

THE SUWUK TRADITION USING ACCESSORIES WITH THE RECITATION OF THE QUR'AN

(Comparative Study of The Opinions of Yusuf Al-Qaraḍawī
and 'abd Al-'azīz Ibn 'abd Allāh Ibn Bāz)

Authors:

**Muhammad Waliyuddin
Yusuf**

UIN Sunan Ampel Surabaya
waliyuddinyusuf28@gmail.com

Imron Rosyadi

UIN Sunan Ampel Surabaya
imrosyad@uinsa.ac.id

Fahrudin Ali Sabri

UIN Sunan Ampel Surabaya
didin021@gmail.com

Satria Kamal Akhmad

satriakamalahmad@stitraden.wijaya.ac.id

STIT Raden Wijaya Mojokerto

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Abstract

The Javanese ethnic community is very familiar with and familiar with the tradition of wearing accessories accompanied by Quranic recitation. This issue has been a topic of discussion among Middle Eastern scholars. Yusuf al-Qaraḍawī and 'Abd al-'Azīz ibn 'Abd Allāh ibn Bāz have their respective opinions on this phenomenon. The author used descriptive qualitative research techniques based on a literature review. The data sources for this study consisted of primary sources, namely the book "Exploring the Unseen Realm" by Yusuf al-Qaraḍawī, the Book of Latest Fatwas by Yusuf al-Qaraḍawī, and the Book of Majmu' Fatawa by 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz. The results of this study conclude: first, to understand the tradition of suwuk using accessories accompanied by Quranic recitation, including the procedures for the practice of suwuk among the Javanese. Second, according to Yusuf al-Qaraḍawī's perspective, suwuk is permitted based on the principle of bi al-ḥikmah, which begins with his istinbat method. However, according to 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz's perspective, the occurrence of suwuk is absolutely forbidden based on textual evidence that is characteristic of his istinbat method using the Qur'an and hadith.

Abstrak

Masyarakat etnis Jawa sangat akrab dan familier dengan tradisi mengenakan aksesoris yang diiringi bacaan Al-Qur'an. Hal ini telah menjadi topik diskusi di kalangan ulama Timur Tengah. Yusuf al-Qaraḍawī dan 'Abd al-'Azīz ibn 'Abd Allāh ibn Bāz memiliki pendapat masing-masing tentang fenomena ini. Penulis menggunakan teknik penelitian kualitatif deskriptif berdasarkan tinjauan pustaka. Sumber data penelitian ini terdiri dari sumber primer, yaitu kitab "Menjelajahi Alam Gaib" karya Yusuf al-Qaraḍawī, Kitab Fatwa Terkini karya Yusuf al-Qaraḍawī, dan Kitab Majmu' Fatawa karya 'Abd al-'Azīz ibn 'Abd Allāh ibn Bāz. Hasil penelitian ini menyimpulkan: pertama, memahami tradisi suwuk dengan menggunakan aksesoris yang disertai bacaan Al-Qur'an, termasuk tata cara praktik suwuk di kalangan masyarakat Jawa. Kedua, menurut perspektif Yusuf al-Qaraḍawī, suwuk diperbolehkan berdasarkan prinsip bi al-ḥikmah, yang diawali dengan metode istinbat-nya. Namun, menurut perspektif 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz, terjadinya suwuk dilarang secara mutlak berdasarkan dalil tekstual yang menjadi ciri khas metode istinbat-nya yang menggunakan Al-Qur'an dan hadis.

INTRODUCTION

Suwuk (ritual offerings) through accessories is a tradition that remains a source of dispute and doubt regarding its legal certainty. Suwuk is a traditional Javanese healing method that relies on the recitation of prayers or mantras by a kiai or shaman. Accessories are inanimate objects created by humans, because the beginning of all things is a Creator, and their essence will return to God, the Almighty Creator. Accessories such as necklaces, bracelets, rings, and so on are inanimate objects that cannot move and have no power without God's permission, either according to the laws of human reason or belief. The author's concern is that humans place too much trust in objects created by fellow humans, resulting in forgetting their all-powerful creation. Therefore, humans must understand the law, regardless of whether it is related to the Quran or the Quran itself, and whether there is a misunderstanding of the function of the Quran or the purpose of its revelation. Humans are prone to error and forgetfulness. Humans must believe and remember that God created everything and is capable of making everything as a form of devotion to God, the One and Only God. Nothing possessed by humans has any power or strength other than God's, including health and safety. Inanimate objects that cannot move can become mobile by God's power if He wills, such as the miracles bestowed upon the prophets and the blessings bestowed upon the saints of God. Therefore, the dispute over the legality of suwuk (ritual offerings) through accessories has become a topic of discussion among contemporary scholars. Yusuf al-Qaraḍawī and 'Abd al-'Azīz ibn 'Abd Allāh ibn Bāz are figures who have opinions and positions on the issue of suwuk (suction) through accessories and reading the Qur'an.

Suwuk is a popular tradition among Indonesians, particularly among the Javanese ethnic group. Suwuk is a mantra chanted over the head of a patient, specifically among the Javanese ethnic group. It is found in the Javanese dictionary and means certain recitations (mantras) blown over the patient's head, with the aim of eliminating illnesses, and so on. Suwuk is an alternative therapy in which mantras are recited over a glass of water, which is then drunk by the patient. The practice of Suwuk has been practiced by Javanese people for generations in various traditions due to its affordability and, of course, its religious roots. Suwuk is performed with specific Quranic recitations, using accessories or simply water.¹ Meanwhile, Muhammad Huda, through his research on Moh Sholeh's *Risālāt Khulq al-Kirām wa Shifā' al-Ajsām*, a work containing local wisdom, explains the permissible and impermissible Suwuk practices according to Islam.²

Suwuk, when placed in accessories such as bracelets, necklaces, rings, and others, becomes a product called *tamīmah* (amulet). Imam Hanafī's opinion states that *tamīmah* is prohibited, but he uses the phrase *ma'adzah* as a means or accessory object that is used as amulet, which is permissible in his opinion. When applied to the Javanese tradition of suwuk, *tamīmah* is a product of Muslim scholars, clerics, or *thabibs* who perform suwuk

¹ Achmad Zuhdi, "Tradisi Suwuk Dalam Tinjauan Sains Modern," *Islamica: Jurnal Studi Keislaman* 13, no. 1 (2018): 116.

² Zuhdi, "Tradisi Suwuk Dalam Tinjauan Sains Modern," 16.

using permissible recitations from the Quran. The resulting accessories, which are prayed over, are used for healing and protection, with the intention that Allah will provide healing and salvation. The accessories used in suwuk also vary according to their intended use. Some prefer to use plain water for healing, while others choose rings, bracelets, necklaces, and other accessories for the purpose of protection and healing.³

The legal issue of tamīmah also involves a comparison between permissible and impermissible evidence. Those who permit it are guided by evidence based on the generality of Allah's words, which permit tamīmah from the Quran, which is not far from the function of the Quran's revelation as a healing and mercy for the believers, and that it will only increase the mercy of the wrongdoer in loss.⁴ The general opinion also holds that the words of Allah in the Qur'an are a blessing, such as healing and medicine, both in terms of their verses, letters, and surahs, and serve as a lesson for intelligent people.⁵ The evidence supporting the permissibility of tamīmah is clear: the verses, letters, and surahs in the Qur'an have numerous benefits. These evidences also explain that accessories adorned with Quranic recitation are a very specific tamīmah product, which is permissible because it includes its healing function.⁶ The two scholars mentioned above, Yusuf al-Qaraḍī 'Awī and 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz, differed in their ruling on the use of accessories for the suwuk while reciting the Quran. Yusuf al-Qaraḍī 'Awī permitted the suwuk and its products, but 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz prohibited it.

Based on the problems formulated in the background, this study focuses on examining the discussion on What are the opinions of Yusuf al-Qaraḍī 'Awī and 'Abd al-'Azīz ibn 'Abd Allāh ibn Baz regarding the tradition of using accessories for suwuk while reciting the Qur'an? And what is the comparative analysis of the opinions of Yusuf al-Qaraḍī 'Awī and 'Abd al-'Azīz ibn 'Abd Allāh ibn Baz regarding the tradition of using accessories for suwuk while reciting the Qur'an? This discussion is very interesting considering that very few people have a definite answer regarding the suwuk problem. Interestingly, these two figures also have relevant thoughts in the same era. These figures clearly have different *illat* in determining and establishing the law. Both figures clearly have arguments to strengthen a legal determination between two opinions from their respective perspectives. Therefore, this research will examine "The Suwuk Tradition Using Accessories and Reading the Qur'an (A Comparative Study of the Opinions of Yusuf al-Qaraḍī 'Awī and 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz)".

³ Yadi Mulyadi, "Al-Qur'an Dan Jimat (Studi Living Qur'an Pada Masyarakat Adat Wewengkon Lebak Banten)" (UIN Syarif Hidayatullah, 2017), 2.

⁴ "Al-Qur'an," n.d., v. al-Isrā': 82.

⁵ Ibid., Sād: 29.

⁶ Mulyadi, "Al-Qur'an Dan Jimat (Studi Living Qur'an Pada Masyarakat Adat Wewengkon Lebak Banten)," 2.

Tradition in anthropology is known as custom, which is a magical-religious custom passed down through generations within a society. Tradition encompasses interrelated cultural values, norms, laws, and regulations, which then become a well-established system or regulation encompassing all conceptions of a culture's cultural system to regulate social action.⁷ Tradition in Java is deeply rooted in mystical and metaphysical beliefs. Javanese society still strongly believes in the assistance of supernatural beings, dating back to the pre-Islamic era, particularly during the Hindu-Buddhist period. Even today, Javanese "Generation Z," especially among young people, still frequently practices suwuk, a form of martial art, pencak silat, or healing through traditional suwuk medicine.

The history of suwuk, a medium used as an accessory for reading the Qur'an, including letters, verses, surahs, and prayers in Islam, dates back to the time of the Prophet Muhammad. The naming of suwuk in Java dates back to the time of Sunan Kalijaga, when he preached Islamic teachings. Sunan Kalijaga's journey was not only to preach Islamic teachings, but also to provide assistance and treat the sick in the surrounding community. Initially, this suwuk treatment had no name, simply referred to as traditional medicine. The Javanese people named it suwuk because it signified a traditional healing method that relied on readings from the Qur'an and Islamic prayers, as well as through water and herbal concoctions. When the treatment began, their mouths would murmur as if reciting something.⁸

There is a version that explains that suwuk before the arrival of Islam was already strong in Java, especially Hinduism, Buddhism, and Animism-Dynamism beliefs. Traditional suwuk healing at that time used certain mantras to ask for help from jinn (spirits) and hoped for help from other than God Almighty. The arrival of Islam in Java made the Wali Songo, ulama, and kyai at that time have a mission to straighten suwuk by adopting the method and application of suwuk by changing the initial belief and asking for healing from God's creatures such as jinn to Allah and His verses (the Qur'an). From there, suwuk became permissible with the introduction of Islamic law into and blended with Javanese tradition.⁹ The entry of Islam into Javanese tradition has a very moderate methodology such as the ushul fiqh method, namely al-maṣlahah al-mursalah, istihsan, and `urf, which does not damage the Islamic teachings and cultural customs of the Javanese people, which is now known as Islam Nusantara.¹⁰

Suwuk is defined in the Sanskrit dictionary as "stopping." This meaning is likened to the cessation of a disease. Meanwhile, in Javanese, suwuk is a traditional Indonesian healing method that relies on prayers and mantras recited by a shaman through water or herbal concoctions. Suwuk treatments sometimes also include touch and unen-unen (advice/suggestion). Suwuk is not only used for healing but can also be used to bring

⁷ A Riyono and Siregar, *Kamus Antropologi* (Jakarta: Akademik Pressindo, 1985), 4.

⁸ Hamza Amami, "Fenomena Praktik Suwuk Sebagai Pengobatan Tradisional Di Desa Weru Kecamatan Paciran Kabupaten Lamongan (Kajian Living Al-Quran)" (UIN Raden Mas Said, 2022), 37.

⁹ Amami, 38.

¹⁰ Abdurrahman Wahid, *Islam Nusantara: Dari Ushul Fikih Hingga Paham Kebangsaan* (Bandung: Mizan, 2015), 107.

good fortune, enhance facial beauty, and maintain self-care, using various methods. In this millennial era, suwuk is very popular in Java, especially in areas where traditional values and village customs are still highly valued.

The Islamic tradition of suwuk is a healing method carried out using the recitation of the Qur'an or good prayers in Islam, the healing method is carried out using water or accessories such as bracelets, necklaces, and rings. Products in Islam that use accessories are known as tamimah. One of the functions of the Qur'an is al-shifā', which means healing medicine. In the dictionary al-Munjid fi al-Lughah wa al-A'lam, the word al-shifā' is healing and as a medicine. The Qur'an by Husayn bin Muhammad, the word shifā' is interpreted as four aspects, namely: health, pleasure, explanation, and the edge.¹¹ As explained in the Qur'an al-shifā' which is one of the functions of the Qur'an in the letter Yunus verse 57. Humans can only make efforts, while medicine and suwuk are only intermediaries. Ultimately, God determines everything.¹²

METHODS

The process of performing suwuk is numerous and varied. Each suwuk practitioner has its own unique characteristics, even the methods and media vary, as in the following example. First, the suwuk practitioner asks the name of the patient who wishes to be suwuk, as this must be clear, as well as any complaints or challenges the patient is experiencing. Once the complaint is clear, the suwuk practitioner takes a bottle of water and strengthens his or her heart and focuses on asking for help from Allah, the Creator of the universe. Afterward, the suwuk practitioner performs prayer and ta'awuz (religious remembrance), then recites the following prayer: recite Al-Fatihah one or seven times; recite the prayer: "O Allah, may the illness of (patient's name) soon disappear." After reciting this prayer, the eyes are closed and a deep breath is taken before blowing the breath into the water. The water, blessed with the prayer, is then given to the patient, advising, "Illness and help come from Allah. You must believe that there is no cure except from Allah. May your illness soon disappear." For internal diseases, the water healer will provide a cloth belt that is wrapped around the stomach after the patient drinks the water.¹³

Like the general concept of suwuk, a suwuk shaman recites mantras seeking help from the unseen using a medium, such as water, potions, or amulets. This practice was common in Javanese society before the arrival of Islam in the archipelago, brought by the Walisongo (Nahdlatul Ulama). Through the process of da'wah (preaching) carried out by the Walisongo, the practice of suwuk became the focus of reform to align its meaning with the teachings of monotheism and worship of God. Although the term

¹¹ Dewi Muya Saroh, "Praktek Wirid Ayat Al-Qur'an Sebagai Media Pengobatan Dan Memperlancar Proses Persalinan (Studi Living Qur'an Di Dusun Jetis Kelurahan Katelan Kecamatan Tangen Sragen)" (UIN Walisongo, 2023), 23.

¹² Achmad Zuhdi, "Tradisi Suwuk Dalam Tinjauan Sains Modern," *Islamica: Jurnal Studi Keislaman* 13, no. 1 (2018): 119.

¹³ Amami, "Fenomena Praktik Suwuk Sebagai Pengobatan Tradisional Di Desa Weru Kecamatan Paciran Kabupaten Lamongan (Kajian Living Al-Quran)," 45.

"suwuk" remains in use, the recitation and intention have been modified, reflecting the changes in its meaning and practice.¹⁴ Suwuk healing is a cultural heritage that must be protected and preserved by the community.

Suwuk has products that, when woven into accessories such as bracelets, necklaces, and rings, are called tamimah. Tamimah is an Islamic term, but among the Javanese, the products or results of suwuk are called azimat (amulets). Tamimah are used for healing, protection from supernatural forces, beauty, and increasing wealth. Tamimah products that exist among the Javanese ethnic group include necklaces, bracelets, and rings made from kaoka wood. Prayers, wirid (recitations of the Qur'an) are then blown onto the objects, creating tamimah.

The suwuk tradition in society has its own reasons and assessments regarding the efficacious and versatile suwuk tradition. During the suwuk process, the suwuk practitioner finds several factors or reasons why patients come to seek suwuk assistance. Among the actions taken when patients use this suwuk as a treatment to cure the illness they feel are: first, economic factors, this is the main factor that makes people return and continue to undergo suwuk treatment, because the efficiency of funds over the efficacy of treatment is very beneficial for the community or patients. Second, the patient's belief in the Qur'an through prayers delivered by the suwuk practitioner. Third, as an alternative when medical treatment that has been previously undertaken by the patient does not provide the expected results.¹⁵

The positive values that can be taken from the suwuk tradition with Quranic recitation include: first, it increases piety and belief in the greatness of Allah, the God who controls all things. Second, it serves as a means of healing that directly interacts as a social action. And third, it preserves the customs and traditions of the Javanese ethnic group without damaging Islamic teachings.¹⁶ Suwuk, which is a medium for accessories with Quranic recitation, is discussed in many ways and its benefits in this study, and is still widely explored from a legal and research perspective. So, let's examine and thoroughly examine the tradition of suwuk, which is a medium for accessories with Quranic recitation, which exists and is still frequently practiced in society, especially the Javanese ethnic group.

DISCUSSION AND RESULTS

1. Study of Quranic Verses, Proof, And Opinions of School Figures

1.1. Study of Verses, Proof, and Works

1.1.1. Views of Quranic Verses

According to the Quranic perspective, suwuk aligns with one of the benefits of the Quran, namely healing. The ruling on suwuk is not absolute. The uncertainty of the ruling on suwuk depends on the person performing it. If it is performed with the help of a jinn and believes in someone other than Allah, it is considered polytheistic and, of

¹⁴ Amami, 92.

¹⁵ Amami, 49.

¹⁶ Amami, 87–91.

course, haram. However, if it is performed in accordance with Islamic teachings, such as Islamic prayers and using the Quran that lead to belief in the one and only God, without violating Islamic teachings, it is permissible, as it aligns with the function and benefit of the Quran, namely al-shifa', as contained in the word of Allah, in Surah Yunus, verse 57, which reads as follows:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: O mankind, there has come to you a lesson from your Lord and a healing for the diseases (that are) in the breasts and a guidance and a mercy for the believers.

This verse is the basis for the Quran's ability to cure human ailments, from its letters, verses, and even chapters. The word "الصُّدُور" (the Quran) is not only construed as a physical illness, but can also be used to cure spiritual ailments such as laziness, minor mental illness (stress), and so on. The permissible evidence for this is based on the generality of Allah's statement:

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And His word:

كَتَبْنَا أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّدَّبَرُواْ ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُواْ الْأَلْبَابِ

This verse shows that the Quran is not far from its function of being revealed as a remedy and mercy from Allah to the believers and will not increase mercy to the oppressors except in loss.¹⁷ The revelation of the Quran is also a blessing to Muslims to show the direction of return and remembrance of Allah, the Almighty God. Suwuk with accessory media also has legal problems from several opinions that also have textual arguments, especially the Quran. However, the interpretation of the Quranic verses carried out by legal experts has the knowledge to do so. There are also general textual arguments that do not allow it to be found in the word of Allah. The general argument is through the word of Allah in the Quran:

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ

Ibrahim said: "Then why do you worship besides Allah that which can neither benefit you at all nor harm you?" (QS. Al-Anbiya: 66)

Also His words:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

Say: "Call upon those whom you take as gods besides Allah, then they will have no power to remove the harm from you nor to remove it. (QS. Al-Isra': 56)

The general evidence in the words of the Quran which likens tamimah is like the words of the prophet Ibrahim who said that tamimah is like believing in idols and asking other than Allah. Tamimah will also not benefit you in the slightest and will not cause harm.¹⁸

¹⁷ "Al-Qur'an," n.d., v. al-Isra': 82.

¹⁸ "Al-Qur'an," al-Anbiyaa: 29.

1.1.2. Hadith Evidence

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ عُثْبَةَ بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ حَدَّثَنَا سَعَادُ بْنُ سُلَيْمَانَ عَنْ أَبِي إِسْحَقَ عَنْ الْحَارِثِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الدَّوَاءِ الْقُرْآنُ

It was narrated to us [Muhammad bin 'Ubaid bin 'Utbah bin Abdurrahman Al Kindi] that [Ali bin Thabit] that [Sa'ad bin Sulaiman] told us from [Abu Ishaq] from [Al Harith] from [Ali RadiyAllahu 'anhu] he said, "The Messenger of Allah sallAllahu 'alaibi wasallam said: "The best medicine is the Qur'an."

This hadith serves as a reference and reinforces the fact that the Quran has the function and benefits of al-shifā'. This hadith also permits anything covered with Quranic recitation. Suwuk is also not prohibited if it involves Quranic recitation, as its verses, letters, and surahs clearly have benefits that can be beneficial. Furthermore, the suwuk tradition in Java has been modified by scholars and kyai (Islamic scholars) who typically use verses that have been meditated on. Accessories such as necklaces, rings, and bracelets that have been recited or inscribed with verses, letters, or surahs from the Quran are permissible may.¹⁹

1.1.3. Argument of the 4 Imams of the Madhhab

a. The Hanafi Madhhab allows amulets hanging around the neck that contain verses of the Quran, prayers or dhikr. Al-Matrazi Al-Hanafi in the book Al-Maghrib says:

قَالَ الْقُتَيْبِيُّ: وَبَعْضُهُمْ يُتَوَهَّمُ أَنَّ الْمُعَادَاتِ هِيَ التَّمَائِمُ، وَلَيْسَ كَذَلِكَ إِنَّمَا التَّمِيمَةُ هِيَ الْخِرْزَةُ، وَلَا بَأْسَ بِالْمُعَادَاتِ إِذَا كُتِبَ فِيهَا الْقُرْآنُ أَوْ أَسْمَاءُ اللَّهِ عَزَّ وَجَلَّ

Meaning: *Al-Qutbi said that healing charms were charms (talismans) of the Jahiliyah era. This is not true, as charms are made from beads. A charm is fine as long as it contains verses from the Quran or the names of Allah.*²⁰

b. The Maliki school of thought holds that it is permissible. Abdul Bar in At-Tamhīd XVI/171 states:

وَقَدْ قَالَ مَالِكٌ رَحِمَهُ اللَّهُ: لَا بَأْسَ بِتَغْلِيقِ الْكِتَابِ الَّتِي فِيهَا أَسْمَاءُ اللَّهِ عَزَّ وَجَلَّ عَلَى أَغْنَاقِ الْمَرْضَى عَلَى وَجْهِ التَّبَرُّكِ بِهَا إِذَا لَمْ يُرِدْ مُعَلِّقُهَا بِتَغْلِيقِهَا مَدَافِعُ الْعَيْنِ، وَهَذَا مَعْنَاهُ قَبْلَ أَنْ يُنْزَلَ بِهِ شَيْءٌ مِنَ الْعَيْنِ وَلَوْ نَزَلَ بِهِ شَيْءٌ مِنَ الْعَيْنِ جَارَ الرَّقِيِّ عِنْدَ مَالِكٍ وَتَغْلِيقِ الْكِتَابِ

Malik said: It is permissible to hang a book containing the names of Allah around the neck of a sick person for tabarruk (to receive blessings) as long as hanging it is not intended to prevent calamity/disease. This is before the onset of calamity/disease. If a

¹⁹ Dewi Muya Saroh, "Praktek Wirid Ayat Al-Qur'an Sebagai Media Pengobatan Dan Memperlancar Proses Persalinan (Studi Living Qur'an Di Dusun Jetis Kelurahan Katelan Kecamatan Tangen Sragen)" (UIN Walisongo, 2023), 3–4.

²⁰ Al Matrazi Al Hanafi, *Al-Maghrib* (Mesir: Gazetter of Morroco, 1984), 75.

calamity occurs, then it is permissible to perform ruqyah and hang the writing around the neck.²¹

c. The Shāfi'i school thinks it is possible. Imam Nawawi in the book *Al-Majmū' Sharḥ al-Muhadḥab* IX/77 stated:

رَوَى الْبَيْهَقِيُّ بِإِسْنَادٍ صَحِيحٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يَأْمُرُ بِتَغْلِيْقِ الْقُرْآنِ , وَقَالَ : لَا بَأْسَ بِهِ , قَالَ الْبَيْهَقِيُّ : هَذَا كُلُّهُ رَاجِعٌ إِلَى مَا قُلْنَا : إِنَّهُ إِنْ رَقِيَ بِمَا لَا يُعْرَفُ , أَوْ عَلَى مَا كَانَتْ عَلَيْهِ الْجَاهِلِيَّةُ مِنْ إِضَافَةِ الْعَافِيَّةِ إِلَى الرَّقِيِّ لَمْ يَجُزْ وَإِنْ رَقِيَ بِكِتَابِ اللَّهِ أَوْ بِمَا يُعْرَفُ مِنْ ذِكْرِ اللَّهِ تَعَالَى مُتَبَرِّكًا بِهِ وَهُوَ يَرَى نَزُولَ الشِّفَاءِ مِنَ اللَّهِ تَعَالَى لَا بَأْسَ بِهِ وَاللَّهُ تَعَالَى أَعْلَمُ

Baihaqi narrated a hadith with an authentic chain of transmission from Saeed bin Musayyab that Saeed ordered to hang the Quran and said "It is okay". Baihaqi said: This all goes back to what we said: That if ruqyah (treatment) is done with something unknown or in the way of ignorance then it is not permissible. If ruqyah is done using the Quran or with something known such as dhikr of Allah with the hope of the blessing of dhikr and the belief that the cure comes from Allah then it is okay.²² Madzhab Hanafi membagi jimat menjadi dua yaitu tamimah dan ma'adzah. Tamimah adalah jimat jahiliyah sedang ma'adzah adalah jimat yang berisi ayat Al-Quran, nama-nama Allah, dll. Mazhab Hanafi umumnya membolehkan tamimah dengan syarat: Isinya ayat Al-Qur'an atau asma' Allah; Dipahami bahwa Allahlah yang menyembuhkan/menjaga, bukan benda itu.

d. The Hanbali school of jurisprudence (the school of jurisprudence of the Wahhabis) believes that it is permissible. Al-Mardawi in the book *Tash-hihul Furu'* II/173 states:

قَالَ فِي آدَابِ الرِّعَايَةِ : وَيَكْرَهُ تَغْلِيْقُ التَّمَائِمِ وَنَحْوَهَا , وَيَبَاحُ تَغْلِيْقُ قِلَادَةٍ فِيهَا قُرْآنٌ أَوْ ذِكْرٌ غَيْرِهِ , نَصٌّ عَلَيْهِ , وَكَذَا التَّعَاوِيذُ , وَيَجُوزُ أَنْ يَكْتُبَ الْقُرْآنُ أَوْ ذِكْرٌ غَيْرُهُ بِالْعَرَبِيَّةِ , وَيَغْلِيْقُ عَلَى مَرِيضٍ , (وَحَامِلٍ) , وَفِي إِثْنَاءِ ثُمَّ يَسْقِيَانِ مِنْهُ وَيُرْقِي مِنْ ذَلِكَ وَغَيْرِهِ بِمَا وَرَدَ مِنْ قُرْآنٍ وَذِكْرٍ وَدُعَاءٍ ,

In the book of *Adabur Ri'ayah* it is stated: It is makruh to hang tamimah and the like. And it is permissible to hang/wear a necklace containing verses from the Quran, dhikr, etc. The same applies to medicine. It is also permissible to write verses from the Quran and dhikr in Arabic and hang it around the neck of a sick person or a pregnant woman. And (it is permissible to) put it in a container filled with water and then drink the water and make a treatment (ruqyah) with something derived from the Quran, dhikr or prayer.²³

2. Comparative Legal Study of The Suwuk Tradition Using Accessories With Qur'an Recitation

2.1. Thought Patterns

²¹ Ibnu Abdil Bar al-Andalusi, *At-Tambid (Sharḥ Al-Muwatta)* (Kairo: Al-faruq al-hadits li at-tibaah wa an-nasr, 2002), 16:171.

²² Abu Zakaria Yahya bin Syaraf An-Nawawi, *Al-Majmū' Sharḥ al-Muhadḥab* (Beirut: Daar al-Fikr, 1996), 9:77.

²³ Rian Ariska, "Jimat Dalam Perspektif Aqidah Islam (Studi Pada Masyarakat Pekon Muara Tembulih Kecamatan Ngambur Kabupaten Pesisir Barat)" (UIN Raden Intan, 2018), 38.

2.1.1. Differences

Yusuf al-Qaraḍawī was a follower of the Hanafi school of thought. However, he ultimately declared himself a non-affiliated fiqh school. He thoroughly studied various schools of fiqh, particularly during his time studying at al-Azhar. While working as a researcher at the university, he began writing the book *Al-Halal wa al-Haram fii al-Islam*. Yusuf al-Qaraḍawī's *istinbāṭ* method, Yusuf al-Qaraḍawī. Al-Qaraḍawī mentions four sources or legal arguments in sequence: the Qur'an; Sunnah; Ijma' (consensus of opinion), and Al-Qawa'id al-Syar'iyyah al-Kulliyah (Principal Principles of Sharia). Yusuf al-Qaraḍawī is a scholar with expertise in fiqh. This means he is considered capable of drawing legal conclusions directly from sharia sources.

‘Abd al-‘Azīz ibn ‘Abd Allāh Ibn Bāz's perspective on fiqh. Ibn Bāz frequently cited the opinions of Imam Ahmad ibn Hanbal, but he emphasized that this was not based on imitation (Ibn Bāz was not a follower of a particular school of thought among the four Imams). In dealing with differences of opinion (ikhtilaf) in fiqh among the Imams of the schools of thought and scholars, he used the method of *tarjih* and *ijma'*, namely, determining which of the scholars' opinions had the strongest evidence based on their primary sources (namely the Qur'an and the Sunnah/Hadith). Once the strongest opinion was determined, that opinion would be adopted and followed. And when faced with a problem that has not been mentioned in detail in the Qur'an or Hadith, Ibn Bāz would take the opinion of the *ijma'* (majority) of the scholars. He strongly condemned the disputes among Muslims that stem from the *ikhtilaf* of the Imams of the Schools (which are caused by the fanaticism of Schools or imitation). Ibn Bāz always advised the people to always hold fast to the Qur'an and As-Sunnah and unite under the banner of the Salafus-Salih so that the Muslim community can be united again as Islam was during the time of the Prophet Muhammad.²⁴

According to ‘Abd al-‘Azīz ibn Bāz, all forms of innovation in religion are considered heretical, and according to the Paradigm of Islamic Legal Thought, anything considered heretical will lead its perpetrators to hell. Therefore, the term *bid'ah* is often used as a euphemism, namely a word that reduces violence, to refer to infidels.²⁵ The founder of the Wahhabi movement, Muhammad ibn ‘Abd al-Wahhāb, a very prominent figure and founder of the Wahhabi Movement in Saudi Arabia, was an Islamic figure who was deeply influenced by the religious experiences of Ibn Taymiyyah in particular, and the Ḥanbali School in general. Therefore, it is not surprising that in his movement, he focused more on purifying the faith.²⁶

²⁴ Amir Farih, *Analisis Pemikiran Abdullah Bin Bāz Dan Sayyid Muhammad Al-Malikiy (Mencari Titik Kesepakatan Sunny Dan Wahaby Melalui Metodologi Instinbat Hukum Islam)* (Semarang: IAIN Walisongo, 2014), 90–91.

²⁵ Farih, 88.

²⁶ Mansur Mangasing, “Muhammad Ibn ‘Abd Al-Wahhab Dan Gerakan Wahabi,” *Jurnal Hunafa* 5, no. 3 (2008): 323.

2.1.2. Similarities

The two figures, Yusuf al-Qaraḍawī and ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Bāz, have similarities in their schools of thought, namely that they do not adhere to any one of the four schools of thought.

Yusuf al-Qaraḍawī was a scholar who was not tied to a specific school of thought. He stated that he did not want his reason to be limited to one school of thought in all matters, and that it would be very wrong to follow only one school of thought. Al-Qaraḍawī aligns with Ibn Juz'ie's opinion on the basis of muqallid, where belief in what is followed and taqlif itself eliminates rationality. According to him, the mind was created to think and analyze, not simply to follow thoughtlessly. He expressed his disapproval of the strange situation where someone is given a candle but chooses to walk in the darkness.²⁷

Yusuf al-Qaraḍawī stated that the four Imams, considered the founders of the famous schools of thought in Islam, never stipulated the obligation to follow one particular school. This, he argued, was the result of their ijtihad. It is important to note that the Imams never claimed infallibility (ishmah) and freedom from error.²⁸ Because of his belief that truth is not confined to one school of thought, Yusuf al-Qaraḍawī did not bind himself to any particular school of thought in the world. For him, it was inappropriate for an experienced Muslim with the ability to think and reason to be bound to one school of thought or to submit to the opinion of a jurist, who should be free to evaluate evidence and proof. In this context, Ali ibn Abi Talib warned early on: "*Do not recognize the truth based on people, but recognize the truth, and you will recognize people.*"²⁹

Abdullah Aziz Ibn Baz was asked about the phenomenon among young people who say, "We do not follow the four madhhabs, but we perform ijtihad like them, doing as they do, without referring to the results of their ijtihad." Regarding this, he stated that although this statement may be disliked by some, its meaning is appropriate for competent people, because it is not obligatory for humans to imitate others (taqlid). He emphasized that the statement that states, "It is obligatory to imitate the four Imams," is a wrong statement, because people should consider their opinions and also the opinions of other Imams by analyzing their books, the evidence they put forward, and the conclusions reached by competent and upright students of knowledge.³⁰

Those with limited knowledge should not attempt ijtihad; instead, they should consult scholars, understand the religion, and practice the guidance they provide. In this way, one can develop one's competence and understand the path taken by the scholars. This includes understanding authentic and weak hadiths, understanding the methods in the science of musthalah hadith, understanding the principles of Islamic jurisprudence, and understanding the rulings of the scholars on the matter. In this way, one can benefit

²⁷ Yusuf al-Qardhawi, *Halal Dan Haram Dalam Islam*, 1st ed., trans. Muammal Hamidy (Surabaya: PT Bina Ilmu, 1971), 5.

²⁸ al-Qardhawi, 10.

²⁹ al-Qardhawi, 5.

³⁰ Abdul 'Aziz bin Abdullah bin Baz, "Mengikuti Madzhab Yang Empat," *Majalah Al-Buhuts Al-Islamiyyah*, n.d., 160–61.

from all of this and choose strong evidence from among the differing opinions of the scholars. Meanwhile, issues that have been agreed upon by the scholars, where the issue is clear, should not be debated by anyone. However, what needs to be analyzed are issues that give rise to differences of opinion among the scholars.

Attempting to perform *ijtihad* without the necessary skills is a serious mistake. Nevertheless, it is important to maintain a strong motivation to pursue knowledge, perform *ijtihad*, and seek knowledge by following the methods of scholars. Some possible paths to acquiring knowledge involve the study of *hadith*, *ushul hadith*, *fiqh*, *ushul fiqh*, Arabic language and grammar, as well as the description of the Prophet's life and Islamic history. All of these serve as tools for evaluating strong opinions on issues of disagreement, while maintaining respect for the scholars and following their methods rigorously. This process includes studying their sayings and books, as well as examining the evidence and evidence they present to support their opinions and refute any arguments they refute. In this way, a seeker of knowledge has adopted the correct stance in seeking the truth, sincerely seeking it for the sake of Allah and devoting his efforts to it without arrogance. Allah, the Most Holy, is the source of all guidance.³¹

2.2. Istinbat Method

2.2.1. Differences

The legal *Istinbath* method offered by Yusuf Qordhowi is a contemporary *ijtihad* concept that is moderate (medium) in nature.³² Yusuf al-Qaraḍawī used many *istinbāt* methods and even had his own *istinbāt* method with *ijtihad*. This is different from ‘Abd al-‘Azīz ibn ‘Abd Allāh Ibn Bāz who only accepted the *istinbāt* method, namely the Qur'an and as-Sunnah. Yusuf al-Qaraḍawī is known as a moderate scholar, so in making laws he really considers the social situation and conditions of society. As for the *istinbāt* method, Yusuf al-Qaraḍawī uses several methods in formulating his legal opinion (*fatwa*), both in the sense of something from which legal conclusions are drawn and in the sense of *al-adillah al-shar'iyah* (legal arguments). In his book *Min Hādī al-Islam Fatawa Mu'āsirah*, Yusuf al-Qaraḍawī mentions four sources or legal arguments in sequence as follows:³³ the Qur'an, Sunnah, *Ijma'*, *Al-Qawā'id al-Syar'iyah al-Kulliyah*, which is also known as the General Principles of Sharia. However, after further analysis, the author found that in addition to these four sources or legal arguments, Yusuf al-Qaraḍawī also utilized another source, namely logic. When examining the story of the prophet Khidr, Yusuf al-Qaraḍawī detailed the legal arguments he used, including not only the Qur'an, Sunnah, and *Ijma'*, but also logic, Al-Qaraḍawī mentioned that the legal evidence he used,

³¹ Khalid Al-Juraisiy and Musthofa Aini, *Al-Fatawa Asy-Syar'iyah Fi Al Masa'il Al-Ashriyah Min Fatawa Ulama Al-Balad Al-Haram* (Darul Haq, n.d.), <https://almanhaj.or.id/751-mengikuti-madzhab-yang-empat.html>.

³² Imam Kamaluddin, Rashda Diana, and Muhammad Ramdani Wahhab, *Hukum Memakai Jilbab Menurut Yusuf Qordhony dan Quraish Shihab*, 4, no. 2 (2021): 141.

³³ Yusuf al-Qardhawi, *Hady Al-Islam Fatawa al-Mu'asirah* (Kuwait: Dar al-Qalam, 2000), 645–46.

in addition to the Quran, Sunnah, and ijma, was logic.³⁴ Yusuf Qardhawi, in basing his fatwas, always looked at reality and priorities in conveying his da'wah, especially when issuing fatwas on various legal issues.³⁵ According to al-Qardawi, hadith is not only a central pillar of Islamic teachings, but also serves as a repository of information for the formation of Islamic culture, particularly Islamic historiography, which makes extensive reference to hadith. Hadith becomes even more crucial as more issues arise, while we are still far from the time of the Prophet and his Companions and followers.³⁶

Abdullah Aziz Ibn Bāz, a figure known for his Wahhabi beliefs, rejected the existence of art and culture in Islam and did not pay attention to the historical relics of Islam. Ibn Baz demonstrated his distinctive approach to addressing differences of opinion among Islamic jurisprudence scholars, employing the methods of tarjih (consensus) and ijma' (consensus) to seek the closest legal consensus to the spirit of the original texts (the Qur'an and Hadith). He chose the strongest and most in keeping with the spirit of the texts among the various opinions of the scholars, and he upheld this strongest opinion and implemented it.

2.2.2. Similarities

Both figures are both based on the Quran and the Sunnah and have ijtihad and thinking that are not the same as the istinbāṭ method of the 4 Imams of the madhhab in determining the law.

a. Yusuf al-Qaraḍawī

First of all, Yusuf al-Qaraḍawī uses the Quran as the main source or legal argument in compiling his fatwas. In almost all of his fatwas, he uses the verses of the Quran as the basis for istinbat or legal arguments. According to him, the Quran is a sacred source of law, so it is impossible for there to be variations in the use of words in its verses that indicate different meanings or intentions. Al-Qaraḍawī believes in the principle that the interpretation of the Quran should be free from unnecessary repetition.³⁷

According to al-Qaraḍawī, the Prophet had full authority to explain and establish laws for the Muslim community. He argued that all general laws required by the Muslim community were explained by the Prophet, and that every event during the Prophet's time was legally established by him. If the Prophet did not provide an explanation on a matter, his silence could be considered permission. The Quran and Sunnah, as mentioned earlier, are two sources of law that are infallible. Although there is no direct statement from Yusuf al-Qaraḍawī on the difference between the Sunnah and the Hadith or

³⁴ al-Qardhawi, 194.

³⁵ Kamaluddin, Diana, and Wahhab, *Hukum Memakai Jilbab Menurut Yusuf Qordhony dan Quraish Shihab*, 142.

³⁶ Zufahmi Alwi et al., "Yusuf Al-Qardhawi's Methodological Reformulation of Hadith Thought and Its Influence on the Development of Hadith Science: An Analysis in the Book of Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyah," *International Journal of Islamic Thought and Humanities* 2, no. 1 (March 2023): 90, <https://doi.org/10.54298/ijith.v2i1.81>.

³⁷ al-Qardhawi, *Hady Al-Islam Fatawa al-Mu'asirah*, 284.

whether they are considered the same, an analysis of his fatwas shows that sometimes al-Qaraḍawī considered them the same, but at other times, he made a distinction between them.³⁸

‘Abd al-‘Azīz ibn ‘Abd Allāh Ibn Bāz In terms of fiqh, perspective on jurisprudence. Ibn Bāz often refers to the views of Imam Ahmad ibn Hanbal, but he emphasizes that this is not an act of imitation (taqlid) (Ibn Bāz was not a specific follower of one of the four main schools of thought). In dealing with differences of opinion in fiqh among the Imams of the schools of thought and scholars, Ibn Bāz used the method of tarjih and ijma', namely determining the opinion of the scholars with the strongest arguments based on the Qur'an and Sunnah/Hadith as the main basis. Once the stronger opinion is known, Ibn Bāz will adopt and follow that opinion. When faced with a situation where the issue was not explained in detail in the Qur'an or Hadith, Ibn Bāz would choose the opinion agreed with by the majority of scholars (ijma'). He strongly criticized the divisions among Muslims that stemmed from disputes between the Imams of the Madhab, which were often caused by fanaticism towards the madhhab or blind taqlid. Ibn Bāz consistently advised Muslims to stick to the Koran and Sunnah, and unite under the banner of Salafusshalih so that Muslims can be united again as they were during the time of the Prophet.³⁹

3. Opinions on the Evidence and Rulings of Suwuk

3.1. Differences

Yusuf al-Qaraḍawī said, "A Muslim should adopt one of the two opinions that brings peace of mind, although I prefer the opinion of Ibn Mas'ud's group due to the overall ugliness of these amulets." This means that it is better to adopt an opinion with clear rulings than one that still needs to be re-examined to align with the Sunnah of the Prophet.⁴⁰ However, said Yusuf al-Qaraḍawī, we must change this wrong opinion gently and with the principle of bil hikmah, without having to injure or offend other parties. Yusuf al-Qaraḍ 'Awī himself adopted a cautious approach to maintain peace, avoiding matters that bordered on idolatry.

Yusuf al-Qaraḍ 'Awī approached matters with the principle of bi al-ḥ ikmah (intelligible text), as he was renowned for his moderate stance. Therefore, he employed the method of istinbāt, specifically logic, to ensure acceptance and avoid harming society.

Abd al-Aziz ibn Abd Allah Ibn Baz explained, "As for these amulets, there is not a single hadith that mentions an exception to them, so we are obliged to forbid all forms of amulets based on generality. The second argument is to close the door to shirk. This is a strong argument in sharia. It is understood that if we allow amulets containing verses from the Qur'an, the doors to polytheism will automatically open, making it difficult to

³⁸ Fadlin, *Metode Istimbath Hukum Ahmad Ibn Hanbal Dan Yusuf Al-Qaradawi Tentang Kedudukan Hakim Perempuan Dalam Islam* (Tangerang Selatan: Young Progressive Muslim, 2022), 133.

³⁹ Farih, *Analisis Pemikiran Abdullah Bin Baz Dan Sayyid Mubammad Al-Malikey (Mencari Titik Kesepakatan Sunny Dan Wahaby Melalui Metodologi Instinbat Hukum Islam)*, 90–91.

⁴⁰ Yusuf al-Qardhawi, *Menjelajah Alam Gaib* (Jakarta: Pustaka Pelajar, 2001), 87.

distinguish between permissible and prohibited amulets. Therefore, we are obliged to close the door that leads to shirk. This opinion is correct because its evidence is quite clear.⁴¹

The study of books and literature taken in the research of the thought of the figure 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz is the *Kitab Majmu'* Fatawa written by himself. In his book there is his opinion which reads Similarly 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz explained that it was makruf, the companions and Salaf did not allow this in the past. He said:

أَنَّهَا لَا تَجُوزُ وَهَذَا هُوَ الْمَعْرُوفُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَحَدِيقَةَ رَضِيَ اللَّهُ عَنْهُمَا وَجَمَاعَةٍ مِنَ السَّلَفِ وَالْخَلَفِ قَالُوا: لَا يَجُوزُ تَغْلِيْقُهَا وَلَوْ كَانَتْ مِنَ الْقُرْآنِ سَدًّا لِلذَّرِيعَةِ وَحَسْمًا لِمَادَةِ الشِّرْكِ

*"It is not permissible (to use amulets with the Quran) because it has been recommended that the companions of 'Abd Allah Ibn Baz Mas'ud, Hudhaifah, and the scholars of the past and present say: 'It is not permissible to hang amulets, even if they are from the Quran, to close the path to polytheism, and to cut off the sources of polytheism.'"*⁴²

This opinion clearly and explicitly prohibits the use of charms or amulets, even when reciting the Quran. This opinion, characteristic of 'Abd al-'Azīz ibn 'Abd Allāh Ibn Bāz, is also characterized by his *istinbath* method, which focuses solely on the Quran and hadith. The hadith cited in his book are considered authentic and can be used as law.

3.2. Similarity

Yusuf Al-Qaraḍawī representing Al-Azhar scholars and 'Abdul 'Aziz bin Baaz representing Saudi Arabian scholars prefer the opinion that makes the heart calm and away from doubt and suspicion. Yusuf al-Qaraḍawī said, a Muslim should take one of the two opinions that makes his heart calm even though would rather strengthen the opinion of Ibn Mas'ud's group because amulets are not good as a whole. This means that it is better to take an opinion that has clear rules than an opinion that still needs to be re-examined to be adjusted to the Sunnah of the Messenger of Allah.⁴³

The similarity between the two figures, Yusuf al-Qaraḍawī and 'Abdul 'Aziz Ibn Bāz, is that they are cautious and choose to be safe for peace of mind, but also based on the principle of wisdom. The similarity between the two figures also draws heavily from the Qur'an and the Sunnah. As a society, we can adopt both opinions without hurting others' feelings. This is the principle of *suwuk* or *tamimah* according to both figures. Each similarity between the two figures is also equated and differentiated due to social factors, even though they lived in the same era.

⁴¹ Musdar Bustamam Tambusai, *Ensiklopedia Jin, Sihir, Perdukunan* (Yogyakarta: Pro-U Media, 2017), 427–29.

⁴² Abdul 'Aziz bin Abdullah bin Baz, *Majmu' Fatawa Wa Maqolat Mutanawwi'ah* (Riyadh: Ar-Ri'asat Al-Ammah li Idarat Al-Buhuts Al-Ilmiyah, 1987), 1:51.

⁴³ Farih, *Analisis Pemikiran Abdullah Bin Baz Dan Sayyid Muhammad Al-Mali'ky (Mencari Titik Kesepakatan Sunny Dan Wahaby Melalui Metodologi Instinbat Hukum Islam)*, 5.

CLOSSING

It should be noted that the first opinion, held by Yusuf al-Qaraḍawī, explains that suwuk (a type of accessory used for Qur'anic recitation) is permissible under certain conditions, although his final fatwas explain numerous disagreements regarding this ruling, including the product of the suwuk, namely the tamimah (traditional prayer). Yusuf al-Qaraḍawī himself adopted a cautious approach to maintain calm and avoid anything that could be considered idolatrous. He adhered to the principle of bi al-ḥikmah (intelligible text). He was renowned for his moderate stance, therefore, he employed the istinbāṭ method, specifically logic, to ensure its acceptance and avoid harming society. Second, the opinion of ‘Abd al-‘Azīz ibn ‘Abd Allāh Ibn Bāz, who argued that this act is absolutely haram and not permitted, using his istinbāṭ method, namely the Qur'an and hadith.

The results of a comparative analysis of the two figures in this study, namely Suwuk, which is famous among the Javanese ethnic group, clearly indicate that the author chose the opinion of Yusuf al-Qaraḍawī, with his principle of bil hikmah, to continue to permit it without violating sharia law because there are still permissible evidence. However, we can also learn from why ‘Abd al-‘Azīz ibn ‘Abd Allāh Ibn Bāz prohibited or forbade the tradition of Suwuk as an accessory with the recitation of the Qur'an. Although his evidence is interpreted only textually, his argument can be taken from his careful nature in avoiding the act of shirk.

The comparative analysis of the two figures in this study, namely Suwuk, which is well-known among the Javanese ethnic group, clearly shows that the author chose the opinion of Yusuf al-Qaraḍ ‘Awī, with his principle of wisdom, to maintain its permissibility without violating Sharia law, as there is still evidence supporting its permissibility. However, we can also learn from the prohibition or prohibition of the Suwuk tradition, which was prohibited by ‘Abd al-‘Azīz ibn ‘Abd Allāh ibn Bāz, as an accessory for reading the Qur'an. Although his evidence is interpreted only as textual, his argument can be drawn from his careful approach to avoiding polytheism.

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