

Published:
March 30, 2025

The Concept of Magic in Abrahamic Religions: A Comparative Theological Analysis

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Abstract

Magic has remained one of the most contested theological concepts within the Abrahamic religious tradition, reflecting fundamental questions concerning divine sovereignty, revelation, supernatural agency, and human interaction with the unseen. Although Judaism, Christianity, and Islam unanimously prohibit magical practices, their theological interpretations differ in conceptual formulation, doctrinal emphasis, and legal application. This study comparatively examines the concept of magic within the three Abrahamic religions through a qualitative research design employing comparative theological and textual analysis. Drawing upon the Hebrew Bible, the New Testament, the Holy Qur'ān, classical exegetical works, theological literature, and contemporary academic scholarship, the study analyzes the conceptual definitions, scriptural foundations, theological principles, ontological status, ethical implications, and distinctions between magic and divinely sanctioned supernatural phenomena. The findings reveal that all three traditions regard magic as an unauthorized attempt to obtain or manipulate supernatural power independently of divine revelation, while affirming that ultimate authority over the unseen belongs exclusively to God. The study further demonstrates that Islam develops the most comprehensive theological framework by systematically distinguishing *sihr* from prophetic miracles, saintly wonders, and other extraordinary phenomena without compromising the doctrine of divine unity. By proposing a thematic comparative

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framework, this article contributes to contemporary comparative theology and Abrahamic religious studies, providing a more integrated understanding of one of the most enduring theological concepts shared among Judaism, Christianity, and Islam.

Keywords: Magic, *Sihr*, Abrahamic Religions, Comparative Theology, Judaism, Christianity, Islam, Miracles, Divine Sovereignty, Occultism

Introduction

Magic has occupied a significant place in human religious consciousness since antiquity, appearing in diverse forms across civilizations as a means of explaining, influencing, or controlling forces perceived to transcend ordinary human capability. Ancient civilizations, including those of Mesopotamia, Egypt, and Canaan, integrated magical beliefs and practices into their religious, political, and social systems. Rituals, incantations, divination, protective amulets, and other occult practices were employed to seek healing, acquire hidden knowledge, avert calamities, and influence both natural and supernatural events. These cultural and religious traditions formed the historical environment within which the Abrahamic religions emerged. Rather than simply inheriting these beliefs, Judaism, Christianity, and Islam critically engaged with them by redefining the concept of magic in accordance with their respective theological doctrines, scriptural teachings, and moral principles.

Although the three Abrahamic religions unanimously condemn unauthorized magical practices, they conceptualize the phenomenon through distinct theological frameworks shaped by their understanding of divine sovereignty, revelation, prophecy, human agency, and moral accountability. In Judaism, magical practices are generally viewed as violations of the covenant between God and the Children of Israel because they represent an attempt to obtain supernatural knowledge or power outside the authority of divine revelation. Christianity inherited many of these theological foundations while interpreting magic through the teachings of Jesus Christ, the apostolic tradition, and the doctrinal understanding of spiritual warfare, emphasizing the distinction between divine miracles

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and supernatural acts associated with demonic influence. Islam presents one of the most comprehensive theological treatments of magic, where the Qur'ān, Sunnah, classical exegesis, theology, and Islamic jurisprudence collectively distinguish between *sihr*, prophetic miracles (*mu'jizāt*), saintly wonders (*karāmāt*), illusion (*sha'badhah*), and other extraordinary phenomena within the broader framework of *Tawhīd*.

Despite the apparent agreement among the Abrahamic religions regarding the prohibition of magic, the concept continues to generate significant scholarly debate within contemporary religious studies. Modern academic research has examined magic from anthropological, sociological, historical, psychological, and phenomenological perspectives, often emphasizing its cultural functions, symbolic meanings, and social significance. While these approaches have contributed substantially to the understanding of magical practices across societies, they frequently devote limited attention to the internal theological logic through which Judaism, Christianity, and Islam define, classify, and evaluate magic. Consequently, concepts such as miracle, sorcery, occultism, divination, spiritual healing, and supernatural intervention are often discussed without sufficient consideration of the doctrinal distinctions established within each religious tradition.

The contemporary resurgence of interest in occult practices further underscores the importance of this subject. In recent decades, fortune-telling, astrology, commercial spiritual healing, black magic, occult rituals, and esoteric practices have gained widespread visibility through digital media and online platforms. Such developments have generated renewed theological discussions within Jewish, Christian, and Muslim communities regarding the boundaries between authentic religious practice, superstition, and unauthorized spiritual activities. These contemporary realities highlight the need to revisit the foundational scriptural and theological teachings of the Abrahamic religions in order to distinguish legitimate religious beliefs from culturally inherited superstitions and popular misconceptions.

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Although considerable scholarship exists on magic within Judaism, Christianity, and Islam individually, comparatively few studies have undertaken a systematic theological analysis that examines the concept across all three traditions within a unified analytical framework. Existing comparative studies frequently emphasize historical development or descriptive similarities while paying comparatively less attention to the conceptual foundations that shape each religion's understanding of magic. Furthermore, limited research has comparatively examined scriptural definitions, theological assumptions, ontological status, ethical implications, and the relationship between magic and divinely sanctioned supernatural phenomena across the Abrahamic traditions. This gap in the existing literature necessitates a comprehensive comparative theological investigation that integrates primary scriptural sources with classical and contemporary scholarly discourse.

Accordingly, this study undertakes a comparative theological analysis of the concept of magic in Judaism, Christianity, and Islam by critically examining their primary scriptures, classical theological traditions, and contemporary academic scholarship. Rather than merely cataloguing religious prohibitions, the study seeks to identify the theological principles that shape each tradition's understanding of magic, analyze their similarities and differences, and develop a coherent comparative framework for interpreting the relationship between magic, divine sovereignty, revelation, and legitimate supernatural intervention. Through this analytical approach, the study aims to contribute to comparative religious studies and to provide a deeper understanding of one of the most enduring and complex concepts within the Abrahamic religious heritage.

Literature Review

The concept of magic has attracted sustained scholarly attention across multiple academic disciplines, including theology, religious studies, anthropology, history, sociology, and psychology. Within the study of religion, however, the interpretation of magic has varied considerably depending upon the disciplinary approach adopted by researchers. Early

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anthropological scholarship largely viewed magic as a primitive system of thought or an attempt to control natural phenomena through ritual practices. Later sociological and phenomenological studies challenged this perspective by examining magic as a complex religious and cultural phenomenon embedded within particular social contexts. While these studies have significantly enriched the academic understanding of magical beliefs and practices, they often analyze magic primarily as a cultural institution rather than as a theological concept grounded in divine revelation and religious doctrine.

Within Abrahamic religious studies, scholarly literature has generally developed along three independent trajectories corresponding to Judaism, Christianity, and Islam. Although each body of scholarship offers valuable insights into its respective tradition, comprehensive comparative analyses remain comparatively limited. Most existing studies emphasize historical developments, legal prohibitions, or cultural manifestations of magic while giving relatively little attention to the underlying theological principles that define the concept within each religion. Consequently, the comparative dimensions of scriptural interpretation, ontology, divine sovereignty, and ethical reasoning have not received adequate scholarly integration.

Scholarship on Magic in Judaism

Academic discussions of magic in Judaism primarily focus on the Hebrew Bible, rabbinic literature, and the historical development of Jewish legal and mystical traditions. Biblical scholarship has extensively examined passages prohibiting sorcery, divination, necromancy, and witchcraft, particularly those contained in Exodus, Leviticus, and Deuteronomy. These studies generally interpret the biblical prohibition of magic within the broader framework of Israel's covenantal relationship with God, emphasizing that magical practices constitute an illegitimate attempt to obtain supernatural power independently of divine revelation.

Subsequent rabbinic literature further elaborates these scriptural prohibitions by distinguishing between prohibited magical practices, deceptive performances, and acts

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considered permissible under specific legal circumstances. Modern Jewish scholarship has also explored the relationship between biblical prohibitions and later mystical traditions, particularly the development of Kabbalistic thought, while carefully distinguishing legitimate religious mysticism from forbidden magical practices. Nevertheless, much of this scholarship remains confined to the historical evolution of Jewish religious law and does not systematically compare Jewish theological perspectives with those of Christianity and Islam.

Scholarship on Magic in Christianity

Christian scholarship has generally approached magic through biblical interpretation, patristic theology, ecclesiastical history, and systematic theology. Studies of the New Testament frequently examine the encounters between Jesus Christ, the Apostles, and practitioners of magic, emphasizing the superiority of divine authority over demonic powers. Patristic writers such as Augustine of Hippo and Thomas Aquinas further developed theological distinctions between divine miracles, demonic deception, and magical practices, profoundly influencing subsequent Christian doctrine.

Contemporary Christian scholarship continues to investigate magic within the broader themes of spiritual warfare, demonology, pastoral ministry, and ecclesiastical authority. Researchers have examined the Church's historical responses to witchcraft, exorcism, and occult practices while reassessing earlier interpretations in light of modern theological and historical methodologies. Despite this substantial body of literature, relatively few studies position Christian understandings of magic within a comprehensive comparative framework that equally considers Jewish and Islamic theological perspectives.

Scholarship on Magic in Islam

Among the Abrahamic religions, Islam possesses one of the richest and most systematic scholarly traditions concerning magic. Muslim scholars have examined the concept of *siḥr* through the Qur'ān, Prophetic traditions, classical exegesis, theology (*'aqīdah*), jurisprudence (*fiqh*), and spirituality (*taṣawwuf*). Classical exegetes such as al-Ṭabarī, al-

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Qurṭubī, Ibn Kathīr, Fakhr al-Dīn al-Rāzī, and al-Ālūsī devoted extensive discussions to Qur'ānic passages concerning magic, particularly those relating to Hārūt and Mārūt, the magicians of Pharaoh, and the distinction between divine miracles and magical deception.

Islamic theologians further debated the ontological status of magic, distinguishing between illusion, psychological influence, genuine supernatural effects occurring by divine permission, and fraudulent deception. Jurists from the major Sunni schools of law analyzed the legal consequences of practicing magic, while scholars of *'aqīdah* examined its relationship with *Tawhīd*, prophecy, and belief in the unseen (*ghayb*). Contemporary Muslim scholarship has expanded these discussions by addressing modern occult practices, spiritual healing, and the misuse of religion in commercial magical activities. Nevertheless, most Islamic studies concentrate exclusively on the internal Islamic tradition and rarely engage in sustained comparative dialogue with Jewish and Christian theological scholarship.

Comparative Studies on Magic in Abrahamic Religions

Existing comparative studies addressing magic within the Abrahamic religions remain relatively limited in both scope and methodology. Those that do exist generally emphasize historical interactions among religious communities, the transmission of magical traditions, or similarities in scriptural prohibitions. Comparative analyses often identify common themes such as the condemnation of sorcery, divination, and necromancy while recognizing the shared emphasis on divine authority over supernatural forces.

However, these studies frequently remain descriptive rather than analytical. They tend to compare religious rulings without systematically examining the conceptual foundations upon which those rulings are established. Questions concerning ontology, divine sovereignty, revelation, prophecy, moral accountability, and the distinction between legitimate miracles and prohibited magical practices have not been comprehensively

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integrated into a unified comparative theological framework. Consequently, significant opportunities remain for advancing scholarly understanding through a more structured comparative analysis.

Critical Evaluation of Existing Literature and Research Gap

A critical examination of the existing literature demonstrates that scholarly discussions of magic have largely developed within separate disciplinary and religious contexts. Anthropological and sociological studies have emphasized cultural practices and social functions, whereas theological studies have primarily focused on individual religious traditions. Although these contributions have considerably expanded academic knowledge, they often lack an integrated comparative methodology capable of explaining both the common theological foundations and the distinctive conceptual characteristics of magic across the Abrahamic religions.

Furthermore, previous comparative studies have generally concentrated on historical descriptions or legal prohibitions while devoting comparatively limited attention to the theological concepts that underlie scriptural teachings. Specifically, there remains insufficient comparative analysis of how Judaism, Christianity, and Islam define the nature of magic, explain its relationship with divine sovereignty, distinguish it from legitimate supernatural phenomena, and formulate its ethical and legal implications within their respective theological systems.

This study addresses these limitations by adopting a comparative theological approach grounded in primary scriptural sources, classical theological literature, and contemporary academic scholarship. Rather than merely describing religious positions, it develops a thematic analytical framework through which the concept of magic is comparatively examined across Judaism, Christianity, and Islam. In doing so, the study seeks to contribute to comparative religious studies by providing a more systematic understanding of one of the most significant yet understudied theological concepts shared among the Abrahamic faiths.

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Research Questions and Objectives

Research Questions

This study seeks to address the following research questions:

1. How is the concept of magic defined and conceptualized within the primary scriptural sources of Judaism, Christianity, and Islam?
2. What theological principles shape the understanding of magic in each of the Abrahamic religions?
3. What are the major similarities and differences in the ontological, ethical, and legal dimensions of magic across Judaism, Christianity, and Islam?
4. How do the Abrahamic religions distinguish between magic and divinely sanctioned supernatural phenomena such as miracles, prophecy, and other extraordinary manifestations?
5. To what extent can a comparative theological analysis contribute to a more comprehensive understanding of magic within contemporary religious studies?

Research Objectives

The present study aims to achieve the following objectives:

1. To examine the concept of magic as presented in the primary scriptural sources of Judaism, Christianity, and Islam.
2. To analyze the theological foundations that govern each religion's understanding of magic and its relationship with divine sovereignty.
3. To compare the conceptual, ontological, ethical, and legal dimensions of magic within the three Abrahamic traditions.
4. To distinguish magic from divinely sanctioned supernatural phenomena, including miracles, prophetic signs, and other extraordinary events, through a comparative theological framework.
5. To identify the major similarities and differences among the Abrahamic religions regarding the nature, source, and implications of magic.
6. To contribute to the field of comparative religious studies by developing a systematic theological framework for understanding the concept of magic across Judaism, Christianity, and Islam.

Research Methodology

This study employs a qualitative research design based on a comparative theological approach to examine the concept of magic within the Abrahamic religions. Since the subject concerns theological doctrines, scriptural interpretation, and religious thought,

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qualitative textual analysis provides the most appropriate methodological framework for investigating the conceptual foundations of magic in Judaism, Christianity, and Islam.

The research primarily relies upon documentary analysis of authoritative religious texts and classical theological literature. Primary sources constitute the principal foundation of the study and include the Hebrew Bible (Old Testament), the New Testament, the Holy Qur'ān, authentic collections of Prophetic traditions, and classical exegetical and theological works representing the three Abrahamic traditions. These primary texts are examined to identify the definitions, theological principles, ethical teachings, and legal implications associated with magic.

Secondary sources comprise peer-reviewed journal articles, scholarly books, dissertations, encyclopedias of religion, and contemporary studies in comparative theology, biblical studies, Islamic studies, and religious history. These sources are critically reviewed to examine existing academic debates, identify prevailing scholarly interpretations, and establish the research gap addressed by the present study.

Methodologically, the study adopts a comparative theological analysis rather than a purely historical or anthropological approach. Instead of examining magical practices solely as cultural phenomena, the research investigates how each religious tradition conceptualizes magic within its own theological system. The comparison is conducted through a thematic analytical framework consisting of six principal dimensions: conceptual definitions, scriptural foundations, theological principles, ontological status, sources and mechanisms of magical power, and ethical and legal implications. This framework facilitates a systematic comparison of the three religions while preserving the distinctiveness of each theological tradition.

The analysis further employs descriptive, analytical, and comparative methods. The descriptive method is used to present the scriptural and theological teachings concerning magic in each religion. The analytical method evaluates the theological reasoning underlying these teachings, while the comparative method identifies areas of convergence

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and divergence among Judaism, Christianity, and Islam. This integrated methodological approach enables a balanced examination of both the shared Abrahamic heritage and the distinctive theological developments that characterize each religious tradition.

To ensure academic reliability and objectivity, the study prioritizes primary religious sources and recognized scholarly authorities while avoiding dependence upon popular literature or unverified religious narratives. Scriptural passages are interpreted within their literary and theological contexts, and differing scholarly opinions are presented where significant interpretive debates exist. Throughout the analysis, particular emphasis is placed upon maintaining conceptual consistency, historical accuracy, and theological neutrality in order to provide an objective comparative assessment of the concept of magic within the Abrahamic religions.

The scope of this study is limited to the theological understanding of magic within Judaism, Christianity, and Islam. It does not attempt to verify the empirical reality of supernatural claims, nor does it examine magical practices from psychological, anthropological, or sociological perspectives except where such discussions contribute directly to the comparative theological analysis. Consequently, the study remains focused upon scriptural teachings, theological doctrines, and religious scholarship concerning the concept of magic as understood within the three Abrahamic faiths.

Discussion

Conceptual Foundations of Magic in the Abrahamic Religions

The concept of magic occupies a significant yet complex position within the theological frameworks of Judaism, Christianity, and Islam. Although each tradition unequivocally condemns practices that seek supernatural influence outside the authority of God, their conceptualizations of magic reflect distinct theological perspectives shaped by their respective scriptures, doctrines, and historical developments. A comparative examination of these traditions reveals that magic is not merely understood as a collection of ritual

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practices but as a theological phenomenon that directly challenges the relationship between humanity and divine authority.

From a linguistic perspective, the terminology employed by each tradition provides important insights into its conceptual understanding of magic. In the Hebrew Bible, the term *kāshaph* and related expressions are commonly associated with sorcery, enchantment, and occult practices performed in opposition to the divine covenant. These terms frequently appear in legal and prophetic texts where magical activities are presented as acts of rebellion against God's exclusive authority. The emphasis is not merely upon the ritual itself but upon the source from which supernatural power is sought.

In the Greek New Testament, terms such as *mageia*, *magos*, and *pharmakeia* are employed to describe magical arts, sorcery, and occult practices. These expressions often carry strong moral and theological implications, portraying magic as incompatible with the Kingdom of God and closely associated with deception, idolatry, and demonic influence. Consequently, early Christian theology inherited the Jewish rejection of magic while interpreting it within the broader context of salvation, spiritual conflict, and the authority of Jesus Christ over evil powers.

Islamic scripture employs the Arabic term *sihr*, which possesses a broader semantic range than many of its biblical counterparts. The Qur'ān refers to *sihr* in various contexts, including deception, illusion, harmful occult practices, and accusations directed against the prophets. Classical Muslim scholars consequently developed comprehensive definitions that distinguish between illusion, psychological manipulation, genuine supernatural effects occurring by Allah's permission, and fraudulent deception. Unlike many earlier religious traditions, Islamic scholarship systematically classified different forms of extraordinary phenomena, thereby differentiating *sihr* from prophetic miracles (*mu'jizāt*), saintly wonders (*karāmāt*), divine assistance (*ma'ūnah*), and deceptive extraordinary occurrences (*istidrāj*).

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Despite differences in terminology, all three Abrahamic religions conceptualize magic as an unauthorized attempt to access supernatural power independently of divine revelation. This shared theological principle forms the foundation upon which their legal and ethical prohibitions are established. Nevertheless, the conceptual breadth of the Islamic understanding extends beyond simple prohibition by offering a more elaborate classification of supernatural phenomena, thereby providing clearer theological distinctions between legitimate divine intervention and prohibited magical practices.

A comparative analysis further demonstrates that the concept of magic in the Abrahamic religions cannot be reduced solely to ritual acts or occult techniques. Rather, it represents a theological category that reflects each religion's understanding of revelation, divine sovereignty, human responsibility, and the proper relationship between the Creator and creation. Accordingly, the concept of magic serves not only as a legal concern but also as an expression of broader theological commitments that define the limits of legitimate religious authority and supernatural experience.

Scriptural Foundations of Magic

The scriptural foundations of magic constitute the primary basis upon which the theological positions of Judaism, Christianity, and Islam have been developed. Although the three Abrahamic religions emerged in different historical contexts, their sacred texts consistently reject magical practices that challenge divine authority or seek supernatural assistance through illegitimate means. At the same time, the scriptural narratives reveal important differences in emphasis, terminology, and theological interpretation that have significantly influenced later religious scholarship.

In the Hebrew Bible, prohibitions against magic appear principally within the legal codes of the Torah. Practices such as sorcery, divination, necromancy, enchantment, and consultation with mediums are repeatedly condemned because they undermine Israel's exclusive covenant with God. Rather than merely regulating ritual conduct, these prohibitions reinforce the theological principle that guidance, protection, and knowledge

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of the unseen belong exclusively to God. The prophetic literature further associates magical practices with idolatry and covenantal unfaithfulness, portraying them as manifestations of spiritual rebellion rather than legitimate religious activity.

The New Testament continues this theological trajectory while expanding its significance through the ministry of Jesus Christ and the Apostolic Church. The Gospels frequently portray Jesus confronting demonic powers through divine authority rather than magical techniques, thereby establishing a clear distinction between miracles originating from God and supernatural acts associated with evil forces. The Acts of the Apostles records several encounters between the early Christian community and practitioners of magic, demonstrating the incompatibility of magical practices with Christian faith and emphasizing conversion, repentance, and reliance upon divine grace. Apostolic writings further classify sorcery among behaviors inconsistent with Christian moral life and participation in the Kingdom of God.

The Qur'ān presents one of the most detailed scriptural treatments of magic among the Abrahamic scriptures. References to *siḥr* occur in diverse contexts, including the account of Hārūt and Mārūt, the confrontation between Prophet Mūsā (Moses) and Pharaoh's magicians, accusations directed against the prophets, and descriptions of unbelievers who dismissed divine revelation as magic. These passages collectively establish that while certain forms of magic may possess observable effects, such effects remain entirely subject to Allah's will and cannot operate independently of divine permission. The Qur'ān simultaneously condemns learning and practicing harmful forms of magic while affirming the absolute sovereignty of Allah over all supernatural realities.

A significant feature of the Qur'ānic presentation is its repeated distinction between prophetic miracles and magical deception. Whereas the miracles of the prophets function as divine signs confirming revelation, magic is consistently portrayed as a means of deception, temptation, or spiritual corruption. This distinction became central to later Islamic theology, where scholars carefully differentiated legitimate supernatural

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phenomena from prohibited occult practices through detailed theological and juridical analysis.

Although each scriptural tradition employs different historical narratives and theological language, all three affirm several common principles. First, supernatural authority ultimately belongs to God alone. Second, attempts to obtain supernatural power outside divinely sanctioned means are religiously unacceptable. Third, genuine divine intervention differs fundamentally from magical manipulation, regardless of superficial similarities. These shared scriptural foundations provide the basis for the theological developments that emerged within Judaism, Christianity, and Islam while simultaneously revealing the distinctive doctrinal emphases that characterize each tradition.

A close examination of these scriptural texts demonstrates that the prohibition of magic cannot be understood merely as a legal injunction. Rather, it reflects a comprehensive theological worldview in which revelation, prophecy, divine sovereignty, and human obedience collectively determine the legitimacy or illegitimacy of supernatural claims. Consequently, scriptural analysis serves as the indispensable starting point for any meaningful comparative theological study of magic within the Abrahamic religions.

Theological Foundations of Magic

Although Judaism, Christianity, and Islam unanimously prohibit magic, their theological understanding of the phenomenon is deeply rooted in their respective doctrines concerning God, revelation, prophecy, and human responsibility. Consequently, the prohibition of magic in the Abrahamic religions is not merely a legal or moral injunction but a direct manifestation of fundamental theological principles. A comparative analysis reveals that while all three traditions affirm God's exclusive authority over the supernatural realm, they articulate this principle through different theological frameworks.

Judaism grounds its understanding of magic in the doctrine of the covenant (*berith*) established between God and the people of Israel. The covenant requires absolute loyalty

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to God and exclusive reliance upon divine revelation for guidance, protection, and knowledge. Magical practices are therefore considered violations of covenantal fidelity because they seek supernatural assistance through unauthorized means rather than through obedience to God's commandments. This theological perspective explains why biblical prohibitions against sorcery, divination, and necromancy are frequently accompanied by warnings against idolatry and foreign religious practices. Magic is viewed not simply as an illicit act but as a challenge to God's covenantal authority and the unique relationship between God and His chosen people.

Christian theology inherits the Jewish understanding of divine sovereignty while interpreting the concept of magic through the revelation of Jesus Christ and the doctrine of salvation. Within Christian thought, the authority to perform miracles belongs exclusively to God and is manifested through Christ and those acting according to divine will. Supernatural phenomena that originate outside this divine authority are generally interpreted as manifestations of demonic influence or spiritual deception. Early Church Fathers consistently argued that magical practices establish relationships with evil spiritual forces that seek to divert humanity from God. Consequently, Christian theology views magic not only as disobedience but also as participation in a spiritual conflict between divine truth and demonic deception. This understanding significantly shaped medieval and later Christian doctrines concerning witchcraft, sorcery, and occultism.

Islam presents a particularly comprehensive theological framework for understanding magic by integrating it within the doctrine of *Tawhīd*, the absolute oneness and sovereignty of Allah. The Qur'ān repeatedly affirms that all power, knowledge, and authority belong solely to Allah and that no created being possesses independent supernatural power. Consequently, Islamic theology interprets magic as an unlawful attempt to obtain influence through means that contradict complete reliance upon Allah. Even where the Qur'ān acknowledges the existence of certain forms of magical influence, it simultaneously emphasizes that no harm or benefit can occur except by Allah's

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permission. This principle safeguards the doctrine of *Tawhīd* by ensuring that all causality ultimately remains subject to divine will.

Classical Muslim theologians further strengthened this theological framework by distinguishing between divinely sanctioned supernatural phenomena and prohibited magical practices. Prophetic miracles (*mu'jizāt*) are understood as extraordinary events granted by Allah to authenticate prophethood, while saintly wonders (*karāmāt*) are regarded as divine gifts bestowed upon righteous believers without their independent control. By contrast, *sihr* is generally associated with deception, prohibited rituals, or cooperation with evil spiritual beings. These distinctions preserve the theological integrity of divine revelation by preventing confusion between authentic manifestations of God's power and unlawful attempts to manipulate supernatural realities.

Another important theological distinction concerns the source of supernatural knowledge. Judaism emphasizes revelation through the Torah and the prophets; Christianity locates ultimate revelation in Christ and apostolic teaching; Islam identifies the Qur'ān and the Sunnah as the final and complete sources of divine guidance. In all three traditions, attempts to obtain hidden knowledge through magical means are viewed as illegitimate because they bypass the divinely established channels of revelation. Thus, magic represents not merely an alternative method of acquiring power but a theological rejection of the proper relationship between God and humanity.

Despite these doctrinal differences, the Abrahamic religions converge upon several fundamental theological principles. Each tradition affirms that God alone possesses ultimate sovereignty over creation, that supernatural authority originates exclusively from Him, and that any attempt to obtain supernatural power independently of divine authorization constitutes a serious violation of religious belief. Their differences emerge primarily in the theological explanations through which these principles are articulated rather than in the underlying affirmation of divine supremacy.

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The comparative analysis therefore demonstrates that the rejection of magic within the Abrahamic religions is inseparable from their broader theological systems. Whether expressed through covenant theology, Christological doctrine, or the principle of *Tawhīd*, each tradition presents magic as fundamentally incompatible with authentic faith because it challenges God's exclusive authority over the supernatural order. This shared theological commitment constitutes one of the strongest points of convergence among Judaism, Christianity, and Islam while simultaneously revealing the distinctive doctrinal frameworks through which each religion interprets the phenomenon of magic.

Ontological Status of Magic

One of the most significant questions in comparative theology concerns the ontological status of magic: whether magic possesses genuine reality, functions merely as illusion or deception, or represents symbolic language describing psychological and spiritual experiences. The Abrahamic religions acknowledge the existence of supernatural realities while differing in their explanations of the nature, operation, and limits of magical power. Consequently, understanding the ontology of magic is essential for explaining both the similarities and distinctions among Jewish, Christian, and Islamic theological perspectives.

Within Judaism, the ontological status of magic has been interpreted through diverse theological and rabbinic traditions. Biblical texts generally assume the existence of practices described as sorcery, divination, and necromancy without providing a systematic philosophical explanation of their actual efficacy. Rabbinic scholars subsequently debated whether certain magical acts possessed objective supernatural effects or merely relied upon deception, psychological manipulation, or fraudulent performance. Regardless of these differences, mainstream Jewish theology consistently maintained that any apparent supernatural efficacy remained subordinate to God's absolute sovereignty and therefore could never rival divine authority.

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Christian theology likewise developed multiple interpretations concerning the reality of magic. Early Christian writers generally rejected the notion that magicians possessed autonomous supernatural power. Instead, extraordinary phenomena associated with magic were commonly explained as either deliberate deception or manifestations of demonic activity permitted within the providence of God. Augustine of Hippo argued that many magical practices derived their apparent effectiveness from cooperation with evil spirits rather than from any inherent power residing in rituals themselves. Thomas Aquinas later refined this position by distinguishing natural causes, divine miracles, and demonic operations, thereby reinforcing the principle that all supernatural phenomena remain ultimately subject to divine governance.

Islamic theology presents perhaps the most detailed ontological discussion of magic among the Abrahamic traditions. Classical Muslim scholars extensively debated whether *sihr* possesses genuine reality or merely creates illusion. The majority of Sunni theologians concluded that certain forms of magic may produce real effects, but only through Allah's permission and never through independent causal power. This position is primarily derived from Qur'ānic passages acknowledging that some forms of magic may cause harm while simultaneously affirming that such harm cannot occur except by Allah's will. Other scholars emphasized that many reported magical phenomena involve illusion, deception, suggestion, or psychological influence rather than actual transformation of physical reality.

This nuanced theological position allowed Islamic scholars to classify magical phenomena into different categories according to their underlying causes. Some acts were regarded as simple trickery or sleight of hand; others involved psychological manipulation; still others were associated with prohibited spiritual practices involving jinn or satanic influence. Regardless of these distinctions, Islamic theology consistently denied that magic possesses autonomous creative power. Ultimate causality always belongs exclusively to Allah, thereby preserving the central doctrine of *Tawhīd*.

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A comparative examination reveals substantial convergence among the three Abrahamic religions concerning the ontological limits of magic. None of the traditions attributes independent or self-sustaining supernatural authority to magical practices. Instead, apparent magical effects are consistently interpreted within broader theological frameworks that affirm God's supreme sovereignty over creation. Differences arise primarily in explaining the mechanisms through which magical phenomena occur rather than in acknowledging divine supremacy itself.

This ontological analysis further demonstrates that the Abrahamic religions reject both extremes of interpretation. On the one hand, they avoid attributing unlimited supernatural power to magicians or occult practices. On the other hand, they generally refrain from reducing all reported magical phenomena to mere fiction or superstition. Instead, they recognize the possibility of extraordinary experiences while insisting that such experiences remain subordinate to divine authority and must be evaluated according to revealed religious criteria.

Accordingly, the ontological status of magic within the Abrahamic traditions reflects a carefully balanced theological position that acknowledges supernatural realities without compromising the exclusive sovereignty of God. This balance provides an essential foundation for understanding subsequent discussions concerning miracles, prophecy, ethical responsibility, and religious authority within Judaism, Christianity, and Islam.

Magic and Divine Miracles: A Comparative Theological Perspective

One of the most fundamental theological concerns shared by Judaism, Christianity, and Islam is the necessity of distinguishing divine miracles from magical practices. Although both may involve extraordinary events that transcend ordinary human experience, the Abrahamic religions consistently maintain that miracles and magic differ fundamentally in their source, purpose, authority, and theological significance. This distinction safeguards the authenticity of divine revelation and prevents supernatural claims from undermining the unique authority of God and His messengers.

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In Judaism, miracles are understood as direct manifestations of God's power within history. The Hebrew Bible presents miraculous events not as violations of natural order for their own sake but as signs confirming God's covenant, delivering His people, and authenticating His chosen prophets. The miracles performed through Moses during the Exodus illustrate this principle. Although Pharaoh's magicians appeared to imitate some miraculous acts through their magical arts, the biblical narrative ultimately demonstrates the superiority of God's power, thereby affirming that genuine miracles cannot be equated with human magical practices. The distinction lies not merely in the outward appearance of extraordinary events but in their divine origin and salvific purpose.

Christian theology further develops this distinction through the ministry of Jesus Christ. The miracles of Jesus are consistently portrayed as visible manifestations of God's kingdom, revealing divine compassion, confirming Christ's messianic identity, and inviting humanity to faith and repentance. Healing the sick, restoring sight to the blind, raising the dead, and exercising authority over demonic powers are presented as acts performed through divine authority rather than human manipulation of supernatural forces. Consequently, Christian theology understands miracles as signs of God's redemptive activity, whereas magic is viewed as an attempt to obtain supernatural power independently of God's will, frequently through deception or association with demonic influences.

Islam establishes perhaps the most systematic theological distinction between miracles and magic. The Qur'ān repeatedly differentiates between the miraculous signs granted to the prophets and the deceptive practices of magicians. The confrontation between Prophet Mūsā (Moses) and the magicians of Pharaoh represents one of the clearest scriptural demonstrations of this distinction. While the magicians produced illusions that influenced human perception, the miracle granted to Mūsā originated directly from Allah and completely overcame their deception. The Qur'ānic narrative thereby emphasizes that divine miracles possess an objective reality grounded in Allah's creative power, whereas

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magic relies upon illusion, deception, prohibited spiritual means, or limited supernatural influence that remains entirely subordinate to divine permission.

Classical Muslim theologians expanded this distinction by developing precise classifications of extraordinary phenomena. A prophetic miracle (*mu'jizah*) is defined as an extraordinary event granted exclusively to a prophet for the purpose of confirming divine revelation and establishing the truthfulness of prophethood. A saintly wonder (*karāmah*) refers to an extraordinary occurrence granted by Allah to a righteous believer without any claim to prophethood. Other categories include divine assistance (*ma'ūnah*), extraordinary events granted as a trial (*istidrāj*), deception (*sha'badhah*), and prohibited magical practices (*sihr*). These classifications demonstrate the remarkable precision with which Islamic theology differentiates legitimate manifestations of divine power from unlawful supernatural claims.

Despite differences in theological terminology, the Abrahamic religions share several essential criteria for distinguishing miracles from magic. First, miracles originate solely from God's will, whereas magic seeks to manipulate supernatural realities through unauthorized means. Second, miracles confirm divine revelation and strengthen faith, while magic diverts individuals from obedience to God and frequently promotes deception or spiritual corruption. Third, miracles serve collective religious purposes by authenticating prophets and communicating divine guidance, whereas magic is generally directed toward personal power, hidden knowledge, material benefit, or manipulation of others. Finally, miracles always reinforce the worship of God, whereas magical practices often encourage reliance upon created beings or forbidden spiritual agencies.

An additional distinction concerns human agency. In all three traditions, prophets and righteous servants are not regarded as independent possessors of miraculous power. Rather, they function as instruments through whom God manifests His authority. Magicians, by contrast, are generally understood as attempting to exercise supernatural influence through rituals, incantations, occult knowledge, or relationships with spiritual

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beings. Consequently, miracles emphasize divine initiative, whereas magic emphasizes human attempts to obtain supernatural control.

The comparative analysis therefore demonstrates that miracles and magic cannot be differentiated solely on the basis of extraordinary outcomes. Instead, their distinction rests upon deeper theological principles involving source, purpose, authority, moral legitimacy, and relationship to divine revelation. By grounding miracles exclusively in God's sovereign will, the Abrahamic religions preserve the integrity of revelation while simultaneously rejecting every claim that seeks to rival or imitate divine authority through magical means.

Accordingly, the distinction between miracles and magic represents one of the most significant theological principles shared by Judaism, Christianity, and Islam. Although each tradition develops this distinction through its own doctrinal language and historical experience, all affirm that genuine miracles serve as manifestations of divine sovereignty, whereas magic constitutes an illegitimate attempt to access or manipulate supernatural power outside the boundaries established by God. This shared theological conviction forms a central pillar of the Abrahamic understanding of the supernatural and provides the foundation for their common rejection of magical practices.

Ethical and Legal Dimensions of Magic

The ethical and legal treatment of magic within the Abrahamic religions reflects their broader theological commitment to preserving the exclusive authority of God and protecting religious communities from practices considered spiritually harmful. While the legal regulations and historical applications vary among Judaism, Christianity, and Islam, all three traditions regard magic as a serious moral transgression because it undermines faith, promotes deception, and threatens the proper relationship between humanity and the Divine.

From an ethical perspective, Judaism considers magic fundamentally incompatible with covenantal obedience. Biblical prohibitions against sorcery, divination, necromancy, and

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enchantment are intended not merely to regulate religious behavior but to preserve Israel's exclusive devotion to God. Seeking supernatural knowledge or assistance through magical means represents a rejection of divine guidance and an abandonment of covenantal trust. Rabbinic literature further reinforces this ethical principle by emphasizing that genuine faith requires reliance upon God rather than occult practices or hidden powers.

Christian ethics similarly condemns magic because it diverts believers from complete dependence upon God and encourages relationships with spiritual forces opposed to divine truth. The New Testament consistently associates magical practices with idolatry, deception, and moral corruption. Early Christian theologians regarded participation in magic as incompatible with Christian discipleship because it substituted divine grace with human attempts to manipulate supernatural realities. Consequently, Christian moral theology emphasizes repentance, prayer, sacramental life, and trust in God's providence as legitimate alternatives to magical practices.

Islamic ethics approaches magic through the comprehensive framework of *Tawhīd*, according to which all acts of worship, reliance, hope, and fear must ultimately be directed toward Allah alone. Any practice that attributes independent supernatural power to created beings or seeks assistance through prohibited spiritual means is considered inconsistent with the principles of Islamic monotheism. The Qur'ān and Prophetic traditions repeatedly warn believers against engaging in magic, consulting fortune-tellers, or relying upon occult practices, emphasizing instead prayer, remembrance of Allah, lawful supplication, and reliance upon divine protection.

The legal dimensions of magic likewise demonstrate both convergence and diversity among the Abrahamic religions. Jewish law prohibits numerous forms of magical practice while distinguishing between unlawful sorcery, fraudulent deception, and certain permissible acts that do not involve idolatry or prohibited supernatural claims. Christian legal approaches historically varied across different ecclesiastical traditions and historical

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periods, reflecting changing understandings of witchcraft, heresy, and pastoral responsibility. Islamic jurisprudence provides one of the most detailed legal discussions of magic, with classical jurists examining its definition, evidentiary requirements, legal consequences, and relationship to apostasy, fraud, and public harm. Although juristic opinions differ regarding specific legal rulings, there is broad agreement that harmful magical practices constitute grave offenses under Islamic law.

Beyond legal prohibitions, all three traditions emphasize the broader social consequences of magic. Magical practices frequently exploit fear, ignorance, and personal vulnerability for financial or social gain. Individuals seeking relief from illness, family disputes, infertility, economic hardship, or emotional distress may become particularly susceptible to fraudulent claims of supernatural intervention. The Abrahamic religions therefore view the prohibition of magic not only as a matter of theological purity but also as a means of protecting individuals and communities from exploitation, manipulation, and spiritual abuse.

Contemporary developments have expanded these ethical concerns into new contexts. The commercialization of fortune-telling, online occult services, spiritual healing businesses, and digital platforms promoting magical solutions has transformed ancient practices into modern industries capable of influencing millions of people. These developments raise important ethical questions concerning consumer protection, religious authenticity, psychological well-being, and the misuse of religious language for commercial purposes. The theological principles established by Judaism, Christianity, and Islam remain highly relevant in addressing these contemporary challenges because they consistently prioritize truthfulness, moral responsibility, and exclusive reliance upon God over claims of unauthorized supernatural power.

The comparative analysis therefore indicates that the ethical and legal rejection of magic within the Abrahamic religions extends far beyond ritual prohibition. It reflects a comprehensive moral vision in which authentic faith, human dignity, social justice, and

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divine sovereignty are closely interconnected. By prohibiting magical practices, these religious traditions seek not only to preserve doctrinal integrity but also to protect individuals and societies from deception, exploitation, and spiritual corruption. This shared ethical commitment demonstrates that the rejection of magic remains a living theological principle with continuing relevance in the contemporary world.

Comparative Synthesis and Contemporary Theological Relevance

The comparative analysis undertaken in this study demonstrates that the concept of magic occupies a unique position within the theological systems of Judaism, Christianity, and Islam. Although each religion developed within a distinct historical and doctrinal context, all three traditions share a common theological conviction that supernatural authority belongs exclusively to God and that any attempt to acquire or exercise such authority independently of divine revelation constitutes a serious religious transgression. This shared principle forms the foundation upon which their respective prohibitions of magic are established.

At the conceptual level, the three Abrahamic religions understand magic not merely as a collection of ritual practices but as an illegitimate means of accessing supernatural power. The terminology employed in their sacred scriptures—*kāshaph* in the Hebrew Bible, *mageia* and *pharmakeia* in the New Testament, and *siḥr* in the Qur'ān—reflects different linguistic traditions while conveying a common theological concern regarding unauthorized interaction with the unseen world. Nevertheless, Islam presents a comparatively broader conceptual framework by distinguishing multiple categories of extraordinary phenomena and by providing more systematic theological classifications of supernatural events.

The comparative investigation further reveals that divine sovereignty constitutes the central theological principle governing the understanding of magic in all three religions. In Judaism, this principle is expressed through covenantal fidelity, whereby exclusive reliance upon God safeguards the religious identity of Israel. Christianity develops this

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concept through the revelation of Jesus Christ, emphasizing divine grace and spiritual discernment while identifying magic as incompatible with Christian discipleship. Islam articulates the same principle through the doctrine of *Tawhīd*, which establishes Allah's absolute authority over all creation and rejects every claim to independent supernatural power. Although expressed through different theological languages, these doctrines converge upon the affirmation that God alone possesses ultimate control over both the visible and invisible realms.

A significant finding of this comparative study concerns the ontological interpretation of magic. None of the Abrahamic religions attributes independent creative or autonomous supernatural power to magic itself. Rather, any apparent efficacy associated with magical practices is interpreted within theological frameworks that preserve God's absolute sovereignty. While Judaism and Christianity generally explain magical phenomena through deception, prohibited spiritual influences, or limited demonic activity, Islamic theology offers a more elaborate ontological classification that distinguishes illusion, psychological influence, actual supernatural effects occurring by divine permission, and fraudulent deception. This systematic categorization enables a clearer theological differentiation between legitimate and illegitimate supernatural phenomena.

Another important area of convergence is the distinction between miracles and magic. The comparative analysis demonstrates that all three traditions reject any attempt to evaluate extraordinary events solely on the basis of their outward appearance. Instead, miracles derive their legitimacy from divine authorization and serve to confirm revelation, whereas magic seeks to manipulate supernatural realities through unauthorized means. This distinction protects the integrity of prophecy and revelation while preventing supernatural claims from undermining the authority of God's messengers. In this respect, the theological function of miracles extends beyond demonstrating divine power; it establishes the authenticity of revelation and reinforces humanity's obligation to obey God.

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The ethical and legal dimensions of magic likewise exhibit considerable consistency across the Abrahamic traditions. Although legal regulations vary according to each religion's jurisprudential system, the underlying ethical principles remain remarkably similar. Magic is condemned because it promotes deception, exploits human vulnerability, encourages reliance upon unauthorized spiritual powers, and weakens trust in divine guidance. Consequently, the prohibition of magic functions not only as a theological safeguard but also as an ethical mechanism intended to preserve individual faith, communal integrity, and social justice.

The findings of this study also possess significant contemporary relevance. Despite remarkable scientific and technological advancement, belief in magic, occultism, fortune-telling, astrology, and various forms of supernatural manipulation continues to influence individuals across diverse societies. Digital communication platforms have transformed traditional magical practices into global commercial enterprises, allowing occult services to reach audiences far beyond their historical geographical boundaries. Claims concerning black magic, spiritual healing, psychic consultation, and esoteric rituals are now widely disseminated through social media, online marketplaces, and digital communication networks. These developments demonstrate that the theological questions surrounding magic remain highly relevant within modern religious discourse.

The comparative theological framework developed in this study provides valuable resources for addressing these contemporary challenges. By returning to the foundational teachings of Judaism, Christianity, and Islam, religious scholars, educators, and faith communities are better equipped to distinguish authentic religious belief from superstition, exploitation, and commercialized occult practices. The study further demonstrates that the Abrahamic traditions continue to offer coherent theological principles capable of guiding contemporary discussions concerning spirituality, supernatural belief, and religious authenticity.

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Finally, this comparative analysis contributes to the broader discipline of comparative religious studies by demonstrating that meaningful comparison extends beyond identifying similarities and differences in religious doctrines. Instead, comparative theology seeks to understand the internal theological logic through which each religious tradition constructs its understanding of shared concepts. By examining magic through common analytical categories—including conceptual definition, scriptural foundation, theological framework, ontological status, ethical implications, and the distinction between miracles and magic—this study provides a more integrated understanding of one of the most enduring themes within the Abrahamic religious heritage. Such an approach not only advances scholarly dialogue among the Abrahamic traditions but also establishes a methodological model for future comparative theological research on other shared religious concepts.

Results

The comparative theological analysis undertaken in this study yields several significant findings concerning the concept of magic within Judaism, Christianity, and Islam.

First, the study establishes that all three Abrahamic religions unanimously reject magic as an illegitimate means of acquiring supernatural knowledge or power. Although their scriptural terminologies and historical contexts differ, each tradition considers magical practices fundamentally incompatible with authentic faith and obedience to God.

Second, the research demonstrates that the rejection of magic is grounded primarily in theological rather than merely legal or cultural considerations. The prohibition of magic reflects the shared Abrahamic principle that ultimate sovereignty over the supernatural belongs exclusively to God, and that any attempt to obtain supernatural influence independently of divine authorization constitutes a violation of this principle.

Third, the analysis reveals that Judaism, Christianity, and Islam conceptualize magic through distinct theological frameworks. Judaism interprets magic principally within the context of covenantal faithfulness, Christianity relates it to the doctrines of salvation and

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spiritual warfare, while Islam develops its understanding through the comprehensive doctrine of *Tawhīd*. These differing theological foundations shape each religion's interpretation of magical practices without altering their common rejection of such practices.

Fourth, the study finds that Islam presents the most systematic theological classification of extraordinary phenomena among the Abrahamic religions. Classical Islamic scholarship distinguishes between *siḥr* (magic), *mu'jizah* (prophetic miracles), *karāmah* (saintly wonders), *ma'ūnah* (divine assistance), *istidrāj* (gradual divine trial), and *sha'badhah* (illusion or trickery), thereby providing a comprehensive framework for understanding supernatural events within Islamic theology.

Fifth, the comparative investigation demonstrates that none of the Abrahamic religions recognizes magic as possessing independent or autonomous supernatural power. Any apparent efficacy attributed to magical practices remains subordinate to divine sovereignty, thereby preserving the exclusive authority of God over all aspects of creation.

Sixth, the study confirms that all three traditions clearly distinguish miracles from magic on theological rather than phenomenological grounds. Miracles originate exclusively from divine will and serve to authenticate revelation, whereas magic seeks to manipulate supernatural realities through unauthorized means and therefore lacks religious legitimacy regardless of its apparent effects.

Seventh, the research indicates that the ethical prohibition of magic extends beyond concerns about ritual practice. Magic is consistently associated with deception, exploitation, moral corruption, and misplaced reliance upon created beings rather than upon God. Consequently, the rejection of magic serves both theological and social purposes within the Abrahamic religions.

Eighth, the analysis identifies a significant gap within existing academic scholarship. Previous studies have generally examined magic from historical, anthropological, or

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religion-specific perspectives, whereas comparatively few investigations have employed a unified theological framework that simultaneously analyzes conceptual definitions, scriptural foundations, ontology, ethics, and legal implications across all three Abrahamic traditions.

Finally, the study demonstrates that the comparative theological framework adopted in this research provides a more comprehensive understanding of the concept of magic than approaches limited to a single religious tradition. By integrating scriptural analysis with classical theology and contemporary scholarship, the study contributes to comparative religious studies and offers a coherent model for future interdisciplinary research concerning shared theological concepts within the Abrahamic faiths.

Conclusion

The concept of magic has remained a significant theological concern throughout the history of the Abrahamic religions, reflecting humanity's enduring engagement with the supernatural and the boundaries established by divine revelation. This study set out to comparatively examine the concept of magic in Judaism, Christianity, and Islam by investigating their scriptural foundations, theological principles, ontological assumptions, ethical implications, and distinctions between magic and divinely sanctioned supernatural phenomena. Through a comparative theological approach grounded in primary religious texts and supported by classical and contemporary scholarship, the study has demonstrated that despite doctrinal differences, the three Abrahamic traditions share a common theological commitment to the exclusive sovereignty of God over all supernatural realities.

The analysis has shown that the prohibition of magic in Judaism, Christianity, and Islam cannot be understood merely as a legal restriction upon particular rituals or occult practices. Rather, it represents a comprehensive theological affirmation that supernatural authority belongs exclusively to God and that any attempt to obtain hidden knowledge, influence supernatural events, or manipulate unseen forces independently of divine

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authorization constitutes a violation of authentic religious belief. Consequently, the rejection of magic is deeply connected with each religion's understanding of revelation, prophecy, worship, and moral responsibility.

The comparative examination further reveals that while Judaism and Christianity primarily emphasize covenantal fidelity and Christ-centered salvation respectively, Islam develops the most systematic theological framework for understanding magic. Through the doctrines of *Tawhīd*, prophecy, belief in the unseen (*ghayb*), and divine decree, Islamic scholarship establishes clear conceptual distinctions between magic (*siḥr*), prophetic miracles (*muʿjizāt*), saintly wonders (*karāmāt*), divine assistance (*maʿūnah*), and deceptive supernatural phenomena. This comprehensive classification provides a coherent theological model for evaluating extraordinary events without compromising the absolute sovereignty of Allah.

Another significant contribution of this study lies in demonstrating that meaningful comparison among the Abrahamic religions requires more than identifying similarities and differences in religious rulings. Instead, comparative theology seeks to understand the internal theological logic through which each religious tradition constructs its understanding of shared religious concepts. By employing common analytical dimensions—including conceptual definition, scriptural foundation, theological framework, ontological status, ethical implications, and the distinction between miracles and magic—this study has developed a structured comparative model capable of explaining both convergence and divergence among the three traditions.

The study also highlights the continuing relevance of this subject in the contemporary world. Despite remarkable scientific advancement, belief in occult practices, fortune-telling, astrology, black magic, and commercial spiritual services continues to influence individuals and communities across diverse societies. The rapid expansion of digital communication has further facilitated the commercialization of supernatural claims, making theological clarity increasingly important. The shared principles articulated by

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Judaism, Christianity, and Islam provide valuable religious and ethical guidance for addressing these contemporary challenges while safeguarding believers against deception, exploitation, and practices that contradict the teachings of divine revelation.

In conclusion, this research demonstrates that the concept of magic serves as a significant point of both continuity and distinction within the Abrahamic religious tradition. Although each religion articulates its theology through its own doctrinal framework, all affirm that authentic supernatural authority originates exclusively from God and that true religious life requires complete trust in divine guidance rather than unauthorized attempts to manipulate the unseen. By developing a comparative theological framework grounded in scriptural analysis and classical scholarship, this study contributes to the growing field of comparative religious studies and provides a foundation for future interdisciplinary research on shared theological concepts within Judaism, Christianity, and Islam.

Recommendations

Based on the findings of this study, the following recommendations are proposed:

1. Future research should expand the comparative theological framework developed in this study by examining the concept of magic in relation to other shared theological themes within the Abrahamic religions, such as prophecy, revelation, angels, demons, and the unseen world.
2. Comparative studies should increasingly integrate primary scriptural sources with contemporary theological scholarship in order to avoid purely descriptive or historical analyses and to strengthen analytical engagement with the doctrinal foundations of religious concepts.
3. Researchers should undertake interdisciplinary investigations combining theology, religious studies, history, anthropology, and psychology to better understand the interaction between scriptural teachings and contemporary beliefs concerning magic and occult practices.
4. Religious educational institutions should promote greater awareness of authentic scriptural teachings concerning magic, miracles, superstition, and legitimate spiritual practices in order to reduce misconceptions and discourage the spread of exploitative occult activities.
5. Faith communities should encourage reliance upon established religious teachings, ethical guidance, and recognized spiritual practices while discouraging dependence

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upon fortune-telling, commercial spiritual services, black magic, and other forms of unauthorized supernatural claims.

6. Contemporary scholars should examine the impact of digital media, social networking platforms, and online commercial occultism on religious belief and practice, particularly within Abrahamic communities, in order to formulate appropriate theological and educational responses.
7. Further comparative research should explore how different Jewish, Christian, and Islamic theological schools interpret scriptural passages concerning magic, thereby providing a more nuanced understanding of intra-religious diversity alongside inter-religious comparison.
8. Finally, future studies should continue developing comparative theological methodologies capable of facilitating constructive academic dialogue among the Abrahamic religions while respecting the distinctive doctrinal integrity of each faith tradition.

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