

MAGIC AND SUPERNATURAL POWERS.

(A case study of Gulshan Town, District Khushab, Punjab)



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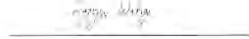
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Formal declaration

I hereby declare that I have conducted this study by myself under the direction of my supervision of my supervisor. I am solely accountable for the content of my research that is based on both primary and secondary sources.

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DEDICATION

This thesis is dedicated to my loving parents: my brother and sisters, who gave me the confidence to pursue a field of my interest and provided me favorable circumstances, prayers, and unwavering faith in my abilities encouraged me and gave me unconditional support's.

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Abstract

Since the beginning of humans, they are coping with their environment in one-of-a-kind methods. During their improvement journey, they exceeded through many complexities. They modified their environment from easy to complex. Human societies had been growing and being disturbed via way of means of their sports as well. Religion becomes a chief component to mold their hobby in keeping with their will. They had been appearing hence to their beliefs.

Today, we are going through an identical scenario and looking to address this output of our deeds. This is primarily based totally upon “Belief and Use of Magic and Supernatural”. The methods human beings interpret their spiritual beliefs, how they call, and the kind of practices and sports they carry out hence. We have treated reasons for disturbances, and usage of magic, and inside the end, we have centered on the magic symbolism, one-of-a-kind styles of magic that might be related to color, and its effects on social life. This look at many components of magic and supernatural power, wherein we have attempted to suit our belief system and its output.

Key Word : Belief , Magic , Supernatural , Human societies, Magic symbolism

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CHAPTER - 01

INTRODUCTION

A rationale or way of thinking that gives the impression to invisible forces that it can affect events, change the physical world, or create the illusion of change is known as magic. This way of thinking is distinct from religious or scientific ways of thinking within western traditions, but even the definition of magic is up for debate.

Due to its broad definitional boundaries, significant importance in many civilizations, and interconnections with related phenomena, the term "magic" cannot be defined in isolation. The term "magic" may be used arbitrarily by outsiders (theoretically, objective observers) to describe particular behaviors in civilizations where such a term or its conceptual counterpart may not even exist. As a result, a variety of phenomena are grouped together under the assumption that they function similarly. (Baeva, 2019)

Magic refers to methods that in some way interact with the unusual and allow people to get their desired results through practice. A wizard, on the other hand, is frequently viewed as an evil character who deals in issues that his or her customers would want to keep hidden and whose activity can also be utterly anti-social. A magician, on the other hand, is normally a practitioner of magic that is on the whole public and good. Many other religious professionals, such as healers, employ magic in their work. However, because the name magician connotes the existence of magic experts, it is occasionally avoided in situations when most or even all members of the society are capable of doing magic.

“Magic may be a rational method of thinking”, according to Edward Taylor, who wrote about it in his book *Primitive Culture*, which was released in 1871. (Rebecca L Stein Frankle Philip L Stein, 2005, p .2).

Consistent with the above-said statement, magic is such how of thinking which puts it results consistent with our thoughts consistent with the law of attraction everything will happen consistently with our will we get what we think but during a sense of illusion, magic is an illusion not the law of attraction E.B Taylor didn't include magic within the dominion of faith because no spirits involved which he needed for his definition of faith.

The goals of magic include gaining information, strength, love, or fortune; curing or preventing disease or danger; ensuring productivity or success in a task; harming an adversary; disclosing information; causing spiritual transformation; and tricking or amusing people.

The chaos magic movement began in the latter half of the 20th century as an effort to reduce various occult traditions to their most basic practices by eliminating their symbolic, ceremonial, theological, or other decorative elements.

These contemporary western ideas of magic are predicated on a conviction that the cosmos is permeated by correspondences relating to an unidentified occult energy. The ultimate purpose of magic is considered to be the personal spiritual growth of many, if not most, contemporary western magicians. The manner that magical practices have been incorporated into contemporary paganism and the postmodern movement is fundamentally based on the idea that magic is a method of self-improvement.

The Islamic response to magic did not condemn magic generally and made a distinction between sorcery and magic that may cure illness and possession. Therefore, the former is a unique gift from God, whereas the latter is accomplished with the aid of Jinn and demons. Ibn al-Nadim believed that sorcerers appease the devils with acts of disobedience and sacrifices, and they in turn do him a favour. Exorcists, on the other hand, earn their strength through their devotion to God. Ibn Arabi said that Al-Hajjaj ibn Yusuf al-Shubarbuli could walk on water because of his religiosity.

According to Islamic Shulman stories, magic was taught to humanity by devils, according to the Quran. The sorcerer's manuscripts were removed by Shulman, who then concealed them beneath his throne. Iblis warned the people that they would discover a treasure under the throne and be led into magic after he died since he was unable to approach the Shulmans court. According to another story, humans first encountered magic when the fallen angels Harut and Marut arrived.

Magic is the overall time period for any of the intended arts of manufacturing wonderful results through supernatural or occult energy and is figuratively implemented to any extraordinary, apparently inexplicable energy; sorcery implies magic wherein spells are solid or charms are used, commonly for a damaging or sinister purpose; witchcraft (of women) and, wizardry (of men) suggest the ownership of supernatural energy through a compact with evil spirits,

witchcraft figuratively suggesting using womanly wiles, and, wizardry, superb skill, cleverness, etc.

The "instrumental" and "expressive" roles magic plays are at the forefront of its many roles. Magic's ability to serve an instrumental purpose in attempting to change nature or human behaviour is determined by how well it does so. The three primary categories of instrumental magic that anthropologists have identified are the destructive, the protective, and the constructive. A prosperous outcome from human work or nature, such as a plentiful hunt or harvest or favourable weather, is sought after via productive magic. The goal of protective magic is to protect a person or a group of people from the whims of nature and the wickedness of others. Examples of this protective function include the recitation of charms before a journey or the use of amulets to ward off contagious diseases. Last but not least, destructive magic, or sorcery, is done with the intent to hurt others, is frequently driven by jealousy, and is detrimental to society. Therefore, using counter-magic to combat sorcery may help to reduce certain social friction in a group.

The symbolic and social connotations associated with magic's practises give rise to its expressive function, but its practitioners may not always be conscious of this purpose. Through shared rituals that offer participants strength or power, magic may create a feeling of collective identity to its users. It can also mark the magician as a unique individual within or outside of society. Another creative outlet or type of entertainment is magic. As a result, it is integral to the entire framework of a society's beliefs, practices, and modes of thought.

In sorcery, a magician may use a victim's personal property as part of the ritual (such as hair, nail polish, or clothing). The ritual itself may be symbolic, as when people draw rings of protection to summon spirits, sprinkle water on the ground to cause rain or burn a wax replica of a victim to do damage. Intentional consequences can also be represented by plants or other things.

Divination, astrology, incantations, alchemy, sorcery, spirit mediation, and necromancy are all considered forms of magic. In Western popular culture, the word "magic" is often used informally to describe tricks and illusions performed for amusement. Magic can be used to gain information, power, love, or fortune; to treat or prevent disease or danger; to ensure productivity or success in an undertaking; to damage an adversary; to divulge information; to produce spiritual transformation; to trick, or to amuse. The condition and performance of the magician, who is believed to have access to invisible forces and a specific understanding of the

necessary words and actions to affect those forces, is frequently what determines the success of magic.

Magic is conducted using words (such as spells, incantations, or charms), symbolic numbers, tangible items composed of natural or artificial substances, ceremonial acts carried out by the magician or other participants, and words and symbolic numbers that are believed to have inherent power. It is thought that a spell or incantation can work magic by attracting power from spiritual entities. The knowledge of spells or symbolic numbers is frequently secret (occult), and those who hold it are either highly admired or deeply dreaded. In certain instances, the spell is the element of the magical rite or ceremonial that is most revered.

On the other hand, magic is described as being mechanical, impersonal, external, and involves technical acts of power. In his research on the Trobriand Islanders, Bronislaw Malinowski (1884–1942) distinguished between supplicating spiritual forces via religious prayer and manipulating spiritual energies through magic. Émile Durkheim (1858–1917) said that another reason why religion is communal is that its followers unite to establish a church. However, there are no long-term links between magicians and their clients, and there are only ever-changing ones between believers in magic and those who use it.

Although magic shares certain similarities with science and technology, it takes a distinct approach to effectiveness (the capacity to create the intended tangible consequence). Religion and magic both focus on ethereal, non-empirical forces, yet science and magic both make claims to their efficacy. Magic uses a symbolic cause-and-effect link to quantify results, in contrast to science, which uses empirical and experimental methods. In addition, magic has an expressive role in addition to its utilitarian function, just like religion but unlike science. For instance, magical rainmaking techniques may or may not be effective, but they have the expressive benefit of highlighting the value of rain and farming to a community.

The perception of magic as pre-religious or non-scientific has helped to recognise subtypes of magic as well as make minor differences between magic and other disciplines. Notably, anthropologists distinguish between magic and witchcraft, classifying the latter as an innately personal trait that enables the witch to accomplish the same goals while the former is defined as the manipulation of an external force by mechanical or behavioural methods to impact others.

The distinction between the two, however, is not always obvious, and in some regions of the world, a person may act in both capacities. Similar to this, it is difficult to distinguish between "white" magic and "black" magic since they frequently employ the same techniques and are carried out by the same individual. Scholars also distinguish between magic and divination, which is used to foresee or explain events rather than to change them. Nevertheless, it is possible to imagine that the mystical force that guides magic and divination is the same. In spite of these disparities and the range of distinctive roles that practitioners perform within their particular civilizations, the majority are ultimately categorized as magicians. Many times, even religious leaders like priests, shamans, and prophets are labelled as magicians since many of their actions fall under the modern-day definition of "magic" by scholars.

Although the term "supernatural" is frequently used in speech, it is almost never explained in context. In addition to being a general term for spectacular nonreligious occurrences like ghosts, vampires, Sasquatch, aliens, fairies, witches, and so on, the term "supernatural" is sometimes used to describe religious events. Furthermore, the terms paranormal and supernatural are commonly used synonymously. The study of supernatural beliefs, practises, and identities treats them as group sense-making processes that must be understood in the context of their socio-cultural and socio-historical backgrounds. Since believing in the supernatural has fundamentally impacted human history and continues to influence people's interpretations, behavior's, and identities on a daily basis, it is our stance that the supernatural is real. Sincere scholarly attention should be paid to the supernatural because it is an integral aspect of our social reality.

The pressure or energy which is thought to be attributed past the scope of herbal legal guidelines and medical information may be termed as supernatural energy. It is heard occasionally from the nook of the sector approximately this mysterious energy that can't be built with the aid of using any of the acknowledged theories.

Such supernatural powers encompass many bizarre matters which regular humans can be not able to do, including the energy to face up to poison, to draw matters or to do little mysterious matters. However, a number of those powers also can be carried out with the aid of using a few transcendental strategies including Meditation and yoga. Many of them have been successful in doing this. The ancient sages practiced spiritual disciplines in order to develop soul consciousness, which enabled them to acquire transcendental abilities. These transcendental abilities included superhuman traits such, possessing the powers of healing, seeing the past,

present, and future, immunity to pain and pressure, having visions of far-off places, having the power of wish fulfilment, etc.

In general, supernatural talents exist above and beyond the laws of nature, and their skills appear to exceed the realms of conceivable. The proponents of supernatural explanations claim that the current, past, and future mysteries and intricacies of the cosmos cannot be explained by naturalistic means. The usage of supernatural abilities depends on whether or not they diverge from nature or if they were incorrectly assigned to nature.

For instance, the nebulous nature angle is well known for the fact that although certain events depend on the beginning of external norms familiar with nature, other events depend on the control of nature itself. While people believed that God had the ability to appear in all miracles with the exception of those that result in a logical contradiction, Scholasticism asserts that the use of supernatural powers is clear. On the other hand, individuals believe that the application of supernatural powers to nature is erroneous since they attribute natural occurrences like the origin of life, lightning, floods, and rainbows to supernatural forces. (Lassiter 45).

The Gilgamesh epic claims that supernatural forces had the ability to alter or assign ideas based on gender, as seen by Gilgamesh's tyrannical character. It forced people to ask the gods to use their superhuman abilities to punish Gilgamesh. The different manner wherein supernatural powers can improve thoughts is whilst Gilgamesh will become scared of loss of life and seeks immortality, which ends up in Utnapishtim. The use of supernatural powers can assign thoughts by convincing people to recognize others inside the society no matter their genders.

All things that could be outside the reach of our scientific comprehension of the laws of nature are included in the category of the supernatural. This encompasses classes of beings including angels, gods, and spirits that exist beyond of the observable universe. Along with them, it covers asserted human skills like magic, telekinesis, foresight, and divination.

James Frazer “A combination of forces thought to directly regulate the path of nature and human life that are superior to man” (1958: 58-9).

The supernatural is present in folklore and non-secular contexts, but it may also serve as proof in other secular situations, such as in instances of superstition or paranormal belief. Supernatural beliefs diverge from accepted scientific theory or make use of natural rules. They are irrational ideas with clear-cut supporting evidence.

Anthony Wallace “A series of myth-justified rituals that summons supernatural forces to effect or thwart changes in status in man and nature” (1978: 152).

In the past, supernatural forces have been ascribed to explain a variety of occurrences, including lightning, and as a result, modern scientific understanding of human senses. Folklore and other non-secular settings often contain supernatural elements as proof of extra secular contexts for superstitions or paranormal beliefs.

Supernaturalism, a conviction in an extraterrestrial plane of reality, is frequently connected to all major religions in some form. Primitive people who live in a wonderland infused with the holy power of (mana), spirits, and deities show no signs of thinking about nature or having an experience of a simply natural environment. (Powers, 1996)

The distinction between the natural and, consequently, the supernatural is made; yet, the ancient religious traditions of Greece and China do not serve as examples of this distinction. The Tao(way) of ancient China and the Olympian gods of ancient Greece were both thought to reside at the center of what is now often referred to as the natural, but they were both characterised in language that was infused with conceptions of the holy. Ironically, religions that hold that there is a final or ultimate coincidence between the natural and the supernatural are those that impose the most severe divide between the two. (Elk, 2018)

The secularization of recent western civilization has produced a gap between the natural and hence the supernatural due to contemporary ideas of the physical cosmos as being regulated by scientifically knowable and predictable rules and existing independently of the influence or control of God. As a result, the world is transformed into a profane reality that is totally cut off from both the divine and, consequently, the supernatural. The majority of tribes on the globe follow a religion that uses ritual formulae to force or at least somewhat influence supernatural instructions to act in particular ways permanently for malevolent ends. These equations are used in sea magic.

Supernatural rituals and beliefs endure because they fulfil crucial societal needs. They offer explanations for terrifying or mysterious situations, aid in trauma recovery, add mystery to the everyday, create links amongst like-minded individuals, and even serve as a platform for the formation of self-identities. Power dynamics are intricately entwined with supernatural beliefs and experiences; they may be utilized to oppress marginalized groups or as a source of self-empowerment in the face of difficulties in one's own life or in society. A strong source of

identity, community, and purpose is paranormal. We may agree that people's beliefs and, more importantly, how they act on those beliefs are undoubtedly real in the belief's personal and societal repercussions while putting aside ontological debates regarding the objective existence of the supernatural.

Paradoxically, those types of religion that assert a final or ultimate coincidence between the natural and therefore the supernatural are those that construct the first extreme separation between the natural and thus the supernatural.

1.1 Statement of the problem

Science, religions, and cultural traditions all provide hypotheses and creative representations of the universe's creation and the purpose of existence in the study of ancient history. Regarding the causes and effects of creation and life as we know it, these theories have similarities and differences. Religion and cultural traditions often acknowledge a personal God as the creator and supreme authority. Science has gone the opposite direction. Scientific research has not yielded a conclusive answer to the question of creation.

The major theme of the situation is that the illusion of endless life disappears the moment you die. Religion eventually split from magic, yet it still had a relationship to magic thanks to the supernatural. Recent decades have shown that people continue to believe in the supernatural on a subconscious level even in spite of official religion and science's best attempts to eradicate the presumption of magic from contemporary western civilization.

The purpose of this study was to investigate how people see magic and other supernatural abilities. This gives us the opportunity to investigate how people see magic and other forms of supernatural power. This helps us understand the various attitudes and views individuals have about magic and other supernatural forces. It also helps us understand what magic is to different people and why they believe in it. Do humans currently possess supernatural abilities, or have their relatives? In other words, we may examine and determine how magic and supernatural powers relate to the many issues that individuals encounter.

1.2 Research Objectives

To understand what's magic.

To grasp the concept of supernatural powers.

To grasp what are the consequences of magic on a human's life.

To assess the impact of Magic & Supernatural powers on today's culture.

1.2 Significance of the Study

The significance of the study is that we will first get Master's degree from the university then we will enhance our knowledge and we will explore more and more. We will be able for conducting research knowing about the concept of magic and supernatural power and Its impact on the people life.

The study is extremely much anthropological which will help to understand assumptions on magic and supernatural powers it's completely different in respect of sophistication, ethnicity, language a social evolution. This study provides us snapshots of belief in coin magic and the supernatural and their religious behavior and attitudes which at play. Through these magical practices and supernatural powers, they fulfil their needs. The importance of this study is merely to urge authentic data about this assumption on magic and Supernatural.

1.4 Operationalization

1.4.1. Data Collection

The data has been collected using various methods in anthropology. This field research has been carried in different parts of Khushab. During field research, small amount of data has been collected by contacting through telephone and also by doing online interviews, discussion in groups, recording, and most of the data has been collected by participant observation, focus group discussion, formal and informal discussion, making notes, photography, and through questionnaire.

1.4.2. Research Design

This research has been done by using both methods: mostly qualitative and a very little amount of quantitative for documentation of primary as well as secondary data in the research duration. These make the researcher to observe to participate in the study and to be involved in the whole process. The methodology chosen has been drawn from a combination of different approaches of research.

1.5 Organization of the Study

Chapter 1 gives the introduction related to the topic of the research i.e. “An Anthropological Study on the Belief and Use of Magic and Supernatural Powers”, Statement of the problem, Research Objectives, Significance of the Study, and Operationalization.

Chapter 2 is consisting of the literature work in this regard. The need for the research can be better understood in this chapter by reviewing previous research paper, articles and applying theories.

Chapter 3 describes the Locale of the research and some of it’s important features including biography, demography, climate, language.

Chapter 4 describes the methodology used to conduct the study including sampling methods and techniques, tools, data collection method, and then ethical considerations of the research was discussed.

Chapter 5 consisting of the Historical Background of magic and Supernatural Power, and the History of magic and Supernatural powers in different world views.

Chapter 6 describes detailed discussions of the study, Why Magic, magic as an explanatory and also the concept of Magic and Supernatural power.

Chapter 7 reports the factors that are influenced on the Magic and supernatural powers and Color Symbolism in magic.

Chapter 8 is consisting of the Conclusion.

CHAPTER - 02

REVIEW OF LITERATURE

In ancient Greek communities, several items were used to differentiate between different types of magic, with Goetia referring to delights, witchcraft, or the invocation of evil spirits, and theologians referring to high or compassionate magic that involved the participation of the supernatural realm in human affairs. The ancient Greeks and Romans used magical ceremonies to attain personal aims, monetary gain, or immediate access to the gods. The binary difference between theurgist (high) magic and Goetic (low) magic was dissolved in the early Christian era, and the term magic progressively became synonymous with deviant sorcery and witchcraft as found in the geodic system.

According to Tambiah(1990), The notion of magic as a different section from religion first occurred in Judaism, where magic is explicitly rejected throughout the Torah and caution is issued to anyone who practices divination or sorcery, interprets omens, participates in witchcraft, or casts spells, or who is a medium or spirits, or who consults the dead. (Wallace, 2015)

A study of the semantic complexities resulting from numerous texts Magic is connected with the figure of the witch, sorcery linked to the use of herbs and plants, charms, diagnosis, and seeking omens, and specifically with evil and demons.

Among the most important material to emerge from a wide spectrum of studies was that centred on the link between religion and magic. In this context, the concept of magic was finally considered to reflect a stage in the history of religion before the development of religion proper. Magic was connected with instability, transgression, heresy, the supernatural, and magic, in contrast to being lower on the evolutionary ladder than religion and science.

The belief in magic is a type of ritual and hence a part of religion, putting it in the realm of the supernatural. According to Stein, the Definition of the term "supernatural".

Things that are "above the natural" are referred to as "supernatural." The conventional universe of cause and effect as we know it is transcended by supernatural beings and activity. Wonderful things happen in the supernatural realm. The fundamental law of nature is defined as supernatural beings. (Manning, 2014)

When viewed through the lens of the modern western worldview, where the natural world (that of the ordinary and every day of cause and effect) and the supernatural world (that of magic and religion of the mysterious and unexplained) are separate entities, the connection between magic and the supernatural may appear indisputable. However, this viewpoint is not ubiquitous, and it did not exist in the past. Ritual magic can call on either supernatural powers or the inherent characteristics of things, just as it may call on either supernatural abilities or the inherent attributes of things.

According to contemporary thought, occurrences that defy recognized scientific, biological, and psychological laws and norms are included in magical causality. Mind-over-matter magic involves directly influencing or creating physical objects. Communicative magic involves influencing people's lives and health through prayer, magic spells, and rituals, or by assuring them that there is life after death, as well as harming or assisting them by attempting to change the things they were interacting with, such as their hair, clothes, or shadow. (Communicative magic). (Subbotsky, 2014)

What separates magical causality from physical causality is the idea that physical objects at the respective ends of a causal event have some type of consciousness. People attempted to ask for favors (good weather, good health, good luck) from natural things by directing their peals to Gods and spirits. In exchange, people were willing to obey Gods and spirits who talked to them directly or indirectly through medicine, men, kings, or wizards.

Magical abilities are claimed to have been passed down through generations, beginning with the first village forebears. The arrival of the village ancestors in the territory and how ties were formed, most commonly through marriage, with various forms of spirits and other forms of ethereal creatures who were the original occupants of the area are frequently recounted in origin legends. Many of the village ancestors, including Dukun, are thought to have direct personal relationships with these creatures, from whom they draw magical abilities to injure and heal (Neidel, 2014).

Many of the town's ancestors and ghosts are thought to still roam the environment, exerting influence on the everyday lives of their descendants in the hamlet. Dukun, in particular, is said to have direct contact with supernatural abilities, which they wield for both damage and healing. Because of their one-of-a-kind relationship with the spiritual realm.

Smith (2008) investigates witchcraft and growth as concurrent processes that allow for the expansion and multiplication of the individual, yet one functions in secret while the other is visible. From this vantage point, Smith contends that witchcraft and development are opposed potentials of creative power and that witchcraft lends meaning to the utopian ideal of progress by showing its limits and disparities (Roxburgh, 2018).

Fort Smith, witchcraft, as the socially damaging polar opposite of growth, broadens its explanatory possibilities. These features of witchcraft, doubt and suspicion of power, are in opposition to the heart of modern social processes.

Harwood associates witch belief with a field of social relationships and behaviors governed by norms of sharing, unity, responsibilities and privileges, the relations of kinship and incorporation. Sorcery, on the other hand, is associated with transactional relations: behaviors governed by norms of recognition and acceptance. Harwood does not argue that this association between witchcraft and sorcery beliefs and integration and transaction connections is cross-culturally valid, but he does state that;

Two very different witchcraft and sorcery beliefs can coexist in the same community because they give categories for signifying a departure from the norms of any two social interactions that are in comparison (P.Jenkins, 1991).

The mystical entities that dwell in the imagination of children range from the mundane to the extraordinary. In youngsters, there is a strong association between certain events (Santa Claus, the Easter Bunny, and the Tooth Fairy) and supernatural imagination (fairies, magicians, ghosts, witches, monsters and dragons). Children's beliefs on the reality of Santa Claus, God, fairies, and witches. Children most typically believed that Santa Claus and God were real, fairies were real and magical, and witches were magical but not real. Furthermore, youngsters almost exclusively assigned magical capabilities to supernatural entities above both known ordinary beings and extraordinary ordinary creatures (Wooley, 1994).

Among the most common characteristics of traditional cultures is a belief in supernatural aggression, which is most sightseeing as witchcraft and sorcery in the classic Azande folk framework, with witchcraft relying on an innate power within the individual's body and sorcery relying on the deception of medicines and spells for its effectiveness. These beliefs are considered to work in a comparable, rather than complementary, manner. In the face of disaster and uncertainty, either set of ideas can serve as an explanatory framework and an action guide.

Natural magic was a word used in the late Middle Ages to describe ritual practices that aimed to harness the inherent capabilities of plants, animals, stones, and metals to repel harmful elements and attract good ones (Manning, 2014).

Natural magic was commonly used to impact more ordinary aspects of daily life, such as health, fertility, food preparation, and interpersonal relationships, without seeking to appeal to or otherwise engage with the supernatural. Similarly, it is recognized historically that the limits between magic and religion, ritual and everyday life are mainly reliant on the culturally and subjective worldview and cosmology of a certain group, or even a unique individual, at a certain point in time.

Human want for elicited, adversity, retribution animosity that desire that arises human wish to destruct to destroy other is the essential thought processes to urge help from sorcery. Sorcery could also be utilized to urge valuable and big-hearted uses, for instance, executing an ailment and pet in condition or harvests. As a term, Black Magic is usually utilized by people who don't affirm its uses ordinarily during a custom setting the contention of " Magic Having no shading and it's just the appliance and use by its client" back the case that not all thing term magic has vindictive goals behind it. A specialist who utilizes magic along these lines contend that the impact itself is noxious by making passing bugs yet as a circuitous outcome of sorcery great are often an outcome, for instance, as let irritation around. During this way of thinking, there's no detachment among big-hearted and vindictive magic as there's no all-inclusive profound quality against which magic is often estimated (Andreatta, 2008).

A reasonably unique view on sorcery is employed within the arrangement of chaos magic. Within the part of mysterious practice spells now and again compare to hues contingent upon the alleged impact sorcery as indicated by chaos magic relates to the magic that's performed around the subject of death, division, severance and entropy.

Magical beliefs come from cultures where spells are common. While the spells serve a variety of purposes, many of them give people a sense of security and confidence. For example, most spells give protection from drought, sickness, assault, or even harming prospective thieves. Some popular monitoring spells (finding missing objects, finding witches, and predicting when someone is approaching) and production spells (increasing or decreasing the productivity of one's business competitors). The fourth sort of common magic is a spell to hurt others (i.e. to make someone crazy, to harm someone to obtain money or to inflate the foot of others) (Sierra, 2017).

To support the above argument, a common feature of spells is the behavioral circumstances required for the spells to be successful. These requirements, we believe, serve two purposes. First, they make the belief more difficult to refute. Second, conditions cause behavior to be regulated by raising the perceived costs of harmful activities to the group.

There are 3 main variations among what's magic and what's supernatural. Magic is studied and taught, it is a talent this is honed over time. A cap potential that you could or now no longer be born with, however which you enhance via schooling. Supernatural energy is something you possess that can't be taught. It will also be something bodily you cannot hide. It's the coaching and schooling that I locate that is the largest distinction between magical and supernatural. Magic is a craft this practiced and calls for tuition. Similarly, there are extra-legal guidelines for the software of magic. There tend to be legalities for using magic, which dictate whilst and how it's miles used.

Additionally, there can be magic this is forbidden or confined for a better order of magician. Along with this, there's additionally the hassle of the way that magic is wielded – via a body of workers like Gandalf, a wand like Harry Potter, via incantations like John Mandrake. This in itself is something that calls for schooling and units magic other than the supernatural. Magic must both be channeled or come from a supply. Supernatural powers, on the different hand, do not require a supply or a way of delivery. Likewise, supernatural energy also can be bodily, like Spider-Man and Mister Fantastic, while there does not tend to be a bodily substance to magic.

Supernatural powers can expand to different universes, while magical powers can exist in opportunity realities. The distinction among the mystical and supernatural universes is some other function that units the two apart. The supernatural tends attention to aliens, planets and gods – inclusive of Guardians of the Galaxy and Thor's Asgard. Again, coming returned to the "technology" of the supernatural, that medical clarification can only paintings if it exists in our universe. By contrast, magic pops up in opportunity universes – visible in *Shades of Magic*, *The Magicians*, and *The Bartimaeus Sequence*. Due to the character of magic, it's also viable to enlarge to a completely fictitious realm inclusive of Westeros and Middle Earth.

The domain of the supernatural has never stopped to trance people across the planet we all seem to possess a profound fascination with the key, Magic, witchcraft and look have always provoked deep interest and inquiry by the human mind they're areas of great anthropological interest and relevance as they exist Cross-Culturally and constitute a parallel word of beliefs

explanation and possibilities Anthropological it's important to seem and trace how various culture have understood categories like magic and therefore the occult An anthropological analysis of supernatural tell us quite the supernatural itself it can tell us tons about the society under question and enhance our understanding of its logic, elaboration and ways of interacting with the planet.

Supernatural beliefs and secrets practice a crucial social culture reality in Pakistani society beliefs surroundings magic and look is spreading in our society such beliefs are thought to directly influence the lives of individuals and shape their life experience and worldview. The field of supernatural exists an effective belief system also in urban contexts of Pakistan (GALLUP.2007).

Religion, like other facets of civilization, adopts a variety of shapes in order to bring some degree of order to the current enormous variation. It is helpful to create a typology of the spiritual system that supports some common qualities using Wallace's categories of religious structure. Individualistic cults often represent the most fundamental level of a spiritual structure in accordance with Wallace's typology and are the least sophisticated type of religious organisation where everyone is their own religious expert. Every time a person has a need for power or protection, they have a relationship with one or more supernatural creatures (Gary Ferraro, 2008).

Shamanistic civilizations are prevalent across the South American rain forests, the arctic and subarctic areas, Siberia, Tibet, Mongolia, and portions of Southeast Asia. Shamans are part-time religious experts who are believed to be endowed with supernatural abilities by birth, education, or inspiration. During stressful times, these abilities are employed for healing, scuba diving, and fortune reading, typically in exchange for gifts and fees. According to Wallace, "The shaman in his religious function of maybe an expert and his customers in their reference to him or laymen," shamanic cults constitute the sole type of religious division of labour. (1966: 86). Shamans are supposedly able to communicate with supernatural spirits on behalf of their clients because they have access to these spirits. When a shaman is in an altered state of consciousness brought on by smoking, using drugs, drumming rhythmically, chanting, or dancing, they communicate with their spirits. Shamans held the view that everyday happenings are closely related to those that take place in the made-up location (Andreatta, 2008).

The evidence of the supernatural's presence for a young child mentioned in a religious home comes from the child's social surroundings. The youngster absorbs the elder's religious beliefs

and rarely questions them. In a similar vein, adult religious beliefs look to their trust in their religion for support. Despite the fact that a specific person is described in the secular context, where belief in magic and god is seen as illogical, the social environment must promote confidence in science. For instance, in one experiment, educated adults (college students and staff employees) were asked to place a brand-new plastic card inside of an empty wooden box and close the lid. The experimenter then cast a spell meant to destroy the object within the box. When the participants were asked if they thought the object within the box had changed, the majority of them responded that they didn't. The participants were told to remove the cardboard from the box after opening it. They were shocked to see that the cardboard now had engravings on it that appeared to have been made with sharp tools. Most of the participants disagreed that the spell had harmed the cardboard despite the lack of a valid defense. Then it was contended that altering an item just by speaking would be against the law.

We would anticipate witnessing pushback to supernatural depictions like these during the Age of Reason. Instead of being the active faculty lauded by the Romantics, imagination is considered a passive medium for the imprint of outside stimuli, susceptible to being irrevocably disturbed by overindulgence in improbabilities. An illogical weakness is the children's thirst for such tragedy. It is said that it would be better if ghost stories were never again published (Emma Clery, 1995).

In contrast, there is nothing to point to as evidence in favour of notions that are on the edge, like infinity. The significance of life infinite cannot be determined; the idea of infinity can only be shown as a logo, yet infinity is more than just a logo; it actually exists. Given that the human mind can only do a few processes at any given time, it is impossible for it to exist within the human mind. Because infinity is an unlimited aggregate of mental processes and the physical world is devoid of any mentality, infinity cannot exist inside the physical universe itself.

The supernatural must be supported by phenomena that defy scientific explanation, not by theoretical reasoning. People first learned about morality in early prehistory when the supernatural was thought to exist. This revelation sparked ideas about the afterlife and the existence of spirits or other supernatural beings. Living people, animals, plants, and inanimate objects are now a part of the unseen realm of spirits. The idea of agents and spirits filling the entire earth spread. The perspective of the world eventually took on a more organised appearance. The range of things that had souls shrank to include just god, humans, and maybe animals. Unchangeable, global laws appeared to control a huge region of spiritless things.

Islam is the main religion and the second most practiced religion in the world, behind Christianity. Muslims frequently argue over the probable effects of superstitions on sickness, such as Jinn, black magic, or the evil eye. Muslims hold that the evil eye, black magic, and jinn are too responsible for ailments of the body and mind.

Jinn are described as sentient beings that are unseen and supernatural (as in being outside of the natural world and the spirit realm) spirits. They can be benign or bad, constructive or destructive, but are frequently believed to have a negative impact on the patient's mind and body. People who are possessed by jinn are said to have little to no control over their actions and demeanor. Anxiety, aggression, crying, anhedonia, and socially embarrassing conduct are all attributed to jinn. According to definitions, black magic is a supernatural talent that might be employed against another person. A look that is potent enough to inflict harm, suffering, or bad luck on people it is cast upon is referred to as having an "evil eye"(White, 2015).

The Quran mentions black magic and the evil eye, but with far less emphasis than Jinn. It is popular in the Islamic faith and among its followers to believe in possession states such as Jinn, Black magic, or the evil eye as causes of disease. Its goal is malignant; it is motivated by jealousy and has the potential to cause tragedy, disease, or catastrophe to the target of one's attention. When envious individual stares or glares at another person's goods, the items might be injured, damaged, or ruined. It is often considered that only faith healers can properly treat a person suffering from bodily or mental sickness as a result of a possession condition.

The dread of supernatural retribution is based on the assumption that the cognitively expensive habit of believing in supernatural beings may be explained if these beliefs perform a causal function in discouraging individuals from breaching social standards. That is, believing that punishing supernatural witnesses usually notice transgressions is an effective protection against real observers who occasionally view them because dread of the former prevents penalties from the latter (Carney, 2014).

This is not to say that every culture considers all supernatural beings to be punishing, or that punitive behavior by such agencies is conceived of or ascribed the same cultural weight everywhere. It does, however, bolster the argument that believing in punishing supernatural witnesses is not a result of local cultural norms, but rather represents something more basic about how humans see the moral universe.

Given the power and influence of the Catholic Church, it is reasonable to assume that Italian beliefs and practices will be influenced by its teachings on the paranormal. In fact, the Church has publicly addressed a wide range of paranormal beliefs. For instance, according to the catechism of the Catholic Church, any types of "fortune-telling" or predicting one's future by psychic means are absolutely forbidden and are said to have demonic origins. The church also opposes any endeavor to use supernatural powers for one's own gain, such as charms and healing.

Any form of magic or sorcery that seeks to harness occult forces for personal gain or to exert supernatural influence over others, even if it is done to improve their health, is fundamentally at odds with religious morality. When these actions are motivated by the intention to harm another person or involve the involvement of demons, they are significantly more abhorrent. A further sin is wearing charms. The church forbids the devout from engaging in divination or magical practises, which are frequent components of spiritism. The use of so-called traditional remedies does not justify calling upon malevolent spirits or abusing the trust of others (Christopher D.Bader, 2012).

In Ghana, three components of spiritual consultations are in use: (a) orthodox churches (b) charismatic churches (c) shrines incorporating spiritual Herbalists. Orthodox church traditions often feature serious prayers to the Almighty God, with less focus on deliverance and the fending off of evil spirits. Fasting (going without food) and all-night prayers are also common to practice in the charismatic church (staying through the night to pray). Almost all Africans appear to believe in the Almighty God and worship through churches, whether orthodox or charismatic. Shrines and spiritual centers are typically concerned with warding off bad spirits via the power of lesser spirits (Asare, 2017).

The patient's choice of treatment methods appears to be tied to the patient's or the family's notion of the etiology of the sickness, which is based on spiritual belief rather than proximity or cost of therapy. If the patient feels that his or her mental illness is the result of a transgression against God, Orthodox church activities would be the treatment of choice. If he/she thinks that the source of the sickness is demonic influence (satanic), then charismatic church practices are the way to go; if he/she believes that the cause is witches, a Juju/voodoo curse, wrongdoing against ancestor spirits, etc., then charismatic church activities are the way to go. The gleam is consulted.

The emergence of the heroic epic in Africa is partly due to the significance that the supernatural plays in the continent. However, in the African perspective, the visible and invisible realms blend to create a single dynamic entity rather than being two completely different things. In her statement that "the process of perception in an African-centered worldview combines the frightened and profane, body and mind, natural and supernatural as sustainably grown forms of communication, capable of manifesting themselves in all sorts of combinations and disciplines," Welsh Asante (1993) highlights this harmonious relationship between the two worlds (Deme, 2009).

Belief in supernatural explanation is a consistent aspect of human cognition, and even atheists have implicit religious beliefs. Similarly, it has been suggested that belief in psychological immorality is a cognitive default that may be awakened in certain settings even among nonbelievers. The link between religious and non-religious paranormal beliefs, as well as implicit assumptions regarding whether supernatural and religious occurrences are imagined or real. The less supernatural ideas were accepted, the simpler it was to associate supernatural with fictitious. Therefore, supernatural beliefs and ontological confusions differ from implicit supernatural views and scepticism about supernaturalism (Marjaana Lindeman, 2015).

The colonists brought a variety of magical ideas and rituals with them from England. These traditions have a long and intricate history that was sometimes hidden by the mists of time. Most Englishmen and women had access to local folk practitioners who supplied magical services through the mediaeval and early modern centuries. Contemporaries referred to these professionals as clever or shrewd persons, conjurors, white witches, and wizards. Cunning People were accomplished artists who practiced the secrets of healing and divination, and they provided important societal services. Observers throughout the sixteenth and seventeenth centuries commented on the popularity of magical specialists and the regularity with which people used their abilities.

Robert Burton stated that there were smart men, wizards, and white witches, as they are known, in every town who, if sought for, could aid with nearly any physical or mental ailment (Godbeer, 1992).

The majority of cultures on the globe follow a religion that uses ritual formulas to compel or at least moderately influence supernatural instructions to act in particular ways permanently for malevolent ends. In a sense, these formulas are magical. Crops could be made better, game herds replenished, sicknesses could be treated or avoided, and people, animals, and other

people could become pregnant by executing specific magical acts in a specific way. This is significantly dissimilar to the "magic" shown on television and on stage, which relies on sleight-of-hand techniques and manufactured illusions rather than supernatural ability.

Smith (2008) investigates witchcraft and growth as concurrent processes that allow for the expansion and multiplication of the individual, yet one functions in secret while the other is visible. From this vantage point, Smith contends that witchcraft and development are opposed potentials of creative power and that witchcraft lends meaning to the utopian ideal of progress by showing its limits and disparities (Roxburgh, *Through The Scrying Glass*, 2018).

For Smith, witchcraft, as the socially damaging polar opposite of growth, broadens its explanatory possibilities. These features of witchcraft, doubt and suspicion of power, are in opposition to the heart of modern social processes.

However, the phrase currently has no negative connotations and has been employed as a cognitive category by certain academics, attesting to the unknown, enigmatic, and transcendental elements of reality.

According to Barbara Walker (1995: 2), the existence of the term [supernatural] itself is a linguistic and cultural admittance that mysterious things occur that we recognise as something that is further than the natural or ordinary and that most of us hold opinions that link up to us to domains that occur beyond what we ordinarily see, hear, taste, touch, or smell (Daniel Savborg, 2018).

According to Popovich, sanctity encompasses man's entire personality: the entire body and soul, everything that is a part of the unfathomable structure of a human being. Saints' purity is not confined to their spirits but eventually extends to their bodies as well. Both the spirit and the body are precious to the saints.

As a result, reverence for holy relics should not be separated into the sacred soul and sacred body (Stoilov, 2012). In this sense, graves and relics are regarded as exceptional sources of supernatural powers in the secular world, and the faithful Christian gains the priceless opportunity, as per Peter Brown's famous expression, "to connect Heaven and Earth at the grave of a dead human being" (Baeva, *Between world: Beliefs and Ritual practice*, 2019).

Barrett and Lanman state (where "MCI" stands for least neutralise, which characterizes most supernatural agency expressions):

We argue that HADD experiences, MCI agent belief, and discussion of such agents all support one another. The belief in MCI agents may be bolstered, reinforced, and expanded with the use of HADD experiences. For instance, having a HADD encounter in an area where it has just been learned that it is the location of frequent divine visitation might boost belief in those appearances. Similar to this, having knowledge of MCI agents or believing in them may intensify HADD experiences because hearing about such ghosts or deities raises the HADD's level of alertness (Elk, 2018).

Barrett and Lanman contend that a basic perceptual system that recognises other agents and a cognitive processing system that attributes intentionality to these beings are what lead people to believe in supernatural actors. As a result, characterisation provides information to a reflecting cognitive processing system, which assesses the intuition, such as when the curtain suddenly moves giving the impression that an agent is there (e.g., my deceased grandfather wishes to visit on the anniversary of his death).

Wallace defined religion more broadly as belief and ritual involving supernatural beings, powers, and energies, whilst Tylor defined religion as belief in spiritual creatures. These conventional concepts still influence anthropology.

Defining post-Christian spirituality in a somewhat different way, Houtman and Aupers describe it as a consciousness that is inextricably related to an immanence concept of the holy. Hyland et al. define spirituality more broadly as the capacity to have a unique connection with something that goes beyond the kinds of relationships people commonly experience in life (Wixwat, 2020).

One conceptual thread running across these narratives is that spirituality entails feelings of connectedness, including mystical experiences. Spiritualism is a strong feeling of being connected to supernatural energies or forces.

CHAPTER - 03

AREA PROFILE

3.1 Introduction

The district was founded on July 1st, 1982. There are four Tehsils in it: Khushab, Noorpur Thal, Quaidabad, and Naushera, with Jahurabad serving as the district headquarters. On February 13th, 1951, Jauharabad's foundation stone was set. The Persian words "KHUSH" and "AAB," which both mean pleasant and refreshing water, were combined to create the name Khushab. The historical city of Khushab, which is inside the district's limits, inspired the district's name. Sher Shah Suri, the creator of the Sur Empire and the ruler-king of India from 1540 to 1545, spoke these comments while spending some time at Khushab. He gave this location the name Khush-Aab, or Khushab, because of the region's pleasant water. The British army has conducted recruitment drives in the Khushab districts.

Due to its topography and geographic location, District Khushab is unique in the province. It is abundant in mineral resources and features mountains, beautiful valleys, lakes, waterfalls, fertile plains, deserts, and rivers. It has a diverse range of wildlife, including the Punjab Ural, Chinkara, Chokor, Partridge, Water Fowl Ducks, Hawks, and others. Another area of eco-tourism and natural beauty near Khushab is Soon Valley. Gram farming once took place in the Thal desert, and the district of Amb Sharif is home to ancient remnants. The P.A.F. Air Base Sakessar, RADAR Station, Girete, and Sodhi Jaywali important installations have begun. The Heavy Water and Natural Uranium Research Reactor, a component of Pakistan's Special Weapons Program, is located in Khushab.

3.2 Geography

In close proximity to the Jhelum River, Khushab is located halfway between Sargodha and Mianwali. Jauharabad serves as the district capital (founded 1953, pop. 39,477).

Lakes, hills, and lowland agricultural plains make up Khushab. The district, which stretches over 70 miles (110 km) and is located between the Indus and the Jhelum rivers, is touched by portions of the Thal desert.

The district contains three lakes: Ochali, Khabbaki, and Jahlar. The largest forest in the Khushab area, next to the Khabbaki hamlet in the Soon Valley, is called Kanhatti Garden. A

saltwater lake in the southern Salt Range is called Khabikki Lake. The lake is two kilometers long and one kilometre wide. Additionally, the name of a nearby settlement is Khabikki. The ancient Amb Temples are located on Sakessar, which is the tallest mountain in the Salt Range. Sakesar's summit, which rises to a height of 4946 feet (1522 meters), is located in Khushab District.

One of the most significant cities is Khushab, particularly in terms of nuclear defence. The Jhelum River, Fields, Mountains (Skaisar), and Thal desert are all found in this district, which is rich in natural beauty. Quaida-bad, Jauhara-bad, Mitha Tiwana, and Nowshera were among its principal towns. Wide streets and roads make Jauharabad (atomic city) an attractive city for its citizens. Sargodha, Mianwali, Bhakher, Jhelum, and Jhang are nearby cities.

3.3 Notable Places

The Soon valley Skaisar is among the district's most scenic areas. Here in the Soon valley region, there are three magnificent lakes (Ochali, Khabbaki, and Sodhi Jay Wali) as well as a lovely garden (Kanhatti Garden) next to Khabbaki hamlet. This area also has the largest forest in the Khushab district. Pail-Piran, a valley entrance, gives a stunning view when travelling from the Islamabad-Lahore MotorWay into Soon Valley through Kalar Kahar. On the summit to your left, you can view the shrine of Hazrat Pir Khawaja Noori, a Multani descendant of Hazrat Baha-din-Zakkariyya (a saint descendent of Habbari Arab rulers of Sindh). Some prominent individuals from Pail include the late Pir Nowbahar Shah, the late Pir Kalu Shah, and the late Pir Walayat Shah. (Dr. Wali Pir).

A mineral-rich and semi-hilly region is Katha Saghral. In the vicinity of this settlement, dozens of minerals are mined, including salt and coal.

In Pakistan's southern Salt Range region is the saltwater lake known as Khabikki Lake. This lake developed as a result of the range's lack of drainage. Its water used to be brackish. A Chinese breed of fish has been introduced, and the water is now delicious.

The lake measures two kilometer's in length and one kilometer in width. Additionally, the name of a nearby settlement is Khabikki. Alongside the lake, there is a rest house and access to boats. On the right side of the lake, a slope began to slowly ascend. The lake and the surrounding greenery offer excellent scenery.

In Pakistan's Pothohar region of the Salt Range, Skaisar is the tallest peak. Its height is 4946 feet/1522 metres. Although it is located in the Khushab District, Mianwali and Chakwal, which are nearby, can view it.

A saline lake in Pakistan's southern Salt Range region, Uchhali Lake is located just beneath the Skaisar mountain. This lake developed as a result of the range's lack of drainage. The Salt Range's tallest mountain, Skaisar (1522 meters/4946 feet), towers over the lake. The lake is dead because of its brackish water. But it has beautiful landscapes. It's a pleasant picnic location and a reasonably challenging walking point. A radar is located at the top of it.

3.4 Demographics

There were 905,711 people in the country as of the 1998 census, and 24.76 percent of them resided in cities. The district has 1,280,372 people living in it as of the 2017 Census, 637,474 of whom were men and 642,791 of them were women. There are 927,412 people living in rural areas and 352,960 people in urban areas.

3.5 Population (2017)

Name of Tehsil	Population
Khushab	689742
Quaidabad	230320
Total Population	
1281299	
Population Density: 139/Sq. K.M	
Growth Rate: 1.60	
Rural / Urban Ratio	
Rural: 73%Urban: 27%	

Social Culture Background

- Business, Agriculture, Livestock, & Industries
- Patriarchal Society, Joint Family System, Landlord / Landless, Settler / Migratory, Rural / Urban, and Social
- Trilingualism (Saraiki, Punjabi, and Urdu), Culture, Special Art, and Architecture

Major Races / Tribes

- Aheer tribe.
Aheer is the oldest cast in this area, mostly reside in khushab city and jauharabad
- Hashmi Sadat
Hashmites: Also called Pir families (descendents of Baha-Ud-Din-Zakkariyya Soharwardi Multani), settled in Pail-Piran
- Awan
Awan is the major family of district Khushab.
- Tiwana
The Tiwana are found mainly in the Khushab tehsil.
- Baloch
reside mainly in khushab city and tehsil noor pur thal.
- Johiya
The Johiya are found along the Jhelum valley in tehsil noor pur. They are an ancient Rajput clan.

3.6 Famous Food

Khushab is famous for its sweet dish known as Dhoda. Dhoda made of special type of wheat Fresh milk, Desi Ghee, Sugar, and Dry Fruits. After this Dhoda recipe commercially used and become famous dish of khushab in Pakistan as well as in all over the world. This dish specially prepared for the special events like wedding, birthday party, and Eid days.

3.7 Major Languages

94.43% of people in the country at the time of the 2017 census identified Punjabi, 1.74% Pashto, 1.72% Saraiki, and 1.05% Urdu as their mother tongue. Urdu as the national and official language, serves as for inter-ethnic group. Urdu are occasionally used as a second language in communities where other ethnic languages are spoken.

- Punjabi, 94.43%
- Saraiki, 1.05%
- Pashto, 1.72%
- Urdu, 1.05%

3.8 Education

Khushab is placed 42 nationally in Pakistan District Education Ranking, a study published by Alif Ailaan, with an education score of 65.42 and a learning score of 65.82. Khushab has a readiness rating of 62.33. The district's infrastructure score is 88.11, indicating that Khushab's schools have suitable facilities.

There are certain locations, according to the Taleem Do! app, where there are no government schools for girls. Another significant problem was that teachers didn't carry out their responsibilities well and didn't do their profession justice.

3.9 Literacy Rate

- 79 % (Male=86% & Female=72%)

Educational Institutions

Total Schools	1043 (Boys=644, Girl=399)
Total Colleges	18
Universities	02

Major Occupations

- Civil, Arm. Services, Overseas & Farming

3.10 Religion

Christians made up 0.82 percent of the population, making Muslims the most common religious group with 99.02 percent of the population. The majority of the Khushab population follows and profess Sunni religious groups, whereas the minority of the people follow Shia religious groups.

3.11 Sports

In Khushab, cricket, football, and volleyball, is the most popular sports.

3.12 Hospitals

Institution	Total Number	Net Bed Strength
DHQ Hospital Khushab	01	125
THQ Hospitals	04	
Khushab	100	
Noor Pur Thal	40	
Naushera	60	
Quaidabad	60	
Civil Hospitals	(at Khatwai)	
Rural Health Centers	05	60 (12 at each RHC)
Basic Health Units	44	88 (02 at each BHU)
MCH Centers	07	
Civil Dispensaries	05	
RDs (Government)	04	
RDs (defunction Zila Council)	24	
Sub Health Centers	03	
Total	94	

3.13 Administrative Divisions

In 1982, Khushab was given district status. The district was first split into two tehsils, Khushab and Noorpur Thal. Later, Naushera (Wadi-e-Soon) became the fourth Tehsil of District Khushab in March 2013, and Quaidabad was awarded the rank of Tehsil in March 2007. It had a total of 51 Union Councils in local bodies delimitation 2000 (before to the construction of the Tehsil Quaidabad and Naushera). The Pakistani Election Commission established 48 rural union councils and 7 urban Municipal Committees during the 2015 delimitation of District Khushab.

CHAPTER - 04

RESEARCH METHODOLOGY

The methodology involves the use of techniques and methods for the collection of data from first step to final step. Methodology is a tool in research which involves selecting particular observation techniques, assessing the yield of data and relate that data to theoretical propositions. In this research, the techniques of qualitative and a very low amount of quantitative research will be used for data collection. To enhance researcher's data in order to become the results effective researcher will be used the below mentioned techniques.

To affect the phenomenon chosen, it's necessary for a researcher to style a group of methods. These methods are tools and scheme to perform a research. The procedures and techniques help the researcher to gather relevant data and to get the required answers. Research methodology contains a scientific procedure to get, identify and explain the difficulty or a situation. I have used some anthropological tools to administer my research. A quick description of the methods adopted is as follows.

4.1 Participant Observation

It's the method of organizing the daily behaviors and routine of individuals through extensive observation. During participant observation, it's essential for a researcher to incorporate altogether the activities of a gaggle to become a neighborhood of that group being observed (Fine, 2003).

Participant observation is the process where the researcher lives participates and interact with respondents on daily basis to understand the norms, values, culture and behavior of the respondent. Participant observation is one of the best ways for collection of data in a subjective manner. By becoming a member of the community, researcher will have a close observational approach to the other things of people like whether they avoid to visit public places, make use of masks on daily basis or not.

It is considered as a foundation of qualitative disciplines. In anthropological research, it's believed as a substratum of a study that facilitates a researcher with an entire understanding of a culture being studied. As an anthropological researcher, I went into the locale with the

objective of doing a keen observation being a participant. Also the participant observation became the first pillar of triangulation in this study. I participated in the spiritual healing processes that were being done by the *Peers* to nullify the effects of bad magic. Besides that, I also participated in several religious events that were being organized at household level particularly for females. These were to beg mercy and blessings of God and a protection against evil eyes and bad magic. Hence the participant observation was done on an extensive scale throughout the fieldwork.

4.2 Semi Structured interviews

The method of semi structured interviews is used by researcher for the extraction of data, which help them to explore issues at first hand. In this research tool, researcher simply ask few questions to respondent among which some of the questions are predetermined which were asked every time from each respondent, while the rest of the questions were random questions that were subjected to the flow of the interviews.

4.3 Rapport Building

Rapport building contributes to a positive and friendly environment for a researcher through engaging in an open and causal communication. It allows a researcher to blend during a culture more productively (Coupland, 2003).

Rapport building is the starting point of ethnography where the researcher penetrates into the community. A successful penetration is the first step towards successful research. I was introduced into the community by some relatives living over there. I started visiting local women right after and started making informal relations with them. My sound academic background gave me a good reputation among the local females that were not so literate. Within days, people got familiar with me and started showing their natural behavior.

4.4 Key Informants

It is non-observational technique which is another source of getting information. Key informant may be the one that belongs to the community where researcher works in the domains of his studies. it's one of the main sources of collecting data about particular culture. This system

becomes a bridge for the researcher as a source to create relationship between past and present. Good informants are people to whom one can talk easily, who understand the relevant knowledge, and who are glad to offer it to you. Key informant may be a respectable and trustworthy person that connects a researcher to his/her respondents like a snowball.

I had three key respondents during this study. The first key respondent was my maternal relative living in that locale. He is a respectable person, has a small-scale business over there. Second person was a female teacher from a local government school. The third key respondent was a senior citizen from a religious family. She also has a sound reputation in that area and she has a detailed knowledge on the topic.

4.5 Sampling Procedure

Sampling may be a method to extract the sample of a study from the whole population. It's a critical stage in research because the samples of a research give the results of a study. It is a process to pick a neighborhood of population, to check a press release for assessment process, interviews and study that must reflect the entire population. I became be able to draw my research Sample from non-probability technique using purposive sampling that permits the researcher to pick relevant sampling units and pertinent data. I also used snowball sampling as an additional tool to reach the relevant persons.

4.5.1 Purposive Sampling

This system depends on the character of research objectives and therefore the choices of a researcher, to whom he/she going to incorporate in sample. During this sampling, the researcher looks for individuals who meet the standards of research questions and therefore the selected sample is tied to review objectives with the judgment of researcher. (Palys, 2008)

I have selected purposive sampling to settle on my research sample because my study question focuses on the assumption on magic & supernatural powers. During my stay in the field, after building a good reputation and meeting with several community members, I short listed the most suitable individuals. Besides these individuals, I also took the contribution of other people with the help of the primary respondents who became the snowball sample.

4.5.2 Sampling unit and Size

The sampling unit of this research is the female & male members of District Khushab province punjab. It's difficult on behalf of me to study the whole population therefore i have selected some individuals as my research respondents. A number of them were from young generation and others were community elders. Out of nearly 120 households in that particular research area, I incorporated more than 40.

4.5.3 Age of the respondent

The individuals including male, female, boys and girls who have age between 20 to 80 years has been taken for the interviews.

4.5.4 Primary Data

The primary Data will be collected through questionnaires, interviews, recording, and photographs from the field. While analyzing final report this recording and questionnaires, will help the researcher to cross check. During the primary data collection, views and ideas will be obtained especially from male and female to determine cultural importance related to belief on magic and supernatural powers.

4.6 Formal Interviews

Structure or formal interviews are comprised of a group or series of questions from interview schedule. In response to a search question, formal interview may be a basic tool to gather data in qualitative research during which a researcher participates less and listens carefully during an interview (Stuckey, 2013).

I have conducted formal interviews from the key respondents first. Those interviews enabled me to restructure my research questions and become more precise. In the second phase, I interviewed more people with detailed formal discussions.

4.7 Informal Discussion

It's a process of collecting related data through discussion and involvement with respondents during which a researcher allows people to precise their views openly in their own ways. This method allowed me to get closer to the lives of respondents and nearly going native. Mostly the female respondents were more open to the informal discussions. I was not recording the informal discussions on the spot that gave them a sense of security and they were confident to talk about all the sensitive issues related to the topic. In this way, informal discussions became an integral part of this study.

4.8 Case Study Method

The case study approach is frequently used in anthropological research and is a key tool for comprehending an in-depth examination of how different communities see certain events. It reveals comprehensive patterns of behavior and prepares the researcher to seek out unexpected data. It considers inter-relation of all the factors during observation. (Fidel, 1984).

Case study is an in-depth description and analysis of a bounded system. It is an empirical inquiry that investigates contemporary phenomena within its real context. This study also takes its foundations from the case study method. Several case studies were conducted from the families and individuals who had the first-hand experience of the phenomenon under consideration.

4.9 Focus Group Discussion

Focus conference is extremely helpful in getting different opinions on selected issues within the given period of time. In this method, researcher interviews a group of individuals with the objective that if one person is reluctant to share a piece of information, another may do that. In this method, the group should be heterogeneous and the respondents ideally shouldn't know one another. This system is employed within the research being a really authentic tool to collect primary data consistent with the research topic. I have conducted focus group discussions with both educated and uneducated folks. The questions used in discussion were not included just the interview guide questions but also a couple of general questions associated with research topic.

4.10 Field Notes

It is another important method to keep the record straight and without errors. The field notes method has been employed by researcher keeping its significance in mind to note down every piece of information observed during the research work. The writing of field notes gave a chance to the researcher to recall the events and mode of dialogue made with the respondents. Field notes were collected during participant observation and informal discussion with respondents during their routine activities. Daily notes are kept on day to day basis during fieldwork. It's difficult for a researcher to memorize every small piece of data for an extended period therefore field notes helped me a lot.

4.11 Photography

Photographic evidence is useful for the research as it gives a glimpse of the locality and respondents. It enables the readers to take an imaginary visit to the field that is quite helpful in understanding the socio-economic conditions and lifestyles of the people. I also took the relevant photographs from the field visit that helps me explain the real life conditions of my respondents.

4.12 Sound recording

Audio recording method becomes a big research tool in qualitative research that has replaced the handwritten notes during an interview. During interview and discussion, it's difficult for a researcher to completely capture the narrations of respondents. It's also essential to focus on the visual communication of an interview instead of only capturing the verbal information. This method enables the researcher to conduct a successful interview with none interruption. After taking consent of respondents, I recorded the discussions with them. I took recordings of focus group discussions and some of the formal in depth interviews. Besides that, I also used to record some informal discussions and listen to them at the end of the day to collect relevant information.

4.13 Ethical Considerations

I clearly informed my respondents about my identity, research topic and purpose of conducting interviews. I did not collect any interview forcefully and took no recording without the permission of any respondent. During the research, I took care of the privacy and confidentiality of my respondents. I did not reveal the real names and identities of individuals and kept them unrecognized. I did not invade into the private space of the respondents and meet them according to the schedule of their choice. I tried to the best of my knowledge not to manipulate or distort any information and write down the ideas of respondents as they were.

4.14 Interview Guide

It is one of the noteworthy research tool as it provides a foundation of conducting interview, for a researcher to successfully generate data of a research. It is necessary to develop a set of questions relevant to a research objective. I have also formulated an interview guide encompassed of easy, meaningful and understandable questions for respondent that fulfill research criteria.

4.15 Purpose of the study

In this research, the researcher aimed to explore the knowledge about perceptions and attitudes of people regarding Magic and Supernatural belief and its uses in their daily life. To figure out the experiences and effect of magic and supernatural which will be held in Khushab.

CHAPTER - 05

HISTORICAL BACKGROUND OF MAGIC AND SUPERNATURAL POWER

5.1 Etymology and Historical background of Magic

The origins of magic come from the Celt's country residing among seven-hundred BC and one hundred AD (Amadeus,2016) Magic can have an effect on many upshots a few appropriate and some evil relying on the kind of magic and consequently the eye of the practitioner. It was additionally practiced in historic Egypt than in Babylon via way of means of the pagans. The greater famous kind of magic is reinstated via way of means of shades sorcery is achieved to damage any other being both as a way of constructing the practitioner's electricity or due to the intention itself. The middle ideology upon which sorcery is based states the practitioner and his or her quest of facts and/or bodily wellbeing are greater critical than others issues theological or ethical (Lecouteux, 2015).

Magic shares an ambiguous history with western religion and science, but it also has deep roots in the main institutional social and elitist traditions of Western history. Magic has always been associated with ideas of opposing reality and primitivism in Western culture. demonstrating that it is a reliable producer of cultural differences and non-current phenomena. In the late 19th and early 20th centuries, western intellectuals believed that practicing magic was a sign of a primitive mentality and often associated it with groups of people who were already disadvantaged.

Numerous self-described magicians and witches commonly practice ceremonial magic in modern occultism and Neopaganism. Putting one's willpower to use to bring about change inside the physical world is how magic is defined. Alesiter Crowley (1875–1974), a prominent British occultist, popularized this definition, and several religions (such as Wicca and Laveran Satanism) and magical systems (such as Chaos Magic) have since adopted it.

The Western concept of magic is rooted with inside the historic Judeo-Christian and Greco-Roman heritage. The lifestyle took additional form in northern Europe at some stage in the medieval and early current length earlier than spreading to different elements of the globe via European exploration and colonialism after 1500.

The Latin term *magus*, which in turn derives from the Old Persian word *maguš*, is the source of the English words *magic*, *mage*, and *magician* (magician). The Old Persian suffix "-mage" derives from Proto-Indo-European *megh-*magh* (be able). The Persian era may have also contributed to the development of Old Sinitic **Mag* (mage or shaman). The Old Persian form seems to have infiltrated ancient Semitic languages, as shown by the Talmudic Hebrew *magosh*, the Aramaic *amgusha* (magician), and the Chaldean *maghdim* (knowledge and philosophy). Syrian magicians known as *magusai* became well-known as sorcerers and magicians starting in the first century BCE. (Bengt af klintberg, 2017)

This historical period made its way into classical Greek in the late sixth and early fifth centuries BCE, where it was applied negatively to practices that were perceived as dishonest, unusual, and harmful. In the first century BCE, the Latin language adopted the meaning of the time period. Throughout the first century CE, the concept was incorporated into Christian theology via Latin. Early Christians associated magic with demons, and as a result, it appeared to have Christian religious overtones. This notion persisted throughout the Middle Ages, when Christian authors labelled a wide range of acts as "magic," including enchantment, witchcraft, incantations, divination, necromancy, and astrology. Protestants in early modern Europe frequently asserted that Roman Catholicism was magic rather than a religion, and as Christian Europeans began to colonize other parts of the world in the 16th century, they referred to the non-Christian principles they encountered as magical. Italian humanists reinterpreted the era during that same time period to explicitly state the idea of herbal magic. Over the decades that followed, there were numerous instances of both inaccurate and accurate understandings of the era in Western cultural. (IBID)

Since the 19th century, professors from a variety of fields have used the term "magic," but they have defined it differently and connected it to differently. One method, according to the anthropologists James G. Frazer (1854–1941) and Edward Tylor (1832–1917), uses the term to describe ideals in covert sympathies among tools that allow one to persuade the other. This definition presents magic as the antithesis of science. A chance approach, which draws on the work of the sociologists Marcel Mauss (1872-1950) and Émile Durkheim (1858-1917), uses the term to describe private rites and ceremonies and contrasts them with religion, which it describes as a group activity. By the 1990s, many students were rejecting the period's scholarship applications. They claimed that the term made arbitrary distinctions between similar ideas and behavior's that had previously been mistakenly classified as religious and that it was ethnocentric to apply the associations with magic entrenched in Western and Christian history to many civilizations.

5.1.2 History of magic in Western worldviews

The historical Judeo-Christian and Greco-Roman traditions are where the Western conception of magic has its roots. Before spreading to other parts of the world through European exploration and colonialism after 1500, the lifestyle took a similar form in northern Europe during the mediaeval and early modern eras. The magic-faith-technology paradigm, which emphasizes the "rise" and "fall" of magic before faith and the very last triumph of technology, is a key component of the view of Western civilization as a story of growth. This paradigm is currently being contested by academics. In addition, the word's roots raise concerns about how one person's faith might be another person's magic, and vice versa.

5.1.3 Mesopotamia

Invoking magic became used in ceremonies and mathematical formulas, as well as to dispel bad omens. Mesopotamian formality rituals and defensive magic, known as *asiputu* or *masmassutu* in the Akkadian language, were meant to alter specific realities. The ancient Mesopotamians thought that magic offered the best defense against demons, spirits, and evil sorcerers. They would leave services known as *kispu* inside the person's grave in an effort to appease them in order to protect themselves from the ghosts of those they had offended. If that didn't work, they would occasionally take a figurine of the deceased and bury it in the ground to put pressure on the gods to expel the ghost or make it leave the person alone (Frye, 2001).

The ancient Mesopotamians used magic extensively to defend themselves from malicious sorcerers who would cast curses on them. Black magic as a class didn't exist in ancient Mesopotamia, and anyone using magic lawfully to defend himself against illegitimate magic may employ the same strategies. The single most important distinction was that whereas protection against magic was carried out in the open, ideally in front of a target audience, curses were carried out covertly. One sorcerer-punishment ritual was known as *Maqlû*, or "The Burning." A sorcerer's effigy could be made by the person who is allegedly being troubled by witchcraft, who would then put it on trial at night. Once the nature of the sorcerer's crimes has been established, the person may burn the effigy in an effort to disrupt the sorcerer's power over those crimes. (IBID)

The ancient Mesopotamians also developed magical rites to absolve themselves of unintentional misdeeds. One such ritual was known as the "Burning," or "Surpu," when the person casting the spell may transfer the blame for all of their transgressions to various objects including a strip of dates, an onion, and a tuft of wool. The person might then destroy the devices, absolving themselves of any crimes they may have unintentionally committed. A full range of love spells were available. Such spells were said to cause someone to fall in love with any other man or woman, restore a faded love, or cause a male sexual partner to maintain an erection while he had previously. Other spells have been employed to bring people back together with their patron deity or to bring a spouse and neglectful husband back together (Joshua Free, 2011).

The ancient Mesopotamians did not distinguish between magic and science. Medical professionals may recommend each magical formula to be recited in addition to medical treatments when someone becomes ill. The majority of magical rituals were expected to be performed by a "ašipū" a specialist in the magical arts. The profession was commonly passed down from generation to generation, became held in the highest regard, and frequently acted as an advisor to monarchs and extraordinary leaders. In addition to being a magician, an "ašipū" may have also functioned as a doctor, a priest, a scribe, and a student. (IBID)

Enki, an East Semitic god who was eventually syncretized with the Sumerian god Ea, was closely associated with magic and incantations; he was the god who bought the bārū and the ašipū and was widely regarded as the ultimate repository of all arcane knowledge. The ancient Mesopotamians also believed in omens, which can appear either voluntarily or involuntarily. Regardless of how they arrived, omens were typically taken very seriously.

5.1.3.1 Incantation bowls

A commonplace collection of presumptions about the causes of evil and how to stop it can be found in the form of early protective magic known as an incantation bowl or magic bowls. The bowls were made in the Middle East, particularly in Upper Mesopotamia and Syria, present-day Iraq, and Iran, and were quite well-known between the sixth and eighth centuries. The bowls, which were buried facing down, were meant to trap devils. They were frequently found in cemeteries, courtyards, inside nooks of recently departed people's homes, and below

thresholds of those homes. The incantation bowls used in Jewish magic are a subtype of these. Incantation bowls in Aramaic are a vital source of knowledge.

5.1.4 Egypt

In ancient Egypt (Kemet in the Egyptian language), magic (personified as the deity heka) became a crucial component of religion and subculture. This is known to us through a sizable corpus of literature that are products of the Egyptian tradition.

Despite the controversy surrounding the class magic in modern Egyptology, historical terminology may provide clear support for its applicability. The Coptic time period hik is a descendent of the pharaonic time period heka, which is documented from the Old Kingdom to the Roman era and, unlike its Coptic cousin, had no connotation of impiety or criminality. Heka grew to be seen as morally unbiased and was applied to both Egyptian and foreigners' actions and beliefs. According to the Instructions for Merikare, Heka was given to humanity by the author as a talent "so that you can be guns to push back the blow of events" (Riggs, 2020).

The concept of heka underpinned all ritual action, both inside the temples and in private settings, and magic became practised by both the literate priestly hierarchy and by uneducated farmers and shepherds.

Heka's central tenet focuses on the power of words to bring things into life. As the primary tool used by the author to bring the occur globe into being, Karenga underlines the crucial importance of words and their crucial ontological function. People have the same ability to use language creatively as the gods do because it is believed that they share a divine nature with them, as seen in snwantr (photos of the god) (Budge, 1971).

5.1.5 Judea

Halakha (Jewish spiritual law) forbids divination and different forms of soothsaying, and the Talmud lists numerous ongoing but outlawed divining practises. Traditional Judaism has a school of Jewish mysticism called "practical Kabbalah" that focuses on using magic. It was viewed by its practitioners as acceptable white magic, reserved for the elite, who should distinguish its religious source from Qliphoth areas of evil if carried out under holy and morally upright conditions. Since it was difficult to get around them, Judaism's stringent prohibitions

on impure magic ensured that it remained a limited civilization throughout Jewish history. In their teachings, the names of angels and the Divine are used to make amulets and be chanted.

Magic was commonly practiced throughout the late Second Temple era and was especially well recorded during the time after the destruction of the temple into the 3rd, 4th, and 5th centuries CE, despite the fact that it was forbidden by Levitical law in the Hebrew Bible.

5.1.6 Greco-Roman world

Ancient Greece is where the word "magic" in English first appeared. The Persian magus were Grecized in the late 6th and early 5th century BCE. This caused the meaning to change, giving it negative implications. Being accused of using magic was "a kind of insult" to the ancient Greeks.

This alternate in which means become prompted via way of means of the army then-current wars between the Greek city-states and the Persian Empire. In this context, the time period can be found in surviving texts like Gorgias' Encomium of Helen, Hippocrates' De Moro sacro, and Sophocles' Oedipus Rex. For instance, the derogatory term "magos"—which is equivalent to "quack" or "charlatan" in this context—is used by Oedipus to refer to the seer Tiresius in Sophocles' play, illustrating how this term is no longer exclusively applied to Persians.

In the primary century BCE, the Greek idea of the magos become followed into Latin and utilized by some of historic Roman writers as magus and magia. The earliest recognized Latin use of the time period become in Virgil's Eclogue, written round forty BCE, which makes connection with magicis... sacris (magic rites). The Romans already had different phrases for the terrible use of supernatural powers, along with veneficus and saga. The Roman use of the time period become just like that of the Greeks, however positioned extra emphasis at the judicial software of it. Within the Roman Empire, legal guidelines might be brought criminalizing matters seemed as magic (Ogden, 2002).

The Greek city-states become more hostile against the Persian Empire in the fourth and fifth century BC. This is clear in works like Oedipus Rex by Sophocles, De morbo sacro by Hippocrates, and Encomium of Helen by Gorgias. Tiresius is referred to as a magos in this context, which is equivalent to saying quack or charlatan. The Greek concept of the magos was translated into Latin and used by some ancient Roman writers in the first century BCE. Virgil's

Eclogue has the oldest known Latin use of the era. In the Roman Empire, laws might be passed making anything that appeared to be magical illegal.

According to Pliny the Elder, who lived in the early second century CE, magic was devised by the Iranian truth seeker Zoroaster and subsequently brought to Greece via the west. The Persian King Xerxes' army campaigns were watched by the magician Osthanes, who is credited with being an important figure in the development of magic. The twentieth century's study on ancient Greece propagated the idea that ancient Greek magic was simple and unimportant, very certainly as a result of Christianizing earlier ideas about what magic and religion meant. As a result, it essentially separated itself from Homeric, polis-based religion.

Magos, which is essentially the Greek name for a Persian clan known for its practise of religion, is where the word mageuo (which means to practise magic) from. The evaluation of non-civic thriller cults was expanded. The options that existed outside of the range of cults no longer merely added new options to the civic menu. Curses written on wax or lead tablets and buried underground were known as katadesmoi (Latin: defixiones). They had gained notoriety as magical due to their egocentric, useful, and evil characteristics. Historical magic can be distinguished by these characteristics and how they appear to deviate from intrinsically malleable societal notions of normality.

There have been several discovered and translated magical papyri written in Greek, Coptic, and Demotic. One of them is the use of mysterious symbols or sigils that may be useful for calling forth or invoking spirits, as well as the use of magic phrases that are supposed to have the capacity to command spirits.

Any wizard or anyone infused with magical infection who is referred to be a magician by humans shall be captured in my retinue or in the Caesar's, according to the Codex Theodosianus (438 AD). The practise of magic was outlawed in the late Roman period.

5.1.7 Middle Ages

The Greco-Roman concept of magic was assimilated by early Christian authors and incorporated into their developing Christian theology. Some early Christian writers took note of the Greek-Roman mysticism by attributing the origin of magic to the world of humanity. The Christian perspective changed into something that was magically created by the Babylonians, Persians, or Egyptians.

As magic relied on the collaboration of demons, it was no longer seen by early Christian writers like Augustine of Hippo as false and forbidden ritual practises but rather as the exact antithesis of faith. Christian views on magic were carefully tied to the Christian branch of paganism in this, and both magic and paganism looked to fall under the larger category of superstition.

Theologians of the Christian faith held that there had been several extraordinary forms of magic, most of which had been variations on divination. In his list of magic-related variables, Isidore of Seville categorised divination according to the four factors of geomancy, hydromancy, aeromancy, and pyromancy. Magic became associated with the Old Testament figure of Solomon in mediaeval Europe.

Early mediaeval Europe became a place of condemnation during the magia era. Christian organisations have also charged other, competing Christian organisations with using magic, branding them as heretical. The term "maleficium" was also used to describe many forms of magic that were intended to do damage in mediaeval Europe. The Old English term *wicce* is where the English word witch comes from.

The idea and practise of spiritual, and even physical, regeneration during the Middle Ages was fundamentally influenced by *Ars Magica*, or magic. According to the mediaeval Jewish perspective, the separation of the magical and magical aspects of the Kabbalah had taken place at the beginning of the 14th century.

Everyone who had read the Greek magical papyri or the *Sefer ha-Razim* would have found it reasonable to believe that magic was created, taught, and practised by means of demons. Medieval magic included a variety of tools and rituals, including as amulets, talismans, potions, as well as original chants, dances, and prayers. Archaeology is helping us gain a more comprehensive understanding of the formality practises used in residential, public, religious, and institutional situations.

A more thorough reevaluation of magic was brought about by the growth of *magia naturalis* (herbal magic) in the fourteenth and fifteenth centuries. Italian humanists Marsilio Ficino and Giovanni Pico Della Mirandola carried out this. For them, magic has changed from the demonic magic that was traditionally understood by Christians to become an elemental pressure that permeates numerous herbal processes. Numerous thinkers and writers in the following centuries, including Paracelsus, Giordano Bruno, Johannes Reuchlin, and Johannes Trithemius, were inspired by their ideas.

The distinctions between technology and *magia naturalis* had become less distinct by the 17th century as the concept had advanced in increasingly "naturalistic" directions. Gabriel Naudé, a French librarian, separated "Mosoicall Magick"—which he believed came from God and

safeguarded prophesies, miracles, and speaking in tongues—from "geotick" magic caused by demons in his 1625 essay *Apology for All of the Wise Men Falsely Suspected of Magic*.

As *magia naturalis* gained popularity and was mostly permitted, Europe witnessed a ferocious persecution of convicted witches thought to be the cause of maleficia. Protestants regularly attempted to disparage Roman Catholic sacramental and devotional rituals as being magical in place of non-secular, reflecting the time period's enduringly negative connections. At some point during this time, similar assertions were also being made inside the Islamic world.

5.1.8 Ancient Mediterranean world

Greek time period *magoi*, which alludes to a Median tribe in Persia and its religion, Zoroastrianism, is where the word magic (Greek: *mageia*; Latin: *magia*) first appeared. The majority of magic-related customs in the classical world come from a fascination with ancient Middle Eastern ideals and are motivated by a desire for anti-magic to sorcery. There are records of spells cast with the help of sorcerers and directed towards gods, fire, salt, and grain from Mesopotamia and Egypt.

The development of competitive new city lessons led to an intense interest in sorcery and counter sorcery in ancient Roman culture. From the Etruscan artwork of *haruspicina* through the Roman practise of augury, divination took many different forms. From the first to the fourth century CE, Greco-Egyptian papyri include magical formulas involving animals and animal products.

The early Christian age of the Roman Empire and its successors in Europe and Byzantium retained their ambivalence regarding magic. The Magi, or wise astrologers, were both Persian aliens of Greco-Roman thought and appeared at the beginning of Jesus Christ. His story quickly moved into a dramatic conflict between real religion, with its supernatural miracles, and fraudulent demonic sorcery in mediaeval European Christian stories.

5.1.9 Medieval Europe

Throughout the duration of Europe's conversion to Christianity, magic and paganism grew to be closely associated. The term was applied to condemn the non-secular beliefs of the Scandinavian, Germanic, and Celtic peoples. Local customs and ideas were simultaneously taken by church authorities and Christianized. Despite being appropriated and denigrated by these long-time Christian leaders, magic has endured in a complex relationship with the preeminent religion.

The battle between magic and religion existed in late mediaeval Europe (c. 1050–1350) as the church's designation for corrupted Christian vision. It has long been held that magicians, like heretics, corrupt or abuse Christian rituals in order to further the devil's agenda. Jews have been accused of snatching Christian children to be sacrificed in horrific depictions of the "blood libel." Witches have been accused of similar things by Christians, and Christians have been accused of similar things by Romans.

Principal categories of magic have been identified by Richard Kieckhefer: "low" magic includes charms, amulets, and talismans; sorcery; divination and well-known astrology; deceit; and therapeutic magic using plants and animals. Greater found forms of astral magic, alchemy, books of secrets, and necromancy are all examples of "excessive" or cerebral magic. Additionally, evidence of courtly interest in magic involving automatons and jewels exists.

5.1.10 Late medieval and early modern Europe

In the Middle Ages and into the early Modern Era, magic became to be perceived as a component of a massive, dangerously deviant demonic cult. Those suspected of being heretics, witches, or magicians had to submit to inquisitions intended to uncover their cult affiliations. With Jacob Sprenger's and Henry Kramer's help, the popular book *Malleus maleficarum* ("The Hammer of Witches," 1486) recounts witchcraft in incredible detail.

Renewed interest in ancient Middle Eastern rituals, Neoplatonic mysticism, and Arabic books on astrology and alchemy has emerged throughout the Renaissance. Nevertheless, "white" magic's bureaucracy persisted throughout Europe despite the purported persecution of "black" magic and its purported practitioners. For the purpose of discovering the divine secrets and methods found in the recorded and unwritten Hebrew Scriptures, Pico Della Mirandola searched for secret knowledge in Jewish Kabbala.

They mostly studied alchemy based on the writings of Hermes Trismegistus, a legendary prophet from Alexandria who lived in the first to third centuries. Although generally accepted, their activities were seen as those of bad magicians who obtained their knowledge via a relationship with the Devil.

5.1.11 European traditions and the modern world

According to Edward Said, the mystical traditions of the ancient Middle East were perpetuated throughout East and South Asia as a result of European infatuation with them. Modern European philosophers have experimented with the novel form of magic, science, and religion. For instance, Georg Wilhelm Friedrich Hegel viewed India in the 19th century as having a young civilization.

Modern Western civilizations are characterized by a well-known "medical" worldview that affirms the victory of human reason over magic. The medical revolution and enlightenment rationality were sparked by pragmatism during the Reformation and Renaissance magic experiments, respectively. Spirit rappers, mediums who used table banging to "converse" with spirits, have been identified as the people who do the knocking.

Modern popular magic has been associated with the world of entertainment, typically as a story device in books and films. The interest in mystical abilities and esoteric knowledge that originate in foreign or off-shore cultures has returned. This persistence highlights, at least in part, how postmodern worldviews have been impacted by globalization despite the supremacy of a strictly medical style of logic.

5.1.12 Globalization of the magic concept

Trade, conquistadors, missionaries, anthropologists, and historians have all spread Western concepts of magic, religion, and science throughout the world. European tourists functioned as crude ethnographers between the 16th and 19th centuries. Their stories were colored by their Judeo-Christian assumptions about religion as opposed to magic.

In the 19th and early 20th centuries, historians in Europe dominated the perception of tribal, tribal, or non-urbanized communities with strong oral traditions as lifeless, history less individuals. Although those viewpoints are no longer held, their influence may still be seen in the way magic, faith, and technology are thought about.

The reassertion of cultural identity and sovereignty depends on historical spiritual traditions. This is utilized as a motivating element for opposition to reason in postcolonial cultures trying

to separate themselves from Western logic. One example of an indigenous spiritual practice linked to cultural identification in art, music, and literature is West African Vodun (Vodou), which spread to the Caribbean, the Americas, and other places.

5.1.13 World cultures

In non-Western languages and cultures, the concept of magic as a predetermined set of beliefs, values, and practices that aren't entirely non-secular or clinical no longer has an equivalent. For instance, David Malo, a Hawaiian historian, determined that the closest translation of the word "faith" in English is "hoomana," which means "to make, to do, or to imbue with supernatural, divine, or extraordinary power." The English word magic is transliterated as "majikku" in a modern Japanese dictionary. The Japanese word ma- is used in the book to refer to a vengeful spirit of the dead (in East Asian folklore, it refers to an ancestor who is no longer properly cared for; in Buddhist cosmology, it refers to an evil demonic figure). Numerous Japanese words beginning with ma- are translated using the English word magic.

Numerous activities in China, such as ancestor worship, oracle bone divination, and feng shui, can be classified as either magic, religion, or science. Such syncretism was common in East Asia; in particular, native Shinto nature worship and foreign forms of Buddhism coexisted in Japan in the sixth century. Despite the fact that magic is no longer a thing. However, whether or not those classifications are viable in Chinese philosophy is very debatable. In East Asia, such syncretism is not rare. Currently in China, some communities respond to disasters by fusing seemingly incompatible customs.

Religious traditions teach that materialistic lives are deceptive. This school of thought places great emphasis on understanding the norms and non-secular factors that underlie corporeal experience. Tantra and other esoteric and nonconformist branches of Buddhism or Hinduism are also free of the mystical component of magic. It depends on one's point of view whether the actions are considered magic or religious. An expert in those traditions who has reached a level of awareness of those cosmic energies frequently appears to have the ability to control physical reality in ways that look magical.

5.1.14 Postcolonial points of views

New global terminology has risen as a result of anthropological and sociological studies of modern illiterate communities in the Americas, Oceania, and Africa. For instance, the term "shaman" and the phenomena of shamanism are no longer best applied to "primitive" societies but rather to pre-modren Christian Europe. Similarly, the term mana (which means "power"), which Émile Durkheim and Marcel Mauss took from Melanesian and Polynesian cultures, has been widely used to magical activities in historical civilizations, including those of Classical Rome. A few sociologists and anthropologists turned the tables on progressive scholarship starting in the second part of the twentieth century. City societies of the past have already been assessed with the assistance of employing the standards reserved for "civilizations," utilising the methodologies employed for studying existent no literate ("primitive") societies to literate.

5.2 Etymology and Historical background of Supernatural power

The term "supernatural" refers to happenings or entities that don't follow the laws of nature. Its root is the Medieval Latin word *supernaturalis*, which is composed of the words *super-* (above, past, or outside of) and *natura* (nature) The term "supernatural" developed during the mediaeval era and did not exist throughout the historical era, despite the correlative term "nature" having more than one meaning since the beginning of time.

The supernatural is prevalent in folklore and non-secular situations, yet it may also serve as evidence in secular contexts due to superstitions and related ideas. Angels, devils, gods, and spirits are just a few of the non-physical creatures that are said to have existed throughout this time. It also includes alleged abilities allegedly possessed by or provided by such creatures, such as magic, telekinesis, levitation, precognition, and extrasensory perception.

Naturalism is a school of thought that rejects the idea that anything exists outside of the natural world and treats claims of supernatural beings with suspicion. The progenitors of the modern English compound supernatural entered the language via Middle French (*supernatural*) and simultaneously from post-Classical Latin, which was the language's ancestor during the Middle French era (*supernaturalis*). The post-classical Latin term *supernaturalis*, made consisting of the prefix *super-* and the Latin word *naturalis*, appears for the first time around the sixth century. The word "with" appears in the English language for the first time in a Middle English translation of Catherine of Siena.

Over the records of its usage, the semantic value of the time period has changed. The phrase originally only applied to Christian perspectives on the world. The term can be used as an adjective to describe something that is "more than what is natural or ordinary; unnaturally or incredibly great; abnormal, extraordinary," or "belonging to a realm or device that transcends nature, as that of divine, magical, or ghostly beings; attributed to or idea to show some pressure beyond medical knowledge or the laws of nature." "of, bearing on to, or managing metaphysics" is an outdated use. When used as a noun, the phrase might refer to "a supernatural creature," with beings from myths having a particularly strong track record of use.

The word for "supernatural" in modern English comes from two sources: post-classical Latin, the progenitor of middle French, and Middle French itself (*supernatural*) (*supernaturalis*). The post-classical Latin term *supernaturalis*, made consisting of the prefix *super-* and the Latin word *naturalis*, appears for the first time around the sixth century. *Supernaturalis*, which meaning previous nature in Latin, is where the word supernatural first appeared.

5.2.1 History of the concept

There was no word that approximated "supernatural" in the historical lexicon. The development of the concept of the supernatural via Christian theology in later centuries was influenced by dialogues from Neoplatonic philosophy throughout the first third of the first century AD. When you analyses how old the term "nature" is, you'll see that Latin writers like Augustine used it and its cognates at least six hundred times in their book City of God.

The word "nature" had ten distinct meanings throughout the mediaeval era, and the word "herbal" had eleven distinct meanings. In the twelfth century, Peter Lombard, a mediaeval scholar, inquired about causes that go beyond nature and how there may be reasons that belong to God alone. In his works, he utilized the phrase *prater nature*. Thomas Aquinas divided miracles into three categories during the academic era: "above nature," "past nature," and "towards nature." In doing so, he clarified the distinction between miracles and natural events more than the early Church Fathers did. He had thus established a division between herbal and supernatural types. Although the term "above nature" has been in use since the fourth century AD, Thomas Aquinas first used the term "supernaturalism" in the 1200s. Despite this, the term had to wait until the end of the mediaeval period before it began to be more often used. There have been many and contentious disputes on "nature" during the academic era, with some theorising that even miracles are natural and that natural magic has become a natural aspect of the world.

5.2.1.1 Epistemology and metaphysics

The metaphysical issues surrounding the existence of the supernatural may be challenging to approach as a philosophical or theological exercise since any reliance on its polar opposite, the natural, will ultimately need to be inverted or rejected. The fact that there is a verbal battle about what constitutes "natural" and the limits of naturalism is one complicating factor. Concepts pertaining to the paranormal are closely related to those of spirituality, occultism, and spiritualism.

Because every now and then, when it is said that nature has fashioned man partially corporeal and half immaterial, we refer to that Creator of nature as nature, which the schoolmen, brutally enough, refer to as *nature naturans*. Sometimes, when attempting to define an element's character, such as when attempting to define the character of an angle, triangle, or fluid body as such, we simply by using the character of an element the essence or that which the

schoolmen now hesitate no longer to name the quiddity of an element, namely, the characteristic or attributes on whose rating it's far what it's far. Sometimes we mistake nature for an innate precept of motion, as when we assert that a stone left to fall through the air is naturally carried toward the center of the earth, in contrast to the clear upward motion of a fireplace side or flame towards the firmament. Sometimes nature helps us understand the fixed order of things, like when we remark that nature causes the night to outweigh the day and that breathing is vital to men's survival.

While doctors claim that nature is strong, susceptible, or spent, or that during such or such illnesses nature left to herself would accomplish the treatment, there are instances when we mistake nature for a combination of qualities belonging to a body, in particular a dwelling one. Sometimes we mistake nature for the cosmos or the instrument of God's corporeal works, even if it has been said that there are no such things as a phoenix or chimaera in nature, i.e. inside the world. And occasionally, and that most frequently, we'd refer to a semi-deity or other strange type of being by utilizing nature, including in this discourse that investigates the belief in.

And aside from those greater absolute meanings, if I may also so call them, the word "nature" has other meanings that are more varied (greater relative), as nature is inclined to be set against or in opposition to other things, such as when we say that a stone move in a natural way when it falls downwards but moves violently when it is thrown upwards. It is said that water held suspended in a sucking pump isn't always in its natural location because this is that's stagnant with within the well. Therefore, chemists separate vitriol into natural and fictional, or manufactured by the use of art, i.e. through the intervention of human power or talent. Additionally, we assert that although sinful people still exist in the realm of nature, they are regenerated in the realm of grace; that cures brought about by medication use are natural processes, but the spectacular cures brought about by Christ and his apostles were supernatural.

Nomo logical opportunity is an opportunity that exists underneath the true laws of nature. Themajority of philosophers since David Hume have maintained that the laws of nature are metaphysically contingent—that there may have been more exclusive natural laws than those that actually apply. If that's the case, it might no longer be illogical or metaphysically impossible to travel, say, to Alpha Centauri in a single day; you only have to be able to travel faster than the speed of light. Of course, there could be a critical sense in which this isn't always Nomo logically possible; after all, the laws of nature are what they are. Impossibility claims

became widely accepted in the philosophy of herbal technology because they were overwhelmingly likely rather than taken into account and hence proved to be unchallengeable. This solid reputation is based on a combination of strong evidence that something is no longer happening and an underlying clinical theory that is extremely successful in generating predictions and whose presumptions logically lead to the conclusion that something is impossible. Despite the fact that a claim of impossible in herbal science cannot be verifiably demonstrated, it may be disproved by providing a single counterexample. The assumptions behind the theory that inferred the impossibility would need to be reexamined in light of such a counterexample. Sydney Shoemaker and other philosophers have made the claim that the laws of nature are actually essential and no longer contingent. If this is true, nomological opportunity is equivalent to metaphysical opportunity.

The terms "supernatural" and "paranormal" are usually used synonymously, while the term "preternatural" is typically used as an adjective to describe abilities that appear to be beyond the capabilities allowed by the laws of physics. In terms of herbal phenomena that, ex ante, appear to contradict the laws of nature, in so much as these laws are now practically accountable, the epistemological relationship between the supernatural and the natural is hazy.

The Psi time period is used by parapsychologists to refer to a supposed unitary pressure behind the phenomena they research. The term "psi" is used to cover both extrasensory perception, which is a "attention of or reaction to an exterior occasion or have an impact on now not apprehended via way of sensory means" or inferred from sensory information, and psychokinesis, which is "the direct have an impact on exerted," according to the Journal of Parapsychology.

Views on the "supernatural" vary, for instance it could be visible as:

Indistinct from nature. From this perspective, some situations develop in accordance with natural laws, whereas others do so in accordance with a different set of ideas that are not part of accepted nature. For instance, in Scholasticism, it was held that God may appear any miracle as long as it didn't lead to a logical contradiction. However, other religions hold that immanent deities exist and no longer have lives that are comparable to those of supernatural beings.; a few trust that the whole thing absolutely everyone reports takes place through the will

(occasionalism), with inside the mind (Neoplatonism), or as a part (nondualist) of a greater essential divine reality (Platonism).

Incorrect human attribution. According to this perspective, all occurrences have natural and best natural origins. They believe that natural occurrences like lightning, rainbows, floods, and the origin of life are given supernatural meaning by people.

5.2.2 Supernatural concepts

5.2.2.1 Deity

A supernatural being regarded as divine or sacred is referred to as a god. Deity is defined as "a god or goddess (in a polytheistic faith)" or something regarded as divine in the Oxford Dictionary of English. According to C. Scott Littleton, a god is "a entity with capabilities greater than those of ordinary humans, yet who interacts with humans, undoubtedly or negatively, in ways that elevate human awareness to new levels, above the grounded preoccupations of everyday life." Even if a female deity is a goddess, a male deity is still a god.

The number of deities that each religion worships might help classify them. One god, sometimes referred to as God, is bestowed upon monotheistic faiths; several deities are bestowed upon polytheistic religions. Nontheistic faiths reject any magnificent eternal writer deity but accept a pantheon of gods that live, die, and are reincarnated like other beings. Henotheistic religions embrace one magnificent god without rejecting other gods, considering of them as equal components of the same divine essence.

Different civilizations have imagined gods that are not monotheistic. It is no longer desirable for a god to be omnipotent, omnipresent, omniscient, omnibenevolent, or everlasting; the monotheistic God nevertheless possesses these qualities. While other faiths communicate with their deities in a variety of ways, including masculine, feminine, androgynous, and gender-neutral ways, monotheistic religions often speak to God in male terms. Numerous ancient civilizations, including Ancient Indian, Ancient Egyptian, Ancient Greek, Ancient Roman, Nordic, and Asian cultures, personified herbal occurrences, sometimes as their conscious causes and other times unquestionably as their results. The moral ideas of several Avestan and Vedic deities have been recognized. In Indian religions, deities were said to appear as the body's sense organs and mind in the temple of each dwelling being. Deities have also been foretold as a kind of existence (Samsara) for people who benefit from a moral life after

reincarnation, whereby they become parents of deities and live happily in paradise but are also subject to dying when their benefit runs out.

5.2.2.2 Angel

Typically, a supernatural figure, angels are depicted in many faiths and mythology. Angels are frequently portrayed as kind heavenly creatures that mediate between God or Heaven and Earth in Abrahamic faiths and Zoroastrianism. In addition to protecting and directing mankind, angels also carry out God's work and defend them from harm. Although rankings can also differ amongst groups within each religion, angels are sometimes organized into hierarchies throughout Abrahamic religions and given specific names or titles, such as Gabriel or "Ruining angel."

Additionally, the word "angel" has come to refer to a variety of spirits or other beings seen in other non-secular faiths. Angelology is the study of angels from a theological perspective. Angels are frequently shown as magnificently beautiful beings in works of high-quality art, and they frequently sport symbols like light, halos, and bird wings.

5.2.2.3 Prophecy

One way that messages are sent to a prophet through a god is through prophecy. These messages typically incorporate heavenly inspiration, interpretation, or revelation of the prophet's social environment and future events (evaluate divine knowledge). Nobody's culture is always a barrier to prophecy. All recognized historical societies across the world benefit from it regularly, but some more than others. Over many centuries, different institutions and rules about prophecy have been put forward.

5.2.2.4 Revelation

In terms of faith and theology, revelation refers to the communication with a deity or other supernatural beings that results in the disclosure of some kind of truth or knowledge.

There are non-secular literature that certain faiths consider to have been inspired or found by the divine or the supernatural. For instance, according to Orthodox Jews, Christians, and Muslims, Yahweh gave the Torah on the historical Mount Sinai. The majority of Christians believe that God inspired both the Old Testament and the New Testament. Muslims believe Muhammad discovered the Quran by the angel Gabriel (Jibril) after it was revealed to him

through God. Some of the Vedas are regarded in Hinduism as *apauruseya*, "now not human compositions," and are hence known as *ruti*, "what is heard," due to the presumption that they were immediately found. While Maria Valtorta, a mystic, credited her father's angel for writing *The Book of Azariah*, it has been claimed that the mystic's 15,000 handwritten pages are direct dictations from Jesus. According to Aleister Crowley, a superior entity that went by the name of Aiwass showed him *The Book of the Law*.

A vision is a revelation delivered by a supernatural being that was acknowledged as a gift at some point in the situation. Direct discussions between the recipient and the supernatural entity have been reported, as have physical signs like stigmata. Occasionally, like as in the instance of Saint Juan Diego, the revelation is accompanied by corporeal artefacts. The Roman Catholic concept of *indoor locution* entails nothing more than an internal voice that is heard through the receiver.

The phrase refers to the process through which God communicates his knowledge of himself, his will, and his divine blessing to the world of humans in the Abrahamic religions. In a secondary sense, revelation is the resulting human knowledge of God, prophesy, and other divine things. In a few other religious traditions, such as Buddhism, Confucianism, and Taoism, revelation from a supernatural source plays a considerably less significant role.

5.2.2.5 Reincarnation

Reincarnation is the philosophical or spiritual notion that, following each natural death, a thing of a living being starts off growing in a new way of existence in a unique physical form or shape. It is an element of the *Samsara* philosophy of cyclic life and is also known as rebirth or transmigration. It is a fundamental tenet of the four major Indian religions—Hinduism, Buddhism, Sikhism, and Jainism. Reincarnation is an idea that has roots in many ancient societies, and Greek ancient luminaries like Pythagoras, Socrates, and Plato helped to popularize the idea of rebirth/metempsychosis. It is also a common idea in many historical and modern religions, such as Spiritism, Theosophy, and Eckankar, as well as in many streams of Orthodox Judaism as an esoteric idea. Many tribal communities across the world, including those in Australia, East Asia, Siberia, and South America, decide it as well.

Even though the majority of Christian and Islamic denominations no longer believe in reincarnation, some groups within those religions still do. These groups include the traditional

historical and contemporary adherents of the Cathars, Alawites, the Druze, and the Rosicrucian's. The subject of the recent scholarly investigation was the historical connections between these sects and the reincarnation theories that Neoplatonism, Orphism, Hermeticism, Manicheanism, and Gnosticism of the Roman culture as well as the Indian religions had developed. Charles Fillmore, the founder of Unity Church, is a proponent of reincarnation. Reincarnation has been a popular hobby for many Europeans and North Americans in recent decades, as seen by the abundance of contemporary publications that discuss the subject.

5.2.2.6 Karma

Karma is "activity, work, or deed," but it also refers to the religious idea of "motive and impact," according to which a person's goals and actions (motive) have an impact on their future (impact). As terrible purpose and deeds contribute to horrific karma and destiny pain, good purpose and truthful deeds contribute to true karma and destiny bliss.

The Vedic civilisation of ancient India gave rise to the theory of karma, which is closely tied to the idea of reincarnation in many Indian faiths (particularly Hinduism, Buddhism, Jainism, and Sikhism) as well Taoism. Karma from one's past incarnations has an influence on one's future lives—their Samsara—as well as their character and quality, according to these institutions.

5.2.2.7 Christian theology

Catholic theology describes the supernatural order as "the ensemble of consequences exceeding the powers of the created universe and gratuitously produced through God for the cause of elevating the rational creature above its local sphere to a God-like existence and future," in accordance with New Advent. It is described as "the entire heavenly future and all of the divinely mounted ways of obtaining that destiny, which exceed the mere capabilities and capacities of human nature" in the Modern Catholic Dictionary.

5.2.2.8 Process theology

Process theology is a faculty of notion stimulated through the metaphysical procedure philosophy of Alfred North Whitehead (1861–1947) and similarly advanced through Charles Hartshorne (1897–2000).

In procedural metaphysics, it is not always feasible to imagine divine activity as a "supernatural" interference into the "herbal" order of things. Process theists typically see the distinction between the supernatural and the natural as a branch off of the theory of creation ex nihilo. In contrast to the supernatural, there isn't a domain of the natural, according to the conventional wisdom. However, if "the herbal" is more neutrally defined as "what is with inside the essence of things," then procedural metaphysics identifies the herbal as the creative leisure of actual beings. "It rests with the nature of components that the multiple input into intricate oneness," wrote Whitehead (Whitehead 1978, 21). It is tempting to highlight theism's rejection of the supernatural in order to highlight what the processed God cannot accomplish in comparison to what the traditional God should do (that is, to convey something from nothing). In order to highlight what the creatures cannot do in traditional theism in comparison to what they can do in procedure metaphysics, the denial of the natural (as historically conceived) by procedure theism should also be held to the same standard (that is, to be component creators of the arena with God).

5.2.2.9 Heaven

The heavens, sometimes known as heaven, are a common non-secular, cosmological, or transcendent realm where entities such as gods, angels, spirits, saints, or revered ancestors are said to have originated, been enthroned, or reside. A few faiths hold that heavenly entities can come to Earth or take on human form, and that people from the Earth can either ascend to heaven in the afterlife or, in the best cases, enter heaven while still living.

In comparison to hell, the Underworld, or the "low places," heaven is frequently described as the "better region," the holiest region, or a paradise, and as being universally or conditionally accessible by using earthly beings in accordance with various requirements of divinity, goodness, piety, faith, or other virtues or proper ideals, or actually the need of God. Some people believe that there will be a chance for paradise on Earth in the future.

The idea of an axis mundi, or global tree, linking the heavens, the earth, and the underworld, is another. In Indian faiths, heaven is known as Swarga Loka, and the soul is once more reborn in unusual living circumstances in accordance with its karma. In the event that a soul attains Moksha or Nirvana, this cycle may be damaged. The otherworld is any area of existence outside of the physical world (Heaven, Hell, or another), whether it be for people, souls, or gods.

5.2.2.10 Underworld

According to several non-secular faiths, the underworld is the afterlife of the dead that is situated beneath the realm of the living. The term "chthonic" refers to things that belong in the underworld.

Nearly every civilization has evidence of an underworld, and it "may be as ancient as mankind itself." Typical features of underworld myths include accounts of living beings visiting the underworld, frequently for a few heroic motives. Other myths, such as the historical Greek narrative of the recently deceased Patroclus haunting Achilles until his body may be properly buried for this reason, strengthen traditions that the entrance of souls to the underworld demands for a proper commentary of the rite. People with social prominence who are clothed and ready for the underworld will do better.

Many legends hold that the soul of the departed embarks on its own journey to the underworld, with the worthless yearning to be carried across a defining obstacle like a lake or a river to go there. One can find representations of these journeys in both traditional and contemporary art. According to one definition, the journey to the underworld is "the single most significant story for Modernist authors."

5.2.2.11 Spirit

A ghost, fairy, or angel are examples of supernatural beings that are no longer only non-physical entities but also contain spirits. The definitions of a person's spirit and soul frequently overlap because each is contrasted with or given ontological precedence over the body and each is believed to survive physical death in some religions. Additionally, "spirit" can also have the experience of "ghost," which is a manifestation of a deceased person's spirit. The Holy Spirit is often meant when the word "the Spirit" (capital "S") is used in English Bibles.

Metaphysically, the spirit is commonly used to consult awareness or personality. In the past, it was frequently used to refer to a "subtle" as opposed to "gross" fabric material, as in the famous final sentence of Sir Isaac Newton's *Principia Mathematica*.

5.2.2.12 Demon

The term "demon" (derived from the Koine Greek word "daimónion") refers to a supernatural, often evil figure that appears in mythology, literature, occultism, and other popular culture.

A demon is seen as a hazardous religious creature, below the heavenly levels, that may also inspire demonic possession, necessitating an exorcism, in Abrahamic traditions as well as in ancient Near Eastern faiths, including historical and mediaeval Christian demonology. A demon is seen as a supernatural being that can be summoned and controlled in Western occultism and Renaissance magic, which developed from a synthesis of Greco-Roman magic, Jewish Aggadah, and Christian demonology.

5.2.2.13-Divination

The act of trying to gain insight into a situation by the use of an esoteric ritual, technique, or practice is known as divination (from the Latin *divinare*, "to foresee, to be aroused by a deity," linked with *divinus*, divine). In many historical documents, diviners have supported their predictions of how a querent must proceed by examining signs, occurrences, omens, or by claiming to have had contact with a supernatural power.

A scientific method of arranging what appear to be disparate, random components of life such that they provide insight into the issue at hand may be seen as divination. If there is a distinction to be seen between divination and fortune-telling, divination typically adds an additional social aspect, usually in a spiritual setting, as seen in traditional African medicine. On the other hand, fortune-telling is an unusual activity done for personal gain. Specific divination techniques vary by way of society and religion.

The medical community, as well as sceptics, reject divination as superstition. In the second century, Lucian wrote an amusing essay about the profession of a fraud known as "Alexander the fake prophet, "who was taught by "one in all people who sell it enchantments, amazing incantations, charms in your love affairs, visitations in your enemies, disclosures of buried treasure, and successions to estates".

CHAPTER - 06

WHY MAGIC

6.1 Magic as an Explanatory

Magic is the practise of ideas, rites, and/or deeds that one believes can control and/or influence either natural or supernatural forces. Due of its diverse ideas and practises, magic is frequently regarded as being apart from both science and religion. Magicians and witches are terms used to describe those who perform magic. Magic continues to play a significant religious and therapeutic function in many cultures today, despite the fact that its meanings have occasionally fluctuated from good too bad throughout history.

There are two main ways in which this is commonly believed to occur for those who believe that magic is an effective way to trigger supernatural events: sympathy and contagion. Sympathetic magic is based on the axiom that "like" produces like, for example, whatever happens to a picture of someone will also happen to them; this is frequently the theory behind the use of voodoo dolls in the folk traditions of Haiti; if someone sticks a pin into the stomach of the doll, it will happen to them.

Contagious magic is based on the idea that anything or someone can influence another after coming into contact. In other words, it is accepted that an individual and any component of his or her body have a lasting bond. Because of this, Christians need to take extra care with their hair, nails, teeth, clothes, and faces. If somebody acquired these items, magic might be used on them, which might have an impact on the person from whom they originated. As an illustration, someone could conduct a magical ceremony to make you like them or become ill and pass away by using the clippings from your fingernails.

This is a typical social conduct that magic or spell can give complete answers for any of your issues rather it's a sickness it's an area issue you're confronting some monetary or social issue otherwise you are stressed over any matters of your life spell throwing has become a very productive business particular in south Asian country like India, Nepal, Pakistan or Bangladesh and other such huge number of spots in earth. this is often a severe reality that magic or mysterious practice are performed for pulverization and negative energies can always be unable to urge goodness or devotion life. At the purpose when negative energies in human personalities enable his decency or trustworthiness, it ends up to be difficult to regulate,

desirous, ravenousness, conceit, and retaliation. Magic and diabolism is an adulterated impression of debacle throughout lifestyle and number of glad and equitable families are demolished by sorcery.

Human want for elicit, adversity, retribution animosity that desire that arises human wish to destruct to destroy other are the essential thought processes to urge help from sorcery. sorcery could also be utilized to urge valuable and big-hearted uses, for instance, executing and ailment and pet in condition or in harvests. As a term .Black Magic is usually utilized by people who don't affirm of its uses ordinarily during a custom setting the contention of " Magic Having no shading and it's just the appliance and use by its client" back the case that not all thing term a magic has vindictive goals behind its Specialist who utilize magic along these lines contend that the impact itself is noxious by making passing bugs yet as a circuitous outcome of sorcery great are often an outcome, for instance, as let irritation around. during this way of thinking, there's no detachment among big-hearted and vindictive magic as there's no all-inclusive profound quality against which magic are often estimated (sorcery Specialist, 2018).

A reasonably unique view on sorcery is employed within the arrangement of chaos magic. within the part of mysterious practice spells now and again compare to hues contingent upon the alleged impact sorcery as indicated by chaos magic relates to magic that's performed round the subject of death, division, severance, and entropy. Chaos magic is the moniker given to a type of magic so strong that even the contemporary Sorcerer Supreme assumed it didn't exist. This magic has the ability to twist, wrap, and rebuild the fabric of existence and reality according to the user's whims, resulting in utter annihilation of the cosmos. Chaos magic is a new magical discipline. The user may employ chaos magic, which taps into and uses the chaotic energies of the cosmos, allowing the user near-omnipotence. The exact limitations of chaos magic are not strictly defined, owing to the fact that they are essentially unlimited. Chaos magic is largely concerned with reality. Chaos magic is founded on the belief that order is a concept imposed from above universe.

6.1.1 Imitative Magic

Imitative magic is primarily based totally on similarity. It is the concept that like produce like.” In imitative magic the magicians act further to the favored result. For example, if all people to be make torture, his statue is to be overwhelmed on the pinnacle with inside the wish that it

becomes mentally tortured. Similarly, if a rejected lover may also make his statue via magician and a few unique method is accompanied the sweetheart might be succeeding is his mission.

In a few societies if the human beings need rain, the magician produce smoke that's the image of cloud with inside the wish that it'll supply rain. These practices are passes via a particular method through the magician.

6.1.2 High and Low Magic

Both historians and anthropologists have made a point of observing practitioners who engage in excessive magic as well as those who engage in mild magic. High magic, also known as ceremonial magic or ritual magic, is more intricate and involves elaborate, occasionally pricey gear along with lengthy, focused ceremonies.

Low magic, often known as herbal magic, is associated with peasants and folklore and involves simpler rites that include quick whispered spells. Witchcraft and low magic are closely tied to one another.

According to anthropologist Susan Greenwood, "Excessive magic has been associated with pulling down powers and energy from heaven" and achieving oneness with divine since the Renaissance." While witchcraft is frequently practiced outside, high magic is generally performed within.

6.1.3 Material

Numerous anthropological works refer to the tools used in magic as "drugs," which is why the term "remedy man" is frequently used to describe magicians. These substances, which include medicines, animal parts, jewels, holy objects, or performance props, are thought to be astonishing in and of themselves or enhanced by rituals or incantations. Some medicines that are used to treat illnesses are biologically effective. For instance, the poppy is widely used as an anesthetic, some Chinese people use willow bark as an analgesic, and mediaeval Europeans employed garlic and onions as antibiotics. Bufadienolides and other medications that have the potential to cause harm, such as toad extracts, are actually recognized as poisons. Other compounds, like those used in animal part divination, have a symbolic relationship to the intended result.

The sheep's bone, for instance, represents the universe's macrocosmic energies in scapula Mancy (divination from a sheep's shoulder bone). In sorcery, a magician may also choose to use a victim's own property as part of the ritual (such as hair, nail polish, or a piece of clothing). The ritual itself may be symbolic, such as when guarding circles are drawn to honor deceased spirits, water is sprinkled on the ground to simulate rain, or a wax portrait of a victim is destroyed. Plants or other objects can also represent desired outcomes. For example, the Trobriand use light vegetable leaves in canoe rites to represent the ease with which the craft will move over the water. The Zande of South Sudan use a stone in a tree fork to delay the setting of the sun, and many Balkan peoples once ingested gold to treat jaundice.

6.2 Concept of Magic

Using rituals, symbols, acts, gestures, or words with the goal to channel supernatural energies is known as magic or sorcery. Magical practice and belief have existed since the earliest human societies, and they continue to play an important spiritual, non-secular, and therapeutic role in many cultures today. There may not be a widely accepted definition of what the time period magic is because it has many different meanings.

Faith-based scholars have provided a unique description of magic. One method, associated with the anthropologists James G. Frazer and Edward Tylor, demonstrates how magic and technological know-how are diametrically opposed. A chance perspective, which is associated with the sociologists Marcel Muss and Emile Durkheim, contends that magic occurs in secret whereas religion is a collective and planned action. Since the 1990s, it has been increasingly controversial in academia since many students of faith have rejected the use of the term magic in academic contexts.

The word "magic" is derived from the Old Persian word "magu," which referred to a type of non-secular functionary about whom nothing is known. This historical period was adopted into Ancient Greek in the late 6th and early 5th century BCE, when it was used negatively to refer to non-secular practices that were perceived as dishonest, strange, and perilous. Within the first century BCE, the Latin language was used to further the meaning of the term. At some point in the first century CE, the concept was incorporated into Christian theology, when magic was associated with demons and hence portrayed as being in contradiction to religion. This belief was widely held during the Middle Ages, but Italian humanists reconstructed the era in the early modern period in a significant effort to establish the concept of herbal magic. Over the

decades that followed, both poor and good understandings of the era have persisted in Western cultures, with the former heavily impacting the phrase's use in early schooling.

There have been people who practiced magic and referred to themselves as magicians throughout history. With a growing number of magicians working in the esoteric environment, this style has spread throughout modern times. Aleister Crowley, a British esotericism, described magic as the practice of causing change at will.

6.2.1 Witchcraft

The historian Ronald Hutton points out that the word "witchcraft" has four great definitions in the English language. In the past, the practice of harming people using supernatural or magical methods was frequently mentioned. According to Hutton, this is still "the most great and common" information from that era. In addition, Hutton lists three other definitions that are currently in use: to consult anyone who performs magic, whether they do so out of good will or evil intent; for adherents of the modern Pagan religion of Wicca; or as a representation of girls defying male authority and advancing an impartial lady authority. In countries and organizations where a paranormal worldview permeates the cultural environment, witchcraft belief is typically seen as a blessing.

People in their society have repeatedly expressed mistrust toward those who pretended to be magicians. This is especially true if those so-called magicians were connected to social groups that were already viewed as morally dubious in a given community, such as immigrants, women, or members of the lower classes. Many practitioners of sports that have been dubbed magical have highlighted that their movements are kind and helpful in an assessment of those awful connections. This ran counter to the widely held Christian belief that all forms of magic were inherently evil, regardless of the magician's motivations, because they all relied on the use of demons. There will be opposing viewpoints regarding a magician's methods. For example, in European history, the government frequently regarded foxy peoples and conventional healers as dangerous because their methods appeared to be magical and thus stemmed from contact with demons, while a neighborhood network may value and admire those individuals because their skills and offerings were regarded as advantageous.

In Western societies, the exercise of magic, mainly harmful, turned into generally related to girls. For instance, for the duration of the witch trials of the early cutting-edge period, around

3 quarters of these achieved as witches had been women, to simplest 1 / 4 who had been guys. That girls had been much more likely to be accused and convicted of witchcraft in this era could have been due to the fact their role turned into greater legally vulnerable, with girls having very little felony status that turned into impartial in their male relatives. The conceptual hyperlink between girls and magic in the Western lifestyle can be due to the fact the various sports that seemed as magical—from rites to inspire fertility to potions to set off abortions had been related to the woman sphere. It may also be linked to the reality that many cultures portrayed girls as being not as good as guys on an intellectual, moral, spiritual, and bodily level.

Witchcraft, often known as witchery, is the practice of and belief in magical skills and talents used by lone practitioners and organizations. Witchcraft is a broad historical span with many cultural and social contexts, therefore its significance must be used with care. Witchcraft frequently has a non-secular divinatory or therapeutic role and is frequently given in organizations and communities whose cultural framework is based on a paranormal worldview. may be hard to precisely define, and there may be assumptions made about the meaning across cultures.

6.2.2 Miracle

A miracle is an occurrence that can no longer be explained by medical or herbal laws. A supernatural person (a god), a miracle worker, a saint, or a non-secular leader can all be credited for such an event.

The word "miracle" is sometimes used colloquially to refer to any positive event that is statistically unlikely but currently does not violate the rules of nature, such as surviving a natural disaster, or actually a "wonderful" occurrence, regardless of likelihood, like a birth. Other examples of such miracles include surviving contamination that has been determined to be lethal, avoiding a dangerous situation, or "beating the odds." It's possible to see miracles in certain coincidences.

Real miracles would by definition be non-herbal phenomena, leading many rational and scientific thinkers to dismiss them as physically impossible (i.e., requiring a breach of established laws of physics within their realm of applicability) or impossible to prove owing to their inherent character (due to the fact all feasible bodily mechanisms can in no way be dominated out). Thomas Jefferson serves as an example for the first role, and David Hume for

the second. Theologians generally assert that, in exercising divine providence, God constantly interacts with the natural world but that, as a creator, He is also free to act outside of, above, or in opposition to it. The possibility and likelihood of miracles are thus the same as the possibility and likelihood of God's ways of living.

6.3 Rites and condition of the performer

The effectiveness of magic is greatly influenced by the magician's knowledge and abilities, ritual, and performance in general. The total performance of magic also assumes an audience, whether it is the community, the patient-client, or the religious forces being addressed. The magician and the ritual itself are both concerned with the participants' purity and observance of taboos. Magicians research rules of diet or sexual attraction, much like monks who preside over religious ceremonies, to distinguish the event from everyday activities and fill it with holiness. The success of modern magicians with appreciative audiences frequently rests on their overall performance ability in manipulating textile materials to produce an illusion.

6.3.1 Magicians

Many of the actions that have been referred to as magic may be carried out with the help of anybody. For instance, certain charms can be recited by someone who neither has a thorough comprehension of them nor claims to possess any special abilities. Others require particular training to carry them out. Some of the people who performed magical acts more frequently than not ended up being labelled as magicians or with related terms like sorcerers/sorceresses, witches, or foxy folk. Characters' statements about themselves that they are magicians may be the source of their own identities, or it may be a title others have placed on them. In the latter scenario, a character can either adamantly reject the name or wish to embody it.

Money-related incentives could have encouraged people to pursue careers as magicians. The term "magician" may eventually come to serve as a job description for a variety of traditional healers, as well as advanced magicians or illusionists. Others make such claims because they sincerely believe they possess unique abilities or special skills. Different countries have different social norms governing who may hold the kind of role; for instance, there may be gender restrictions on who can participate in such acts or a question of familial inheritance. Magical power may be attributed to a certain sort of private trend, and frequently these trends

are linked to an unusual birth. For instance, in Hungary, people begin to believe that a *táltos* may be born with additional fingers or enamel. Being born with a caul was thought to bestow the child with magical abilities in several parts of Europe. Before assuming a role as an authority figure in such traditions, a character may need to undergo a ceremonial initiation in some cases, while in others it's expected that they'll get mentoring from every other authority figure.

According to Davies, it became possible to "roughly categories magic professionals into non-secular and lay categories." For instance, he said that Roman Catholic priests, who perform exorcism ceremonies and have access to holy water and blessed medicines, might be thought of as magical practitioners. Initiation has historically been the most prevalent method of recognizing, distinguishing, and organizing magical practitioners from other non-magical people. The magician's wooing of the supernatural and his entry into a closed professional elegance are formed by ceremonies (frequently via rituals that simulate loss of life and rebirth into a brand new life). Berger and Ezzy provide an explanation for this, stating that "As there may be no primary forms or doctrine to judge authenticity, a character's self-willpower as a Witch, Wiccan, Pagan, or Neopagan is often regarded at face value" in light of the growing trend of Neopaganism. Due to "a culturally limited understanding of technology that devalues magical ideas," according to Ezzy, practitioners' worldviews have been mostly ignored in sociological and anthropological studies.

A magician cannot legitimately announce or create new magic, according to Mauss, who contends that the abilities of each expert and commonplace place magician are determined by utilising culturally traditional standards of the reasserts and the breadth of magic. In reality, the magician is only as good as his friends believe him to be.

Magicians have constantly dealt with skepticism about their alleged skills throughout recorded history. For instance, in his book *The Discoveries of Witchcraft from the sixteenth century in England*, Reginald Scot suggested that many people who were accused of witchcraft or who otherwise claimed to have magical abilities were actually using illusionism to deceive people.

CHAPTER - 07

COLOR SYMBOLISM IN MAGIC

7.1 What is color magic?

Color magic may be a common hone by witches utilized in ceremonies to cast spells and show certain things in life. The hone is carried out by utilizing the energies and control of colors to conjure an enchanted reaction. Color magic ought to be utilized emphatically with no purposeful of causing hurt and contrarily with purposeful of causing harm.

To hone color magic, Sorceress encompasses a profound information of color enchantment implications, color correspondence, and the centrality of employing a mysterious color in spell-casting. Distinctive colors have diverse implications because of the different vitality that's put away in their center. This vitality is what is looked for when performing color enchantment. For numerous, burning candles is a straightforward way to discharge vitality from colors.

Color magic may be a hone by witches that includes utilizing vitality accepted to be contained in colors for reflection, custom, or spell-casting. The discharge of the vitality in an enchanted color opens an entryway that interfaces the physical world to the otherworldly world.

Sorceress can utilize the vitality from a single color by encompassing themselves with outfits and things of the same color with critical values. This makes a difference create diverse energies, but sorceress must make beyond any doubt that's smoothly meet and shape a center to form the culminate adjust to perform custom.

The deliberate must be in correspondence with the reason of the color or colors encompass themselves with to hone color enchantment. Usually how witches take control from diverse colors. To perform color enchantment, sorceress require a tremendous information of the implications of the distinctive colors utilized.

Colors are more than simply that. Each of them has a unique significance. Passion, desire, and will are represented by color. The world has many things that are connected to specific colors, such as red for courage and evil, black for mourning and also for evil, hurt, and envy, white for purity and productivity, and green for goodness, compassion, and wealth.

There are magical symbols in each Eastern and Western cultures. Magical symbols constitute a pressure from nature that gives safety to the ones the use of them. Some symbols assist human beings sense included and robust while used in opposition to evil forces including demons and evil eyes, while a number of them are used for evil purposes, harm, harass. People have used magic to assist provide an explanation for forces of nature they did now no longer understand. These images can be carved into items, drawn on paper, or worn as a charm or amulet. People carry their magical symbols with them as a method to be safe.

As mentioned earlier, different colors have diverse meanings and, as such, assorted intentions. This enables the specificity of rituals. Here are some specific colors which are associated with magic and some common magical symbols for performing different rituals:

7.1.1 Green Magic

The color green inexperienced speaks to vegetation, lavishness, and richness. Typically, a witch shadeation due to the fact it's miles often applied in ceremonies that consist of richness, physical, otherworldly and intellectual development, and mending. This shadeation is transferred eagerly. Encompassing ourselves with inexperienced could make strides in our potential to cherish, pardon and create empathy.

It makes a distinction reconnect with inward self, make a modify and assemble kindness, all of which might be required to stay a tranquil, sound, and stress-unfastened life. The fabric applied to carry out inexperienced shadeation magic ceremonies in-corporate: inexperienced tea takes off, inexperienced cloths, inexperienced chilli, inexperienced onion, etc. Green also can be applied for tree and plant magic.

One of my respondent said;

“Green magic is used for good, it is not used to harm anyone “. (Sidra,22, student)

Another respondent said;

“Planting green plants at home brings blessings in the house and keeps the house calm”.
(Nimra, 34, housewife)

A few of the foremost vital purposes of green enchantment are:

- Establish wholesome connections
- Strengthen your heart;
- Improve your circulation
- Develop empathy
- Recognize and feel relationships
- Establish a state of tranquilly and tranquility.
- Increase your compassion

In Islam, there may be additionally a shadeation which strongly related to the religion: Green. Even though it's by no means explicitly explained, the inexperienced shadeation has by some means emerge as an illustration of Islam. Indeed, there may be a few Importance of inexperienced shadeation in Islam:

7.1.1.1 Described as Good Color in Islam

Islam makes several references to green in the Hadith and the Qur'an. One of the few colours that can be found in the Holy Qur'an. The color green is described in a nice and positive way, and examples include the river in Paradise, the color of clothing, and many others.

“They will have thick brocade and exquisite silk green clothing on, and their Lord will provide them with pure, holy water to drink. They will also be decorated with silver bracelets”. [Al-Insan (76:21)]

7.1.1.2 A Theme Color in Quran

The Quran is supposed to have green as its theme colour and uses it frequently. The cushion, the clothing worn by residents, and even the garden are all green in Paradise. It is described as being "green" because the Earth died and was ready to be rebuilt once more. Furthermore, the Prophet (peace be upon him) dressed in a variety of green hues, and Aisha (RA) appeared to him in a vision wearing a shade of the same color.

7.1.1.3 The Prophet's Favorite Color

Green was said to be the Prophet (peace be upon him) preferred colour, though the source is unclear at this time. It was because the majority of his clothing was green. The hue is mentioned

frequently in his literature, for example, in his green cloak and turban. Also in the Quran is a verse that states that those who enter paradise "shall wear green clothes of pure silk."

7.1.1.4- Green Symbolized Life

As a literal representation of life, green has a positive connotation. There wouldn't be many living things there if the farm, the mountain, and the grass weren't green. In order for plants to develop and turn green, which in turn gives creatures life, there must also be water present. Allah SWT sends rain to the Earth so that it might turn everything green.

"Rain fell from the heavens, and the ground turned green. Indeed, Allah is Knowledgeable and Subtle". [Al-Hajj (22:63)]

"Two fresh and dark green gardens". [Ar-Rahman (55:64)]

7.1.1.5 Green is the Symbol of Islam

Even now, green is recognized as the color of Islam. Muslims traditionally dress in green to symbolize their faith. Islamic calligraphy typically uses green as its primary hue to convey the intricacy of a Muslim's philosophy. However, all of these green images are the sole creation of Muslims in a variety of contexts, including ideas, politics, and the arts.

7.1.1.6- Green Has a Special Place in Islamic History

Green has a specific role to play in Islamic history. It may be seen as the cover for the Sufi saints' tombs, the principal ornamentation of the mosque, and the binding of the Qurans. The primary color for the flags of several Muslim nations across the world is green. Green, which is considered to be the color humans wear in Paradise and provides life to all creatures, is mentioned in the Quran and has a tremendous impact on it.

7.1.1.7 As Suggestion to Preserve the Nature

For all Muslims, the color green also represents the preservation of nature, the upkeep of its sanctity and cleanliness, and the expansion of green spaces. As the Prophet (peace be upon him) once said, every one of us will receive seed on the Day of Judgment and be required to

plant it. Green serves as a reminder that injustice and harsh conflicts must not degrade the environment.

7.1.1.8 The Color That the Dwellers of Paradise Wear

According to a variety of literary works, everyone who lives in Paradise will wear green clothing. It demonstrated the value of green in Islam, demonstrating that it is more than just a hue.

7.1.1.9 Green is Life in Islam

Green is life, not just in Islam but also generally speaking. There is life in it when everything turns green. The Quran also makes reference to it:

“Do you not notice how Allah has caused the soil to turn green by sending down rain from the sky? In fact, Allah is Knowledgeable and Subtle”. [Al-Hajj (22:63)]

7.1.1.10 Green is the Favor from Allah

The color green is described as a blessing from Allah SWT and is the hue of the cushions in Paradise in the Holy Quran.

“Relaxing on gorgeous nice rugs and green couches. Which of your Lord's favors would you thus reject?” [Ar-Rahman (55:76-77)]

7.1.1.11 Greenery Gives Life to Muslim

The Qur'an explains this very simply:

“And He is the one who delivers rain from the sky, and We bring about the growth of everything as a result. It gives us the foliage from which we get the layered grains. Clusters of its developing fruit are hanging down from the palm trees. And [We produce] gardens of pomegranates, olives, and grapevines that are similar but different. Look at each of the fruit's maturing and yielding stages. Indeed, those are indications of a believing population”. [Al-An'am (6:99)]

7.1.1.12 The Prophet's Grave Has Green Color

There is a dome on the Prophet's (peace be upon him) building. And the dome was entirely coated in the color green.

7.1.1.13 To Calm and Refresh Mind

Green has a positive connotation in color psychology. It leaves individuals who are around it with a sensation of serenity and renewal. Additionally, it is good for the eyes and enhances vision.

The method of green magic is practiced for the benefit of most people. It uses very little of the amulet like white magic. In the case of green magic, the method of Dam is more important than the amulet. People are more confident in the way they use Dam than in the amulet. People believe that the Dam is affected more quickly than the amulet. For example, if a person, whether male or female, boy or girl suffers from any ailment such as migraine, headache, kidney stones, or sore throats, etc. People didn't seek medical treatment, they value Dam instead of amulets and consider it a more effective method. One of my respondent said;

“All types of disease and ailment are cured by using Dam water, and Dam”. (Farzana, 40, housewife).

Another respondent said;

“Dam makes everything better, no matter what the problem”. (Kalsoom, 35, housewife).

7.1.1 Case Study no: 1

I have conducted an interview from Mrs. Sakeena, she is 37 years old and she has five children three daughters and two sons. Recently there was occurred an incident near his house related to belief in green magic. She told me that a house near to her house, where a woman who had been married for almost seven years but was deprived of the blessing of children, was told by a close acquaintance of this woman about the woman (Perni) and man (Pier G, Baba G), both were famous for Dam. The woman who had been deprived of the blessing of children, go to for Dam and told the Pierni that she had been married for seven years but had no children. She said to her, she had a month to Dam, especially on Monday, Thursday, and Saturday. So she

has to come to Dam regularly and not miss a single day. At the same time, the woman (Pierni) gave the woman some beer and a little bit of mud and told her to eat. After eating mud and beer, she sighed and come back. This whole series lasted for a month, after a month when that woman became pregnant, she admitted that woman (Pierni) has some special power in Dam. She had a frim believe on her practice and Dam

7.1.2 Red Magic

The color red speaks to an extensive run of emotions that include love, crave, outrage, danger, enthusiasm, certainty, temptation, and desire, however pink shades are essentially applied to carry out spells on adore or seduction.

One of my respondent said:

“It would be very useful to have a piece of red cloth that can be used after special type of process”. (Naima Bibi, 30, house wife).

Perhaps in case anyone falls in cherish, get anyone to drop in cherish with him or herself, or taste up your, adore life? people may also make use of red color enchantment. The cloth applied for acting red color magic consists of dry red chilli, red chilli powder, ruddy ink with the aid of using the blood of the cat, ruddy clothes, red silk string, etc.

Besides, love and temptation, red may be applied with inside the occasion that anyone is in a feel of danger and desires to set off an extra profound knowledge of otherworldly knowledge of what's taking place round them.

Another respondent said:

“A special kind of action by the name of any servant should be done on a red cloth and that cloth should be placed in his or her belongings, then the purpose for which this action has been performed will be solved”. (Fakhar Shah, 70, Pier).

The chalice is used in Wiccan rituals as a depiction of the water detail. It is used in some rituals and to give the spirits something to drink. The chalice may occasionally be empty and may also contain wine, water, or ale at other times. Historically, it has been pink or silver in colour and made of steel, though it could also be made of wood or other natural materials. The stem signifies the interaction between man and spirit, and the base represents the fabric world.

Another respondent said:

“Anyone who wants to make some their subordinate, keep someone with them, anyone (boy, girl) who wants to marry of their choice. So if they mix the amulet of the name of that persons, in the red color of chalice and drink it, then the purpose is solved”. (Nadir kiyani, 75, Pier).

The chalice is meant to symbolise togetherness, but the coven as a whole has far more than that. Similar to the Christian practise of communion, which involves sharing wine, is this ceremony. The Great Rite and the Small Rite are only two of the many unique Wiccan ceremonies that involve the chalice. The chalice and wand are used in the Great Rite to forge a relationship between a man and a woman.

There are a few contrary consequences of affection marriage in reaction to which man or woman on which the magic is carried out to make him obedient faces. Some results like now and again husband get unwell or he may begin hating his spouse, secondly one in every of contrary impact is that ladies may also are seeking for a few more potent magic in case of which the husband begins off evolved hating his spouse alongside the opposite woman relatives, which may also now and again result in divorce.

7.1.2 Case Study no: 2

I interviewed to Mr. Azeem. His age is 45, completed Mastered in Education. He is married and he has three children one son and two daughters. Azeem said that the people always use magic for negative purposes and they have no Emaan. Every person has taken risk in their works. Two times fire has been in their house, starts the fighting in their house and also vanish the whole business. Azeem was giving tuition to the girl in his house her name was Aliya. He was interested in Aliya and he started the fight with his wife in house. The wife of Azeem went to Pir Sahib, told whole story and he said the magic has in your, start the work on magic and recite these incantation, after that she found the Amulets from her house door step. According

to Azeem's point of view, that is very dangerous and harmful for all humanity. The people are so greedy and take interest in this work for getting anything in which they are interested it's all about done through the magic. Through this the magician has vanished the Emaan of people. Some educated persons are believing on this and it is vanished such kind of activities, which are doing in our society. It is also helpful for some people but don't believe whole on this.

7.1.2 Case Study no: 3

I interviewed Pir Habib Sahib. He is known in the society as a famous pir. He told me that magic is used to annoy people. Some people do magic out of jealousy because they can't see anyone better than themselves, happy and moving forward. He said that a woman come to him to suffocate her. Because the woman was bewitched by one of her relatives to be upset and to fight. One day, a woman who had bewitched her relative sent sweets and fruits to her house. The purpose of sending sweets and fruits was to make the family dry as soon as the sweets and fruits were dry. The woman came to me with fruits and sweets. I told her that she had been witched, keep it in an open space in the house so that the birds or insects can eat it, but the sweets and fruits were so enchanted that no bird or insect ate them.

He said that magic is a very bad practice and it is very wrong to harass or harass someone without any reason. Because it is a great sin to disturb or torment someone without any reason. There is no forgiveness in the sight of Allah for the sorcerer.

7.1.3 White Magic

The white shadeation magic is shielding attraction. White shadeation symbolizes the distinctive feature and truth. There's a parcel of energy on this shadeation as it carries all of the colorings in the spectrum.

As a shadeation, white is used for ceremonies together with peace, solidarity, distinctive feature, and truth. It is moreover essentially applied for creating a affiliation with the spirits and choose up a less assailable otherworldly ground. The matters applied for acting white shadeation attraction incorporate: white cloths, drain, unadulterated water, yogurt, white sugar, white paper for unique necklace, garlic, white onion and so on. White candles are burnt in the nonappearance of different candles due to the fact that they have got the energies of every different shadeation and might result in the desired result.

People may also hold a black, pink, green, etc, tourmaline in purse or burn a white candle to induce freed of outrage, despise, or envy an man or woman may also have in opposition to

themselves. This dispenses with the feelings of threatening vibe or piece the abhor from influencing man or woman life. White colorings are typically applied whilst casting warranty spells or for shape-shifting.

Shells are related to the water detail and the moon. They are taken into consideration to be among worlds due to the fact that they may be observed at the sand through the ocean. Seashells are related to the goddess Aphrodite and are utilized in love spells. Since shells had been used as foreign money in lots of cultures they may be additionally beneficial in cash spells. Shells hung in a residence or round someone's neck offer protection. Sea shells also can be utilized in divination. So shells are image protection, true fortune, love, tremendous change, power, and power.

They can be worn as an amulet to provide unique effects, depending on the shell. Conch, oyster, and clam shells are reliable spell ingredients. Cone shells are employed as a kind of defence. Journey spells employ scallops. Cowries and enamel shells bring in money. Whelks will bring about a great transformation. Limpets give strength, bravery, and power. Male fertility and health issues are treated with screw shells, augers, and cerith shells. Keyhole limpets are excellent at finding a solution to a problem. To learn about fate and destiny, utilise tulip shells. Tusk shells deliver force for combat.

Some witches write spells with inside the shells after which solid them through the sea. When the tide comes with inside the shells are achieved into the water and the spell is solid.

White magic is continually used to advantage human beings, to assist human beings, and to get them out of trouble. White magic that's known as non-secular exercise and knowledge, is practiced via the final divine book, the Quran. Different verses from this book Quran are given to human beings with inside the shape of amulets with the assist in their translation in order that human beings can advantage from those verses. For example, if someone is sick, regardless of what type of ailment he may also have, make an amulet from (verses 13-15) of Sapara (10), that through keeping it or setting it round his or her neck, the ailment is cured. The verses (13-15) of Sapara (10) referred to as Ayat-e-shifa.

Similarly, if someone is concerned in a lawsuit with none purpose or his enmity has accelerated because of a few reasons, then verse (81-82) of Sapara (15) to do away with the lawsuit and verse (77-90) of Sapara (19) to quit the animosity. These verses are written on white pages and used like amulets.

7.1.4 Black Magic

Black color is regularly associated with fiendish, in fact, darkish is used by witches to create helpless poor energy for harm, harmed to any individual or any individual else who cherish any individual. Dark color attraction is risky attraction scowled on via way of means of prepared society. Black color magic makes its casualties undeserving for operating profitably in society.

One of my respondent said:

“Black magic is always used for evil. Black magic always has some evil motive behind it”.
(Syeda Mariam, 75, Pierni).

Black color magic is usage for fiendish and slim minded functions and to carry out malevolent hones to overwhelm any individual physically, rationally, and fiscally. It may be finished making use of the victim’s, hairs, cloths, pictures, searching straightforwardly into eyes, taking the smooth of his toes, embedding’s the needles into the sham, via way of means of composing the victim’s identify on unique necklace which consists of the blood of cat, and owl, etc.

Another respondent said:

“Black is always a sign of sadness, and sorrow”. (Mr.Inam, 35, Teacher).

Practicing black magic is not something unused, it's been practiced given that eras. Black attraction makes human beings casualties of unjustifiable fears, turns round fortune and perplexity. There are some essential facet consequences of black color attraction are counting like unsettling impact in resting, lousy goals like falling from statures, obscuring of complexion, cerebral pains, unconventional behavior, etc.

Another respondent said:

“Black magic has been used and practiced from the beginning to annoy and harm people and is still happening”. (Shah Sahib,70, Pier).

People may also hold a darkish tourmaline in purse or burn a black candle to induce freed of outrage, abhor, or envy a character may also have in opposition to themselves.

In classical Greece, the Owl came to be associated with Athena. Athena evolved into the goddess of the night and knowledge. The owl thinks about this because it represents interior knowledge, unmasking, and expertise. The owl provided Athena with information that she had not previously known, allowing her to view the whole picture. Some West African nations have the belief that witches who incorporate specific owl parts into their incantations may possess more powerful magic. The Celts believed that an owl had the ability to see into a person's soul. They also believe that anyone who sees owl wings will be restored and pampered.

The owl is regarded as a bridging spirit because it can travel between earth and heaven. They are comfortable in the darkness and have keen eyesight. A person with an owl totem may gain knowledge and the ability to spot lies from others. The wearer also receives internal information from it.

A ritual must begin with a circle, which the witch circle serves as an example of. It's a fantastic circle. An image of completion, cycles, and metamorphosis is a witch circle. These circles can be made on the ground using salt, chalk, a wire, or the air. Magical literature contain both challenging and simple circles. It is occasionally shown with a pentagram inside. The elements of spirit, earth, water, air, and fire are all represented by the pentagram. In Wiccan rituals, pentangles served as a symbol of safety.

While a spell is being cast, the witch circle is used as a protective barrier. Today, it's widely thought that the witch circle permits the use of electricity for listening. It is said that a witch must cross the circle three times, going from east to west. The four cardinal principles, which may represent the angels, the components, and other things, could be used to delineate circles.

Wiccan circles typically measure nine toes in diameter and have a different colour candle in each quadrant. An inexperienced candle serving as Earth may be seen in the north segment. The red candle in the south symbolises fire. For Air, the east candle is yellow, and for Water, the west flame is blue. Within the circle, energy is increased by a power cone. If the circle is crossed or broken, the electricity will become weaker. The East side, where a door has been made, may be the easiest place to destroy inside the circle. The door is closed counterclockwise after the spell is complete. This last step is referred to as "liberating the circle."

There are specific kinds of black magic, inclusive of black magic used to bother or disturb a person isn't the same as the exercise of torturing a person. When black magic is used to harm a person, they make a puppet of his name, and insert the needles in puppet's frame or at the individual's image, crimson pepper is thrown on the puppet's eyes or frame, or the puppet is

stoned. Every motion with a model or a photo is affecting that individual. The individual is sitting at domestic laid low with pain.

Another respondent said:

“Black magic is real, it can’t be denied, because its testimony is given in Quran”. (Sakeena Bibi, 70, Pierni).

The range of individuals who trust in black magic could be very excessive and there's no person with inside the international these days who does now no longer trust in it. This approach of magic could be very risky and extraordinarily harsh. That consequences end up obvious very quickly. So it by no means takes place for good. This approach of magic is constantly finished with an incorrect idea. There isn't any superb facet of black magic.

7.1.4 Case Study no: 4

I interviewed Pir Iftikhar Shah Sahib. The age of Shah Sahib is 75 years. He belongs to an upper middle class. He is known in the society as a famous Pir. About black magic, they say, it is a special kind of magic that affects every aspect of life and it affects man in every way. The magic of torturing someone and subduing someone is very hard.

He said that the black magic is very dangerous and it is very severe. Its effect appears very quickly, so it is never done for good. It is always done with a wrong idea. There is no positive side to black magic. He told a story of a woman who lose her family for long life purpose. He said that a women went to a Amil Baba and told him that a Pir said to her that she, her children and her husband had died soon. She said to him that she was very upset hear her tell me what to do for longevity. Amil Baba stabbed the woman with a knife and put rose water on her and sniffed the rose petals and told her to go home and cut the throat of her husband and children with this knife. He also said to her “when you cut the throats of your children and husband, put the rose petals on them, and they will come back to life”. The woman did as the Amil Baba told her to do. When she cut the throats of her children and her husband, she put rose petals on them to revive them. Putting rose petals on everyone and then sitting next to their corpses waiting for them to come back to life. After putting rose petals on everyone, when she did not come back to life, she went to the police and was arrested and went crazy a few days later.

He added that this kind of magic is every truth and it cannot be denied. According to him magic is used to annoy people. Some people do magic out of jealousy because they can't see anyone better than themselves, happy and moving forward. He also said that magic is a very bad practice and it is very wrong to harass or harass someone without any reason, because it is a great sin to disturb or torment someone without any reason. There is no forgiveness in the sight of Allah for the sorcerer.

7.1.4 Case Study no: 5

I interviewed to Mr. Akbar. They have their own markets and he run his own garment and cosmetic shop. He told me that there was a sweet shop in the market a short distance from his shop. This is an incident I saw with my own eyes. It was about midnight when I was sitting in a shop when suddenly some people came and they gave money and took twenty kilos of sweet. They finished twenty kilos of sweets in about three to four minutes and left. Ten minutes later the man came again and he again took twenty kilos of sweets and sat there and in about three to four minutes he finished all the sweets and left the shop. Then everyone there said that they were not ordinary people, that they were giants or that there was a magical power with them. He also tells me that, there are many sweeter shops in the market but this sweet shop is very crowded so all the shopkeepers in the market believe that he has an amulet etc in his shop.

7.1.4- Case Study no: 6

I have conducted an interview of a teacher. Recently there was occurred an incident near his house about supernatural powers. She told me that a house near to her house had been lying vacant for some time. About two years later, someone rented that house and came to live. When they came to live there were some small trees. They cleaned the house and burned the trees. After few days the eldest son of the family, who was doing a job, died in a traffic accident while returning from the office. A few days after the death of the eldest son, his youngest son also died in a similar fire, and a few days later, his daughter died in a burst cylinder in the house. They were very worried about why this was happening to them. They went to Amil and told him that we have four children, three of them had died of burn, he is last one please pray for him, for his long life and protection. Then the Amil said that you have done something very wrong. He said we have not done anything wrong to anyone for a while. A very Few time ago,

we came to live in this house and it all happened to us. The Amil called the JINN and JINN came and told that our children were playing on the tress which they had burnt. They burned them and killed them. So we burned their children to avenge them. They apologized to the JINN (supernatural powers) and request them did nothing to their young son.

CHAPTER - 08

CONCLUSION

Being a student of Anthropology, the researcher desired to discover what Magic and Supernatural ideals and practices inform us approximately the society we stay in. Beliefs and perceptions surrounding magic and supernatural energy offer perception into how our humans interpret, give an explanation for, reason, and reply to misfortunes, and conditions characterized by uncertainty and shortage of control. People retain trust in the supernatural for specific motives and those ideals are impartial in their socioeconomic elegance and stage of education. However, with inside the surprisingly much less knowledgeable groups, maximum of the misfortunes that could have changed motives are attributed to the magic of supernatural energy. On the alternative hand, in the case of extra knowledgeable groups, those ideals give an explanation for the inexplicable. Moreover, older generations are frequently pretty brief to finish that their issues and misfortunes are due to magic or supernatural powers.

Before I sum up the discourse, Let the researcher try and discover the exposed components of the topic. The researcher turned into need to find out the information approximately the magic and supernatural power, its influences and results, all around the human network and life. This observe made us capable of unveil the hidden truth concerning its influences and results at the network. There turned into a query that why it's miles greater powerful and greater to be established the people as opposed to their spiritual ideals. It is generally getting used towards their opponents and rebels so, the query arises that to what quantity we had been depending on the magic and why, that is surely spoke back with inside the following statement; “We are God-fearing humans not, God-loving humans, we require brief and green responses for our needs so the magic is running properly for us”. Different humans have exclusive ideals and that they protect their own. Regardless in their ideals, they depend greater upon magic due to its effectiveness and in line with their requirement. The Black Magic is a powerful device and they may be using it efficaciously and efficiently.

Magic and supernatural powers have each mental and bodily outcome. People accept as true that spirits, ghosts, and alerts are all approximately them, specifically after they look around. People generally tend to create hyperlinks among mystical ideas and real-existence occurrences while it isn't always reasonable. They accept as true that the supernatural is all around and has a few manage over what takes place in human beings' lives. Its mental outcomes appear as comparable symptoms, the maximum not unusual places of that are hallucinations and nighttime terrors. It also can alternate human beings over time, relying on how often it's far used, shaping our bodies and minds into something this is now not absolutely human.

According to Merriam Webster Black Magic is described as “Magic this is related to the Satan or with evil spirits: Evil Magic”. Magic is used for evil functions with the aid of using invoking the electricity of evil and our perceptions and our ideals make it strong. A tightness of the throat, an uncommon flavour inside the mouth, ringing inside the ears, lightheadedness, euphoria, dizziness, nausea, or headache is the maximum normal unfavourable outcomes of primary magic. Supernatural ideals and practices have a date with the socioeconomic reputation of human beings. Supernatural ideals and mystery practices are crucial socio-cultural truths in Pakistani society.

Beliefs surrounding magic are spreading in our society. Such ideals are concept to at once have an impact on the lives of the human beings and form their lifestyles studies and worldview. In Pakistan, in particular in rural regions the ideals approximately contamination and fitness noticeably stay unexplored. The situation of contamination is commonly connected to Black Magic and purple Magic. Amil (magician), Peers exploiting unsuspecting human beings for money. They declare that they've the answer to the whole thing from the damaged dating to the economic trouble to Black Magic and Red Magic. In the call of religion healing, a number of them, torture, rape, or maybe murder, their patients.

In other words, the magic that reasons extrude to arise in conformity with the desire, if the desire is terrible then the magic is referred to as Black and Red Magic. Exactly the same, the magic that reasons extrude to arise in conformity with desirable intentions, and fine movements are referred to as White and Green Magic.

The most important aspect discovered at some point of the studies become the notion of humans. It became familiar that many humans had wonderful religion in such sort of healers. Mostly the humans proclaim that they've religion in Allah, His final Prophet (SAWW) and the Holy Quran. And additionally they assumed that Allah Himself says that after one is having any problem, he has saved a manner for humans. So, they assume those humans are the Wasilla to assist out from their intricacy.

From the case studies, studies reveal out that the evil or black magic is frequent to be mounted in jealousy. Black magic is ordinarily performed with the aid of using the loved ones in anger or jealousy. Sometimes while a person is jealous of his relative who's rich and playing desirable health. When a female is sad to look any other relative female having kids or having a boy even as she, herself is infertile, or destroys the connection among brothers, father and kids, husband and spouse etc. black magic exercise influences the socio-financial circumstance of the community. It is extensively diagnosed that black magic is a function of character hobby in society. The hazard of black magic certainly reasons a mental problem.

From the case research studies reveals out that, white and inexperienced colored magic is related to good. This form of magic and completed through friends through the usage of one of a kind forms of objects and with a few precise Surahs, and Duas, from the Quran. Benefits of the humans, to heal or get better them from illness, to heal the humans from the outcomes of black magic inclusive of bodily and intellectual remedies apart from the clinical treatment.

According to the Muslim perception that black magic is forbidden as it reasons damage to others. And it's miles the course of the satan to explicit jealousy or hostility. After the entire studies, the researcher reveals out that every one the men and women believed in magic however in keeping with a few humans black magic and purple magic is simply creativeness or human psychology, even as maximum trust that black magic exists and every of them studies or witnesses black magic. They all differentiate black magic as evil, it's now no longer a herbal phenomenon and executed intentionally, to carry out black magic humans have precise intentions or reasons, and for this they plan the whole thing that whom they need to hit thru black magic after which they comply with all of the system to make black magic effective.

The human beings additionally have organization perception in white and inexperienced magic, by and large human beings consider that white and inexperienced magic is extra powerful than the black magic. People consider that the consequences and harms of black and crimson magic may be averted through the exercise of white and inexperienced magic, due to the fact white and inexperienced magic is a non-secular act, so that's why, Quranic verses and virtues are extra effective and powerful than satanic practices. People are satisfied that the consequences of black and crimson magic can most effectively be removed through the movements and exercise of white and inexperienced magic. No physician, no remedy can treatment someone who has been laid low with black or crimson magic, she or he may be cured most effectively through non secular practices.

White magic has historically been described because the employment of supernatural abilities or magic for the gain of others. White and inexperienced magic practitioners had been given names consisting of clever guys and women, healers, white witches, and wizards. In assessment to black magic, white magic is commonly hired for good, particularly to combat evil. The function of white and inexperienced magic turned into protective, and it turned into in no way discouraged. White and inexperienced magic emphasizes development and prosperity, obscuring the attention of loss and the darkness this is encountered.

Moreover, there are a few unique Surahs and Duas in Quran, that may defend and deal with any sort of magic and supernatural powers, and additionally provide alleviation to the humans which can be tormented by magic and supernatural. These Surahs and Duas are taken into consideration to be very powerful in casting off or lowering the consequences of any sort of magic and supernatural power.

In the end, I would love to say, that the magicians simply play with the psyche of the humans. They recognize that humans are a lot indulged of their busy lifestyles and feature such a lot of troubles to entangle with, so with the aid of using making sure them that their troubles could be solved within 24 hours, they address with human's mind. And whilst a patron seeks their assistance they keenly take a look at the patron, their manner of talking, act and they address

the scenario accordingly. Mostly they recognize what are the not unusual place troubles confronted with the aid of using the humans, for instance, marriage issues, domesticated troubles, love affairs, compatibility of couples, enterprise troubles, unemployment etc. And secondly humans do now no longer have dependable private know-how approximately their religion. The humans they see with a protracted beard, shaggy cloths, and a tasbeeh, in hand, they run toward him to are looking for assistance questioning he has to be a Wasilla ship with the aid of using Allah for his or her assistance.

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