

Section 4: Remembrance of Allah Sets Hearts at Rest

Surah Ar-Ra'd – Verse 27

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
إِلَيْهِ مَنْ أَنْابَ

**27. “And those who disbelieve say: ‘Why has a sign not been sent down upon him from his Lord?’
Say: ‘Verily Allah leaves to stray whomever He wills and guides unto Himself whomever turns (to
Him in repentance)’.”**

As there are so many topics of discussion concerning monotheism, resurrection and the mission of prophecy of the Prophet (S) included in this Surah, this verse deals once again with the Prophet of Islam's call, discussing one of the criticisms of those obstinate dissidents, saying that the pagans claim why it is that no miracle has been bestowed upon him from his Lord as they demanded.

The verse says:

“And those who disbelieve say: ‘Why has a sign not been sent down upon him from his Lord?’...”

They expect that the Prophet (S) sits in isolation as an extraordinary being while each one of them calls on him and asks him to perform a miracle he must bring it on their request. No sooner they ask for the miracle than he has performed. Even, notwithstanding that, they do not accept the faith if they are willing to do so!

Responding them, the Qur'an answers that the Prophet should tell them that Allah lets whomever He wants go astray, and whoever returns to Him will be led by Him.

The verse continues saying:

“...Say: ‘Verily Allah leaves to stray whomever He wills and guides unto Himself whomever turns (to Him in repentance)’.”

Allusion is made to the fact that their deficiency is not a matter of miracles; rather that their deficiency is from within themselves. Their obstinacy, fanaticism, ignorance, and the sins which hinder and obstruct the road to success, cause them to disbelieve.

Anyway, every prophet must have a sign from his Lord to prove his claim of his prophetic mission, which is called ‘miracle’. This miracle is naturally in some particular and identical affairs.

But those obstinate persons who did not intend to accept the truth, asked the Prophet (S) for miracles on their own request based upon their whims. Were they to stop being obstinate, the Qur’an by itself would provide them with the greatest miracle.

Sometimes, food and water is detrimental to the sick. However, this harm does not imply that there is anything wrong with the food or water. On the contrary, it is for the sake of their illness.

Certainly, those who are mentally sick, in accepting the Divine and pure verses are upset like the ones whose body is ill, for they will be provoked as soon as they are confronting the truth, and they become obstinate immediately following its presentation, then they turn away from the Truth. And this is the very meaning of /yudill/ (leaves to stray) mentioned in the verse.

A Discussion on Leading and Misleading

Divine leadership is of two kinds: the primary leadership and the supplementary leadership.

The Divine leadership concerns all mankind.

The Qur’an says:

“Verily We showed him the Way...”¹

However, supplementary leadership only concerns those who have already accepted the former general guidance. For instance, take the case of a teacher who offers his course in an identical and monotonous way to all his students. After sometime, he tends to do more favor to those of his students who are more strenuous and hard-working.

The Qur’an says:

“And (as for) those who follow the right direction, He increases them in guidance...”²

And there are those who refuse to accept all the Divine verses as the Qur’an says about them.

“And there never came unto them any sign from the signs of their Lord but they turned away from it...”³

“And had We sent down unto you a book, written on a paper, so that they touched it with their own hands, certainly (still) the disbelievers would have said: ‘That is naught but a manifest sorcery.’”⁴

“...And (even) if they witness a miracle, they will not believe in it...”⁵

Would there be any other way of dealing with them except restraining them from favors and stamping them with the discarding seal?

Anyway, Allah is Wise and Just and He does all according to:

“...He guides whomever He pleases...”⁶

and

“...leaves to stray whomever He wills...”⁷

and

“...Allah provides with sustenance for whomever He wills...”⁸

and

“He will forgive him whom He wills”

and

“He will punish whom He wills...”⁹

and

“He creates whatever He pleases...”¹⁰

All the above are to be rendered into the basis of His Justice, Wisdom, Grace, and Favour.

That is, once He says:

“...He guides whomever He pleases...”

it does not imply that He leads, regardless of all criteria, whomever He wants.

As one can conclude, from other verses, on one occasion He considers ‘Faith’ as the condition for being led, saying:

“...and whomever believes in Allah, He guides aright his heart...”¹¹

Elsewhere, securing of consent of Allah along with taking the right path are deemed necessary for being led.

It says:

“With it Allah guides whomever follows His pleasure into the ways of safety...”¹²

Or once He says:

“...He leaves to stray whomever He wills...”¹³,

in another verse, He considers immoderation, hesitation and skepticism as factors for such a case of being misled.

It says:

“...Allah misleads him who is extravagant, a doubter.”¹⁴

Anyway, if the opening of a container faces the sky the rain will enter into it, but if the opening of it faces the earth, it will not be filled with any rain and snow. So is the case with the man whose soul aspires towards material things. It is obvious that such a person will not benefit from the Divine spirituality.

The Qur'an says:

“That (Divine wrath) is because they have preferred the worldly life over the Hereafter, and definitely Allah does not guide the infidel people.”¹⁵

Explanations

The obstinate pagans often demand new miracles every moment. The issue in question is not an outstanding miracle. Rather, it is their inherent enmity.

“...Why has a sign not been sent down upon him...”

Allah's way of treatment is concerned with leading all people:

“Verily, it is incumbent on Us to lead (them).”¹⁶

However, if someone took to the deviant path, Allah would ascribe to him his punishment in the form of being misled.

“...Allah leaves to stray whomever He wills...”

Submission and humility in face of Allah is the key to one's salvation and guidance

“...and guides unto Himself whomever turns (to Him in repentance).”

Leading people is up to Allah, yet His leading will be confined to those who show their preparedness already for His leadership.

Surah Ar-Ra'd – Verse 28

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

28. “(The guided are) those who believe and their hearts are set at rest by the remembrance of Allah. Behold! By Allah’s remembrance (only) the hearts are set at rest.”

Those who acknowledge the unity of Allah and accept His attributes and the prophetic mission of His Prophet (S) and embrace whatever has been revealed from Him, and their hearts are set at rest by the remembrance of Allah, allow Allah to soothe their hearts regarding His blessings and rewards with the thought of Him, and of His grace and favors, for Allah’s promise is decisive and nothing will soothe the anxious hearts better than his Divine truthful promises.

To remember Allah does not mean merely paying lip service to Him, though it is one of the clear examples of thinking of Him. For what counts is thinking of Allah in all circumstances, in particular, at the time of committing sin.

Thinking of Allah brings with it numerous blessings, including:

The remembrance of His blessings leads one to show his gratitude for Him.

The remembrance of His Power causes one of putting his trust in Him.

The remembrance of His favours serves as the source of our love for Him.

The remembrance of His Wrath and fury inspires awe of Him in us.

The remembrance of His magnitude and greatness causes one’s humility and submission towards Him.

The remembrance of His Omniscience in the open and hidden serves as an impetus for our chastity.

The remembrance of His forgiveness and generosity serves as our source of hope and repentance.

The remembrance of His justice serves as an impetus for our austerity and piety.

Man is searching the extremes and he wants absolute perfection. However, as everything, except Allah, is finite and is accidental in itself, it cannot leave one’s heart in rest. In contrast to those whose hearts

are set at rest by the remembrance of Allah, there are also some ones whose scope of mind and vision are limited and are content with so little in this world.

The prayers consist of the remembrance of Allah and are the source of one's comfort.

The Qur'an says:

"...establish prayer for My remembrance."¹⁷

The holy phrase:

"Behold! By Allah's remembrance (only) the hearts are set at rest."

might mean that by Allah's remembering you, your hearts will be at peace. That is, once we know that Allah is remembering us and we are in His presence, our hearts will be at peace.

As Hadrat Noah (as) found peace of heart by means of the Divine words:

"And make you the Ark under Our eyes..."¹⁸

And, Imam Hussayn (as) found peace of mind while uttered it at the time of martyrdom of his son Ali Asqar, by expressing:

"It is easy over me for verily it is before Allah."

Or, it is cited in 'Arafah supplication:

"O Reminder of the reminders."

Query: This verse remarks that all minds, and that of a believer in particular, find their peace by the remembrance of Allah, but some other verses denote that whenever the faithful believer remembers Allah, his heart trembles.

Surah Al-'Anfal, No. 8, verse 2 says:

"Verily believers are only those who, when Allah is mentioned, their hearts quake..."

Can this kind of trembling be compatible with one's peace of mind? What is the justification for that?

Answer: To imagine how the two incompatibles, that is the peace of mind and trembling of one's heart, can be present at the same time in one person, the following examples can be leading.

Firstly: Sometimes, one has peace of mind when he has made all kinds of preparations while, at the same time, he is anxious and fears the consequences as well. The example of it is a specialized surgeon who is confident of his knowledge and job though at the time of operation of a VIP he still has

his anxieties.

Secondly: the children find their peace of mind once they are with their parents, while at the same time, they fear them too.

Thirdly: Sometimes, one is happy and has his peace of mind since he knows that whatever unpleasant happens is for his trial, development and promotion. However, he is going to be anxious for not being sure whether he will succeed in his duties or not.

Fourthly: Once the believers go on reading the Qur'anic verses of punishment, Hell or of the Divine outrage, they start trembling all over. However, once they read the holy verses concerning blessings, garden of Eden and paradise, they find a sweet kind of peace of mind which brings them warm feelings.

Imam Sajjad (as) says in Abu Hamzah Supplication:

“Whenever, I remember my sins (and Your justice and Your wrath), I cry, but when I consider Your grace and Your forgiveness, I regain hope.”

As an evidence for this meaning, the writer of Al-Mizan, the Late, quotes the Qur'an to be its documentation:

“...whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah...”¹⁹

That is, one is anxious at first though he finds peace of mind gradually.

Fifthly: He who ignores the remembrance of Allah, does not have peace of mind, in which case life becomes troublesome for him.

The Qur'an says:

“And whoever turns away from My remembrance, verily for him is a life straitened...”²⁰

Factors of Encourage and Peace of Mind

There may be many different causes for one's certainty and peace of mind. However, at the top of all those factors stands specifically one's awareness and knowledge.

He who is aware of the fact that his slightest piece of work will be accounted for he is hopeful on his job properly and has peace of mind thereby.

Surah Az-Zilz al, No. 99, verse 7 says:

“So, whoever has done an atom's weight of good shall behold it.”

He who knows that he is created out of the Divine favor, wisdom, and blessings, he is calm and hopes for and confident of Allah's bounteousness.

The Qur'an says:

"(It will be said to some) O' you serene soul!"

"Come back to your Lord well-pleased (with Him) and well-pleasing (Him),"²¹

This means that the addressing of the Beneficent comes, saying:

O' Heavenly confident and peaceful self, 'always remembering Allah'! Return, now, to your Lord as you are pleased with His eternal blessings and He is content with your good deeds. Return and stay in line alongside My particular servants and enter My Paradise and Garden of Eden.

It is for this reason and following His remarks in this noble verse that the faithful and intimate believers are always hopeful. As an example, one finds the Late Ayatullah-ul-'Uzma Imam Khomayni, (may he rest in peace in Paradise), remarks at the end of his very important will that:

"I am departing from you while having peace of mind, and I am confident in heart, while I am happy from within and while I am hopeful in spirit for Allah's grace and forgiveness."

He who knows that Allah is All-Wise and Omniscience, and He has not created anyone in vain, is optimistic.

He who knows that his leader and his Imam is a perfect man, elected by Allah, and is innocent of every deviance and error, will be having peace of mind.

"... Verily I have appointed you an Imam (leader) for mankind..."²²

He who knows that his way of life is obvious and his future is going to be better than before, is confident in his soul.

"While the world to come is better and more lasting."²³

He who knows that Allah loves the righteous has warm feelings with regard to his righteous deed.

Factors Which Generate Anxiety and Worries

One of the most common diseases of the present century is worries and anxieties, for which various reasons have been mentioned. The symptoms of this disease include, isolation, depression, inferiority complexes and purposelessness.

A depressed person becomes so because of finding that nothing is in line with his wishes, while the one must not abandon altogether those few instances which might be in keeping with his wishes for the sake

of not having obtained all that he has desired.

A depressed person thinks as to why all people do not love him while such a thing is impossible in the case that even Allah and Gabriel also have got enemies. Therefore, one must not expect that all love him.

A depressed person thinks that all people are bad, while it is not so, and Allah, addressing the angels who thought so, answered them negatively.

A depressed person thinks that all the unpleasant things come from outside his self, while the main causes of frustration have their origin in reactions generating from within ourselves.

An anxious person is worried at the onset of every activity and thus he feels lonely and scared.

For repelling such a mood, Hadrat Ali (as) says:

*“When you are afraid of something, cast yourself in it.”*²⁴

This means that you may make yourself involved in whatever you are scared of, for fear of everything exceeds its own limits.

An anxious person worries as what will occur in future. This case may be treated by trusting Allah and by one's own perseverance.

As one has been frustrated in some of his affairs, he may worry as to be frustrated in all circumstances.

As one relies on individuals and some powers which are not sustaining, one will be anxious and worried once those sources of power are shaken.

Briefly, and concisely, such cases as lack of gratitude for one's services by the people, feelings of guilt, fear of death, being brain-washed by the family as to the lack of one's power to cope with problems and his lack of knowledge of those things, and jumping to conclusions are some of the factors which cause anxieties and can be adequately dealt with by Allah's remembrance, His power, His amnesty, and His favor which all bring one's peace of mind.

The verse says:

“(The guided are) those who believe and their hearts are set at rest by the remembrance of Allah. Behold! By Allah's remembrance (only) the hearts are set at rest.”

Surah Ar-Ra'd – Verse 29

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

29. “Those who believe and do righteous deeds; joy is for them, and a goodly (final) return.”

People are in four categories:

Believers:

Those who both believe and their acts are righteous.

Pagans:

Those who are neither believers nor their acts are decent.

The evil-doers:

Those who are believers but their acts are not righteous and decent.

The hypocrites:

Those who are not believers but their apparent acts are decent.

The Arabic term /tāb a/ is either an infinitive, or it is the feminine gender of /'atyab/ which means ‘the best’. We have not got any example specific to this meaning in the verse to include all the utmost good ones.

Perhaps, we have it in a quotation that /tāb a/ is a tree which has its roots in the house of the Prophet (S) and that of Ali (as), and its branches cast their shadow over the faithful²⁵, in which case this serves as an allegory that all the good have their origin in pledge of and are somehow connected to the celestial leaders.

When some short-sighted persons criticized the Prophet (S) as to:

“Why you kiss Fatimah Zahra (as) so much?”

He (S) said:

“When I was taken to Paradise at the night of Mi‘raj, I ate from the fruit of the ‘Tāb a tree’ out of which Fatimah (as) has been originated and appeared, and whenever I desire the scent of Paradise, I smell my daughter, Fatimah”²⁶.

The success of the unbelievers and those who are distanced from good acts is not profound.

As Hadrat Ali (as) says:

“There is no good in pleasures which are ensued by the Fire of Hell” 27

Explanations

1. The sweet worldly life as well as the happy ending of the life in Hereafter will only be procured with faith and decent righteous behaviour.
2. Success in this world makes sense and is of value when coupled with happy ending of the life Hereafter. How happy they are and what a good happy ending awaits them.

The verse says:

“Those who believe and do righteous deeds; joy is for them, and a goodly (final) return.”

Surah Ar-Ra’d – Verse 30

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُوَا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ
وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

30. “Thus did We send you among a nation before whom (other) nations have (come and) passed away, in order that you might recite to them whatever We have revealed to you, whereas they reject the Beneficent (Allah). Say: ‘He is my Lord, there is no god but He; on Him only I rely, and unto Him is my return.’”

We have already discussed about the Divine blessings which are conferred upon the people who are believers and the righteous and the rewards they deserve.

Now, Allah (s.w.t.) deals with the blessing of the prophetic mission bestowed on the highly-esteemed Prophet of Islam (S), implying that as We provided the believers and the righteous with the blessings of reward, We designated your Ummat with the utmost blessing of your celestial prophetic mission.

Some commentators have argued that this signifies that: As We commissioned prophets for previous nations, We thus also sent you for the nation of Islam. Your nation is not the first one. Before this nation, there have also been other nations and tribes as well.

The verse says:

“Thus did We send you among a nation before whom (other) nations have (come and) passed away...”

The main purpose and objective of your heavenly mission is to read to them the Qur’an, which is Our

revelation revealed to you, so as to enable them to engage in meditation about its instructive contents and topics and learn admonitions and draw lessons from them.

However, the tribe of Quraysh are blasphemous about ‘Rahman’ (the Beneficent) and say that they know ‘Allah’, but they do not know Rahman (The Beneficent). The Prophet (S) was commanded to tell them that ‘Rahman’ (The Beneficent) is his Lord, the One Whom they deny and ignore, and Who is unique and peerless.

The Beneficent is his Creator and his administrator to whom he has left all his affairs to administer, and he has made allegiance to His obedience and submit to His verdict. And his return is towards Him and his repentance involves Him alone.

The verse continues saying:

“...in order that you might recite to them whatever We have revealed to you, whereas they reject the Beneficent (Allah). Say: ‘He is my Lord, there is no god but He; on Him only I rely, and unto Him is my return.’”

Explanations

1– The prophetic mission of the blissful Prophet (S) has occurred among the nation of Arabs, yet other verses of the Qur’an are explicit in declaring that he is the prophet of all nations.

“And We have not sent you but to all mankind...”²⁸

2– The prophetic mission of the godly prophets is a Divine tradition and it is based on His grace and His blessings. And the duty which is incumbent on the prophets is conveying the Divine revelations and ordinances to the people.

3– Reasons and rationale for our faith in Allah and the issues involved are: His Lordship (my Lord), His Unitarianism (there is no god but He), His provision of asylum for all (I rely only on Him), and our return is to Him (unto Him is my return).

Surah Ar-Ra’d – Verse 31

وَلَوْ أَنَّ قُرْءَانًا سَيَّرَتْ بِهِ الْجِبَالَ أَوْ قَطَّعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَيْئَاسِ الَّذِينَ ءَامَنُوا أَن لَّوْ يَشَاءُ اللّٰهُ لَهَدِيَ النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللّٰهِ إِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيعَادَ

31. “And if there were a Qur’an by which the mountains were moved or the earth were cloven asunder with it, or the dead were made to speak thereby, (still they would not believe). But the affair is Allah’s altogether. Have not those who believe yet known that if Allah had willed He would certainly have guided all the people? And (as for) those who disbelieve, there will not cause to afflict them because of what they do a calamity, or it will alight close to their habitation, until Allah’s promise comes. Verily Allah will not fail the tryst.”

The Occasion of the Revelation

Some great commentators have claimed that this holy verse has been revealed in response to a group of pagans of Mecca who were sitting next to the door of Ka‘bah and had sent after the Prophet (S) who hoping to lead them, came to them.

They said that if he wanted them to follow him, he should remove back the mountains of Mecca by his Qur’an so that the tight and limited land there would become vast.

They told the Prophet (S) that he considered himself no less in rank than Dawūd for whose sake Allah had conquered the mountains; or he should conquer wind for them as it was over dominated by Sulayman; or he should enliven his grandfather ‘Qasiy’ (the grandfather of Quraysh) because Jesus (as) used to make the dead alive, and he was no less than him.

At this time, the verse was revealed implying that what they said was because of their obstinacy and not for embracing the Faith.

As was already mentioned in the discussion of the occasion of revelation, this verse was revealed in response to the pagans’ pretexts which were raised owing to their obstinacy and not for the sake of embracing the faith. They asked for performing extemporarily miracles from the Prophet (S).

Allah says:

“And if there were a Qur’an by which the mountains were moved or the earth were cloven asunder with it, or the dead were made to speak thereby, (still they would not believe). But the affair is Allah’s altogether...”

However, all of these are at His disposal and thus He does whatever He deems fit.

Nevertheless, you are not seeking the truth and if you were, you could be content with the signs which have already been exposed to you by the Prophet (S).

Then, the Qur’an adds:

“...Have not those who believe yet known that if Allah had willed He would certainly have guided all the people?...”

But, He will never do so, because such a compulsory faith lacks any value and is devoid of all kinds of spirituality and development which man needs.

Then the verse implies that the pagans are always at the stake and mercy of the invasion from pounding calamities for their deeds, which are damaging and devastating to them in the form of the fights of the Islamic warriors.

The verse continues saying:

“...And (as for) those who disbelieve, there will not cause to afflict them because of what they do a calamity...”

And in case that such disasters are not inflicted upon them within their houses, they enter near their houses so as to provide lessons for them and be shaken in order to return to Allah.

The verse says:

“...or it will alight close to their habitation...”

And such warnings will continue ever more till the ultimate decree of Allah will be issued.

Such an order might concern and be an allusion to death or reference to the Day of Judgment, or, as some claim, it may be a hint to the ‘Conquest of Mecca’ which devastated the last bastion of the enemies.

The verse adds:

“...until Allah’s promise comes...”

Anyway, Allah’s promise is decisive and He will never break His promise or deviate from its conditions.

The verse concludes:

“... Verily Allah will not fail the tryst.”

Explanations

This holy verse explains the utmost climax of the hostility and obstinacy of the pagans, just like verse 111 of Surah Al-’An’am which says:

“And even if We sent down the angels to them, and the dead spoke to them and We mustered all things before them, (even then) they would not believe...”

The Qur’an is a Book which has shaken what has been firmer than mountains and has enlivened those who have been deadlier than the mortally dead. It has provided life for the dead mind and souls and the

stone-hearted ignorant Arab people, and if there were a Book to be able to move mountains, and rise the dead, it is this same Qur'an.

One may conclude from remarks made by Imam Kazim (as) that there are clues and secrets in the Qur'an by which one can conquer nature.

Incidentally, do not expect all to accept the Faith as hostility and obstinacy are both inherent incurable diseases of human societies. If one is seeking after the Truth, one miracle is more than enough for him to accept the Faith. But, if someone is obstinate, he may ignore even the most explicit miracle.

Miracles are under Allah's control and not to be incited on proposals and whims of obstinate people. In the meantime, Allah's Will is toward voluntary guidance of man, and it is not based on their compulsion and toward forceful scrutiny.

Pagans must expect strikes from Allah on their country and on their borders and the Divine warnings sometimes come to us directly and are directed toward us and sometimes they come indirectly and are directed to others and the regions in our neighboring.

"...And (as for) those who disbelieve, there will not cause to afflict them because of what they do a calamity..."

The pagan people are always in the course of devastating and pounding catastrophes and extensive accidents because of their paganism and their heinous deeds, namely wars, famine, massacre, entanglement, etc., so that they may witness the punishment of their evil and viscous deeds and be therefore warned against them.

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1. Surah Al-'Ins an, No. 76, verse 3
 2. Surah Muhammad, No. 47, verse 17
 3. Surah Al-'An' am, No. 6, verse 4
 4. Surah Al-'An'am, No. 6, verse 7
 5. Surah Al-'An'am, No. 6, verse 25
 6. Surah Al-Baqarah, No. 2, verse 142
 7. verse under discussion
 8. Surah Al-Baqarah, No. 2, verse 212
 9. Surah Al-Baqarah, No. 2, verse 284
 10. Surah 'Al-i-'Imran, No. 3, verse 47
 11. Surah At-Taqabun, No. 64, verse 11
 12. Surah Al-Ma'idah, No. 5, verse 16
 13. The verse under discussion
 14. Surah Al-Mu'min, No. 40, verse 34
 15. Surah An-Nahl, No. 16, verse 107
 16. Surah Al-Layl, No. 92, verse 12
 17. Surah TaHa, No. 20, verse 14

18. Surah Hūd, No. 11, verse 37
19. Surah Az-Zumar, No. 39, verse 23
20. Surah TaHa, No. 20, verse 124
21. Surah Al-Fajr, No. 89, verses 27 and 28
22. Surah Al-Baqarah, No. 2, verse 124
23. Surah 'A'la, No. 87, verse 17
24. Bihar-ul-Anwar, vol. 71, p. 362
25. Bihar, vol. 8, p. 117, 120
26. Bihar, vol. 8, p. 188
27. Bihar, vol. 41, p. 104
28. Surah Saba, No. 34, verse 28

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