

In the name of Allah, the Most Forgiving, the Most Merciful.

All praise is due to Allah, Lord of the worlds.

~

Excalibur: An examination of “magic”, as a concept.

(delivered by spiros angelaki ii)

“What is the matter with you?” - Quran, 71:13

“Have you no sense?” - Quran, 2:76

What even is “magic”? Assuredly, the one who claims to have granted himself certainty, is most likely to be baseless in reasoning.

Awestruck, and often times bewildered, time and time again, an observer may make a claim to have observed an instance of “magic”, whatever that may mean to the maker of the claim.

“Whoa!”, the observer may proclaim.

“Who is the inventor and operator of this ‘magical’ event, in which I have just witnessed?”, the intrigued observer may query, prosecutingly.

“Provide me with ‘acceptable’ logical reasoning, that clearly abides by the laws of this world, as I am clearly forced to abide by these laws; And I, for some other reason, clearly, have an entitled obligation to be provided with this.”, the, usually still in awe, entitled observer may command, be it by thought or by tongue, to the air or something other, it seems, apparently.

“He is the Best Provider.” - Quran, 22:58

What is madness, other than subjugation to chaos?

If chaos is the lack of order, how can it exist if order was not to exist?

Is “magic” real?

“Will you not use reason?” - Quran, 3:118

What even is “magic”, other than an observer’s declaration of respect for illusive ensnarements, or quite possibly, a respect for the absence of reasoning, in entirety?

What even is respect, other than due admiration, or due regard?

So, clearly, “magic” is a title invoked to proclaim praise for either deception, or the lack of reason, be that upon the invoker, the provocateur, or both.

Should you not rather pursue admiration of reasoning, and The Truth? Is an invitation to madness a more fitting bequest?

Should you admire a man that gives you an invitation to madness, if and when he aims to prevent you from reaching and obtaining the truth?

How can you be so sure, that a man claiming to be a provider of the truth, isn’t, in actuality, a proprietor, or employee, of some kind of “magic”?

What is “magic”, really? An abomination, objectively, a perturbed attempt to establish malevolence, regardless of its own futility, a bastardized antagonism to science and progression.

In concept and practice, “magic” is a curse upon those who seek to conjure it, and reproductively upon, unfavorably, those who witness these events and succumb to the intended irrationality of them.

~ *Quran, 14:4*

“... but, what about ‘cool’ card tricks?”, the annoyed self-proclaimed “magician” will often likely spout with great refrainment; Almost as if, they were invited to wrong themselves, by accepting a truth.

What is the matter with the self-labeled “magician”?

Through consideration, we should be able to collectively conclude that: yes, indeed, even the refutably “more or most innocent” forms of this discrepant “magic” are, nonetheless, an obscene obscuration of progress for humanity and the pursuit of truth.

So, what even is a “magician”? Is it the case that the man who wishes to waste some time of yours, whilst displaying a performance of learned skill for another external observer to possibly observe, and enable a further possibility of this external observer to transact a reward for the man’s performance, actually a hindrance and evil? The man with the card trick performance may or may not be considerable to be “evil”, but that is none of our business, and not the focus of this examination.

The one wielding a so-called “magic wand”, or some other “magical” tool or item, when performing their (likely perverted) “works” for an audience, may already have, or are in the process of then being, convinced themselves that the reward from the audience is, first of all, substantial, and worthy in transaction to validate every cost involved, at a clearly unimaginable scale and of unproportional dimensions.

Is there any purpose in executing theatrics, for your self or others’ selves to witness, if it certainly does not produce or execute benevolence?

To reiterate on that question with the upmost relevance, let us instead fully lose ourselves in the vast expanses of discrepanciality, and argue indefinitely between our selves to determine what in entirety is benevolent, and what in entirety is clearly malevolent, since, so apparently, we are clearly capable of reasoning enough to do so.

Some people seek to gather the attention of other people’s selves, for no actual proper utility, other than the sole achievement of attaining the attention in itself. It may be for a discrepancial plethora of so-called directives that they seek this attainment, so who is to say if the seeker should be denied what they seek?

Some people seek to gather the mindfulness of other people’s selves, in order to captivate, enslave, and expunge righteousness from the persons that fall ablunder to their schemes, all the while, this seeker will not be proclaimed as the causer of the events they caused, especially not by one gone amiss to their ploy.

What is “magic”, really?

There are “magicians” that perform their “works” for variably-sized audiences, and may or may not expect to be compensated, usually monetarily and/or with praise, for infiltrating the minds of the observers with the intent of implanting nonsensical wonder.

There are “magicians” that perform rituals and “work” spells, in attempt to conjure a physical change in material reality, without justly striving towards the material change they want, physically, and instead seeking a “supernatural intercession”, or some other unreasonable explanation as to how the change will be achieved, may Allah have mercy on their souls.

There are people that intend for others to fall victim to certain kinds of “magic”, even though none of the people involved consider themselves to be “magicians”, and at this point in time, it seems, most are totally unable to even recognize the “magic” they have become enslaved under, in the first place.

Demystification of a “magical work” is reachable via one or both of two available approaches: disregarding the event and originator(s) in entirety, or, careful application of logical reasoning to result in tangible rationality.

How could a person have an opportunity to demystify a case of “magic” they may be entangled within, if they are completely and undoubtedly unaware of the “magic” in the first place?

There are several categories of self-proclaimed “magicians”, each varying in lengths and sizes of detriment to themselves and others, and irrefutably, a person’s honest labour and effort is infinitely more substantial than any “magic”, or any effects of “magic” could ever be.

There are people, that may or may not consider themselves to be “magicians”, that perform “works” intended to capture the minds of others, restructure the acquired mind to certain specifications, and overall, direct the affected individual to drive themselves, and those near them, into wicked madness, obscenity, and destruction.

There appears to be a seemingly insurmountable amount of individuals who have, while often completely oblivious to the matter, been ensnared and tremendously afflicted by some form of “magic”, and all the while, usually, aiding said “magic” with its intended replication, while doing so with the same, or similar, oblivion.

If a prisoner is wrongfully caged, and kept unlawfully, and cruelly and inhumanely manipulated into disfiguration, and somehow, not at all aware of the matter at hand, would you feel obligated to, at the very least, make an attempt to deoblivify the matter for the prisoner, if you happened to stumble upon their prison, with the benefit of understanding?

Or, would you rather choose that occasion, of all the occasions you could have chosen, to tilt your cheek, in avoidance of further acknowledging the prisoners' hardship, and use that pivotal moment to frolic in splendor, heartily certain that you yourself aren't also a prisoner of a truly elusive and illusory imprisonment?

And, what other intentions, or, so-called prerogatives, could be the culminative stem-root resulting in these disasters? Let us examine this, carefully, with due patience, only with fair and suitable reasoning.

The most obvious of reasons, to convince another man to imprison himself, while also keeping him unknowledgeable, or, even more despairingly, utterly subdued, on the matter of his own imprisonment, are to: firstly, to extract some kind of value from the prisoner that would be otherwise unattainable, or secondly, and more often likely, to prevent the prisoner from enacting something to be deemed "unfavorable" by someone other than the prisoner.

Following the previous examinations here on what exactly "magic" is, let's conclude this paper with one question, if Allah wills.

What is more "magical" than causing men to enslave themselves without ever knowing them, or even personally casting a spell?

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