

The Judeo-Christian Decalogue in the Quran: Essay on the Ten Commandments

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Abstract

The Abrahamic religions have many beliefs and practices in common. Indeed, they are part of the same lineage and constitute continuity along the time axis. This has generated, therefore, similarities in their laws and prohibitions. The Judeo-Christian Decalogue, also known as the “Ten Commandments of God” in Christianity or the “Ten Words of God” in Judaism, is the starting point of a qualitative analysis of sacred Abrahamic texts in order to show the parallelism between the three celestial religions.

The object of this research, analysis of sacred texts, requires not only faith and belief but also a rational understanding. To deal with this question, philosophers adopt different attitudes.

In his book *Introduction to the History of Philosophy*, Victor Cousin believes that

A God who is absolutely incomprehensible by us is a God who, in regard to us, does not exist. In truth, what would a God be to us who had not seen fit to give us some portion of Himself, and so much of intelligence as might enable His wretched creature to elevate himself even unto Him, to comprehend Him, to believe in Him? What is it to believe? It is, in a certain degree, to comprehend. Faith, whatever its form, whatever its object, whether vulgar or sublime, faith cannot be but the consent of reason to that which reason comprehends as true. This is the foundation of all faith. Take away the possibility of knowing, and there remains nothing to believe, for the very root of faith is removed.

Blaise Pascal, in his philosophical theory of fideism, believes that: “religious faith depends on feeling and not on reason. This reflection affirmed the superiority of sincere faith over intellectual reasoning insofar as faith alone can illuminate the path leading to the truth”. Pascal’s attitude is also illustrated by his famous quote: “the heart has its reasons, which reason does not know”.¹

Similarly, Jean-Jacques Rousseau states: “this moral feeling of faith, [...] introduced as an innate principle of justice and virtue according to which humans judge actions as good or bad”. In other words, the distinction between good and evil is innate and it is approved by all human beings who share the same values. However, human history belies this evidence since good does not always triumph over evil. In every era, humanity witnesses manifestations of injustice and violence, although peace and justice are universal human values. This finding prompts us to ask: why Man has broken these natural rules? To answer it, we are forced to go back to the origin of the creation of man.

In both the Book of Genesis and the Quran, the first man “Adam” had transgressed the law established by his Creator which presupposes that human genealogy is subject to error. Therefore, it is not only the distinction between good and evil that is obvious but error as well is an innate property. The Creator is

¹ PASCAL Blaise, *Les pensées*, « Preuves par discours I ». Sellier 2000, note 2 p. 457

truly the most omniscient of His work and of its limitations and weaknesses. He is the most knowledgeable of what He asks of them. It should be noted a priori that the word error, used in this context, is not synonymous with fault as John Fitzgerald Kennedy puts it: "An error only becomes a fault if one refuses to correct it". Adam apologized to his Creator who only wanted to repent him since it is obvious that this creature is susceptible to error.

Since the dawn of time, the existential question concerning the reasons for the creation of man has triggered a long philosophical and religious discussion throughout the history of human civilization. For instance, the purpose of the creation according to Islam is to worship God as stated by the this Quranic verse : "And I (Allah) have not created the jinn and mankind except to worship Me (Alone)" Therefore, the act of worshiping God properly require the implementation of Quran practically in the day-to-day lives of Muslims and conformity to divine laws and their application in their lives, vertically (with regard to the relationship between man and God) and horizontally (relating to the behavior of the human with his fellow-creatures and towards other creatures such as animals and nature).

Indeed, it is interesting that this system of divine rules is canonical, codified and universal, as the following passage indicates:

Every law necessarily and invariably governs all the individuals who are subject to it, and regulates the conduct of the same individual in the various circumstances. Otherwise, the law would not be law, that is to say a general, constant [...] and universal rule.²

At the same time, in the Bible, these divine laws, which constitute flagship rules drawn up by the Eternal God, are instituted via the alliance "concluded between Yahweh, the one and only God, and the men created by Him and to whom He gave his ten commandments (Decalogue). This divine bond was first concluded with Noah, following the flood, then with Abraham (Genesis 17, 1-8), Jacob (Genesis 32, 29) before being renewed with Moses (Exodus 19, 24) in who God gave the tablets of the law (the Torah), on Mount Sinai." to establish the maximum of honesty and justice on earth.

This study will explore one of the fruits of this last covenant which is embodied in the Decalogue or the Ten Commandments that are a central part of Judaism, Christianity and Islam. What was so very unique about the giving of the Ten Commandments is shown in the following four criteria:

1. These Words were said audibly by God Himself, and not by a prophet or someone inspired, in his name: "I am the Lord your God who brought you out of the land of Egypt, out of the land of slavery"(v.2);
2. These Words were spoken in an exceptional symbolic place, Mount Sinai, also called Mount Horeb, which represented all that could be sacred to the Hebrew people, before their installation in the Promised Land;
3. Moses, one of the most famous figures of the Old Testament, the one who freed the Jewish people from slavery in Egypt, was the man God chose to receive His Words and to make them known to the people and not keeping them for himself;
4. Finally, God did not just say these Words to Moses; He also engraved them on two tablets of stone "Tablets of the Law" (Deuteronomy 5, 22; 9, 10; Exodus 24, 12; 31, 18). They thus became perennial: even if Moses then broke them in front of the unfaithful people (Deuteronomy 9, 17), they were then rebuilt to appear in the ark of the covenant of the Jewish people (Deuteronomy 10, 1-2),

² DRAZ, Mohammed Abellah. *La morale dans le coran*. Edition Ministère des Habous et des affaires islamiques. Rabat, 1983, p 31.

transported before him, kept in the tent of the covenant, then placed in the heart of the temple of Jerusalem.

These commandments form an organic unity that must not be changed as it is quoted in Deuteronomy: "You must not add to or subtract from what I command you, so that you may keep the commandments of the LORD your God that I am giving you." However, practically, from their revelation to Moses until the 6th century, the Ten Commandments, as we will see later, were not immune from alteration and rectification.

In this perspective, several versions of the Ten Commandments have been appeared from the original Hebrew text (the Old Testament) to the contemporary version. The main objective of this research is to unveil the difference between all versions but to investigate historical origins of the Ten Commandments in the Quran and the Bible to complete and to perform analysis of the various commandments such as they appear in the Biblical and Quranic references.

1. The historical context of the Decalogue

Moses received these ten words directly through God on Mount Sinai. This happens when the Lord has just delivered Israel, His people, from the slavery of Egypt after the ten difficult trials called the Ten Plagues of Egypt.³

The book of Exodus tells that the people of Israel, once freed from the bondage in Egypt, walked for three months through the wilderness, before finally arriving at Sinai. There, Moses climbed the mountain to the top. Then thunder roared, the earth trembled, the trumpets sounded, and in the fire Yahweh appeared to him and gave him the commandments.⁴

We find the situation of the spatiotemporal framework of the Decalogue in the Book of Deuteronomy: Deuteronomy 4:10 "[Specially] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children."

Deuteronomy 4:11 "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness."

Deuteronomy 4:12 "And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice."

Deuteronomy 4:13 "And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone."

Deuteronomy 4:14 "And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it."⁵

Nevertheless, after this event, on his way down from the Mount Sinai, Moses found the children of Israel worshipping a golden calf. Irritated against them, Moses broke the Tables of Law at the foot of the mountain. These circumstances were later repeated in chapter ten of the Book of Deuteronomy in these terms:

³Désignation courante d'un épisode de la Bible (Exode, 7-12) au cours duquel Yahvé inflige dix fléaux à l'Égypte pour contraindre Pharaon à libérer le peuple des Hébreux retenu en esclavage. Ces « Dix Plaies » étaient destinées à montrer à Pharaon la toute-puissance du Dieu des Hébreux, Yahvé.

⁴<http://martinwinckler.com/spip.php?article513>. Consulté le 12/11/2020.

⁵ Livre du Deutéronome, chapitre 4, Versets 10 à 14.

At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.⁶

2. Versions and classification of the Decalogue

Summarizing the words of the essayist Martin Winckler, we can note that:

The original Decalogue is found in the Old Testament in the Hebrew version (Books of Exodus and Deuteronomy). A second version slightly different in form from the original is adopted by the Reformed Church and the Greek Orthodox Church.

However, the third version in the Catechism of the Catholic Church is more singular, because the second original commandment “Thou shalt not make unto thee any graven image” has disappeared and the fourth “Remember the Sabbath Day to keep it holy” has been rectified; the holy Sabbath was replaced by Sunday, the day of Jesus’s resurrection.⁷

This has a historical and doctrinal explanation because, according to the same reference:

When Judaism, the first monotheistic religion, appeared, most people worship idols. The second commandment, which forbids the making of images, is intended to radically differentiate this monotheism from idolatrous religions. After the appearance of Christianity, on the other hand, the problem is different. In the first centuries of the Church, it was necessary to attract new faithful to the young religion. But the second commandment is troublesome. By removing it, we authorize the realization of images that will represent Jesus, the Virgin, and many other important figures of Christianity.⁸

Another troubling issue in studying the Decalogue is that of the variability of commandments enumeration. But, as we will see, this part is about formal theorization rather than deep content.

For more authenticity, it is important to extract the passages relating to this object of study as they appear in the biblical text. Let's start with the excerpt from the Book of Exodus:

1. And God spake all these words, saying,
2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6. And shewing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
8. Remember the Sabbath day, to keep it holy.
9. Six days shalt thou labour, and do all thy work:

⁶ Livre du Deutéronome, Chapitre 10, versets 1 à 5.

⁷<http://martinwinckler.com/spip.php?article513>. Consulté le 12/11/2020.

⁸*Idem*

10. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.
12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
13. Thou shalt not kill.
14. Thou shalt not commit adultery.
15. Thou shalt not steal.
16. Thou shalt not bear false witness against thy neighbour.
17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.⁹

The first two verses are like a prologue, a presentation situating the speaker of the statement, while the eighteenth verse is purely descriptive of the "post-speech" situation.

3. The Decalogue in the Quran

The itinerary of Moses, since his childhood, is one of the main events of which the Quran had spoken generously. God confirms, as illustrated in the following verse, Moses' predilection that distinguished him by His Word and His Book:

*And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.*¹⁰

The Decalogue, which is discussed in this article, is part of this Book revealed to Moses. "It is transmitted twice in the Pentateuch, (Exodus, Deuteronomy), which clearly shows its importance on the compositional and theological level." The Qur'an repeatedly exposes scenes relating to this event, from God's writing to Moses on tablets. God says about this:

And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

This Quranic verse explicitly recognizes the great value held by the Decalogue, which represents an exhaustive exposition of all the goods and things that an individual needs them. It is for this reason that God exhorts His Prophet to put these guidelines into practice and to command them firmly to the children of Israel, His people. Nevertheless, after forty days, just as he descended from Mount Sinai, where he received God's ten words, Moses found the people of Israel in full worship of a golden calf. So exasperated, Moses threw away the tablets and began to blame his brother Aaron and his unfaithful people for transgressing the divine oneness. God, the merciful, forgives those who have repented of idolatry, and He rewrites to Moses a new Decalogue or "tables of law" that will be kept in the Ark of the Covenant, as we have quoted earlier.

⁹ Livre de l'Exode, Chapitre 20, Versets de 1 à 17.

¹⁰Coran, 28, Verset 43.

In the following, we expose some points of similarity revolving around the Decalogue in its first and second version in the light of the Quranic verses.

4. The circumstances of the meeting

A. Time of the appointment

"After they left Egypt, the children of Israel set up camp at Mount Sinai, the land of revelation of their Prophet Moses"¹¹

This event took place three months after the Exodus of Moses with the Hebrew people from Egypt to the promised land. In both Judeo-Christianism and Islam, it is reported that Moses' divine encounter with God lasted forty days and forty nights:

- « *And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as **fortynights**. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters" »¹²*

*«Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain **forty days and fortynights**»¹³*

B- The impossibility of seeing God

We read in the Qur'an:

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers." ¹⁴

The biblical equivalent of this verse is embodied in the following passage:

18 Then Moses said, "Now show me your glory."

19 And the Lord said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

20 But," he said, "you cannot see my face, for no one may see me and live."

21 Then the Lord said, "There is a place near me where you may stand on a rock.

22 When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by.

23 Then I will remove my hand and you will see my back; but my face must not be seen."¹⁵

C- God's appearance in the burning bush

The biblical scene known as "the burning bush" was recounted in this relevant Quranic verse:

*But when he came to it, he was called, "Blessed is whoever is at the **fire** and whoever is around it. And exalted is Allah, Lord of the worlds. ¹⁶*

This verse corresponds at the semantic level to this passage of the Exodus which says:

¹¹ ABDELMOU'TA Fathi Faouzi. Chapitre la vache des enfants d'Israël. In : Histoires du saint Coran, Bour Saïd : Maison d'édition et de publication islamiques, 2004, p 95

¹² Coran, 7/142.

¹³ Exode 24/18.

¹⁴ Coran, 7, 143

¹⁵ Exode 33/ 18-23.

¹⁶ Coran, 27, 8

“Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain[a] trembled violently.”

However, the Quranic context is not identical to the biblical circumstances insofar as in the first case it was the words of God to Moses, on the way to Midian, before the Exodus and the ten plagues of Egypt while in the second case it had happened after.

D- Moses throwing of the Tablets of Law

According to both Quranic and biblical narratives, the Tablets of Law were thrown by Moses when he was enraged by the sight of the Children of Israel worshipping a golden calf.

God says in the Quran:

*Upon Moses' return to his people, 'totally' furious and sorrowful, he said, "What an evil thing you committed in my absence! Did you want to hasten your Lord's torment?" Then **he threw down the Tablets** and grabbed his brother by the hair, dragging him closer. Aaron pleaded, "O son of my mother! The people overpowered me and were about to kill me. So do not 'humiliate me and' make my enemies rejoice, nor count me among the wrongdoing people."*¹⁷

In the book of Exodus, it is reported: *"When Moses approached the camp and saw the calf and the dancing, his anger burned and **he threw the tablets out** of his hands, **breaking them to pieces** at the foot of the mountain."*¹⁸

Reading these two passages, we notice that the common action between the two extracts is the fact of "throwing". However, in the Judeo-Christian text, another action is added: "breaking". In this regard, Ibn Kathîr, in his book *The Stories of the Prophets*, confirms this event in these terms:

*When Moses returned to his people and saw the Children of Israel worship a golden calf, he entered into great anger, and threw away the Tablets containing the commandments of the Torah. According to the People of the Book (Jews, Christians, and Sabians), the Tablets were broken but God replaced them. But nothing in the Quranic text proves that Moses broke them. All the Quran says is that he threw them away when he saw what his people had done during his absence. In addition, the people of the Book say that there were two Tablets, while the Quran indicates that there were more.*¹⁹

In spite of this point of divergence, the event after the throwing of the tablets, which is embodied in the request for forgiveness from God, is a point bringing together the two book references.

E- The Request for Forgiveness: A New Encounter with Divinity

Following the great sin of worshipping the golden calf during Moses' absence, Moses returned to Mount Sinai to ask for God's forgiveness and salvation. The biblical text reports: *"The next day Moses said to the people, "You have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin."*²⁰ Similarly, in the Qur'an, we find Moses asking for salvation after this blatant sin: *"This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers."*²¹

The Lord, out of clemency and indulgence, forgave the people for their idolatry, and agreed to rewrite to Moses on new tablets carved by Moses: *"The Lord said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke."*

¹⁷ Coran, 7, Verset 150.

¹⁸ Exode 32/19

¹⁹ Ibn Kathir, *Les histoires des prophètes*, Traduit de l'arabe par l'équipe littéraire des Editions Maison d'Ennour, Edition Ennour, p.319. Version électronique.

²⁰ Exode 32/30

²¹ Coran, 7, 155

In addition, a part of the circumstances of this new encounter is identical in the two Sacred Books, especially with regard to the people who accompanied Moses during this meeting with God.

F- The number of men who accompanied Moses to Mount Sinai

Indeed, Moses selected the most eminent men of his people to be witnesses attending this unprecedented event. It's stated in the Quran: "And Moses chose from his people seventy men for Our appointment". Similarly, in the Bible, we find the same number of men but with a precision of three others, who represent the close family of Moses: Aaron and his sons Naddab and Abihu. The Book of Exodus records this: "Then the LORD said to Moses, "Come up to the LORD— you and Aaron, Nadab and Abihu, and seventy of Israel's elders— and you are to worship at a distance".²²

At the end of this axis, it must be noted that the similarities relating to the circumstances of this event of the Decalogue are multiple in relation to the points of divergence. This reveals that these two sacred Books emanate from the same source and constitute a continuity and sometimes a complementarity.

G- The Ten Commandments of the Decalogue in the Qur'an

The commandments of the Decalogue are quoted extensively in the Quran. In order not to burden this article, we will be limited to only two verses, from the sixth Surah (Chapter) of the Quran Al-An'am (The Cattle):

1. Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."
2. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.²³

Similarities between the biblical Decalogue and this Quranic passage are both implicit and explicit. Thus, the first prescription in the Quranic text concerns the oneness of God. This presupposes the prohibition of all forms of idolatry and representations. This meaning rhymes, logically and semantically, with the first two commandments of the biblical Decalogue: "Thou shalt have no other gods before me." and "Thou shalt not make unto thee any graven image."

Additionally, the second Quranic prescription emphasizes beneficence towards parents which is semantically similar to the fifth commandment of the biblical Decalogue: "Honor your father and mother." As for the third prescription quoted in the Quranic verse to not kill one's children for fear of poverty, this same principle, prohibiting homicide in general, is quoted later in the same verse.

Also, the fourth prescription of the Quranic text "Do not approach immoralities" reminds us of the seventh Commandment of the Decalogue: "Thou shalt not commit adultery."

The eighth commandment of the Decalogue forbids stealing: "Thou shalt not steal". It seems that, the Sixth and Seventh prescription of the Qur'an: "And do not approach the orphan's property except in a way that is best until he reaches maturity" and "And give full measure and weight in justice" correspond, in principle, to the eighth commandment of the Decalogue although there is no literal and direct lexical equivalent to the term "steal".

²² Exode, 24/1.

²³ Coran, 6/151-152.

But on a semantic and pragmatic level, the injunctions of the two references rhyme harmoniously because those who give less in measures and weights are indeed stealing others. Similarly, those who unjustly consume the orphan's property are committing a theft.

The penultimate Quranic prescription: "And when you testify, be just, even if [it concerns] a near relative", recalls, in a way, the penultimate commandment of the Decalogue: "Thou shalt not bear false witness against thy neighbor." The injunctive sentence of the Quran is in the affirmative form while that of the Bible is in the negative form. Bearing false testimony is a lie that often leads to injustice and iniquity.

The last injunction of the Quranic verse: "And the covenant of Allah fulfill", implicitly and partially touches on the third commandment of the Decalogue: "Thou shalt not take the name of the LORD thy God in vain", that is, on the one hand, one must invoke the divine Name with respect and not trivialize it. And on the other hand, one must not lie by taking God as a witness. To this second explanation we see the existence of an implicit analogy; for he who signs a commitment, supposes that he had signed it first with God, the Omniscient, so when he transgresses this commitment. It is as if he had not respected the divine.

The last commandment of the Decalogue is to forbid all manifestations of covetousness: "Thou shalt not covet thy neighbor's goods." This commandment seems to us the most subtle because it is abstract and depends on human sensitivity and emotions. Therefore, it is difficult neither to prove nor to avoid it because it is part of human emotions and weakness. Following this reasoning, we believe that the statement that says: "We do not charge any soul except [with that within] its capacity", gives us a kind of answer and remedy to this problem. In other words, you must do your best not to covet your neighbor (others in general); nor "his house; neither his wife, nor his servant, nor his ox, nor his donkey: nothing that belongs to him" but according to the psychological and spiritual capacities that differ from one person to another and that feed and consolidate themselves by the force of faith of which the dwelling is the heart.

To conclude, it is to know that the Fourth Commandment of the Decalogue, "Remember the Sabbath day, to keep it holy." is not quoted through the two Quranic verses. However, we can indicate the existence of a certain analogy between the Sabbath, which is a day when one ceases to perform the usual and daily works and devotes oneself solely to meditation and worship of God, and the time of the great Friday prayer. The similarity between the two days is the prohibition to perform certain activities such as buying and selling. This is what is stated in the Surah Al-Jumah "Friday": "O you who have believed, when the adhan [Islamic call to prayer] is called for the prayer on the day of Jumah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew." From this excerpt we can deduce the following morality: the sanctification of a time exclusively to the worship of God is a thing common to the three celestial religions. It is only the form and moment that diverges from one tradition to another. The predilection for a day or period of day is common in both the Judeo-Christian and Muslim tradition, including the celebration of religious holidays and prayer at the edge of the night or at dawn. This demonstrates a harmony between the three celestial religions whose directives come from the same God.

The study of the Decalogue showed a great similarity between the Sacred Books of the three monotheistic religions at the level of circumstances and the spatio-temporal framework of the fact or at the level of the essence of the commandments.

The aim of this study is to establish an interfaith dialogue that refers to cooperative, constructive, positive and peaceful interaction between people of different religious traditions. Admittedly, the achievement of such a goal requires the adoption of practical measures and the implementation of an approach that promotes acceptance of differences. For this reason, we find it interesting that the political institution is involved in the media and education sectors given their great influence on society: "It was necessary such a coup de force in the order of knowledge, so that from this order deconstructed a new condition of knowledge was born ... to understand the permanence of modern religion, as VIDAL Daniel suggests. »²⁴

We close this study with a quote from the Moroccan futurist Mahdi EL MANDJRA, who states that: *The globalization of value systems through political, economic, cultural and military power has only reduced the chances of cultural communication with a view to mutual respect for different lifestyles. The North has so far made very little effort to understand, let alone speak, the language of the South. Value systems must be prioritized to realize that the current crisis between North and South is a crisis of the entire system.*²⁵

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