
AMULETS AND TREATMENT WITH AL-QUR'AN VERSES (A STUDY OF THE BOOK OF TAJUL MULUK BY SHEYKH ISMAIL AL-ASHI)

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ABSTRACT

The Qur'an can be used as a cure (Shifa') for various diseases, both physical and non-physical diseases and can be used as a mediator that has magical powers. Talisman in philosophical view, an influence over the human soul. This is done in an unnatural way that can affect a person's body. But the influences that arise, sometimes from the state of the spirit: such as the warmth that arises and the sense of joy and excitement, or sometimes and other psychic perceptions such as those arising from anxiety. The amulet in the process of its reaction seeks help from spiritual properties, the secrets of numbers, special qualities that manifest up to the fusion of the spirit with the substance of the body. Nowadays, the science of Qur'anic amulets is called magical letters. This science is used in the conventional sense which assumes that these amulets, have an inherent character or the secrets of the activities contained in the letters have a measure of calculation taken from the letters that contain the secrets contained in the creatures and nature. Medicine in the Kitab Taj al-Mulk is discussed separately. Some of the diseases and how to treat them are explained clearly and in great detail. Starting from the medicinal ingredients used, the dosage to the process of processing them to how to use the medicine is also explained in great detail. The Book of Tājul Muluk is the work of Sheikh Ismail bin Abdul Muttalib Al-Ashi, which was completed in 1249 in Mecca. The contents of this book include recognizing the year and the moon, establishing a country, the requirements for building a house, knowing the good land, the relationship between husband and wife, ta'bir dreams, ta'bir earthquakes, ta'bir lunar eclipses, medicines taken from mujarrabat and so on. This book is not a compulsory book in Dayah or pondok, but it is studied by santri who have studied at a high level or they have become teachers. Kitab taj al-Mulk uses the method of clinical Sufism, which is part of the teaching of Sufism about the symbolism of the letters of the Qur'an used for treatment and divination. In Arabic, amulets are called *at-tamā'im*, which is an object deliberately made by a shaman, which is believed to contain magic and can reject all kinds of diseases for people who believe in it. *Tangkal* in Arabic is called *ar-raqqī*, which is defined as an object made by a shaman that is believed to be able to repel disease, evil spirits, and witchcraft.

Keywords: Amulets; Medicine; Kitab Tajul Muluk

A. INTRODUCTION

The Qur'an is a guide for mankind. In it there are instructions (Fazlur Rahman, 1996: 1) and various functions that are able to respond to problems that occur in the social community. The Qur'an can be used as a cure (*Syifa'*) for various diseases (Apipudin, 1993: 32), both physical and non-physical diseases and can be used as a mediator that has magical powers (Chairunnisa Ahsana AS, 2014: 40). This amulet has the same meaning, which is an item (writing) that is considered to have magic and can protect its owner, which can be used as a base for disease, evil spirits, or *charismatic* (Ebta Setiawan, 2013: 567) The use of amulets is found throughout the Muslim region. Forms of medicine using amulets have been practiced in North and West Africa in the Sahara and Indonesia.(Chirl Glasse, 1999: 196) Most amulets use the writing of Qur'anic

verses and hijaiyyah letters placed in a package to be worn as a necklace, belt, bracelet or used in a very private part, namely pocket or wallet.

Amulets are in the philosophical view, an influence over the human psyche. This is done in an unnatural way that can affect a person's body. But the influences that arise, sometimes from the state of the spirit: such as the warmth that arises and the sense of excitement and joy, or sometimes and other psychic perceptions such as those arising from anxiety. Amulets in the process of reaction seek help in the nature of spirituality, the secrets of numbers (Annemarie Schinunel, 1997: 134) special qualities that *want to* fuse the spirit with the substance of the body (Ibn Khaldun, 2016: 688). In the present day, the science of Qur'anic amulets is called magical letters (*rasailu sahrayah*). This science is used in the conventional sense which assumes that these amulets, have an inherent character or the secrets of the activities contained in the letters have a calculated measure taken from the letters containing the secrets contained in creatures and nature. (Yadi Mulyadi, 2017:9)

Therefore, from the past until now, kitab jawi has a major contribution to the study of Islam in the archipelago. Among the kitab jawi that are still used as teaching materials and references in Islamic studies are the books of *Turjumal mustafid* by Sheikh Abdul Rauf As-Singkili, *Sabilal muhtadin* and *Perukunan* by Sheikh Muhammad Arsyad Al-Banjari, *Sirus Salikin* by Abdul Al-Samad Al-Palimbani, (Azyumardi Azra, 2008) *Jam'u al-jawami'* and *Tajul Muluk* by Sheikh Ismail bin Abdul Muthalib Al-Asyi, as well as many other works that are also still used today in several regions in the archipelago both in Indonesia, Malaysia and Thailand. These works of Nusantara scholars not only contribute to the study of Islam, but also become evidence of the heritage of Islamic civilization in the archipelago.

Among the Jawi books by Indonesian scholars used in Malaysia are *Kitab Sirussalikin*, *Kitab Sabilal Muhtadin*, *Kitab Jam'u Jawāmi' Al-Musannafat*, and *Tājul Muluk*. These books are the books of consumption for ustadz or teachers, those who have studied some basic books. Not all students of the Pondok get the opportunity to study these books, because generally these students must first study several years of basic jawi-language books that have been determined in the Pondok. Apart from being used by students in the Pondok, these books are also taught by ustadz in public recitations held in mosques and mushalla in Malaysia.

Medicine in the *Kitab Taj al-Mulk* is discussed separately. Some diseases and how to treat them are explained clearly and in great detail. Starting from the medicinal ingredients used, the dosage to the process of processing them to how to use the medicine is also explained in great detail. There is a talisman to prevent or restrain thieves from entering houses, shops and buildings, namely, by reciting a prayer in the house, or in the shop or in the warehouse for 7 nights, each night recited once, then what the thief sees around the place is a surging sea and a very large river so that the thief cannot leave the place (Shaykh Abbas, t.th, 34). The prayer is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وَمَارِمِيئِ اذْ رَمِيَتْ وَلَكِنَّ اللَّهَ رَمَى. وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْ بَلَاءِ حَسَنًا. صَمِّ بِكُمْ عَمَى فَهَمٌ لَا يَفْقَهُونَ. صَمِّ بِكُمْ عَمَى فَهَمٌ لَا يَتَكَلَّمُونَ. صَمِّ بِكُمْ عَمَى فَهَمٌ لَا يَتَذَكَّرُونَ. يَا اللَّهُ يَا رَسُولَ اللَّهِ بِبَرَكَةِ اللَّهِ سَيِّدِي الشَّيْخِ جَعْفَرِ الصَّادِقِ بِبَرَكَةِ لَالِهِ الْآلِ اللَّهِ مُحَمَّدِ رَسُولِ اللَّهِ.

The Book of *Tājul Muluk* is the work of Sheikh Ismail bin Abdul Muthalib Al-Asyi which was completed in 1249 in Mecca (Sheikh Ismail Abdul Muthalib, t.th.: 3). "*Tājul Muluk*" means "golden crown" or a crown made of gems with diamonds, yaqut, zamrut, pearls and luk luk which is the clothing of kings and *hulu balang*. This book is a collection of several books, translated and explained in Malay. The book is *Sirāj Nur Ad-dhulām* which discusses the science

of *hisab* (calculation) and the science of stars. Twelve books by Sheikh Abbas, an Acehnese scholar who specialized in various fields of knowledge, including *handāsah* (architecture) and *falākiyyah* (astrology). The contents of this book include recognizing the year and the moon, establishing a country, the conditions for building a house, knowing the good land, the relationship between husband and wife, ta'bir dreams, ta'bir earthquakes, ta'bir lunar eclipses, medicines taken from mujarrabat and so on. This book is not a compulsory book in Dayah or pondok, but it is studied by santri who have studied at a high level or they have become teachers.

Kitab *taj al-Mulk* uses the method of clinical Sufism, which is part of the teaching of Sufism about the symbolism of the letters of the Qur'an used for treatment and divination. According to Annemarie Schimmel, (Annemarie Schimmel, 1986: 41) the symbolism of letters that developed among Sufis stems from the typical Sufi interpretation originally developed by Ja'far as-Sadiq (d. 164-166), the sixth Shi'a imam, who saw four aspects of the meaning of the Qur'an, namely: statements that can be understood by the average person, figures of speech that can only be understood by the privileged, touches of elegance (*latha' if*) that can be understood by saints, and "reality" (truth) that can only be understood by prophets. Ja'far's tafsir influenced the formation of Sufi ideas about tafsir (Annemarie Schimmel, 1986: 84).

The founder of Hurufi Sufism (Shi'a Sufism) was Fadhlullah Astarabadi who was executed for *heresy* in 1398. His followers included Persian and Turkish poets and authors, among whom Nesimi has recorded. This Turkish poet expressed *Hurufi's* ideas mixed with exaggerated Sufi teachings and an interesting imitation of al-Hallaj in very passionate verses. Fadhlullah taught that Adam had been endowed with nine letters, Abraham with fourteen, Muhammad with twenty-eight, and he himself had the honor of knowing 32 letters (four additional letters in the Parsi version of the Arabic alphabet). (Annemarie Schimmel, 1986: 425 and 433)

Shaykh 'Abbas himself said that if there is any mistake in the writing of this book, it should be referred to the treatise of Ja'far as-Sadiq which is the first source among other sources. (Shaykh 'Abbas, t.th: 26) When describing the *fal* (efficacy) of the Qur'an for someone, for example the efficacy of surah al-fatihah, according to Shaykh Abbas, the merit of reading surah al-Fatihah must be given first to the spirit of the Prophet Muhammad PBUH, prophets, saints, saints with the titles "*atqiya'*, *ashfiya'*, *nujaba*, *abdal*, *awtad*, *ghauts*, and *quthb*". After that, the reward of the recitation is also given to the spirit of Saydina Ja'far as-Sadiq (radhiyallah anhu) and the shaykh who has this *faal* (power). (Shaykh Abbas, t.th: 27)

It is interesting that there is a transformation between the scholars of the archipelago, namely Sheikh Abbas from the archipelago and the Ulama from Persia, namely Ja'far Sadiq. The book of *Taj al-Mulk* as explained by Sheikh Ismail, that this book is a collection of several books and works written by Sheikh Abbas. (Sheikh Abbas, t.th: 3)

Another interesting example in this book is the treatment of women who have difficulty giving birth. It uses a verse written on a white plate which is then washed with and the water drunk by the woman. (Shaykh Abbas, t.th: 119) The verse in question is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا . إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَوَاتِ، وَرُ الْأَرْضِ، وَرُ الْعَرْشِ الْكَرِيمِ كَأَنَّهُمْ يَوْمَ . يَرَوْهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا كَأَنَّهُمْ يَوْمَ . يَرُونَ
مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ .

In addition, there is divination to determine luck and misfortune based on verses of the Qur'an. How to do it:

- 1) Ablution
- 2) Take the *mushhaf* of the Qur'an with a sense of submission to Allah swt. accompanied by good intentions.
- 3) Recite surah al-Fatihah once
- 4) Recite surah al-Ikhlash three times
- 5) Recite surah al-Falaq once
- 6) Recite surah an-Nas once
- 7) Recite the following prayer:

اللهم انى توكلت عليك رافة بكتبك فأرني ما هو المكتوب فى شرك المكنون فغيبك المخزون اللهم انت الحق
بحق محمد برحمتك يا أرحم الراحمين

- 8) Recite the salawat ten times.
- 9) Imagine what you want to do, then open the *mushhaf of the Qur'an* randomly. Next, once the *mushhaf* is opened, count seven pages ahead from the page that has been opened. On this page, find the letter of the verse located on the seventh line from the top of the *mushhaf*. The initial letter of the verse is believed to determine fate. For example, if the beginning of the verse is alif, this is the initial letter of the verse '*ala inna awliya Allah la khauf alayhim wa la hum yahzanun*'. Based on this method of divination, the verse is believed to indicate that the work to be done is very good. (Shaykh Abbas, t.th: 29-30)

If the text of *Taj al-Mulk* is viewed historically, it can be said that the tradition of divining events related to the search for mystical and magical support to perpetuate power was a feature of the kingdoms in the archipelago in the 13th century AH/18 AD, which from the beginning of the Islamization process was strengthened by the role of Sufism in it, such as the kingdom in Aceh at that time. This background can explain how the ulama became an important part of the kingdom, so that some of the works of the Nusantara's previous scholars, which until now have influenced the mindset of Muslims in almost all parts of the country, appeared at the request of the kingdom. In fact, this also has something to do with what happened in the Middle East, such as the background of the writing of *al-Risalah ash-Shifi'i* and *al-Muwaththa' Malik*. (Azumardi Azra, 2007: 228)

Before the arrival of Islam, Malay culture was a local culture based on local beliefs and Hinduism at that time had materialized several Malay kingdoms. The arrival of the Ulama from Persia, Arabia, and Indians had developed Islam in the Palace. On the one hand, it is a necessity in state life in Malay culture, that if the Palace accepts Islam as a religion, it must also be followed by its people. This is a milestone in the emergence of a new culture in Malay cultural life, namely Malay-Islamic culture, namely local culture adapted to Islam (Isjoni, 2007: 53).

Islamic Malay culture is a culture that is oriented towards the rational use of reason in thinking and in daily life. (Isjoni, 2007: 53) This is a characteristic of the culture after the entry of Islam as the only religion in customary life. The influence of Islam on Malay culture can be found in various forms such as; the use of Arabic-Malay script, Arabic Gundul and Jawi letters in Malay written works. Thousands of Malay written works (6000-10,000) have been spread throughout the world (Suwadi MS, 2008: 43).

On the other hand, Malay culture and literature are an inseparable unity, (Shaleh Saidi, 2003: 27) or like two pieces of complementary currency, because the Malay nation is a nation

that loves literature. Malay society is very synonymous with literature, because literature is their daily life. For example, it is often found in that society that advice deduced from verses of the Qur'an is beautifully wrapped in couplets of words that are literary couplets. Literature is also used as a tool to convey messages from a hulubalang to the entire Malay community in his area (Sulastin Sutrisno, 1983: 11-12).

B. METHOD

The study of the book of Taj al-Mulk uses a philological approach, (W.B Sidjabat, 1982) which is a discipline that analyses written materials (manuscripts) with the aim of revealing the meaning of texts that use Arabic, Malay, and other regional languages (Nabilah Lubis, 2001). This approach is used to examine the book of Taj al-Mulk with several considerations, namely the writing used in this book is Malay Arabic writing (pegon/jawi). Likewise, the teachings contained in it are Islamic teachings based on the Qur'an and traditions of the Prophet Muhammad PBUH, which are believed by its adherents as the main source of life guidance in Islamic teachings. Data analysis in this research uses a philological approach. Based on the state of the text and the purpose of the research which basically reveals the content of the book, the meaning of the text in this study is carried out hermeneutically, namely by understanding the elements based on the whole. In addition, it also uses a heuristic way of working. With the heuristic method, the researcher finds the meaning linguistically, in this case, interpreting the text according to the meaning of the dictionary. In addition, to reveal the teachings contained in the book of Taj al-Mulk and its relationship with its author, this research also focuses on the thoughts of the author of Taj al-Mulk. In this regard, the approach used is a critical historical approach (Nugroho Notosusanto, 1964). This approach is used to trace the historical background of the social life of the author of Taj al-Mulk and its relation to religious thought (Louis Gottschalk, 1986). Thus, this research is not just about collecting data, but also examining and analysing, then trying to reconstruct the data with imagination based on the direction laid out by multi-disciplinary studies. This study seeks to reveal historical phenomena related to the book of Taj al-Mulk with a focal point of attention to the process of syncretisation and acculturation of Islamic culture, especially the culture of Malay society.

C. Result and Discussion

a. Talisman

In the offline version of the Big Indonesian Dictionary, amulet means an item (writing) that is considered to have magic and can protect its owner and can be used as an antidote to disease. Usually, certain objects or items contain rajah, symbols, or certain images and are made by not just anybody (IAIN Antasari, 1999: 3). In Arabic, amulets are called *at-tamā'im*, which is an object deliberately made by a shaman, which is believed to contain magic and can reject all kinds of diseases for people who believe in it. Tangkal in Arabic is called *ar-raqqī*, which is defined as an object made by a shaman that is believed to be able to repel disease, evil spirits, and witchcraft. The Arabic word for witchcraft is *at-tuwālat*, which means a spell to attract the attention of others, either in the form of charisma or a message. For example, this is done by a young man to make the girl he loves fall in love with him. It can also be used to make people who are not liked to be harmed or suffer, which is also known as witchcraft or teluh (Ahmad Thib, 1997: 288). According to James G. Frazer, magical practices are the first beliefs that humans perceive. This magical power is used to maintain their survival, where they rely on magical powers in their daily practices. Then, human belief in religion and science emerged (Sir James Frazer, 1994: 146 and 195).

Frazer classifies *magic* into two forms: first, *homoeopathic magic or imitation of similarity*, this theory must be based on the *law of similarity*, which includes all magical acts that imitate the actual state of affairs to be achieved. Second, *contagious magic*, this type of magic includes all magical acts that are based on the premise that one thing causes the creation of another thing because of the attraction or connection between the two. Sir Frazer based this theory on the *law of contact*. This type, when reacting, must be based on touch (Sir James Frazer, 1994: 19-25).

b. Qur'anic Medicine

Based on historical records of the practice of using verses of the Qur'an for treatment in everyday life outside the textual conditions of the Qur'an, it has been practiced since the time of the Prophet Saw. as he used Surat *al-Fātiḥah* as a medium for healing diseases by means of ruqyah. There is a research conducted by Baytul Mukhtadin, *The Use of Qur'anic Verses for the Treatment of Mental Illness*, this is an explanatory study, which not only explores or constructs social facts in the field, but he proves directly the practices of using Qur'anic verses as a treatment for mental illness in Kalisabuk Village Kasugihan Cilacap Central Java by K.H. Himamuddin Ridwan. According to him, the Qur'an is not only a book of guidance (*al-Hidayah*), a guide to life, but can function as a medicine (Baytul Mukhtadin, 2015: 63-64).

The verses of the Qur'an that talk about pain, both physical and psychological pain. In the Qur'an many words are used to indicate the condition of sickness, including: Qs. *an-Nūr*: 61, Qs. *al-Baqarah*: 185, Qs. *Āli-Imran*: 49, Qs. *Āli-Imran*: 9, Qs. *Yūsuf*: 85 speak of physical illness. While Qs. *al-Mu'minūn*: 27 and 70 and Qs. *al-Baqarah*: 275 describe psychological pain (soul). Therefore, the Qur'an can be used as a cure for illness See Qs. *At-Taubah*: 14, *al-Syuarā*: 80, *an-Naḥl*: 69, *al-Isrā*: 82, and *fuṣilat*: 44 (Apipudin, 2014:32). The practice of treatment for the use of the Qur'an as an antidote (*Syifā'*) from disease is also carried out at the Sunan Kalijaga Islamic Boarding School, Pakuncen Village, Patianrowo District, Nganjuk Regency. The figure of expertise of K.H. Komari Saefulloh is not only a religious figure, but a healer who functions the Qur'an as a treatment (Didik Andriawan, 2013: 89-90).

In the perspective of the Islamic tradition, the practice of medicine through *pertabiban* includes two healers, namely *tibb al-Ruhani*, which is mostly *concerens* with spiritual and psychological health. However, *spiritual medicine* cannot be completely separated from physical medicine (*tibb al-jismani*). Physical and non-physical health are an integral unit that cannot be separated from one another (*al 'aqlu salami fī al jismi salimi*), both of which must be *preserved* and *restored*. If the heart (*nafs/al-ruhani*) is found to be diseased, then the body is automatically affected. Therefore, the Qur'an has shown several components of human mental health, including the healthy part of the *nafs (psyche)*, the *qalb (heart)*, and the *aql (mind)*, which is a complete unity like two sides of a coin that cannot be separated (Nurdeen Deuraseh and Mansor Abu Tolib, 2005: 76).

Therefore, the disease of the *heart* has been described directly by Allah swt. in his words when they (unbelievers) want to deceive Allah swt. and the believers. When they (the disbelievers) say they believe in Allah swt. and the Day of Judgment, but they do not believe. In 1963-1967 Muslim students established a "Muslim Students" Association" (MSA), "Islamic Medical Association of North America" (IMANA) and "Federation of Islamic Medical Association" (FIMA) in American colleges that were concerned with health care based on the guidance of the Qur'an (*Under Islamic guidelines as ordained by the divine book al-Qur'an*). (Shahid Athar et al, 2005: 33).

An association founded by Muslim students in the United States, the process of work includes several kinds, including (1) caring for Muslim patients, (2) providing a definition of life and the responsibility of a Muslim towards real human life, (3) defining death from a Muslim perspective, (4) contraceptives from a Muslim perspective and others. During the procession of using Qur'anic verses as medicine (*Shifā'*) for the dying person, this association stimulates certain verses and Surahs (Husain F. Nagamia, 2003: 19).

The history of medicine in the Muslim tradition, according to Husain F. Nagamia, is the result of inspiration or contemplation of Muslim knowledge of the contents of the Qur'an and traditions / Sunnah carried out by the Prophet Muhammad PBUH. One of them, we can find in the Qur'an there are signs in the form of commandments and prohibitions. As for the form of prohibition, such as the dangers or effects of consuming food and drinks containing alcohol, consuming pork, and having sex without marriage (Husain F. Nagamia, 2003: 20).

c. Description of the Book of *Taj al-Mulk*

Kitab *Taj al-Mulk* is a cultural legacy of the Malay people. The full title of this work is Kitab *Taj al-Mulk al-Mursha' bi Anwa' ad-Durar* (The Kingdom Embellished with Various Pearls). In the Acehese Malay community, this book is better known as Tajul Muluk. The front page of this book is described as follows:

This is the book called *Taj al-Mulk al-Mursha' bi Anwa' ad-Durar wa al-Jawahir al-Manzhumat* meaning the clothing of all kings arranged with several kinds of pearls composed. Originally it meant a golden skullcap jeweled with diamonds and Yakut and emeralds and lu'lu' pearls. Thus it is the garment of kings and hulubalang and great men. (Sheikh Abbas, t.th.: 4)

It was published together with two other books, *Hidayat al-Mukhtar: Tarjamat Arba'in Hadithan fi Fadhl al-'Ilm ash-Syarif* (Guidance of the Chosen People: A Translation of Forty Hadiths on the Virtues of Noble Knowledge) by al-Hafizh 'Abd al-'Azhim al-Mundziri translated into Malay by al-'Alim al-'Allamah Tuan Hasan Basut ibn al-Marhum Tuan Ishaq Fathani was placed after *Taj Mulk and Kitab Bad' Khalq as-Samawat wa al-Ardh* (The Book of the Beginning of the Creation of Heaven and Earth) translated by Nin ad-Din bin 'Ali Jinji ad-Dani ash-Shafi'i. The name "*Taj al-Mulk*" is not mentioned at all by its author in *Khuthbat al-kitab*. The name of the book mentioned in the *khuthbal kitab* is *Siraj Azh-Zhalam fi Ma'rifat as-Sa'ad wa an-Nahs fi ash-Syahr wa al-Ayyam* (The Lamp of Darkness to know Fortune and Misfortune in Months and Days). The name *Taj al-Mulk* is mentioned in the poem (*Nazhm Shi'r*) composed by Shaykh Ismail Aceh to inform his readers about the contents of this book.

In the stanzas of the poem, it is mentioned that this work is *Taj al-Mulk* or *Siraj azh-Zhalam* on the *science of hisab* (calculation) or necromancy which is said to have originated from the Prophet Idris (peace be upon him). This quote also explains the meaning of *taj*: "a gold skullcap inlaid with diamonds" (crown, Acehese: *قمر كوله*) produced by the Turks. (Encyclopaedia, 1997: 52) These stanzas were composed by Shaykh Isma'il bin 'Abdul Muthallib al-Asyi in addition to explaining the contents of this book, as well as providing information on where to buy it at the Kadai (bookstore) "Babus Salam" at that time.

The name *Taj al-Mulk* was given by Shaykh Isma'il while *Siraj azh-Zhalam* was given by the author himself, Shaykh Abbas. According to Haji Isma'il, this work was compiled from several books containing brief instructions on certain benefits (*fawa'id*) (VL Braginsky, 1998:140) entitled *Siraj Nur azh-Zhalam* by Sheikh 'Abbas, an Acehese in the field of divination, which he called "science of Hisab", "science of stars", "science of handasah", and "science of falakiyyah". This science is now commonly referred to as astrology.

Thus, the real author was neither Mr. Hasan Basut, as is commonly believed, nor the Shaykh but Shaykh 'Abbas. Mr. Hasan Basut only translated *Hidayat al-Mukhtar fi Fadhl al-'Ilm wa Fadhl Shahibih min Kalam Sayyid al-Akhyar* collection of *Abd al-'Azim al-Munzhiri* by Shaykh Tuan Hasan Basut bin Tuan Ishaq Fathani which is part of this book. Sheikh Ismail, on the other hand, only compiled a few works and gave them another name, *Taj al-Mulk*.

As for the systematics of the book of *Taj al-Mulk*, as explained by Haji Ismail, this book is a collection and several books and smaller works (*treatises*) written by Shaykh Abbas. As a collection of works written on several occasions, this work does not appear to be systematic and coherent. This book, according to Haji Isma'il, was written in 50 chapters on the cure of diseases and on the fortune telling of the days of the month consisting of two chapters with an introduction (*muqaddimah*) and a conclusion (*khatimah*). (Sheikh Abbas, t.th: 3) Since there is no information about the titles of the complete works of Sheikh Abbas collected by Haji Isma'il, it is difficult to identify works other than *Siraj azh-Zhalam*, except by the *basmalah* that usually begins a discussion or a work. Therefore, we can assume this work consists of:

1. ***The treatise Siraj azh-Zhalam (1-26) which contains:***

- a. Knowledge of the Arabic lunar calendar (Chapter I) which consists of 8 chapters intended to predict good luck and bad luck (Arabic: *nahs*, Indonesian: *naas*, *sial*). These chapters are the chapter on the *basith* and *leap* years in the Arabic calendar, the chapter on the day of the beginning of the Arabic year, the chapter on knowing the beginning of the Arabic month, other than Muharrarn, the chapter on the benchmark for knowing the beginning of the lunar day by the *dairah hawalah* method (with a circle inscribed with the names of the months), Articles on the number of years converted to letters for divination, articles on the moments of the day and night based on the names of the planets (saturn /*zubal*, mars [marikh mercury utharid, qamar moon, Jupiter [mustari], venus [zubarah], and human shams), and articles on the meaning of the seven planets in relation to human fortune telling.
- b. On the days of the month and their relation to good fortune and misfortune, which consists of a part-chapter and an advice to kings (Chapter II), namely the explanation of the days of the month according to the "school of Ja'far as-Sadiq, the days of misfortune of the month according to the school of Ja'far as-Sadiq, the explanation of the days of good fortune and misfortune of the week according to the opinion of some jurists, the auspicious and unlucky times of the day, the explanation of the beginning of the day of the month, the guardians authorized by God to control and care for the earth and mankind (*rijal alghayb*), the *ghalib* and *maghlub* based on the school of Ja'far as-Sadiq, the *ghalib* and *maghlub* based on the school of Abu Ma'syar, the recitation of the auspicious and unlucky according to al-Buni in *Shams al-ma'arif*, and the advice for kings when appointing officials.
- c. *Kitab al-fal*. The term *fal* comes from the Arabic word "*fa'l*" which means: *good omen; favorable auspice; optimistic outlook; hope; omen; auspice; sign*. What is meant here is "reading the *fa'l* (*qara'a al-fa'l*), i.e. "to tell fortunes, predict the future", or to tell fortunes" (J. Milton Cowan ed., 1976: 1): (J. Milton Cowan ed., 1976: 692) This book contains explanations of fortune-telling techniques with *fa'al* the names of angels, namely Jibra'il/Jibril, Israfil, Mika'il, and 'Izrail and the names of apostles, namely Moses, David, Ibrahim, Ismail, Yusuf, Yahya, Noah, Idris, Ya'qub, Isa and Muhammad PBUH, *fal* verses of the Qur'an, which is fortune-telling based on the first letter of the hijaiyah of the snippet of the Qur'an verse in the seventh line from the top that was opened before randomly and counted on the seventh sheet forward from the page found. In

- addition to divination, this book also contains treatments, namely: lumbago, tinea and ringworm, stomach pain, demon possession, difficult childbirth. (Sheikh Abbas, t.th: 31)
- d. The rest of the discussion on pages 33 to 54 is still related to medicine. However, it is not until the discussion on the treatment of headaches that the description presented is considered to be chapter 1. On this basis, I assume that the description starting in chapter 1 until chapter 50 is a separate work of Shaykh 'Abbas. It contains treatments for various ailments such as eye pain, (Shaykh 'Abbas, t.th: 34-36)) cough, ear disorders (deafness, bleeding or pus), (Shaykh 'Abbas, t.th: 37) cure for insanity, fever and its prevention, cure for crying children (*panagisan*), cure for *lethargy* or fatigue, cure for lumbago, canker sores, pus discharge, cure for hernia, severe boils (*barah*), stop menstruation that is not due to pregnancy, suppuration, dog bites, poison or venom, bone spurs and sprains, blood loss, black spots on the body, treatment of some diseases with majun, and prevention of plant rats. The book does not only contain plant remedies, but also certain recitations.
 - e. A book that deals with a number of issues: bodily healing, natural remedies and readings, divination, and dream interpretation. (Shaykh Abbas, t.th: 54-72) This book contains, among other things, a talisman for love (to be loved by the opposite sex), a cure for vitality, lengthening and enlarging the size of vital organs, preventing pests in agriculture, fortune telling on the basis of human breath which is divided into the breath of the sun (right, a symbol of good luck) and the breath of the moon (left, unlucky), fortune telling on the basis of the movements of certain human body parts, fortune-telling on the suitability of candidates for marriage on the basis of their names converted to numbers, fortune-telling on the luck and unluckiness of months and regions using the dragon *ray* technique, fortune-telling on the lucky and unlucky days of the week for hulu balang, fortune-telling on victory and defeat (*ghalib* and *maghlub*), fortune-telling for building a house, how to make yeast for tape, and fortune-telling on the luck and unluckiness of regions for traveling. The book ends with a discussion of the veil of dreams related to supernatural matters, such as about Allah swt, Prophet Muhammad, Prophet Adam, *Khulafa Rasyidun*, the Throne, heaven, hell, *al-shirath al-mustaqim*, *lauh mahfuzh*, the Day of Judgment, or about natural objects, such as the sun, clouds, or about daily activities, such as dreams of boating and eating.
 - f. The discussions on pages 72 to 113 contain various issues as in the discussion of the theme in the previous pages. The researcher assumes that all the discussions in these pages are the separate work of Shaykh Abbas, because they begin with *basmalah*, *hamdalah*, and *salawat*, and end with the phrase "*tamma hadza al-kitab wa yalihi fawa'id an-nafisah*" (all the discussions in the book of Arai have been completed and what follows is some valuable guidance). The book begins with the veil of dreams relating to human limbs, four-legged animals, creeping animals, trees, hills, houses, clothes, rivers, ponds, seas, food, acts of worship, fire, lands, hamlets, roads, stones, earth, fruits, sounds, and impure things. After discussing the range of the veil of dreams, the author discusses the treatment with majun (*ma'jun*), the divination of the land for building a house, the cure for *balgham* (phlegm), the divination of the 10 traits of the female "symbol of stardom", the cure for poison and wounds, the talisman for whiny children, divination of the wood to be used as a pillar of the house, wood inhabited by ghosts, wood used as building material for kings' houses, the *requirements of mahalat* (an amulet used to fortify the house from shaitan interference, and other technical matters when wanting to build a house in terms of luck and misfortune. Some of the descriptions of house procedures refer to the traditions of the kings at court. Next, there is a discussion of

knowledge about the "great misfortune" in each month of the year, such as the ten days of the month of Shafar, fortune-telling based on the movements of certain limbs, and moon forecasts for building a house, amulets to repel rats and locusts. In the final section, the author presents love charms and predictions about the times of the day to leave the house.

- g. The *fawa'id (al-fawa'id) an-nafisah* section contains discussions on medication, such as with zanjabil and "black grains" or *al-habbat as-sauda'* (as mentioned in the hadith of the Prophet). This section also contains predictions of human nature based on the color of the body and the shape of the limbs which are said to be derived from the science of *firasat hukuma'*, the benefits of certain foods for health, such as meat, fish, eggplant, and onions, good and bad times for intercourse and its procedures, and predictions of fate, the place in the parts of the female body where sperm is located in a month, predictions of the harmony of prospective spouses, the benefits of *basmalah*, the characteristics of the Prophet Muhammad PBUH; and treatment with Qur'anic verses known as *ruqyah* with the popular source, *Fawa'id ash-Sharif*. In the final section, the topics presented in the previous section are discussed, such as the cure for eye pain, the talisman to ward off locusts, the talisman for sexual vitality, the talisman to prevent theft, the wisdom of losing property, and the cure for heatstroke. The last book included in *Taj al-Mulk* is *Hidayat al-Mukhtar*.

There are several sources on which the book of *Taj al-Mulk* is based. According to Shaykh 'Abbas' own explanation, (Shaykh Abbas, t.th: 26) this work refers to a treatise written by Imam Ja'far as-Sadiq, the famous sixth Shi'a imam who became part of the chain in the genealogy of the Naqsyabandiyah tariqah shaykhs, (Muhammad Haqqi an-Nazili, t.th: 189) Abu Ma'syar's treatise, *Wasilat ath-Thalib* (elsewhere this work is called *washilat at-Thullab*) by Yahya bin Muhammad al-Khatthab, *'Umdat ath-Thullab fin Tarikh al-'Arab, Shams al-Ma'arif al-Kubra wa Latha'if al-'Awarif* by Ahmad bin Ali al-Buni (d. 622 AH), Syarh of the Naqsyabandiyah *Tariqah*, which is a work of the Naqsyabandiyah. 622 AH), Muhammad al-Marzuqi's *Natijat al-Miqat, Nazhm as-Siraj al-Munir*, and *Nazhm al-Kawakib*. In addition, Shaykh 'Abbas also mentions references in his commentary: 'Abd al-Wahhab ash-Sha'rani's *Latha'if al-Minns al-Kubra, Fawa'id ash-Syaji, Ihya' 'Ulum ad-Din*. (Shaykh Abbas, t.th: 25) Shaykh 'Abbas also mentions medical figures without referring to their works, such as Ibn Hakim 'Abdullah of Byzantium, (Shaykh Abbas, t.th: 83) Khauj Muhammad of Turkey whose treatment was sourced from Hakim Bahwani of Baghdadi and the treatment practiced by Sultan Mahmud of Malacca, (Shaykh Abbas, t.th: 84) especially *majun* treatment which is typical of the Middle East. In the treatment of *Ruqyah* Shaykh 'Abbas, among others, refers to the names of *Qadhi Majd ad-Din ash-Shirazi* in *Tafsir al-Fatihah* and Shaykh Abu al-Hasan without mentioning his works. (Shaykh 'Abbas, t.th: 125) He also quotes Shaykh Abu Bakr as-Sarraj in *Quryat as-Salamah* and Shaykh al-Munawi in *Faydh al-Qadir (Sharh al-Jami' as-Shaghir Jalal ad-Din as-Suyuthi)* (Shaykh 'Abbas, t.th: 126).

From the names and works used as references, the basis for this book can be explained as follows:

1. The *ruqyah* method, which is a treatment that uses verses of the Qur'an that are reported to have also been practiced by the Prophet Muhammad PBUH (Muhammad Haqqi an-Nazili, t.th: 66-67)
2. Prophetic medicine (*ath-Thibb an-Nabawl*), such as *al-habbat as-sauda'*, although in some instances, the Prophet's sayings are interpreted for the purpose of divination, such as about the premonitions of believers.

3. "Clinical Sufism", which is part of Sufism's teaching on the symbolism of the letters of the Qur'an used for medicine and divination. According to Annemarie Schimmel, the symbolism of letters that developed among Sufis stems from the typical Sufi interpretation originally developed by Ja'far as-Sadiq (d. 164-166), the sixth Shi'a imam, who saw four aspects of the meaning of the Qur'an, namely: statements that can be understood by the average person, figures of speech that can only be understood by the privileged, touches of elegance (*latha' if*) that can be understood by saints, and "reality" (truth) that can only be understood by prophets. (Annemarie Schimmel, 1986:41) Ja'far's interpretation influenced the formation of Sufi ideas about tafsir. (Annemarie Schimmel, 1986:84) The founder of Hurufi Sufism (Shi'a Sufism) was Fadhlullah Astarabadi who was executed for *heresy* in 1398. His followers included Persian and Turkish poets and authors, among whom Nesimi has recorded. This Turkish poet expressed *Hurufi's* ideas mixed with exaggerated Sufi teachings and an interesting imitation of al-Hallaj in very passionate verses. Fadhlullah taught that Adam had been endowed with nine letters, Abraham with fourteen, Muhammad with twenty-eight, and he himself had the honor of knowing 32 letters (four additional letters in the Parsi version of the Arabic alphabet). (Annemarie Schimmel, 1986:425 and 433)
4. Arabic-Islamic Astrology. The science of falak (astronomy), from which later developed the term falakiyyah (astrology) in the community considered as the science of fortune-telling, was originally discovered since approximately 3,000 years BC in the Babylonian kingdom located between the Tigris and Euphrates Rivers (southern Iraq). Sheikh 'Abbas' divination in this case refers to Arabic-Islamic astrological works, such as 4). Sheikh al-Marzuqi's *Natijat Al-Miqat* and *Nazhm al-Kawakib*.
5. Middle Eastern traditions and the local traditions of royalty in Southeast Asia, for example about majun (*ma'jun*).

Example of Divination in the book of *Taj al-Mulk* to know the luck and unluckiness to do something based on the verses of the Qur'an. Method:

1. Ablution
2. Take the mushhaf of the Qur'an with a sense of submission to Allah swt. accompanied by good intentions.
3. Recite surah al-Fatihah once
4. Recite surah al-Ikhlash three times
5. Recite surah al-Falaq once
6. Recite surah an-Nas once
7. Recite the following prayer:

اللهم انى توكلت عليك رافة بكتباك فأرنى ما هو المكتوب فى سرك المكنون فغيبك المخزون اللهم انت الحق

بحق محمد برحمتك يا أرحم الراحمين

- 10) Recite the salawat ten times.
- 11) Imagine what you want to do, then open the *mushhaf* of the Qur'an randomly. Next, once the *mushhaf* is opened, count seven pages ahead from the page that has been opened. On this page, find the letter of the verse located on the seventh line from the top of the *mushhaf*. The initial letter of the verse is believed to determine fate. For example, if the initial letter of the verse is alif, this is the initial letter of the verse '*ala inna awliya Allah la khauf alayhim wa la hum*

(الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون ياأيها)

(Will be invulnerable)

Ordered on paper used too mujara, this is what was ordered

الم نشرح لك يا محمد (صدرك) يا محمد (ووضعنا عنك) يا محمد (وزرك) يا محمد (الذي أنقض ظهرك) يا محمد (ورفعنا لك) يا محمد (ذكرك) يا محمد (فان مع العسر يسرا) يا محمد (ان مع العسر يسرا) يا محمد (فاذا فرغت فانصب) يا محمد (والى ربك فارغب) يا محمد (وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم).

Do Not Be Surprised Talisman

Asked to put this on paper: (قوة عند ذى العرش مكين و الله من ورائهم محيط بل هو قرآن مجيد في لوح محفوظى).

(This is the Medicine) Strong Zakar (Sex)

then take seven chicken eggs and boil them, brew them, peel them, then put this verse on the chicken eggs, then eat the chicken eggs, then this is what was told:

(اسرح لى صدرى و يسرلى امرى وحلل عقدة من لساني يفقهوا قولى رب)

(This is) Remedy for Sahwat Weakness

So take three eggs on each day eaten this is what was told to be in the first egg:

(الله الرحمن الرحيم فوق الحق و بطل ما كانوا يعملون بسم)

(الله الرحمن الرحيم قال موسى ما جئتم به السحر ان الله سيبيطه ان الله لا يصلح عمل المفسدين بسم)

And tell the third egg this verse:

(نزل من القرآن ماهو شفاء ورحمة للمؤمنين و لا يزيد الظالمين الا خسارا)

D. Conclusion

The emergence of Tajul Muluk's book was motivated by the king's command, with the flattery of "the bearer of the banner of shari'ah" (*hamil liwa' al-syari'ah*), "the protected ruler of Aceh" (*al-Ashi al-mahrusah*), because Aceh when surrounded by fortresses. The king was Sultan Alaidin Ibrahim Manshur Billah Svah who instructed the author to write a work containing divination of auspicious or unlucky days and months, such as for war planning. The book deals with several issues: body therapy, natural medicine and readings, divination, and dream interpretation. It contains, among other things, amulets for love (to be loved by the opposite sex), remedies for vitality, lengthening and enlarging the size of vital organs, prevention of pests in agriculture, fortune-telling on the basis of human breath which is divided into the breath of the sun (right, a symbol of good luck) and the breath of the moon (left, unlucky), fortune-telling on the basis of the movements of certain human body parts, fortune-telling on the suitability of candidates for marriage on the basis of their names converted to numbers, fortune-telling on the luck and unluckiness of months and regions using the *pari naga* technique, fortune-telling on the lucky and unlucky days of the week for hulu balang, fortune-telling on victory and defeat (*ghalib* and *maghlub*), fortune-telling for building a house, how to make yeast for tape, and fortune-telling on the luck and unluckiness of regions for travelling. The book concludes with a discussion of the veil of dreams relating to supernatural matters. Amulets are conceptually related to supernatural powers, which are part of the religious system. Humans in their lives always solve various life problems with the help of reason and knowledge; but in reality, reason and the system are very limited, so life problems that cannot be solved with reason are tried to be solved through magic, namely the occult. The assumption of the Quran's sacredness to the most micro level is in fact closely related to magical culture. This relationship does not only apply when the Quran arrives in areas far from its place of

origin. Records from the Prophet's companions show that the practice of placing the Quran in magical culture is common and even the Prophet himself practised it. For example, when the Prophet was sick (about to die) the Prophet blew into his two palms after reciting al-mu'awwizatain and then rubbed it on his face.

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