

Revised
Tues 9 am

**FIRST LADY HILLARY RODHAM CLINTON
REMARKS FOR RAMADAN RECEPTION
INDIAN TREATY ROOM
→ February 20, 1996**

[note: The next three lines are customary Arabic greetings, which the audience should instantly recognize and appreciate.]

As-Salaamu Alaikum. [Ahss Sah-leh-moo Ah-LAY-kum (may peace be with you)]

[Pause and wait for response from audience which will be "Walaikum Salaam" (and may peace be unto you)]

Eid Mubarak. [eed-moo-bar-rahk (sort of like Happy Ramadan, akin to "Merry Christmas)]

I want to welcome you all to the White House as you and your brethren all over the world celebrate the end of Ramadan. I am honored that so many of you could take the time to share part of this holy month with us.

This is an historic occasion -- the first Ramadan celebration ever at the

White House. It is only fitting that, just as children and families of other faiths come here to celebrate some of their holy days, so you, too, are all here to mark this important Islamic tradition.

This celebration is truly an American event. We are a nation of immigrants who have long drawn on our diverse religious traditions and faiths for the strength and courage that make America great. For two centuries, we have prided ourselves on being a nation of pluralistic beliefs, united by a common faith in democracy.

As the fastest growing religion in this country, Islam will only continue to enrich our people and our society. And a greater understanding of the tenets of Islam in our national consciousness will help us build strength and resilience as a nation. That is why I believe this is such an historic -- and overdue -- occasion.

Like many Americans, I have only recently gained a full appreciation of Islam. When I was growing up, there were no courses in Islamic history or religion. The Koran was not on too many bookshelves in American households.

Fortunately, that has changed, as I know from my own family experience. I have to admit that a good deal of what I have learned has come from my daughter, who took a course last year in Islamic history. When we traveled to South Asia, she provided me with a running commentary on everything we saw and visited.

We met many Muslim families, some of whom were struggling to make ends meet. But despite material poverty, the richness of their spiritual devotion -- their faith -- was overwhelming. We saw how Islam had helped cultivate a strong sense of family -- the respect, mutual devotion, and love among family members. Family seemed to take precedence in all things.

I remember visiting rural Pakistan and seeing an old woman cradling a small baby. The joy on her face, the unmistakable bond between grandmother and grandchild moved me immensely. [other examples?]

I can only imagine how those bonds become even stronger during

Ramadan, when families wake with the sun to pray and reconvene at sunset to break the day's fast.

Last night, you ended 30 days of fasting and prayer. During this month of self-denial, each of you has become many times wealthier in spirit. You have strengthened your commitment to God, developed greater compassion for the poor, and nurtured your family relationships.

The values which lie at the heart of Ramadan and Mohammed's teachings -- of faith, family, community and responsibility for the less fortunate -- resonate with all the peoples of this earth. They are truly universal values.

But in this era of change, this age of endless possibility and great uncertainty, it is easy to forget our common priorities and shared values, and instead dwell on our superficial divisions.

No matter what religion we identify ourselves with, we must not allow extremists of any faith to manipulate the priorities and values of the majority of that religion's followers. We have seen what tragedies can happen when

religion, whether it is Christianity, Judaism, or Islam, is exploited for political gain. If we employ religion as an excuse for intolerance, divisiveness, or violence, we betray its purpose.

Since coming to the White House, I have been privileged to meet some of our world's great religious leaders, among them Roman Catholic, Protestant, and Orthodox Christians, Jews, Muslims, and Buddhists. And, despite their profound differences, each speaks from a deep wellspring of love that affirms life and yearns for men and women to open their hearts like children to God and one another.

So I encourage each of you to continue reaching out to both neighbors and strangers. Help them appreciate your faith and seek to understand theirs.

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[optional quote from Koran] As the Koran says: "O mankind! We created you from a single pair of a male and female, and made you into nations and tribes that you may know each other."

May peace be with you, and may God grant you all health and prosperity now and in the years ahead.

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Marwa Al-Khairo [Mar-wa Al Kay-row], age 11, will tell us about the meaning of Ramadan.

She will be followed by Chaplain Muhammed, the first Islamic Chaplain to serve the U.S. military, who will offer a prayer.

And Mr. Alamoudi, [Alla-moo-dee], the executive director of the American Muslim Council, which is sponsoring this reception, will bring our program to a close.

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But in this era of change, this age of endless possibility and great uncertainty, it is easy to forget our common priorities and shared values, and instead dwell on our superficial divisions.

No matter what religion we identify ourselves with, we must not allow extremists of any faith to manipulate the priorities and values of the majority of

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to the UN World Conference on Women in Beijing, she shared her experiences not only as a woman, not only as a doctor, but as a Muslim. Our delegation and the Beijing conference were enriched by her insights.

Ramadan celebrates the time centuries ago when Mohammed received the Koran from Allah. The Koran has touched and enlightened billions, including my family. As I've mentioned earlier, my daughter's world view has been forever enriched by her studies of the Koran and Islamic history. And the President looked to the Koran for wisdom during peace negotiations in the Middle East.

Every day, as I learn more about the world's great religions, I am struck by the remarkable similarities among them. We all seek peace, mercy, and forgiveness. We are all on this earth to learn about each other. And much more unites us than divides us.

[optional quote from Koran] As the Koran says: "O mankind! We created you from a single pair of a male and female, and made you into nations and tribes that you may know each other."

May peace be with you, and may God grant you all health and prosperity now and in the years ahead.

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She will be followed by Chaplain Muhammed, the first Islamic Chaplain to serve the U.S. military, who will offer a prayer

And Mr. Alamoudi, [Alla-moo-dee], the executive director of the American Muslim Council, which is sponsoring this reception, will bring our program to a close.

Marwa...

###

FIRST LADY HILLARY RODHAM CLINTON
REMARKS FOR RAMADAN RECEPTION
INDIAN TREATY ROOM
February 20, 1996

[note: The next three lines are customary Arabic greetings, which the audience should instantly recognize and appreciate.]

^{As}
Salaam Alaikum. [Sah-lahm Ah-lay-kum (may peace be with you)]

[Pause and wait for response from audience which will be "Walaikum Salaam" (and may peace be unto you)]

Eid Mubarak. [eed-moo-bar-rahk (sort of like Happy Ramadan, akin to "Merry Christmas)]]

I want to welcome you all to the White House as you and your brethren all over the world celebrate the end of Ramadan. I am honored that so many of you could take the time to share part of this holy month with us.

This is an historic occasion -- the first Ramadan celebration ever at the White House. It is only fitting that, just as children and families of other faiths come here to celebrate some of their holy days, so you, too, are all here to mark this important Islamic tradition.

This celebration is truly an American event. We are a nation of immigrants who have long drawn on our diverse religious traditions and faiths for the strength and courage that make America great. For two centuries, we have prided ourselves on being a nation of pluralistic beliefs, united by a common faith in democracy.

As the fastest growing religion in this country, Islam will only continue to enrich our people and our society. And a greater understanding of the tenets of Islam in our national consciousness will help us build strength and resilience as a nation. That is why I believe this is such an historic -- and overdue -- occasion.

Like many Americans, I have only recently gained a full appreciation of Islam. When I was growing up, there were no courses in Islamic history or religion. The Koran was not on too many bookshelves in American households.

Fortunately, that has changed, as I know from my own family experience. I have to admit that a good deal of what I have learned has come from my daughter, who took a course last year in Islamic history. When we traveled to South Asia, she provided me with a running commentary on everything we saw and visited.

We met many Muslim families, some of whom were struggling to make ends meet.

But despite material poverty, the richness of their spiritual devotion -- their faith -- was overwhelming. We saw how Islam had helped cultivate a strong sense of family -- the respect, mutual devotion, and love among family members. Family seemed to take precedence in all things.

I remember visiting rural Pakistan and seeing an old woman cradling a small baby. The joy on her face, the unmistakable bond between grandmother and grandchild moved me immensely. [other examples?]

I can only imagine how those bonds become even stronger during Ramadan, when families wake with the sun to pray and reconvene at sunset to break the day's fast.

Last night, you ended 30 days of fasting and prayer. During this month of self-denial, each of you has become many times wealthier in spirit. You have strengthened your commitment to ~~Allah~~, developed greater compassion for the poor, and nurtured your family relationships. *God*

The values which lie at the heart of Ramadan and Mohammed's teachings -- of faith, family, community and responsibility for the less fortunate -- resonate with all the peoples of this earth. They are truly universal values.

But in this era of change, this age of endless possibility and great uncertainty, it is easy to forget our common priorities and shared values, and instead dwell on our superficial divisions.

No matter what religion we identify ourselves with, we must not allow extremists of any faith to manipulate the priorities and values of the majority of that religion's followers. We have seen what tragedies can happen when religion, whether it is Christianity, Judaism, or Islam, is exploited for political gain. If we employ religion as an excuse for intolerance, divisiveness, or violence, we betray its purpose.

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Marwa...

###

THE WHITE HOUSE
WASHINGTON

OFFICE OF SPEECHWRITING

PHONE: (202) 456-2777
FAX: (202) 456-5709

TO: Lissa Muscatine

FROM: June Shih

RECEIVER FAX: 337-0589

RECEIVER PHONE: _____

NUMBER OF PAGES (INCLUDING COVER SHEET): 4

COMMENTS: I put in the original quote b/c
I think it fits best. The other one we all
liked addresses ~~the~~ the relationship b/t
men + ♀ specifically, cannot be applied
to all humanity, according to sources.

WARNING

Unauthorized use of these materials is subject to federal prosecution

FIRST LADY HILLARY RODHAM CLINTON
REMARKS FOR RAMADAN RECEPTION
INDIAN TREATY ROOM
February 20, 1996

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Salaam Alaikum. [Sah-lahm Ah-lay-kum (may peace be with you)]

[Pause and wait for response from audience which will be "Walaikum Salaam" (and may peace be unto you)]

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This is an historic occasion -- the first Ramadan celebration ever at the White House. It is only fitting that, just as children and families of other faiths come here to celebrate some of their holy days, so you, too, are all here to mark this important Islamic tradition.

This celebration is both an international and an American event. We are a nation of immigrants who have long drawn on our diverse religious traditions and faith for the strength and courage that make America great. For two centuries, we have prided ourselves on being a nation of pluralistic beliefs, united by a common faith in democracy.

As the fastest growing religion in this country, Islam will only continue to enrich our people and our society. And a greater understanding of the tenets of Islam in our national consciousness will help us build strength and resilience as a nation. That is why I believe this is such an historic -- and overdue -- occasion.

Like many Americans, I have only recently gained a full appreciation of Islam. When I was growing up, there were no courses in Islamic history or religion. The Koran was not on too many bookshelves in American households.

Fortunately, that has changed, as I know from my own family experience. I have to admit that a good deal of what I have learned has come from my daughter, who took a course last year in Islamic history. When we traveled to South Asia, she provided me with a running commentary on everything we saw and visited.

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So I encourage each of you to continue reaching out to both neighbors and strangers. Help them appreciate your faith and seek to understand theirs.

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draft/jis/2/19/96

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REMARKS FOR RAMADAN RECEPTION
INDIAN TREATY ROOM
February 20, 1996

I want to welcome you all to the White House as you and your brethren all over the world celebrate [?] the final day of Ramadan. I am honored that so many of you could take the time to share part of this holy month with us.

This is an historic occasion -- the first like it ever at the W. H. H. It is only fitting that, just as children come here to celebrate their religious holidays, so too are you here... sharing the important traditions of Islam.
It is fitting that you celebrate part of this holy day with your fellow Americans. We are a nation of immigrants who have long drawn on our diverse religious traditions and faith for the strength and courage to ^{that make} America great. For two centuries, we have prided ourselves on being a nation of pluralistic beliefs, united by a common faith in democracy. ~~The presence of Muslims in our religious practices only strengthens the greatest traditions of America.~~

As the fastest growing religion in this country, Islam will only continue to enrich our people and our society. And a greater understanding of the tenets of Islam in our national consciousness is ^{will help build} critical to our strength and resilience as a nation.

Since coming to the White House, I have had the privilege of getting to know many Muslim leaders -- Americans and others -- who are making indispensable contributions to our communities. Our delegation to the UN Women's Conference in Beijing was graced by Laila Al-Marayati, [LAYLAH AL MAHRAH YAHTEE] a California gynecologist who is also president of the Muslim Women's League. She is a leader in efforts to raise public awareness about and stop the genocide in Bosnia. In 1993, Dr. Al-Marayati led a delegation to Zagreb, Croatia to determine how Americans could assist rape survivors and other refugees fleeing Bosnia.

Like many Americans, I have only recently gained a full appreciation of Islam. I have to admit that a good deal of what I learned has come from my daughter, who took a course last year in Islamic history. When we traveled to South Asia, she provided me with a running commentary on everything we saw and visited.

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In Pakistan and India, we met several Muslim families. ^{some of whom} Many of them were struggling to make ends meet. But despite material poverty, the richness of their spiritual devotion -- their faith -- was overwhelming. ^{we were} I was most struck by how Islam had helped cultivate a strong sense of family in these countries. I witnessed a great deal of respect, mutual devotion, and love among family members. The family seemed to take precedence in all things. [examples] *rural Pakistan. old & cradling small baby extended family. great joy for the same in a tent.*

I can only imagine how those bonds become even stronger during Ramadan, when families wake with the sun to pray and reconvene at sunset to break the day's fast.

This evening, you will end 30 days of fasting and prayer. During this month of self-denial, each of you has become many times wealthier in spirit. You have strengthened your commitment to Allah, developed greater compassion for the poor, and nurtured your family

relationships.

The values which lie at the heart of Ramadan and Mohammed's teachings -- of faith, family, community and responsibility for the less fortunate -- resonate with all the peoples of this earth. They are truly universal values.

But in this era of change, this age of endless possibility and great uncertainty, it is easy to forget our common priorities and shared values, and instead dwell on our superficial divisions. *No matter what our religion, we must not* Each of us ~~must not~~ allow extremists in ~~any religion~~ *of any faith* to dictate and reflect the priorities and values of the majority of that religion's followers. We have seen what tragedies can happen when religion, whether it is Christianity, Judaism, or Islam, is manipulated for political gain.

So I encourage each of you to continue reaching out to both neighbors and strangers. Help them appreciate your faith and seek to understand theirs.

Ramadan also celebrates the time centuries ago when Mohammed received the Koran from Allah. The Koran has touched and enlightened billions, including me. *and my heart is moved* Over the years, friends have given me two copies of the Koran.

The Koran itself reminds us of a "single soul" that binds us one and all together. Let us all plumb the still unknown depths of this "single soul" together.

As Salaamu Alaykum [Ahss- Sahlehmooh Ahlaykum]. May peace be with you, and may God grant you all health and prosperity now and in the years ahead.

###

more familiar w/ Koran President Nelson its teaching on thinking about the peace process in Middle East more we read it, we discover the shared concerns

It is so gratifying to see the great contribution

that Muslims are making to the culture

& life of this country. One example

that comes back to me all the time is

that of —, who brought w/ her

experience not only as a woman, not only

but as ^{and} a Muslim. Our delegation clearly benefited from her rich perspective

FIRST LADY HILLARY RODHAM CLINTON
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Salaam Alaikum. [SAHLAHM AHLAYKUM] *Sah-lahm Ah-lay-kum*

[Pause and wait for response from audience which will be "Walaikum Salaam"]

Eid Mubarak [EED MOO BARAK] *?*

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*from all over.
American Muslim Council*

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Since coming to the White House, I have been privileged to meet some of our world's great religious leaders, among them Roman Catholic, Protestant, and Orthodox Christians, Jews, Muslims, and Buddhists. And, despite their profound differences, each speaks from a deep wellspring of love that affirms life and yearns for men and women to open their hearts like children to God and one another.

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to this nation
Physician
She is American
(It is so gratifying to see the great contributions that Muslims have made and are making in our common efforts to celebrate our wonderful cultural diversity and to foster a greater appreciation of our differences. I think often of Dr. Laila Al-Marayati, [LAYLAH AL MAHRAH YAHTEE] a California gynecologist who is also president of the Muslim Women's League. As a member of the U.S. delegation to the UN World Conference on Women in Beijing, she shared her experiences not only as a woman, not only as a doctor, but as a Muslim. Our delegation and the Beijing conference were enriched by her insights.

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And over the years, friends have given me two beautiful copies of the Koran. Each time I read it, I am struck by the remarkable similarities between my religion and yours.

I read in the Koran from time to time. And each time

among the world's great religions

We all seek peace, mercy, and forgiveness.

~~The Koran sometimes speaks of a "single soul" that binds us one and all together.
Let us all plumb the still unknown depths of this "single soul" together.~~

As the Koran says (?),

May peace be with you, and may God grant you all health and prosperity now and in the years ahead.

###

the task of reminding each other and the world of our fundamental Oneness. By coming to the White House and sharing your traditions with the nation, you have already taken the first steps toward achieving this task.

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###

Points that still need to be made:

- ① Islam = fastest growing religion in U.S.
- ② Those of Muslim faith, like Christians, Catholics, Jews, et al. ~~to~~ have enriched the social fabric of our country. We pride ourselves on being a nation of pluralistic beliefs, united around the tenets of democracy. The inclusion of Muslims is critical to our strength as a nation.
- ③ I have had the privilege of ^{getting to} know many Muslim leaders -- Americans and others -- since coming to the White House. Our deleg'n to the UN Women's Conf. was graced by XX, a doctor who [set details from briefing book]. She went to Beijing to carry her vision not only as an American woman, but as a committed Muslim ^(need to check). _{we might want to talk to her}
- ④ Not let religious extremism -- in any religion -- reflect the values of the majority of that religion's followers. We have seen what happens when religion -- whether it is Christianity, Islam, etc. -- is manipulated for political gain. [look for chapter in the book]

E X E C U T I V E O F F I C E O F T H E P R E S I D E N T

16-Feb-1996 07:46pm

TO: Sabrina Corlette
TO: Nicole R. Rabner
TO: Brenda B. Costello

FROM: Floydetta McAfee
 Office of Public Liaison

SUBJECT: Ramadan Speech

In discussing the event with my Muslim friends, the First Lady should open her remarks by saying:

SALAAM ALAIKUM (may peace be with you). Then she should pause and wait for their response which will be WALAIKUM SALAAM (and may peace be unto to you). 

Then she should say EID MUBARAK (which means blessed EID and is similar to saying Merry Christmas). They will be particularly impressed if she says that.

I'm sure if she opens with those greetings, she will instantly capture their attention.

THE WHITE HOUSE
WASHINGTON

OFFICE OF THE FIRST LADY

phone 202-456-6266
fax 202-456-6244

TO

Ken Pollack

FROM

June Shih (6-5640)

FAX #

PHONE #

6-9120

OF PAGES (including cover)

4

COMMENTS

Ramadan speech for your comments

83 matches

The Cow

1. [2.93] And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the **love** of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.
2. [2.96] And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them **loves** that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they
3. [2.165] And there are some among men who take for themselves objects of worship besides Allah, whom they **love** as they **love** Allah, and those who believe are stronger in **love** for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).
4. [2.177] It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of **love** for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are {rue (to themselves) and these are they who guard (against evil).
5. [2.190] And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not **love** those who exceed the limits.
6. [2.195] And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah **loves** the doers of good.
7. [2.205] And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not **love** mischief-making.
8. [2.216] Fighting is enjoined on you, and h is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you **love** a thing while it is evil for you, and Allah knows, while you do not know.
9. [2.222] And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah **loves** those who turn much (to Him), and He **loves** those who purify themselves.
10. [2.276] Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not **love** any ungrateful sinner.

The Family of Imran

1. [3.14] The **love** of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).
2. [3.31] Say: If you **love** Allah, then follow me, Allah will **love** you and forgive you your faults, and Allah is Forgiving, Merciful
3. [3.32] Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not **love** the unbelievers.
4. [3.57] And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not **love** the unjust.
5. [3.76] Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah **loves** those who guard (against evil).
6. [3.92] By no means shall you attain to righteousness until you spend (benevolently) out of what you **love**; and whatever thing you spend, Allah surely knows it.

7. [3.118] O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they **love** what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.
8. [3.119] Lo! you are they who will **love** them while they do not **love** you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.
9. [3.134] Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah **loves** the doers of good (to others).
10. [3.140] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not **love** the unjust.
11. [3.146] And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah **loves** the patient.
12. [3.148] So Allah gave them the reward of this world and better reward of the hereafter and Allah **loves** those who do good (to others).
13. [3.152] And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you **loved**; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.
14. [3.159] Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah **loves** those who trust.
15. [3.188] Do not think those who rejoice for what they have done and **love** that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

The Women

1. [4.36] And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not **love** him who is proud, boastful;
2. [4.107] And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not **love** him who is treacherous, sinful;
3. [4.148] Allah does not **love** the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

The Dinner Table

1. [5.13] But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah **loves** those who do good (to others).
2. [5.42] (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah **loves** those who judge equitably.
3. [5.54] O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall **love** them and they shall **love** Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

4. [5.64] And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not **love** the mischief-makers.
5. [5.87] O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not **love** those who exceed the limits.
6. [5.93] On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah **loves** those who do good (to others).

The Cattle

1. [6.76] So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not **love** the setting ones.
2. [6.141] And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not **love** the extravagant.

The Elevated Places

1. [7.31] O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not **love** the extravagant.
2. [7.55] Call on your Lord humbly and secretly; surely He does not **love** those who exceed the limits.
3. [7.79] Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not **love** those who give good advice.

The Accessions

1. [8.7] And when Allah promised you one of the two parties that it shall be yours and you **loved** that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.
2. [8.58] And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not **love** the treacherous.

The Immunity

1. [9.4] Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah **loves** those who are careful (of their duty).
2. [9.7] How can there be an agreement for the idolaters with Allah and with His Apostle; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah **loves** those who are careful (of their duty).
3. [9.23] O you who believe! do not take your fathers and your brothers for guardians if they **love** unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.
4. [9.108] Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who **love** that they should be purified; and Allah **loves** those who purify themselves.

Yusuf

1. [12.30] And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) **love**; most surely we see her in manifest error.

Abraham

1. [14.3] (To) those who **love** this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

The Bee

1. [16.23] Truly Allah knows what they hide and what they manifest; surely He does not **love** the proud.
2. [16.107] This is because they **love** this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

Marium

1. [19.96] Surely (as for) those who believe and do good deeds for t them will Allah bring about **love**.

Ta Ha

1. [20.39] Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you **love** from Me, and that you might be brought up before My eyes;

The Pilgrimage

1. [22.38] Surely Allah will defend those who believe; surely Allah does not **love** any one who is unfaithful, ungrateful.

The Light

1. [24.19] Surely (as for) those who **love** that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.
2. [24.22] And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not **love** that Allah should forgive you? And Allah is Forgiving, Merciful.

The Narratives

1. [28.56] Surely you cannot guide whom you **love**, but Allah guides whom He pleases, and He knows best the followers of the right way.
2. [28.76] Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not **love** the exultant;
3. [28.77] And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not **love** the mischief-makers.

The Romans

1. [30.21] And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you **love** and compassion; most surely there are signs in this for a people who reflect.
2. [30.45] That He may reward those who believe and do good out of His grace; surely He does not **love** the unbelievers.

Luqman

1. [31.18] And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not **love** any self-conceited boaster;

The Counsel

1. [42.23] That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but **love** for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.
2. [42.40] And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not **love** the unjust.

The Chambers

1. [49.9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah **loves** those who act equitably.

The Iron

1. [57.23] So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not **love** any arrogant boaster:

The Banishment

1. [59.9] And those who made their abode in the city and in the faith before them **love** those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

The Examined One

1. [60.1] O you who believe! do not take My enemy and your enemy for friends: would you offer them **love** while they deny what has come to you of the truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest **love** to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.
2. [60.8] Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah **loves** the doers of justice.

The Ranks

1. [61.4] Surely Allah **loves** those who fight in His way in ranks as if they were a firm and compact wall.
2. [61.13] And yet another (blessing) that you **love**: help from Allah and a victory near at hand; and

give good news to the believers.

The Resurrection

1. [75.20] Nay! But you **love** the present life,

Time

1. [76.8] And they give food out of **love** for Him to the poor and the orphan and the captive:
2. [76.27] Surely these **love** the transitory and neglect a grievous day before them.

The Daybreak

1. [89.20] And you **love** wealth with exceeding **love**.

The Chargers

1. [100.8] And most surely he is tenacious in the **love** of wealth.
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The Cow

1. [2.196] And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose **family** is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

The Family of Imran

1. [3.121] And when you did go forth early in the morning from your **family** to lodge the believers in encampments for war and Allah is Hearing, Knowing.

The Holy Prophet

1. [11.40] Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own **family**-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.
2. [11.45] And Nuh cried out to his Lord and said: My Lord! surely my son is of my **family**, and Thy promise is surely true, and Thou art the most just of the judges.
3. [11.46] He said: O Nuh! surely he is not of your **family**; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant
4. [11.91] They said: O Shu'aib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your **family** we would surely stone you, and you are not mighty against us.
5. [11.92] He said: O my people! is my **family** more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:

Yusuf

1. [12.26] He said: She sought to make me yield (to her); and a witness of her own **family** bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:
2. [12.62] And he said to his servants: Put their money into their bags that they may recognize it when they go back to their **family**, so that they may come back.
3. [12.65] And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our **family** and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.
4. [12.88] So when they came in to him, they said: O chief! distress has afflicted us and our **family** and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

Marium

1. [19.16] And mention Marium in the Book when she drew aside from her **family** to an eastern place;
2. [19.55] And he enjoined on his **family** prayer and almsgiving, and was one in whom his Lord was

well pleased.

Ta Ha

1. [20.10] When he saw fire, he said to his **family**: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.
2. [20.29] And give to me an aider from my **family**:

The Prophets

1. [21.84] Therefore We responded to him and took off what harm he had, and We gave him his **family** and the like of them with them: a mercy from Us and a reminder to the worshippers.

The Ant

1. [27.7] When Musa said to his **family**: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.
2. [27.49] They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his **family** by night, then we will say to his heir: We did not witness the destruction of his **family**, and we are most surely truthful.

The Narratives

1. [28.8] And Firon's **family** took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.
2. [28.29] So when Musa had fulfilled the term, and he journeyed with his **family**, he perceived on this side of the mountain a fire. He said to his **family**: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

The Saba

1. [34.13] They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O **family** of Dawood! and very few of My servants are grateful.

Suad

1. [38.43] And We gave him his **family** and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

The Scatterers

1. [51.26] Then he turned aside to his **family** secretly and brought a fat (roasted) calf,
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The Chambers

In the name of Allah, the Beneficent, the Merciful.

49.1 O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.

49.2 O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds become null while you do not perceive.

49.3 Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

49.4 (As for) those who call out to you from behind the private chambers, surely most of them do not understand.

49.5 And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

49.6 O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

49.7 And know that among you is Allah's Apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.

49.8 By grace from Allah and as a favor; and Allah is Knowing, Wise.

49.9 And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

49.10 The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

49.11 O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

49.12 O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

49.13 O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

49.14 The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

49.15 The believers are only those who believe in Allah and His Apostle then they doubt not and

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The Cattle

1. [6.98] And He it is Who has brought you into being from a **single soul**, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.

Luqman

1. [31.28] Neither your creation nor your raising is anything but as a **single soul**; surely Allah is Hearing, Seeing.
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