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معامل التأشير العربي

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جمهورية العراق
وزارة التعليم العالي والبحث العلمي
الجامعة العراقية
كلية العلوم الإسلامية

مجلة

العالم الإسلامي

مجلة علمية فصلية محكمة

عدد خاص بابحاث المؤتمر العلمي الدولي الخامس
(التعايش السلمي بين الأديان عبر التاريخ)

المشارك بين

كلية العلوم الإسلامية في الجامعة العراقية

وكلية التربية الأساسية في جامعة دهوك

وكلية الإمام الأعظم وكلية دار السلام للبحوث الإسلامية / تركيا

بالتعاون مع

مركز نون للبحوث والدراسات المتخصصة

المجلد الثالث

ملحق

العدد

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الجامعة العراقية
كلية العلوم الإسلامية



مجلة
العلوم الإسلامية
مجلة علمية فصلية محكمة

((ملحق العدد السابع والعشرون))

المجلد الثالث

حزيران

١٤٤٢ هـ - ٢٠٢١ م

مجلة العلوم الإسلامية

مجلة علمية، محكمة فصلية، تصدرها كلية العلوم الإسلامية في الجامعة العراقية في بغداد «العراق» وتعنى بنشر المقالات، والبحوث، والدراسات الأصلية، والمبتكرة، والتطبيقية في الفروع الإسلامية، والعلمية، والتربوية كافة، بعد أن تخضع للمراجعة والتقويم من الخبراء والمختصين في داخل العراق وخارجه.

وتشترط المجلة: أن تكون المشاركة المقدمة إليها للنشر غير منشورة سابقاً في مجلة أو دورية أخرى. يقصد من هذه المجلة: أن تمثل منتدى لاختصاصات إسلامية، وعلمية متعددة، ضمن مجتمع البحث العلمي في العراق.

وتهدف المجلة: إلى نشر المعرفة، وتوفير المراجع، والمصادر المقومة في الفروع: الإسلامية، والعلمية، والتربوية، وكذلك إيجاد قنوات للتواصل بين الأكاديميين، والخبراء، والباحثين، وصناع القرار، والقائمين على تنفيذه في ميدان الاختصاص.

* * *

مجلة العلوم الإسلامية مجلة علمية فصلية محكمة تصدرها كلية العلوم الإسلامية في الجامعة العراقية

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شروط النشر

- ترحب أسرة مجلة العلوم الإسلامية بالباحثين والدارسين، ويسرها نشر بحوثهم، ضمن الشروط الآتية:
- يشترط أن يكون البحث رصيناً علمياً، مراعيًا معايير البحث العلمي: تقديم طلب خطي لنشر البحث، مع التعهد بعدم إرساله إلى مجلة أخرى، أو نشره فيها. لا يتجاوز عدد صفحات البحث (٣٠) صفحة، ويترتب على الزيادة مبالغ مالية رمزية. ينبغي أن يكون البحث مطبوعاً على الحاسب الإلكتروني وتقدم ثلاث نسخ منه (من ضمنها النسخة الأصلية) مع قرص CD.
 - عند طباعة البحث يجب الالتزام بما يأتي:
 - ١- أن يستخدم في طباعة البحث برنامج (word 2003-2007).
 - ٢- الحاشية من أعلى وأسفل الصفحة ٥, ٣ سم، وتترك مسافة من الجهة اليمنى والجهة اليسرى ٣ سم.
 - ٣- المسافات بين الأسطر مفردة: ١ سم.
 - ٤- أن يكون نوع الخط العربي (Traditional Arabic)، والخط الإنجليزي (Times New Roman).
 - ٥- يكتب عنوان البحث بلون غامق وبحجم خط (١٨)، وإذا كان البحث باللغة الإنجليزية تكتب الأحرف الأولى من الكلمات كبيرة (Capital).
 - ٦- تكتب أسماء الباحثين بلون غامق وبحجم خط (١٦) ويكتب تحتها عنوان الباحثين بحجم خط (١٥) متضمنًا اللقب العلمي / القسم / الكلية / الجامعة.
 - ١٧- محتويات البحث العربي ترتب بالصيغة الآتية (الخلاصة العربية، المقدمة، المواد وطرائق العمل أو الجزء العلمي حسب اختصاص الباحث، النتائج والمناقشة، الاستنتاجات أن وجدت، المصادر). أما البحوث الإنجليزية فتكتب فيها الخلاصة العربية قبل الإنجليزية على أن لا تزيد الخلاصة على ٢٥٠ كلمة.
 - ١٨- اعتماد رسم مصحف المدينة المنورة عند ذكر الآيات القرآنية كما موضح أدناه: ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ [المجادلة الآية ١١].
 - ١٩- متن البحث بحجم خط (١٨)، والهوامش تكتب بحجم خط (١٤) مع إتباع طريقة الترقيم في كتابة المصادر.
 - ٢٠- توضع الأشكال والجداول والصور في أماكن مناسبة مع ما يشير إليها في محتوى البحث.
 - ٢١- يطالب الباحث بنسخة نهائية ورقية بعد إقرار الخبراء، بنشر البحث مع القرص (CD) ويجب أن

تكون النسخة الورقية للبحث مطابقة تماماً لما موجود في القرص.

٢٢- لا تعاد البحوث إلى أصحابها سواء قبلت أو لم تقبل.

٢٣- المجلة غير ملزمة بسحب البحث بعد قبوله للنشر لأي سبب كان.

تكون المراسلات المتعلقة بالمجلة كافة باسم رئيس تحرير المجلة، وعلى العنوان الإلكتروني أو موقع المجلة:

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حزيران 2021 ملحق بالعدد السابع والعشرون المجلد الثالث

الأديان التوحيدية ودورها في تعزيز قيم التعايش في المجتمعات المتعددة الأديان

”دراسة في الوصايا العشر”

الأستاذ المشارك الدكتور أنمار أحمد محمد

الملخص

تحتوي الديانات التوحيدية الثلاث (اليهودية، المسيحية، الإسلام) على العديد من التعاليم النبوية والمفاهيم الروحية والقضايا الأخلاقية والتشريعية والتي تؤكد حقيقة أنها تنبع من مصدر واحد. من بين التعاليم الأكثر اشتراكاً نجد ما يسمى بـ (الوصايا العشر) والتي نجدها ماثورة في الكتب المقدسة لهذه الديانات الثلاث. تعكس الوصايا العشر التشريع الأخلاقي والقيمي داخل تلك الديانات التوحيدية والتي يمكن من خلال تفعلها أن تعيد بناء وتماسك مفهوم التعايش داخل المجتمعات المتعددة الطوائف والأعراق والأديان. لذا تناولت هذه الدراسة السمات المشتركة للوصايا العشر كما نصت عليها النصوص المقدسة في الأديان السماوية الثلاث.

الكلمات المفتاحية: الأديان التوحيدية، الوصايا العشر، العهد القديم، العهد الجديد، القرآن الكريم.

Abstract

Monotheistic religions have spiritual concepts, ethical issues, and values, which stem from being from the same source. Among the most common things, we find the so-called ‘ten commandments’ mentioned in the Holy scriptures of these three religions. The Ten Commandments reflect the moral legislation within the monotheistic faiths that can rebuild the restoration of multi-denominational, multi-ethnic, and multi-religious societies. However, the subject to be dealt with in this study is the similar features of ten moral principles as enunciated in the Ten Commandments.

Keywords: Monotheistic religions, Ten commandments, Old Testaments, New Testaments, the Quran.



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INTRODUCTION

Judaism, Christianity, and Islam share many spiritual concepts, and they have similarities of ethical issues and values, which stem from the fact that these religions are from the same source.

The followers of these multicultural religions and communities are bound to find numerous aspects of their daily lives that agree with their doctrine, legislation, and even ritual practices to spread the coexistence and tolerance culture, thus improving confidence. Some of the common aspects of everyday life among these religions are the so-called "ten commandments," which are mentioned in the Holy scriptures of these three religions, the Old Testaments, New Testaments, and the Glorious Quran as well.

The Ten Commandments reflect the moral legislation within the monotheistic faiths that can rebuild the restoration of multi-denominational, multi-ethnic, and multi-religious societies. It seems quite pertinent to deal with these ten ethical rules more often. However, the subject to be dealt with in this study is the similar features of ten moral principles as enunciated in the Ten Commandments.

We need to spread the culture of dialogue, coexistence, acceptance to the other among communities, religions, and ethnicities, especially in post-war societies. That dialogue must stand on new cognitive and psychological frameworks that remove many of the horrors of the past centuries of atonement, futile conflicts, and discussions, which brings to followers of religions more division, hostility, and blood alienating them.

Under these concepts, the study came to refer to those commandments and role for the activation of civil peace between peoples and communities, so the research divided into two main points: firstly: monotheistic religions and the Ten Commandments. Secondly: Ten Commandments and their core values.

1. Monotheistic Religions and the Ten Commandments

Human history has recorded about ten thousand different religions; one hundred and fifty from these religions had more than one million followers, whereas the rest had less than one million followers throughout history.



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The Encyclopedia of World Religions defined monotheism as belief in one personal (GOD). Admittedly, it will contrast with polytheism, or belief in many gods, and with monism, usually taken to mean that everything is part of one impersonal absolute (like the Brahman of Advaita Vedanta Hinduism). Judaism, Christianity, and Islam see themselves as traditionally monotheistic. They all stem ultimately from the faith of Abraham and the doctrine of ancient Israel.¹

Monotheism is distinguished from polytheism because monotheism is a belief in the oneness of God. Furthermore, monotheism characterizes the traditions of Judaism, Christianity, and Islam. In the three great monotheistic religions, God's essence and character be unique and fundamentally different from those of gods found in other religions. God created the universe and humanity. Moreover, he has not abandoned his creation but continues to lead it through His power and wisdom. God has created not only the cosmos but also the moral order to which humanity ought to conform. God is the source of goodness. Such a monotheistic belief system results in the rejection of all other belief systems as false religions.²

However, Muslims categorize religions as follow:

1. Monotheistic religions: Islam considers (Judaism, Christianity, and Magi) to be monotheist religions.
2. Polytheistic religions: Islam believes these religions as false religions (Hinduism, Buddhism, idol-worshipping).³

It is undeniable that these three monotheistic religions (Judaism, Christianity, and Islam) represent the most dynamic ways of life in the contemporary world. It is merely because these religions, in one way or the other, claim to have been shaped long ago to a great extent, a large number of humanities, almost from all dimensions, historical, social, familial, political, economic, cultural, intellectual, and spiritual.

It is well known that most societies today are multi-denominational communities and are dominated by multiple sects, nationalities, and religions. Furthermore, the dialogue between the followers of these three monotheistic religions today is an excellent opportunity to raise the concerns and problems of these minorities by finding appropriate solutions. It is also

¹ Robert S. Ellwood, *Encyclopedia of World Religions*, Revised Edition, (New York, Facts On File, Inc., 2007). P. 299.

² Wendy Doniger Mircea Eliade and others, *Britannica Encyclopedia of World Religions*, (Printed in Singapore, By Encyclopedias Britannica, Inc, 2006). p. 747.

³ See: Abd-Al-Karim Al-Şehrstânî, *Al-Milâl Wa Al-Nihâl*, Edited: Ahmad Fahmî Muhammed, (Beirut, Dar Al-Kuţb Al-‘Imîâ, 1st, 1992), p. 4 / Ibn Hāzım Al-Dhaherî, *Al-Fisal fee Al-Melal Wa Al-‘Ahwâ’ Wa Al-Nihâl*, (Volume 1), edited: Dr. Muhammed Ibrahim Nasr Wa Dr. Abd- Al-Rahman' Omîra, (Beirut, Dar Al-Jîl, 2nd, 1996-1416 H).



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suitable for strengthening society and peaceful coexistence without disputes to live in harmony within those societies and nations.

The Monotheistic Religions have certain similarities in their foundations and their laws. One of the similarities they share is the Ten Commandments, equivalent to the scripture in the .three monotheistic religions

The Ten Commandments represent the fundamental of the doctrine and legislation of the Jews, the God (Yahve) inscribed with His finger on the two stones and gave it to Moses at the Mount of Sinai:

“The Lord said to come up to me (Moses) on the mountain and stay here, and I will give you the tablets of stone, with the law and commands I have written for their instruction.” (Exodus 24:12)

Then Moses set out with Joshua, his aide, and Moses went up on God's mountain. He said to the elders, Wait here for us until we come back. Aaron and Hur are with you, and anyone involved in a dispute can go to them. When Moses went up on the mountain, the cloud covered it, and the glory of the Lord settled on Mount Sinai. For six days, the cloud covered the mountain, and on the seventh day, the Lord called to Moses from within the cloud. To the Israelites, the glory of the Lord looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. Moreover, he stayed on the mountain forty days and forty nights” (Exodus 24: 12-18).

Furthermore, God has given him two tablets of stone and the divine commandments: “Moses turned and went down the mountain with the two tablets of the testimony in his hands. They were inscribed on both sides, front and back. The tablets were God's work; the writing was the writing of God, engraved on the tablets” (Exodus 32: 15-16).

While Judaism counts 613 total commandments, only ten were given directly by God to the Jews. The rest Moses acquired from God and brought back to the people at Mount Sinai. The Ten Commandments (Greek for "10 words," an accurate translation of the traditional Hebrew phrase (assert ha-Devarim), is usually known in English as the Decalogue. They are recorded twice in the Torah, first in Exodus's book (20:1–17) and second in Deuteronomy (5:1–21).¹

These Commandments represent the most famous croup of Jewish laws, the Constitution of the Jewish Law, which serves as the universal treasure of their spiritual philosophy and culture, encompassing all ethical values.

¹ Sara E. Karesh and Mitchell M. Hurvitz, *Encyclopedia of World Religion, Encyclopedia of Judaism*, (New York, Facts on File, Inc. 2006). p. 111.



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Additionally, The Ten Commandments, known as the Decalogue, are considered the most essential ten laws out of the six-hundred laws presented by Moses.¹

Although Judaism believes that all 613 commandments are imperative, the Ten Commandments hold special significance because of their revelation at the Mount of Sinai to the entire Jewish community. This revelation is reenacted each year at the festival of (Shavuot). Traditionally, Jews stay up all night on Shavuot studying Torah and recreating the Ten Commandments; in the morning prayer service, the Ten Commandments read before the standing congregation with a unique musical Trope.²

In Maimonides's view, all laws outlined in the Torah have a "cause," that is, a "useful purpose" and follow from God's wisdom, not from an arbitrary act of His will. Torah has two core purposes: the welfare of the soul, which man finds ultimate perfection in this world and the next, and the protection of the body, which is a means to well-being of the soul. For the well-being of the soul, the Law promotes correct opinions, and for the welfare of the body, it sets down norms for the guidance of society and the individual.³

According to understanding the Holy Scriptures, the concept of Ten Commandments customized for every time and place; the writer of Matthew Gospel said:

"I tell you the truth until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." (Matt. 5:18).

Bishop Ezekiel Hopkins gives a brief commentary about these Commandments as he said:

" The TIME: According to the best chronology, it was about 2,460 years after the creation, 220 after Israel's descent into Egypt, and the third month after their departure out of Egypt, Exod. 19: 1; before the birth of Christ almost 1,500 years, and therefore above 3,000 before our days.

The REASON: The world was now so totally degenerated into vile superstitions and idolatries that the knowledge and fear of the true God were scarce to be found but only in Abraham's family and posterity.

The MANNER: in which this Law delivered, and described to have been very terrible and astonishing. God designed it so, on purpose, to possess the people with the greater reverence of it; indeed, the Decalogue is not so much the enacting of any new law, as a reviving of the

¹ See Dr. Raşad Abd Allah Al-şamî, *Al-Wasâyâ Al- 'Aşr, fee Al-yahodyâ Derasa Moqarana fee Al-Masihyâ ve Al-Islam*, (Dar al-Zahrâ' Lil-naşr, 1993-1414 H). p. 128.

² Sara E. Karesh and Mitchell M. Hurvitz, *Encyclopedia of Judaism*. p. 111.

³ Fred Skolnik, *Encyclopedia Judaica*, (the U.S.A, Macmillan Reference, v. 5), p. 87.



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old by a more solemn proclamation. Moreover, mark the circumstances of majesty and solemnity in action.”¹

On the other hand, some scholars propose a date for the Ten Commandments between the 16th and 13th centuries). For example, Wendy Doniger and Mircea Eliade said: “Exodus and Deuteronomy connect the Commandments with Moses and the Sinai COVENANT between YAHWEH and ISRAEL. For those who regard the Ten Commandments as an epitome of prophetic teachings, the date would be after AMOS and HOSEA (after 750). If the Ten Commandments are simply a summary of Israel's legal and priestly traditions, they belong to an even later period”.²

The Jews and many Christians believe in the Ten Commandments, which God All-Mighty laid down when he revealed them to Moses, which Jesus frequently mentioned in his teachings when he said:

“I tell you the truth until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in heaven's kingdom. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the Law, you will certainly not enter the kingdom of heaven”. (Matthew 5: 18-20)

Therefore, Pope Shenouda III of Alexandria says: “It is sufficient to show the importance of the Ten Commandments, that God spoke them with his mouth. Nevertheless, God himself wrote it with his finger, on the tablets, and delivered them to Moses. When Moses received them from God's mouth, he wrote them and sacrificed and burnt to God, as well as took from the blood and sprinkled on the people”.³

The Ten Commandments had no specific importance in Christian tradition until the 13th century, despite Jesus Christ recommended abiding by the Ten Commandments. However, it had no particular influence in Christian tradition until the 13th century, when the Protestant church's rise⁴

¹ Bishop Ezekiel Hopkins, *an exposition of the Ten Commandments*, (New York, Published by the American tract society, 2004). p. 9.

² Wendy Doniger, and Mircea Eliade, *Britannica Encyclopedia of World Religions*, p. 1083.

³ Pope Shenouda III, *Al-Wasâyâ Al-'Aşr, Al-Wasâyâ Al-Arba' Al-'ola*, (Egypt, Al-'Anba Rus Printing, Al-Abâssyâ-, v. 1, 16th, 2012), p. 6.

⁴: Wendy Doniger Mircea, and Eliade, *Britannica Encyclopedia of World Religions*, p. 1083.



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In Islam, we can find these Ten Commandments in many verses of the Qur'an including what is mentioned in Surat Al-Israa. (Qur'an 17: 23-39) As well as Surat Al-Anâm when Allah said:

(قُلْ تَعَالَوْا أَنَا رَبُّكُمْ عَلَىٰ كُلِّ شَيْءٍ وَإِلَىٰ رَبِّكُمْ الْمَوَدَّةُ الْإِخْوََانِيَّةُ ۚ وَإِلَىٰ آبَائِكُمْ وَإِلَىٰ آبَائِكُمْ وَإِلَىٰ آبَائِكُمْ ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۚ إِنَّكُمْ مِّنْ إِمْلَاقٍ تَحْنُ تَرْزُقُكُمْ ۚ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۚ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ ۚ لَّا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ).

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and to parents, right treatment, and do not kill your children out of poverty; We will provide for you and them. Moreover, do not approach immoralities - what is apparent of them and what is concealed. Moreover, do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. He instructed you that you may use reason and not approach the orphan's property except in the best way until he reaches maturity.

Moreover, give full measure and weight injustice. We do not charge any soul except [with that within] its capacity. Furthermore, when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfills. He instructed you that you may remember. "(Qur'an, 6: 151-152)

The Quranic verses excluded some principles of the Ten Commandments, such as:

1. The commandment of forbids drawing pictures and sculpting statues: Islam sees this as a kind of idolatry worship. Therefore, this prohibition is not contained in an independent commandment because that implies the prohibition of polytheism.
2. The commandment on prohibiting pronunciation of God Name: Muslims do not consider God's Name to be sacred, nor do they - as Jews - frighten about the pronunciation of God's Name.
3. The commandment is no sanctifying the Sabbath: Muslims reject the idea of the Sabbath. It holds the idea that God rested on the seventh day after he created the heavens and the earth, so Islam has chosen Friday instead of Saturday to gather Muslims for Friday prayers.

In contrast, the Quran's ten commandments contain some commandments that did not find in the Jews' Commandments:

1. Fulfillment of the Covenant.
2. Not to be extravagant and wasteful



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3. Humility and lack of sense of dignity and empty pride.¹

Christians feel that they are not bound to accept the Old Testament's Ten Commandments as fundamentals of Christianity on the following grounds:

1. Moses' Ten Commandments are not binding on them due to biblical verses in the New Testament. "Having canceled the written code, with its regulations, that was against us, and that stood opposed to us; he took it away, nailing it to the cross."

2. In Colossians: "having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. Moreover, having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross". (Colossians 2:14-15).

So, Christians argue that Jesus Christ has abolished the Ten Commandments, which is meant only for the Children of Israel, not for the followers of Jesus Christ.

They argue that the following verses state that clearly in the New Testament", Then Jesus came to them and said, all authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the father and the Son and the Holy Spirit, and teach them to obey everything I have commanded you. And surely I am with you always, to the very end of the age". (Matthew 28:18 -20)

3. Christians refute Moses' Ten Commandments due to the warning: whomever violet any of the ten laws, capital punishment is his/her penalty.

The Old Testament verses, which confirm the death penalty for the violator of any of the ten commandments, are quoted here below: "While the Israelites were in the desert, a man was found gathering wood on the Sabbath day. Those who found him gathering wood brought him to Moses and Aaron and the whole assembly, and they kept him in custody because it was not clear what should be done to him. Then the Lord said to Moses, the man must die. The whole assembly must stone him outside the camp. So the assembly took him outside the camp and stoned him to death, as the Lord commanded Moses". (Numbers 15:32 – 36).

The consequence of the one who breaks any covenant of the Moses Ten Commandment is death; that was why the Christians refuted it completely. They argue that no one is authorized today to execute capital punishment. So it cannot apply to all Christians.

4. Christians claim that Jesus Christ did not teach or consider Moses Ten Commandments but instead brought similar people in the New Testament.²

¹ Dr. Raşad Abd Allah Al-şamî, *Al-Wasâyâ Al- 'Aşr, fee Al-yahodyâ*, pp. 128-129.

² See Pastor Brian Sayers, *The Ten commandments*, (Christ Community Church, 2006). p.13.



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In the same context, we notice some scholars argue that: "To understand the answer to what is being decreed by "I am the Lord your God ..." one has to recognize that this is a statement— not a "Thou Shalt/Not" standard form for a commandment. The more accurate translation of the original Hebrew declaration by Moses to the Israelite people in Deuteronomy (4:13) is not "He declared to you the covenant which He commanded you to observe, the Ten Commandments; and He inscribed them on two tablets of stone." The correct interpretation of "aseret he 'Devarim" is not "commandments" but "sayings" or "declarations." Moses reiterates that God has commanded obedience to ten particular statements. In this context, the "Ten Sayings," which we will continue to refer to as the Ten Commandments, are the ten essential statements of faith or life given by God at Mount Sinai.¹

On the other hand, the verses of the New Testament tells us that Christ was too interested in working and maintaining to the commandments: "Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life? "Why do you ask me about what is good?" Jesus replied. "There is only one who is good. If you want to enter life, obey the commandments. Which ones? The man inquired. Jesus replied, Do not murder, Do not commit adultery, Do not steal, Do not give false testimony, honor your father and mother, and love your neighbor as yourself". (Matthew 19:16-19). Paul also referees at these commandments in his message. (1 Corinthians 9:9)

We do not force the Christians and Muslim followers to accept the Ten Commandments with the consequences of Jewish penalties (as the Old Testament said), but we aim to reach common ideas and activate it in multi-denominational and interfaith societies.

2. TEN COMMANDMENTS AND ROOTING THE VALUES

THE FIRST COMMANDMENT

The Old Testament says: "Thou shalt have no other gods before Me." (Exodus 20:3)

The New Testament says: "Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.' Then the devil left him, and angels came and attended him." (Matthew: 4:10-11)

The first and second commandments were considered two verses in the New Testament, equivalent to the Old Testament's first and second commandments.

That is orderly the first on the list and is considered the most important. Here we can notice the similarity with what is in the Glorious Quran .

The Qur'an says:

¹ Dr. Laura Schlessinger and Rabbi Stewart Vogel, *The Ten Commandments the Significance of God's Laws in Everyday Life* (New York, HarperCollins Publishers Inc, 1998). p.5.



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(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ)

“Know, [O Muhammad], therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: For Allah knows how Ye Move about and how ye dwell in your homes.” (Qur'an, 47:19)

This ayah declares that there is no true God except Allah. It is not easy for him to command the people to know of. That is why Allah connected it with.

In holy scriptures (Holy Bible and Qur'an), God commands that they shall not worship any other gods (except Him), the one God (oneness). The follower of monotheistic religions all required to worship one God. That thing will distinguish them from the others (Atheists, idolaters, polytheists).

The fundamental commandment, first in importance and in order, and essential to every other, are, “You shall have no other gods before me.” True religion starts with accepting this as a rule in life.

THE SECOND COMMANDMENT

Old Testament says: “Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” (Exodus 20:4)

The New Testament says: “Dear children, keep yourselves from idols.” (1 John 5:21)

The Qur'an says:

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ)

“Remember, [O Muhammad], Abraham said: O my Lord! make this city one of peace and security, and preserve my sons and me from worshipping idols”. (Qur'an, 14:35)

Ibrahim next mentioned that many of humankind were led astray because worshipping of idols. The All-Mighty God in His wisdom stated this fact unequivocally in the Quran that there is none compare to Him, not in existence nor attribute. He is the All-Knowing, The Creator of everything, The Sustainer, and the All-Wise. Prophet Muhammed also warned Muslims about creating shapes of any living creature, for on the day of judgment, God will command the fellow to blow into that art a soul, and the person will not be capable of doing that.¹

¹ Shaykh Safiur – Rahman Al-Mubarakpuri, *Tafsir Ibn Kathir*, Imam Abu Al-Fida Ismail ibn Kathir, (Riyadh, Darussalam Publisher & Distributors, v. 15, 2nd, 2003), P. 359.



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God forbids idolatry, but the Old Testament told us that the Israelites were often worshipping those idols even though Moses warned them, so they prostrate to the calf as a creature that resembles God.

J. I. Packer says: "This forbids, not worshipping many gods (the first commandment covered that), but imagining the true God as like yourself or something lower. God's real attack is on mental images of which metal images are more truly the consequence than the cause. When Israelites worshiped God under the form of a golden bull-calf, they were using their imagination to conceive Him in terms of power without purity; this was their basic sin".¹

THE THIRD COMMANDMENT

The Old Testament says: "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." (Exodus 20:7)

The New Testament says: "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one white or black hair. Let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one". (Matthew 6:9)

The Quran says: (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ)

"And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; For Allah is One Who hearth and knoweth All things." (Qur'an, 2:224)

The Christians and Muslims are using the divine name in their worshipping and so else, but many orthodox Jews refuse to use God's unique holy name for fear of misusing it.

Philip Graham Ryken commented that when he said: "God's people were not forbidden to use God's name. Nevertheless, God wants us to use His name! It is proven by the Old Testament, where God's sacred divine name is used throughout the scriptures, almost seven thousand occurrences in all. God gave us His name so that we would be able to address Him directly. Calling into Him by His name strengthens our love for him".²

Like the rest of God's moral Law, the third commandment is both negative and positive. In its negative form, it forbids the misuse of God's name: "You shall not take the name of the LORD your God in vain" (Exod. 20:7a). Alternatively, give a more literal translation, "You

¹ J. I. Packer, *Keeping the Ten Commandments*, (U.S. A, Crossway Books, 1st, 2007), P. 54.

² Philip Graham Ryken, *He is written in stone, the Ten Commandments and Today's Moral Crisis* (the U.S.A, Published by Crossway Books, 1st, 2003). P. 87.



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shall not lift the name of the Lord your God for nothingness." What does it mean to "lift" God's name? This term had a reasonably technical meaning. It was used in legal situations to refer to the taking of an oath. When witnesses needed to confirm their testimony, they lifted a hand and swore by God's name instead of swearing on a Bible. However, the term was also used more broadly for other situations when people took God's name on their lips.¹

Likewise, in Islam, Prophet Muhammad, in his tradition, thought Muslims not to swear by anything but Allah and that they should even not swear except when it is necessary. In Islam, the All-Mighty name is not allowed to be mentioned in an unpleasant place because He is most Highest and Creator.

THE FOURTH COMMANDMENT

The Old Testament says: "Remember the Sabbath day, to keep it holy." (Exodus 20:8)

The writer of Exodus explains; "Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it, thou shalt not do any work, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. 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." (Exodus 20: 9-11)

Christians claim that the Sabbath was not stated in the New Testament because it was a covenant between God and the Children of Israel; besides, Jesus Christ did not preach that to his followers.

The Quran says: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تُؤدِّي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"O ye who believe! When the call is proclaimed to prayer on Friday (The Day of Assembly), Hasten earnestly to the Remembrance of Allah, and leave off business (and traffic)". (Qur'an, 62:9)

Al-Mubarakpuri interpreted that ayah and said: "Friday (Al-Jumu'ah) is a word derived from (Al- Jam` gathering). The people of Islam gather weekly, on every Friday in the significant places of worship. During Friday, Allah finished the creation, the sixth day, during which Allah created the heavens and earth. On Friday, Allah created Adam and placed him in paradise, and ironically, it was a Friday when he excludes him out of paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked. All of this is from the authentic hadith collections. In the ancient language (Aruba) means

¹ Ibid. p. 87



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Friday. It is a fact that previous nations were informed about Friday, but they have led astray from it. The Jews chose Saturday as their holy day, and the Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah because it is the day the creation finished".¹

It can be said here that the three religions have a special day in every week. Friday to Muslims is a holy day, and to Christians, it is Sunday, and to Jews, it is Saturday, in which they do not work or engage in anything as the writer of the Exodus explained .

For Muslims, the holy Quran commanded them to spread on the earth to seek their Creator's favor and sustenance for their livelihood. The crucial matter here is not the specific day when the followers of these religions worship God. However, the important thing here is that the three religions have the same basic idea that God has chosen a different day in a week for all three religions. A day that is considered a part and holy where the followers of that religion can gather together.²

This concept also teaches how three religions encourage togetherness and tolerance among themselves and other religions, whether in the same community or a different society.

THE FIFTH COMMANDMENT

The Old Testament says: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12)

The New Testament says: "Children, obey your parents in the Lord, for this is right. Honor your father and mother"--which is the first commandment with a promise-- that it may go well with you and that you may enjoy long life on the earth." (Ephesians 6: 1-3)

The Quran says:

(وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحساناً إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنههما وقل لهما قولا كريماً)

"And your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain Old age in your life, say not to them a word of contempt, nor repel them but address them, In terms of honor". (Qur'an, 17: 23)

Ibn Kathir interpreted this ayah when he said: "Allah commands us to worship Him alone, with no partner or associate... If (parents) one of them or both attain old age in life, say not to them a word of disrespect, meaning, do not let them hear anything offensive from you, not even saying "Uff!" which is the mildest word of disrespect, (and do not repel them), means,

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir* (volume 9). P. 638.

² *The Ten Commandments in the Abrahamic faiths*, <http://tothehumanrace.blogspot.com>



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do not do anything horrible to them. Ata' bin Rabah elaborated by saying, "Do not raise your hand against them." When Allah forbids speaking and behaving obnoxiously, He commanded speaking and acting with parents correctly. He further said: (but talk to them the right word), but address them in terms of honor. Meaning gently, kindly, politely, and with respect and appreciation".¹

Thus, in Islam, the All-Might God has the highest right on a fellow and then his parents. Consequently, Islam has made the obedient of one's parents the means of attaining paradise after death. Islam has given considerable attention to the respectful of parents and the other two religions, like Judaism and Christianity, due to its importance in one's life .

According to Christianity's view, Pope Shenouda III says: "This Fifth Commandment, in its literal, primitive, and original meaning, before acquiring a broader human understanding and before attaining its full Christian application, was meant to honors the natural parents. Subsequently, the meaning extended to include blood relatives of the same level as the father and the mother, such as uncles and aunts. Later, it included the elders who are under their age as the father and the mother. Still later, meaning broadened to include spiritual fatherhood and became applicable to those who take care of our spiritual needs and our minds, such as priests, teachers, and those in authoritative positions and those under our care".²

In Islam, God ordered to respect and honor the parents. The most extraordinary deed after worshiping God is generosity to one's parents, so Prophet Muhammad taught Muslims that if they want the All-Mighty God to increase their sustenance and prolong their lives, they should obey and be dutiful to their parents .

THE SIXTH COMMANDMENT

The Old Testament says: "Thou shall not murder." (Exodus 20: 13)

The New Testament says: "The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever another commandment there may be, are summed up in this one rule: "Love your neighbor as yourself." love does not harm its neighbor. Therefore, love is the fulfillment of the Law." (Roman 13: 9-10)

The laws sixth to a tenth of the Old Testament are available in two verses of the New Testament. The above two verses cover the rest of the laws of Moses in the Old Testaments.

The Quran says:

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir*, (v. 5), P. 603.

²

Pope Shenouda III, *Contemplations on the Ten Commandments* (v. 2, Dar al-Tiba' al-Kawmiyyah, 1993). p. 10.



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(مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَ تُهْمُ رَسُولُنَا بِالنَّبِيِّاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ)

“On that account: We ordained for the Children of Israel that if anyone slew a person unless it is for murder or for spreading mischief in the land- It would be as if He slew the whole people: And if anyone saved a life. It would be as if he saved the life of the whole people. Then although there came to them Our Messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land”. (Qur'an, 5: 32)

That means killing a soul without justification - such as revenge for murder or causing earth damage - will be as if he has killed all humankind because there is no difference between a soul and another. (and if anyone saved a life)By preventing its blood from being shed and believing in its sanctity, he keeps all humankind. So, it would be as if he saved the life of all humanity.¹

We can find many similarities in all these scriptures regarding the importance and sacredness of human life and soul in all the three monotheistic religions across the globe. The Islamic version says that God considers human blood as the most sacred and prohibits its spilling.

Islam made the murder and killing of innocent souls a cause for one's eternal suffering in the hellfire in the Hereafter and the object of God's wrath. On these bases, we can clearly say that Islam does not support terrorism, and therefore Muslims across the globe cannot be considered terrorists.

So Prophet Muhammad teaches Muslims that the human soul (in the views of Allah) is higher than the Ka'ba [God's house], which means that the All-Mighty God has elevated and honored humankind; therefore, taking humans life is highly prohibited

THE SEVENTH COMMANDMENT

The Old Testament says: “You shall not commit adultery.” (Exodus 20: 14)

The New Testament Says: “You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart”. (Matthew 5: 27-28)

The Quran says:

(وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

“Nor come nigh to adultery: For it is an indecent (deed) and an evil way.” (Qur'an, 17: 32)

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir*, (v. 3), p. 158.



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In Islam, Allah forbids to commit fornication or do anything that may lead to it and come not near unlawful sex. Verily, it is an immoral act, meaning a great sin (and is evil as a way), representing a terrible way to behave. Therefore, Imam Ahmad recorded on the authority of Abu Umamah, saying that: "A young man came to the Prophet and said, "O Messenger of Allah! Permit me to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" However, the Prophet said: Come close. The young man came to him, and he said: Sit down, so he sat down. The Prophet said: would you like it (unlawful) sex for your mother! He said: "No, by Allah, may I be ransomed for you." The Prophet said: Neither do the people like it for their mothers. The Prophet said: would you like it for your daughter? He said, "No, by Allah, may I be ransomed for you." The Prophet said: Neither do the people like it for their daughters. The Prophet said: would you like it for your sister? He said: "No, by Allah, may I be ransomed for you." The Prophet said: Neither do the people like it for their sisters. The Prophet said: would like it for your paternal aunt? He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you." The Prophet said: Neither do the people like it for their paternal aunts. The Prophet said: would like it for your maternal aunt? He said, "No, by Allah, O Allah's Messenger! May I be ransomed for you." The Prophet said: Neither do the people like it for their maternal aunts. Then the Prophet put his hand on him and said: O Allah, forgive his sin, purify his heart, and guard his chastity. After that, the young man never paid attention to anything of that nature".¹

Adultery in Christianity has many types and carries several names that comprise many vocabulary words. Thus, when committed by married individuals, it is called adultery, fornication, as a general term, when engaged by addicts and perverts, and sodomy, or sexual perversion, when committed by homosexuals and pederast, For example:

1. Adultery through the senses: A man may fall into adultery through his sight. One may commit adultery through hearing.
2. Adultery through thinking: The senses work externally, but when thought is defiled, adultery starts working internally. Then the thought turns into lust in the heart. Sinning may begin with passion in the center, which generates ideas. These ideas then excite the senses, which look for satisfaction. Further, this satisfaction may be confined to thinking where wakeful dreams and much imagination take place.
3. Adultery through the heart (through lust): If the struggle takes place in thought and not in the heart, it is only mild. However, it becomes more raging if it mixes up with emotion, and it increases with the increase of whatever control desire has over man. The case becomes severe and may develop into actual adultery, namely

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir*, (v. 5), pp. 616-617.



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through the body. However, adultery through the heart may be a mere intention in it, which circumstances do not help to get fulfilled, or maybe man disposes of it spiritually, thus getting rid of it.

4. Adultery through the tongue or the written word: This form of adultery comprises all kinds of exciting sexual talk, including jesting, flirting, sexual jokes, love stories, wicked songs, and soft and lustful gossip. All these falls under the title of sin, where man sins against himself and his listeners.¹

THE EIGHTH COMMANDMENT

The Old Testament says: "You shall not steal." (Exodus 20:15)

The New Testament says: "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need." (Ephesians 4: 28)

The Quran says: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالاً مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

"As to the thief, male or female, cut off his or her hands: A retribution for their deed and exemplary punishment from Allah, and Allah is exalted in Power, Full of Wisdom." (Qur'an, 5:38)

If someone steals out of hunger, in Judaism, as is in Proverbs, the person's punishment is to refund the amount in sevenfold even if that will cost the person his/her entire property. "Men do not despise a thief if he steals to satisfy his hunger when he is starving. Nevertheless, if he is caught, he must pay sevenfold, though it costs him all the wealth of his house." (Proverbs 6: 31-32)

The theft punishment in Judaism and Islam has the same provision as stipulates to cut the thief's hand. So some may perceive it as barbaric, but four conditions need to be met if the thief is caught. As Islam puts them, the terms are as follows: The property stolen should be equivalent to 3.5 grams of Gold. The property stolen should have been in a lock placed that is not accessible to others. Two trustworthy Muslim adults should have witnessed the stealing or caught red-handed. The thief should not be physically impaired or physically challenged. If these four conditions are not met, it is not allowed in Islam to be amputated for such a person's hand. If the person did not admit the crime, the person's hand is not permitted by Islamic Law to be amputated .

¹ Pope Shenouda III, *Contemplations on the Ten Commandments*, (v. 4), pp. 22-25.



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THE NINTH COMMANDMENT

The Old Testament says: "You shall not bear false witness against your neighbor." (Exodus 20:16)

The New Testament says: "Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body." (Ephesians 4: 25)

The Qur'an says: (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

"If ye are on a journey. And cannot find Ascribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust and let him fear Allah, his Lord. Conceal not evidence; for whoever conceals it. His heart is tainted with sin. Furthermore, Allah Knoweth all that ye do". (Qur'an, 2:283)

The verse means do not hide it or refuse to announce it. Some scholars said: "False testimony is one of the worst of the major sins, which is the case with hiding the actual witness. This is why Allah said, (for he who hides it, indeed, his heart is sinful). Meaning he is a sinner inside his heart."¹

Pope Shenouda III said: "Christianity considers Lying is a false witness as well as a lie, and lying is evil. It indicates fear and personality weakness. A truthful person, on the other hand, is courageous and shoulders the responsibility of his actions. Lying is an easy solution resorted to by the weak and non-intelligent. Most often, it is exposed, leading the liar towards a cover-up using another lie. Thus he goes from one lie to another in an endless vicious circle"²

All three religions prohibit altering of testimony, whether that is by falsification or by concealing it. Truthfulness before God and others is a establish major of the three religions .

THE TENTH COMMANDMENT

The Old Testament says: "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." (Exodus 20:17)

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir*, (v. 2), p. 95.

² Pope Shenouda III, *Contemplations on the Ten Commandments*, (v. 4), p. 81.



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The New Testament says: "You have heard that it was said, 'Do not commit adultery. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. You should lose one part of your body than for your whole body to be thrown into hell.'" (Matthew 5: 27-29)

The Qur'an says: (وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ)

"Not strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: But the provision of thy Lord is better and more enduring." (Qur'an, 20:131)

Allah, the Exalted, says to His Prophet Muhammad, "Do not look at what these people of luxury and their likes and peers have of superior comforts. Certainly, it is only short-lived splendor and a feeble bounty, which we use to test them. Furthermore, very few servants of Allah are truly thankful." Mujahid said: (various groups of them), "This means the wealthy people." That means, "Verily, we have given you (O Muhammad) better than that which We have given them.' However, the provision of the Lord is better and more lasting.¹

This prohibition of covetousness inspires the three religions' followers to be content with what God has given them . Therefore, a man will be satisfied with what God gives and grants him; this matter will reflect in the communities, in which people will feel more secure and peaceful.

The good things of this life are pleasant, but we cannot compare them with Hereafter's delight and enjoyment. Allah provides both. However, the former is given to the just and the unjust as a test and trial, and in any case will pass away, while the latter come specially from Allah for His devoted servants, and are incomparable of more value and will last through eternity.

CONCLUSION

Religion is one of the umbrellas that bring people from different backgrounds, races, continents together as brothers and friends, and among these religions are the three Abrahamic religions of the world; Judaism, Christianity, and Islam.

Monotheistic religions usually have different attitudes, visions, and even beliefs. However, all of them agree: that these religions have a possibility of coexisting together because they

¹ Al-Mubarakpuri, *Tafsir Ibn Kathir*, (v. 6), p. 413.



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have much legislation, spiritual, and moral systems, which give the followers even the countries a chance to be free from ideological and intellectual conflicts and even military ones.

Islam considers Judaism a heavenly religion because the All-Mighty God has revealed the Torah's book to Prophet Moses. Therefore, Muslims did not struggle with the Jews who live among Islamic communities and behold them (People of the Book).

The problem is with the Jews who occupy Islamic land in Palestine and those who support them and claim that they have a historical right on that land, that matter is distorted from historical and religious meaning.

As for Christianity, the issues of disagreement and fundamental beliefs among them are limited and known. They can be placed within it by respecting the two religions to each other in what they believe. However, there are too many common belief issues, which are in the heart of faith, reveal, and significantly help rapprochement and coexistence. The religion of Islam and Christianity stems from one particular source of divine revelation. It aims to achieve one goal: honor the human placed on the earth to enable him to perform his mission in safety and freedom.

Today, the three monotheistic religions (Judaism, Christianity, Islam) and their followers have the moral and even historical responsibility to uphold justice, and apply it, to establish peace on the ground, and most importantly, to prevent the various wars and conflicts in most parts of the world.

So, one of the issues that the interlocutors should reach is understanding, justice, reviving peace, and preventing wars and conflicts across the globe.

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حزيران 2021 ملحق بالعدد السابع والعشرون المجلد الثالث

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