



Remembrance of Allah: A Reflection on Selected Qur'anic Verses

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ABSTRACT

This research explores the profound theme of the remembrance of Allah as elucidated in selected Qur'anic verses. The study delves into the spiritual significance and guidance derived from the act of remembering Allah, examining its various manifestations in the Qur'an. The research employs an analytical approach to dissect specific verses that emphasize the importance of remembrance, shedding light on its multifaceted impact on individual spirituality and communal well-being. The investigation begins by providing a theoretical framework, drawing on classical exegesis and contemporary interpretations to enrich the understanding of remembrance in the Qur'an. Additionally, the study investigates the linguistic nuances of key Arabic terms related to remembrance, uncovering layers of meaning that contribute to a comprehensive comprehension of the subject. Furthermore, the research explores the psychological and emotional dimensions of engaging in the remembrance of Allah, considering its effects on inner peace, mindfulness, and overall mental well-being. It also delves into the ethical and moral implications, highlighting how the act of remembrance influences one's behaviours and interactions within society. The findings of this research offer valuable insights into the transformative power of remembrance as a spiritual practice and its relevance in contemporary contexts. By reflecting on selected Qur'anic verses, this study contributes to the ongoing discourse on Islamic spirituality and provides a deeper understanding of the significance of remembrance in the lives of believers.

Keywords: *Remembrance of Allah, Qur'anic Verses, Spiritual Significance, Linguistic Analysis, Psychological Impact, Ethical Dimensions, Islamic Spirituality*

INTRODUCTION

The Qur'an describes in the most crystal-clear manner the two quintessential elements in the constitution of human being, extract of clay¹ and essence of the Divine Spirit². The perfect fusion of these two elements resulted in the appearance of an intellectual, hence moral being i.e., human being. The nature of human



beings calls for equilibrium in all human thoughts and actions. Equilibrium in humans can be maintained only by doing justice to both earthly propensities and heavenly attributes inherent in human beings. Justice is almost impossible if both dimensions of humans (earthly and heavenly) are treated in isolation from each other. Laying emphasis on the heavenly nature of humans and ignoring earthly traits amount to tremendous damage to the moral existence of humans. Many a quarter of all religious denominations subscribe to the erroneously conceived belief in what is termed as “spirituality”. Strangely enough, those who claim spiritual dimension in human life and activities have miserably failed to define “spirituality”. Muslim scholars, without any exception, have fallen prey to the onslaught of Greek and Vedant philosophies which attach too much emphasis on “spirituality” at the cost of material aspect of humanity. They do not have any sustainable evidence to support the idea concerning “spirituality”. Their only proof to confirm the notion of “spirituality” is the Qur’anic statement that human is created out of, besides extract of clay, Divine Spirit. Why do they ignore the fact that human existence is the outcome of the perfect blend of both matter and spirit. After the amalgamation of the two there is no way to identify material segments and spiritual aspects separately. What can certainly be identified in human life is the intellectual/moral facet. It is this reason that the Qur’an eulogizes the Last Prophet (s.a.w.) as the figure of moral excellence: “*O Prophet, you are indeed on the unparalleled standard of moral excellence*”³.

The original Qur’anic word to introduce the Last Prophet (s.a.w.) is “*khuluq ‘azeem*” (moral excellence). Why did not the Qur’an describe the Last Prophet (s.a.w.) as a “person of spiritual excellence”? It is because the human being is certainly a moral being, not a spiritual being. To divide human life into two mutually conflicting parts, material and spiritual, is entirely uncalled for. Human beings carry only one dimension i.e., moral dimension. Those who insist on bifurcating humans into material and spiritual facets in isolation from each other tend to create imbalance in human life and activities. The only sure way to maintain balance in human life and activities is remembrance of Allah, the Creator, the Sustainer, the Provider, the Caretaker, the controller of the universe, the Most Beneficent, the Most Magnificent, the Authority on the Day of Judgment. It is noteworthy that remembering Allah is not a spiritual act but an intellectual exercise hence a moral act.

DEFINING REMEMBRANCE OF ALLAH

An analogy may help understand what remembrance of Allah is. Humans essentially differ from animals as to their lifestyle. The former select, prefer, and love a social lifestyle, whereas the latter instinctively tend, most of the time, to be individual. Human beings consciously get attached with all members of the

society around them, parents, spouses, sons, daughters, siblings, relatives, neighbors, co-workers, subordinates, shopkeepers, customers, teachers, students, professionals in every field, administrators, co-travelers, colleagues, employers, employees and so on so forth. Due to social intimacy with the people around them, humans develop deeply conscious relationships among themselves to the extent that in case of physical distance between them either because of death, natural or unnatural, or change of places, they miss the people concerned and recall the events related to them. The impact of physical distance, whether temporarily or permanently, among socially connected individuals varies from person to person. Blood relationships among parents and children enter the human consciousness deeper than non-blood relationships. The platonic bond between parents and children remains so strong in their consciousness that the people concerned think about them, talk among their fellow beings about them, prefer to communicate whenever it is possible, with them, and reminisce their favors and sacrifices. Similarly, wife and husband, who are affiliated through marriage gradually develop the strong feeling of love and affection towards each other. As per the Qur'an, the conjugal relationships between the spouses are governed by divinely ingrained attraction and compassion.⁴ Whenever the legally wedlocked spouses are at a distance from each other, they both miss each other and reminisce about the memorable moments of their daily life. Possibly, there are people, either blood relatives or bonded through wedlock, who because of known or unknown reasons tend to grow neurotic and skeptic in their social behavior. Such individuals are always in a negligible minority hence their behavior does not impact the social attitude of the majority.

It is evident from the above-mentioned analogy that the socially governed relationships among human individuals pattern their attitude and behavior towards each other. It is because relationships are consciously recognized, highly appreciated, extraordinarily eulogized, remarkably reminisced, and frequently expressed in words and actions by humans. Similarly, humans are by nature deeply connected with their Creator, Sustainer, Provider, Cherisher, Caretaker, Controller Whom the Qur'an introduces as Allah⁵. This relationships with Allah must lead humans to consciously recognize Him as to His Oneness of Entity and Uniqueness of His countless of His Attributes, highly appreciated all His Attributes in the true sense of the words, extraordinarily eulogized His Sublime Status in the universe, remarkably reminisced His Power of Creativity, and perennially expressed His Blessings and Favors through the most appropriate words and divinely approved forms of actions.

All these dimensions of human relationships with Allah constitute what is known as remembrance of Allah, which may briefly be defined as “implacable

recognition, accurate comprehension, faithful appreciation, and veracious expression in words and actions the Unparalleled Entity, and Unique Attributes of Allah, the Creator, the Cherisher, the Controller of the universe”.

REMEMBRANCE OF ALLAH: DIMENSIONS

As it could be derived from the wording of the above-coined definition, the remembrance of Allah is governed by four-dimensional attitudes and practices, implacable recognition, accurate comprehension, sincere appreciation, and veracious expression.

1- IMPLACABLE RECOGNITION

The result of the process of acquiring knowledge through deliberations, observations, and/or experimentation is invariably recognition of the matter concerned. When one deliberates over the question concerning the Entity and the Attributes of Allah, he/she initially identifies who Allah is and later through constant deliberations develops unflinching understanding that the One and the Only Almighty in the entire universe is Allah, and that His Attributes are innumerable and flawless. Recognition of Allah's Unity and Uniqueness when deeply ingrained in the minds and hearts becomes remembrance of Allah. The Qur'an praises *“those who remember Allah while standing, sitting, or reclining on their backs, and reflect over the creation of the heavens and the earth, saying: 'Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire’”*⁶. Since recognition of Allah is obtained through mental process of learning, one's remembrance of Allah grows stronger to the extent that no adverse efforts can ever create distance between him/her and remembrance of Allah.

2- ACCURATE COMPREHENSION

Comprehension signifies complete understanding of something and its accurate familiarity from all angles whatsoever. Accurate comprehension of Allah's Entity and Attributes takes place simultaneously with recognition of Allah's Entity and Attributes. The fine difference between comprehension and recognition is the former is the continuation of the latter in a practical manner. It may well be said here that recognition is theory and comprehension is practice. In *Surah al-Ahzab*⁷ one can see the mention of ten desirable qualities of both men and women who merit lofty favors and blessing of Allah:

“Certainly, the men who submit (to Allah) and the women who submit (to Allah), the men who have faith and the women who have faith, the men who are devoted to Allah and the women who are devoted to Allah, the men who are truthful and the women who are truthful; the men who are steadfast and the women who are steadfast, the men who fear Allah and the women who fear

Allah, the men who give alms and the women who give alms, the men who fast and the women who fast, the men who guard their chastity and the women who guard their chastity, the men who remember Allah unceasingly and the women who remember Allah unceasingly: for them has Allah prepared forgiveness and a mighty reward”⁸.

Here in this verse (33:35) the 10th rewarding quality is “unceasing remembrance of Allah”. It is noteworthy that the ten attributes of men and women, including remembrance of Allah are intrinsically interconnected. Remembrance of Allah, no matter how lofty claim is made, becomes unreliable in the absence of the other nine qualities: (1) total submission to Allah, (2) serious and sincere faith in Allah, (3) unconditional devotion to Allah, (4) honesty and integrity, (5) steadfastness, (6) fearing Allah, (7) giving charity, (8) fasting, and (9) safeguarding chastity. All these nine actions are indeed actual manifestation of remembrance of Allah.

3- SINCERE APPRECIATION

Appreciation means realization of the real value of something. The core element in appreciation is admiration. Appreciation of Allah’s Unique Entity and Extraordinary Attributes connotes admiration free from any kinds of self-conceit and hypocrisy. It is where the sincere and insincere men and women vary from one another. Hypocrites do utter words of praise but inside their hearts there is a feeling controverting the spoken words. Sincere men and women find the feeling of true praise for Allah’s Entity and Attributes. Such an attitude of men and women protects them from joining aught with Allah as associate or partner in His Rights and Powers. Recognition leads to comprehension which logically proceeds to the stage of appreciation. In the first direct conversation with Moses (peace be upon him) Allah appoints him as His Messenger to his people, and immediately after that He exhorts him to establish prayer (*solah*) with a view to ensuring His remembrance. The Qur’anic statement in this respect is:

“I Myself have chosen you as My Messenger; therefore, give ear to what is revealed. Verily, I am Allah. There is no god beside Me. So, make a total submission to Me and establish Prayers to remember Me”⁹.

It is evident from Allah’s exhortation to Moses (peace be upon him) that perpetuation of Allah’s remembrance in the inner self is a must for remaining sincerely devoted to Allah. This remembrance of Allah takes root in the hearts i.e., appreciation of the Entity and Attributes of Allah. The absence of appreciation indicates that there is something wrong in the previous two stages, recognition, and comprehension.

4- VERACIOUS EXPRESSION

Human heart instructs and the whole body follows. Once the heart appreciates Allah's Greatness and Uniqueness, there will surely come the final stage, expression in words all that has been recognized, comprehended, and appreciated. Expressing in words is to glorify Allah through the most appropriate words as taught by Allah and His Last Messenger (s.a.w.), such as *al-Hamdu li Allah* (the Praise is exclusively for Allah), *Subhana Allah* (Glory be to Allah), *Allah Akbar* (Allah is Great), *La Ilaha Ill Allah* (there is no deity except Allah), *La Hawla wa La Quwwata illa bi Allah* (there is no power or source of strength except from Allah), *Astaghfir Allah* (I seek Allah's forgiveness)¹⁰. The Qur'an advises men and women admonishingly to remember Allah as much as possible: "O you who have attained to faith, remember Allah unceasingly and glorify Him Morning and evening"¹¹.

The message in these verses (33:41-42) could possibly be construed variously. One such interpretation is that humans whether male or female stand in need of remembering Allah from the angles of recognition, comprehension, appreciation, and expressing in words. Uttering the divinely approved phrases and words as indicated above constitutes remembrance of Allah.

REMEMBRANCE OF ALLAH: VARIOUS FORMS

Mistakenly, majority of men and women consider expression of gratitude to and greatness of Allah as the only one act to remember Allah. To some, liturgical chanting Allah's Excellent Names such as *Rahman, Rahim, Hakim, 'Aleem, Basir, Khabir* either silently or loudly, individually or in chorus forms remembrance of Allah. The moment the term *Zikr* (remembrance) is mentioned or heard, there flashes to the minds only one form of remembering Allah i.e., counting Allah's Excellent Attributes either on rosaries or on fingertips. This is a misunderstanding of the issue on the part of those concerned. Keeping in view the four above-mentioned dimensions or stages of remembrance of Allah—recognition, comprehension, appreciation, and expression—it may be derived from the Qur'an that the form of remembering Allah is variegated: (1) *Solah*, (2) *Istighfar*, (3) *Du'a*, (4) *Khushu' Qalb*, (5) *al-Tadabbur fi al-Qur'an*, (6) *al-Tafakkur fi al-Khalq*, (7) *al-Ta'aqqul fi A'maal al-Hayat*, and (8) *al-Tahassun fi al-'Ard*.

1- SOLAH

The finest form of the remembrance of Allah is what is known as *Solah*. It is a devotional act at specified times. It consists of four main physical postures: (1) standing, (2) bending, (3) sitting, and (4) prostrating. In all these four states of the devotees' body, mental concentration is required on communion with Allah through reciting prescribed Qur'anic *Surahs* and verse, praising Allah, and

invoking Allah. These are all indeed remembrance of Allah. That is why the *Solah* is by itself termed as *Zikr* (remembrance):

“O you who have attained faith! When the call is proclaimed to prayer on Friday, hasten earnestly to the Remembrance of Allah, and leave off business. That is best for you if you but know”¹².

Here the Friday Congregational prayer is referred to as *Zikr Allah* (remembrance of Allah) towards which the devotees are exhorted to hasten earnestly. *Solah* is repeated several times every day at specified times. Observing *Solah* time and again is to ensure that men and women demonstrate act of remembering Allah, on the one hand, and develop a sense of intimacy to Allah even in other walks of life. As has been seen earlier, Allah exhorted Moses (peace be upon him), in the first revelation to him to pay special attention to the observance of *Solah* because it will illuminate in his mind and heart the remembrance of Allah: “*And establish Solah for My remembrance*”¹³.

Solah is so powerful an act that the devotees become well able to easily fend off themselves from evil thoughts and actions. The Qur’an mentions this significance of *Solah*: “(O Prophet), *Recite the Book that has been revealed to you and establish Solah. Surely, Solah forbids indecency and all that runs counter to reason as Allah's remembrance is extraordinarily greater. Allah knows all that you do*”¹⁴. The reason for *Solah* being such a powerful act is that it generates in the mind and heart of the devotee remembrance of Allah which protects men and women from falling prey to any onslaught of evil deeds. The Qur’an sheds ample light on the factors of success of political and administrative authority in the land. It says that the key to the comprehensive success in political life is sincerity of commitment to noble deeds, such as *Solah*, *Zakah*, enjoining good, and forbidding evil:

“(Allah will certainly help) those who, were We to bestow authority on them in the land, will establish *Solah*, render *Zakah*, enjoin good, and forbid evil. And with Allah rests the outcome of all affairs”¹⁵.

Here one may feel curious over the reason for the desirable success in life particularly in political and administrative affairs. The answer to this question is quite logical as it has been mentioned in the verse (22:41) itself. All the practices as described in the verse constitute remembrance of Allah. And those who remember Allah devoutly and sincerely deserve the Help of Allah. The Qur’an quotes Allah’s address to the mankind in a very crystal-clear manner:

“So, remember Me and I shall, then, remember you; give thanks to Me and do not be ungrateful to Me for My favors”¹⁶.

Since *Solah*, *Zakah*, enjoying good and forbidding evil represent acts of Allah's remembrance, it is quite logical that Allah remembers His servants and grants tremendous success in their affairs whatsoever.

2- ISTIGHFAR

Istighfar means earnestly seeking forgiveness of Allah. Men and women due to their inborn trait of forgetfulness are very likely prone to do something wrong. When they realize that this or that action of theirs was below standard, they wish to ameliorate the situation by turning towards Allah and beseeching His Magnanimity. The Qur'an says:

“These are the ones who, when they commit any indecency and wrong against themselves, instantly remember Allah and implore forgiveness for their sins - for who will forgive sins save Allah? - and who do not willfully persist in the wrong they did”.¹⁷

What precedes the act of seeking forgiveness of Allah is the realization of the error spoused with determination to avoid its recurrence. This realization and determination lead ultimately to *Istighfar*. Since seeking Allah's forgiveness is the outcome of remembrance of Allah, it by itself merits to be called remembrance of Allah. *Istighfar* indeed represents recognition, comprehension, appreciation, and expression, the very four stages of the remembrance of Allah. The act of seeking Allah's forgiveness is a conscious act of remembering Allah.

3- DU'A

Du'a signifies invocation to Allah, seeking His Favor and Blessing. Why does anyone invoke Allah? It is because he/she knows very well that he/she is unable to access what lies beyond his/her imagination and capacity. Human life is multi-dimensional, encompassing material, financial, political, intellectual, and religious dimensions. It is surely not within the reach of every individual to satisfy all his/her needs. Even all human individuals collectively may miserably fail to fulfill their wishes. At such a juncture comes the need to seek the help of Allah the Almighty. Men and women stretch their hands towards Allah the Unseen because they recognize, comprehend, and appreciate that Allah is “*All-Powerful to execute all that He wills*”.¹⁸

Thus, invocation to Allah amounts to remembrance of Allah. The Qur'an invites mankind to invoke Allah for satisfaction of their needs through Allah's Excellent Names (*al-Asma' al-Husna*):

“Allah has the most excellent Names. So, invoke Him by His Names and shun those who distort them. They shall soon be requited for their deeds”.¹⁹

The Qur'an enumerates some of the Excellent Names of Allah, including *Rabb al-Alamin*, *Al-Rahman*, *al-Rahim*, *Malik Yawm al-Din*, *Khaliq*, *Razzaque*. The

message in the above verse (7:180) is call upon Allah through any of Excellent Names relevant to the situation in view. Stretching hands towards Allah and invoking Him referring to any preferred Excellent Name suitable to the human need, such as *Ya Razzaque* (O Provider) in an economically adverse situation. Because of this reference to one or the other Attributes of Allah, invocation to Allah *Du'a* becomes simultaneously *Zikr* of Allah (remembrance of Allah).

4- KHUSHU' QALB

Khushu' Qalb connotes deep realization in the human heart of something as it is or as it should be. The human heart is the seat of excellently noble feelings. One might claim that even bad and negative feelings emerge in the hearts. This is a misconception concerning the human heart. Negative thoughts and feelings do emerge in the human psyche but not in the heart. The Qur'an declares that in the human self is ingrained the desire and capability to do both right and wrong:

“And by the human self and He who proportioned it and inspired it with the discernment of its wickedness and its righteousness”²⁰.

The human heart is well-equipped with the power of discernment of what is right and what is wrong. It is not the heart which misleads; it is rather another system in the human psyche which allures humans to evil deeds which invariably appear very enjoyable and sweet. That is why, the Qur'an appeals to human heart to swing into action to save men and women from all that is indecent and evil. The Qur'an says:

“Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors”²¹.

Human heart reminds men and women of their relationships with Allah. It is due to this timely reminder given by heart that men and women perceive what they must perceive. Thus, the human heart serves as the source to remember Allah.

5-AL-TADABBUR FI AL-QUR'AN

Al-Tadabbur means deliberation over the nature of something. Naturally, it is an intellectual act. The Qur'an is the Word of Allah. So, *al-Tadabbur fi al-Qur'an* means deliberation over the Qur'an for identifying the exact nature of its messages. Is this act of deliberation over the message of Allah not a measure to remember Allah. The Qur'an at several places inspires mankind to deliberate over the revealed words:

- 1) “Do they not deliberate over the Qur'an? Had it been from any other than Allah, they would surely have found therein much discrepancy”²².

2) *“Do they not then earnestly deliberate over the Qur'an, or are their hearts locked up by them?”*²³.

3) *“This is the Blessed Book that We have revealed to you, (O Muhammad), that the intellectuals may deliberate over its messages and derive a lesson”*²⁴.

Intellectual engagement with the Qur'an represents all the four stages of Allah's remembrance, recognition, comprehension, appreciation, and expression.

6-AL-TAFFAKKUR FI AL-KAWN

Al-Tafakkur means reflection and *al-Kawn* denotes natural phenomena i.e., heavens, earth, and all that exist between them. It has been seen above that reflection over the natural phenomena constitutes remembrance of Allah as the two acts are based on intellectual exercise. The Qur'an says:

“Those who remember Allah while standing, sitting, or reclining on their backs and reflect over the creation of the heavens and the earth, saying: 'Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire’”²⁵.

7- AL-TA'AQQUL FI A'MAL AL-HAYAT

Al-Ta'aqqul means application of reason. *A'mal al-Hayat* means actions and deeds in life. The Qur'an addresses a particular people, inviting them to ponder over their doings in their life and activities: *“Do you enjoin righteousness on people and forget your own selves even though you recite the Scripture? Have you no sense?”*²⁶. Looking at the doings in daily life is to see whether there is anything which controverts the Will of Allah. To reflect over the Will of Allah is to remember Him.

8- AL-TAHASSUN FI AL-ARD

The Qur'an seeks to remove all categories of corruption and mischief from the earth. All the Prophets and Messengers of Allah were raised from time to time to create an environment on the earth based on justice, equity, and peace:

“Indeed We sent Our Messengers with Clear Signs and sent down with them the Book and the Balance that people may uphold justice. And We sent down iron, wherein there is awesome power and many benefits for people, so that Allah may know who, without even having seen Him, helps Him and His Messengers. Surely Allah is Most Strong, Most Mighty”²⁷.

That is why, the Qur'an exhorts the mankind to protect the earth from mischief: *“Seek by means of the wealth that Allah has granted you the Abode of the Hereafter but forget not your share in this world and do good as Allah has been good to you and do not strive to create mischief in the land, for Allah loves not those who create mischief”*²⁸. Keeping mischief away from the society is to continue Allah's remembrance. This is indeed *al-Tahassun fi al-Ard*

(improvement of life on the earth). Improvement of life on the earth is possible only by executing the commands of Allah in all walks of human life. This execution of Allah's commands forms Allah's remembrance. Creating mischief on the earth is indeed to challenge Allah which is opposed to the remembrance of Allah. Thus, keeping the earth free from chaos, corruption, and mischief is synonymous with remembering Allah's infinite favors to the mankind.

CONCLUSION

The relationships between humans and their Creator, Allah, need to be strengthened, improved, and sustained. The crucial role to be played in this regard is Allah's remembrance by men and women. The more frequently the remembrance of Allah the stronger the relationships with Allah, the less frequent remembrance of Allah is bound to negatively impact the relationship with Allah. Absence of remembrance of Allah in human life and activities is an indication that the relationship between humans and Allah has collapsed. Remembrance of Allah with all its four stages and dimensions, recognition, comprehension, appreciation, and expression serves as the key to success in life, whether personal, social, cultural, devotional, financial, political, or intellectual. Remembrance of Allah is surely not a spiritual act but an intellectual hence moral act. Remembrance of Allah is not merely liturgical chanting of certain prescribed words being counted on fingers or rosaries, it encompasses many an exercise, such as *Solah* (prescribed form of prayer with limited numbers of physical postures and cycles), *Istighfar* (imploring Allah's forgiveness), *Du'a* (invocation to Allah), *Khushu' Qalb* (realization of Allah's Favors), *al-Tadabbur fi al-Qur'an* (deliberation over the Qur'anic messages) etc. The act of remembrance of Allah merits to be executed unceasingly everywhere and every time. The hearts and tongues filled with remembrance of Allah are bound to be blessed and rewarded.

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References

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- ³ *Al-Qalam*,: 4
- ⁴ *Al-Rum* : 21
- ⁵ *Al-Fatiha* : 01; *Al-Ikhlās* : 01
- ⁶ *Aal Imran* : 191
- ⁷ *Al-Ahzab* : 35
- ⁸ Ditto
- ⁹ *Taha* :13-14

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¹³ Taha :14

¹⁴ Al-'Ankabut : 45

¹⁵ Al-Hajj : 41

¹⁶ Al- Baqarah :152

¹⁷ Aal Imran :135

¹⁸ Al-Buruj:15

¹⁹ Al-'A`raf:180

²⁰ Al-Shams: 7-8

²¹ Al-Hadid :16

²² Al-Nisa - 82

²³ Muhammad : 24

²⁴ Sad: 29

²⁵ Aal Imran : 191

²⁶ Al- Baqarah : 44

²⁷ Al-Hadid :25

²⁸ Al-Qasas : 77