoretically, this research is expected to have benefits and usability implications as a review of hadith science. Practically, this research is expected to have benefits and usability implications as insights about the dangers of witchcraft according to hadith.

Research Methods

This research uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-

analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020c). Meanwhile, syarah hadith is an explanation of the hadith *Matan* (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Result

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "Danger of Witchcraft" in the Encyclopedia of Hadith Book 9 of Imam, Malik's hadith No. 1564. The editorial text of the hadith is below:

حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ قَالَ قَدِيمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الْبَيَانِ لَسِحْرًا أَوْ قَالَ إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ

Has told me, Malik, from Zaid bin Aslam from Abdullah bin Umar said, "Two people came from the east and then they delivered a sermon so that people were amazed at the explanation, the Messenger of Allah. then said, 'Indeed, among the explanations is magic,' or he said, 'Indeed, some of the explanations are magic'" (HR. Malik No. 1564).

The next stage is research on the narrators and the continuity of the *Sanad* as shown in the table below:

Table 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin Umar bin al-Khaththab bin Nufail	-	73 H	Medina	Abu 'Abdī Rahman	-	Ibnu Hajar al-Atsqalani: Sahabat; Adz-Dzahabi: Sahabat;	Sahabat
2	Zaid bin Aslam	-	136 H	Medina	Abu Usamah	-	Ahmad bin Hambal: Tsiqah; Abu Zur'ah Arrazy:	Tabi'in among the

								Tsiqah; Abu Hatim ar- Rozy; Tsiqah; Muhammad bin Sa'd; Tsiqah; Ya'kub Ibnu Syaibah; Tsiqah; An Nasa'i; Tsiqah; Adz-Dzahabi; Ahli Fiqih	middle class
3	Malik Anas Malik 'Amr Asbahi	Ibn bin bin al-	90 H	174	Medina	Imam Malik	-	<i>Muhaddits</i>	<i>Mukharrij</i>

Table 1 shows that Malik's hadith No. 1564 is narrated by three narrators. All narrators are only known to have died and the scholars gave positive comments to the narrators, none of them gave negative comments.

According to the theory of hadith science, the first narrator means the last *Sanad* and the first *Sanad* means the last narrator (Soetari, 2015). The hadith above includes *muttashil* (to be continued) seen from the continuation of the *Sanad*. The condition for the continuation of the *Sanad* is *liqa* (meeting) between the teacher and students (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Judging from the country, they are in adjacent territory. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, it can be assumed that the narrators of hadith are around 90 years old (Darmalaksana, 2020a). So it is predicted that the narrators in the chain of transmission are likely to meet between teachers and students. The above hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions, and changes (Soetari, 2015). Although not in the same form as *lafadz*, the hadith narrated by Malik No. 1564 has support from other hadith content, namely Bukhari No. 4749, Bukhari No. 5325, Abu Dawud No. 4354, and others (Saltanera, 2015). In other words, this hadith has martyrdom and *mutabi* (Mardiana & Darmalaksana, 2020).

Hadith Malik No. 1564 is considered an authentic hadith because all the narrators received positive comments from the scholars. Sahih hadith can be used as evidence for the practice of Muslims.

2. Discussion

Hadith narrated by Malik No. 1564 is valid in the sense that it is accepted as a proposition. According to the views of the *jumhur* scholars magic is forbidden from all the treatises of the apostles because it will lead to shirk behavior towards Allah SWT. even Allah SWT calls magic an act of infidels, one of which is the belief in *jibt* and taught (Nawawi, 2017).

The results of previous research conducted by Muna (2022) stated that it can provide understanding and explanation to Muslims in this country regarding the practice of magic, *khurafat*, and deterrence according to an Islamic perspective with the hope that Islamic society will stay away from all practices that can challenge the faith, threaten the lives of others as well as explaining community harmony if there is no effort for personal gain from all parties who have authority (Hamzan, 2022). This Al-Qur'an guidance is emphasized in the hadith of Ibn Majah No. 2527, which means: Has told us Abu Bakr bin Abu Syaibah, has told us Abu Usamah from Bahz bin Hakim from his father from his grandfather said, Rasulullah SAW. said, "Allah Subhanahu wa Ta'ala does not accept the deeds of a polytheist who associates partners with Allah after previously converting to Islam until he separates himself from the polytheists and joins the Muslims" (HR Muslim No. 2527).

Determination of magic in Arabic if there are any hidden things or events or events whose sources and causes are unknown. Magic is not just a classic subject that has been forgotten by history. It turns out that this issue is still being discussed in this contemporary area. Magic is an act performed by humans to achieve a goal, which is done by getting closer to the devil. The practice of magic applies if humans use the help of the devil (Juza, 2019). The law of studying magic according to some scholars is *mubah* (permissible) because angels teach magic to humans as stated in the Qur'an. The events narrated in the Qur'an are like the Prophet Musa. He struck his staff against a rock, and 12 springs of water gushed out from the rock for his people's drinking needs. Surat al-Baqarah verse 60 also tells about the Prophet Musa who also threw his staff, then the stick became a snake that could beat the sorcerers of the pharaoh.

Magic takes myriad forms and types. Among them, for example, is magic by bringing spirits, using genies, *drawing* lines on the sand, harming other people, predicting the future, uncovering past secrets, doing strange things beyond ordinary human ability, writing amulets, and many other forms. which have been mentioned by scholars, but there are several types and forms of magic that are well-known among scholars, namely: emotional or psychological magic (such as love or hate, feeling afraid or brave, feeling sick), magic of supernatural powers, magic of sight or magic without using dexterity, fortune-telling magic, item search magic, taking items, theft, removing items, repelling rain, repelling thieves and so on (Saleh, 2017).

The way to avoid witchcraft is that we must draw closer to Allah by praying and reading the Qur'an and always remembering Allah using dhikr and prayer.

Conclusion

The results showed that the status of the validity of the hadith narrated by Malik No. 1564 regarding the dangers of witchcraft is considered an authentic hadith because it fulfills the requirements of an authentic hadith. The discussion of this study explains that the Hadith of Malik No. 1564 is *maqbul ma'mul bih* to be used as an appeal and learning about the dangers of magic. This research is also expected to be useful as an enrichment of knowledge about the dangers of witchcraft according to hadith. This research has limitations in conducting hadith *syarah* without including a review of *asbabul wurud* and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This research recommends religious institutions educate about the dangers of magic.

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