



**A COMPARATIVE STUDY OF MAGIC FROM THE PERSPECTIVE
OF THE QUR'ĀN AND THE TESTAMENTS**

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ABSTRACT

The lexical and terminological meaning of magic in Islam differs from that in Judaism and Christianity. Magic is one of the foundations of the beliefs of all the divine religions. The Qur'ān and the Testaments have a great emphasis on this. This article provides a systematic, in-depth understanding of the subject, in a methodical way, based on a comparative interpretation of religious texts and the presentation of opinions. The research method is descriptive-analytical with citations of examples from various religious texts. The results show that: 1 – Magic, due to the association of the magicians with evil, has been prohibited. 2- The disputation of the absolute prohibition of magic in order to nullify the acts of the magicians, has been endorsed by the Qur'ān and the Testaments. 3- The goals and the intentions of magicians at the dawn of their learning have been considered important and necessary according to the religious texts. 4- Magical practices in many religions are interwoven with religious practices. The present article presents a new perspective with an accurate and systematic approach to magic and its rulings.

KEYWORDS: *Magic, Torah, Bible and Qur'ān.*

1. INTRODUCTION

Magic has been used in a variety of meanings, including cheat, hallucination, seeking help from the devil with a kind of proximity to it, manipulating the natural world, etc. In divine books instances of fortune-telling, astronomy, belief in the effectiveness of the stars in human destiny, magic spells and various kinds of magic are mentioned which have been practiced by the witches throughout the history of mankind. Taking into consideration that the magic has overshadowed the thoughts, beliefs, and practices of many people on one hand and the effect that the acts of the magicians have on the other hand it provides extra impetus to know more it and its essence. Moreover, the rulings of divine religions with regard to its permissibility and its prohibition adds to the importance of the subject. In examining the sacred texts of the

monotheistic religions about magic, only a single verdict can be found even though some interpretations of this doctrine can be conceived differently. The Qur'ān states in verses 102 and 103 of chapter Baqarah that some Jews learned and practiced magic contrary to the divine permission. They were in reality strayed from God's commands and this led to their abandonment of faith. Similarly, some of the by-products of magic are corruption in society (The Holy Qur'ān, 10:81), separation between spouses (The Holy Qur'ān, 02:102), damage and loss of existential capital (Ibid), state of fear and distress amongst the People (The Holy Qur'ān, 7:113&116), notoriousness (The Holy Qur'ān, 113:4), loss and damages (The Holy Qur'ān, 2:102), Disbelief and Unbelief (Ibid), Deprivation of Salvation in the world and the Hereafter (The Holy Qur'ān, 10:77) (The Holy Qur'ān, 20:69), dispossession of blessings in the hereafter and the likes of these which have authorized the prohibition of magic from the perception of the Qur'ān and the Islamic commentators. The Old and the New Testament have also prohibited magic due to the ill-effects it had brought about in society. In many cases, it is believed that the knowledge of magic has been taught by God to Jesus. (Sayār, Commentary on the New Testament (Bible), The Epistle to Hebrews 2009, 3/6) This has led to the assertion of the decree of magic in the New Testament *and has become a point of discussion*. The question that arises is that, is magic, in view of the Qur'ān and Testaments, completely void and absolutely forbidden? If so, what are the reasons for its prohibition, and when is it permissible to learn magic? This article seeks to elucidate the reality and the essence of magic along with bringing instances and the opinion of the Qur'ān and the Testaments in regard to it. It also seeks to explain the reasoning and rationality behind the decree in the monotheistic religions. Although some scholars and researchers have written articles on the decree of magic, like Shahid Awwalin the seventh century and Sheikh Ansari¹ in his book Makasib. IbnKhalidun presents traditions from the Prophet Muhammad and His progeny and considers magic to be a non-divine approach and considers it to be a satanic act and hence forbids it. Freezer² in the book of the Golden Branch states that there is a difference of opinion among Christians about the nature and the doctrine of magic, and the magical practices have been mixed with religious rituals in different ways; while on the other hand, in Lavin's book, in the Torah, the magician is considered as a criminal and has a penalty. Yet, this work seeks to present a new perspective in a comparative way by offering a more accurate view of the subject of magic from the perspective of monotheistic religions and Holy Scriptures.

2. Concepts of discussion

2.1. Magic

The word 'Jadu' in the Persian language has two usages, witch or magician (Saher and Jadugar) and sorcery (Sehr) which is derived from the Middle Persian word 'Jadug' which only had the meaning of magician. The Middle Persian word in the past has been translated as 'Jatuk' into Armenian (The Great Islamic Encyclopaedia, under the word Magic). Magic or sorcery is a set of beliefs, practices, techniques, and methods that are thought to be effective and useful in controlling or transforming supernatural, natural or environmental conditions for attaining good or bad objectives. In order to do so the witch either uses his/her spiritual power or uses some of the tools, charm, endorsements, etc. to seduce the supernatural forces so as to change the course of their nature, demands, desires towards the intended goal to affect the natural phenomena, thoughts, senses, and day to day human affinities. Many of the words used in European languages to refer to magic or sorcery are from the Greek words Mageia meaning witchcraft derived from the word Magoi, a tribal name of the Medes. This name was used to refer to the ancient Iranian clergymen, due to their practices of the ritual who were probably thought to be witches by the Greeks. The 'Mogh's' had tremendous powers to know the mysteries and the stars and could predict major events like the birth of Jesus. They were also familiar with the science of 'Khafiyeh' 'silent

sciences³ (The Great Islamic Encyclopaedia, under the word Sahar). Magic is also considered to be an artistic exhibition of discipline, weird, amazing and deceptive act which astonishes the people (Ameed Dictionary, under the word Magic). Magic has been used in the sense of sorcery and trickery and, to anything whose reality is not known. It has a connotation of deceit and treachery to it.(Jar 1995) In its root meaning, magic is to change the thing from its actuality to something else. The reason behind naming it so, is that the magician portrays falsehood as truth and demonstrates that which is not real. (Mu'in and Alizadeh 2002) Sorcery is a manipulation that takes place in the sight of the viewer to make him think that reality is the way he sees, which in reality contains nothing. It means that it is a covert act that portrays the object against its genesis, albeit in appearance, not in reality.(Tabrasī 1994, 295)⁴ Some believe that magic is a word that indicates the negation of observation of the truth. If one wants to walk on the path of progress and salvation, they must know it and avoid its depiction and, if someone displays it to be able to deter it, he/she must spread awareness about the danger of its existence and strongly oppose this barrier which restricts development. One of the meanings of magic is that it is a word, a written word, an enchantment or a swear through which causes harm to the others like, the damaging the relationship between couples, such as damage to the relationships between the spouses. Another example of magic is the hiring angels and jinns(genies) and demons in finding out about secret affairs, treatment of victims and summoning spirits into the body of a woman and child.(Mūsawī Qazveinī 2003, 274) In essence, magic is to misrepresent reality and truth, such as the perversion of the vision of people or to influence the minds and hearts of human beings and the perversion of perceptions. The degree of validity of these acts in comparison to the miracles bestowed by God upon His righteous and chosen servants is different and very low (Ḥ. Mostafavī 2010, 68)

2.2. Roqye or Ruqayyah

Roqye (Persian pronunciation) or Ruqayyah (Arabic pronunciation), plural of which is 'Ruqa', is a kind of charm that is casually known as an amulet. The custom of it is to read some enchantments and to blow in order to heal and repel damage. These enchantments can be extracted from the verses of the Qur'ān or from the prayers attributed to the Prophet Muhammad as well. While magic is a mysterious science in which the magician casts spells in every possible way so that the people are not able to break it. Although the effort of the magicians seems to be wondrous which attracts public attention, some have considered it to be similar to miracles of the prophets whereas, miracle and magic are completely different in their foundations, essence and their genesis. (Subhānī 2003, 174)

2.3. Kehānat

Kehānat is the act of subduing and conquering the jinn and has a resemblance to magic. The Kāhen(the priest) is the one who receives news from the jinn and gets in possession of an argument or an opinion. In other words, Kehānat means communicating with the jinns in order to know about the past, present, and future and, also to do strange things. On a general note, Kehānat means divination, astrology, and news of the unseen. In the priestly practice, there is a connection between the spirit of the priest and the immaterial like those of the Jinn and the demons and through this connection, they uphold an opinion with regards to the details of the future and hidden matters. The language of spell is a special language that has a few commonalities with Persian and Arabic alphabets although; their writing pattern is completely different. From the perspective of Islam and the Qur'ān, magicians and priests alike the polytheists are denounced. Practicing magic is prohibited and engaging in it is considered to be a forbidden act and is considered as one of the greatest sins.(Nūrī and Hijāreh, Muḥammad 1985, 231)

3. The rule of magic from the prospectus of the Qur'ān and the Traditions

Among the divine religions, Islam has a greater focus on the discussion of Magic. The Qur'ān dictates that the commencement of magic and magical practices began from the time of Prophet Solomon, 'Just as the devil taught the people of magic to divide and disintegrate and incite people. (The Holy Qur'ān, 2:102) God commissioned two angels named Harut and Marut to teach people how to deal with magic. The followers of Islam believe in the existence of magic in a specific sense and consider it to be forbidden. (Hedāyat 1948, 76) The religion of Islam recognizes the magic to be an actual reality and does not consider it to be superstitious, yet it strongly prohibits people from practicing magic and referring to people who practice magic. Regarding the difference between superstition and legend in this regard, the Qur'ān states " And the magicians are not successful". (The Holy Quran, 10:77) Because magicians seek to distort the facts and shake the foundations of the minds of the simple people.(Krishnān 1965, 125) Like many other rulings, this ruling also has exceptions, such as learning about its revocation or eliminating its effect on those who have been harmed. (Rāgheb Isfahānī 1989, 156)⁵ In the traditions that have come to us from the great leaders of Islam, magic has been strongly denounced and forbidden. Therefore, according to Islam, teaching, practicing and earning a living through the magic is forbidden and prohibited. It is considered as a major sin, and in some traditions, it is considered to be a cause of blasphemy (Mūsawī Khomeini 2014, 498)⁶ Instances of permissibility for magic from the Islamic point of view include 1. Magic to destroy the effects of those who have been affected by it.2. To disprove false claims of false prophets.3. To learn in order to destroy/disable spells.(Tabrasī 1994, 125) Although we are not sure about the consensus of the scholars in this regard, the essential claim of religion is one of the things that makes us sure of the prohibition of practicing it. (Ansārī 1993, 545)In common minds, the word magic also refers to those amazing things whose cause and roots are not known. For example, the verses 14 and 15 of the blessed chapter of Al-Hijrand verse 101, the blessed chapter of Isrā', consider it as an obstacle to viewing the truth and a cause which leads people to confront the reality and the truth. The blessed chapter of Mu'minūn in the verses 88-90 considers and demonstrates magic in its various forms and concludes that any unseen reality in any form is considered to be magic. By examining verses 1 to 6 of chapter Nisā one can deduce that magic is based upon ignorance and lack of awareness and delusion is the main tool that ornaments falsehood in order to replace the truth.

4. Decree of Magic from the Testaments

4.1. The Old Testament (the Torah)

The Old Testament, as opposed to the New Testament, is the name given by the Christians to the book of Jews. Christians believe in both books. The Old Testament was written in Hebrew and Chaldean languages. The Book of the Torah is at the beginning of the Old Testament. The Old Testament has 39 books that are divided into three parts by topic;

1. The Torah and the Old Testament Historical Section
2. Wisdom, prayers, and poetry
3. The prophecies of the prophets (Cohen 1972, 65)

Historical sources of the Jewish people tell of figures enmeshed with superstition and magic. They practiced it in order to benefit from the worldly gains and to dominate their enemies. The prevalence of magic in ancient times, was not only restrained among the men even the women of the children of Israel practiced it. It is astonishing that Shimon ibnShatahQarnI, executed eighty women magicians in one day. (Christianity and Judaism's View of Witchcraft 1996) The fight against magic among divine religions other than Islam has a very long history. History sources have stated that special courts were formed in order to investigate the

belief of people with regard to the crimes of the magicians, wherein, they were penalised, executed and even burnt for their crimes. From Talmud's⁷ point of view, the witch is guilty and condemned because they have disobeyed the commandments of the Torah, while the magician was not even considered as a criminal. Similarly, The Talmud strongly condemns all forms of sorcery, magic, and fortune-telling to the point where it considers witchcraft to be amongst the idolatrous practices. In spite of all the efforts made by some Jewish scholars to eliminate magic, these superstitions permeated the Jewish community. In the eighteenth chapter of Deuteronomy, there are some forms of magic that were common among idolaters of that time, and the Torah forbade the children of Israel from doing them. (Cohen 1972, 89) It is mentioned in the Torah, "And those who look towards the goblins and the sorcerer's, until they follow their path through adultery, I will swiftly turn upon him his transgression and I will cut him off from his people." The author of "The Holy Book of Scripture" confesses that magic has infused in the Jews and they had started believing in it, which was against the teachings of the Torah. He further continues, "But nevertheless this corrupt element entered amongst the Jews, and the people believed in it, and when the going went tough they sought refuge in it".⁸ (J. Hawks 1997, 147) Jewish mysticism or Kabbalah⁹ is, in fact, the key to unlocking the secrets hidden in the underlying layers of the Torah. The words of the Holy Book are garments upon the secrets and numbers and, the goal of a Jewish mystic is to disclose them through observation and contemplation in the verses of the Torah. Therefore, they were reluctant to speak about it openly. After a while, disclosing the secrets in the Torah became the only concern for the Kabbalah mystics leading them to make magical spells. It was from this time that Kabbalah got strangled in a valley of superstition and magic to the extent that they sought solutions for the metaphysical and theological problems through these spells. (Epstein 2010, 270) Since the Jews consider themselves to be the chosen people, the punishment of the Hereafter is meaningless to them, and even the Jewish sinners through reincarnation will get the opportunity to purify their souls. According to Luria¹⁰, Jews are scattered all over the world so that their souls can be absorbed into other people's bodies and bring them happiness. In fact, it means that it is only the Jewish spirit that can capture and guide the spirits of other nations. (Barāwā 2004, 106) Jewish mystics see magic as a step to reach the inner meaning of the Holy Book and to explore the meaning of the distorted Torah, a claim which cannot be substantiated by any human rationale, in order to disclose the secrets through altruism and numerism. (Brantley 2002, 20)

4.2. The New Testament (Bible)

The New Testament is a collection of twenty-seven books all expressed in Greek and this collection was referred to as the "New Testament" at the end of the second century. In reality, the writings of the collection were so compelling that it practically became the counterpart of the Old Testament texts, the texts that the Christians used to regard as their only Holy Book for a very long time. And according to the Jewish custom of their time, they used to refer to it as "Laws and the Books of the Prophets". If these writings are referred to by the term "New Testament", it is basically due to the fact that the first Christian theologians after Paul (Deuteronomy 14:3) held that these texts contained a new covenant material whose provisions must govern the relationship between God and His nation during the last stages of history. (Sayār, Commentary on the New Testament (Bible), The Epistle to Hebrews 2009, 55)

The Bible has also repeatedly criticized dealing with witchcraft. In the event that Paul counts witchcraft as a mistake made at the request of the body and against the will of the soul and prevents human from entering God's kingdom. The Catholic Church also forbids believers from any religious practices that are not approved by the church and from any attempt to seek help from the evil forces (The Epistle to Hebrews, 6/3). From the perspective of the Bible, the high priesthood has been given to Prophet Īsā in order to be the source of eternal salvation for

his followers. The witchcraft and knowledge related to it were given to Prophet Īsā by God in regard to the priesthood of the Christ, the Bible, and the Epistle to Hebrews states that God has subjugated everything in Jesus Christ and subdued him to the angels and made everything to obey the Christ. (Cohen 1972, 15)

“Because he made everything obey him, there was nothing left that did not obey him.” According to the New Testament, the knowledge of priesthood, which in reality is prophecy and giving information in regard to matters that are unseen, was given to Christ by God. Just as it has been stated in Hebrews: “On the other hand, he should have been like his brothers in every way, in order to be merciful and faithful in their prayers with God the High Priest, in order to atone for the sins of the people (The Epistle to Hebrews, 6/3). The difference between witchcraft and miracle in the aspect of the extraordinary actions that are reported from Prophet Īsā is not clearly evident. Therefore, in the aspect of the essence, witchcraft can be regarded as an objective matter and an external reality. Some people believe that the different miracles that have been mentioned as the miracles of Prophet Īsā in the Holy Book can also be referred to as the knowledge of priesthood. In the Gospel of Mark, the healing of Simon’s mother-in-law, the healing of leprosy, the healing of paralysis, healing the daughter of the Syrian woman (born in Syrian Phoenicia), the healing of the deaf, stammering, the healing of the possessed people and so on, have been cited as the miracles of Prophet Īsā.

The New Testament has spoken about the hideousness of witchcraft. Cases of witchcraft carried out by witches and consequently tormenting innocent people were repelled by Prophet Īsā. Many verses have prohibited Magic and the Christian scholars have also considered it to be prohibited in spite of the fact that Prophet Īsā was able to do it. This shows that first of all, the reason for the prohibition of witchcraft was due to its improper and evil uses.

5. Comparison of the verdict regarding witchcraft in the New and Old Testaments and the noble Qur’ān

According to Islamic scholars, witchcraft is prohibited (*harām*). Most of the Islamic traditionists and the commentators both Sunni and Shiite have considered all types of witchcraft, whether verbal, literary, fumigation by means of herbs, the use of stars and sensual asceticism, subjugating the jinns and devils and so on to be forbidden. They have also forbidden the Muslims from engaging in such matters, as the word ‘Islam’ implies, Muslims and believers must submit to God alone; whereas, worshipping other than Allah in any form is polytheism. Thus, most of the Islamic historians and philosophers consider witchcraft as a way of prostrating to other than Allah. And it is this approach of the magicians that makes their actions to be considered as disbelief and led to the prohibition of witchcraft. Needless to say, it seems that the philosophy behind such a verdict is the reckless use of witchcraft by the majority of witches in filthy matters, discord and harming people (and mostly the innocent people) and so on. Likewise, a tradition narrated from the holy Prophet Muhammad states that he considers polytheism and witchcraft to be close to one another. The reason why the holy progeny of Prophet Muhammad prohibited witchcraft is because this is used in evil practices. The noble Qur’ān also considers ‘blowing in knots’¹¹ to be sorcery which results in evil and has invited people to seek refuge in Allah. (The Holy Qur’ān, 113:3)

Learning Witchcraft and Magic In the cases of learning witchcraft for the sake of eradicating the negative effects of witchcraft and rejecting the claims of false prophets is allowed. Traditions from the holy progeny of Prophet Muhammad allowing the learning of witchcraft have been mentioned. In the Old Testament too, practicing witchcraft has been greatly condemned. A lot of traditions from the Torah state that dealing with witchcraft by means of the Jinns is considered as turning away from God and brings about divine punishment. (Leviticus 20/27, 6)

In Revelation, as the last book of the Torah, the visual illustration of paradise is presented. It is a city wherein the believers in Judaism and sacred religion will live forever. This city or in other terms, a paradise that is home to the believers, is a place where in the witches, adulterers, murderers, idolaters and so on will find no shelter. Therefore, according to the Old Testament, witches will neither go to paradise nor receive the mercy of Allah. Apart from this, if we suppose witchcraft is essentially and literary evil, then it is also evil for Prophet Īsā. This is while he was capable of doing these things, and even according to journeys¹² in the Gospel, these sciences such as the priesthood, were conferred by God on Jesus. Owing to this fact, the manner of use of witchcraft by the witch can also play an important role in respect to its permissibility or impermissibility. For instance, the Jews are permitted to deal with Numerism and Alphabetism.

The mastery of Prophet Īsā in witchcraft was for the sake of curing the enchanted patients. Learning witchcraft in the Islamic perspective used to be done to counter the evils and corruptions of witches and repel them. In the Islamic domain, the Mu'tazilites and the Shiites held this view. They paid attention to the impact of the deed and regarded it as the criterion of good and evil acts from their impacts. If a deed was beneficial to an individual or society, it will transcend the good deed and if it was harmful it will be considered evil. This group is referred to as the pragmatist group and they do not regard the good and the evil as innate; rather, they consider the impacts as the criterion of the good and bad deeds. The Ash'arites regard the good and the evil of the deeds as valid but not because of the impacts of the deeds; rather, because of the credit given to them by the law and religion. From their point of view, if the divine text mentions a deed as moral and good, and Allah the Almighty has commanded it, it is good and what is forbidden in that is evil and bad. Thus, according to them, the criterion for good and bad is the divine law.¹³

If we judge on the basis of the "divine law", the sacred texts of both the noble Qur'ān and the Testaments have decreed the prohibition of witchcraft. Verses from the Bible show that God has taught the knowledge of witchcraft and priesthood to Prophet Īsā (The Epistle to Hebrews, 3/6)

According to the pragmatists, the actions of the witches are mostly carried out with a harmful and evil aim. The casting of spells leads to bad impacts in the community either harming a person or group, such as changing someone's luck, restriction of sustenance, losing sleep at night, negative thoughts and fear of darkness, not being loved, depression, hostility, incitement to infidelity and profanity, not getting pregnant, physical and mental illnesses and other cases that could lead to the prohibition of witchcraft. People have taken steps to deceive and gain power in society through the mastery of witchcraft and misuse of it to an extent that in the past, witches and priests held a high position in the court of kings. In contrast, there have been people who, by mastering the knowledge of witchcraft for the sake of repelling its wickedness and the evil aims of the witches through their witchcraft, came up against the witches and prevented the witches from attaining their heinous and inhumane purposes. The result of the work of the second group that mastered the spell was positive and benevolent. Owing to this reason, the verdict on absolute prohibition and learning witchcraft is subject to criticism and controversy. From the rational viewpoint, the result of the verdict on witchcraft is examinable. Witchcraft as a set of knowledge and empowerment over extraordinary events both material and non-material and the mastery in doing things that are incomprehensible to most people cannot essentially be prohibited. This is because as quoted from the sacred texts and especially the Bible, the divine prophets are acquainted with this knowledge and have mastered witchcraft. (Deuteronomy 18/12). Therefore, it seems that judging the merit of learning witchcraft mostly depends upon the goals and intentions. (Misbāh Yazdī 2013, 110)

On the other hand, the majority of people who have been seeking to learn witchcraft had evil and inhumane intentions. Likewise, studying the history of religions also depicts this matter.

On the other hand, despite being few in number, the people who had mastered witchcraft for the sake of repelling the evils of the witches came to the rescue of the people harmed by witchcraft. Due to this reason, issuing the verdict prohibiting witchcraft absolutely, in all terms and circumstances, does not seem to be logical. (Amilī n.d., 15)

By using allegorical verdict in comparing the verdict on intoxicants in the noble Qur'ān and extending it to the verdict of witchcraft, some Muslim commentators have justified the prohibition of witchcraft. However, due to its harms despite the benefits that it has and also because it has more harm than benefits, the argument of the noble Qur'ān in regards to the prohibition of intoxicants is a rational judgment which is not comparable to the verdict and practice of witchcraft.

It seems that the advantages and disadvantages of performing an act such as drinking intoxicants are the criteria for prohibiting intoxicants in Islam. In regard to learning witchcraft, the aims and intentions of individuals are the criteria for judgment. The fact that a group of people, even though they may be few in number, want to learn witchcraft in order to be able to thwart the evil and the intentions of the wicked witches, does not seem to be an ugly act in itself. Rather, it is a good act and even necessary. To cite an example, those who seek to build dangerous and sophisticated bombs in order to kill the innocent people and confiscate their lands and properties and in fact oppress them, have committed an act which in itself and its impacts are both rationally and religiously evil and inhumane.

Nonetheless, if a group of people masters the art of bomb-making with benevolent goals in order to counter the harms from the first group of bomb-makers whenever necessary, their actions will be deemed to be rational. The mastery of the divine prophets as well as many Islamic scholars such as Sheikh Bahāi,¹⁴ Avicenna,¹⁵ MullaSadrā,¹⁶ and 'AllāmeḥTabātabā'i in witchcraft can be justified from this perspective.

6. CONCLUSION

By examining the Holy Books, it becomes clear that the prohibition of witchcraft has been mostly a real and objective matter. The noble Qur'ān has also spoken explicitly about witchcraft and its effects on the health and behaviors of people. The Torah also clearly states that witchcraft is true, though it is forbidden.

The Bible has, on many occasions, confirmed the truth in regard to witchcraft and even in many traditions, it has mentioned the mastery of Prophet Īsā in this matter. Monotheistic religions agree on the existence of witchcraft. For instance, Islam, like other religions, has strictly forbidden witchcraft, warned the witches in regard to their deceptions and has prohibited it. From the viewpoint of Muslim jurists, witchcraft is worse than drinking and selling of intoxicants. The reason being that in regard to intoxicants, the expression 'impurity' (*Rijs*)¹⁷ has been used and drinking it has been considered to be a great sin. Although it has briefly mentioned its benefit, it has stated that its sin is greater than its benefit. The sin and harm of drinking intoxicants and gambling are greater than their benefits. (The Holy Qur'ān, 2:219) And the people learn what harms them and does not benefit them. (The Holy Qur'ān, 2:102) Owing to this fact, according to some Muslim scholars, since there is no even a single benefit in witchcraft, its corruption and wickedness become the criterion for its prohibition. It is because of this matter that the witches are worse than those who drink and sell intoxicants. Witchcraft is the devil's work and due to this, practicing it leads to the loss of the rewards of the hereafter. And in a rational explanation regarding the prohibition of witchcraft, the consequences of the actions of the witches can be regarded as unethical cruelty to the people and thus the criterion for issuing this verdict.

Nonetheless, in cases where qualified persons acquire the knowledge of witchcraft and master the methods of magic to thwart the wickedness of the witches and repel the resulting corruption, the verdict on absolute prohibition will be disputed especially from the fact that

the great prophets had this knowledge. Therefore, the goals and intentions of individuals in learning witchcraft are important, which can be deduced from the above-mentioned discussions by examining the view of the noble Qur'ān and, the Old and New Testaments in the subject of witchcraft.

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