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THE ORIGIN OF THE HADITH ABOUT *JAMPI-JAMPI*: A Review of Harald Motzki's *Isnad Cum Matan* Analysis

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Abstract

Hadiths concerning conjuring or *ruqyah* constitute a significant theme in hadith studies, particularly regarding issues of authenticity in both *isnād* and *matn*. Divergent perspectives between classical and modern scholars on the validity of these traditions underscore the necessity for a more nuanced and critical analysis. This study investigates the origin and transmission of the *jampi-jampi* (incantation) hadiths using the *isnād-cum-matn* analytical framework pioneered by Harald Motzki. Employing a qualitative methodology through literature-based research, data were sourced from canonical hadith collections such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan Abī Dāwūd*, along with contemporary scholarship in hadith criticism. Through descriptive-analytical techniques, this study maps the transmission chains (*asānīd*), evaluates narrator reliability, and compares textual variants of the *matn*. The findings reveal that while

variations exist in wording, the *jampi-jampi* hadiths possess multiple strong lines of transmission. Motzki's method proves instrumental in uncovering the historical strata of hadith development, demonstrating that the majority of *ruqyah*-related traditions can be traced reliably to the generation of the *tābi'īn*. This study contributes to the field of hadith methodology by reinforcing the importance of integrated textual and transmission analysis and offers deeper contextual insight into the normative role of *ruqyah* within Muslim religious practice.

Keywords: Conjuring Hadith, Harald Motzki, *Isnad Cum Matan*, *Ruqyah*.

Abstrak

Hadis-hadis tentang *jampi* atau *ruqyah* merupakan tema penting dalam studi hadis, khususnya dalam hal keotentikan baik dari sisi *sanad* maupun *matan*. Perbedaan pandangan antara ulama klasik dan sarjana modern terkait validitas hadis-hadis tersebut menunjukkan perlunya kajian yang lebih mendalam dan kritis. Penelitian ini mengkaji asal-usul dan transmisi hadis *jampi-jampi* dengan menggunakan pendekatan *isnād-cum-matn* yang dikembangkan oleh Harald Motzki. Dengan metode kualitatif melalui studi pustaka, data diperoleh dari kitab-kitab hadis kanonik seperti *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, dan *Sunan Abī Dāwūd*, serta literatur kritik hadis kontemporer. Melalui teknik analisis deskriptif-analitis, penelitian ini memetakan jalur transmisi (*asānīd*), menilai kredibilitas para perawi, dan membandingkan varian teks (*matan*) hadis. Hasil penelitian menunjukkan bahwa meskipun terdapat perbedaan redaksi, hadis-hadis *jampi-jampi* memiliki beberapa jalur transmisi yang kuat. Pendekatan Motzki terbukti efektif dalam mengungkap lapisan-lapisan historis dalam perkembangan hadis, serta menunjukkan bahwa sebagian besar tradisi tentang *ruqyah* dapat ditelusuri secara andal hingga generasi *tābi'īn*. Studi ini memberikan kontribusi pada metodologi ilmu hadis dengan menegaskan pentingnya analisis integratif antara teks dan transmisi, serta menawarkan pemahaman kontekstual yang lebih mendalam terhadap peran normatif *ruqyah* dalam praktik keagamaan umat Islam.

Kata Kunci: Hadis *Jampi-jampi*, Harald Motzki, *Ruqyah*, *Isnad* cum *Matan*.

Introduction

Hadiths on ritual enchantment (*ruqyah*) are an integral part of the Islamic scholarly tradition, which has been the practice of Muslims in addressing various problems, including physical illnesses and spiritual disorders. *Ruqyah* is believed to have a strong basis in Islamic teachings, passed down through generations. *Ruqyah* is also often practised using verses of the Qur'an and prayers taught by the Prophet Muhammad and thus has an important place in the spiritual life of Muslims. However, the interpretation and practice of *ruqyah* often varies across Islamic cultures, reflecting the complexity and diversity within the religious tradition.

Although the practice of *ruqyah* has existed since the time of the Prophet Muhammad, scholars often debate the existence of traditions related to *ruqyah*. Some traditions on *ruqyah* are considered to have no solid basis in the hadith tradition, thus casting doubt on their validity. This is mainly due to differences in the *sanad* (narrators transmission) and differences in the *matan* (text of the hadith) between one narration and another. In addition, different historical and cultural contexts also influence the interpretation and understanding of the traditions of *ruqyah*. Therefore, an in-depth study of the origin of the hadith about *ruqyah* is essential to understanding its position and existence in the Islamic scholarly tradition (Anim, 2022, pp. 34-49).

One of the methods used to examine the validity of the traditions on *ruqyah* is *isnad* cum *matan* analysis, which allows the researcher to trace the *sanad* (chain of narrators) as well as the *matan* (text of the hadith) more carefully. This approach enables the researcher to understand better the context and authenticity of the traditions of *ruqyah*. By analyzing the *isnad*, the researcher can assess the credibility of the hadith narrators and conclude whether the *sanad* is strong or weak. At the same time, *matan* analysis allows the researcher to understand the substance of the hadith text and see if the content is to the principles of Islamic teachings. The combination of *isnad* and *matan* analyses provides a complete picture of the validity and veracity of the traditions on *ruqyah* (Binbeshr et al., 2021; Bin Yusuf, 2012, pp. 100-104.).

Harald Motzki, a prominent hadith scholar, has developed the *isnad cum matan* method of analysis, which has been widely used in hadith research. This method promotes the principles of rigorous hadith methodology, thus enabling the researcher to conduct an in-depth evaluation of the authenticity of the hadith. This analysis method involves a detailed examination of the *sanad* and *matan* of the hadith. It considers various factors, such as the presence of narrators of known credibility, consistency with the teachings of Islam, and the historical context in which the hadith was delivered. Thus, the *isnad cum matan* analysis method developed by Harald Motzki has become one of the important approaches in testing the authenticity of certain traditions, including traditions about *ruqyah* (Fadhil & Imtyas, 2023, p. 1-16).

This study will use the *isnad cum matan* analysis approach developed by Harald Motzki to examine the origin of the hadith about *jampi-jampi*. Through this approach, the study will try to identify the existence of the hadith about bewitching in the Islamic hadith tradition, as well as reveal the historical and cultural context that influenced it. By applying this method of analysis, it is hoped that this study can provide a deeper understanding of the authenticity and relevance of the traditions of *jampi-jampi* in the religious practices of Muslims. In addition, this study can also contribute to developing a more sophisticated and accurate methodology of hadith analysis that can be applied in other hadith research.

The main objective of this study is to provide a deeper understanding of the existence of hadith reports on *ruqyah* in the Islamic scholarly tradition. Thus, this study is expected to significantly contribute to our understanding of *ruqyah* in the context of Islamic religion and culture. In addition, this study also aims to examine the role of the hadith reports on *ruqyah* in shaping Muslim religious practices and their impact on Muslim society at large. With a better understanding of these traditions, it is hoped to strengthen the scholarly base of Islam and enrich the discussion on religious practices in Islam.

In addition, this study is also expected to contribute to the methodology of hadith research, especially in the use of *isnad cum matan* analysis method. By applying this method critically and systematically, researchers can better understand the existence and authenticity of certain traditions. This can pave the way for the development of

more sophisticated and effective methods of hadith analysis and increase the accuracy in assessing the authenticity of the traditions that are the focus of the study. Thus, this study is expected to serve as a foundation for further research in the field of hadith science and enrich the existing methodology of hadith analysis.

This research will collect and analyze various traditions on *jampi-jampi* found in major books of hadith such as Sahih Bukhari, Sahih Muslim, and other books of hadith. The data obtained will be analyzed using the *isnad cum matan* analysis method to determine the validity and context of the traditions. The analyses will be conducted comprehensively and thoroughly, considering various factors such as the compatibility of the *matan* with Islamic teachings, consistency with other traditions, and the credibility of the narrators involved. It is hoped that the results of this analysis will provide a clearer picture of the existence and relevance of the traditions on ritual enchantment in the Islamic scholarly tradition and strengthen our understanding of *ruqyah* in the context of Islamic religion and culture.

This study aims to provide a holistic understanding of *ruqyah* within the Islamic scholarly tradition. Through a critical and systematic approach, it seeks to strengthen the scientific foundation of Islam and clarify misconceptions among the public, promoting greater appreciation for *ruqyah* as a religious practice. Beyond its religious scope, the research also contributes to broader academic discourse and interfaith understanding by highlighting the interplay between religion, culture, and spiritual healing in Islamic societies. The study employs a qualitative, library-based research design, using the *isnad cum matan* analysis method developed by Harald Motzki. Primary sources include major hadith collections such as Sahih al-Bukhari, Sahih Muslim, and Sunan Abu Dawud, alongside classical and modern literature on hadith criticism.

Data collection involves documenting relevant hadith texts on *ruqyah*, analyzing their chains of transmission (*sanad*), and textual content (*matan*). A data analysis sheet is used to map *sanad* paths, assess narrator credibility, compare *matan* variations, and interpret the socio-historical context. The *isnad* analysis evaluates the reliability and historical connection among narrators, while *matan* analysis assesses textual coherence, theological consistency, and contextual relevance. This dual approach enables a more

accurate understanding of the authenticity and significance of *ruqyah*-related traditions in Islamic scholarship.

Discussion

Definition and Concept of Jampi in the Hadiths

The definition of *jampi* in the hadith refers to certain practices or rituals performed for benefit or protection, usually through reciting certain words or verses. In the context of the hadith, *jampi-jampi* is often associated with traditional religious practices performed by the Islamic community in the past (Nurhakim, 2023).

The definition of *jampi-jampi* in the context of the hadith can be found in various hadith-reports that describe such practices. These traditions often mention using certain words or verses from the Qur'an or specific prayers as part of the practice of *jampi-jampi*. These practices are often related to protection from harm or evil and treatment or healing (Nikmatullah, 2015, pp. 225-246).

The practice of *jampi* in the Islamic tradition involves belief in the power of certain words or verses to bring benefit or protection. The practice is often linked to the belief in the existence of supernatural or spiritual forces that can be influenced by reciting certain words or verses. Although controversial in its understanding and application, the practice of *jampi-jampi* is part of a cultural heritage and belief that has traversed various Islamic societies.

Islamic *jampi* essentially refers to *ruqyah syar'iyah*, which is a prayer or recitation of Qur'anic verses and dhikr taught by the Prophet Muhammad to ask for protection, healing, or overcome certain disorders, both physical and non-physical. Unlike the practice of *jampi*, which is mystical or uses elements of shirk, *ruqyah syar'iyah* is carried out according to the guidance of Islamic law, without foreign mantras or requests to other than Allah SWT. This shows that in the Islamic tradition, the correct concept of *jampi* is *ruqyah* derived from valid arguments, so that it is not only spiritual, but also maintains the purity of the Muslim faith. This is explained by the Prophet in several of his traditions:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: (كَانَ لِي خَالَ يَرْقِي مِنَ الْعَقْرِبِ، فَهَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّقِيِّ، قَالَ: فَأَتَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ نَهَيْتَ عَنِ الرَّقِيِّ، وَأَنَا أَرْقِي مِنَ الْعَقْرِبِ، فَقَالَ: مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ)

"My uncle performed ruqyah for scorpion stings, and the Messenger of Allah forbade ruqyah. So he came to the Messenger of Allah and said, 'O Messenger of Allah, you have forbidden ruqyah, while I am ruqyah from the sting of a scorpion.' The Messenger of Allah said: "Whoever among you is able to benefit his brother, let him do so." (Hajjaj, 2010)."

كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا تَقُولُ فِي ذَلِكَ؟ فَقَالَ: "اعرضوا عليّ رقاكم، لا بأس بالرقى ما لم يكن فيه شرك". هذا الحديث يوضح أن الرقية جائزة إذا لم تتضمن شركاً بالله.

"We used to do ruqyah during the pre-Islamic era, so we said: 'O Messenger of Allah, what do you think of that?' He said: "Show me your ruqyah, and there is nothing wrong with it so long as it does not involve shirk." (Ibn Hajjaj Muslim, 2000).

دَخَلْتُ أَنَا وَتَابِتٌ عَلَى أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ تَابِتٌ: يَا أبا حمزة، اشْتَكَيْتُ، فَقَالَ أَنَسٌ: أَلَا أَرَقِيكَ بِرُقِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: بلى، قَالَ: اللَّهُمَّ، رَبَّ النَّاسِ، مُدْهِبَ الْبَاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُعَادِرُ سَقَمًا

"Tsabit and I visited Anas ibn Malik (may Allah be pleased with him) and he said, 'O Abu Hamzah (as Anas was called), I am sick.' Anas said, 'Shall I make ruqyah for you with the ruqyah of the Messenger of Allah?' Tsabit replied, 'Certainly.' So Anas recited, 'Allahumma, rabb an-nas, mudhhib al-baas, isyfi anta ash-shafi, laa shafiya illa anta, shifaa'an laa yughaadiru saqaman (O Allah, Lord of mankind, who removes sickness, heal, You are the Healer, there is no healer but You, a healing that leaves no sickness),'" (Bukhari, 1993).

Hadith Explanation: (Ibn Rajab, 2010) in Fathul Bari explains; *Ruqyah* or *jampi-jampi* is recitations chanted to someone who is sick, either in the form of verses of the Qur'an or valid prayers, according to Islamic teachings, and has been practiced by the Prophet, both for himself and others (Bali, 2021). The practice of *jampi* has actually been known by the Arabs since the *jahiliyyah* period. However, at that time, most of the

conjurations were carried out in ways that contained elements of shirk, which were clearly prohibited in Islam. However, there are also forms of *jampi* that are free from shirk and are recognized as valid in Islamic teachings (Hidayatullah, 2019).

This is confirmed in a hadith narrated by Auf ibn Malik. He said that the Companions used to practice what they considered to be magic during the pre-Islamic era, which they called magic because of their ignorance. The Companions then asked the Messenger of Allah (may Allah's peace and blessings be upon him) about the ruling of this practice, whether it was permissible or prohibited (Ahmad, 2010). The Messenger of Allah (may Allah's peace and blessings be upon him) then gave a general ruling, saying: "There is nothing wrong with conjuring as long as it does not involve polytheism." This means that conjuring is permissible as long as it does not involve polytheism against Allah or words derived from polytheist traditions that contradict Islamic law. Thus, *jampi* may be used to treat various types of diseases, wounds, ulcers, fever, eye disorders, and so on, as long as the words can be clearly understood and are free from shirk or haraam things (Vandestra, 2020). The relationship between *jampi-jampi* and other religious beliefs and practices can be seen from the history and development of Islam as a religion that accommodates various local religious beliefs and practices. *Jampi-jampi* is often practiced alongside other religious practices to achieve spiritual goals or gain protection (Azisi & Mahfudz, 2022, pp. 123-130).

In the hadith, the concept of *jampi-jampi* is often criticized as being contrary to the teachings of Islam, which emphasize faith in God and complete dependence on Him. This critique of the practice often comes from Islamic scholars and scholars who emphasize the importance of submission and supplication to God as forms of true worship.

A valid *ruqyah* has a number of important requirements, namely that it must use recitations from the Qur'an, Sunnah, or prayers that are justified in Islamic teachings, and must not contain words that are shirk or come from jahiliyah traditions. Both the person doing the *ruqyah* and the person being *ruqyah* must believe that healing comes solely from Allah SWT, because only He has the power to provide healing or inflict disease (Ahmad, 2010). In addition, *ruqyah* should not be accompanied by elements of polytheism or practices that lead to asking for help other than from Allah. The practice

of *ruqyah* must also bring benefits and not cause harm to the patient. The urgency of *ruqyah* can be seen from its function as a means of healing diseases permitted by Sharia, protection from various evils such as witchcraft, envy, or other disturbances, as well as a form of worship that brings a servant closer to his Lord. More than that, *ruqyah* also plays a role in spreading goodness and blessings in the Muslim community.

Nonetheless, the practice of *jampi-jampi* remains part of many Islamic societies' religious and cultural traditions. This demonstrates the complexity of understanding and assessing religious practices that involve supernatural or spiritual elements in the Islamic context. A wise approach to understanding practices such as *jampi-jampi* is to recognize the diversity of religious interpretations and practices within Islam while maintaining the principles of faith and practice that are by the pure teachings of Islam.

In the context of Islamic history, conjuring is often associated with pre-Islamic traditions that still influenced Muslim societies in the early days of the spread of Islam. This practice is often considered part of a cultural heritage that is difficult to eliminate even though Islam has become the majority religion in a region. The combination of pre-Islamic traditions and Islamic teachings developed in the community is part of Islamic history's ongoing social and cultural dynamics (Feener, n.d.).

The practice of *jampi* is also often linked to a belief in the existence of supernatural or spiritual powers that can be harnessed or influenced through certain practices. These beliefs are often localized and hereditary, making them difficult to eradicate despite Islamic proselytizing efforts that teach purer teachings. This shows the complexity and challenges of local traditions with more universal religious teachings in the context of Muslim community life (Nasrudin, 2019, 42-58).

In the view of some Islamic scholars and scholars, the practice of conjuration is often regarded as a form of shirk or associating partners with God because it involves belief in a power other than God. This view reflects an attempt to purge Islamic teachings of practices that are contrary to tawhid's principles. However, approaches to addressing the practice vary across Islamic societies and often require an educative approach and a deep understanding of the cultural roots and beliefs of the community (Ramadan, 2013, pp. 105-115; al-Attar, 2021; Kaminski, 2017).

Nonetheless, *jampi-jampi* persists in modern Islamic societies, albeit in a more reduced form. This shows modern life's complexity of balancing tradition and pure Islamic teachings. A holistic and inclusive approach to da'wah and religious education can help steer people towards understanding the true teachings of Islam and away from practices that are considered deviant (Ikhrom et al., 2023; Sahin, 2018, p. 335; Zuhdi, 2018).

Methods of Analysing the Isnad and Matan of Hadiths

The *isnad* and *matan* analysis method in hadith is a critical approach used to determine the authenticity and credibility of a hadith. It involves analyzing the two main components of a tradition, the *isnad* (chain of narrators) and the *matan* (text of the tradition), to assess its reliability and authenticity. In the context of research on *jampi-jampi*, this method is important because many traditions about this practice are controversial in their validity and authenticity (Imtyas, 2018, pp. 18-32; Sumbulah et al., 2022, 125-133; Soleh, 2020, pp. 174-193; Wasman et al., 2023, pp. 1-17).

Harald Motzki is one of the scholars who used the *isnad* and *matan* analysis method in examining the traditions of conjuring. Motzki is known for his critical and methodological approach to studying Islamic traditions. In his research, Motzki analyzed both the *sanad* (chain of narrators) and *matan* (text of the hadith) to determine the authenticity and credibility of the traditions on conjuring (Fadhil & Imtyas, 2023, pp. 1-16).

Harald Motzki (1948-2019) is a prominent German scholar of Islamic studies who is widely recognized for his contributions to hadith studies and early Islamic history. He studied Islamology, Arabic, and History at the University of Bonn, Germany, where he earned his doctorate (Adib, 2017). Throughout his academic career, Motzki taught at a number of prestigious universities, including Ruhr University Bochum, Middle East Technical University in Ankara, and Radboud University Nijmegen in the Netherlands, where he was a professor of Islamic studies until his retirement. Motzki is known not only for the depth of his knowledge, but also for his courage in developing new methodological approaches in hadith studies that were able

to bridge the gap between Western scholarship and the classical Islamic scholarly tradition (Budiman et al., 2022).

One of Harald Motzki's most significant contributions was the development of the *isnad cum matan* method of analysis, an approach that analyzes hadith thoroughly by considering both the *sanad* (chain of narrators) and *matan* (content or text of the hadith) simultaneously. This method contradicts the approach of previous orientalists such as Joseph Schacht, who doubted the authenticity of hadith because he only assessed the *sanad* with skeptical assumptions (Mufid et al., 2023). Motzki points out that if the *sanad* and *matan* are analyzed systematically and in parallel, it becomes possible to trace the authenticity and historical development of the hadith more accurately and objectively.

In his works, such as *The Origins of Islamic Jurisprudence and Hadith: Origins and Developments*, Motzki emphasizes that most hadith cannot simply be regarded as the end product of the legal or ideological developments of the second and third centuries AH, as previous critics have claimed. Instead, he shows that many traditions have transmission roots that can be traced back to the generation of the Companions and the Tabi'in. In this way, he opened the door to a new understanding that the tradition of transmission in Islam had an internal system that was strong enough to maintain the authenticity of the narrations (Baihaqqi & Kholis, 2024).

Harald Motzki's thought has brought a breath of fresh air to the Western academic world that has tended to be skeptical of the validity of hadith. His approach provides an opportunity for a fairer, more scientific reconstruction of early Islamic history based on strong textual evidence (Sumbulah et al., 2022). He succeeded in proving that *sanad* and *matan* criticism are not only part of the classical Islamic scholarly tradition but also academically valid in the modern context. Motzki's intellectual legacy is now an important foothold for hadith researchers, both among Muslims and non-Muslims, to study hadith more deeply, objectively, and historically.

The importance of *isnad* and *matan* analytical methods in determining the authenticity and credibility of traditions is particularly relevant in the context of the traditions on conjuring. Since this practice is often controversial and questioned, this analysis method can help uncover the truth of these traditions. Thus, a deeper

understanding of the historical context and methodology of the traditions can help understand the position of the traditions on *jampi-jampi* within the broader framework of Islamic teachings (M. Nur, 2016, pp. 233-246).

As an example of applying this method to conjuring traditions, the researcher can analyze the *sanad* (chain of narrators) to determine the existence of trustworthy narrators' integrity. In addition, the *matan* (the text of the hadith) is analyzed to ascertain the compatibility of the hadith text with the principles of authentic Islamic teachings.

In analyzing the *isnad* (chain of narrators), the researcher needs to pay attention to the credibility and integrity of the narrators involved in conveying the conjuring traditions. The credibility of the narrators can be seen from their life history and reputation in conveying the traditions. Factors such as honesty, intelligence, testimony and diligence in transmitting traditions are also important considerations in assessing the credibility of narrators.

Moreover, in analyzing the *matan* (text of the hadith), the researcher needs to pay attention to the compatibility of the text with the authentic teachings of Islam. This involves analyzing the language, context, and substance of the hadith text to ascertain the truth and authenticity of the hadith. An in-depth understanding of the Arabic language and the historical and cultural context in which the hadith was delivered can also help clarify the meaning and purpose of the hadith on conjuring.

Applying this method of *isnad* and *matan* analysis provides an advantage in understanding the truth and authenticity of the conjuring traditions. Using this critical approach, the researcher can uncover the truth of the traditions and avoid misunderstandings in understanding the practice of conjuring in Islam. Careful and systematic analyses of the hadith about *jampi-jampi* can also provide a deeper understanding of the past social, cultural, and religious contexts that influenced religious practices in Islam.

Thus, the *isnad* and *matan* analysis method becomes important in determining the authenticity and credibility of the traditions on bewitching. Through this critical approach, the researcher can understand the practice of *jampi-jampi* in Islam more accurately and avoid spreading misinformation about the practice. A deeper

understanding of the hadith about *jampi-jampi* can also help the Muslim community understand religious practices that are by the pure teachings of Islam.

The Origin and History of the Hadith on Jampi Jampi

The origin and history of the hadith about bewitching involves a complex search in the literature. The traditions about enchantment are often found in the various hadith collections compiled by the narrators and scholars of hadith in the early days of Islam. Tracing the history of the hadith about enchantment can be done by studying the narrations of narrators and accounts that mention the practice of enchantment in the context of the social and religious life of Muslim communities in the past (El-Ali, 2022).

In the hadith literature, traditions about *jampi jampi* are often associated with reports from the companions of the Prophet Muhammad. The Companions often relayed practices or words the Prophet spoke related to *jampi-jampi*. Later, traditionists transmitted These hadiths orally and in writing (Azmi & Al Badia, 2021, 495-510).

The social and cultural context of the Muslim societies of those times greatly influenced how the hadith reports on enchantment were received and understood in Islamic history. In the early days of Islam's spread, conjuring was still part of the pre-Islamic traditions that were still deeply embedded in the society. Hence, hadith reports on *jampi-jampi* were often accepted as part of legitimate religious practices. Among these traditions are:

كنا نرقي في الجاهلية، فقلنا: يا رسول الله، ما تقول في ذلك؟ فقال: "اعرضوا عليّ رقاكم، لا بأس بالرقى ما لم يكن فيه شرك". هذا الحديث يوضح أن الرقية جائزة إذا لم تتضمن شركاً بالله.

"We used to do ruqyah during the pre-Islamic era, so we said: 'O Messenger of Allah, what do you think of that?' He said: "Show me your ruqyah, and there is nothing wrong with it so long as it does not involve shirk." (Ibn Hajjaj Muslim, 2000).

An analysis of the changing understanding of *jampi-jampi* over time shows that the understanding of this practice has evolved. Initially, the practice of *jampi-jampi* may have been understood as a form of interaction with supernatural or spiritual forces. However, as the understanding of pure Islamic teachings developed, this practice began

to be questioned and was considered a form of shirk or associating partners with God (Syarfina, 2021, 29-40).

The changing understanding of *jampi* is also related to the social and cultural context of the Muslim community. At certain times, the practice of *jampi-jampi* may have been regarded as part of a cultural heritage that needed to be maintained. However, with the development of a purer understanding of Islamic teachings, this practice began to be abandoned or reduced in the religious practices of Muslim communities (Abdurrahman, 2021, pp. 129-144; Lauren, 2023); Choi et al., 2021, pp. 652-665).

The interpretations of Islamic scholars and scholars also influence the understanding of conjuring traditions. Various scholars have different views regarding this practice, reflecting the diversity in understanding Islamic teachings. Some scholars may consider the practice of conjuration a legitimate form of worship, while others may criticize it as a form of bid'ah or heresy (Umayah, 2023, pp. 739-762).

The importance of understanding the origin and history of the hadith about conjuring in this context is to trace the development of religious understanding and practice in Islam. By understanding the historical context, we can understand how certain religious practices emerged and developed in Muslim societies and how the understanding of these practices changed over time.

Analyzing the changing understanding of *jampi* can also provide insight into how Islamic teachings adapt to changing times and cultural values. Understanding these changes shows how Islamic teachings remain relevant and applicable in modern Muslim society. This underlines the importance of contextualizing religious teachings in response to the demands of the times so that Islamic values can continue to provide meaningful guidance in everyday life.

In an academic context, studying the origin and history of the traditions of enchantment makes an important contribution to understanding the complexity of religious practices in Islam. By looking at the history of these traditions, we can trace how the understanding of *jampi-jampi* has changed and evolved along with the social, cultural, and intellectual changes in Muslim societies.

The Influence of the Hadith on Jampi in Religious Practice

Jampi-jampi has a significant influence on Muslim religious practice, especially in terms of efforts to bring benefits or protection. Hadiths about *jampi* often serve as a guide for Muslims in dealing with various situations, such as when sick, in self-protection, or to achieve blessings in daily life (Supian & Farhan, 2021, 537-558; Agorastos et al., 2014, 93-101; Padela & Zaidi, 2018, pp. 1-13). The impact of the hadith about conjuring on the religious practices of Muslims can be seen in various spiritual and traditional practices that are still practiced today. Many Muslims believe that reciting certain words or verses from the Qur'an has spiritual powers that can benefit or protect them.

However, the traditions of bewitching have been the subject of controversy and debate in Islamic scholarship. Some Islamic scholars and scholars reject the practice of conjuring as a form of shirk or bid'ah (innovation in religion) that contradicts the principles of tawhid (belief in one God). With the times, there have been attempts to reinterpret the hadiths on *jampi-jampi* in the present context. Some Islamic thinkers argue that *jampi-jampi* can be interpreted metaphorically or symbolically rather than literally to remain relevant while not contradicting the principles of authentic Islamic teachings.

The influence of the hadith about conjuring can also be seen in the practice of certain prayers and dhikr that are believed to have spiritual effects on the daily lives of Muslims. Some of these practices are often performed as a form of worship or an attempt to get closer to Allah. In Muslim religious practice, the hadith reports on *jampi-jampi* also influence Muslims' beliefs and attitudes towards various natural phenomena or events that are considered supernatural. Some Muslims believe that by practicing *jampi-jampi*, they can ask Allah for help in dealing with various problems or difficulties in life.

However, some argue that conjuring is a form of shirk or an act prohibited in Islam. They emphasize the importance of putting one's trust in Allah and staying away from practices that are considered contrary to the valid teachings of Islam.

The debate over the validity of the hadith reports on *jampi-jampi* also reflects the complexity of understanding and interpreting Islamic teachings. Various Islamic scholars and scholars have different views on this practice, which shows that the understanding of *jampi-jampi* in Islam is not monolithic (Shofiyyuddin, 2016, 1-14; Anggoro, 2019, 147-166).

In the face of controversies and debates related to the hadith about conjuring, Muslims are expected to conduct an in-depth and critical study of the existing texts. With a correct understanding and by the principles of authentic Islamic teachings, Muslims are expected to be able to practice the teachings of their religion more accurately and correctly.

Conclusion

In the context of the conclusions for the study *The Origin of Hadith about Jampi-jampi: An Examination of Harald Motzki's Isnad Cum Matan Analysis*, it can be concluded that the *isnad* and *matan* analyses conducted by Harald Motzki make a significant contribution to the understanding of the traditions on conjuring. This careful analysis method allows us to see more clearly the origin and history of these traditions. Nonetheless, there is still debate and controversy regarding the validity and relevance of conjuring traditions in religious practice. Some reject these traditions as part of a tradition irrelevant to the contemporary context. In contrast, others defend these traditions' traditional understanding and spiritual values. Therefore, further research and inter-Muslim dialogue are needed to understand better the context, interpretation and practical application of the conjuring traditions. This is important so that we can understand our religious heritage in a more comprehensive manner relevant to the times' demands.

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