



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898476*

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TÍTULO: El truco de la "magia" en los cuentos populares de Mil y una noches.

AUTORES:

1. Ph.D. stud. Soheila Nezaad soleimani.
2. Ph.D. Reza Ashrafzadeh.
3. Ph.D. Majid Taghavi Behbahani.

RESUMEN: Mil y una noches, compilado en persa por Abdullatif Tsuji Tabrizi en el siglo XIII, está lleno de elementos de efectos populares y una mezcla común de pensamientos y creencias hindúes, iraníes, egipcios y griegos. Debido a la importancia del tema y al reflejo de la magnitud de los elementos sobrenaturales y mágicos en las historias de mil y una noche, este artículo revisa una serie de mitos que incluyen al menos un factor mágico; en este caso, el lector logra una cognición integral del concepto mágico en los cuentos de este trabajo.

PALABRAS CLAVES: Mil y una noches, historias populares, magia, Raml, Maskh.

TITLE: The trick of "magic" in folk tales of One Thousand and One Nights.

AUTHORS:

1. Ph.D. stud. Soheila Nezaad soleimani.
2. Ph.D. Reza Ashrafzadeh.
3. Ph.D. Majid Taghavi Behbahani.

ABSTRACT: One thousand and one nights, compiled into Persian by Abdullatif Tsuji Tabrizi in the thirteenth century AH, is full of elements of folk effects and common mix of Hindi, Iranian, Egyptian and Greek thoughts and beliefs. Due to the importance of the subject and the magnitude reflection of supernatural and magical elements in One thousand and one Night's stories, this paper reviews a number of myths that include at least one magic factor; in this case, the reader achieves a comprehensive cognition of the magic concept in the tales of this work.

KEY WORDS: One Thousand and One Nights, Folk Stories, Magic, Talisman, Raml, Maskh.

INTRODUCTION.

One Thousand and One Nights is full of folk aspects that structure of its tales includes magical and supernatural phenomenon; hence, study of this book provides a precious reference to analyze magical elements in viewpoint of ancestors.

Brothers Grimm and their followers considered Hindi tribes as the origin of magical tales and believed that other tribes acquired these tales within cultural communications or immigration.

One of specifications of magical tales in the connection between imaginations of such tales and great expectations of people who have created these tales showing human expectations that have been met by magical and tricky forces.

The other feature of these tales is absence of real elements. These tales are created based on the magical elements, distortion, disfiguration, and exaggerated transformation of life realities.

Some problems and difficulties occur for the legend in magic tales. In such tales, the magic plays a vital role so that a helping force with domination over supernatural, Lahouti and Nassothi sciences and magic helps the hero and rescue him from the difficult situations.

Anything may happen in the world of magic that is full of unseen presence. Such world is empty of casual rules and relationships with complicated meanings that are not understandable for us. The magic in *One Thousand and One Nights* is usually used for ethical and romantic objectives. Magicians disfigure people due to their unpleasant and ugly actions, they use Talisman and magic to build or ruin a romantic relationship. A powerful human sometime knows about the magical science of disfigurement and ghost formation so transforms himself as other people or animal in order to achieve his goals. In this case, nothing can prevent from enjoying life pleasures (Azar, 2008, 133).

The essential factor in magic tales is presence of magical objects, magical characters and elements as well as magical places. This secret action occurs by transforming to animals using magic or magical disfigurement (Mohandespour, 2011, 59).

DEVELOPMENT.

This study was conducted to examine repetitive role-playing themes, elements and characters in magic tales of *One Thousand and One Nights*. Following themes, subjects and elements have been reviewed in this research:

- The magic and its identity.
- Magicians and wizards and their activities in *One Thousand and One Nights*.
- Different kinds of magical and supernatural sciences and knowledge in *One Thousand and One Nights*.

Results.

Magic subjects have been debatable issues among authors and researchers so that presence and effect of magic on myth field and history is undeniable.

Numerous papers in this field show that such belief among ancestors had been a robust and effective tool in achieving goals. There have been several studies on the reflection of magical and supernatural

elements in folk tales, which reader can acquire a comprehensive knowledge about the magic concept by reading magical tales and myths. Some of these studies are as follows:

- Bettelheim, Bruno. (2010). *The uses of enchantments*, translated by Shiva Razavi, First Edition, Tehran, Dastan.
- Khadish, Pegah. (2006). *Morphology of magical tales*, Tehran, Scientific and Cultural Publications.
- Rastgar, Fasae (2004). *Disfigurement in myths*, First Edition, Research Foundation of Human Sciences and Cultural Studies.

The word “magic” is derived from Indian-European word of “mag” that means magnitude and power including all of beliefs and actions which have been created to overcome and control supernatural forces. Magic, that is based on a specific imagination of life and the relationship between creatures, includes some actions with organized methods, which are provided with notation and the assumed relationship between the world forces (Sarookhani, 1996, 448).

Whether the wizard and wizardry are accepted or rejected, it is a global principle that is not confined just to a specific tribe or race.

Any complicated and ambiguous shape or sign with a special spelling or visual form used to be considered as a magic including any secret and supernatural force. Wizard and wizardry means differently in any culture and tribe; for example, it may mean deception, juggle, transcendence, physicality, disfigurement, summoning ghosts, ability to create and destroy and transforming the shape and traits. In fact, magic is the human effort and expectation to overcome the natural and spiritual powers and control supernatural creatures.

Generally, magic means use of symbols to control natural forces in anthropology calling it ethnology magic (Saeedi Madani, 2006, 205). In modern anthropology, wizardry is considered as an evil

magical power used by a magician to harm others or benefit from other people (Saeedi Madani, 2006, 211).

Indeed, magic astonishes the wits and forces a person to accept the demand, actions and words of the magician. Accordingly, the goal of wizardry is to interfere with natural forces in order to make them supernatural actions. Magic is not always a destructive action, but it will be harmful and evil action if causes reverse result and goes beyond its natural path.

Magical methods are done in two ways by the magician who is a genius and clever:

- 1- Theoretical method, which includes recitations, prayers, reading talismans and enchantment to do actions.
- 2- Practical method, which includes use of different tools and objects by magicians to achieve the goal.

Accordingly, an exact definition of magic includes a set of theoretical and practical sciences upon which, some actions, movements, energies, forces and gestures can significantly affect objects, creatures, humans and their exterior and esoteric traits and dominate over their actions and reactions in order to achieve the magic goal.

Magicians and wizards in One Thousand and One Nights are capable of controlling inside of anything and control or direct forces toward themselves using supernatural powers in order to achieve their goals.

Seemingly, magic has been entered into the Iranian tales from other lands as wizardry is considered as abominable case in Avesta introducing as the action of evils. Robert Ervine states about the importance of magicians in viewpoint of Arab Muslims that many of anecdotes in this book is about these Muslims, “in Medieval Cairo and Baghdad, wizards, alchemists and treasure seekers were anywhere and a medieval Muslim magician was a man who had a book” (Ervine, 1989, 12); and among them, the Babylonians were most interested in wizard and wizardry (Henry Mook, 1997, 82).

Accordingly, magician or witch in *One Thousand and One Nights* is a person who knows the power of words, shapes and signs and is able to do extraordinary actions.

Mir Jalal Al-din Kazazi writes about magicians, “a magician is a person who wants to find hidden side of things and control their secret power to use it” (Kazazi, 1993, 49). Accordingly, Al-horouf (words) science was one of the most important unknown sciences used by the magician to control forces and powers in favor of him.

According to Young, “a witch or magician is not the symbol of disorganized instinctive creative forces, wild forces that can overcome the interests of me, my family or the tribe. The magician, who is empowered by his unconscious bad forces, knows how to use them to control others” (Knight and Gerbran, 2003, 503).

Wizard and wizardry are used as negative forces in folk tales so that presence of witches causes horror and hatred. There are magicians in the *One Thousand and One Nights* who use their negative power to harm others.

In anecdotes of *One Thousand and One Nights*, most of the persons who know magic, witchery and enchantment are women and girls who have learned this science during their childhood and there are few men in *One Thousand and One Nights*, who know about this science.

The role of female magicians in the *One Thousand and One Nights* is such a great role that in anecdote of “women deceit”, the Prince orders to throw a servant into a well; “The prince ordered to the well of witches” (Tasooji, 2011, 2010).

There are some anecdotes in *One Thousand and One Nights* in which, female witches play a significant role. It is narrated in anecdote of “old man and gazelle” at first night, the old man’s cousin who was the first wife of man knew about witchery; she transformed the servant (second wife of old man) and his boy to the cow and calf using magic. This woman finally is punished by becoming a gazelle with the magic of shepherd’s daughter.

In anecdote of “second old man and his two dogs” narrated at second night, brothers of old man were jealous of a girl who was wife of the second old man. The brothers throw the wife and her brothers into the sea. The girl becomes an angle, rescues the old man then becomes human and disfigures brothers as two dogs.

In majority of anecdotes, the victim is in form of disfigured animals then the face is changed to the first shape but in anecdote of “old man and horse”, the woman remains as the disfigured form (horse) and serves its owner.

In anecdote of “second beggar” (12th night), daughter of butcher who knows magic and witchery, kills evil (Efrith); “Malek asked his daughter, how you earned magic? The girl answered: old man taught me 170 types of magic that the lowest of them is collecting all sands of your town throwing them behind the mountain and transform people into fishes” (Tasooji, 2011, 75).

In anecdote “Leyla Mahtae and Ali Zibagh” (night 708), Azre Yahoodi and daughter of Saghti know witchery and achieve their goals. “The girl said, Father, she taught me witchery so you should ask her how learned the witchery. Saghti asked the servant. Servant answered that I was with Azre Yahoodi and red his books when he was in store” (Tasooji, 2011, 1665).

In anecdote “Badrbasem and Johare” (night 738), wife of Malek knows witchery and undoes the magic of the Badrbasem.

In majority of anecdotes, the magic is undone by women and only they are able to undo magic of other women; in other words, talisman is created and destroyed by a woman and examples are cited in anecdotes related to magic.

Magic knowledge is a cultural element with a long history among tribes and nations. Anthropology studies indicate different kinds of these sciences among various nations that are derived from religious beliefs of human during eras.

Sattari states, “the magic of One Thousand and One Nights is considered as the heritage of animism religion of the nature. Animism has been born due to the human need to know and understand the world and domination on its rules; hence, the tools used for domination over human beings, animals and objects are a part of animism system and these dominating tools are called the magic” (Sattari, 1989, 366).

Some of magical sciences and knowledge in anecdotes of One Thousand and One Nights are mentioned herein.

In Moin Encyclopedic Dictionary, Talisman is defined as a text that includes shapes and prayers used to do an extraordinary action; it is a shape or face hanged out on the top of treasuries and tombs (Moin, 2001, Talisman meaning). Talismans include specific motifs and engravings on the metals of objects to keep away evil eye. Talisman is a kind of magic that is an inseparable part of magic tales. In many of folk tales, one of important experiences of the hero is to break the magical talismans. In these tales, the evil magician uses talisman magic to take the control over a person and the hero can remove the talisman after overcoming difficult barriers.

According to Samini, “Galan expresses those tales that occur based on the talisman by adding the tale “Alaaedin and Magic light” to the One Thousand and OneNights Collection. This pattern is rooted in Egypt. The same pattern is repeated in other tales such as “popular cobbler”, “Jozar and his brothers”, and “Alaaedin and Shamat”” (Samini, 2001, 313).

Talisman in folk tales means transfiguration and taking the control of a person using a magical force. In One Thousand and One Nights, enchantment is used to destroy the evil force and gain wealth. Sometimes, the hero uses talisman to overcome a giant and gains a huge wealth.

Some anecdotes of One Thousand and One Nights introduce some samples of talismans.

- In anecdote “second bagger” (night 12), the witch girl illustrates a circle and some talismans on the sands to summon the evil. “When the daughter of Malek illustrated a circle with knife, wrote

some talismans and recited some prayers then the castle became dark and evil appeared” (Tasooji, 2011, 79).

- In anecdote “in love of bear” (night 351), a woman falls in love a bear and a butcher chases her to discover the truth and sees a huge treasure under the ground at that place. The butcher kills the woman and bear, enchanted, and gains the treasure. The caliph said, “Oh Vardan, open the door as nobody else can do it and this treasure is in your name. Then, I went ahead and lifted the stone simply” (Tasooji, 2011, 959).
- In anecdote “the hunter” (night 6), the female witch enchanted her husband transforming his lower body to the stone then removes the talisman by reading the prayer and splashing the water on him. “She told me that her enchantment could make a half of my body stony and I became stone” (Tasooji, 2011, 45).
- In anecdote “third beggar” (night 14), a talisman drowns the ships. In this tale, a bronze dome is placed on four bronze pillars at the top of a peak, a metal statute of horse rider is seen on the tope of dome, and a metal talisman is seen on the chest of the rider. People believe that this talisman caused destruction of ships so it should be removed.

The most interesting cases are related to those anecdotes in which, human uses magical talisman in a bad way and harms others.

Prayer and enchantment are witchery actions and elements of magic tales. In this case, a person may use enchantment to disfigure herself appearing with new face and sometimes causes enchantment or disfigurement of other people.

In One Thousand and One Nights, human beings sometimes are rescued from dangers by repeating a strange and ambiguous word called enchantment. In tale of "Alibaba", the hero gains a huge wealth by repeating "three Sam" prayer and the secret success of magical word is loudly repetition to see its effect.

Sattari states, "a word sometimes works without any mediation and it should be recited correctly to see magical results and remove barriers even if the teller is not a magician so the magical words work when skilled witches and magicians express them with specific way" (Sattari, 1999, 366).

If the magical words and prayers are not spelled correctly or are expressed wrongly, it will cause evil and destruction.

Disfigurement means "Metamorphoses" and "Transformation" in culture literature, which its meaning is change in appearance and organized identity of a person or object by using supernatural forces. However, this seems an unusual at any time or era beyond the normal ability of humans, geniuses and gifted persons (Rastegar Fasaee, 2004, 43). It means that objects, creatures, animals and human beings are transformed after disfigurement; they are transformed from plant to anima, from animal to human beings, from human beings to angles and other forms finally they are disfigured and changed to unimaginable forms. Such extraordinary incident occurs in myths and folk tales of Iran and other countries as a common issue that has been interesting for human mind and is still using in fiction movies and tales.

Transformation is one of the basic and significant themes in magic tales.

Transformation or metamorphosis is a process in which, a human exists in form of an animal or other human beings for a period then s back to his/her original face within a cycle. Transformation sometimes happens as disfigurement or temporary death until the hero is back to his original face at the specific time.

It seems that transformation is an eastern incident in which, eastern and Far East religion can be seen. Buddhist and Aryan religions believe in Reincarnation believing that the person is born several times until he/she becomes innocent.

According to Samini, "reincarnation teaching is the heritage of the Buddhist religion in which, it is believed that there is a close relationship between humans and animals so that any animal can be a

human or vice versa. It may be the reason for power of speech among animals and birds in Indian myths" (Samini, 2001, 43).

The doctrine of reincarnation is not believed in Islam as Islamic beliefs assume that human is born only once without any change in soul and body while the results are come back to human beings in the hereafter. Seemingly, contrary to Islam that speaks about a unite life, all of myths and tales insist on the reincarnation and life plurality (Delasho, 1987, 198).

According to Sattari, "the body and face are not valuable things in tales and the soul is precious part of life. The tremendous virtue of human personality and destiny indicates no change within any transformation, metamorphosis or disfigurement" (Sattari, 1987, 209).

Although human beings are disfigured in tales, it does not mean that the existence of human is changed totally but the human soul may transfer into another body. Accordingly, "it is believed in Brahma and Buddhist religions that none of animals should be killed as the human soul may transfer into the body of animals in reincarnation tradition" (Pourdavood, 1947, 179).

The writer of "introduction of anthropology of religious beliefs" states, "Reincarnation is a substantial branch in beliefs of Indian people and other countries. According to this belief, the soul of human beings can be transfer into a newborn body. The soul of human moves toward the evolution, it means that a soul that leaves a body enters to body of a better person until it reaches to the highest level then becomes free" (Saeedi Madani, 2006, 137).

Disfigurement or transformation is a phenomenon that is seen in common culture of nations; it also exists as a theme in majority of magic tales and used as a solution to create a knot or dramatic mode. Sattari states, "Transformation is seen as the stone, tree, animal or reincarnation in plants and animals in One Thousand and One Nights as well as common culture of nations. It is the heritage of traditions in which animals and plants are worshiped due to the human fear of wild animals or mysterious specifications of some plants" (Sattari, 1989, 253).

Another point is that the disfigured characters in transformation system keep some of their main traits and only smart and aware person can recognize the disfigured person.

In anecdote "merchant and evil" (first night), three old men tell stories to free merchants from the evil trap. All of them have animals: one deer, two dogs and an ass. In fact, each animal is a human that has been transformed due to an incident and the old men tell the story of this disfigurement for the evil.

In every three stories told by the old men, such change and transformation is done by a person who knows magic or by an evil or angel.

In all of these tales, the magician is a woman or girl who has learned witchery from a nanny and the old witch as if this is tradition that has been common among past nations and ancestors. In these tales, talisman is done simply and suddenly.

In general, it should be stated that disfigurement, transformation or metamorphosis (changing to another type of human beings or another animal) has been mentioned in several anecdotes of One Thousand and One Nights and these forms or shapes can be discussed under several categories based on their methods:

- A magician or witch sometimes is an evil or bad person and disfigures her rivals or enemies transforming them to animals; in most of these cases, talisman is done by a woman and the disfigured animal backs to his/her original face.

In anecdote of "Ahmad Danf and Hasan Shuman" (night 698), Ali Mesri is turned to a dog by Azre Yahoudi; "then, Yahoudi said, now I transform you into a dog by using a talisman then picked up a bowl of water and whispered an enchantment and poured it on Ali Mesri and ordered him to become a dog and he transformed into a dog" (Tsooji, 2011, 1664).

In anecdote of "the hunter" (night 6), wife of Malek uses magic and enchantment and transforms the town into a lake and the people into 4 kinds of fishes.

In story of "second beggar" (night 12), the price tells his story about transformation into the monkey by the evil, "she stole me then flew and landed on a mountain peak and picked up a fist of dirt and whispered an enchantment and threw it on me then I suddenly became a donkey" (Tasooji, 2011, 79).

In story of "old man and his two dogs" (night 12), an elf girl who is the wife of old man transformed her brothers into dogs.

In anecdote of "old man and horse" (night 3), a wife who had betrayed her husband transforms him into a dog when finds out that the truth had been revealed; in this story, the woman is transformed into a horse by another girl.

In story "old man and gazelle" (first night), a mother and her child are transformed into the cow and calf by a female witch then the witch is transformed into a gazelle by another woman.

According to Samini, "most of the magical and ritual ideas in Sharzad anecdote have Indian origin and are related to transformation of human into animal or vice versa. In story of "stone prince", a deceiver and magician woman transforms all of people into four types of fishes and in anecdote of "the girl and coolie man", an elf girl transforms non-chivalrous brother of a gentleman into dog" (Samini, 2004, 46).

- Sometimes, evil and malicious people are punished for their bad actions and are transformed into ugly animals. The most common form of disfigurement is changing to a dog that is always is beaten. In other cases, such people are transformed into other animals such as mouse, snake and so on. The interesting point in Indian belief is that these despicable characters are transformed into ugly bodies due to their unpleasant behaviors and may remain as animals forever.

In anecdote of "coolie man and girls" (night 9), the good girl that had been transformed into a dog by her sisters, is transformed into human by a witch and the witch transforms her sisters into two black dogs.

The witch tells the girl about the destiny of her sisters, "I transformed your sisters into two black dogs" (Tasooji, 2011, 88).

- Another category is transformation of animal into human and vice versa. This kind of transformation is highly seen in folk tales that include magical and elf creatures. This theme is seen in anecdotes of One Thousand and One Nights when the hero goes to a magical land and sees magical creatures who live there in form of animals; the hero can be transformed into the human or become angel again.

In story "Hasan Basri and Noor al-nisa" (night 778), this kind of transformation occurs: "the birds landed on the bed and each of them tore their skins and came out of the body. They were 10 beautiful girls and went to the lake, swam and played with each other" (Tasooji, 2011, 1816). Hasan saw the birds that were transforming into girls, so he became unconscious.

- Sometimes in One Thousand and One Nights, transformation of a human into another one occurs through gender change.

In anecdote of "magical fountain" (night 582), the minister takes the prince to a water well and when the prince drinks the water he changes to a girl.

- In another category of this transformation, evil magician sometimes transforms the human into a stone. Becoming a stone is a kind of talisman in which the trapped person remains as stone until the talisman is broken. Some examples of such talisman have been mentioned in Extraordinary Creatures. Indeed, changing to a stone can be considered as a kind of sleep, which includes stationary mode and a gap between two lives.

Parishani points to this case, "changing to a stone is a kind of temporary death, a kind of periodic sleep or a gap between two lives. This long sleep is a gap between two births that is expressed as the process of becoming stone. This incident usually occurs in a garden or fairy land" (Parishani and Shirbache, 2009, 103-104).

According to Sattari, this sleep can be defined as a transition from a life to a new life (Sattari, 1989, 76).

In anecdote of "the lady and her two dogs" (night 16), people in a town do not worship the God and swore by the moon and sun so they experience divine anger and torture changing to black stones.

Human has been always looking for the unknown future in order to identify and create some tools to predict upcoming problems and incidents. There were some beliefs such as geomancy and Astrolabe, astronomy and astrology in primitive societies in order to find complicated and supernatural secrets; the mentioned tools used to be employed to reveal the future.

"In general, divination is defined as determining future incidents and events of the world, tendency of human to know secret issues and important future events due to curiosity sense of human. This shows the human effort to find the world secret as the unexpected incidents, diseases, natural disasters and death have been horrible threats for human beings" (Gholipour, 2008, 49-50).

In fact, divination tends to discover the secrets of world and human conscience owing to tendency of world nations toward unseen events.

There are some cases in anecdotes of One Thousand and One Nights in which, secrets of the unseen world and conscience of people can be discovered using intuition. One of the most common types of these concepts in this book is discovery of secrets based on the apparent specifications.

In story called "overnight adventures of Sultan Mohammad", king of Cairo wears ordinary cloths and goes among people but a girl who is a future teller recognizes sultan.

Astrology or astronomy is a non-scientific method to identify character and predict the future of person. Those people, who claim of being predictor, predict the future based on the following options:

A- Character recognition: predictors in this field claim that they are able to recognize the personality, mental and behavioral traits of individuals using psychoanalysis.

B- Incidentology: these predictors claim that they can predict pleasant or unpleasant events that are coming to the person in future.

C- Futurology: predictors in this field claim that they are capable of predicting destiny of humans and see the future incidents.

Although astrology is accepted by many people in different forms of future telling using dice, game cards, holy books, geomancy, coffee omen, fortune telling, mirrors and water, ancestors used to employ other methods so that future tellers were respected by people at different eras. Robert Ervine states about the important situation of geomancy and astrology in Islamic and European lands, "in Islamic and Christian countries, astrology was closely connected to the geomancy science and future tellers used a combination of geomancy and astrology for divination" (Ervine, 2004, 223).

Fortune-teller recognized the right time for actions and people used to consult with them to make sure of the results of business travels, matches and sports games (Ervine, 2004, 212). Accordingly, there was a more common trend in Middle East compared to Europe to learn geomancy and astrology in order to find treasures.

Anecdotes of "Aladdin Abolshamat" (night 248), "Jozar" (night 606), and "Haseb karim al-din" (night 479) with treasure-seeking theme indicate the importance of geomancy and astrology as well as the situation of fortune-tellers and astronomers at that era.

Substantial situation of astronomy and geomancy for divination among Arab Muslims approves the value of such sciences. In story of "Prince of our town and Ghama al-Zaman" (night 169), the hero makes his face as fortune-tellers to find the king's daughter and shouts loudly around the castle, "I know many sciences and stars, I can find lost persons and tell secrets; who need to know secrets?" (Tasooji, 2011, 651).

Many stories of One Thousand and One Nights indicate the belief in astronomy and its rituals; some of them are as follows:

- In anecdote called "Alaadin and Abushamat" (night 248), geomancy board is used to know the future. Hosn Maryam states, "I threw the geomancy board to see the person I will marry in future then I found that I will marry a person called Alaadin Abushamat" (Tasooji, 2011, 795).
- In story of "Jozar" (night 606), astrology is used to encode the treasure called Shamrdel. A book is mentioned in these anecdotes in which, all of magic science are written; "this book was called Al-avalin by myths who considered this book the unique and precious book as it contained the name of treasures and could find the secret of all magical sciences" (Tasooji, 2011, 1437).
- In story of "Dalile Mahtale and Ali Zibagh" (night 708), the goldsmith was wizard and used geomancy board to find the name of a person. Dalileh Mahtale also asks a fortune-teller to identify the character of Ali Zibagh.

In One Thousand and One Nights, astrology tools were used by the fortune-teller to guess some points based on the signs, shapes and symbols in order to find unseen secrets. Following tools are used in astrology science mentioned in One Thousand and One Nights:

Geomancy board was a copper tray containing soil and a bronze and copper pen used by the fortune-teller to illustrate some symbols on the soil. Fortune-teller did some calculations, guesses and predicted some secrets.

In anecdote of "Ali ibn Majd-al-din and servant" (night 322), geomancy board is used; "princess asked servants to bring the geomancy board, then she picked the pen up and wrote some words on the board" (Tasooji, 2011, 902).

According to story of "Ahmad Danaf and Hasan Shuman" (night 698), "Dalileh went to the caravansary and visited her daughter, Zeynab and asked for geomancy board to find the real character of a young man that had been saw before and find a connection between him and her future" (Tasooji, 2011, 1645).

"Robert Ervine" writes about the shapes and calculations on the geomancy board, "geomancy shapes are created by four lines and dots, so they counted dots existing in each row to find if they are odd or even numbers. Even or odd combination of lines and dots form one of 16 possible shapes of the geomancy" (Ervine, 2004, 224).

Copper pen was a special pen used by fortune-tellers to do calculations on the geomancy board. Copper pen and geomancy board were used together to have effective results.

This copper pen has been mentioned in anecdote of "Ali ibn maj-al-din and servant" (night 322), "Zomorod asked for geomancy board and copper pen and servants brought these tools then she picked up the pen and used the geomancy board" (Tasooji, 2011, 906).

Astrolabe was a tool used to determine situation of stars and their height as well as other astral objects to find their situation in the sky and identifying good or bad time of some actions.

Astrolabe also is used in One Thousand and One Nights to identify good or bad time of actions such as accession, shaving, cupping, marriage, etc.

In anecdote of "tailor and Ahdab and Yahoodi and ..." (night 24), Dalak (barber) determine the best time for shaving hair by using astrolabe. He said, "today is Friday, Safar tenth, year 463 of Prophet Migration and its astrology is related to Mars at 7 degree and 6 minutes with connection to Mercury and all of these are positive signs for shaving" (Tasooji, 2011, 173).

In other lines of this story, barber determined the fortune time for phlebotomy and tells the person, "I used astrolabe and calculated the height of sun; it is not a fortune time for this" (Tasooji, 2011, 174).

Besides astrology, geomancy, astrolabe and astronomy, dream interpretation is a common method in One Thousand and One Night to discover future secrets or dream secrets.

In One Thousand and One Nights, not only dream interpreters predicted future of person but also considered the dream full of messages and meanings for the person.

In story of "prince and minister Shamas" (night 900), interpreters says about the dream of Malek, "Oh Malek, you will have a boy who take your place after your long life but does not follow your method so that he will be cruel and injustice" (Tasooji, 2011, 2054).

Ervine states, "is medieval Islamic tales, dream was a story-telling tool to find future incidents" (Ervine, 2004, 226).

There are some anecdotes in One Thousand and One Nights in which, an incident in dream happens in real life.

In story of "strange and weird" (Ajib and Gharib) (night 624), Gharib said, "I dreamt that I was in a desert and two giant birds with spear-like legs were flying toward me and attacked us" (Tasooji, 2011, 1525). Next day, Gharib and his friend were walking in a desert and two evils landed on the soil and snatched them.

In story of "strange dream" (night 349), the man saw in his dream that if he leaves his town and go the Egypt, he will find a treasure there. Some incidents occurred in Egypt and he went to the jail and described his dream to Sahneh in the jail. Shahne made fun of him and stated, "you are a silly person as I saw three times in my dream that one person told me that there is a pool in a home in one place of Baghdad and there is a treasure under that pool but I could not believe and accept this dream but you are a foolish man as you have travelled to another city just because of a dream" (Tasooji, 2011, 954). When the imprisoned man listened to Shahne found that all of signs were in his own home so when he was released, came back to Baghdad and found the treasure and gained a great wealth.

According to Mihandoost, "Dream in stories has ritual aspect and is predictive. There are numerous samples of predictive nature of dream and its role in destiny of hero in written literature and religious tales; some of these stories are Prophet Yousef and Prophet Maryam, Dream of Zahak and Sfandyar" (Mihandoost, 2001, 30).

CONCLUSIONS.

The authors get to the following conclusions:

Magical tales are the most popular and interesting folk tales. Magic tales are popular in traditions and beliefs of many eastern nations and tribes.

Some researchers consider Indian tribes as the origin of magical tales.

Wizard and wizardry have been always used as negative forces in all of folk tales and presence of witches has been leading to horror and hatred. There are some witches in One Thousand and One Nights who use their negative force and knowledge to harm others.

In One Thousand and One Nights, the magic is used for ethical and romantic goals so that magical characters, factors and elements as well as magical tools and places are basic options in this field.

In wonderful of One Thousand and One Nights, people can be transformed into angels and animals or even stones using magic and enchantment.

In anecdotes of One Thousand and One Nights, women and girls are familiar with magic and enchantment and they also can remove the magic and few men are familiar with this science.

In this world, teachings and experiences are gained hardly and people see the results of their actions sooner than we think.

At this scene that different characters play their roles, violence, trick and magic are destroyed immediately and ethical virtues overcome vices. Hence, not only this is a book full of interesting and happy tales but also gentleness and sweetness of magical themes have made ethical teachings more effective.

Most of these anecdotes are ended with a good ethical result: good humans have good future and they achieve happiness due to magical words of a clever woman called Shahrzad.

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DATA OF THE AUTHORS.

1. **Soheila Nezađ soleimani.** Ph.D. student in Persian Language and Literature (Lyrical literature). Islamic Azad University, Mashhad Branch. Irán (corresponding author). Email: soheila.Nezad2@gmail.com
2. **Reza Ashrafzadeh.** Ph.D. in Persian Language. Professor in Persian Language and Literature, Islamic Azad University, Mashhad Branch. Email: ft.adab83@yahoo.com
3. **Majid Taghavi Behbahani.** Ph.D. in Persian Language. Professor in Persian Language and Literature, Islamic Azad University, Mashhad Branch. Iran. Email: Smtb33@yahoo.com

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