



## WHITE AND BLACK MAGIC IN SHAKESPEARE'S *TEMPEST* & QURAN'S ANGLES *HARUT* & *MARUT* COMPARATIVE STUDY

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<p><b>Received:</b> 26<sup>th</sup> January 2021 <b>Accepted:</b> 11<sup>th</sup> February 2021 <b>Published:</b> 1<sup>st</sup> March 2021</p>	<p>The conflict of the good and the evil is eternal and immortal. This conflict has so many appearances along the lifeline. Also, these appearances use different methods or devices to prove their powers. One of the methods or devices of that conflict is the 'Magic'. The magic, at the first, has been used by the evil side for achieving bad cases in order to harm and hurt the good side for the evil benefit and targets. This magic is called 'Black magic'. This magic has created a reaction by the good side for tackling evil works through generating a sort of magic called 'White Magic'. White magic regards a solution or recovery done by the good power to tackle wicked works of the evil power.</p> <p>The research paper is a comparative study trying to shed light on the magic on terms of Quranic principle representing by the story of two angles called '<i>Harut &amp; Marut</i>' and Shakespeare's plays called '<i>The Tempest</i>', then, comparing between of them. The research paper will give main definitions of the magic and magical types 'white and black' and the applications of the magic through presenting the characters; 'Prospero', 'Ariel', 'Sycorax', who all dealt with magical works 'black and white', in <i>The Tempest</i> which regards the last Shakespearian works. Then, research will present the magic aspects in Quran through the story of the two angels '<i>Harut &amp; Marut</i>'.</p> <p>Moreover, the research will offer the viewpoint of Quran about the principle of "<u>Universal Law of God</u>" (Sunna Takwiniyah) and how Quran deals with this issue whether is acceptable or not. Also, the research tries to tackle offered by Quran to stand against the danger of magic and what are the alternative suggested to do so.</p>

**Keywords:** Quran, Shakespeare, Harut & Marut, Tempest, Magic, Black and White

### INTRODUCTION

The life circle shows every single moment that there is an immortal conflict between the good and the evil which have many appearances on the universe. Each side is looking to defeat another. The human being is one of the places of that eternal conflict. In the research papers, using magic considers as one of the devices of this conflict. The magic since old times was a material of the human conflict. As a result, the target of the research is to highlight the Magic as one of the topics of Shakespeare's *Tempest* play and its role and impact in the scenes of *The Tempest* and make comparison with a Quranic story of '*Harut and Marut*'. The *Tempest* has highlighted three characters to present the magic. 'Prospero' and 'Ariel' were representing the good side which use white magic for good issues while the witch 'Sycorax' represented the evil side which uses black magic to harm and hurt others.

On another hand, Quran has highlighted a unique story of two Angles *Harut* and *Marut* and their relationship with the magic to reform the situation of people. The angles have been sent by God to give a lesson about disadvantage of magic and its repercussions in the life of mankind even if it was using for a recovery from black magic. Moreover, the research tries to give the viewpoint of Quran towards possible treatments from magic.

The magic is defined as "the power of apparently influencing events by using mysterious or supernatural forces" (Oxford dictionary). There are two types of it: Black Magic, which is purportedly the invocation of bad spirits for evil purposes, and White Magic, which is only employed for good. (Oxford dictionary).

Shakespeare's *Tempest* has shown three characters dealing with magic.

First character is Prospero. He is the former and legitimate duke of Milan, Prospero, uses magic and has been residing on an island since his brother Antonio took his throne. Prospero's magic is the white magic of nature, not the black magic of evil men.

Actually, the kind-hearted leader, Prospero never intends to harm anyone, not even his foes. Antonio accuses Prospero of being a traitor but he chooses not to treat as such. He behaves based on his humanity abundantly plain. When Prospero informs Alonso there is no need for further reparations and stops him from apologizing to Miranda, it serves as another example of Prospero's goodness. Prospero's wisdom, kindness, and fairness are all well demonstrated by the play's conclusion. The role of Prospero as the director of the elements, the organizer of events, and the manipulator of human conduct depends on his capacity to create magical storms, banquets, and masques. (Brook, Ninagawa & Strehler, 2010).

Second character called **Ariel**. Ariel represents a spirit of the air. He was imprisoned in a tree until Prospero freed him because he refused to serve the witch Sycorax. Ariel is happy to comply with Prospero's requests since he is eager to be released free. Ariel approaches his job with excitement, quickly doing any tasks that are required of him, and instantly reporting any activities that he notices even though he desires his independence in return. Ariel alerts the audience to Prospero's assassination plot early on in the play, and he later helps Prospero's foes get their comeuppance. Because he improves Prospero's function on the island and humanizes the action that Prospero takes against his former enemies, Ariel's submission is a significant symbol of Prospero's humanity. Ariel is a kind, sympathetic being who is occasionally thought of as an angel. He is considerate and aids Prospero in gaining control of the island and his realm. Without Ariel, Prospero would have lived out the rest of his days on his island as a resentful and furious man. (Jamieson, 2019).

Third character is **Sycorax**. She is a witch who was controlled the island before Prospero arrived. She had a power of magic with an evil purpose in mind. Sycorax's power is not only rationalized in terms of the supernatural, but also in terms of black magic. She has jailed all good spirits inside the trees of island especially Ariel (Rackin, 1990). Her character represents the black magic in the *Tempest*. Despite, she has never seen in the play but, her existence was present along of play events whether through her son or her magic which made Ariel jailed until releasing him by Prospero but he (Ariel) was still looking for his freedom even from Prospero.

While in Quran, there is know story of **Harut and Marut** who were two angels who taught white magic to people after the death of the Prophet Solomon in order for people to be able to neutralize and get rid of the black magics of evil magicians. But the mankind misused what they learned by using it for doing unjustly and unfairly issues. The research focused in chapter 3 about the details of the story of two angles. (AIMaududi, 2019). Through explanations of Quranic verse, AIMaududi refers to a fact that the Jewish society was very interesting and dealing with the magical especially the black one. This interest seemed as a phenomenon. Therefore, Quran wants to give an idea that the misbehaving of the society leads to the disorder of morals and values.

After giving detail characters, the article tracks both magics in both stories. First, in the *Tempest*, Shakespeare has shown two characters have supernatural powers represented by white magic which use for good purposes. The characters are Prospero and the spirit Ariel. They both have played the role of the good in *Tempest* against the conspiracies of Antonio, Prospero's brother, with King of Milan Alonso to usurp the kingdom from Prospero. Prospero has released Ariel and put a plan to bring back his rights. Ariel appeared as a dutiful and obedient to Prospero and implemented his orders for the good reasons. So, Prospero's magic experience which has been used for getting good results only. Despite of their wide knowledge in magic, Prospero and Ariel never used magic for bad issues or hurt someone.

We can conclude white magic events through:

Prospero releases Ariel and other good spirits from their prisons inside the trees of the island when the witch Sycorax has used the black magic against them because they didn't follow her bad orders. It can be noticed through the dialogue that Ariel represents the white magic and its impact to make good things. Also, through reading the text, it can confirm the obedience of Ariel to Prospero.

*"Ariel: All hail, great master! Grave sir, hail! I come  
To answer thy best pleasure, be 't to fly,  
To swim, to dive into the fire, to ride  
On the curled cloud. To thy strong bidding, task  
Ariel and all his quality" (Shakespeare, 2015)*

The play's opening comments from Ariel showed that he was ready to comply with any requests made by Prospero. Ariel displays the wide spectrum of remarkable abilities that a spirit like him is capable of. Ariel also makes it clear that he has a large number of other spirits at his disposal by using the words "all his quality." Prospero in fact rules a significant portion of the spirit realm through controlling Ariel. Also, many magical acts have been happened between Prospero and Ariel;

First, Prospero and Ariel have worked for creating a storm to reveal the conspiracy of Prospero's brother, Antonio, with King of Milan Alonso. The storm wasn't to get rid of them, but it was leading them unconsciously to the island for meeting Prospero.

Second, Prospero and Ariel have worked on arranging meeting between Ferdinand, King's son, and Miranda, Prospero's daughter to give them a chance to love each other. Also, they did same thing to meet Antonio and Alonso when they missed them in the island.

Third, Prospero and Ariel have worked to rescue all crew of ship from the repercussions of the storm the made. On other hand, at the end of the *Tempest* when Prospero could get all his usurped rights by his brother and return to his kingdom, he give a lesson to leave all kind of magic to live normally among the people (Shakespeare, 2015).

For touches of Black Magic on Shakespeare's *Tempest*, there are only one evidence refers to the Black magic in the *Tempest* through the witch Sycorax. She had an ability to jail all good spirits on the Island especially their leader Ariel inside the trees because they refused following her directions to do untrue and unfair works in the island. Sycorax was the icon of evil in the island. That was clear through the words of Ariel about her. The following section explain how Sycorax has jailed Ariel.

*"PROSPERO: Thy groans of ever angry bears. It was a torment. Did make wolves howl and penetrate the breasts to lay upon the damned, which Sycorax could not again undo. It was mine art, When I arrived and heard thee, that made gape the pine and let thee out  
Ariel: I thank thee, master"(Shakespeare, 2015)*

After highlighting the magic in The *Tempest*, the following would focus on the Touches of Magic in the story of Angles 'Harut and Marut'

The noble Quran has mentioned to magic in different verses in Quran, but the verse mentioned the story of the two angles *Harut* and *Marut* regards unique and controversial one (Ibn Kathir, 2003). It is the only verse in Quran mentioned the conflict between powers of the good and evil by using the magic. The verses of Baqarah Surat says:

They (Jew) follow what the devils relate of Solomon's kingdom. Solomon never disbelieved, but the devils did. They instruct people in witchcraft which was certainly not revealed to the two angels, Harut and Marut, at Babylon. Yet these two [angels] never taught anyone without first declaring, 'We are but a temptation to evil, so do not renounce your faith.' From these two, people learned what they would use to cause discord between a man and his wife. However, with that knowledge they can harm no one except by God's leave. Indeed, they learn what harms them and brings them no profit. They knew full well that whoever contracted such a deal would have no share in the life to come. Vile indeed is what they had sold their souls for, if they but knew it. (Ali, 2001).

The verse is the only one that talks about Harut and Marut story in whole Quran. It mentions that the verse mentioned that Almighty Allah sent two angles to the earth and they have been acknowledged by the power of magic to use it for standing against evil magical works. It is clearly that they wanted to assist people by using the white magic to rescue them from black magic. In addition, they warned the people from using the magic for evil works, but the people didn't listen to those angles' device. Qutb clarifies: "Qur'an makes the truth about these two angels clear. They were testing people's faith" (Qutb, 2012)

On the other hand, the sorcery is treated as a disbelief in Holy Qur'an and accused devils of it when it says: "*Solomon never disbelieved, but the devils did. They instruct people in witchcraft*" (Ali, 2001). The magic in general (whether white or black) leads to infidelity as Qutb mentioned. He added that witchcraft, black magic, and sorcery are demonic creations that weaken man's faith related to God. Then, it results a disregard his acts, and deny benefits and privileges in the afterlife. (Qutb, 2012).

The two angels' actions are justified by the Qur'an on the grounds that they informed the people of the nature of their mission and provided them with adequate warning. It says: "*Yet these two angels never taught anyone without first declaring, We are but a temptation to evil, so do not renounce your faith*" (Ali, 2001). The experiment of the angles stimulated part of people to think negatively. They didn't care of the angles' directions that the magic can be used to bad things which should be avoided. The Quran attests to the fact that certain people persevered in learning and employing sorcery, succumbing to temptation and doing evil. It says: "*From these two, people learned what they would use to cause discord between a man and his wife*". (Ali, 2001)

When Sayed Qutb states that it must embrace the reality regarding the magic. He affirms the impact of magic on humans by stating that some difficulties in the physical as well as the spiritual realm will remain beyond human comprehension and that they must be taken into account when striving to understand life. (2012)

As a result, the Quran explained that there are abstract and metaphysical facts beyond the material that must be realized and aware of it. Then, Sayed Qutb stated that despite the presence of these powers and the consequences they have, science has not been able to adequately explain what they are or how they came to be. This obviously holds true for the many other psychic phenomena that are the subject of debate among scientists and that science has yet to fully explain, either due to a dearth of credible evidence or because such occurrences cannot be confirmed using empirical ways. (Qutb, 2012).

The verse also highlighted how the Jews rejected divine revelations that supported their scriptures in favor of myths and stories that claimed Solomon engaged in the witchcraft, the sorcery and owed all exceptional abilities of them (Qutb, 2012).

Quran doesn't support any kind of magic, whether black or white, even if Muslim needs to use white magic to get rid of the troubles of black magic. There are several verses in Quran mention this fact. In Falaq Surah, God teaches how to seek refuge to Him from the evil of the conjuring witches (Ali, 2001). Also, In Taha Surah, "*magician shall not be successful to whatever point (of skill) he may attain.*"(Ali, 2001).

Both verses refer to magic works of witches which use for evil cases. Magic opposites to Universal Law "Sunna Takwiniyah in Arabic"

On another hand, Quran establishes an essential principle about the laws of universe called "Sunna Takwiniyah" which magic tries to change it, deform it or disorder it to generate the magic works. Therefore, Quran warns us from not changing any universal law. It means that Allah have creates universe's laws when Allah created the universe. These

laws are not allowable for any reason to break them even if it was for good reason. Therefore, Quran explains this fact in Surat Fatir. It makes a clear: "Can they expect anything but the way of those unbelievers of old times? No change will you ever find in God's ways; no deviation will you ever find there". (Ali, 2001).

Moreover, Sayed Qutb has confirmed this fact that the God law can't be changed and Life doesn't go by mindlessly, and neither do things. Laws that apply consistently forbid change. This round discusses the how, confirming that God's laws never change, and the Holy Qur'an pay attention of people to the reality (Qutb, 2012).

Instead of using magic, Quran recommends Alternatives which are invocations and prayers that Quran mentioned to prevent or to get rid of black magic or other troubles like Surat AlFalaq which is obviously mentioned the fact of the danger of magic on the mankind and other beings. "Say: *I seek refuge in the Lord of the Daybreak, (1) from the evil of anything that He has created; (2) from the evil of darkness when it gathers; (3) from the evil of the conjuring witches; (4) from the evil of the envious when he envies. (5)*" (Ali, 2006). Moreover, the verses of Mumnoon Surah mentions, "And say: My Lord! I seek refuge in Thee from suggestions of the evil ones, And I seek refuge in Thee, my Lord, lest they be present with me" (Ali, 2006).

Similarities are founded through reviewing both works. They can be briefed:

First, both social environments of *Harut & Marut* and Shakespeare's *Tempest* were interested on supernatural powers especially the magic and its impacts. Both societies Jews and Shakespearian society have seemed an obvious interest in the magic.

Second, both two Angles *Harut & Marut* in Quran and Prospero in the *Tempest* have focused on the positive sides of magic 'white' to get rid of the people from the evil of the black magic.

Third, both arguments in Quranic story of *Harut & Marut* and *Tempest's* Prospero, we found sort of similarity when Quranic story and *Tempest* recommended and advised to leave all kinds of Magic to live normal life. In the *Tempest*, at the end of the play Prospero gives a lesson to leave all kind of magic to live normally among the people (Shakespeare, 2015). In Quran, the verses have also recommended to leave all kind of magics as shown in the story of *Harut* and *Marut*.

Forth, both Quran and *Tempest* have shed light on the badness of black magic and its consequences. In the story of two Angles, Quran explained the danger of using the magic when the people learn it to use it in bad ways. Also, the *Tempest* highlighted the negative impact of Sycorax when she jailed the good spirits and make the island an area of evil.

## CONCLUSION

Finally, the research has highlighted magic topics in both Quran's *Harut* and *Marut* and Shakespeare's *Tempest*. Both have dealt with black and white magic as facts and viewpoints of each one. Shakespeare's *Tempest* has used white magic to encounter black one or to get benefits of it while Quran has refused to invest magic whether white or black to solve troubles. Via Angels *Harut* and *Marut*, Quran gives a lesson that the magic is not the appropriate way to draw the lifeline and life must be lived normally. Also, the research highlighted Quranic fact which is Universal Law and how Quran refuses to change it or abuse it because it will impact on the normal lifeline. Then, the research has found many similarities between both compared subjects.

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