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A Sociolinguistic Study on Witchcraft Spells and Their Effect on Public Behaviour

Case Study: People from Mostaganem City

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Dedication

This work is dedicated to my family

Acknowledgment

I'm grateful to my supervisor who has supported me and encouraged me all the time. Without his assistance, I could not have accomplished my thesis.

I would like to extend my immense gratitude to my parents, for their unfailing support and encouragement throughout this work.

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Abstract

One of the most crucial problems that encountered in any given society is witchcraft. It is an existential phenomenon that spread throughout human history. Since ancient times, people used this phenomenon to protect and defend themselves and their beliefs. The present work aims at identifying the language of witchery and whether can it effect and control the human mind. Therefore, the main question that is raised in this research is, to what extent do witchcraft spells effect the individual behaviours? To answer this question, we have suggested some hypothesis that can help us cover the biggest picture of the enquiry, maybe language or the spells are the key elements that influence people, another main hypothesis is that perhaps there are some ingredients behind the impact on the person. Therefore, the requirement of our investigation urges us for a sociolinguistic qualitative analysis. Consequently, an interview is conducted as a data collection tool which was directed to different participants (dozens of random people from Mostaganem. After a thorough investigation, it is believed that that the main reason behind the impact of witchcraft on people's behaviour is due to language used in cooperation between the spells and Talasims.

Keywords: Sociolinguistics, pragmatics, Grice's maxims, speech act theory, witchcraft, Talasims, Raqi, spells, magical ingredients.

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General Introduction

Language has always been a study on which many factors may encounter. Accordingly, the social have also a great effect on language. However, both language and society are interrelated through which each one affect the other one. Furthermore, sociolinguistic has risen as a field of study, which focuses on this relationship and study all the factors and aspects related to this field. Nevertheless, the aim behind this research is neither to show what is sociolinguistic nor to show the relation of society and language, the research intents to tackle a certain issue that has always been an arguable subject between the community members. Still, they have an ambiguity when it comes to the linguistic aspects of it. Therefore, the purpose of this dissertation is to know about the dark magic and the language used from the magicians in accomplishing their needs. The research also aims to know the language they use and how does it affect smitten.

To answer these question, some hypothesis are chosen to support this questions, perhaps the ingredients that are made by the wizard are the main reasons that impact the person, Perhaps language or the spells are the key elements while performing witchcraft. In other words, using specific words are required during this process. To investigate the hypotheses provided, we will use two instruments that are mainly interviews and directed to 04 citizens from Mostaganem community and one Raqi at the mosque of Hai el Salem, Mostaganem. The present work is divided into three chapters; each one is defined as follows:

The chapter one is an historical review about sociolinguistics, through which we will define this term, we have move to discuss the main points in speech community, as we will explain too, the speech act theory which was raised by Austin and the three major elements that consist of, including: locutionary, illucationary and perlocutionary. We will also explain the different cooperative principles that are made by Grice, and providing each maxim by the suitable explanations and examples. We will follow also follow the Grice maxim by the main four different flouting.

The study moves to the second chapter to involve readers with basic knowledge about witchcraft. This section will primarily have a general characterization of the field of witchcraft, first, by providing an overall understanding concerning the revolution of the human mind, through which will explain it through mainly three stages that have been declared by August Comte and James Frazer. We will tackle also some key concepts and terminologies that are concerned with witchcraft in which we will focus more on the different perspectives towards the latter that are mainly religious and social perspectives. The chapter will end by the most known witches in the world along with some famous spellings that will be discussed and discussed accordingly.

The last chapter is concerned with the practical part. It involves the analysis of the data that are related to the topic. The instrument of conduction this research is the interview. It contains mainly two parts. The first one will tackle the data collection and analysis. While the second part deals with discussing, the results have been gathered from interviewees. This chapter also involves the suggestions for the further studies. The study has some limitations that we think it is important to mention.

Introduction

This chapter will primarily deal with the definition of sociolinguistics and its history. Then we will talk about pragmatics which studies the use of language in social context, what we will focus more on speech act theory and more particularly the three major different elements, coined by john Austin. Therefore, we will also deal with Grice's maxims, Grice who has been interested in identifying the reasons behind a successful conversation. In other words, explaining the four Grice's maxims and checking the different kinds of flouting.

I. The Basics of Sociolinguistics

1. Definition of Sociolinguistics

Sociolinguistics is field of linguistics that concerns with the study of language in relation to society. It looks at how the individuals use the language in their lives and the different varieties as well including culture norms, ethnicity, expectations and contexts on way the language is used and the effect of language is used on society. It can help us to understand the way in which we talk differently in various social contexts as well, for instance, the way of speaking in school with teacher is not the same the same way when talking to the friend, or when talking to the stranger also is not the same to the family. In other words, it explains why people speak differently in different social contexts and the effect of social factors like: social distance, age, gender, and class. According to Florian Coulmas:

Sociolinguistics is the empirical study of how language is used in a society. Combining linguistic and sociological theories and methods, it is an interdisciplinary field of research, which attaches great significance both to the variability of language and to the multiplicity of languages, and language forms in a given society. (p. 563)

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In other words, sociolinguistics is mainly concerned to study the use of language in a given society, with the regards of theories and methods, also the link between the conception of variability and multiplicity of language, and the use of it in particular context.

Sociolinguistics differs from sociology of language in that the focus of sociology of language is the effect of language on the society, while sociolinguistics focuses on the society's effect on language. Sociolinguistics is a part of pragmatics. It is closely related to linguistic anthropology and the distinction between the two fields has even been questioned recently. Both sociolinguistics and sociology in order to be successful, they require a systematic study of language and society. According to Hudson (1996) has described that:

Sociolinguistics is the study of language in relation to society, whereas the sociology of language is the study of society in relation to language. In other words, in sociolinguistics we study language and society in order to find out as much as we can about what kind of thing language is, and in the sociology of language we reverse the direction of our interest. Using the alternative terms given above (p.04)

Sociolinguistics can be used to describe a several ways to study language. In many cases there are linguists who might describe themselves as sociolinguists. However, people who claimed that they have different interests from each other, and they may also use different methods for collecting and analyzing data. To raise again some points which are relevant to this late, sociolinguistics about how people use language differently in different towns and regions, it is also about how a nation decides what languages will be recognized in courts and education. To conclude that everyone can modify the way they speak depending on who they are or when they do this, they are drawing on their sociolinguistic knowledge.

2. Historical Background

Sociolinguistics as an academic field of study, as a discipline, only developed within the last fifty years, in the latter part of the century. The word sociolinguistics was apparently coined already in 1939 in the title of an article by Thomas c. Hudson, "sociolinguistics in India". It was first used in linguistics by Eugene Nida in the second edition of his morphology (1949: 125), but one often sees the term attributed to Haver Carrier (1952), who claimed by himself to have invented it. When sociolinguistics became popularized as a field of study in the late 1960s, there were two labels: sociolinguistics and sociology of language for the same phenomenon. Eventually, a difference came to be made as an oversimplification one might say that, while sociolinguistics mainly concerned with an increased and wider description of language. However, sociology of language concerned with explanation and prediction of language phenomena in society at group level as well as done mainly by social scientists also by a few linguists, but in the beginning there was no difference intended.

Sociolinguistics turned out to be a very lively and popular field of study, while today many of its subfields can claim to be fields in their own right, with academic courses, textbooks, journals, and conferences; they include pragmatics, language and gender studies, pidgin and Creole studies, language planning and policy studies, then education of linguistic and minorities studies. Another important point is about the major fields contributing sociolinguistics were: linguistics, anthropology, sociology, social psychology, and political science. Mainly, there are some who say that sociolinguistics is actually a modern version of what used to be called anthropological linguistics. It extend the description and analysis of language in order to include aspects of the culture in which it is used, in that sense it constitutes something of a return to anthropology in which many believe it had its origin.

3. Speech Community

What is meant by speech community is that any group of people who share the same language. However, for better understanding, we must know what do speech and community mean. Speech from one hand, it cannot be clarified as sounds being submitted from someone's mouth, because when we say sounds we mean cries, screams and other signals that are born with us. Moreover, these sounds are

something homogeneous, they ca not be learned by others. In contrast, the way transferring human sounds into letters and symbols that are easy for people to understand as well as to contrast meaning based on a certain agreement is not the same between languages, in fact that every language has its own linguistic signs and parameters, in order to a given language, people have to be aware and socialized from the way of using language. Community from the other hand can be defined as a set of activities and social interactions between people in a certain place. Additionally, the key concept community can also refer to small group of people or a larger unite which can be classified as a national and international group, also the online existence communities recently added. Because of the internet the world becomes a small village, in this case the people can communicate virtually, share ideas as well, that is why the scholar A. Cohen (1985) clarified:

A reasonable interpretation of the word's use would seem to imply two related suggestions: that the member of a group of people (a) have something in common with each other, which (b) distinguishes them in a significant way from members of other putative groups (p. 12).

That is to say, the most important for both speech and community is that they are a shared symbol and linguistic signs, and its users must be aware for sharing that system, this is the reason behind why speech community is considered as the way of contrasting the language ideologies and social identities.

Kramsch noticed that not only the grammatical and phonological features of language differentiate them from the other features, but also how people interact with others, the way of presenting ideas or information, the topics they prefer to talk about as well. Kramsch (1998) argues that: "Speech community is composed of people who use the same linguistic code, and discourse communities refer to the common ways in which members of a social group use language to meet their social needs". (P.6-7)

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To shed the light on another example that is related to this quotation. The Americans use the

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expression of « thank you » for any compliment they receive from the others during conversation. For

instance:

Speaker: you have such a really nice t-shirt

Hearer: "Oh, thank you."

However, it is something different for the other culture, to take a case of France; they take a

compliment and minimize its value and say something else as: Oh, really, it is already quite old. In this

respect and from all these factors, we conclude that every community has different way of replying

during the compliments, and sometimes there are things that can be good in one culture may be

considered bad in the other culture.

G. Yule (2014) defined it as, "speech is a form of social identity and is used, consciously or

unconsciously, to indicate membership of different social groups or different speech communities".

Speaking the same language does not mean always that you are a member of the same speech

community. For example: the group of English speakers throughout the world. In other words, to take

a case of Pakistan and India, they share English language with the united state people but the rules of

speaking varieties of English are adequacy differ to assign both the two countries to different

communities.

II. **General Characterization**

1. Definitions of Pragmatics

The term pragmatics remains somehow abstract and still difficult to define. These are some

definitions according to many scholars in which they defined it in different ways:

G. Yule (2000) asserted that "Pragmatics is the study of speaker meaning, contextual meaning,

how more gets communicated than is said, the expression of relative distance". (p. 03). In other words,

a great deal of what is unsaid is recognized as a part of what is communicated, also the inferences

made by listeners or readers in order to arrive at the interpretation of the target meaning. Additionally, the closeness or distance of the listener or the reader determines how much needs to be said. For example: A: there is a store over there (let's go inside) B: no (I do not want to go inside) A: why not? (Why do you not want to go inside?) B: I'm tired. (I do not want to because I'm tired). Generally speaking, it requires us to make sense of what people have in mind.

Pragmatics has to do with the interpretation of linguistic meaning in context as well as concerned with the study of how speakers of a language use words or sentences to make a successful communication between individuals. Dai and He (2002) defined it as follow "Pragmatics is the study of how speakers of a language use sentences to effect successful communication. It studies the following topics: dixies, speech acts, indirect language, conversation, politeness, cross-cultural communication, and presupposition ". (p. 84). That is to say it is concerned with the study of speakers' meaning (what people mean by their utterances) utterance meaning (the meaning of words or phrases by themselves), and contextual meaning (the circumstances and the audience or public).

Another important definition that has been proposed by Crystal. Kasper (2001). It is "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication." (p. 02). In many ways, pragmatics does not only concern with the use of speech. For instance: complaining, apologizing and so on, but also the use of different types of discourse in a certain speech events of spreading difficulties and length.

G. Yule noted that, pragmatics is "The study of the relations between linguistic forms and its user, only pragmatics allows humans into the analysis: their assumptions, purposes, goals, and actions they perform while speaking." that is to say, this latter has to do with the use of language in social context and the steps in which people produce and comprehend meanings through language. In other words, it investigates the relationship between the parameters that is concerned with linguistics and its aim, intention and so on.

2. The Notion of Speech Act

A. Definitions of Speech Act

The term of speech act was explained by the American philosopher John. R. Searle as "doing by saying". Thanks to him, there are a several utterances which do not communicate information but they are similar to actions. Yule (1996) noted that the actions which are performed by tools of utterances are mostly called (speech act). In many languages, there are some actions in order to express speech act which are requests, apologies, commands, orders and so on. For instance, when it comes to the marriage, a priest says "I pronounce you husband and wife". This utterance conveys the performance of declaring a marriage rather than describing a situation. Some utterances when said do not inform but performs; thus we have performative and constative. Many years ago, the major aim behind uttering words is to describe what is called by Austin (1962) 'constative' However, this view was defeated by the recent findings and the assumption behind this later is that the process of uttering words is a kind of performing actions, generally known as 'speech acts'. Yule (1996) states "actions performed via utterances are generally called speech acts and in English, are commonly given more specific labels, such as apology, complaint, invitation, promise, or request". Therefore, we can simply conclude that speech act is performing actions through uttering words.

Speech act does not consider only as pragmatic but psycholinguistic as well. Searle (1996) in Mey (1993) asserted that "Speech acts are the basic or minimal units of linguistic communication" (p. 111). Similarly, it is the use of language in order to perform some acts as well as an action which performed by tools of communication. Another view which noted by Mey (1993), "The first thing one should notice is that speech acts are actions happening in the world, that is, they bring about a change in the existing state of affairs, hence the label 'performative utterances' which originally was attached to them" (p. 111). For more detail, when we need to transfer a meaning, the students better excute actions from those utterances rather than trying only to transfer meaning. A speech act is composed of three main elements which are locutionary act, illocutionary act and perlocutionary act.

3. Austin's Act

Austin identifies three distinct levels of action beyond the act of utterance itself: locutionary, illucationary, and the perlocutionary act.

A. Locutionary Act:

Is simply the act that we perform in saying something. It is the act of conveying literal meaning by means of syntax, lexicon, and phonology. Austin noted that:

We first distinguished a group of things we do in saying something, which together we summed up by saying we perform a locutionary Act, which is roughly equivalent to uttering a certain sentence with a Certain sense and reference, which again is roughly equivalent to meaning in the traditional sense. (p.108)

Similarly, Yule (1996) explains locutionary act as "a fundamental concept in performative utterances, because the articulation of 'locutions' involves the creation of certain words having determine sense and reference." (p.48) generally, this means that locutionary act is simply the construction of words into phrases, sentences or even paragraph. . Its production requires the knowledge of vocabulary, Phonology, semantic, morphology, graphology and grammar.

B. Illocutionary Act:

It is the act of expressing the speaker's intention, and the act that is performed in saying something as well. The illocutionary utterance has a certain force of it. Austin (1962) states, "I explained the performance of an act in this new and sense as the performance of an 'illocutionary' act, in other words, performance of an act in saying something as opposed to performance to performance of an act of 'saying something." (p.99). in this respect, illocutionary act is a matter of performing actions through uttering particular words in specific circumstances. So, the speaker utters these kinds

of speech acts with the intention to obtain a certain purpose. For instance: is not that a cat in the window there? It means, to make an utterance with the intention of interacting with the receiver.

C. Perlocutionary Act:

It is the act that is performed by or resulted from saying something. Also it is the effects of the utterance on the hearer. For example: by saying X and doing Y, I did Z, i.e., by saying "I will come tomorrow" and making a promise, I reassure my friend. Austin (1962) argues that:

Saying something will often, or even normally, produces certain consequential effects upon the feelings, thoughts, or actions of the audience, or the speaker, or of other persons: and it may be done with the design, intention, or purpose of producing them, we shall call the performance of an act of this kind the performance of a perlocutionary act or production. (p.101)

The typical example can be found in comedy. The comedian plays the comedy in front of the audience so as so they can laugh. If they do not laugh, we cannot talk about taking place of perlocutionary act. To take another example that concludes the three main elements concerning speech act. "It's cold in here". This utterance is called the locutionary act. Whereas, by saying this utterance we can make a statement (either question, promise or threat) .So, by making these kind of declarative aspects of speech act we are referring to what we call illocutionary act. However, by saying this utterance it creates a sense of consequential effects which can make an announcement for people to leave the room. Here we are talking about the perlocutionary act.

4. Grice Maxims

A. The Maxim of Quantity

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The first cooperative principle has to do with the amount of information that the speaker makes

during conversations. It is as well, to give the amount of information when they speak, neither to be in

brief nor to give more information than is required (cutting, 2002). Grice (1975):

a- Make your contribution as informative as is required (for the current purpose of the

exchange).

b- Do not make your contribution more informative than is required, cited in Yule

(1996, p.37)

Apparently, Grice puts the first maxim on the supposition that. In one hand, if both of the speaker

and hearer already share some knowledge, they are not obliged to use or say much more words. On the

other hand, if they are from different cultures and use less information is inappropriate. Thus, they

must avoid short utterances (Widdowson, 2007).

This maxim has to do with two things. First, when saying something, there is a reason behind it.

Second, if something is went out, participants are already assumed to know it and do not want to

observe it (cutting, 2002). Curse (2002) illustrates that I the following conversation between mother

and her daughter:

M: what did you have for lunch today?

D1: backed beans on toast.

D2: food.

D3: I had 87 warmed up backed beans (although eight of them were slightly crushed) served on slice

of toast 12.7 cm which had been unevenly toasted...

Undoubtedly, the suitable response to mother's question is the utterance D1; because it is

considered as a simple response and transmits the exact meaning. Concerning the utterance D2, the

answer that has given is too short and does not collaborate with her mother. However, in the third

utterance, the daughter gives much more information than is required. (p.356).

B. The Maxim of Quality

This maxim has to do with the truthfulness of the information during conversation (Curse, 2002). Thanks to Thomas (1995), the maxim of Quality gives the right information. Additionally, the speakers must not say something that they know to be false, it only needs speakers to provide true information and avoid lying. Hence, people may only talk when they are sure of the truthfulness they say. (Cutting, 2002). Grice (1975) points it as follows:

- a- Try to make your contribution one that is true.
- b- Do not say what you believe to be false.
- c- Do not say that for which you lack adequate evidence (cited in Yule 37).

Curse (2000) paraphrases this maxim as "do not make unsupported statements." (p.355). in other words, keeping silent is better than saying something you are not sure about it. Another important point concerning this maxim is that it is often "breached" rather than it is "observed". So, if people are not able to combine what is said with certain thing they imagine, then they never learn language (Cruse, 2000).

C. Maxim of Relation

According to Cruse (2000) this maxim is "based on the assumption that for a conversation to be meaningful and acceptable, it is not enough to be true. Hence, utterances in conversations require being relevant as well as being true and informative." That is to say, the speakers have to be relevant to what has been said. Leech (1983), formulates the relevant maxims as follows "an utterance U is relevant to the speech situation to the extent that U can be interpreted as contributing to the conversational goals of S or H" (cited in Cruse, 2000. P, 357). Cutting (2000) gives an illustration concerning the way people of observing the relation maxim:

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A: there is somebody at the door.

B: I'm in the bath.

From the mentioned illustration, it can be understood that the utterance B cannot open the door

because he was taking a bath simply. Widdowson (2007. P, 61) gives another example:

Wife: how do like my new hat.

Husband: very much.

Or: looks nice.

Or: well not sure, it is quite your color.

The husband produces three different utterances; so the three above utterances are relevant to the

mother's question.

D. The Maxim of Manner

According to widdowson (2007) "to apply the manner maxim speakers must be clear and must

avoid ambiguity" (p. 62). Grice suggests the following expressions:

-Be perspicuous.

-Avoid obscurity of expression.

-Be brief (avoid unnecessary prolixity).

-Be orderly. (Cited in Yule, 1996. P, 37).

Probably, this maxim explains itself, except in some points that the speaker may find some

difficulties to grasp as prolixity and being orderly, and keep away the use of lengthy utterances. In

addition to that, being orderly which means to talk about an event according to its order of incident just for supporting a relevant and meaningful utterance.

5. Flouting the Maxims

According to Chapman (2000) "flouting is when speakers contribute in interactions, although they appear to be uncooperative." In other words, it is a matter that the hearers must interpret all these contributions to the present conversation.

A. Flouting Quantity

Cutting (2002) noted that "when people give too much or too little information, they flout the quantity maxim" for example:

A: Would you like to join us for the picnic on Sunday?

B: I'm afraid I have got a class on Sunday.

In this example, the utterance B flouted the quantity maxim, because it does not provide the required information for A utterance.

B. Flouting Quality

It can be flouted in several ways. First, to express exaggeration, for instance:

-he is salivating.

-this bag weighs a ton.

In the previous examples, speakers do not want their utterances to be understood, to take the first example, "he is salivating" the speaker wants to transfer the message that he is very hungry. Second, by using metaphors. For example: he is the apple of my eye, in the following example "the apple" can be interpreted as someone beloved and held dear.

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C. Flouting Relation

It is all about what is meant rather than what is said. In other words, speakers predict that the listeners are able to deduce the right meaning. Cruse (2000) gives an example:

A: I say, did you hear about Mary's...

B: yes well, it rained the whole time we were there.

By following the Grecian analysis, it can be understood that the utterance B is irrelevant to A. However, the fist utterance is talking about a partner Mary, while the B's utterance refers to how was her day. (p. 39)

D. Flouting Manner

When two persons do not want another person to understand what there are talking about, they simply flout the manner maxim, by using obscure and ambiguous utterances. Cutting (2002) illustrates the flouting manner in this example:

A: I will look for Samantha for you, don't worry we will have a lovely time. Won't we, Sam?

B: great, but if you don't mind, you don't post her any post prandicle concoctions involving super cooled oxide of hydrogen. It usually gives rise to convulsive nausea.

Conclusion

What is meant by a speech act and its components have been one of the questions that answered in this chapter. Austin is one of the supporters to clarify. Therefore, it is defined as saying by performing. Hence, a priest says "I pronounce you husband and wife." From this utterance Austin is divided three main sub-acts: locutionary act, illocutionary act and perlocutionary act. We have also highlighted this chapter by the four Grice's maxims which play an important role in conversation.

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Consequently, by following Grice's maxims, speakers produce truthful quantity, quality, relevant and manner in order to transmit the message to the hearer.

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Introduction

There is a kind of tendency in which most people believe that we are not alone in this life. This does not mean we are referring to the existence of aliens from other planets (even though they may or may not exist) but we are referring to something much mysterious, dangerous, and ancient. People believe that there is a kind of power hidden in the unknown; however, being instinctually curious, some of them try to take control over that mysterious power. This kind of power is bound by the control of Jinn, and by practicing its process is known as 'witchery'. In this respect, this chapter deals with presenting a general characterization of the domain of witchcraft starting, first, by providing an overall understanding concerning the evolution of the human mind and how it developed through time. Second, light will be shed on its most known key concepts and terminologies. Third, the focus will be orientated toward an investigation concerning the religious and social point of view towards witchery. Forth, the chapter at hand will highlight some of the most powerful witches whoever walked on this earth. Finally, some of the most powerful magical spells are taken into consideration for a better understanding on how the process of witchcraft functions.

I. The Evolution of Human Mind

What is amazing and beautiful about life is that it moves on continually, this will cause so many aspects to change, evolve, or fade away in the process, naming for example, the geographical surface of earth, the birth and extinction of many species, and the human mind is no exception. Indeed, the latter has witnessed so many stages through time in which the way of thinking of humans developed and shifted constantly. In this respect, August Comte and James Frazer explained the evolution of the human mind in different perspective and they are as follow:

1. August Comte Theory

Solimane Elkharachi (2005, Para. 02-04) asserted that according to Comte, human thinking goes through certain historical stages which are: theological stage, the metaphysical stage and the positivity stage.

A. Theological Stage

Comte explains the characteristics of this stage that the mind relies on the method of religious understanding; he illustrated also the phenomenon (natural or social) depending on abstract forces that cannot be recognized, such as: spirits and demons. For example: the reason behind the growth of plants is due to the ability of God almighty, or to take a case of the descent of rain, rather than being interpreted scientifically because of sun's heat, then water evaporates, after that the formation of clouds. Finally, a certain weather conditions lead to rain. But, the interpretation is that it is a livelihood that god will give it to any land he wishes. Comte noted that human in this theological state has passed through three phases:

- ➤ Phase 1: it is called fascism; during this stage the person believed that these natural phenomena have an impact in people's life and then they start worshiping these phenomena or these things, and get on to the types of rituals for the purpose of benefiting from them.
- ➤ Phase 2: called Polytheism; Comte claims that humanity at this stage took the life away, and the force of influence on natural phenomena. Apparently, the reason behind the powerful force is due to the invisible overhead objects.
- ➤ Phase 3: Monotheism stage, believes that there is one god that imposes himself on subjects. Generally, the theological stage is characterized by the control of theology on the system. However, the individuals seem primitive, where they believe in superstitions; also slavery and military are considered as the main feature of this period.

B. Metaphysical Stage

At this stage, the human mind attempts to discover facts, origins of things. Whereas, it rejects the ills of irony and looks for the reasons and the aims in the same phenomena. In other words, during this stage, human mind refers the facts of events to the system, laws and reasons within the same things. Comte noticed that this metaphysical stage is similar to the theological one in terms of the position of human mind, where human began to believe in pluralism then ended in uniformity, just there is a subject difference between the two stages.

C. Positivity Stage

This stage is characterized by a positivity stage in which science replaces superstition, where human beings develop the process of interpretation in natural practical terms and scientific laws. At this point that is related to the development of society, it becomes possible to control the human events. Additionally, Comte believes that European civilization already reached the positivity stage during the control of natural conditions, then it has become on the edge of the situation with regard to social relations. To conclude, each stage has a similar physical development. In the theological stage, there is a military life. In the metaphysical stage, legal forms predominate. While in the positive stage is the stage of industrial society. Thus, Comte maintains that the historical developments reveal a consistent movement of ideas and institutions.

2. James Frazer

Connor Wood (2014) mentioned in his article entitled <u>Theories of Religion: the</u>

<u>Early Years</u> that Frazer believed that human mind passed through three major stages, they moved through magic to religion and then science.

A. Magic Stage

According to Frazer, the magical thought is one of the primitive stages of the cultural development. It has defined by the belief that the world manages by stable rules and human control, these rules for their own purposes. From this sense, magic is precisely similar to science, right? Only magic has a wrong logic and wrong suppositions. In particular, the assumptions that the rules which govern how things work in the world are the opposite of our thinking. Moreover, Frazer assumed that the magic has reinforced the law of similarity and the law of contact. The law of similarity in one hand, states that similar things are affected by each other. For instance, with regard to the ancient Greeks, for the purpose of getting black hair, they ate the eggs of ravens which are black. The law of contact on the other hand, pointed that when two things contact each other, they would continue to influence one another even after breaking them up.

B. Religious Stage

Magic substitute's religion as Frazer thought, once people become aware that these magical stuffs prevail them to go forward. In this stage, People no more believed that the world works according to cruel laws; they considered it as being affected by the supernatural agents. According to Frazer, religion was "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." That is to say, religion plays a big role in a person's life in which he is guided to do whatever the Bible or the Quran states long time ago, in this way human will not go to the wrong path.

C. Science Stage

There was a time when religion does not fulfil the desires of people as a result science came to direct things way better than the usual way, people start to ask for assistance from science and logic rather than religion, this let people think that stuffs surrounding their lives are governed by laws. In addition to the extensive and countless experiments that contribute to the creation of magic. However, the scholar Frazer states that science might not the final stage, writing that "as science has supplanted

its predecessors, so it may hereafter be itself superseded by some more perfect hypothesis, perhaps by some totally different way of looking at the phenomena—of registering the shadows on the screen—of which we in this generation can form no idea."

II. The Notion of Witchcraft

1. Key Concepts and Terminologies

A. Definition of Witchcraft

Witchcraft is an existential phenomenon that extends deep into human history. It is one of the important means that man has used since ancient times in his struggle to defend himself and his beliefs or used it as a weapon to hurt other people. It also can be used for other reasons such as seeking richness, happiness, success, and even marriage.

Witchcraft is the traditional magic where evil spirits, demons and the influence of people and events are used. Witchcraft more clearly is the set of processes, practices and thoughts transmitted from generation to generation in a family involving the demons to act on men and the events that follow one person to another in their lives. From the above, we can affirm that witchcraft is first and foremost a family story from generation to generation. Additionally, witchcraft involves magical practices for the purpose of causing harm to a person, an animal, a place, an object. The means of this action are: spell, possession. The main tool for the sorcerer is the word, the verb. The sorcerer is a black magician, he practices black magic, the one that attacks: spells, kills and so on. To escape from this aggression, most imaginary, the one who believes himself or feels himself to be the victim of these acts, has recourse to a good magician or the sorcerer because he is more powerful than the one who has cast the spell on him. In fact, witchcraft is not limited to the practice of black magic; it also includes the notions of fight against the official divinity, freedom and secret religion.

B. Key Words Related to Witchery

Witchcraft is a very old practice; its roots go all the way back to ancient times. In its existence through time and in different civilization around the world, witchery gained so many names, concepts, and tools, even this inquiry did not stay pure, and it was affected by the constant change of life. In this respect, this section will provide different and most known key terms:

> Superstition:

Is an irrational belief that gives a chance to: a certain event, particular situation, certain signs, an object or a harmless gesture, a supernatural power that can be interpreted as an ominous or as having a magical influence on our lives. The purpose of this later is that it can announce the future, attract luck, or bad luck without any relation between the cause and the effect. For instance: see a black cat, be thirteen at table, break a mirror.

➤ Magic Rituals:

Are based are based on the belief that there is no force is valid in all aspects of the universe. In the sense that it does not come from any god or any spiritual being with a specific personality and independent will; it is also a neutral force. In other words, it is above the good and evil in the usual moral sense. It seems that the belief in the existence of the magic power is the first form of religious belief, and the rituals that were created in order to deal with magical power are the first types of rituals, and were intended to influence neutral power and guide it to certain ends.

> Spells:

Are a syllable that come from the Sanskrit language, they are considered as a kind of magic that help to change the behaviour s of something to actions that are completely different and abnormal for them. The use of spells varies according to its meaning and the circumstances that are used in. That is to say, it is possible to use this later for good or evil, but some kinds of it are evil in terms of their entire purpose no matter what.

> Wizard:

The person who uses (or has skill with) magic, mystic items and magical practices. In other words, the one who is especially skilled or unusually talented in a particular field. The wizard spends most or all of his time in a house as far away from people as he can, does not deal or contact them unless he is asked to do so for the purpose of witchcraft or harm people.

2. Different Perspectives toward Witchcraft

A. Religious Perspectives

1) Islamic Point of View

The Islamic religion forbids witchcraft and whoever deals with it is a disbeliever. A detailed statement was made in the holly-Quran concerning witchcraft, starting with the rule of teaching people and the rule of those who wanted to learn as well. Apparently, this later has an effect on the reality that may differentiate between the man and his wife, also does not affect him completely, and the witches have an appointment in the hereafter. Allah says in Surat Al Baqarah:

And they pursue the course which the rebellious men followed during the reign of Solomon. And Solomon did not disbelieve; but it was the rebellious ones who disbelieved, teaching people falsehood and deception. And they pursue what was revealed to the two angels in Babylon, Harut and Marut. But these two taught no one until they had said: 'we are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allah; on the contrary, these people are learning that which would harm them and do them no good. And they have certainly known that he who traffics therein has no share of good in the hereafter; and surely, evil is that for which they have sold their souls; had they but known! (p. 103).

In this verse Allah proved the disbelief of the devils by teaching people witchcraft, and then almighty Allah illustrated that once the person learnt it, is a disbeliever, whether he did and taught it or not. Allah says" but these two taught no one until they had said: "we are but a trial, do not therefore disbelieve". Additionally, witchcraft is not an effect for itself whether by useful or harmful, but it affects by the ability and creation of Allah almighty: "but they harmed no one thereby, except by the command of Allah." More importantly, witchcraft is a very harmful science, it has no benefits "these people are learning that which would harm them and do them no good".

2) Biblical Point of View

Working with witchcraft has many kinds, including the work of supernatural things and above the power of human brain. For instance: the evocation of souls and the attempt to know the future and so on. Witchcraft, though different in its ways and its names or in the means of its use, it is as a result a magic that leads to a mortal sin and accompanied by a great insult to divine glory. By reference to the bible, we find verses accompanied by strong evidence that banned witchcraft in all its forms. Accordingly, by the work of magic we deny the name of god and we use the devil to do the acts that god forbids in his holy book. As what has mentioned in the holy bible in the following verse Deuteronomy 18:

You shall not learn to follow the abominations of those nations. 10 There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one, who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, 11 or one who conjures spells, or a medium, or a spirits, or one who calls up the dead. 12 For all who do these things are abominations to the Lord (p.9-12)

Thus, we see that the Christian religion does not permit magic and sorcery at all and that everyone who uses it has its outcomes in hell.

3) Judaism Point of View

Lopiansky (2000) mentioned in his article "witchcraft and Judaism" that the Torah takes witchcraft as a bad attitude in many ways, as what has mentioned in exodus. 22 "a sorcerer shall not be allowed to live." (p.22). also in Deut. 18:

For you are coming into a land that god is granting to you: do not learn the ways of the abominations of the native people. There shall not be found amongst you, a sorcerer, soothsayer or engager of witchcraft, or no one who calls up the dead. For it is an abomination that god is giving you their land. (p. 9-12)

The pretended approach "devil vs. god" may be an anathema to Judaism due to the slight dualism that exists inside it. Apparently, god is one and represents a several different things. In this sense, the Jewish religion talks about Satan and evil, but in according to its perspectives the Satan is considered as an agent of god. He performs some tasks that are addressed to him, for instance: testing the actions of people whether they are sincere or not, those qualities about as much convictions and the stamina from claiming as much lesson fiber. In other words, he is working for god.

B. Social Perspective

1) African Societies

Lewis cited in his article which is entitled "witchcraft" that in huge number African societies, witches believe that they are acting unintentionally; unconscious of the sick they cause. They are determined by irrepressible urges to perform malevolently. It is not difficult for the individuals that are blamed for witchcraft to ignore the desire that is within every sick person, they only know the things that are attributed to them in addition to the proposed implications of torture. In this universe, people believe in everything that is related to witchcraft. So, they begin to explain the admirable admission of guilt. On the wider ranges including Africa, it is worthy to mention that the witches are in case they are considered themselves as agents who have no sense. Generally, it is not necessary that the victims

before them have the same thought. Wherever faith in witchcraft was in an African society, there was a horror and people look for help. Despite the fear that was surrounded the people of Africa, it wasn't appreciated from the strangers. They didn't even look for a way to get rid of the problems that the people of Africa lived; however, the priest couldn't overcome the issue of witchcraft so as to preserve his status for a long period of time.

2) European Societies

Jasmine W. asserted in her article "a brief history of witchcraft", the term witchcraft in Europe is more complex according to history, there was a period in which very smart and educated people use witchcraft throughout alchemy and astrology aiming on learning certain stuff, yet they could affect and control other people for that reason the European despise magic and preventing anyone to use it, very strict rules were applied for the people who are associated with witchcraft. Superstition or witchcraft was there for long time ago since the ancient world, even before the rise of Christianity, also when people believed with multiple religions as well as multiple gods. This however sees magic as an evil stuff since it destroyed many areas in Europe also in America.

3) American Societies

The history of Europe proclaim witchcraft as being an evil stuffs, but in America since what happens in Salam Massachusetts Bay in the new world during 1692, the puritans based their assumptions and belief after the major accident, girls start acting strangely and becoming sick which affected the whole village, the puritans took the life of those girls as well as the women because they thought that they are witches and are torching them, also they thought that in Europe they killed all the witches. However, in the new world very strange and unknown things start to happen. In other words, the puritans, any unusual or little behaviour that attempt to put people's life at risk, it will be eliminated because the devil is associated with it.

3. The Most Powerful Witches in the World

Hadir (2015) stated in his article "<u>The Most Prominent Magicians in History</u>" that human history has been associated with sorcery, where witches played an important role in peoples' lives and controlled most of them completely, especially the European in the Middle Ages. These are the most 10 famous witches in the world:

Cassandra: she was a wizard, a witch and oracle; she is the daughter of king Briam and his wife queen Hikuba. Cassandra has got her supernatural power after "Apollo" promised her with the grace of insight if she would respond to his wishes, and then she agreed to his requests. However, this talent became a curse for her and during the story of Trojan War, it is said that one of the most acts of Cassandra is to tell everyone about the destruction of Trojan which has already occurred.



Figure 1: Cassandra

Catherine Monvoisin: the wife of a French jeweler and she had been studying astrology since the age of nine. When her husband got bankruptcy, she starts studying about the methods of physiology and reading the future through peoples' hands and faces, she spent a lot of money to provide an atmosphere that could make scientists more likely to believe in her prophecies. Additionally, she would sell abortion doses, drugs, toxins and among her customers were princesses and nobles.



Figure 2: Catherine Monvoisin

Morgan le Fay: known by coral, she was studying the magic and learning by the magician "Merlin" who had a global reputation; he was guarding and serving the king Arthur. Coral practiced a kind of forbidden magic which called the black magic in order to overthrow the king and lose his throne.



Figure 3: Morgan le Fay

Walpurga Hausmannin: a witch who was burned after the discovery of countless crimes, she was a midwife; she confessed that she had killed forty children in order to suck their bloods. Strangely, after the execution, this later admitted that she met with the devil.

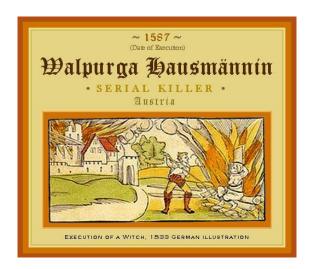


Figure 4: Walpurga Hausmannin

Isobel Gowdie: was born in Scotland, she confessed that she met the devil, abandoned her faith, change her name to Janet, said that she had the ability to fly as well as attend witches' meeting. Although there was no official record at the time of her execution, it is said that she has been hanged and then burned.



Figure 5: Isobel Gowdie

Moll Dyer: one of the most famous witches during the seventeenth century. Since she entered the town, people of town felt that she was doing strange things, and through time she died frozen after the people burned her house that was the only reason that pushed her to run into the forest, where the people of the town found her frozen on stone and this stone still exists so far. Since that event, the

horror spread in the villages where the ghost of Mall Dyer was chasing them and it derived from this story film.



Figure 6: Moll Dyer

Tamsin Blight: is a witch called the white Holston is one of the most famous personalities that has been emerged throughout the history, where she was a magician of Britain, her ability to remove curses, call the death and talk to them.



Figure 7: Tamsin Blight

Marie Laveau: was born in Louisiana in 1801, known by queen of voodoo, she masters the black magic and confused between the African spirit world with the catholic religious concepts and beliefs,

she has got the healing power, Marie used her power when visiting patients in New Orleans, died in 1881.



Figure 8: Marie Laveau

Charles Leland: well known by the traveler, the scholar of magic, the folklorist, the writer, he was born in Philadelphia in 1824. His book Ardia is considered as his best writing is about the magic. He died in 1903.

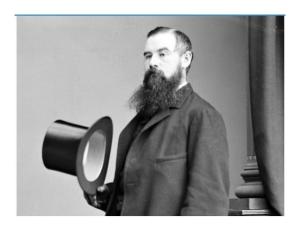


Figure 9: Charles Leland

Harri Houdini: his career defies death every day that is what made him the most famous magician in the world. Apparently, it has become recently and according to many new novels and books that dealt with his secret life, that he was more than a magician who enjoys his audience.



Figure 10: Harri Houdini

4. The Most Powerful Magical Spells

Witchery is practiced through magical rituals, where spells are casted. Magical spells differ from one ritual to another depending on the purpose they serve and the ingredient which are available. In this regard, this section will highlight the most powerful spells that were and still practiced by the majority of people. The spells are not restricted to a certain time or space, but they are selected randomly according to their powerful effect on the concrete world as we know it.

Love Spells

This kind of spell is one of the most known yet the most dangerous one, and sometimes it may be really expensive. It is needed to make two people fall in love, however, not the kind of love we know, the person who the spell will work on will not love the other willingly, because s/he's under the influence of a magical practice. To fulfil a successful spell, a certain ingredient must be available such as: Photo of the person, one puppet made from husk, some firewood, turmeric powder, Almond oil and one lemon, a paper with red cloth, two betel nuts, and five red chilies. However, it is not just about gathering the ingredients but also know how to put them all together. Therefore, the witch must follow a certain set of steps such as: making some firewood and be sitting in front of it. Then, mixing turmeric powder and almond oil, after that, typing the person's name on paper with the forefinger

using a mixture of almond oil and turmeric-powered. Next, cutting the lemon into pieces and put the paper between the pieces without forgetting to pin them. Afterward, placing it on a doll. Finally, read and repeat the magical spell 'ahabbakal-lathee ahbabtanee lahu' for 1008 times. After that the wizard tries to make the two provided betel nuts with the five chillies in the fire with blowing on the photo, then cover puppet and lemon in the red cloth, after that get it at some single place.

During the ritual process of this spell, the witch must be aware and take into consideration so precautions which are as follow:

- ❖ These spells must be casted on Friday night.
- ❖ Make sure that the Pronunciation of the spells is right.
- * These spells should be applied once on a single paper.
- Never reveal spells to anyone.

Attraction Spells

As we have stated in the previous section about love spells and its influence on the person, now meticulous attention is given to attraction spells. In other words, it has to do with the use of a certain utterances to attract a desirable person. Thus, we can illustrate some varied items in which they can be acquired in attraction spell: first, take a red or pink oil candle, with the same specifications, take a red or white construction paper and try to paint it in red if it is white, and then shape a red heart. After that, turn all the lights off and make sure that nothing bothers you. Finally, try to light the candle and place it in the middle of the heart with the distillation of some oil drops on it.

Spell: "May the corn stone of my affections be grace and goodness, and let my love know no boundary, for the greater my love for others, so in kind will that love come back to me."

If you love someone, just say: "I love you" then mention the name of this person ten times with the repletion of the verse.

Nightmare Spells

A bunch of subjects, in their daily domestic duties as sleeping, suffer exceedingly in long period of time from hilarious nightmares that may cause dire consequences at the long term. From which, the illustration below delivers a suitable explanation to the inquiry:

I have been dreaming for a month, day after day. Then I decided to do something about it. Grandmother deals with magic gave me in detail some spells to get rid of it; some ingredients must be taken into consideration are: A white scarf, four cloves, pinch of basil and pinch of ground sage, lavender or vanilla oil (the most useful one), black marker and white ribbon. However, there are various steps must be followed in the process of the nightmare spells:

First, Put the scarf on the floor and put the spices on it (ground sage, four cloves and basil). Then put two drops of oil. After that collect the scarf with the ribbon with making it at the top. Outside the scarf, try to draw the nightmare that you are worry about every night. Finally, put the scarf under your pillow and sleep.

Conclusion

Witchcraft has been one of the big problems of humanity. It had a great impact on society and still causes major social problems. During this chapter, witchcraft has mostly influenced all the countries and people through their religions and concerning the other countries is still the same thing. Accordingly, the effect of witchcraft and magical spells let the norms of each society to forbid this kind of activity since it harms and endanger people's life.

Introduction

This study is mainly devoted to the analysis and the discussions of the interview. We start with describing the different cases, and then we move to examine and analyze the different views of the participants. The interview composed of two parts, the first part contains seven questions that will be given to four citizens, while the second involves two questions that will be delivered to the Raqi, after that we analyze the main answers that will be given by the participants. Next, we come up with the discussion of the findings which will tackle the most important results. Finally, we will address the limitations which surround this research from the very beginning.

I. Research Questions

The following questions are raised in order to be guided throughout the present work; also, they can be put as follows:

To what extent do witchcraft spells effect the individual behaviour?

To answer this main question, there are some other questions which we need, first, to deal with. This will help us cover the bigger picture of our inquiry. Therefore, the following questions are as follow:

- ➤ In what ways language is involved with these spells?
- > Is the effect of the spells a matter of a psychological influence?
- ➤ Can spells be reversed through language?

II. Research Hypothesis

According to the previous asked questions, a set of suggested answers are put on the table, and they are as follow:

- Maybe because people have lack of fortune in their daily life and these spells are alternative ways to accomplish whatever they want.
- ➤ Perhaps language or the spells are the key elements while performing witchcraft. In other words, using specific words are required during this process.
- For certain extent psychological problems of people do have something in common with these spells, in a way that it is probably the main reason behind it.
- May be there are some ingredients that have been done during this process.
- Perhaps because of the spells that the witch produces in his speech.

III. Research Methodology

The research methodology that is used in this process is qualitative data analysis which is governed by rules and procedures. Moreover, this process is called content analysis which means analyzing the content of the interview for the sake of identifying the main topic that emerges from the citizen's point of views. However, the point from using an interview as a data collection tool which is getting a close look on our public opinions and feedback as well.

The instruments are very essential in order to conduct any scientific research, for instance: questionnaire, observation and interview. Thus, for the one that fit this research is the interview, since it is qualitative data gathering; the authenticity of this instrument can approve the credibility of the present research; because it explores the findings from the social perspective. The conducted research has distributed on two main societal categories, each category consisted of questions that are carefully selected in advance. First, the citizens, we have selected seven different questions with open questions. This main category is considered as supporter. Second, two questions are delivered to the Raqi which is the authentic element in this study.

1. Case of Study

A. Setting

The setting for this research is vividly the Mostaganemian community; with taking into account all of its societal categories (youth, elders, educated and illiterate people). It is there where we conducted our research by asking the participants in many places such as: super markets, the university and even at their offices and houses for the sake of gathering more information that are related to this study.

B. Participants

Two societal participants from Mostaganem city were interviewed: these categories are illustrated as follow: citizens from Mostaganem community, and Raqi (a person who practices exorcism to possessed people). First, citizens: the interview has been distributed to seven citizens from Mostaganem community, and from different gender. The researcher seeks to get the majority of population size so that the investigation would be well-organized when it comes to the nature of this study and would lead to better outcomes. Second, Raqi is seen as a reliable source in order to make the credibility of this research; because his role is to cure the smitten people through the procedures that he has done.

IV. Data Collection and Analysis

The conducted research has examined two main samples, four citizens and Raqi, with take into consideration we have chosen only the suitable answers for our research inquiries, and their answers were illustrated and analyzed as follow:

- > What do you think about witchcraft?
- **Let Citizen 01 Answer and Analysis:**

"In my opinion, what I know about witchcraft is that it is a special practice related to the other world i.e. the world of spirits and demons. However, in this weird practice, a set of purposes are behind this activity whether for personal gains like, revenge, money, jealousy, envy, on for other goals that might probably be something like looking for perfection, knowing the future, evil intentions, and so on. It is mostly prohibited by many laws, religions, nations, communities, and people in general, and for me, it is not a good practice, it is rather very stupid, evil, negative and harmful."

From the perspective of this participant, witchcraft is not a good behaviour. It has used to fulfil a certain aim, for the sake of being rich or revenge to someone. These aims push the person explicitly to perform witchcraft. And from the Islamic point of view, it is forbidden to get close to it. Regardless to the benefits it gains, but it has a negative impact on the others well-being.

Citizen 02 Answer and Analysis:

"It is all about the personal activities to the human nature."

According to this participant, witchery is related to personal human activities, this may show to us that witchery does not exist but only as an individual act. In other words, it is considered as a personal act, the human performed this action according to his will; because he sees it from the perspective of gaining much more of the person's own benefits and objectives as well.

Citizen 03 Answer and Analysis:

"Witchcraft is not a new phenomenon in our society, many people still believe in the dark magic along with the superstitions it may involve. Religiously speaking, it is forbidden, therefore, we are asked to keep away from it regardless to whatever may encounter in our lives"

According to this interviewed member of the society, witchcraft has been practiced since forever, and people were using different magic as the dark magic and superstition. And when it comes to religion, Allah forbids us to practice it even though it is considered good for a certain individuals, and we are supposed to prevent it.

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Let Citizen 04 Answer and Analysis:

"Witchcraft is a phenomenon that spread since ages, as a Muslim, we must keep away from this awful disaster even if it has good advantages since Islam prohibits such thing"

➤ Have you ever practiced it before? Why?

Let The Citizen 01 Answer and Analysis:

"No, I did not, I'm not doing it and I will not ever. Simply because I hate it, it is a very prohibited rather than the fact that it is really evil and harmful"

From the perspective of this participant, he neglected and ignored the practice of witchcraft, which is considered as an evil job and a harmful one, in addition to the results that may cause, and since the Islam religion prohibits to practice it, it is better to fight this phenomenon as possible as it can be.

4 Citizen 02 Answer and Analysis:

"I have never experienced it. Because I have got an enough religious satisfaction that does not allow me to do such things"

As what has noted by this participant, the practiced of witchcraft does not make sense accordingly, and since the Islam is part from our lives, it is better to not get close to it, and as long as Islam prohibits witchcraft and has mentioned in many verses that the practiced of it is a disbelief, he has got a self-satisfaction to avoid practicing and keeping away from this latter.

Citizen 03 Answer and Analysis:

"No, I did not. As a Muslim I do believe that witchcraft is an evil thing"

4 Citizen 04 Answer and Analysis:

"No. Because understanding the bad consequences of this mission can prohibit me to do that"

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> Do you think that it is effective? Why?

citizen 01 Answer and Analysis:

"Yes. Very effective positively for the one who practices it; because they can do many things they want through using it. And very effective negatively for the one whom is target by this practice i.e. the victim; because it causes bad results or rather horrible sometimes, it could even lead to death sometimes"

Concerning this participant, the matter of witchcraft whether it is effective positively or negatively has two sides. First, it is effective positively for the person or the witch who practices it to fulfil his special needs and gains whatever he wants. Second, effective negatively, for the target person who is under the effect of witchcraft and the bad results that may lead as death.

Let The Citizen 02 Answer and Analysis:

"No. changing the rules of the nature means that we change the rules of god. Therefore, we should not mess with it"

Let Citizen 03 Answer and Analysis:

"Yes. Sometimes it is extremely effective; because of the spells and the fact of dealing with things out of the world we know for granted"

According to this participant, witchcraft can be effective in certain cases. First, in case there are some spells that used by a witch, there would be an effective power that can influence the target person. Second, the fact of dealing with witchcraft, the steps or the aspects those are included in it.

Citizen 04 Answer and Analysis:

"Certainly no, because I have never heard about its positive results"

- > Can we do it for a good purpose? Why?
- **Let The Citizen 01 Answer and Analysis:**

"Yes, we can. But it would be a subjective purpose not an objective one, and even if it seemed objective, it is wrong to do that, I mean seeking for something good using a wrong way and making an excuse of the good purpose"

Here, doing witchcraft for a good purpose is something that tends to push us to be far away from respecting the good will of our religion, since we are conducting the wrong path so as to arrive to our intentions, while we, as believers, are supposed to be following the norms that are suggested and advised to follow in accordance to our Islamic religion.

4 Citizen 02 Answer and Analysis:

"No. personally speaking, I do not give excuses for doing things, especially if I already know that it is forbidden by Allah"

According to the perspective of this participant, the fear of Allah and the punishment in the Day of Judgment prevents us from all what is assumed to be wrong-doing, simply because we are completely aware of the probable short comings when committing such a forbidden behaviour s that are against the well-being of humans at the short or long periods of time.

4 Citizen 03 Answer and Analysis:

"It can be used either for a good or bad purposes in accordance with the human intentions"

Let The Citizen 04 Answer and Analysis:

"No. Because it has nothing to do with good aspects of this habit"

- > Do you think that magic can influence anyone? Why?
- Citizen 01 Answer and Analysis:

"Yes. Absolutely that is why it is called magic, and it has supernatural abilities, except for the ones whom are religiously invincible or fortified"

Citizen 02 Answer and Analysis:

"Yes. Based on some stories and basic thoughts, the magic may interfere with the will of the person. It means that the person may not be able to control himself when he is under the spell"

According to the perspective of this participant, magic has a supernatural power that can influence anyone. Mainly, when the person is affected by the magic, he might be found incapable to defend on himself, and finally he finds himself in a wrong path out of his will.

Let Citizen 03 Answer and Analysis:

"No. I do not believe, according to my humble knowledge that it can influence anyone. Because when it comes to the well protected human beings with strong Islamic backgrounds, I think it will not work"

According to the perspective of this participant, magic cannot influence anyone; because when it comes to the Islam religion, being close to Allah protect us from being affect by the magic. In other words, it is all about the faithfulness and there will be nothing that can influence us.

Let The Citizen 04 Answer and Analysis:

"Surely, there is an extreme powerful beyond this phenomenon that can influence me"

- > Do you think that we should be aware of it? Why?
- **Let The Citizen 01 Answer and Analysis:**

"Yes. I think so, because of the danger that it could cause to us and the ones who we love and care about"

Concerning the participants' point of view, witchcraft is most dangerous phenomenon that we should aware of it, especially when it comes to get close to the ones we love or like, while they do not share the same impression toward us, in this case, the person escapes magic so as to serve his attentions.

♣ Citizen 02 Answer and Analysis:

"Yes. A person has to get immune himself from such things. Knowing such thing may prevent us from people who have bad intentions against us"

According to this participant, the most important thing to get rid of witchcraft is being protected and aware of it, in this respect, the person must be faithful to his religion and aware of these kinds of phenomenon, mainly, avoid interact by people that think negatively and badly toward us.

4 Citizen 03 Answer and Analysis:

"Indeed. As a part of recognizing its existence, the fact of being aware of it is undeniable"

Citizen 04 Answer and Analysis:

"Yes. A meticulous awareness should be given in order to avoid its negative outcomes"

- > Since roqya is a kind of cure which is based on reading from the holy book. Do you think that it is enough to reverse a spell?
 - **Let Citizen 01 Answer and Analysis:**

"Yes. It can most of the times does that if it was really the real roqya performed by a very religious man. But meanwhile there are extreme cases of magic and witchcraft that cannot easily stopped or reversed and some of them are really unfixable and very lethal"

According to the answer of this participant, Roqya can reverse the spell in case, when there is an imam or person who is specialized in the field of Roqya. But when it comes to some cases, you may find some spells which are more powerful and can't be reversed easily, and sometimes they lead to death.

4 Citizen 02 Answer and Analysis:

"Yes. Roqya is a science which is based on the Quran. However, it depends on two main factors in order to reveal the aim behind it. On the one hand, the imam has to know the procedures which the

roqya has to follow to fully achieve a good roqya. On the other hand, the patient has also to be aware that healing is given by Allah. Therefore, he has to believe in this cure and to follow this process that by Allah's will be cured"

From the answer of this participant, Roqya plays an important role in everyone lives; it can reverse the spell by two main factors. The first one is that there must be a good imam for a good roqya. Second, the patient must put into consideration that the cure is a process which is given by Allah.

Let Citizen 03 Answer and Analysis:

"Yes. If the intentions of the roqya are fair enough and for the good will of the person under the influence of the spell"

Citizen 04 Answer and Analysis:

"Yes. We can reverse the spell by the holy book. Because as a Muslim man the only catalyst source to protect ourselves from this bad spells is Quran"

We have asked Raqi as a second case of study, which is considered as an authentic source that the research based on, these two main questions that we have delivered to him, and we make an analysis to them in the same time:

What do you think about witchcraft?

Answer and Analysis of Raqi:

"Witchcraft is an immoral practice, a practice that appeals to the spirits and considered by the believers as a revolt against god, and we should be aware of it".

According to the interviewed answer, witchcraft is not a good thing that the person must be do, and unethical practice that we should keep away from it, therefore, practicing witchcraft as if you are disobeying the will of god, and following the wrong path.

> Are the spells considered to be the reason behind the witches' communication with Jinn or the ingredients one?

Answer and Analysis of Ragi:

"Numerous Islamic scholars view the impact of Jinn on humans is varied; there are those who say that Jinn does not enter in the body of people. While, the Islamic doctrine and people of Sunnah claimed that Jinn inhabits the human body and has an impact on him. The Conjurer who uses witchcraft has the ability of using Jinn with employing a set of Spells "Talassim" and few other things such as: blood, sacrificing black roaster.etc. These are considered as a gift to Jinn for the sake of making the wizard like a slave and then they can use each other interchangeably. This is a supernatural power which is considered to be out of the control of the ordinary human being; even with the modern technological development in the medical sciences, doctors cannot always consult what is being wrong with many people, and they claim to say that he is doing alright. However, the latter is suffering from a disease that is not yet obvious for science, which is "the inhabitancy of Jinn in the soul of humans" and science admits these facts. Consequently, we sum up that the language of the wizard which is accompanied with a set of spells, consist of a magical power that satisfy the needs of the Jinn and pushes him to cooperate with the one who called him. Moreover, it is a matter of cooperation between "spells" and Talassim" as well as Jinn; it is as similar to a circle of which each one completes the other one"

According to the perspective of this participant, the wizard has the absolute power to influence the target person by following some steps that are delivered to him by what we call Jinn, apparently, the wizard goes on to practice or follow these steps so as to become a slave to Jinn, then the Jinn becomes as a medium between the wizard and the victim, therefore, when the wizard wants to

effect a person, he goes on to perform what we call Talassim. Consequently, the language of the wizard and the spells that he says is the main reason that pushes Jinn to affect the target person.

V. Discussion of the Findings

The conducted research aims at analyzing the main idea which concerns with witchcraft. In other words, this study deals mainly with the study of the different views toward witchcraft and the reason that impacts the person, whether it is due to the spells that the wizard produces or the ingredients ones.

Through the implementation of a qualitative research to provide data, and from the citizens' perspectives, the analysis has found that witchcraft has been prohibited by Islamic religion by considering it as an evil practice in which people practiced it to fulfil their special needs; it has both sides, positive and negative. The positive side, it refers to the person who performed it in order to realize his requirements. The negative side, it goes back to the impact on the target person. It has seen mostly as a dangerous phenomenon that we should be aware of it, especially when we interact with people who have bad intuitions toward us. Additionally, the research has revealed, different views about witchcraft effectiveness, one says effective for the person who practices it by doing many things when using it, and for the one who said no, it seemed that we are changing the rules of God by practicing it. This study also shows that the participants argued that witchcraft can be done; first, in a good purpose in case of using something wrong to do something good, and for those who answered no, they are considered it as a bad behaviour that Allah forbids us to do it. Finally, when it comes to Roqya, they considered it as a reliable source during the jinn's possession. Mainly, it can reverse the spell in case of there is a well-educated scholar (Imam).

Second, from the Raqi point of view, this research reveals some findings toward witchcraft, according to the perspective of this participant, many Islamic scholars have argued about the matter of the impact of the Jinn on human, ones said the Jinn doesn't enter inside the souls of people, and others asserted that the Jinn can be part from their souls and has the impact on people. Accordingly, in the

process of witchcraft, the wizard has used some ingredients 'Talasims' and follows certain steps in order to be an agent of the Jinn, and these steps that have been done by the wizard make the Jinn acts as a medium between him and the target person. In this sense, the magic is built upon the Jinn. To conclude, the language of the wizard and the spells that he produces is the main reason that impacts the person, that is to say, it is a matter of cooperation between the spells and Talasims.

Conclusion

The results from the analysis of the participants support our research hypothesis. Accordingly, the hypotheses that have been proposed in the very beginning part of the topic are approximately similar to the participants' views. We have seen in the first part which concerns with data analysis that witchcraft is prohibited by Islam religion; because of the numerous harmful results may lead, and has seen also as a dangerous phenomenon in which we are supposed to keep far away from it. Finally, this instrument was an effective tool in order to get the answers of the problematic of this research.

General Conclusion

The current study is a try to explore and investigate one of the most arguable taboos in the Algerian society that have been raised since for forever. The phenomenon of witchcraft is considered as a shelter to whoever wishes to arrive to his intentions supernaturally and against the principles, understandings and beliefs of the Muslim society in particular. In order for better insight towards this case, and since the linguist is supposed to decipher all what has a link with language; witchcraft deals, according to our research, with a combination of language (spells) as well as many other ingredients to fulfil the needs of the Jinn that would, instead, cooperate with the wizard to arrive to the targets of this late. After the consultation of the Mostaganmian citizens opinions about the matter under discussion in relation with our suggested hypothesis; we concluded with an assimilation of knowledge that our findings, and throughout the implementation of the actual research, confirm and match our hypothesis with a concrete qualitative data.

During this research, it is important to explain also the objective of the present work; with mentioning some of the problems and limitations that we have faced during the collection of data, and finally, the recommendations for the further studies. Consequently, the process of achieving better outcomes when it comes to this inquiry, indeed, there must be a call to further examining and analysis to what have been discussed earlier in this research in particular from the perspective of many disciplines and fields of inquiry; a pairing work between scholars and practitioners of both sciences: linguistics with all of its subfields and Islam.

Suggestions and Recommendations

It is essential to guide the readers throughout this present study; the recommendations that can be placed regarding this topic are as follow:

- The researcher should tackle the research from different angles
- For further studies advice and suggest the researchers who will tackle this field of study.
 We claim that the researchers have to use other instruments to gather data. We recommend that using an interview with witches to enlarge the amount of the information will be gathered.
- People must get closer to god by obeying his principles.
- We should not look only at the benefits that come when practicing witchcraft, and we
 ought to recognize the harm it causes to the society.

Limitations of the Study

Throughout this research, we have encountered many problems. One of the major problems was asking a wizard. In fact, it was really a difficult task. Secondly, the time factor was the biggest issue; because of the wrong management. Finally, making an interview with a psychologist was not an easy task so as to

obtain a significant data; the answers that have delivered were not to the point. Thus, we preferred to change our method and just took two samples during this process. This made it impossible for us as researchers to choose this sample.

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