

The reasons driving Jordanian youth to resort to witches and sorcerers (a socio-anthropological study)

"From the point of view of Yarmouk University students"

الأسباب التي تدفع الشباب الأردني للجوء إلى السحرة والمشعوذين
(دراسة اجتماعية أنثروبولوجية)

"من وجهة نظر طلبة جامعة اليرموك"

Dr.Yousef Mohammed Al-Shurman* dr_y_al_shurman@bau.edu.jo https://orcid.org/0000-0001-8170-4963	Social- anthropology	Department of Social Sciences, University Faculty of Ajloun, Al-Balqa Applied University, Jordan.
Dr. Rami Abed Al- Hameed Al-Jbour rami.aljbour@bau.edu.jo https://orcid.org/0000-0001-8425-8022	Social- anthropology	Department of Social Sciences/Al-Balqa' Applied University
Dr. SAFWAT ROUSAN SAFWATROUSAN@bau.edu.jo	Social- anthropology	Department of Social Sciences, University Faculty of Ajloun, Al-Balqa Applied University, Jordan
Dr. Hilda Ahmad E'layan Elbashesheh helbashesheh@fbsu.edu.sa	Social- anthropology	Fahad Bin Sultan University ,Tabuk- Saudi Arabia
Dr. Ala'a A. Al- Majali alaa.majali@bau.edu.jo	Social- anthropology	Department of Educational and Social Sciences/Al- Karak University College/Al-Balqa' Applied University
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Abstract (English):

The study aimed to find out the reasons and factors driving Jordanian youth to resort to witches and sorcerers from the point of view of Jordanian university youth, and to clarify the relationship between these reasons and factors with some variables: (gender, place of residence, academic specialization, monthly family income in dinars, educational level) The study was conducted on a deliberate sample of (1770) male and female students at Yarmouk University. The researcher relied on the descriptive analytical approach in studying this phenomenon and used the questionnaire as a main tool and means in collecting field data for this purpose. The study concluded that there are many reasons and factors that push Jordanian youth to resort to witches and charlatans, the most important of which are: the absence of the role of clerics in raising

* - Corresponding author: dr_y_al_shurman@bau.edu.jo.

awareness, counseling, and explaining the punishment for those who resort to witches and charlatans, and the weakness of the religious motivation among those who resort to these witches and charlatans. These two paragraphs ranked in the same second place with a mean of (4.23). The study revealed that: Women are the ones who resort most to witches and sorcerers, as this paragraph ranked first among the paragraphs, with an arithmetic average of (4.42), and that a woman's fear of childbearing/divorce or her husband marrying another woman drives her. By resorting to sorcerers and sorcerers, in addition to the presence of feelings of envy, hatred and jealousy, which also help in resorting to these sorcerers. The study showed that the absence of legal accountability and lack of media awareness contributed to the continuity of the work of these sorcerers and sorcerers. The study showed that there were no statistically significant differences at the significance level ($\alpha = 0.05$) due to the variables of gender, place of residence, academic specialization, monthly family income in dinars, and educational level of the head of the family. The researchers recommended conducting more studies on this phenomenon.

Keywords: magic, sorcery, real magic, magic of imagination (delusion), magic of statement

ملخص باللغة العربية

دفت الدراسة إلى معرفة الأسباب والعوامل التي تدفع الشباب الأردني للجوء إلى السحرة والمشعوذين من وجهة نظر الشباب الجامعي الأردني، وتوضيح علاقة هذه الأسباب والعوامل ببعض المتغيرات: (الجنس، مكان الإقامة، التخصص الأكاديمي دخل الأسرة الشهري بالدينار المستوى التعليمي أجريت الدراسة على عينة قصدية مكونة من (1770) طالباً وطالبة في جامعة اليرموك واعتمد الباحث على المنهج الوصفي التحليلي في دراسة هذه الظاهرة واستخدم الاستبانة كوسيلة الأداة والوسيلة الرئيسية في جمع البيانات الميدانية لهذا الغرض وخلصت الدراسة إلى أن هناك العديد من الأسباب والعوامل التي تدفع الشباب الأردني للجوء إلى السحرة والمشعوذين، أهمها: غياب دور رجال الدين في التوعية. والنصح وبيان عقوبة من يلجأ إلى السحرة والدجالين، وضعف الدافع الديني لدى من يلجأ إلى هؤلاء السحرة والدجالين. وجاءت هاتان الفقرتان في نفس المرتبة الثانية بمتوسط حسابي (4.23). وكشفت الدراسة أن: النساء هن أكثر من يلجأن إلى السحرة والمشعوذات، إذ احتلت هذه الفقرة المرتبة الأولى بين الفقرات بمتوسط حسابي (4.42)، وأن خوف المرأة من الإنجاب/الطلاق أو زواج زوجها من امرأة أخرى يدفعها إلى اللجوء إلى السحرة والمشعوذين، بالإضافة إلى وجود مشاعر الحسد والكراهية والغيرة، والتي تساعد أيضاً في اللجوء إلى هؤلاء السحرة. وأظهرت الدراسة أن غياب المساءلة القانونية ونقص الوعي الإعلامي ساهم في استمرارية عمل هؤلاء السحرة والمشعوذين. وأظهرت الدراسة عدم وجود فروق ذات دلالة إحصائية عند مستوى الدلالة ($\alpha = 0.05$) تعزى لمتغيرات الجنس، ومكان الإقامة، والتخصص الأكاديمي، ودخل الأسرة الشهري بالدينار، والمستوى التعليمي لرب الأسرة. وأوصى الباحثون بإجراء المزيد من الدراسات حول هذه الظاهرة.

الكلمات المفتاحية: السحر، الشعوذة، السحر الحقيقي، سحر الخيال (الوهم)، سحر البيان

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Introduction :

...Man has known magic since ancient times, as a person would turn to a priest or fortune teller whenever the matter became difficult, thinking that he would find a solution to what he was suffering from. It is considered the magic of a strange, wondrous world in which falsehood is mixed with truth, and where superstition prevails in a sea of hopes and fortifications for goals and tasks that this person was unable to achieve by relying on science and scientific facts. The phenomenon of magic and sorcery is numerous and is characterized by mystery and is concerned with what lies behind it. The unseen, and this phenomenon has been linked to popular and traditional cultures whose roots go back to ancient civilizations, and the similarities between general and modern culture in contemporary societies.

This phenomenon has spread and appeared in abundance in our current era, which is filled with temptations and troubled by problems. Over time and ages, magic has played a dangerous role in shaping people's beliefs, even in our society in which this phenomenon has emerged and been transmitted from one generation to another despite the modern human being's attainment of a great deal of knowledge. Technology and scientific interpretation of social phenomena. As a result of the fear of the unknown and man's inability to know what the future holds for him, man has lost his passion for knowing the unseen beyond nature.

Among these occult phenomena is the phenomenon of magic and sorcery, which had its practitioners since primitive societies, and these traditional practices and rituals continued throughout the evolutionary stages of society until they reached modern societies. They retained their ancient traditional and popular culture and were able to coexist with developing and advanced civilizational societies, despite the level of science. Despite the cultural advancement that modern man has achieved, and despite his ability to scientifically explain the social phenomena that surround him, he still believes in the unseen to some extent and searches for a savior whenever he is unable to solve his problems.

From this, it is clear to us that magic and sorcery have their roots in human history through its various stages. At the present time, we find that witches and sorcerers exist in all societies, and people of both genders and of various educational and cultural levels come to them. In Jordanian society, we find many who call themselves by many names that suggest to people that they are able to solve what others have been unable to solve, and among these are Names: Sheikh, Al-Raqi (Sharia ruqyah), Spiritual Healer, Hijab, and what is worth noting is their avoidance of using the name of magician, sorcerer, priest, or even fortune-teller, because these names contradict the religious beliefs of the people of Jordanian society.

The spread of the phenomenon of magic and sorcery and people's interest in it is due to many reasons that we will mention in the body of this study, and in view of the negative repercussions resulting from the practice of this phenomenon and the division, strife, hatred and blackmail it causes to the members of society, this study came to reveal the secrets that surround this phenomenon. Explaining the reasons behind resorting to witches and sorcerers.

The theoretical side and the field side (questionnaire) were adopted to collect information, and then the research plan was prepared, which contained: the research problem, its objectives, its importance, hypotheses, defining the concepts of the study, the theoretical and analytical framework, then the results and recommendations.

the study Problem :

The research problem revolves around "the reasons that motivate Jordanian youth to resort to witches and sorcerers." (A socio-anthropological study)

The phenomenon of magic and sorcery is considered one of the oldest practices that man has known and experienced since primitive societies until our contemporary societies. Although these and similar acts are religiously forbidden and morally unacceptable because they violate the holy

law, despite all of this, we find acceptance and acceptance. On it from many members of our community.

The importance of studying:

The importance of the study can be viewed mainly from two perspectives:

1 - Scientific perspective: The scientific importance of this study is that it forms the nucleus for future studies on this phenomenon, which has not received the necessary attention in terms of research and study, especially in Jordanian society.

2 - Practical perspective:

A - The practical importance of this study comes from the fact that the practice of magic and sorcery of all kinds is practically in violation of the Islamic faith and teachings, and harms some members of society and thus contributes to destabilizing the security and tranquility of citizens.

B - The results of this study will contribute practically to raising people's awareness of the negative repercussions resulting from practicing these actions.

There are also other motives that prompted the researcher to choose this social phenomenon over others, including:

1 - Self-motivated: due to the researchers and their anthropological interests in popular cultures on the one hand, and their keenness on the other hand to spare members of society the dangers resulting from resorting to practicing some popular cultural beliefs that are contrary to our faith and social values and to raise awareness of their dangers in light of the negative consequences resulting from their practice.

2 - Objective motives: related to the subject of the study and the scarcity of studies that dealt with this topic in Jordanian society.

3 - Psych anthropological motives: It aims to shed light on popular cultures that still coexist side by side with contemporary urban culture, despite the tremendous scientific and technological development.

***- Objectives of the study:**

The study aims to:

1 - Identifying the reasons that motivate Jordanian youth to resort to witches and sorcerers

2 - Getting to know the phenomenon of magic, sorcery, and types of magic.

Study questions:

The study questions revolve around the following main question:

1 - What are the reasons that motivate Jordanian youth to resort to witches and sorcerers? The following sub-questions branch out from this question:

A - Are there statistically significant differences in the reasons that motivate Jordanian youth to resort to witches and sorcerers due to any of the following variables: gender, scientific specialization, place of residence, family income, and educational level of the head of the family?

B - What is the role of religion and the media in reducing this phenomenon?

Procedural and theoretical concepts:

The researcher defines sorcery procedurally as: the ability to mislead the eye and deceive it by means of quick wits and sleight of hand to make something appear as it is not what it is. As for the procedural definition of "witchcraft," the researcher defines it as: It is every word or action that aims to harm one or more people or falsely take and possess the property of others. It is a series with interconnected links that include suggesting the truth of what is being done, misleading the vision of the eyes, and deluding the minds into accepting. With the behavior of a magician. This definition of magic applies to everyone who teaches or practices such acts: There are websites that have taken it upon themselves to promote this deviant behavior by providing the basic books and references necessary to teach the methods of magic and sorcery.

It is worth noting some of the deceptive, shady names that some practitioners of this profession give to themselves in order to encourage people to accept it, including: the spiritual doctor, the spiritual healer, the fortune teller, the seer, the opener, the astrologer, the palm reader, the cup reader, the jinn attendant, the farewell reader. (Delivering farewell: opening the waw and dal and calming the eyes), Fatih al-Mandal. Pointing out that some people innocently call charlatans the name antichrist, yet they resort to them whenever their paths become difficult.

Theoretical framework :

Malinowski believes that science was born from experience, while magic came from tradition. Science is related to logic and reason and is based on experience and proof, while magic penetrates the world of the supernatural and the occult, governed by irrationality. Malinowski admits that one of the discoveries of modern anthropology is its recognition that magic It is a way of working according to traditions and beliefs, and it constitutes a mysterious social phenomenon until now, and anthropologists must uncover the investigations of this phenomenon in the future. (Malinowski, 1954: 25-33).

Scientists did not agree on a unified definition of magic or sorcery, but their definitions differed according to the angle from which each of them viewed this phenomenon. From these definitions, we find: The definition in language: Magic is diverting something from its truth and revealing falsehood under the guise of truth. (Ibn Manzur, D. T.: 135), It is also defined as "whatever has a hidden cause and whose conclusion is impossible for the majority of minds." (Hajji, 1941:980). Al-Qanouji defines it as "everything that enchants minds and makes souls susceptible to it with desire and disapproval, so we see them receptive to the words and actions that the magician practices." (Al-Qanouji, 1978: 312). Freud believes that magic and sorcery have existed since time immemorial, and that the people of those societies believed in the existence of unseen, spiritual beings that are difficult to limit. These beings, in their belief, are concerned with explaining good or evil, and to these beings and the jinn, events in life are attributed. Nature, so people in those societies would go to the sorcerer or sorcerer whenever something bothered him or a problem was difficult for him. (Freud, 1983: 98).

Ibn Khaldun defined magic as: sciences that depend on humanity's ability to influence and harness the world of the elements, whether with the help of the things of heaven or not. He divided them into two categories: magic and talismans (sorcery). (Ibn Khaldun, 1984: 496-497).

As for Al-Hariri, he views magic as words or behavior used by the magician to influence the enchanted person using his abilities that may make him transgress the forbidden things, and may even go beyond that to reach misguidance and polytheism by relying on the demons of the jinn and obeying him. (Al-Hariri, 1985: 211-212).

Sorcery is defined as everything that is enveloped in falsehood, and in reality it has no existence or stability. It depends on the dexterity of the sorcerer, the sleight of hand, and the quickness of his wits. Therefore, we find it often interfering with magic, meaning that sorcery depends on visual deception and lying, and that the goal of the sorcery is Mostly financially, or by creating a community aura to help and encourage him to expand his practice of sorcery, as this community aura works to surround the sorcerer with a media circle that publishes and broadcasts media propaganda about the supernatural and unseen abilities of this sorcery. (Abdoui, 2014: 19)

Performing magic is one of the acts forbidden by Islamic law due to its violation of Islamic law. God Almighty said, "And the magician will not succeed from where he came." God Almighty has spoken the truth. (The Holy Qur'an, Surat Taha: Verse 69). The Messenger, may God bless him and grant him peace, also forbade practicing it by saying, "Avoid the seven calamities." They said, "What are they, O Messenger of God?" He said: "Associating others with God, witchcraft, killing a soul that God has forbidden except by right, consuming usury, consuming an orphan's property, and turning back on the Day of March." And slandering chaste, heedless, believing women.) (Al-Bukhari, Hadith No. 64565: p. 2515).

Types of magic:

Scientists have divided magic into several types, and there are some differences in the division, but they are all very similar. In terms of the effect of magic, we find the following division:

- 1 - The magic of distraction or separation: What is intended here is to divert the weapon and keep the enchanted person away from something intended, based on the request of the person seeking this magic.
- 2 - The magic of sympathy or love and rapprochement: This type is the opposite of the first type, so magic is resorted to here by exerting its abilities to bring people closer together based on the request of the magic seeker as well.
- 3 - The magic of imagination or delusion: It is the magic of the eyes and deceiving the minds into seeing something as it is not what it is, and this type of magic overlaps with sorcery in concealing the truth under the guise of falsehood and illusion, and the illusion of the enchanted person as the truth.
- 4 - Magic of diseases: This type of magic keeps the bewitched in bed and shows symptoms of a disease that doctors are unable to diagnose and determine the necessary treatment for.
- 5 - The magic of insanity: The enchanted person appears in the form of a very emotional person, nervous and moody, like a madman who cannot control himself, has lost his balance, and his mental powers are almost collapsed.

6 - The magic of tying or knotting: This type of magic makes the spouses unable to have sexual relations together, which ultimately pushes them to divorce. (Maaloul, 2015/2016: 44-54).

There is another division of types of magic, which is as follows:

1 - Magic in which the magician relies on harnessing the demons of the jinn to achieve his goal, and this type includes polytheism and his seeking help from the devils instead of God.

2 - The magic of imagination and intimidation: In this type of magic, psychological illusion and magic interfere with issues and matters that have no validity or relevance, but rather illusion prevails without feeling in intangible matters.

3 - Sorcery and quackery: It depends on sleight of hand and quick wit to make the enchanted person delude him with what he has bewitched and see him as something other than what he is.

Motives for witches and sorcerers to practice their magical works:

1 - Creating strife and unrest between relatives, spouses, and friends.

2 - Spreading misguidance, moral decadence, and quick wealth by making the end justify the means of gain

3 - Weaken people's religious motivation and honor and glorify the demons of the jinn with their hidden abilities.

4 - Using magic as a tool for intimidation and terror.

(Shayuthi,Ismail,Ahmed , 2021 : 100 – 112)

Al-Maani believes that the motives of magicians and charlatans are limited to the following:

1 - Rapid acquisition of abundant money.

2 - Achieving a prominent social status among influential people and their assistants due to their services being made available to them.

3 - Preserving this type of popular culture inherited through the ancestors. (Al-Maani, 2000: 223).

The reasons for resorting to witches and sorcerers are due to the following reasons:

1 - The firm belief, without any doubt, in the supernatural abilities of achieving miracles at the hands of these magicians and sorcerers.

2 - The student of magic is possessed by selfishness and hatred of others.

3 - Love of this worldly life and ignoring the afterlife among everyone who resorts to sorcerers and sorcerers.

(Al-Maani, 2000: 203).

Theories explaining this phenomenon:

1 - Interval mixture theory - Sutherland -

This theory is based on the fact that human behavior is an acquired behavior that a person learns from his peers and those he associates with. Therefore, students, like any other segment of society, are influenced by each other. When a student tells his colleagues that he went to a fortune teller (meaning the magician/sorcerer) and that This fortune teller achieved what he came for, and his colleagues believed what he told them. Through his words and publishing what happened to him with the sorcerer and explaining the hidden and supernatural abilities that this fortuneteller has and

that he can perform miracles... he contributes to spreading this culture among his colleagues. (Abdul Sattar, 1985: 54).

2 - Opportunity building theory - Cloward, Ohlin -

This theory is based on the fact that when a person is unable to achieve his goal and becomes convinced that the opportunity in front of him is gradually disappearing, he then begins to search for an opportunity from the delinquent culture, so he resorts to popular traditional cultures such as magic or sorcery. (Ramsey, 1999: 449).

3 - The Anomian Theory - Durkheim -

When a person has great ambition and high hopes that are difficult to achieve on the ground according to the data and capabilities available to the individual, values and social standards collapse in him and he resorts to deviant behaviors to achieve what he desires and aspires to. (Arif, 1975: 708). Misrati emphasizes that the opportunity arises for the emergence of the non-standard theory (the anomie), according to Durkheim, when the individual is unable to satisfy his desires by standard means. (Misrati, 2010: 14-15).

4 - The theory of delinquent special culture - Cohen -

This theory focuses on the individual differences that make a particular individual resort to a specific delinquent culture to get rid of the obstacles he faces that prevent him from adapting to his social environment at a time when no other individual resorts to others to solve his problems according to this culture. This theory focuses on the reasons behind this (why?). (Ghanem, 1994: 39)

5 - Popular Culture Theory - Al-Jawhari -

Each society/people has its own popular folk culture, which is derived from its heritage, beliefs, and basic organizations. (Al-Gawhary, 2012, 169)

Previous studies :

The first study: a study (Hamouda, Walaa, Al-Attar, Suhair, Hani, 2018: 418) entitled "The social and psychological dimensions associated with the demand for witchcraft and its impact on the family: a comparative anthropological study between rural and urban areas."

The study found that females, especially those between the ages of 20 and 50, are the most frequent visitors to witches and sorcerers.

The second study: Study (Ibn Affan, 2014/2015: 323)

It was titled "The Continuity of the Dominance of Local Traditional Culture Data among the Algerian Intellectual - Magic and Sorcery as a Model" - The study reached results, the most important of which is that the individual is a child of his social environment and cannot separate from it and live according to frameworks outside of it, because his culture was formed and his personality and way of thinking were shaped according to this. Popular culture that gives identity to its people with all its prevailing beliefs such as magic and sorcery.

The third study: A study (Abu Bakr, 2010/2011: 116). The title of the study is "Caring for the Infant, A Reading of the Customs and Traditions Widespread in Sidi Bel Abbes, with a Comparison to Modern Medical Methods." In her study, the researcher concluded that the culture of magic and sorcery

dominates behavior and behavior. Daily activities that the residents of Wadi Al-Aleeq practice in their usual daily lives.

The fourth study: A study (Al-Sukkari, 2009: 9) entitled "Magical beliefs and their impact on social relations within the family - a comparative anthropological study between rural and urban areas -" The study revealed that females are the most frequented by sorcerers and sorcerers and explained this with their specificity. Some needs that are unique to females and not to males: such as fear of the husband marrying her, infertility, love... and the like, since females are the most affected by emotion.

The fifth study: A study (Makhdani, 2006/2007: 153) entitled "University students between general culture and popular culture: a field study of a sample of students at the University of Algiers." The researcher concluded that university students are the most adherent and closest to popular culture than to mainstream culture. and the females among them are the ones who inherited this traditional culture the most from their mothers or grandmothers.

Sixth study: A study (Touahri, 2002/2003: 148) entitled "Students between magic and religion - an anthropological study." The researcher reached results including that the student reflects the culture of the society in which he grew up. He derives his authority from this society and is influenced by its prevailing beliefs.

The seventh study: A study by (Al-Baqami, 2002: 219), which was entitled "Research and investigation skills in crimes of magic and sorcery." The researcher found that witchcraft crimes in the Riyadh region of the Kingdom of Saudi Arabia are superior to other crimes of assault on lives or property, and that more the most common types of these crimes are crimes of kindness (love) and separation (separation).

The eighth study: A study by (Ben Ramadan, 2001: 187-193) titled "The Problem of the Algerian Intellectual and the Magic between the Sacred and the Profane - Intellectuals of the Swanx Foundation in Tlemcen as an Example"

The researcher found that the phenomenon of witchcraft in Algerian society is so widespread and apparent that witchcraft has become a danger to society and its people and threatens its security and stability.

The ninth study: A study (Al-Dafas, 1998: 80-98) entitled "The crime of witchcraft and its punishment in Islamic jurisprudence and its contemporary applications in the Kingdom of Saudi Arabia." The researcher concluded that the danger of witchcraft has begun to affect all aspects of life and that practicing witchcraft and sorcery is a crime of from a religious perspective, it is a crime from a legal and social perspective, and its perpetrator must receive the punishment stipulated by legislation, which is explained by the weakness of religious motive among those who practice this deviant behavior.

The tenth study: Study (Ba Akhdar, 1989: 667 - 702) The title of the study is "Islam's position on magic." The researcher found that the seriousness and harm resulting from the practice of magic are significant negative effects that have affected various religious, social, economic, health, and social aspects of society. Islam's position on this work is clear and explicit in the Holy Qur'an and the

Sunnah of the Prophet, as Islam views the work of the magician and sorcerer as contrary to the teachings of the true religion and a departure from it.

The eleventh study: A study by (Al-Saati, 1983: 263-264) entitled "Magic and Society - A Theoretical Study and Field Research" - Al-Saati reached results, the most important of which are: that the vast majority of those who resort to magicians and sorcerers are female, and the widows among them came in first place, followed by The segment of divorced women, and the study showed that there is a percentage approaching 59% of those who go to magicians and sorcerers are those who are curious and love knowledge. They hesitate because of their curiosity without having a need for the magicians to satisfy it.

Comment on previous studies:

By reading the studies and reviewing the results mentioned for each of these studies, the researcher found that there is conformity and agreement between these studies and there is no conflict or difference in the results. All of these studies unanimously agreed on the existence of the phenomenon of magic and sorcery and its coexistence as a traditional popular culture living side by side. Along with the general urban culture of society, the pioneers of witches and sorcerers constitute a large percentage of the community, the majority of whom are female.

Studies have shown that the position of the Islamic religion is clear and explicit in forbidding practicing magic or going to witches, and that the weakness of religious motive stands behind the societal acceptance of this phenomenon, whether among the witches themselves or their clients.

Procedures followed in the study:

Methodology:

In his research, the researcher relied on the descriptive analytical method based on the purposive sampling method. He prepared a questionnaire for this purpose and distributed it to the target sample to identify the reasons that motivate Jordanian youth to resort to witches and sorcerers. After answering the questions of the questionnaire, the questionnaire papers were collected, analyzed and Extracting results using the social statistical analysis method.

Study community : The study community consisted of all Yarmouk University students who are studying for the academic year 2021/2022, who number about 45 thousand students, both male and female, in various academic levels.

Study tool:

The questionnaire is the main tool in collecting information, followed by referring to books, previous studies, and references related to the subject of the study. The researcher relied on the questionnaire as the main means of collecting data from members of the study sample. The researcher designed his research questionnaire, taking into account its coverage to answer the various questions of the study. The questionnaire contained 16 questions aimed at revealing the extent of knowledge and expectation of the reasons that lead to resorting to sorcerers and sorcerers. In addition, the questionnaire contained questions revolving around the intermediate variables: (gender, place of residence, family income in dinars per month, academic specialization, level Educational program for

the head of the family) to explain its role in determining the reasons for resorting to witches and sorcerers.

A - Validity and reliability of the tool: After designing the questionnaire, the researcher presented it to six professors specialized in the social and educational sciences, and those who are interested in this type of studies. Then, the amendments agreed upon by the majority of arbitrators were taken into account, and the questionnaire was reformulated in its final form in light of that.

To ensure the stability of the tool: the internal consistency coefficient was calculated for an exploratory sample from outside the study sample consisting of (50) individuals, and the Cronbach's alpha coefficient was calculated, as the correlation value for the questionnaire as a whole reached 0.955, and such a percentage is considered very excellent for the purpose of this study.

The study sample :

The study was based on a sample of 1,770 male and female students from Yarmouk University from various specializations. This percentage represents 3.9% of the university's students. The researcher explained to the sample members the purpose of this questionnaire and that the answers will remain confidential and will only be used for the purposes of this study. Of the sample members, they did not write their names or anything that indicated the student's name, and then they were asked to answer all the questions of the questionnaire, and the researcher distributed (2000) A questionnaire in which (1807) questionnaires were returned, while (193) male and female students did not return the questionnaire that each of them received to answer. After examining the questionnaires that were returned, it became clear that there are some empty questionnaires and there are also questionnaires in which it is difficult to determine the answers that the researcher intended. Because there was more than one answer to one question, as the number of these questionnaires reached (37), the researcher deliberately excluded these questionnaires and then the questionnaires accepted for analysis were limited to (1770) questionnaires. The following table (1) shows the characteristics of the study sample members.

Table No. (1)
Distribution of the study sample according to personal variables

Variable	Category	Number	Percentage (%)
Gender	Female	885	50%
	Male	885	50%
Place of residence	City	810	45.8%
	Village	660	37.2%
	Camp	240	13.6%
	Badia	60	3.4%
	Total	1770	100%
Academic major	Business	330	18.6%
	Arts	570	32.2%

	Sharia	60	3.4%
	Educational Sciences	540	30.5%
	Law	180	10.2%
	Media	90	5.1%
	Total	1770	100%
	Family income in dinars per month	861 dinars or more	420
661 - 860		420	23.7%
461-660		450	25.5%
261 - 460		360	20.3%
260 dinars or less		120	6.8%
total		1770	100%
Educational level of the head of the family	Higher degrees	180	10.2%
	Bachelor's degree	660	37.2%
	Intermediate Diploma	180	10.2%
	Primary – Tawjihi	630	35.6%
	Illiterate	120	6.8%
	total	1770	100%

The following appears from Table (1):

- Males and females are equal in terms of frequency, at (885) individuals for each social type, and at a rate of 50% for the gender variable.
- Regarding the variable of place of residence, it became clear that those residing in the "city" were the most frequent, as their number reached (810) individuals, representing 45.8%. Those residing in the village came in second place, with (660) individuals, and their percentage was 37.3%, and their percentage was 37.3%. In third place were the residents of the camp, whose number reached (240) individuals, at a rate of 13.6%. The category of residents of the Jordanian Desert came in fourth and last place, with a number of (60) individuals, at a rate of 3.4%.
- Regarding the academic specialization variable, the table shows that those studying in the College of Arts came in first place, with the largest number reaching (570) individuals, with a percentage of

(32.2%), and those studying in educational sciences specializations came in second place, with their number reaching (540) individuals, with a percentage of (30.5%). They were followed by Business College students, with (330) individuals, with a percentage of (18.6%), followed by law students (180) individuals, with a percentage of (10.2%), then media students (90) individuals, with a percentage of (5.1%) and the students of the College of Sharia came in last place with (60) individuals and a percentage of (3.4%).

- With regard to the family monthly income variable, the income bracket of those whose monthly family income ranges between 461 - 860 dinars came in first place, as the number of these families reached (450) families, with a percentage of

(25.5%) of the families of the sample members, followed by the two income brackets: (661 - 860 dinars) and the bracket of 861 dinars and above, with a percentage of (23.7%) for each, then an income bracket (261 - 460 dinars) with a number of (360) families and a percentage of (20.3%) of the sample members, and the income bracket (260 dinars or less) came in last place, with a number of families reaching (120) families, representing (6.8%) of the total sample members.

- Regarding the variable of the father's educational level, it appears that fathers whose educational level is "bachelor's" are the most frequent, with a number of (660) individuals and a percentage of (37.2%), while fathers whose educational level is "primary-tawjihi" came in second place with a number of (630) with a percentage of (35.6%), and in third place came all of the fathers whose educational level was: "intermediate diploma" and "higher certificates" with a number of (180) for each of them and an equal percentage of (10.2%) for both and Parents whose educational level is "illiterate" came in last place, with a number of (120) individuals and a percentage of (6.8%).

Statistical processing:

(SPSS) To answer the study questions, the statistical package program was used

- Frequencies and percentages to describe the personal characteristics of the study sample.
- Applying an analysis of variance (ANOVA) to detect differences in the reasons that motivate Jordanian youth to resort to witches and sorcerers according to personal variables (place of residence, academic specialization, monthly family income, educational level of the head of the family).
- Independent-samples t-test.

Scale correction:

The questionnaire in its final form consisted of (16) items, where the researcher used a five-point Likert scale in order to measure the opinions of the study sample members. (5) was given to those who answered: Strongly agree, and (4) to those who answered: Agree, and (3) to those whose answer was: neutral, while (2) was given to those who answered: opposed, and (1) to those who answered: strongly opposed. The following classification was adopted to judge the arithmetic averages: from 3.5 - 5 high, from 2.5 - 3.49 moderate, less than 2.5 weak. Results:

The first question: What are the reasons that motivate Jordanian youth to resort to witches and sorcerers?

To answer this question, the arithmetic means and standard deviations were extracted for all items that measure resorting to sorcerers and sorcerers, the arithmetic mean for each item, and then the overall arithmetic mean for resorting to sorcerers and sorcerers (for all items).

Table (2): Arithmetic means and standard deviations for all items that measure resorting to sorcerers and sorcerers. (N=1770).

the number	Paragraph	SMA	standard deviation	Rank	degree
1	I do not believe in the powers of magic and witches	3.42	1.30	14	High
2	I believe that ignorance leads to witches and sorcerers	3.70	1.12	12	High
3	I did not resort to a magician or sorcerer because I was not convinced by their works	4.17	1.10	4	High
4	I believe that the weakness/absence of religious motivation is a reason for resorting to magic	4.23	0.79	2	High
5	I think that the wife's fear of not having children/divorce or that her husband will marry a second wife leads her to go to sorcerers and sorcerers.	4.15	1.28	5	Medium
6	I believe that most of the pioneers of witches and wizards are less educated people	3.90	1.05	10	Low
7	I believe that one of the reasons for resorting to witches and sorcery is feelings of jealousy, hatred, and envy	4.15	1.27	5	High
8	I believe that one of the reasons for resorting to magic and sorcery is the popular culture inherited from the jinn and sorcerers and their abilities.	4.15	1.128	5	High
9	I believe that magic and sorcery are	3.37	1.21	15	Medium

	acts of fraud and fraud and must be fought by law				
10	I believe that the absence of the role of the clergy in preaching, advising, guiding, and explaining the punishment imposed on those who resort to such actions contributed to the spread of the phenomenon.	4.23	1.06	2	High
11	I believe that the poor economic situation of the family leads them to turn to witches and sorcerers	3.65	1.27	13	High
12	I believe that the absence of firmness and legal accountability for anyone who practices or resorts to those who practice magic and sorcery has contributed to the spread of this phenomenon under many names.	4.12	1.08	8	High
13	I think that resorting to magicians or sorcerers to break and nullify the magic applied to a specific person is acceptable.	3.90	1.06	10	High
14	I believe that the absence of media awareness about the negative consequences of the actions of witches and sorcerers contributed to the increased demand for them	4.12	0.94	8	High
15	I see that women are more likely than men to resort to magic and sorcery	4.42	0.82	1	High
16	I think there are many people who go to witches and wizards out of curiosity	2.34	1.20	16	High
"Magic and sorcery" as a whole		3.86	0.51	-	High

Table No. (2) shows that the arithmetic averages for the items "Resorting to sorcerers and sorcerers" ranged between (4.42 - 2.34), the highest being for paragraph No. (15), which states, "Women are more likely than men to resort to sorcerers and sorcerers." This was stated in Table No. (2) With an arithmetic mean of (4.42), it was followed in second place by paragraphs: (4, 10), which state: "I believe that the absence of the role of the clergy in preaching, advising, guiding, and explaining the punishment resulting from those who resort to such actions has contributed to the spread of the phenomenon." "I believe that the weakness/absence of religious motivation is a reason for resorting to magic," with an average for each of them: 4.23 for each. Paragraph No. (3), which states: "I did not resort to a sorcerer or sorcerer due to my lack of conviction," came in fourth place with an average score of 4.17. After that, paragraphs (5, 7, 8) were ranked fifth, which states the following, respectively. "I believe that the wife's fear of not having children/divorce or that her husband will take a second wife leads her to turn to sorcerers and sorcerers." "I think that among the reasons for resorting to sorcerers and sorcery are feelings of jealousy, hatred, and envy." "I believe that among the reasons for resorting to sorcery and magic It is the popular culture inherited from the jinn and sorcerers and their abilities," with a mean score of 4.15 for each of them. then came the two paragraphs that state: "I believe that the absence of firmness and legal accountability for everyone who practices or resorts to those who practice magic and sorcery has contributed to the spread of this phenomenon under many names, ", "I believe that the absence of media awareness about the negative consequences of the actions of witches and sorcerers has contributed to an increase in the demand for them" (12, 14) to rank eighth, with an arithmetic average for each of them of 4.12. Then came paragraphs (6, 13), which state, "I believe that more the pioneers of magicians and sorcerers are among the least educated people. "I believe that resorting to sorcerers or sorcerers to break and nullify magic done to a specific person is acceptable." It ranked tenth, with an average score of 3.90 for each of them. After that came paragraph (2), which states: " I believe that ignorance leads to witches and sorcerers" with a mean of 3.70 and ranked twelfth, followed by paragraph (11) which states "I believe that the poor economic situation of the family leads to turning to sorcerers and sorcerers" with a mean of 3.65 and ranked thirteen.

Then paragraph (1), which states, "I do not believe in the powers of magicians and sorcerers," ranked fourteenth, with an average of 3.42. it was followed by Paragraph No. (9), which states, "I believe that witchcraft and sorcery are acts of fraud and deception and must be combated by law." it was ranked fifteenth, with an average score of 3.37, and was ranked sixteenth and last by Paragraph (16), which states, "I believe that there are many Of those who go to magicians and sorcerers out of curiosity" with an average of: 2.34, and the overall arithmetic mean for all items of resorting to sorcerers and sorcerers was: 3.86, with a high degree. Referring to previous studies, we find that the results of this study were consistent with the results of many previous studies, and there is no contradiction between the results of this study with any of the previous studies. The study reached the conclusion that: "Women are more motivated than men to resort to witches and sorcerers." This came with an arithmetic average of (4.42), and this paragraph ranked first among all the items in the questionnaire. This result is consistent with the findings of each of the following previous studies:

The study (Al-Saati, 1983: 263-264) tagged with the title "Magic and Society." "Theoretical study and field research",

the study (Hamouda, Al-Attar, Hani, 2018: 418) entitled "Social and psychological dimensions associated with the turn to witchcraft and its impact on the family: a comparative anthropological study between rural and urban areas," and the study (Al-Sukkari, 2009: 9) entitled "Magical beliefs and their impact on social relations within the family - a comparative anthropological study between rural and urban areas." As for the result that ranked second in this study, which was the result of paragraphs: (4, 10), which state:

"I believe that the absence of the role of clerics in preaching, advising, guiding, and explaining the punishment imposed on those who resort to such actions contributed to the spread of the phenomenon." "I believe that the weakness/absence of religious motivation is a reason for resorting to magic." With an average for each of them: 4.23 for each of them, it was in agreement with all of the following: Study of the study (Al-Dafas, 1998: 80-98), which was titled "The Crime of Witchcraft and Its Punishment in Islamic Jurisprudence." And its contemporary applications in the Kingdom of Saudi Arabia," and the study (Ba Akhdar, 1989: 667-702), the title of the study : "Islam's position on magic." Fifth place went to paragraphs (5, 7, 8), which states the following, respectively: "I believe that the wife's fear of not having children/divorce or that her husband will marry a second wife leads her to go to sorcerers and sorcerers." "I believe." "One of the reasons for resorting to witches and sorcery is feelings of jealousy, hatred, and envy." "I believe that one of the reasons for resorting to magic and sorcery is the popular culture inherited from the jinn and sorcerers and their abilities."

with an arithmetic average of 4.15 for each of them, it was in agreement with the study of: and the study (Al-Sakari, 2009: 9) entitled "Magical Beliefs and their Impact on Social Relations within the Family - A Comparative Anthropological Study between Rural and Urban Areas" and the Study (Al-Saati, 1983: 263-264) tagged with the title "Magic and Society - A Theoretical Study and Field Research" and a study (Hammouda, Al-Attar, Hani, 2018: 418) tagged with "The social and psychological dimensions associated with the demand for witchcraft and its reflection on Family "a comparative anthropological study between rural and urban areas." the paragraph that came in last place among the paragraphs of the study and ranked sixteenth and last was paragraph (16), which states, "I believe that there are many who go to magicians and sorcerers out of curiosity," with an average of : 2.34 It was in agreement with the results of the study of the study (Al-Saati, 1983: 263-264) entitled "Magic and Society - A Theoretical Study and Field Research" - Al-Saati reached results, the most important of which are: that there is a percentage approaching 59% of those who frequent magicians and sorcerers. Those who are curious and love knowledge hesitate because of their curiosity without having a need for magicians to fulfill it.

From the above, it is clear that the results of this study were consistent with the overall findings of previous studies, and the study did not reach any results that contradict any of the results of previous studies. The studies agreed on the seriousness of the effects resulting from the practice of magic and sorcery and its negative repercussions on society and its people. .

The second question: Are there statistically significant differences in resorting to sorcerers and sorcerers depending on a variable Gender ?

To detect differences in results depending on the gender variable (sex)

Table (3):
(Independent - Sample T. Test)

a variable	Category	the number	SMA	standard deviation	t value	Statistical significance
Gender	female	850	3.877	0.444	0.234	0.777
	male	850	3.899	0.466		

The following appears from Table (3):

- There are no statistically significant differences at the level of significance ($\alpha = 0.05$) in "Jordanian youth resorting to witches and sorcerers" according to the variable (gender), as the value of "t" did not reach the level of statistical significance ($\alpha = 0.05$). The second question: Are there statistically significant differences in "Jordanian youth resorting to witches and sorcerers" according to the independent variables: (place of residence, academic specialization, monthly family income, educational level of the head of the family)?

The following table explains these differences

To answer this question, arithmetic means and standard deviations were extracted for "recourse to sorcerers and sorcerers." Analysis and Schiff test were also applied to detect differences in university violence according to personal variables (place of residence, academic specialization, monthly family income, educational level of the head of the family). To detect differences in resorting to sorcerers and sorcerers according to the variable (gender), (n = 1770),

The following table explains this:

Table (4): Results of analysis of variance and Schiff test
(ANOVA)

Variable	Category	Number	SMA	standard deviation	t value	Statistical significance
Place of residence	City	810	3.79	0.53	0,230	0.794
	Village	660	3,8	0.51		
	Badia	60	3.92	0.55		
	Camp	240	3.89	0.54		
Academic	Arts	570	3.98	0.15	0.881	0.51

major						
	Business	330	3.69	0.68		
	Educational Sciences	540	4.25	0.67		
	Sharia	60	4.09	0.36		
	Law	180	3.48	0.61		
	Media	90	3.95	0.41		
	861 dinars or more	420	3.91	0.40		
Family income in dinars per month	661 - 860	420	4.25	0.45	0.982	0.300
	461 - 660	450	3.95	0.30		
	261 - 460	360	3.81	0.38		
	260 dinars or less	120	3,79	0.65		
Educational level of the head of the family	Higher degrees	180	3.85	0.36	0.55	0.71
	Bachelor's degree	660	4.02	0.36		
	Intermediate Diploma	180	3,75	0.86		
	Tawjihi - Primary	630	3.66	0,6		
	Illiterate	120	3,88	0,39		

It appears from Table (4):

There are no statistically significant differences at the significance level ($\alpha = 0.05$) in resorting to sorcerers and sorcerers according to personal variables (place of residence, academic specialization,

family income in dinars per month, level of education of the head of the family), as the (f) values did not reach the level Statistical significance ($\alpha=0.05$).

Question three: What is the role of religion and the media in reducing this phenomenon?

The study clearly showed that the two items: weak religious motivation and the absence of the role of clerics in advising and raising awareness of the seriousness of this phenomenon came in second place among the reasons and driving factors towards resorting to witches and sorcerers, according to the responses of the sample members to the items of the questionnaire as a whole, where each of these two items obtained an average score. My account reached (4.23) for each.

While the item "lack of media awareness" was ranked eighth, jointly with the item "firmness in enforcing laws against anyone who practices such acts," and each of them received an arithmetic average of (4.12).

Results:

-The results of the study showed that there were highly significant differences regarding "Jordanian youth resorting to witches and sorcerers," with an overall average of (3.86). Young people believe that there are many religious, legal, media, social, economic and personal reasons and factors that push young people to resort to witches and sorcerers.

- While the results showed that there were no statistically significant differences at the significance level ($\alpha = 0.05$), for the personal variables: (Place of residence, academic specialization, monthly family income in dinars, educational level of the head of the family), where the (f) values did not reach the level of statistical significance ($\alpha = 0.05$).

The results also showed that there were no statistically significant differences at the level of significance ($\alpha = 0.05$) in Jordanian youth resorting to witches and sorcerers according to the variable (gender), as the value of "t" did not reach the level of statistical significance ($\alpha = 0.05$).

• Recommendations:

The researcher recommends the necessity of strengthening the instillation of religious faith among members of society, and creating joint cooperation between various civil society institutions: religious, media, educational and legal institutions to spread awareness to curb this phenomenon and prevent its spread. The researcher also recommends the need to conduct more studies on this topic.

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