

Perception of victims regarding crimes of magicians and implications in Pakistan: A case study of Ziarat Talash



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Abstract: *The practice of black magic has traditionally been associated with the utilization of negative supernatural forces for malicious and self-serving purposes. These forces are employed by sorcerers to cause harm to individuals and families, and the consequences of such harm can have a profound effect on the lives of the individuals and their families. In addition to harm to individuals, these forces can have a devastating effect on entire familial structures and lifestyles. Health, wealth, educational attainment, romantic relationships, reputation, expanding businesses, marital bliss and more all are the basic examples, which are the main targets of black magic. While some of the victims may receive medical or spiritual assistance, no investigation is conducted into the actual cause of the incident or the individuals involved in its occurrence. Consequently, there is no investigation of these magic-related crimes, and there is no serious investigation into the source of these ill-advised actions. We are required to uncover these unholy evil acts and the individuals involved in them. This investigation will help to uncover the hidden criminal activities of magicians.*

Keywords: Black magic, magicians, magical crimes, spiritual illness, spiritual healing,

Introduction

Melton (2001) explained that black magic traditionally refers to the use of negative supernatural powers, or magic for evil and selfish purposes. Secondly black magic is related to demons and other evil spirits. This is sometimes referred to as the "left-hand path" (the counterpart on the right-hand path is benevolent white magic).

According to Robert (2009) that the origins of white and black magic, as well as their counterparts, can be traced back to the worship of primitive and ritualistic spirits, as explained.

Lecker (1992) indicated by the ḥadīth reports, the Prophet was entranced by a man and the black magic caused him physical suffering (Lecker, 1992).

Cook (2000) One of the briefest renditions of the story is given by Aḥmad ibn Ḥanbal (d. 855) in his al-Musnad. "The Prophet was said to have been charmed by one of the Jewish men of Banu Zurayq, Labeed Ibn Asam.

The Greek term Magoi, which alludes to a Median tribe in Persia and its religion, Zoroastrianism, is where the word magic (Greek: mageia; Latin: magia) originates. The Greco-Roman tradition claim, that magicians might channel power from or via any of the polytheistic deities, spirits, or ancestors of the primordial pantheons as well as hold esoteric or secret knowledge. Many of the magical customs from the Classical era, which have their roots in a fascination with archaic Middle Eastern beliefs, have as one of its main themes the requirement of counter magic against sorcery

(Gilbert et al, 2023).

It was used to identify favourable times to participate in certain activities and play a role in political decision-making. It was practised in many different ways, from the Etruscan art of haruspicina to the Roman practise of augury. In mediaeval European Christian stories, such as In Byzantine, there was still a belief in the presence of occult forces and the need for Christian counter rituals due to the belief in the evil eyes from the jealous, it was believed to be demonically motivated and required heavenly remedies for protection (Gilbert et al, 2023).

Hatred of Muslims and Jews in the late middle Ages also fuelled distrust of "others." It was common to blame marginalized groups for the ceremonial killing of new-borns. In explicit reports of "blood libel," Jews were accused of kidnapping and sacrificing Christian children. Similar charges were made by ancient Roman and Christians against witches. Despite the widespread condemnation of magic during the time of middle Ages - often for social or political causes - the numerous magical spells and books from that time suggest that magic was indeed used extensively in various forms (Middleton & John, 2023).

Influential authors Jacob Sprenger and Henry Kramer's *Malleus Maleficarum* (also known as "The Hammer of the Witches," 1486) offers in-depth depictions of witchcraft (such as the coven and the nocturnal assembly in devotion to the devil); Additionally, this book, which has been widely republished, is to blame for the misogynistic link between witches and women, which became a predominant feature in the early centuries.

In the previous modern age of "witch craze," when magic, religion, and the advance of science were under increasing threat, was influenced by this conspiratorial belief in demonic magic (Andrew, Middleton, & Jolly, 2023).

Middleton (2023) writes history of magic, when Europeans made contact with Eastern and South Asian cultures during the early modern period, their fascination with the magical practices of the Middle East extended to these regions.

Edward Said, a literary and cultural critic, referred to this phenomenon as Orientalism. The concept of Orientalism is rooted in the concept of the "other", which is evident in the early definitions of magic (particularly the Magi, who were Persian visitors) and the Renaissance's preference for materials from Egypt, Greece, and Arabia.

Some sociologists, such as Durkheim, Mauss, and Radcliffe-Brown, took this a step further by defining magic's social function. Durkheim wrote in his 1912 book *The Elementary Forms Of the Religious Life* that magical rituals involved the manipulation of holy objects by the magician for individual clients, so the social significance of religious rituals proper (by the priest) was largely missing (Andrew, Middleton, & Jolly, 2023).

In the 1920s, Durkheim's theories were reinforced by the publication of the novel "The Andaman Islander" by Radcliffe-Brown and to a lesser extent, by the publication of Malinowski's "The Argonaut of the Western Pacific" and the 1925 publication of the novel *Magic, Science and Religion*. In the latter, Radcliffe-Brown argued that magic's function was to communicate the social significance of the event. Malinowski, on the other hand, said magic was directly and essentially about the individual's psychological needs.

Further research into the functioning of these systems, particularly in Africa and Australia, was based on Malinowski's and Radcliffe Brown's work, as well as the work of the author of *Witchcraft, oracles and magic among the Azande* in his seminal book (1937) "Witchcraft and the Magic of the Zande". Evans Pritchard argued that magic is "a part of the religion and culture which is used to account for events which cannot be explained or controlled".

The Zande of Southern Sudan embraces magic, along with witchcraft, and oracles as a natural part of their environment and society. They see these phenomena as a closed logic system, with each part supporting the other and providing a logical system of cause and effect (Andrew, Middleton & Jolly, 2023).

While Tylor's and Frazer's approaches

emphasized the social nature of magic, Malinowski's and Freud's implicit role in individual psychology also brought out more in their work. Malinowski often offered psychological explanations for believing in magic, while Sigmund Freud's influential account of magic as the first stage in the evolution of religious thought (totem and taboo, 1918) echoed Frazer's model and suggested an essential connection between the thinking of children, neurotic people, and the thinking of "savages" (Andrew, Middleton & Jolly, 2023).

In Freud's view, all three of these categories assumed that wishful thinking led automatically to the attainment of the desired outcome. This reductionist approach, based on out-dated ideas about "primitive" cultures, was later rediscovered as the result of field research. While Claude L. La Forge-Strauss also equated the three groups at one point, he modified this view later in his analysis of Mauss' work, which focuses on Mauss' structural linguistics of the terms such as 'manna' that are used in the study of 'magic'. Thus, Mauss' work laid the groundwork for later deconstruction.

Objectives

The main objectives of this research are;

1. To study the crimes in result of black magic in reference to the elements of crime in locality of Ziarat Talash.

Research Questions

1. Why Magicians perform Black Magic and Spells against innocent people, what are the causes?

LITERATURE REVIEW

Sultana (2011) writes, it was suggested that the initiation of magic is typically motivated by a sense of hostility and vengeance. Individual motivations for performing magic, or for accusing others of having done so, may include revenge, anger, a need to gain power when other means are not available, or after a series of unsuccessful experiences in life, or an obsessive desire to possess control over one's own fate or to avenge an enemy. In some forms of magic, objects such as sweets, milk and eggs are used

to perform magic on the person without them being aware of it. Additionally, magic may be performed on human body parts such as teeth, nails and hair, or on clothing and jewellery worn next to the skin of a person.

Sometimes black magic is done by writing on Amulets and Quranic verses in Reverse or by Crossing Amulets in order to increase the negative desired effect. These Amulets are placed in different places of the house like flowing water, near Fire, hanging in tree and other places where the person is expected to be. There are different types of magic done for different purposes. Magic of love is one such type of magic used mostly by women to lure their husbands or lovers to get their full attention and love. It is mainly used to increase love and to get special treatment and favours from husband/lover. It becomes very important if the husband is suspected of being interested in other women or going for second marriage.

Sultana (2011) explained that, magic is also used to impregnate married couples to deprive them of the joy of marriage and the happiness of their children. In these spells, women are either unable to conceive or suffer miscarriages and complications during pregnancy. Magicians use different kind of amulets for different purposes. Amulets are sometimes written with nasty stuff like urine, menstrual blood or saffron, usually for evil stuff. If their purpose is to get people to fight and split up, they'll use the blood of an owl or goat's head, nails or eggs to do it. Once you write the amulet, the next step is to use it the way the magician tells you. For instance, some amulets are hung or buried, or they're soaked in tea or soft drinks to give to the person you're going to hurt. They're also usually tied up with different stuff like fabric, leather, silver or gold. The magician tells you what to use.

Vanithamani (2019) briefly explained that, it was elucidated that certain forms of black magic were employed to safeguard humanity, while other forms were employed to increase the profitability of activities such as hunting, business operations, and agriculture. Saqib's (2019) added a variety of indicators of black magic in his book, but Vanithamani and Saqib further elucidate the symptoms of this

phenomenon and the negative consequences of using it for nefarious purposes, which include.

METHODOLOGY

Research methodology is a set of rules and concepts that describe how a research project is to be conducted. Methods are also practical procedures used to produce and analyse data (Bricks, 2011). This research study is qualitative in nature. The proposed topic is titled on the perception of victims regarding crimes of magician's in the locality of Ziarat Talash. I have applied our questionnaire on the respondents to collect the data from victims. By completing the interview schedule with respondents, we collected all the required data and started work on it for interpretations, developing our case study as well as discussion. All the respondents were those who had been rejected by their doctors, for whom all the tests had been positive, no medicines had been effective, and their attempts to treat the victim had been unsuccessful.

The Research conducted through in-depth interviews with the victims and tested the victims through the spiritual healing to see the results regardless of whether or not they are getting relief. I have finished all the suggested 20 cases as a result of the spiritual healing and have further discussed them individually. All cases are supported by empirical evidence as recommended by the Board of Advance Studies and Research.

This research study is conducted in the District Dir Lower Ziarat Talash Tehsil Timergara Kpk. Our study was limited to the victims of black magic in the locality of Ziarat Talash. Further we divided population into 4 villages of Ziarat Talash like Amlook Dara, Khat Kalay, Nasafa and Ziarat. All the 20 respondents were local and random from the same villages.

The Sample Size of this research study is contained on 20 respondents. All respondents were the victims who suffered mentally as well as physically and were already rejected by doctors, where all means of the tests were clear, no medicines worked and their all efforts failed to relief the victim.

This research study is qualitative in nature, and sampling is a non-probability technique which is Judgemental or Purposive sampling method. All cases of our study are further elaborated and analysed including results and discussion. Judgmental sampling is the process of collecting a sample of items from a large number of individuals. It is commonly used when the sample is heterogeneous and contains elements that can be identified only by an expert in the field.

The data collection tool is a fundamental and necessary element of a research study. We have employed a comprehensive questionnaire as a data collection tool. The same questionnaire was used on the respondents to serve as an interview template and the respondents' responses were recorded. This enabled us to collect information on qualitative responses, where the outcomes were certainly pertinent to the research scope.

One of the most important aspects of any research study is the proper data analysis tool. In this study, the thematic analysis was applied in the case study and further developed by providing the demographic data. Below the cases a short discussion is made including the data tables. These tables are then converted into pie-charts for displaying the graphical data. The data analysis tool was used to make sure the data collected is valid and reliable so that it can be shown in the appropriate themes coding etc.

RESULTS AND DISCUSSION

In some cases magicians are the accused of directly committed crimes. People who are spiritually ill or have been affected by witchcraft are cheated on, sexually harassed, and robbed of money, they are maltreated and hostility is instilled in their families by making false allegations by the magician. These crimes are directly related to the magician or the witch. But here we are looking at crimes which appear as a consequence of the black magic done by a magician.

For example, stopping someone's marriage, ruining someone's education, causing a misunderstanding between spouses, making someone ill through magic, putting evil spirits on a person, etc. are such crimes which come

into existence because of the magic of a magician. In our opinion, such a violation of a person's legal right is considered a spiritual crime and these crimes are what we call spiritual crimes. Our entire study is about the spiritual crimes. In this study, we will be looking at cases based on the spiritual crimes.

By having all these final conclusions, for the purpose of developing our case study on the occurrence of black magic in the area of Ziarat Talash Tehsil Timergara Dir Lower KPK, our current scheduled questionnaire of synopsis was applied and conducted on a group of people suffered with undiagnosed diseases by covering 20 cases in our proposed number. The entire 36 figure was looked at since they had received

treatment from certified and well experienced skilled physicians. To identify the issue and administer effective medications to the sufferers, the physicians employed pertinent medical equipment. In these 36 cases, 16 cases were identified as medical problem with medicines providing complete relief to victims, while 20 cases were not identified and medicines failed to provide complete relief to the victims. In this section, we break down the 20 cases and treat them with spiritual healing. The victims were positively identified as black magic victims, because all of the symptoms we studied in the literature review were based on the victims here. The victims recovered and felt better after spiritual treatment. The results of the victims as case study is further simply tabulated as follow:

Table 1. Demographic characteristics of victims of black magic:

Factor	Category	Examined	Percentage
Age	Up to 15	1	5
	16-30	8	40
	31-45	6	30
	46-60	3	15
	above 60	2	10
Total	Sub-total	20	100

Age wise occurrence Black Magic and its Symptoms in which age group up to 15 years found 1 case (5%), in the age of 16-30 years found 08 cases (40%), in the age of 31-45 years found 06 cases (30%), in the age of 46-60 years

found 03 cases (15%) and in age group above 60 years found 2 cases (10%) affected by black magic.

Table 2. Area wise occurrence of Black Magic in residents:

Area	Category	Examined	Percentage
Village	Khat Kalay	8	40
	Nasafa	4	20
	Ziarat	3	15
	Amlook dara	5	25
Total	Sub-total	20	100

The cases which identified as caused by black magic Area wise are from the area of Khat Kalay

08 cases which are (40%), 04 cases from Nasafa which are (20%), 03 cases from Ziarat which are 15% and 05 cases from the area of Amlook Dara

which are (25%) of the whole.

Table3. Symptoms wise identified cases caused by black magic in residents:

S.No	Symptoms Category	Examined	Percentage
1	Mental Illness	2	10
2	Body Pain	5	25
3	Unconsciousness	1	5
4	Anger and Fighting	4	20
5	Crying, Laughing and Voice Change	7	35
6	Coma	1	5
Total	Sub-total	20	100

The upper symptoms which are mentioned in the table 3 are already treated by experienced doctors, but the doctors declared the victims healthy and didn't diagnose any disease in them. Here we identified these cases, and we found them related to black magic in which 02 cases (10%) were mental illness, 05 cases (25%) were

of whole body pain, 01 case (05%) was unconsciousness, anger and fighting was 04 cases which are (20%), crying, laughing and voice change were 07 cases (35%) and 01 case is coma which is (05%) of our whole percentage.

Table 4. Education wise cases and their percentage ratio in people who were the victims of black magic in residents of Ziarat Talash.

Factor	Category	Examined	Percentage
Education	Below SSC	5	25
	SSC	5	25
	FA/F.Sc	4	20
	BS	4	20
	M.Phil	1	5
	Ph.D	1	5
Total	Sub-total	20	100

In the shown figure, 05 cases identified in relevance of black magic which are (25%) and their education level is below SSC, 05 cases identified as their education is SSC level and they are (25%), 04 cases are from F.A and F.Sc

which are (20%), 04 cases from BS level university students which are (20%), 01 case is M.Phil level student which is (05%), and 01 case is PhD level which is (05%) of the whole percentage.

Table 5. Gender wise cases which identified as victim of black magic in residents of Ziarat Talash.

Factor	Category	Examined	Percentage
Gender	Male	8	40
	Female	12	60
Total	Sub-total	20	100

Total taken cases are 20 and gender wise are 02 categories which are males and females. In this whole figure 08 cases are of males which are (40%) of the whole and 12 cases are of females which are the (60%) of the whole percentage related to black magic.

Table 6. Marital status wise occurrence of black magic in residents

Factor	Category	Cases	percentage
Marital Status	Married	14	70
	Unmarried	6	30
Total	Sub-total	20	100

Here are 02 categories married and non-married victims effected by black magic in which the cases in married victims are 14 (70%), and non-married 06 cases (30%).

Table 7. Occupation wise occurrence of black magic in the residents

Factor	Category	Cases	Percentage
Occupation	Student	7	35
	Farmer	1	5
	General Worker	3	15
	House Wife	3	15
	Teacher	2	10
	Others	4	20
Total	Sub-total	20	100

Here are six categories in which we identified and separated the number of cases occupation wise related to black magic. There were 07 cases found in students and ratio was (35%) of the whole, 01 case found in farmers (05%), 03 number of cases found in general worker (15%), 03 number of cases found in house wives (15%), 02 number of cases found in teachers (10%) and

04 number of cases identified in other category (20%) of the whole percentage.

CONCLUSION AND POLICY IMPLICATIONS

A bill has been proposed in the Senate of Pakistan to penalise the practice of witchcraft, which is in violation of the teachings of both the

Holy Quran and the Sunnah. This bill is, known as the "Prevention of Sorcery and Witchcraft Act 2017", was sent to the upper house of the Parliament some years before and is yet to be approved. It has been proposed to extend the scope of this law to the entire country of Pakistan. This law has defined a variety of terms related to witchcraft, with the primary focus being that it is necessary to eliminate social evils against humans.

According to this bill "Individuals who engage in the practice or preparation of Witchcraft or any other form of Witchcraft shall be liable to imprisonment for a term of imprisonment of up to seven years, with a minimum term imprisonment of two years, with a minimum fine of fifty thousand Rupees, and a maximum fine of two hundred thousand Rupees". The parliament should work on the bill to create deterrence against these evil crimes and the perpetrators.

Suggestions

Here are some general suggestions and actions that Pakistan legal system should adopt against sorcery:

1. **Legal Prohibitions:** Pakistan should legally ban and adopt policies against sorcerers like the government of Saudi Arabia. Saudi government has laws that explicitly criminalize sorcery, witchcraft, and magic. Engaging in such practices or claiming to have supernatural powers can lead to arrest and prosecution.
2. **Specialized Units:** There must be specialized units within our law enforcement agencies, such as Saudi government have Committee for the Promotion of Virtue and the Prevention of Vice (the religious police) and the Bureau of Investigation including Public Prosecution, tasked with investigating and prosecuting cases related to sorcery and witchcraft.
3. **Arrest and Detention:** Individuals suspected of practicing sorcery or engaging in witchcraft should be arrested and detained for their spiritual crimes as well as for doing the black magic practices or any other

satanic activities. The legal process should have to involve interrogations and investigations to gather evidence.

4. **Judicial Process:** Those accused of sorcery and witchcraft should be typically go through the judicial system for their crimes related to black magic. This process is already contained on trials and legal proceedings, ultimately leading to a verdict and sentencing if found guilty.
5. **Penalties:** Penalties for those convicted of sorcery and witchcraft should be different according to the nature of crime, we should include imprisonment, fines, and sometimes corporal punishments in it. In certain circumstances, the sentence of a sorcerer should be severe as life imprisonment or the execution of the accused if the accused tried or attempted black magic practices for killing someone.
6. **Deterrence:** The government's actions against sorcery or black magic should be intended to serve as a deterrent, discouraging individuals from engaging in such practices and maintaining strict adherence to Islamic religious norms and beliefs.

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