

The Quranic Bases of Magic Prevention in Islamic Jurisprudence

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ABSTRACT

The occult sciences which magic has a share in it has always been one of the challenging and convoluted subjects in all religions especially in Islam. The divisions taken from magic and witchcraft and the exceptions existent in the zone mentioned all imply prevention and make sentencing any divine law about the subject difficult. The merciful Quran has not said anything clearly about the prevention but there are some evidence and quotation in some verses that according to the interpreters in some cases which refers to wizardry, it is prevented by the merciful book. In other cases the merciful book knows God's will the only source of natural traverse in the universe. It considers no real basis for wizardry and when it is so, there would remain no place for prevention. On the other hand, it is seen in some quotations that some parts of the aforementioned subject is admissible thoroughly.

KEYWORDS: Occult Sciences, Wizardry, Witchcraft, Quran, Spells

INTRODUCTION

Wizardry has an old background in religions and human history. Maybe we can know magic in a view the beginning of human sciences especially medicine. There were witches who cured spiritual and physical illness by special methods. They held the religious rituals in privacy. There are some sciences that originate in witchcraft. Alchemy and the likes are in this category. But the scientific thought never knows the root of its achievements in witchcraft, magical actions and the witches. The scientists by considering and affirming some magical actions have always used words and expressions like logical and over-logical, illegible and over illegible and the likes. They Endeavour discriminate between witchcraft and the modern science which is based on observable data, experience, experimentation and the scientific positivism. However; some scientists believe that magical actions are device-oriented. They mean the hidden thought in them is either like the experimental science or different from it. Due to this the universe is divided into two parts:

One part is where the witches try to find out the cause and effect relation and the latter is where the witches are replaced by scientists. On the other hand, there are some symbolists. The witches and scientists try to reach the same conclusions but the conceptions used by them are different. In other word their technical language is different. The language of one group is symbolic and the other is real and observable. Should this difference be ignored any kind of interpretation would be meaningless.

Some on a different side talk about the relation of wizardry. it can be inferred that the comprehension and understanding that we have from wizardry pertains to our cultural tradition. Maybe there is an action which is known as wizardry in a tradition but only an ordinary action in another cultural tradition. We can use two principles to measure a magical action. According to a principle if the action is observable it is a magic but if it is an action then it is experimental.

Anyhow, despite knowing wizardry as the source of science or religion, there are different ideas about magic and the magicians. The first incident that the primitives have experienced was one called animism. The primitives encountering the nature knew it something imaginary and mysterious and knew it lacking spirit and soul. In spite of the horror towards the natural animism, the primitives were eager to have management over it for their own purposes. Freud says, "The policies about the domination over humans, animals or substances (or we'd better say) the domination over their souls. These policies, these principles and behaviors which are known as magic and witchcraft are as means of animism strategy"(Freud, Bay Ta, p.108). This was where the magicians gained spiritual and godly power amongst primitive tribes and lead the natural and supernatural powers. The magical actions in Animism have two functions:

The first was to remove the enemies' and devils' souls from the believers' souls. The second was to predict the future and to inform the people about their situation in the future (Nazeri, Fourth Volume, Year 1382 of the Iranian Calendar). In addition to the thought of animism that the primitives owned it the expectations and inclinations of their hearts were motivations to lead yhem to magic and witchcraft. For example; the primitive man while hunting and shooting, was making a thorough concentration to aim well. In between, they used spells or did some actions and when the aim was targeted successfully he thought that it was the result of the imaginary concentration and caused the achievement of the hunting (Torabi, 1962 of the Iranian Calendar, p. 29 to 30).

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Some archaeologists link the root of magic and witchcraft to the birth origin which woman is a part of it. According to them women in primary society were famous, popular and God's counselors as well as protecting the children and doing household chores. Because of the conditions that they had, not only did women think about grow in, production of good things and illness curing but also thought above their natural boundaries. In fact, she was busy in days and thought about supernatural things at nights (Hayning, Bay Ta, p. 12 to 13). Totally magic was apparent in primitive tribes in three methods:

One was Fatishism. That is asking from hidden powers existent in dead things. This Fattish is in natural and artificial substances which has independence and will. The second is Shamanism. It means to dominate in the universal spiritual and occult powers. The word shaman comes from Siberia because the Siberians were the most famous and professional magicians in the world. The third is the common magic. It is popular through all the persons of the tribe and doesn't require any experts. The persons try to prevent the harm of mysterious souls by means of elementary and simple things or use the ghosts for their own interest. (Nas, 1975 of the Iranian Calendar, p. 12 to 13).

In religions and especially in Islam magic and the magicians are not so bestowed. The use the word meaning witchcraft or wizardry and this wizardry is devilish, condemned and prevented. However; there are some scientists and intellectuals who have made exceptions and used spells and magic's which they call white or admissible magic. In the pre-Islamic period the witchcraft actives were the duties of poets and religious priests and were the beholders of it till the Islamic age (O'Connor, Enc of Islam, Vol4, p. 163). These techniques were flaunted without any delay and later in the fourth Islamic century the pre-Isma'ili writers of *Rassael Ekhwan Alsaafa* have called them the admissible magic meaning to be at the service of Islam. For example, the admission of doing magic which God saying in Quran has granted to some prophets as God's power for Solomon over his domination on the winds and the genies troops (Al-Anbia Episode, Verses 81 to 82 and Al-Saba Episode, Verses 12 to 13). There is also the illigible magic which are at the opposite towards Islam or independent from it such as the harmful madgic, the condemned magic and some other evils (Rasael Ekhvan Al-Safa, 1983, p.327 to 328).

Overall, it seems magic is prohibited in Islam thoroughly and there is some evidence in Sahih-Al-Muslim that the holy propher prescribed magic for protection against the harful spell of the others (Sahih-Al-Muslim, 1290, Second Volume, p. 180).

Wizardry in Quran

There are 66 verses in Quran talking about magic and wizardry. Talking about Quran is divided into four issues:

The first category is about the verses which the divine prophets are accused of wizardry. This branch pertains to the story of Moses, the Pharoah and the magicians which are in Al-Aaraf, Yunis, Taha and Al-Qisas episodes. The second category is where the atheist accuse prophet Mohammed of magic. We can refer to Al-Zariat episode, versed 43 and 52. In this branch, we can also refer to Al-Zokhrof episode, verse 30. The third category is about the tribes of the prophets Salih, Jethro and Jesus Christ who called these three holy men magicians. It can be found in Al-Shoaraa episode, verses 153 and 185). The second category is about the people who lived at the time of the holy prophet and denied the After-World and knew it a magic. We can refer to Hood episode, verse 7. The third category is when Quran talking to the atheist ask an interrogative sentence as: Do you see hell as another magic or are your eyes closed yet?(Al-Tur,15). And finally the last category of the verses is about the popular 102nd verse of Baqare episode which ascribes the teachings of magic to Haroot and Maroot. However; it seems that wizardry is mor prominent in two place in Quran: One is the story of Moses, the Pharoah and the magician and the other is when the atheist called the holy prophet Mohammed a magician and a poet. According to some verses in Quran, magic is found solely as condemning the action of polethiesm. There is an interpretation in the 116th verse of Al-Aaraf episode as to horrify. In fact the magicians of Pharoah did magics and made people horridied. The word has the same meaning in Hebrew and used twice by Isiah. Isiah ascribes wizardry to the Babylonians. In Aramaic the word "Sakhromen" means wonderful having a close meaning (Margoliouth, 1980, p.252).

But the part which Quran points directly to, is the 102nd verse of Baqare episode. According to this wizardry was sent to two rulers of Babylon called Haroot and Maroot and they taught the people magic. In this verse magic is not known as a positive phenomenon because it may lead to atheism and men and women separation. In a text of Quran magic has been used for science: "And they said'oh, magician! Call your God foe what he has promised so that we are now led"(Zokhrof Episode, Verse 49). In this verse the Pharoah's tribe asked Moses for an avoidance of punishment so that they called Moses a magician which was a respectable title for them. The word magician was a good title to them and they favoured magic. So, they called Moses a magician because of their mental imagination and the unique miracles brought to them by Moses and because of a respect in their mind for the prophet, Moses. Being a magician was not a bad to them because the word magician also meant a scientist (Ebn-e-Manzoor, 1955, Fourth Volume, p.349. Refer also to Tabaresi, 1372 of the Iranian Calendar. Qomi, 1988 of the Iranian Calendar. Tabatabaei, 1417 of the Lunar Calendar). Another meaning of the word in the Arabic language is "The Owner of Throat and Lung". In this verse the Samood tribe speak to their prophet Salih. They did

not believe his prophecy and called him immature and under spell. Some interpreters have translated the Arabic word as a creature who eats and drinks. So, it means that they knew that prophet a person like them who needs food (Tabatabaei, 1417 of the Lunar Calendar, 15th Volume, p.307. Bee Ta p.215).

Totally we can have two interpretations about magic in Quran: One is that magic is not real and is actually a trick. Quran says, "The ropes and sticks of the magician of the age of Moses were thought erroneously to be moving" (Taha Episode, Verse 6). Or it says, "They dropped off the ropes and horrified them" (Al-Aaraf, 116). The second interpretation is that it is real and has effect in the universe and as it is in the 102nd verse of Baqare episode it can cause the segregation of men and women (Makarem Shirazi, 1995 of the Iranian Calendar, 1st Volume, p. 379). It is not clear yet that the result of the aforementioned magic told in Quran is always mental nor personal. Observational nor communal. The question is that if it was a bad one, why was it then sent to the prophet? The belief from Islam of the existence of the genies can be a basis of its belief in magic and wizardry (Margoliuth, 1980, p.252). On the other hand, some believe that according to Quranic verses about wizardry and magic, magic totally can be divided into two groups of real and unreal. According to verses like the 102nd verse of Baqare episode some magics have real effects and "cause men and women segregation". And it is written, "And they learnt something which was harmful and not beneficiary". So the essence of effects shows the reality of magic. On the other hand, the unreal magic shows trickster and jugglery. Quran says, "The ropes and sticks of the age of Moses were moving by magic and it was thought erroneously that they are really moving" (Taha Episode, Verse 66). It says "When they dropped off the ropes they hypnotised the eyes of the people and horrified them" (Al-Aaraf, 116. Salari, 2008, p.49 and so on). The notable example of unreal magic is the story of the Pharaoh's magicians. For an explanation of the article see Eshtehardi, 2008, p. 256 and so on.

Quran Characteristics, A Basis For the Admission of Magic

From the definition, the science can be attributed to the characteristics of the species. The real specialities, the solid substances, plants, animals, the consonant and opposite things and the use of those specialities in different techniques and medicine. Humans, animals and plants have a kind of hidden power and can for instance cure some illness and make people good-luck (Middelton, 1987). Meanwhile; letters have similar characteristics. A notable section of Islamic wizardry (if it is a true interpretative sentence) is based on the science of words and the most magnificent ones are the names of the Almighty (Ibid). For one side, the Quranic specialities are a part of the special sciences which considers reading the divine names and the sent books and prayers (Zaferanizade, 2011 of the Iranian Calendar, p. 343). In one meaning the Quranic spell and the common use of Quran starts with rhyme, mentioning, spelling, Reading Quran with saliva dropping or ink spreading on somebody's face and the local usage of daily conversation. It is quoted that the holy prophet said of the relation between the heart and the body: Every illness has a medicine. The physical illnesses are like the heart illnesses. Every heart illness created by God in the heart, the medicine would then be created by God. When somebody's heart is ill, they should recognize the illness and cure it with a medicine opposite to the illness and they will be cured by God's will (Ebn-e-Qayyem Joziya, 1410 of the Lunar Calendar, p.14). It was then quoted from the prophet of Islam that he said, "Consume two kinds of medicine. Honey and Quran so that they cure the disease of the heart. Refer to Yunis episode, verse 57. Also refer to Ebn-e-Qayyem Aljuziya, 1410 of the lunar calendar page 27. The Shiite sources also referred to Quranic power for protecting and curing the believers. The sixth Imam (believed to be the real successor of prophet Mohammed) was asked whether magic and spell can be used for the people under spell or the people stung by snakes or the diseased people. He said, "If the spell or amulet is taken from Quran there would be no prevention for it. He who is not cured by God would not be cured by God. Is there anything effective taken from Quran? Ask us to teach you and beware you" (Ebn-e-Bastam, Bee ta, p.54). There is some usage in Quran which is different from the Islamic traditions like prayers and worship. We can refer to prayers, spells, magic and amulets by using liquids and fortune telling by dream interpretation. It can be used for protection against disease, disaster or assassination. To make the inside and outside atmosphere of homes and offices holy. Achievement in defensive and offensive wars. To save and improve the properties. To breed well for humans, farms and animals. Welfare for men, family and community specially for children. The knowledge of purposes and the future of incidents or the destiny of a person in search in the holy history. In Quran, it insists on avoiding the harms and attaining the worldly interests and it is always spoken on ways of earning more money and defending the evils and magic and being safe from the danger of the beasts and the brutals and curing the spiritual and physical illness and winning people's hearts. However; the experience specified before is based on the people's experience in different ages (Ghazali, Bee ta, p.21 to 37). The interpreters refer to episodes and verses which have curing effects such as Yunis verse 57, Fossilat verse 44 and also Osara verse 82. But it seems that the episode Al-Fatiha is the most availed of the texts because it knows God so magnificent and knows worshipping a vital action and leads us to ask help from the almighty. It is said that the reading of verses which really cures the people has this sentence, "We only worship you and ask help from you" (Fatiha Episode, Verse 5). Mohammed says, "A combination of Quranic verses with magic and spells is polytheism". Reading the verses is harmless if it is not a polytheist one". In another story we have that whispering the ink of Al-Fatiha has all the curing effect of Quran. This reading therapy is done by whispering and using a commoner's saliva who is

following the holy prophet is a way to avoid the evil souls which cures both the spirit and the body. If one's belief soul and spirit is strong enough and if he reads the episode Fatiha, and if he reads the holy words and whispers it on the ill person and puts the saliva on him this would make the evil spirit far by God's will and will avoid evil actions (Ebn-e-Qayyem Juziya, 1410 of the Lunar Calendar, p.139).

The book Sahib Al-Mizan by reference to the 82nd verse of Osara episode concludes that reading and writing Quran has curing effects on the people's and the believer's illness and can defend them against the athiests' and brutals' trickster (Tabatabaei, Talking About Osara Episode). Some scientist know this curing effect a sign of its miraculous action (Abdolhaq, Zadah, 2004, p.38). There are several methods for asking the miraculous powers and curing effects of Quran such as reading, writing the verses and eating the verses meaning that this kind of writing would dip into water and then the ill man would eat it or combine the verses with water and do the baptism with it (Turkey Huymal, 1429 of the Lunar calendar, p.152 and so on). Most of the admissible magics in Islam insists on magical and materialistic use of Quran particularly in mid-century sunni and shia texts and prophetic medicine and the book pertaining to Quran and the facsimile and the common pamphlets of the middle ages and the new ages about the Quranic prays, dream interpretation, prophetic medicine and Quranic curing, the medicine book and the quoted curing from the prophet like the book *Loqat Al-Aman Fi Al-Teb* or *Loqat Al-Manafa Fi Al-Teb* and the useful selections from medicine (Ebn-e-Jozi, 597 of the Lunar Calendar, and two other works, See also Ebn-e-Qayyem Al-Juziya, 751 of the Lunar Calendar with the title *Sad-Alteb Alnabavi*, see the Shiite concise book *Tebb-Al-Aemme* from Ebn-e-Bastam in the third century. O'connor in El2, p.163ff says that Quran in humans life and behaviour is the main source for permeability of the admissible magic in Islam. Quran, as the most reliable religious source, the most important praying source, the most traditional legislative source, the closest source to learn from and the most effective source for spell has been sent to the modern people as a religious action (Ibid). The praying and spelling applications of Quran are not simply separable and they look to be on the same side. When the materialistic mode of quran or any part of the language function as a natural power leads to gain humanistic powers or to lead to God to protect the body and the spirit, there is a tendency to separate these two sorts. The difference is in the method, subject or the purpose of performing these and also at making the subjects poetic. The main Quranic justification for the amulets use and the spells is that it has curing effects. In Esra episode, verse 82 Quran says, "No avoidance of Godly rage is possible unless by Godly mentioning and praying which is the Godly world". Even if the Quranic magic and spells have been rejected by modern intellectuals in the mid-century we can infer from the jurisprudic and common beliefs that on the issue of being so Quranic, it could not be a part of atheism.

Haroot and Maroot

Apparently, the most challenging verse of Quran is about the amagic in 102nd verse of Baqare episode that refers to two rulers named Haroot and Maroot and the quality of teaching magic. then it says, "And they followed the words which the monsters read in Solomon's kingdom and Solomon never denied the existence of God but the monsters did and taught people wizardry and taught what was sent to Haroot and Maroot and never taught anybody anything unless they said to him that they would test them whether they would deny them or not and taught the people what caused men and women segregation and they never harmed anybody unless by God's will and they taught the people what was causing harm and was not beneficent and they knew what they were learning was not good to the After-World and they have sold their souls by their bad actions if they can apprehend" (Baqare Episode, Verse 102). The story of Haroot and Maroot has always been referred in most historical books precisely or concisely and there are several interpretations about it. Some knew it a made story of the Jewish society. Anyhow this story has epic contexts which are special. As it seems the story looks Babylonian. In the Syriac tongue Maroot means kingdom and the word which is found in Hebrew tongue is similar and the magicians use it. Tess Told believes that the names of these two angels was taken by the Semites from the Zoroastrianic angels and was spread amongst the Arabs and Quran by knowing it credible has informed the people of the story and prevented them to use magic or spell (Orshidi, 1371 of the Iranian Calendar, p.655, Damavandi, 2009 of the Iranian Calendar, p. 162). In Islam there were some books like Bahar Al-Anwar talking about the case (Majlesi, 1403 of the Lunar Calendar, 56th Volume, Haroot and Maroot).

There are several interpretations of the 102nd verse of the episode Baqare. It is said that in the age of Solomon some were magicians in his kingdom and he ordered to gather their spells and protect them in a special site. After his death, some brought them out and tried to teach and spread them. Some had told that Solomon was also a magician and gained his kingdom by wizardry (Makarem Shirazi, 1374 of the Iranian Calendar). In Ebn-e-Hesham's Seire we have that this verse was sent to affirm Solomon's prophecy. The Jewish said, "Are you not surprised that Mohammed knows Solomon a prophet while he was a prophet?". God said "Solomon did not turn to athiesm but the devils did" (Ebn-e-Hisham, Bee Ta, p.544). The writer of the book *Majma Al-Bayan* rejects Solomon's athiesm and attributes them to the devils and says when Quran says the devils turned to athiesm it means that the devils were magicians while the Jews knew Solomon a magician and thought that his kingdom was based on wizardry but God absolved him from athiesm (Tabarasi, 1993 of the Iranian Calendar, First Volume, p.336). In the book *Oyoon*, it is quoted from Imam Sadiq that the Jews followed the lies of the

athiest devils who did magic on the special elements. They thought that Solomon attained the kingdom by wizardry and so they could gain it by the same strategy. They also said that Solomon was a magician and an athiest and gained his power by wizardry. God in response says that Solomon was not an athiest and has not used the wizardry that is attributed to Haroot and Maroot (Ebn-e-Babooye Qomi, 1999 of the Iranian Calendar, p.267). In the continuing quotations from magic teachings of Haroot and Maroot, there are some which say that after Noah's time magic was more than before and the magician grew more than before. Meanwhile God sent them on the prophet to make them aware of the magic and annul it. The prophet received what the two angels had brought and told the people and forbided the people to be magicians. And God said that nobody should teach anybody magic and its annulments and they should tell the people that they are the means to be tested and that they should obey God and annul the magicians' wizardry. But the interested in magic used the devils' texts and what was sent to Haroot and Maroot and separated men from women and God released them and they were out of religion and they were impoverished from the life of After-World (Ebn-e-Babooye, first Volume, p.268 and so on). The book *Sahib Al-Mizan* refers to different interpretations about this verse and states more than ten controversy. By admitting the spread of the Jews, he believes that the Jews attributed the magic to Solomon because they thought the miraculous actions done by him such as the domination over the genies, talking to birds, animals, etc... were done by wizardry. The Jews attributed some part of their magic to Haroot and Maroot but Quran denounces both claims and says that Solomon was not doing his job by magic and asks how it might have been wizardry while wizardry equals athiesm and traversing the universe is against it while God knows him free of athiesm and knows him a holy prophet (Tabatabaei, 1417 of the Lunar Calendar, First Volume, p.234).

The Reality of Magic in Quran, A Basis for Its Prevention

The reality of magic brings forth the question that whether it can have any impact on anyone. Would any imagination or jugglery have any impact on the universe? The quotation from Quran makes the reality of the impact clear. The saillient prototype is the 102nd verse of Baqare episode which refers to the teaching of magic by the devils. Doubtlessly teachings are attributed to real matters and magic is so of the real type. The 116th verse of Al-Aaraf confirms this and says, "Moses said you utilise your own devices and they covered the eyes of the people by wizardry and the folks became horrified and they made a horrible and magnificent wizardry". In this verse the horror felt by Moses and the people pertains to something real and is not a fake one. In addition the great description about the magic implies its reality. We can see two notes in the 81st verse of Yunis episode which implies the reality of magic. One is Moses's talking to the magicians and the other is knowing the magicians corrupted. The matter that causes corruption is doubtlessly real. When the magicians used their magic Moses told them that God would annul their magic and God never likes the evils' actions (Yunis Episode, Verse 81). It is quoted that a Jewish person called Lobaid Ebn Alasam did a magic on the prophet of Islam and the prophet got amnesia so that he imagined he had done something while it wasn't done by him and then God sent two episodes called Maudhatain (An Arabic Word) to annul the magic. Maudhatain refers to two episodes called Falaq and Al-Nas (Al-Bukhari, Fourth Volume, p.36). However; there is a controversy between the interpreters on the reality of the magic. Some like the blessed Majlesi believe that magic is proved by the thoughtful and knowledgeable men and is not an imaginary phenomenon. **He states four reasons to prove this:**

- 1 Magic is not impossible because it is of Godly power but the magician is only the subject and attainer of it.
- 2 The jurists' agreement
- 3 God's verse in the 102nd verse of Baqare episode
- 4 The quotation from the prophet on the basis of the Maudhatain (Majlesi, 1403 of the Lunar Calendar, 60th Volume, p.38).

Shahid Sani affirms the reality of magic as well (Ameli, 1409 of the Lunar calendar, 15th Volume, p.75). The writer of Jawaher also knows magic real and believes a part of it is medicine (Najafi, 1385 of the Lunar calendar, 42nd Volume, p.32). Mamaqani also knows wizardry real and says, "The reality is that all kinds of magic is real and is not a person's imagination (Mamaqani, 1404 of the Lunar calendar, p.207). From the Sunnis, Zamakhshari knows magic real. He says that at the time of doing magic such as making people eat and drink harmful nutrition and drink or being in contact with the people under spell, God does something to test the believers and differentiate them from the illiterate commoners and then those illiterate people know that magic but the consistent believers avert their eyes. So from his point of view magic has direct effect and is real (Zamakhshari, 1407 of the Lunar Calendar, Fourth Volume, p.301). Among the recent men Javadi Amoli admits the effect of magic and says in the 102nd verse of Baqare episode: "The effect of magic is evident on the segregation of the families and is not still and is not without negation nor admission". The suggestive effects of magic is not undeniable and is at a real level. For example the impoverishment of the magicians in earning money and their poverty is not a reason of its ineffectiveness (Javadi Amoli, 1383 of the Iranian Calendar, Fifth Volume, p.673). On the other hand, some scholars believe in its unreality and know it only an imagination. Fakhr Al-Mohagheghin believes that magic is not real but only an imagination (Fakhr Al-Mohagheghin, 1st Volume, p.405). The Schimastics also deny any role of magic. Fakhr razi states three reasons: The first reason is its wonder and that it causes an amalgamation of the two and makes the separation impossible. So the

prophet's miracle might be thought to be magic and the prophecy would be doubtful. The second reason is that God can create things and give them life and if the magicians are going to do it then they would be polytheists. The third reason is that if the magician can create he can gain many properties and get wealthy while they work much and live in austerity (Razi's Life, 1411 of the Lunar Calendar, 3rd Volume, p.620). Of the discussion about its reality, the other reason that the opponents of magic say is the 102nd verse of Baqare episode which says, "They can not harm anybody without god's will". If it might harm the people it could have two possibilities: If it is by God's will the result is that God has affirmed something evil so that magic isn't real. And if it isn't God's will then it is annulled automatically because of the verse which says it can not be done without God's permission (Ameli, 1409 of the Lunar Calendar, 15th Volume, p.76). The other reason of the opposite side is the vibration of the sticks of the Pharaoh's magicians in the 66th verse of Taha episode which says, "Moses said that they should utilise their devices so that all of a sudden the sticks and the ropes was thought to be moved. Tabarasi knows the reason the heat of the hydrargyrum because of the sun shine and says that they were not really vibrating. So he knows the verse about the magic a domination of the imagination of the people (Tabarasi, 1372 of the Iranian calendar, 7th Volume, p.31. See also Maarefat, 2009 of the Iranian Calendar, p.250).

The scholars and the jurists have often prevented the use magic. The basis of such order is Quranic statements about magic. The reason of such prevention is for details meaning that some parts of it is prevented but not all of them. There are several criteria for its prevention like harm, corruption, lack of will and security, natural magic, apostasy and misleading. The writer of the *Eizah Al-Fawaed* knows the prevention of magic a vitalism and says a person who is not so is an atheist (Fakhr Al-Mohagheghoon, 2008 of the Lunar Calendar, p.771). The man knows the prevention of magic on the basis of Quran. Majlesi quotes from him that if magic oemity between two persons the person doing it knows it admissible is an atheist but if he knows it illegible and does it or teaches it is not an atheist but some have said would be an atheist (Majlesi, Hodood va Qesas Va Diyat, p.55). Fakhr Al-Nohaqeqin knows four parts of magic illegible that consist of wizardry, calling up stars, spells and conjuring (Of the same source). If there is something magical apart which is harmful to the venerable soul that would be illegible, too (Fakhr Al-Mohaqeqin, The same source). As it seems the harm of the magic as it might be little is illegible and it doesn't have to get to the degree of making handicapped or blind or mad but when the enchanted stops living normally and can not decide for himself is enough for the prevention. Of the unclarity of decision Sheikh Sadooq quotes from the holy prophet that a woman told Mohammed that she had a husband who treated her badly and she had enchanted him so he behaved well then. Then she asked whether her action was right or wrong. Then the holy prophet said, "Shame on you! You made the seas and earth darkened. The nobles of the earth and the heaven are starting to damn you. (Ebn-e-Babooye, 1390 of the Iranian Calendar, Third Volume, p.282, Chapter 134. Also see Majlesi, Bahar Al-Anwar, 76th Volume, p.214). This is of the undecidability and the harm. Sheikh Ansari by admitting Fakhr Al-Mohaqeqin's order knows the essentialism of religion a cause for the prevention of magic. He says, "There is no clearer reason than what Fakhr Al-Mohaqeqin has said in *Eizah* and said that these four parts of magic are prevented (Shahid Awwal, 1412 of the Lunar Calendar, Magic Discussion). Mirza Ali Irvani writing on his footnote about Makaseb Ansari says that if a part of magic is harmful or disturbs somebody's heart or body then it would be illegible (Irvani, 1426 of the Lunar Calendar). But some relying on the 102nd verse of Baqare episode do not know harm the cause of its prevention. They believe that the magicians can never change the universal order and traverse the destiny of God so that magic is a part of God's fate and is only effective by his own will and if Quran says that no body is hurt by them unless by God's will and this sentence succeeded they know it was harmful and not beneficiary the cause is that it wants to say that everything is by God's will and it was not necessary to converse the order of the sentence (Mousavi Hamedani, 1995 of the Iranian Calendar, 1st Volume, p.356). Commenting on the harm of magic, there are two ideas: one is that the whole magic without considering the harm is illegible and the other is that the beneficiary magic and the entertaining one is admissible. But is this illegibility because of a judiciary order? What if the magic has no harm? Doubtlessly the prevention by the legislator is not reasonless and the criterion made by the legislator is clearly stated. So the criteria cannot be done by a follower and they should follow the leader and if the leader asks the follower to do something then the follower cannot ask the criteria of the decision and the follower has no right to say that because of his unawareness he cannot afford to do it. So the way to identify the right criteria is the legislator's function. The example we can refer to here is the prevention of consuming alcoholic drinks. If the judge says that the reason for doing so is losing control then in a situation of having control this law can't work. But if the follower understands the criterion by thought then the order has no place (Mozaffar, 2005, Khom Volume, p.188). sticking to thought cannot be an evident. On one hand the policy that is in thoughtful duties pertains to the legislator but the benefit of the religious duties pertains to the follower and the cause of it because the legislator is too holy to have benefit in a palace (Tabatabaei, Hashia Al-Kefaya, 1989, 1st Volume, p.113). Speaking about corruption in Yunis episode verse 81, God knows magic one part of the corruption and knows its annulment vital. It says God will annul and combines it with God doesn't correct the corrupters' actions. The reason is that the good and the evil are opposites and according to the divine tradition what can be corrected gets corrected and the criterion of correctability is its consonance with the

universe and the corruption does not accord with the universe and if God wants to correct the corruption which is the magic per se, he should make all the universe corrupted and it isn't possible therefore; it is vital to know magic and all the illegible and corrupted matters destroyed and destined to be so. So if the criterion of the prevention is corruption in the process of correction the prevention would fade away (Mousavi Hamedani, 1995 of the Iranian Calendar, 10th Volume, p.162). However; the writer of Jawaher thought an insistence on the quotations (Najafi, 1385 of the Iranian calendar, 22nd Volume, p.78). In most of the time magic causes mislead and causes a confusion between miracle and its own being. Magic by reference to Quran can cause cruelty and this is a bad action by another reference to thought and one of the devilish actions to misguide the people. The Nesa (meaning women) episode verse 119 can be a criterion for the prevention. You can see Taha episode verse 85, also Nesa episode verse 4, Aaraf episode as well that refers to a meaning of horrifying magic. Although magic may cause horror and annihilate security but the meaning to horrify means that the magicians and the Pharaoh intended to horrify the people but it never means that magic is horrible by nature so this interpretation to call it horrible by nature can't be true (Hamedani). See Taha episode verse 57 for the magic prevention.

The Quranic Order of Magic Teaching and Learning

When an action is illegible then its teaching and learning can doubtlessly be illegible. The order of the most scholars like Malik, Ahmed Ebn-e-Hanbal and Imam Shafei is that the teaching of magic is illegible for any means because Quran has forbidden the teaching of magic and knows the learning of it without any benefit. Then it says, "And you were learning what harmed the people and was not beneficiary and in every step they knew that it wasn't good to their After-World and they sold the price of their souls if they can understand (Baqare episode, verse 102). It is said that the magical action and its learning or teaching to be acted is illegible if it is harmful for the believers or its purpose is so. Unlike what mentioned now if its purpose is to defy the evil and gain goodness or to defy a person who mendaciously knows himself a prophet then it is not illegible at all and is admissible (Irvani, 1st Volume, p.28). Ebn-e-Qoddame also believes that all the scholars have no disagreement at magic teaching (Ebn-e-Qoddame, 1984, 10th Volume, p.106). Imam Noori also knows magic teaching one of the cardinal sins and knows it illegible and says that the prophet of Islam knows it one aspect of the seven disaster making sins and some magics cause atheism and the others are cardinal (Novi, 1929, 2nd volume, p.221). In the book *Al-Dor Al-Mansoor* written by Safwan Ebn-e-Salim, a quotation is found of the holy prophet. He said, "He who teaches magic breaks his promise with the Almighty. Teaching magic even in a little amount is not admissible and the ones who say that they should learn it to annul any magic are wrong because to annul a magic doesn't necessitate learning it like the prophets who annulled. Most the scholars believe at any means it is prohibited. On one side if learning isn't of the non-religious mode then there would be no prevention but again it's better to deny it (Lankarani, 1427 of the Lunar Calendar, p.311). Fakhr Razi states two logical and quotative reasons for the defense of magic. His logical reason is that for the discrimination between magic and miracle we should know it and knowing the miracles is necessary and all that is necessary can be admissible so for knowing the difference between miracle and magic we should learn it. The quotative reason that he brings forth is the ninth verse of Zomar episode which says, "Do the people who know equal the people who don't know?". So the nature of science and knowing is holy and the speech of God in this verse is general and takes grasp of all sciences (Razi, 1411 of the Lunar Calendar, 3rd Volume, p.627). Some mates of Abu Honayfa and of Imam Shafei also knew magic admissible due to denying the trap of magic and wizardry. Shafei says, "We say to a person who has learned magic, 'describe your magic'. If his description causes atheism like the Babylonians' belief in stars and its effects on the will of the magician, then he is an atheist. If the person believes that magic is allowable and teaches it he is then an atheist (Ebn-e-Kasir, 1419 of the Lunar Calendar, p.102). Allamah Helli believes that magic learning and teaching, jugglery and conjuring is illegible and encouraging or prizing it is illegible and the diviner of it is the one who has a friend amongst the genies who brings the news for him (Najm Al-Din Al-Tabasi, 1314 of the Lunar Calendar, p.1950). Denying magic and its teaching, Shahid Sani believes that if the learning is for being protected against it, then it is admissible to learn or maybe vital (Ameli, 1419, 3rd volume, p.128). Javadi Amoli resembles magic with a poison which although it is harmful then it is necessary for the scholars and the others to learn it for the aim of protection and certainly beneficiary (Javadi Amoli, 1383 of the Iranian Calendar)

Quranic Defense Against Magic

In Islam, talking about magic some scholars referring to the holy prophet know the magical action a devilish one and illegible. Some know it dependent on the intention of the person doing it. If the intention of the person doing it is good the magic is good as well and it isn't prevented but if the intention is bad and evil it is never admissible (Ebn-e-Hajar, 1402 of the Lunar Calendar, 10th Volume, p.191). From the point of view of the most scholars, if the annulment of the magic happens by referring to Quran and the other prays then there would be no problem but its annulment by the magic diviner or the wizard is not admissible because they would do cardinal sins such as asking help from the devil and killing animals and they would be misleading the people. It is quoted from the holy prophet that the spell and amulet which is not polytheist has got no problem

(Muslim, 1290 of the Lunar calendar, 4th volume, p.19). Sheikh Ansari knows it admissible as well. One of the quotations that knows annulling the magic by magic admissible is the quotation in Ehtejaj Tabarasi and its base is the story of Haroot and Maroot who taught the people wizardry and annulled the magic by another magic but prevented the folks to join the harmful magic (Quoted by Salari, 1387 of the Iranian Calendar, p.72). Sheikh Ansari brings several reasons for the annulling magic by another magic. The first reason is the origination of it. By knowing the origination of it annulling it can be plausible. The second reason is that the why of its prevention is at the time when the magician has no good reason to do it. So if the magician has a good purpose like curing a disease then the magic would not be prevented. The 3rd reason refers to the quotations talking about the case. In a familiar quotation from Imam Sadiq the annulment of magic by magic is known admissible. It is quoted that a magician went to Imam Sadiq and said, "long live you, sir. I am a magician and earn my money by wizardry and went to Mecca by this money and now I have the honour to visit you and now I am repentant. Is there any way to be released from the trap?". Then Imam said "Open and don't close it" (Ansari, 1427 of the Lunar Calendar, 1st Volume, p.269. Majlesi 74th Volume, p.212). The purpose of his sentence is that a magician cannot stop being a magician and should always open the ways for it (Ansari, 1427 of the Lunar Calendar, Commenting on Magic). Another interpretation is that the purpose of saying close is something else. Closing to these interpreters means closing something to the body. It means to stick the amulet to the body with something else. It means the opposite. It means stop your magic and don't do it again. By opening it means doing magic. Doing magic here is different from Quran and prays (Mousavi Khomeini, Bee Ta, p.309). Imam Reza knows the annulment of magic by magic admissible. In a quotation of Mohammed Ebn-e-Jaham from Imam Reza, he says, "The main purpose of teaching magic by Haroot and Maroot was to defend the people from its harms (Majlesi, 1403, 59th Volume, p.301). Sheikh Ansari says, "Maybe the quotations on annulling magic by magic implies that we should do it in urgent situations so learning it for being preserved from it and denying a mendacious prophet is necessary (Ansari, 1427, 1st Volume, p.272). Mamaqani knows the annulment of magic by another magic admissible and believes learning it for the annulment and denying a mendacious prophet is admissible (Mamaqani, 1404 of the Lunar calendar, p.207). Ayatollah Khuyi also knows the annulment of magic by another magic admissible in the urgent time in his book *Mesbah Al-Feqaha*, otherwise; magic is illegible be it harmful or not (Khuyi, 1992 of the Iranian calendar, 1st Volume, p.294). Ayatollah Seyyed Ali Sistani knows the annulment of magic by magic admissible but its urgency depends on the interest of the people specially at the time of soul imprisonment (Sistani, 1421 of the Lunar Calendar, 2nd volume, p.14).

Conclusion

Quran, due to the base of Islamic religion has talked about fasting and praying in a clear way but not so in matters like magic and wizardry and so it makes it so difficult to interpret its verses. According to some texts, magic and wizardry is something that is real and not imaginary so it is an illegible action and does not have a punishment stricter than death. Because magic is thought to be an imaginary action by many people and sometimes not equalled with jugglery so that its prevention doesn't seem vital. However; There is some evidence that some spells and amulets that are good for health and curing can be admissible. For instance in the book *Sahih Muslim* there is evidence that the holy prophet of Islam admitted some magic against the harm of the diseases and magic. Magic is prohibited in case of harm, corruption, undecidability, insecurity, witchcraft, wizardry, apostasy and misguide. Any earning, teaching and learning of it is illegible.

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