



## CHAPTER II *SIHR* OR BLACK MAGIC AND IT'S ORIGINAL HISTORY

### A. Definition Of *Sihr*

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 is "a magical practice much in use in Semitic circles It was particularly popular in Jewish circles, despite its rigid prohibition in the Pentateuch. An allusion to this practice is found in the Sumerian Macila (The Burnt Tablets), where we read: "His knot is open, his witchcraft has been cancelled, and his spells now fill the desert." The blowing itself, the bad breath and the spit, are considered an enemy's curse.<sup>16</sup>

Magic or sorcery is an attempt to understand, experience and influence the world using rituals, symbols, actions, gestures and language<sup>17</sup> The Arabic word translated in this passage as "magic" is *sihr*. The etymological meaning of *sihr* suggests that "it is the turning . . . of a thing from its true nature . . . or form . . . to something else which is unreal or a mere appearance " (107)

Arabic or Islamic magic is particularly prevalent, and it affects not just moslems. It's known as "*SIHR*" in Islamic term. The word *Sihr or* Magicis derivedfrom the words*sahara-yasharu-sihran*,fromformingthe original word, which *issihr*meansdeceiving, bewitchinganddeceit. As for as

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<sup>16</sup>Gabriel Mandel Khan, Magic' in *Encycloepadia of the Qur'an*, volume 3 (2003), p.248.)

<sup>17</sup>Hutton Ronald*Pagan Religions of the Ancient British Isles*. (1991). pp. 289–291, 335

the plural form is *sashaaranda* as form of *simfa'il* (subject) is that as a form of *jama'* (plural noun) *saahiritissaharah*<sup>18</sup>. Likewise, from the word formation *lafadz* *saharu* has the meaning "late night", which is synonymous with designation as meal, the food eaten at the end of the night, because food is hidden from where they were taken, so that everything that is hidden is called *as-sihru*.<sup>19</sup>

As according to the *Shari'a* (Islamic Preaching), the term magic can be divided into two kinds:

1. Rope knots and spells, or readings and spells used as a means by witch so she can make the devil as a maid, in accordance with the desire to harm people who bewitched. But God has said, "and they were (sorcerers) does not give harm to his magic to one except by permission of Allah. "(al-Baqarah: 102).
2. Incantations and drugs that may affect the entity, the mind, the will and the tendency of people who bewitched, so that him to do something against his will. As a result, someone could stick to his wife or attracted to a woman other<sup>20</sup>

Abu Bakr Ibn al-Arabi, an expert of commentary and Islamic law on path of Maliki (d. 1148M), argues that magic is "Utterances containing exaltation to other than Allah. It is believed by the subject / sorcerer can produce something with grade-levels".

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<sup>18</sup> Mahmud Yunus, *Kamus Arab Indonesia*, (Hida Karya Agung, Jakarta, 1990), p. 164

<sup>19</sup> Abi al-Fadl Jamaluddin Muhammad Mukram Ibnu Mandzur al-Afriqy al-Mishri, *Lisan al-'Arab*, (Dar al-Fikr, Beirut, 1990), Vol IV, p. 348

<sup>20</sup> Syaikh Muhammad bin Shalih Al-Utsaimin, *Syarah Kitab Tauhid Al-Qaulul Mufid'ala* (Kitab Tauhid, Darul Falah, 2003), p. 419.



Opinion of the author of the book “*Tafseer Ahkamal-Qur’an*” it does not provide an opportunity for even Muslims to justify the use of magic to any destination. This cleric magic is a tool to assess the devil to deceive humans<sup>21</sup> Belonging to the evil magic that desired by God’s Authority himself. Its realization in this world as a test and trial, though in His pleasure as a science, but He forbids people to do<sup>22</sup>

Black magic- one of the strongest and powerful spiritual forces of the universe has become one of the most reliable and assuring source of solution to the people all over the world. Gone are the days when people would shrink away at the mention of the dark arts and would discriminate black magic. In the modern world, black magic is not only very interesting phenomena but also a very commonplace idea. It is surprising to note that thousands of years ago when black magic first came into being it was regarded as a sin. People practising the black magic were hugely deprived and executed. This represented a time when people’s faith and freedom were not respected. Black magic was regarded as a crime and it was generally dismissed. The fate of black magic, in current times is strikingly different and is a result of years of keeping faith.

## **B. The History Of *Sihror* Black Magic In the World**

In this world there are two parts of life. Two parts of life opposite to each other. The first part is the life that is the truth and the other is part of life in wickedness. The second part will not be met until judgement day later, because in nature there are demons, devils and jinn.

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<sup>21</sup> M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur’an*, Lentera Hati, p. 288

<sup>22</sup> Muhammad Isa Dawud, *Dialog dengan Jin Muslim Pengalaman Spiritual*, Pustaka Hidayah, p. 143



group creatures that were created wickedness, misguidance and every the worst on earth. Therefore there is wickedness that so there is a danger game called magic.<sup>23</sup>

From the continent of Africa to the furthest regions of Asia and what is now the Americas, the Dark Arts that has gained such infamy and fear that the mere mention of it is met by either mockery, humorous frowns or which is systematically silenced in our modern society as mere superstitions. Yet it surrounds every aspect of our folklore and popular culture. So what is Magic? Is it a jumble of silly tricks and illusions or is it far more sinister than what we've come to know through the productions of Disney and even more dark and realistic than the novels of J.K Rowling.

For many people who have traveled around the world or have committed even a few hours of internet research will not find it strange to come across stories of people who have been targeted using black magic and spells. Stories of demon possessions and strange sicknesses that elude even the most advanced of scientific instruments and the most experienced of physicians and scientists. In our modern society, there is a systemic assault on marriage and its institution and we are awe struck by celebrities who seemed almost blameless and inseparable, divorce at a moments notice. There are many factors that can be blamed as there is no shortage in the evils that closely follow celebrities, from MK Ultra to temptations of strange women etc, but what if the epidemic that has overtaken our society is far more stranger than what we've come to believe? What if its not a result of disintegration of

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<sup>23</sup>Firmansyach Maulana H, *Merambah Dunia Ghaib Menurut Pandangan Ajaran Agama Islam*, (Putra Pelajar, Surabaya, 2003), p. 132



morals, changing of times or effects of what we consume in our foods, drink in our water or what we see in the media alone. What if it had something to do with the Dark arts? What if there was something that tied it all together? The chemicals, the symbols, the rituals and chanting.

The belief in and the practice of magic has been present since the earliest human cultures and continues to have an important spiritual, religious and medicinal role in many cultures today. Magic is often viewed with suspicion by the wider community, and is sometimes practiced in isolation and secrecy.<sup>24</sup>

The concept of magic as a category separate from religion was first widely recognized in Judaism, which derided as magic the practices of pagan worship designed to appease and receive benefits from gods other than Yahweh. Hanegraaff argues that magic is in fact “a largely polemical concept that has been used by various religious interest groups either to describe their own religious beliefs and practices or – more frequently – to discredit those of others.”

In the medieval times, when black magic was at its height, it was also the most talked about issue among people. It was widely practised but not openly. Free discussions about dark magic or practising black arts were strictly prohibited. The witch trials and hunts are a popular theme, which is familiar to everybody. People were mercilessly executed for practising witchcraft and this gave rise to a raging fear among the common folks regarding black magic.

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<sup>24</sup>Mauss, Marcel (1972) *A General Theory of Magic* (R. Brain, Trans.). New York: Norton Library. (Original work published 1903). p. 24



Since the middle ages itself, black magic flourished and gave rise to several branches, the most important of them being witchcraft, sorcery, necromancy etc. Witchcraft is the most widely used kind of black magic along with sorcery which exists in our lives at a very basic level. Necromancy mainly concentrated on communication with the dead and this gave rise to a lot of speculations among the people and it went on to become an object of extreme interest.

The foremost perspectives on magic in anthropology are functionalist, symbolist and intellectualist. These three perspectives are used to describe how magic works in a society. The functionalist perspective, usually associated with Bronisław Malinowski, maintains that all aspects of society are meaningful and interrelated.<sup>25</sup> In the functionalist perspective, magic performs a latent function in the society. The symbolist perspective researches the subtle meaning in rituals and myths that define a society<sup>26</sup> and deals with questions of theodicy—”why do bad things happen to good people?” Finally the intellectualist perspective, associated with Edward Burnett Tylor and Sir James Frazer, regard magic as logical, but based on a flawed understanding of the world.

In general, the 20th century has seen a sharp rise in public interest in various forms of magical practice, and the foundation of a number of

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<sup>25</sup> Robert H Winthrop. *Dictionary of concepts in cultural anthropology*. (New York: Greenwood P, 1991) . p 321

<sup>26</sup>Dictionary of anthropology. Oxford: Blackwell, 1997



traditions and organisations, ranging from the distinctly religious to the philosophical.

In England, a further revival of interest in magic was heralded by the repeal of the last Witchcraft Act in 1951. In 1954 Gerald Gardner published a book, *Witchcraft Today*, in which he claimed to reveal the existence of a witch-cult that dated back to pre-Christian Europe. Although many of Gardner's claims have since come under intensive criticism from sources both within and without the Neopagan community, his works remain the most important founding stone of Wicca.

In today's world, magic still seems to have connotations of evil for those who might be Christian. The idea that someone can change their own life is hard to believe when a faith is founded on the idea that one god is in control of the universe. But if this deity creates the energy of the world, then it makes sense that people would be able to use their faith in this energy to change their lives (even if they don't call it a spell). Black magic today has some evil undertones, to be sure. Satanism, blood magic, and certain curses and hexes are meant to hurt people. These harming spells are definitely not of the 'good' spell sense and those who practice this sort of magic can find themselves receiving the same sort of horrors in return.

### **C. Types Of Magic**



There are several kinds of magic, of which there are Kufr and the one which is not kufr. Aid that uses magic and demon stalks clearly astrologers include kufr. Medium magic, house and 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.

Al Qur'an distinguishes between apparent magic (miracles sanctioned by Allah) and real magic. *The first* is that used by Solomon, who being a prophet of Allah, is assumed to have used miraculous powers with Allah's blessing. Muslims also believe that Allah made an army of Djinn obedient to him. *The second* form is the magic that was taught by the "evil ones", or *al-shayatin*. *Al-shayatin* has two meanings; the first is similar to the Christian Satan. The second meaning, which is the one used here, refers to a *djinni* of superior power. The *al-shayatin* taught knowledge of evil and "pretended to force the laws of nature and the will of Allah" According to this belief, those who follow this path turn themselves from Allah and cannot reach heaven.

#### **D. *Sihir* or Black Magic In Islam**

Apparently, the most challenging verse of Quran is about the magic in 102nd verse of Al Baqarah episode that refers to two rulers named Harut and Marut and the quality of teaching magic. then it says "And they followed the words which the monsters read in Solomon's kingdom and Solomon never denied the existence of God but the monsters did and taught people wizardry and taught what was sent to Harut and Marut and never taught anybody anything unless they said to him that they would test them whether they would





deny them or not and taught the people what caused men and women segregation and they never harmed anybody unless by God's will and they taught the people what was causing harm and was not beneficial and they knew what they were learning was not good to the After-World and they have sold their souls by their bad actions if they can apprehend"(Al Baqarah, Verse 102).

The story of Harut and Marut always been referred in most historical books precisely or concisely and there are several interpretations about it. Some knew it a made story of the Jewish society. Anyhow this story has epic contexts which are special. As it seems the story looks Babylonian. In the Syriac tongue Maroot means kingdom and the word which is found in Hebrew tongue is similar and the magicians use it. Tess Told believes that the names of these two angels was taken by the Semites from the Zoroastrianic angels and was spread amongst the Arabs and Quran by knowing it credibly has informed the people of the story and prevented them to use magic or spell.

There are several interpretations of the 102nd verse of the episode Baqare. It is said that in the age of Solomon 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. Some had told that Solomon was also a magician and gained his kingdom by wizardry(Makarem Shirazi, 1374 of the Iranian Calendar). In Ebn-e-Hesham's Seire we have that this verse was sent to affirm Solomon's prophecy. The Jewish said,"Are you not surprised that Mohammed knows



Solomon a prophet while he was a prophet?”. God said “ Solomon did not turn to athiesm but the devils did. The writer of the book *Majma Al-Bayan* rejects solomon’sathiesm and attributes them to the devils and says when Quran says the devils turned to athiesm it means that the devils were magicians while the Jews knew Solomon a magician and thought thta his kingdom was based on wizardry but God absolved him from atheism.<sup>27</sup> In the book *Oyoon*, it is quoted from Imam Sadiq that the Jews followed the lies of the athiest devils who did magic on the special elements. They thought that Solomon attained the kingdokm by wizardry and so they could gain it by the same strategy. They also said that Solomon was a magician and an athiest and gained his power by wizardry.

By the first millennium CE, *sahr* became a fully developed system in Islamic society. Within this system, all magicians “asserted that magic is worked by the obedience of spirits to the magician.<sup>28</sup>“ The efficacy of this system comes from the belief that every Arabic letter, every word, verse, and chapter in the Qur’an, every month, day, time and name were created by Allah *a priori*, and that each has an angel and a *djinn* servant. It is through the knowledge of the names of these servants that an actor is able to control the angel and *djinn* for his or her purposes.

In the light of the above definition, Islam considers magic to be an act of blasphemy. Thus, the Holy Quran say:

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<sup>27</sup>Tabarasi, 1993 of the Iranian Calendar, First Volume, p.336.

<sup>28</sup>Gibb, H.A.R. and J.H. Kramerst. 1965. *Shorter Encyclopedia of Islam*. Ithaca: Cornell. p, 546



*“Suleiman (Solomon) did not disbelieve, but the devils disbelieved teaching men magic” (2:102)*

In an authentic saying, the Prophet of Islam p.b.u.h. said: Whoever goes to a fortune teller (a soothe sayer) or a diviner and believes him, has, in fact, disbelieved in what has been revealed to Muhammad.

Thus Islam condemns magic- even what is called the horoscope or luck or reading one’s palm to foretell the future is also prohibited in Islam. This is based on the belief that no one knows the future or the unseen except God almighty. That is why the Quran asserts that even Muhammad does not know the unseen. Concerning this, it says:

**“If I had the knowledge of the unseen, I should have secured abundance for myself, and no evil would have touched me” (7:188).**

Again, God is described in the Quran as the knower of the unseen and the manifest (6:73) and as the holder of the keys of the unseen (6:59). In another tradition, Prophet Muhammad p.b.u.h. says: “Avoid the seven deadly acts which are: ascribing partners to God, magic, killing the human self which Allah prohibited except with right, eating usury, devouring the orphan’s wealth, defecting from the battle-field (without a justified reason) and slandering chaste, unwary believing women. Thus Islam has closed the door for practicing magic, simply because it is against its teachings, and it is deceptive and harmful.

Let us now review some of the verses of the Holy Quran that refer to magic: In Chapter two verse 101-102, the Quran says:



*“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 (angels) 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”(2:101-2).*

Although Solomon was the Prophet and Messenger of God, he was accused by some of his opponents to be practicing magic. Those who claimed this could not distinguish between magic and miracles. Almost all messengers of God were granted miracles as a proof of their authenticity. To name only a few: Moses was granted the staff by which he could divide the sea and make water gush from rocks. Abraham was flung in the middle of a huge raging fire, which Allah made cool and peaceful to him. Jesus Christ could heal the blind and the leper and bring back the dead to life.

If we contemplate these acts we find that miracles are totally different from magic. While magic is always harmful, miracles are useful. Magic is from devils while miracles are from God. When these divine miracles are rejected other miracles are imposed to inflict severe punishments on rejecters. On the other hand, miracles are real while magic is sometimes deceptive.

It may be said that the Prophet Muhammad p.b.u.h. was himself exposed to the effect of magic. How could you explain this? This is true; but God saved him from the spell of magic through the repeated remembrance of God



and the recitation of some chapters and verses of the Holy Quran. This took place to confirm the humility of Muhammad p.b.u.h. who was a human like other humans. This made it easier for his followers to imitate him. Two questions are pertinent in context: How to protect one's self from magic? And how to treat a person under the spell of magic?

SaydQutb explains the effects of sorcery as caused “by deceiving people's physical senses or by influencing their will-power and projecting ideas onto their emotions and minds”. And rejects it being supernatural as “magic is the production of illusions, subject to a magician's designs, and it does not offer any kind of new facts or alter the nature of things.”<sup>29</sup>

Muhammad Asad doesn't take a clear stance on the reality of supernatural sorcery, but his chosen references show he prefers naturalistic explanations: “Zamakhshari categorically rejects all belief in the reality and effectiveness of such practices, as well as of the concept of “magic” as such. Similar views have been expressed - albeit in a much more elaborate manner, on the basis of established psychological findings - by Muhammad Abduh and Rashid Ridha.”- Shaykh Muhammad al-Ghazali similarly refers to “Ibn Hazm, the Andalusian scholar of the Zahirite school of Islamic fiqh refuse to believe in sorcery, as the idea is mixed with a great deal of mythology and folklore and has to be taken with much skepticism.”<sup>30</sup>

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<sup>29</sup>SaydQutb, *In the Shade of the Qur'an (II Vial al-Qur'an)* (translated by Adil Salih, Leichester: The Islamic Foundation, 1995-2009), p. 296)

<sup>30</sup>al-Ghazali, *A Thematic Commentary of the Qur'an (tafsir al-Mawdu'i)* (translated by Ashur A. Shamis, USA: IIIT, 2005)



The above citations show that the rejection of supernatural sorcery is not simply a modern position formed under the influence of the modern scientific worldview. When looking at classical Sunni sources we can see that this position is already present in early Islamic thought which, although not being accepted by the majority of later scholars, is still mentioned in many orthodox works. Many early and later classical scholars rejected the reality of sorcery and witchcraft, calling it forms of deceptions, illusions and trickery as the Arabic word *stip* itself means “to make something false look real, deceit, falsification, delude”. The famous Arabic lexicographer Raghīb al-Isfahānī (502 AH) says *sīhr* “the deception and sham that has no reality (*Id haqiq land*) in what it works on as the trickster (*a/-Mushdbadu*) uses the turning (*bi-Sarf*) of the perception (*alabsdr*) by the lightness of the hand.”<sup>31</sup>

The later theologian Maturīdī al-Nasafī (701 AH) mentions that the Mu'tazilah school rejected the reality of sorcery completely<sup>32</sup>. al-Nasafī makes it very clear that he is opposed to this opinion of the Mu'tazilah. The famous early Maturīdī Hanafī jurist Abu Bakr al-Jassas (370 AH) says sorcery and magic is just deception and trickery and has no true existence in reality. If magic was true, he asks, why don't the magicians remove kings, steal their wealth and rule the world? But no, he says, the only place we see magicians is in the marketplaces, they are poor and this proves their magic isn't real as they

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<sup>31</sup> Edward Lane, *Arabic-English lexicon* (New Delhi: Asian Educational Services, 1991), volume 4, pp. 40-42. al-Raghīb al-Isfahānī (502 AH), *al-Muʿtadāt fī ḡharīb al-Qurʿān* (Beirut: Dar al-Marīfah, 2005), pp. 231-232. Raghīb is deemed by many to be a Mu'tazilite.

<sup>32</sup> *inkartahqiq al-Sīhr*.i(IbnMahmai al-Nasafī, *Tafīr al-Nasafī aw Madarik al-Tanzilwa*(Cairo: al-Maktab al-Tawfiqī, n.dt), volume 2, p. 478



would have improved their lives through magic.( Muhammad SalihFarhat, *The Beneficial Message el The Definitive Proof In The Study Of Theology (al-Risalahwal-Hujjat al-Qatiitt fi 'dm al-lawhid)* (translatedby WesamCharkawi, London: Azhar Academy, 2010), pp. 197-202.)” And as Shaykh al-Ghazali and MuhammadAsad mention above, it was also rejected by classical scholars as the ZahiriteIbnHazm (456 AH);

Any story in the Qur’an talking about magic or sorcery is interpreted as being practiced through the methods discussed under (4-8, 9.), or alternative interpretations as by al-’Asamm and Muhammad Ali that provide expositions completely unrelated to supernatural sorcery or witchcraft and reduce it to “bad influence”.

These rational theological constructions were followed by scholars of the Mu’tazilah (dominant between the 7th till 12th century CE in many parts of the Muslim world) and the Maturidi (arose in the 10th century CE and was and is still partially adopted by the tianafi school *of Fiqh*), who put reason and logic above or next to revelation, and partially share the worldview of modern scientific naturalismthrough their versions of Atomism and secondary causation which provided mostly mechanical physical views of the world. This pre-scientific Atomism reduced nature to bodies formedof atoms which have properties that determine their quality and workings (accidents), and as everything exists as finite atoms there must be an infinite creator who sustains them through His will.



And in the Mu'tazilah and Maturidi theological frameworks, God's will is consistent in act and purpose, thus providing a consistent mechanical world without any deviation, excepting prophetic miracles." The will of God sustains the laws of nature and the properties and causality of atoms which creates continuity in nature, but without denying God's capability to override these when He wishes so (i.e conservatism, but in my eyes thus representing a minimal form of occasionalism).

For the majority of later mainstream orthodoxy of the Ash'ari school (arose in the 10th century CE) and the later Maturidi which had collapsed together with later Ash'arism from theology (*dm al-Kalam*) into a unified dogmatic creed (*aqidah*) of the *ahlal-Sunnah* which still dominates the majority of Sunni thought, sorcery isn't irrational or against nature as God can grant people power to do anything. They inherited the Atomism of the Mu'tazilah wherein God continuously sustains nature but they emphasized that God acts without constraining Himself in any form of a consistent system (thus a maximal form of occasionalism).

There are no laws determining God's way of acting. Thus sorcery can be part of a rational worldview wherein God can allow deviations; it isn't unnatural as everything that exists is part of nature as God wills it at the moment. There is nothing supernatural or natural, there's only God's will.' The Ash'ari worldview was constructed on a rational theology which emphasized God's unrestrained power and immanence, and at the same time affirmed and assimilated the classical worldview wherein nature didn't work





through a fixed mechanical system. In away we can say that it reconciled intellectual philosophical theology and the popular beliefs of the non-intellectual masses. The divide between natural law (conservatism/minimal occasionalism) and nonnatural law (maximal occasionalism) theologies not only affect their naturalistic worldview, but also their ethical worldview.

According to al-Qurtubi paragraph above has some components:

1. The discussion will not be apart of the magic of travel stories of the Prophet Solomon, at one time tell me that there is Jewry who returned away from his book and follow what is called with magic. Finally, as narrated by as-Suddaith that the Jews finally compare Torah to the Koran, the person who ultimately turned away from the book of Torah and turning to follow what Ashif written in the book of Harut and Marut and his magic. when Prophet Sulaiman discussed as a messenger of God, in the rabbi said that Solomon is nothing but a witch. finally verse came down: *...wamakana.*
2. Al-Kalabi stated that the devil had written magic and science related to the Ashif, a clerk Solomon and buried under Solomon's spray to his death and during his life Solomon was not will be aware that, where under where he prayed apparently planted books related to magic. post Solomon's death, the devil is to disassemble the book of magic and told them that: indeed king you like this (a witch), then learn to him. Finally, scholars' of the children of Israel said: I refuge in Allah, whether it (magic) knowledge of Solomon?. As for ordinary people say that this is Solomon science.



Finally, society at a certain time learns and follows what is in the book of magic and leaves the book or treatise prophetic Solomon, in the form of *suhuf-suhuf* until at last came Prophet Muhammad as a justification and straightening what has happened, that Solomon is not a witch but a prophet. Then news so far Solomon states that a witch is not true, as the verse: ...*wattaba'u*. Solomon is nothing taught (his book), which forms Shari'a (the way to God) and prophetic nature.

This understanding is based on the style of language used in the Qur'an. The word '*ittaba'u*'... which means exaggerate or beats something with each other. So the book of Solomon which contains Shari'a and prophetic is used as a second line and the grip and life is a reference book of magic.

3. Magic, the language has the root meaning as something antidote, and the mascot is a fantasy, something that is pictured/imagined/as though. So if there is a witch who does something, it means he makes delusion or a picture as if what is seen by the enchanted is real, even though the views are very contrary to or inconsistent with the original form (different from actual reality). It is identical to the which when seen from a distance the mirage is guessed as water but after being approached was not there at all.

Thus the so-called magic is something that can be turned from the direction of the destination (indeed) anything. This means that every person whomakes others gravitate/tend to something that should not substantially was exposed



to magic, which means deceived, because other elements in magic is deceptive or deceiving<sup>33</sup>.

Qurtubi in counter letter al-A'raf<sup>34</sup>: 113-122, he explained that when the witches gather according to Ibn Abdal-Hikam that they amounted to 12 groups and anyone class there are 20 experts and each control. The experts there are 1000 witch. as a leader they are Syam'un. However, the number of contained difference, some say 70 people, there are also 73 people. They made a pact with the pharaoh in case the show was won by the magicians is asked in return. Finally, the request is granted by the Pharaoh with a note that they won the game.

Finally, the game starts with the sorcerers who throw ropes and their sticks are immediately be alive snake. The magicians conjure eyes in about that what he saw was real, intrinsically is a sham, so the ropes were tossed as if alive and moving, while the straps are essentially still and does not move at all. This is why the editors used the Koran as magic is a synonym of the word 'Adhim, which means a very large one for not approaching the original reality (reality), so much of the essence of something. Therefore, what thrown by magicians of Pharaoh, in the form of ropes and sticks, is basically a sham, because there is no authenticity or truth.

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<sup>33</sup> Q.S: al-Syu'ara': 153

<sup>34</sup> Abu Abdillah Muhammad bin Ahmad al-Anshori al-Qurthubi, *al-Jami' Li Ahkam al-Qur'an*, Dar al-Kutub al-Almiyah, Beirut, Libanon, t.th., Vol I, p. 30- and so



Finally attractions Pharaoh's magicians performed create a sense of fear among visitors. However, because the power God to the prophet Moses with his rod intermediaries changing be a large snake devouring snakes and witches incarnate Pharaoh make society where the so-called magic and where the so-called miracles as a proof of prophethood Moses. As a result of these losses, the witches finally swept knee and recognize the greatness of Moses and acknowledge the power of God as a regulator of this nature.<sup>35</sup>

Imam Tabari has found no magic nature and is only an illusion and deception alone. He says, it is a hoax and deception carried out by witch until the bewitched was imagining something different to the original state. Like a mirage, revealed to him as if it is the water when there is no water, as one who sees something much different from then turn to the real condition, or such as a boat that goes faster than seemed to him that what was seen by him running with quickly it seemed to him that what was seen by eye such as trees and mountains are always followed.<sup>36</sup>

While Ibn Kathir more emphasis on the influence of the magic itself, namely that the magic was limited to illusion. It is observed that there is damage to the outwardly aspect, then when this magic one should not be studied, because of science including good and evil, which could make a person or

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<sup>35</sup>*Ibid.*, p. 165-166

<sup>36</sup>Shalah A. Fattah al-Khalidy, *Kisah-Kisah Al-Qur'an Pelajaran Orang-Orang Dahulu*, Gema Insani Press, Jakarta, 2000, p. 36



apaganfaith. Althoughmore famousmagicispartof kufr.and fallingThisis a  
testexistencemagic, Allahdesired

According toIbnKathirmagicthere areeightkinds:

1. Magicthe liarsandmagicKasydannation, a nationworshippers  
sevenplanetsarealwaysmovingfromits axis, thosehecan, bringthemtothe  
Prophet Abrahamcanceltheirbeliefs and thoughts.
2. Hypnoticmagic, ownersandprocessingpowerinmind.
3. Ask for helpagainsttheevilspiritsof the earthfrom the jinn.
4. Magicdeception, illusionandsleight of handandeyegameswereoriginallyisa  
trickof theeyesightso busiedseeonethinganddo notpay attention totheother.
5. The workisamazingandartistic worksuch asahorsemanon his horse, inhis  
hand atrumpet, eachThetrumpetssoundedan hourwithoutbeing touchedby  
anyone. Magiclikethisa lotnow, because ofthe developmenttechnology.
6. Usingspecialherbmedicinesof this type offoodandoil, andwedo  
notdenythat these ingredientsgiveasthe influence ofthe magneticforce.
7. Magictocaptivatethewaywitchesconfessedthatknow thename ofthe  
greatandthe genioto help himand obeywillingnessdalamanythings.
8. Slandersand*namimah*andto approachsly, likea lot going oninthe  
community.