

PREFACE

1:6 Show us the straight way,
1:7 The way of those who do not go astray.

1. ON TRUTH

On truth and error

- 2:256 Truth stands out clear from Error.
7:33 Forbidden is trespass against truth or reason;
45:7 Woe to each dealer in falsehood.
2:42 Cover not Truth with falsehood, nor conceal the Truth when you know what it is.
2:283 Conceal not evidence.
17:81 Say, "Truth has now arrived, and Falsehood perished: for Falsehood is, by its nature, bound to perish."
7:199 Turn away from ignorance.
53:28 Conjecture avails nothing against truth.

On discovering truth

- 6:19 Say: "What thing is most weighty in evidence?"
6:148 Say "Have you any certain knowledge? If so, produce it before us."
21:24 Say, "Bring your convincing proof."
2:111 Say: "Produce your proof if you are truthful."
27:64 Bring forth your argument, if you are telling the truth!
29:2 Do men think that they will be left alone on saying, "We believe," and that they will not be tested?
16:125 Argue with the unbelievers in ways that are best and most gracious.
16:127 And be patient, and do not grieve over their disbelief.
33:5 There is no shame on you if you make a mistake therein: what counts is the intention of your hearts.

On disputation with the unbelievers

- 43:22 They¹ say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."
43:24 He² said: "What! Even if I brought you better guidance which you found your fathers following?"
43:58 And they say, "Are our gods best, or is his?" This they set forth to you, only by way of disputation- yes, they are a contentious people.

1 Disputants from a tribe of unbelievers.

2 Mohammed.

2. ON THE UNBELIEVERS

On the ways of the unbelievers

- 13:1 Most men do not believe.
7:185 Do they see nothing of government in the heavens and the earth?
11:121 Say to those who do not believe: “Do whatever you can: we shall do our part; and you wait! We, too, shall wait.”
8:73 The Unbelievers are protectors, one of another; unless you do this also, there would be tumult, and oppression, and great mischief.
2:8 Of the people there are some who say: “We believe in Allah and the Last Day”; but they do not really believe,
2:89 and when there comes to them a Book, they refuse to believe in it.
10:42 Among them are some who pretend to listen to you.
2:13 When it is said to them: “Believe as the others believe:” they say: “Shall we believe as the fools believe?”
6:8 They say: “Why is not an angel sent down to him?” If Allah sent down an angel, the matter would be settled at once, and no respite would be granted them.
6:158 They are waiting to see if the angels come to them, or Allah himself, or certain signs of Allah.
15:6 They say: “O you to whom the message is being revealed! Truly you are mad!
15:7 Why don't you bring the angels to us if it be that you have the truth?”
16:103 We know indeed that they say, “It is a man that teaches him.
17:91 Until you have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water,
17:92 or you cause the sky to fall in pieces, as you say will happen against us, or you bring Allah and the angels before us face to face,
17:93 or you have a house adorned with gold, or you mount a ladder right into the skies, no, we shall not even believe in your mounting until you send down to us a book that we could read.
27:68 It is true that we were promised this, we and our fathers before us- these are nothing but tales of the ancients.”
43:22 They say: “We found our fathers following a certain religion, and we do guide ourselves by their footsteps.”
43:24 He said: “What! Even if I brought you better guidance which you found your fathers following?”
43:58 And they say, “Are our gods best, or is his?” This they set forth to you, only by way of disputation- yes, they are a contentious people.
7:173 And they say, “Our fathers before us may have taken false gods, but we are their descendants after them: will you then destroy us because of the deeds of other men?”
5:102 Some people before you did ask such questions, and on that account lost their faith.

On converting the unbelievers

- 2:6 As to those who reject Faith, they will not believe.
2:75 Can you, O men of Faith, entertain the hope that they will believe in you?
6:35 If their spurning is hard on your mind, consider: If it were Allah's Will, he could gather them together to true guidance.
2:212 The life of this world is alluring to those who reject faith.

On disputing with them dispassionately

- 6:33 Allah would know the discomfort the Unbelievers' words cause you. It is not you they reject, it is the Signs of Allah they reject;
- 15:97 We do indeed know how your heart is distressed at what the unbelievers say.
- 4:89 They but wish that you should reject Faith, as they do, and thus be on the same footing as they are.

On disputing with them peacefully

- 5:80 You see many monotheists turning in friendship to the Unbelievers.
- 18:29 Let him who will, believe, and let him who will, reject it.
- 26:3 It may be you fret your soul with grief, that they do not become believers.
- 26:4 If such were Allah's will, he could send down to them from the sky a sign, to which they would bend their necks in humility.
- 13:31 Don't believers know that, had Allah so willed, he could have guided all mankind to Islam?

Two parables on the unbelievers

- 11:27 But the Chiefs of the Unbelievers among his people said: "We see in you nothing but a man like ourselves: nor do we see that any follow you but the meanest among us, in judgment immature: nor do we see in you all any merit above us."
- 11:28 He³ said: "O my people! Do you see if it be that I have a clear sign from my lord, and that he has sent mercy to me from his own presence, but that the mercy has been obscured from your sight? Shall we compel you to accept it when you are averse to it?"
- 11:29 And O my people! I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away in contempt those who believe.
- 11:31 I do not tell you that with me are the treasures of Allah, nor do I know what is hidden, nor do I claim to be an angel. If I did, I would indeed be a wrong-doer.
- 11:32 They said: "O Noah! You have disputed with us and much have you prolonged the dispute. Now bring upon us what you threaten us with, if you speak the truth."
- 11:33 He said, "Truly, Allah will bring it on you if He wills."
- 19:42 Behold, he⁴ said to his father, "O my father! Why do you worship that which does not hear and does not see, and can profit you nothing?"
- 19:43 O my father! To me has come knowledge which has not not reached you: so follow me: I will guide you to a way that is even and straight.
- 19:46 The father replied: Do you hate my gods, Abraham? If you do not forbear, I will indeed stone you: now get away from me a good long while!"
- 19:47 Abraham replied: "Peace be on you."

A dialogue concerning tradition

- 23:24 The chiefs of the Unbelievers among his people said: "He⁵ is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished to send messengers, he could have sent down the angels: never did we hear such a thing as he says among our ancestors of old."
- 23:25 And some said: "He is only a man possessed: wait and have patience with him for a

3 Noah.

4 Isaac.

5 Noah, here represented as a Messenger of Islam.

time.”

23:26 Noah said: “O my Lord! Help me, for that they accuse me of falsehood.”

23:33 And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom had been bestowed the good things of this life, said: “He is no more than a man like yourselves: he eats of that which you eat, and drinks of what you drink.

23:34 If you obey a man like yourselves, behold, it is certain you will be lost.

23:35 Does he promise that when you die and become dust and bones, you will be raised up?

23:36 Far, very far is that which you are promised!

23:37 There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again.”

23:39 The prophet said: “O my Lord! Help me, for that they accuse me of falsehood.”

23:82 They say: “What! When we die and become dust and bones, could we really be raised up again?

23:83 Such things have been promised to us and our fathers before. They are nothing but tales of the ancients.”

3. ON THE BELIEVERS

- 11:109 Be not in doubt as to what these men worship. They worship nothing but what their fathers worshiped before them.
- 22:12 They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed.

That they are not all alike

- 3:75 Among the people of the book are those who, if entrusted with a hoard of gold, will readily pay it back, others who, if entrusted with a single silver coin, will not repay it unless you constantly stood demanding it from them, because, they say, "there is no call on us to keep loyalties with these ignorant pagans."
- 7:159 Of the people of Moses, some do justice in the light of truth.
- 3:78 Among them there are some who distort their books with their tongues, reading you what you think is part of the book but it is not.
- 7:168 There are among them some that are righteous, and some that are the opposite.
- 3:113 Not all of them are alike: of the People of the Book are a portion that stand for the right.
- 3:114 They enjoin what is right, and forbid what is wrong, and they hasten in emulation of all good works; they are in the ranks of the righteous.
- 5:66 There is from among them a party on the right course, but many of them follow a course that is evil.
- 5:80 You see many of them turning in friendship to the Unbelievers.
- 5:69 Those who believe in the Qur'an, those who follow the Jewish scriptures, and the Sabians and the Christians, and work righteousness, they do well.
- 3:115 Of the good that they do, nothing will be rejected of them.

On religious excess

- 4:171 O, monotheists: Commit no excesses in your religion.
- 5:77 O monotheists! Exceed not in your religion the bounds of what is proper, trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, - who misled many, and strayed themselves from the even path.
- 5:87 O monotheists! Do not make unlawful the good things, but commit no excess.
- 5:88 Eat [therefore] of the things which are lawful and good.
- 3:65 You people of the book, why do you dispute about Abraham, when the texts about him were not assembled until long after him? Have you no understanding?
- 3:66 Oh, you people of the book are those who fell into disputing over matters of which you had some knowledge. But why do you dispute in matters of which you have no knowledge?
- 4:157 Those who differ on the issue of the death and resurrection of Jesus are full of doubts, with no certain knowledge, but only conjecture to follow.
- 3:71 You people of the book, why do you clothe truth with falsehood, and conceal the Truth, while you have knowledge?
- 5:18 Both the Jews and the Christians say: "We are sons of God, and His beloved." Say: "Why then does his wrath not spare you? No, you are human like the rest of us."

On the discord between the believers

- 2:111 They say: "None shall enter Paradise unless he be a Jew or a Christian." These are

- their vain desires. Say: Produce your proof if you are truthful.
- 2:170 They say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom?
- 5:104 They say: "Enough for us are the ways we found our fathers following." What! Even though their fathers were void of knowledge?
- 2:113 The Jews say: "The Christians have nothing to stand upon," and the Christians say, "The Jews have nothing to stand upon." Yet they profess to study the same Book.
- 9:30 The Israelites called 'Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; in this, they imitate the other old religions. How far they are from the truth!
- 9:31 They take their priests and their anchorites to be their lords, and they take as their Lord Christ the son of Mary; yet they claim also to worship but one God.
- 9:34 There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder them.
- 3:72 Some of the monotheists say, "Believe in the morning what is revealed to the believers, but reject it at the end of the day,
- 3:73 and believe no one unless he follows your religion;"
- 2:120 Never will the Jews or the Christians be satisfied with you unless you follow their form of religion.
- 10:68 They say, "God has begotten a son! Glory be to him!" Is God not self-sufficient? Are all things in the heavens and on earth not his? No warrant have they for this! Do they say about God what they do not know?
- 22:11 There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!
- 22:12 They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed.

On those who multiply their discord

- 6:159 As for those who divide their religion and break up into sects, you have no part in them in the least.

On theology

- 8:46 Do not fall into theological disputes, and be patient and persevering.

A parable on religious law

- 3:93 All food was lawful to the Israelites, except what the Israelites made unlawful for themselves.
- 2:168 O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Evil.
- 5:87 O monotheists! Do not make unlawful the good things, but commit no excess.
- 5:88 Eat, therefore, of the things which are lawful and good.

4. ON WAR FOR RELIGION

On the evil of waging it

- 2:256 Let there be no compulsion in religion: Truth stands out clear from Error.
- 6:131 Your Lord would not destroy men's habitations for their wrong-doing whilst their occupants were unwarned.
- 2:190 Fight those who fight you, but do not transgress limits. Allah does not love transgressors.
- 3:21 As to those who slay those who teach just dealing with mankind, announce to them a grievous penalty.

On the obligation of peace

- 8:61 If the enemy incline toward peace, you also incline toward peace.
- 10:99 If it had been your Lord's will, they would all have believed, all who are on the earth. Will you then compel mankind, against their will, to believe?
- 13:31 Don't believers know that, had Allah so willed, he could have guided all mankind to Islam?
- 7:87 If there is a party among you that believes in the Qur'an and its message, and a party which does not, hold yourselves in patience until Allah decides between them, for if he is at all, then he is best to decide.
- 9:4 Your treaties with unbelievers are not dissolved if they have not failed you in anything, nor aided your enemies against you. So fulfill your engagements with them to the end of their term.
- 6:70 Leave alone those who take their religion to be mere play and amusement; it will find for itself no protector or intercessor.
- 6:66 Say, "Not mine is the responsibility for arranging your affairs."

On the obligation of freedom of religion

- 14:11 Their Messengers said to them: "True, we are human like yourselves, but Allah grants his grace to such of his servants as he pleases. It is not for us to bring you an authority."
- 16:1 The commands of Allah would be inevitable; do not seek to hasten them.
- 16:9 If Allah had willed, he could have guided all of you.
- 16:93 If Allah had so willed, he could have made you all one people.
- 18:29 Let him who will, believe, and let him who will, reject it.
- 31:23 If any reject faith, let not that rejection grieve you.
- 46:35 Therefore patiently persevere, and be in no haste about the unbelievers.
- 39:41 You are not set over the unbelievers to dispose of their affairs.

On the tradition of peace with unbelievers

- 60:5 Abraham's people prayed: "Our Lord! Do not make us a trial for the unbelievers, but forgive us."

A parable on religious freedom

- 40:28 A believer, a man from among the people of Pharaoh, who had concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allah?' If he be a liar, on him is the sin of his lie, but if he is telling the truth, then will fall on you the calamity of which he warns."

A parable on war for religion

28:15 And he entered the city at a time when its people were not watching: and he found there two men fighting, one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and killed him. He said: "This is a work of Evil, for Evil is an enemy that manifestly misleads!

28:16 He prayed: "O Lord! I have indeed wronged my soul! Forgive me!"

5. ON THE NATURAL WORLD

On its beauty

- 37:6 The heavens are decked with the beauty of the stars;
15:16 The stars in the sky are fair-seeming to all who behold them.
55:5 The sun and the moon follow predictable courses.
2:19 See the rain-laden cloud from the sky: in it are zones of darkness, and thunder and lightning.
35:27 In the mountains are tracts white and red, of various shades and colors, and black intense in hue.
35:28 Amongst men and crawling creatures and cattle, they are of various colors.

On man's place in the cosmos

- 40:57 The creation of the heavens and the earth is a greater matter than the creation of men, yet most men do not understand.
76:1 Has there not been, before humans, a long period of time when humans were nothing, not even mentioned?
42:11 There are pairs among you, and pairs among cattle.

On human life

- 4:77 Short is the enjoyment of this world;
3:185 Every soul shall have a taste of death.
55:26 All that is on earth will perish.
18:23 Say of nothing, "I shall be sure to do so and so tomorrow."
21:34 We did not grant to any man before you permanent life.
31:34 Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die.
6:134 All that is in store for you will come to pass, and you cannot frustrate your fate.
7:34 To every person is a term appointed: when his or her time is reached, not an hour can the term be delayed, nor can it be advanced in anticipation.
6:29 Some Unbelievers say: "There is nothing except our life on this earth, and never shall we be raised up again."
45:24 And they say: "What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us."

A parable on impermanence

- 30:2 The Roman Empire has been defeated
30:3 in a land close by.
45:24 And they say: "What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us."

6. ON RIGHT ACTION

- 2:148 Strive together as in a race toward all that is good.
29:4 Do those who practice evil think that they will get the better of you?

Religion without goodness is empty

- 2:177 It is not righteousness that you turn your faces towards East or West⁶; but it is righteousness to spend of your substance for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. Practice regular charity, fulfill the contracts which you have made, and be firm and patient in pain or adversity and throughout all periods of panic.

On good and evil

- 41:34 Goodness cannot be equal with Evil.
90:13 Goodness is freeing the bondman,
90:14 or giving of food in a day of privation
90:15 to the orphan,
90:16 or to the indigent down in the dust.
7:199 Hold to forgiveness; command what is right; turn away from ignorance.
9:105 Say: "Work Righteousness."
7:33 Forbidden are shameful things, open or secret.
2:25 Give glad tidings to those who work righteousness.
2:195 Do not make your own hands contribute to your destruction, but do good.

On praise for the righteous

- 13:29 For those who work righteousness, is every blessedness.

On forgiveness

- 15:85 Overlook any human faults with gracious forgiveness.

On hypocrisy

- 61:2 Why do you say that which you do not?
61:3 Grievously odious is it that you say that which you do not.
2:44 Do you enjoin right conduct on the people, and forget to practice it yourselves? Will you not understand?
2:263 Kind words and the covering of faults are better than charity followed by injury.

On family relations

- 2:233 No mother shall be treated unfairly on account of her child, nor father on account of his child.
6:151 Be good to your parents, kill not your children on plea of want, do not come near to shameful deeds whether open or secret; take not life except by way of justice and law.
17:23 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 treat them with honor.
17:24 And, out of kindness, be humble before them.

6 Likely a reference to the practice of praying towards Mecca.

- 17:26 Render to your kindred their due rights, as also to those in want and the wayfarer. Do not squander your wealth in the manner of a spendthrift.
- 4:1 Reverence the woman that bore you.
- 6:140 Lost are those who slay their children. They have indeed gone astray.
- 9:23 Do not take for protectors your fathers and your brothers if they live with infidelity.
- 4:22 Do not marry women whom your fathers married.
- 4:23 Do not marry your near relations.
- 4:24 Those married are also prohibited.
- 4:36 Do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, and the way-farer.
- 4:135 Follow not the lusts of your hearts, lest you swerve, and do not distort justice or decline to do justice.
- 17:32 Do not come near to adultery, for it is a shameful deed, and an evil that opens the road to other evils.
- 2:235 There is no blame on you if you make an offer of betrothal or hold it in your hearts.
- 4:128 If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves in divorce; and such settlement is best.

On greed and lust

- 100:8 Some men are violent in love of wealth.
- 104:1 Woe to every kind of scandal-monger and backbiter,
104:2 who piles up wealth and lays it by counting penny by penny,
104:3 thinking that his wealth would make him last forever!
104:4 By no means!
- 30:41 Mischiefs have appeared on land and sea because of the greed that the hands of men have earned.
- 4:135 Follow not the lusts of your hearts, lest you swerve, and do not distort justice or decline to do justice.
- 17:32 Do not come near to adultery, for it is a shameful deed, and an evil that opens the road to other evils.
- 24:22 Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen or those in want.
- 4:29 Do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill yourselves.
- 9:93 The ground of complaint is against such as claim exemption from principles of charity while they are rich.
- 17:29 Do not make your hand tied to your neck like a miser's, but also do not stretch it forth to its utmost reach so you become destitute.
- 26:151 Do not follow the bidding of those who are extravagant,
26:152 who make mischief in the land, and do not mend their ways.
- 30:39 That which you lay out for increase through the property of other people will have no increase.

On the character of the greedy man

- 68:10 Do not heed the type of despicable men, ready with oaths,
68:11 a slanderer, going about with calumnies,
68:12 habitually hindering all good, transgressing beyond bounds,
68:13 violent and cruel, utterly base,

68:14 because he is wealthy and successful.

On the futility of greed

3:14 Fair in the eyes of men is the love of things they covet: women and sons, heaped-up hoards of gold and silver, horses branded for blood and excellence, and wealth of cattle and well-tilled land. Such are the possessions of this world's life.

8:28 And you should know that your possessions and your progeny are but a trial.

18:46 Wealth and sons are the allurements of the life of this world: but the things that endure, Good Deeds, are best as the foundation for hopes.

On orphans

93:9 Do not treat the orphans with harshness.

4:2 Restore the property of your orphans to them when they reach their age, nor substitute your worthless things for their good ones; and do not devour their substance by mixing it up with your own. For this is indeed a great sin.

4:10 Those who eat up the property of orphans are unjust.

6:152 Come not near to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with full justice. Whenever you speak, speak justly, even if a near relative is concerned.

17:34 Do not come near to an orphan's property except to improve it, until he attains the right age. Fulfill every engagement.

On charity

2:43 Practice regular charity.

64:16 Spend in charity.

2:215 They ask you what they should spend in charity. Say: Whatever you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers.

3:92 By no means shall you attain righteousness unless you give freely of that which you love.

2:273 Charity is for those in need, those who are restricted from travel, and those seeking for trade or work: the ignorant man thinks, because of their modesty, they are free from want.

9:60 Alms are for the poor and the needy, and those who are employed to administer the funds for those in bondage and in debt.

74:6 Do not expect your charity to be profitable to you.

93:10 Do not repulse the petitioner unheard.

2:264 Do not cancel your charity by reminders of your generosity or by injury, like those who spend of their substance just to be seen of men.

2:271 If you disclose acts of charity, that is acceptable, but if you conceal them and make them reach those really in need, that is best for you: it will improve the evils in your character.

2:264 Do not cancel your charity by reminders of your generosity or by injury, like those who spend of their substance just to be seen of men.

2:280 If a debtor is in difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.

On just investment

2:267 Give of the good things which you have honorably earned, and of the fruits of the earth, and do not even aim at getting anything bad in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes.

- 17:35 Give full measure when you measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
- 4:29 Do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill yourselves
- 8:27 Do not betray a trust, nor misappropriate knowingly things entrusted to you.
- 2:280 If a debtor is in difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.
- 3:130 Devour not Usury, doubled and multiplied.
- 7:31 Do not waste by excess.
- 4:5 To those weak of understanding do not make over your property, but feed and clothe them therewith, and speak to them words of kindness and justice.

On moral reflection

- 40:55 Ask forgiveness for your fault.
- 3:134 Be as those who spend freely, whether in prosperity, or in adversity, who restrain anger, and pardon all men,
- 3:135 And those who, having done something to be ashamed of, or wronged their own souls, ask for forgiveness, and are never obstinate in persisting knowingly in the wrong they have done.

On prudence

- 41:35 No one will be granted goodness except those who exercise patience and self-restraint, none but those of the greatest luck.

A meditation on prudence

- 42:37 Those who avoid the greater crimes and shameful deeds, and forgive even when they are angry,
- 42:38 who conduct their affairs by mutual consultation,
- 42:39 who, when an oppressive wrong is inflicted on them, are not cowed but help and defend themselves,
- 42:40 who forgives and makes reconciliation, is deserving of reward.
- 42:41 But indeed if any do help and defend themselves after a wrong is done to them, against such there is no cause of blame.
- 42:42 The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice.
- 42:43 But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

On personal responsibility

- 2:134 They shall reap the fruit of what they did, and you of what you do!
- 2:141 They shall reap the fruit of what they did, and you of what you do!
- 17:15 No bearer of burdens can bear the burdens of another.
- 2:233 No mother shall be treated unfairly on account of her child, nor father on account of his child.
- 6:52 In nothing are you accountable to those who call on their Lord morning and evening, and in nothing are they accountable for you. You should not turn them away unjustly.
- 6:66 Say, "Not mine is the responsibility for arranging your affairs."
- 41:46 Whoever works righteousness benefits his own soul; whoever works evil, it is against

his own soul.

On the genders

- 65:6 Women and men should be allowed to live in the same style, according to their means, and do not annoy each other such as to restrict each other. If they carry your children, spend of your substance on them.
- 4:32 To men is allotted what they earn, and to women what they earn.
- 2:235 There is no blame on you if you make an offer of betrothal or hold it in your hearts.
- 4:7 From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, - a determinate share.
- 4:19 You are forbidden to inherit women. Nor should you treat them with harshness. On the contrary, live with them on a footing of kindness and equity.

On your associations

- 4:85 Whoever recommends and helps a good cause becomes a partner therein, and whoever recommends and helps an evil cause shares in its burden.

On your contractual relations

- 2:177 Fulfill the contracts which you have made.
- 5:1 Fulfill all obligations.
- 16:91 Do not break your oaths after you have confirmed them.
- 16:94 And do not take your oaths just to practice deception, to make someone's foot slip after it was firmly planted- you would have to taste the evil consequences of hindering a man.
- 5:89 You will be called to account for your deliberate oaths: to expiate an oath, one should atone through charity comparable to one's means, or free a slave. But keep to your oaths.
- 2:282 When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties. Let him who incurs the liability dictate, and not diminish anything of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. The witnesses should not refuse when they are called on for evidence. Disdain not to reduce to writing your contract for a future period, whether it be small or big: it is juster, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract; and let neither scribe nor witness suffer harm. If you do such harm, it would be wickedness in you.
- 2:283 If you are on a journey, and cannot find a scribe, pledge with possession may serve the purpose of a contract instead. And if one of you deposits a thing on trust with another, let the trustee faithfully discharge his trust. Conceal not evidence.
- 16:91 Do not break your oaths after you have confirmed them.
- 16:92 And do not be like one who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths just to practice deception between yourselves.
- 16:94 And do not take your oaths just to practice deception, to make someone's foot slip after it was firmly planted- you would have to taste the evil consequences of hindering a man.

On the infirm

- 24:61 It is no fault in the blind nor in the lame, nor in one afflicted with illness, nor in yourselves, that you should eat in your own houses, or those of your family, or in the

houses of your sincere friends: there is no blame on you, whether you eat in company or separately.

On political freedom

- 8:25 Fear tumult and oppression, which affects not in particular only those of you who do wrong.
2:217 Tumult and oppression are worse than slaughter.

On religious freedom

- 2:114 Who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?
2:256 Let there be no compulsion in religion: Truth stands out clear from Error.
18:29 Let him who will, believe, and let him who will, reject it.
39:41 You are not set over the unbelievers to dispose of their affairs.

On the orderly society

- 54:28 Everyone's right to drink of the water is to be brought forward by suitable turns.
55:9 Establish weight with justice and do not fall short in the balance.
2:84 Shed no blood amongst you, nor turn out your own people from your homes.
2:219 They ask you concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask you how much they are to spend; say: "What is beyond your needs."

On justice

- 26:181 Give just measure, and cause no loss to others by fraud.
26:182 And weigh with scales true and upright.
26:183 And do not withhold things justly due to men, nor do evil in the land, working mischief.
5:45 It once was ordained: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But it is better for such retaliation to be remitted by way of charity.
5:8 Stand out firmly as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice.
4:135 Stand out firmly for justice, even as against yourselves, or your parents, or your kin, and whether it be against rich or poor. Follow not the lusts of your hearts, lest you swerve, and do not distort justice or decline to do justice.
17:33 Do not take life except for just cause. If anyone is slain wrongfully, give the heir authority to demand compensation or to forgive (but do not let the heir exceed bounds in the matter of taking life, for he is helped by the law.)
4:92 Never should a believer kill a believer, but if it happens by mistake, compensation is due: a believer who kills a believer (accidentally) should pay compensation to the deceased's family, unless they forfeit their claim freely.
4:93 If a man kills a man intentionally, a dreadful penalty should be prepared for him.
7:85 Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you.
7:86 And do not squat on every road breathing threats and passers-by; hold in your mind's eye what is the end of those who do mischief.

On the unjust

83:1 Woe to those that deal in fraud,
83:2 those who, when they have to receive by measure from men, exact full measure,
83:3 but when they have to give by measure of weight to men, give less than due.

On inheritance

2:180 When death approaches any of you, if you leave any goods, you should make a bequest to parents and next of kin, according to reasonable usage.
2:181 If anyone changes the bequest after hearing it, the guilt shall be on those who make the change.
2:182 But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between the parties concerned, there is no wrong in him.
5:106 When death approaches any of you, take witnesses among yourselves when making bequests. Make the witnesses to your bequests swear against cheating you for their own benefit, and that the evidence of your bequest will not be hidden.
4:9 Let those disposing of an estate have the same fear in their minds as they would have for their own if they had left a helpless family behind.
8:27 Do not betray a trust, nor misappropriate knowingly things entrusted to you.
4:7 From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, - a determinate share.
4:8 But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the property, and speak to them words of kindness and justice.

On social graces

4:86 When a courteous greeting is offered you, meet it with a greeting still more courteous, or of at least equal courtesy.
17:37 Nor walk on the earth with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.
24:61 But if you enter houses, salute each other.
31:19 Be moderate in your pace, and lower your voice, for the harshest of sounds without doubt is the braying of the ass.
49:12 Do not speak ill of each other behind your backs.
55:9 Establish weight with justice and do not fall short in the balance.
58:9 When you hold secret counsel, do not do it for iniquity and hostility, but do it for righteousness and self-restraint.

On excess in war

8:41 If you take levies in war, a share is assigned to orphans, the needy, and the wayfarer.

A parable on justice

38:21 Has the story of the Disputants reached you? Behold, they climbed over the wall of the private chamber;
38:22 When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us on the even path.
38:23 This man is my brother: he has nine and ninety ewes, and I have but one: yet he says, 'Commit her to my care,' and is moreover harsh to me in speech."
38:24 David said: "He has undoubtedly wronged you in demanding your single ewe to be added to his flock of ewes: truly many are the partners in business who wrong each

38:26

other; not so with those who work deeds of righteousness, and how few are they?”
David, you judge between men in truth.

7. ON RELIGION

- 33:5 There is no shame on you if you make a mistake therein: what counts is the intention of your hearts.
- 46:9 Say: "I am no bringer of new-fangled doctrine among you, nor do I know what will be done with me or with you."

The Messengers of religion

- 6:93 Who can be more wicked than one who says "I have received inspiration," when he has received none?
- 9:34 There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder them.
- 9:94 They will present their excuses to you when you return to them. Tell them to present no excuses, for they will not be believed.
- 14:11 Their Messengers said to them: "True, we are human like yourselves, but Allah grants his grace to such of his servants as he pleases. It is not for us to bring you an authority."
- 17:93 They should say: "Am I anything but a man, - a Messenger?"
- 12:109 The Messengers are all but men.
- 3:144 Muhammed is no more than a messenger: many were the messengers that passed away before him.
- 2:204 There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet he is the most contentious of enemies.
- 2:205 When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle.
- 4:91 Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb to it.

Humility for the Messengers

- 6:58 Say, "If what you would see hastened were in my power, the matter would be settled at once between you and me."

On religious duties

- 2:224 Make not Allah's name an excuse in your oaths against doing good, or acting rightly or making peace between persons.
- 2:177 It is not righteousness that you turn your faces towards East or West; but it is righteousness to spend of your substance for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. Practice regular charity, fulfill the contracts which you have made, and be firm and patient in pain or adversity and throughout all periods of panic.
- 2:256 Let there be no compulsion in religion: Truth stands out clear from Error.
- 10:41 If they charge you with falsehood, say: "My work to me, and yours to you! You are free from responsibility for what I do do, and I for what you do!"

On the Qur'an

- 2:23 If you are in doubt as to what Muhammed wrote, then produce a Sura like thereunto; and call your witnesses or helpers if your doubts are true.
- 3:7 In it are verses basic or fundamental to its meaning, others are allegorical.

But those in whose hearts is perversity follow the allegorical part, seek discord, and search for its hidden meanings, but no one knows its hidden meanings.

3:78 There are some who distort their books with their tongues, reading you what you think is part of the book but it is not.

4:82 Do they not consider the Qur'an with care? Had it been from other than Allah, they would surely have found therein much discrepancy.

13:31 If there was a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, this would be the one.

On the Muslims

4:94 When you go abroad in the cause of Islam, investigate carefully, and do not say to any one who offers you a salutation, "You are not a Muslim!" coveting the perishable goods of this life.

On truth in religion

5:77 Exceed not in your religion the bounds of what is proper, trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, - who misled many, and strayed themselves from the even path.

8:49 The hypocrites say: "These people – their religion has misled them."

On the good prayer

7:55 Call on your Lord with humility and in private.

20:114 "O my Lord! Advance me in knowledge."

60:5 Abraham's people prayed: "Our Lord! Do not make us a trial for the unbelievers, but forgive us."

On superstition

5:90 Dedication of stones and divination are abominations.

5:103 It was not Allah who instituted superstitions like that of the slit-ear camel, or the she-camel let loose for free pasture⁷, or idol sacrifices. Most of those superstitious ones lack wisdom.

10:12 When trouble touches a man, he cries out to Allah in all postures, but when his troubles disperse, he passes on his way as if he had never cried out at all.

27:80 Truly you cannot cause the dead to listen.

41:37 Do not adore the sun and the moon.

53:27 Some of them name the angels with female names.

53:23 These are nothing but names which you are devised, you and your fathers,

53:28 but they have no knowledge therein. They follow nothing but conjecture, and conjecture avails nothing against truth.

On Allah's unknowability

6:103 No vision can grasp Allah. Allah is above all comprehension.

7:33 Saying things about Allah of which you have no knowledge is forbidden.

17:43 Allah is high above all that is said of him.

7:27 Say to them: "Why do you say of Allah what you do not know?"

10:68 Do they say about God what they do not know?

32:17 Now no person knows what delights of the eye are kept hidden in reserve for them- as a

⁷ The provenance of these superstitions is unknown, but they likely originate in pre-Islamic Bedouin religion.

reward for their good deeds.

6:50 "I tell you not with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me."

Yet of Allah they say

11:118 If your Lord had so willed, he could have made mankind one people.

13:33 Those whom Allah leaves to stray, no one can guide.

15:8 Allah doesn't send down angels except for just cause.

6:131 Your Lord would not destroy men's habitations for their wrong-doing whilst their occupants were unwarned.

16:90 Allah commands justice, the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and injustice.

16:93 If Allah had so willed, he could have made you all one people, but he leaves straying whom he pleases.

16:128 Allah is with those who restrain themselves, and those who do good.

25:51 Had it been Allah's will, he could have sent a warner to every center of population.

27:64 Who originates the universe, then repeats it, and who gives you sustenance from heaven and earth? Can there be another god beside Allah? Bring forth your argument, if you are telling the truth!

51:8 Truly you are in a doctrine discordant. And yet they say,

4:82 Do they not consider the Qur'an with care? Had it been from other than Allah, they would surely have found therein much discrepancy.

A parable on natural religion

6:76 [A parable of Abraham]: When the night covered him over, he saw a star and said "This is my Lord." But when it set, he said "I do not love those that set."

6:77 When he saw the moon rising in splendor, he said, "This is my Lord." But when the moon set, he said, "I shall surely be among those who go astray."

6:78 When he saw the sun rising in splendor, he said, "This is my Lord; this is the greatest of all." But when the sun set, he said "O my people! I am indeed free from your guilt of giving partners to Allah."

On Pascalian wagers

6:81 "How should I fear the beings you associate with Allah, when you do not fear to give partners to Allah without any warrant having been given to you? Which of us two parties has more right to security? Tell me if you know."

On the man Muhammed

7:188 "If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me."

10:68 Do they say about God what they do not know?

13:43 The Unbelievers say: "No Messenger are you." Say: "Enough for a witness between me and you is Allah, and those who know the Qur'an."

16:103 We know indeed that they say, "It is a man that teaches him." The tongue of him they point to is notably foreign, while his is Arabic, pure and clear.

17:93 Say: "Am I anything but a man, - a Messenger?"

25:7 And they say: "What sort of Messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

25:43 Do you see such a one who takes for his god his own passion? Could you be a disposer

of affairs for him?

26:3

It may be you fret your soul with grief, that they do not become believers.

26:4

If such were Allah's will, he could send down to them from the sky a sign, to which they would bend their necks in humility.

On theology

18:22

Some say they were three, the dog being the fourth among them; others say they were five, the dog being the sixth, doubtfully guessing at the unknown; yet others say they were seven, and the dog the eighth⁸. You say, "My Lord knows best their number; it is few indeed who know the real case." Do not enter, therefore, into disputes concerning theology, except on a matter that is clear, nor consult anyone about the affair of the Sleepers or other like theological questions.

32:17

Now no person knows what delights of the eye are kept hidden in reserve for them- as a reward for their good deeds.

42:18

Verily those that dispute concerning the Hour are far astray.

8:46

Do not fall into theological disputes, and be patient and persevering.

On the soul

35:22

Not alike are those who are living and those that are dead.

On the problem of evil

41:49

Man does not weary of asking for good things, but if ill touches him, he gives up all hope and is lost in despair.

⁸ From The Sleepers, a fable of unknown provenance.

EPILOGUE

Say:

109:1

O you that reject faith!

109:2

I do not worship that which you worship,

109:3

nor will you worship that which I worship,

109:4

and I will not worship that which you have been wont to worship,

109:5

nor will you worship that which I worship.

109:6

To you be your way and to me mine.