

Section 2: Patience and Good Deeds Earn Pardon from Allah

Surah Hud – Verse 9

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ

9. “If We make man taste mercy from Ourselves, (and) then take it off from him, verily he is despairing ungrateful.”

Allah’s blessings do not always reflect His compassion; nor does usually the withdrawal of His blessings signify His punishment and anger. Many a time, they could mean that He might be putting someone through a special test.

The verse says:

“If We make man taste mercy from Ourselves, (and) then take it off from him, verily he is despairing ungrateful.”

As man does not understand the Divine wisdom and his own good, he tends to jump to conclusions, feels desperate and becomes ungrateful.

However faith in Him is not based upon what we perceive to be our happiness in life. Allah’s blessings are the consequences of His judgment and His grace, not the results of our merit. Therefore, despair of Allah’s blessings leads to ungratefulness.

In this regard, the verse says:

“...verily he is despairing ungrateful.”

Surah Hud – Verse 10

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ

10. “And if We make him taste (Our) favors after adversity has afflicted him, he will say, ‘The evils have departed from me’. Verily he is joyous, boastful.”

All the blessings which are handed down to man after hardships and sufferings must serve as a source of thanksgiving and remembering Allah (s.w.t.) and not as a means of arrogance, boasting and self satisfaction.

There are two risks to one’s joy, one is making a wrong analysis of events, and the other is that this joy would result in a person’s arrogance.

Worldly affairs do not always take the same path, on the contrary, as some Islamic traditions testify to, they have two sides to them; sometimes they run in your favor, at other times, they run against you.

Once they are in your favor, you must not become arrogant, and once they are otherwise, you must keep your patience because, at any rate, you are the focus of the Divine attention, and you are in the course of Allah’s trial.

The verse says:

“And if We make him taste (Our) favors after adversity has afflicted him, he will say, ‘The evils have departed from me’. Verily he is joyous, boastful.”

Surah Hud – Verse 11

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

11. “Except those who are patient and constant, and do deeds of righteousness; for them is forgiveness and a great reward.”

All cases dealt with in the Qur’an concerning good conduct are mentioned along with faith except in this verse which, says:

“Except those who are patient and constant”.

In this verse, too, 'the patient' refers to the true believers compared with those who behave with intolerance.

Patience is not confined only to cases of frustration and bitter events. On the contrary, in cases of abundant welfare and happiness, one must keep patience, otherwise, it will lead man to unruliness as the Children of Israel were when they were liberated from the yoke of Pharaoh and gained a more comfortable life and independence they went the path of aberration.

They then started worshipping cows and when confronted by the protests of Harun, they went so far in their rudeness that they were about to kill their prophet.

The Qur'an in this regard says:

"Verily the people judged me weak and had well nigh slain me."¹

Therefore, being patient in times of joy and sorrow is one of the best examples of good conduct. A true believer is an integrated person who never despairs, neither is he blasphemous, happy-go lucky, nor arrogant. On the contrary, he is patient and persevering.

Surah Hud – Verse 12

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ
كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

12. "So perhaps you may (be inclined) to give up a part of what is revealed unto thee, and your breast becomes straitened by it lest they say, 'Why has not a treasure been sent down unto him or an angel not come with him?' Verily you are only a warner, and Allah is custodian over everything."

Once the unbelievers asked the Prophet (S) to turn the mountains of Mecca into gold through a miracle or they wished that an angel come to him, thus confirming him. Others, on the contrary, owing to their grudge and hatred, wanted him to say something related to Hadrat Ali (as) and whenever he would say something, they would reject all of it.

Therefore, the Prophet (S) felt a strain in his heart, and consequently, he delayed conveying the messages. Incidentally, his delay did not intrude upon his infallibility nor was it incompatible with it, for at that time, there was no urgency to convey Allah's message.

Thus, owing to considerations which were not personal but based upon expediency, he could postpone conveying the verses. With the revelation of this verse, those considerations were set aside and the

message had now to be conveyed without delay.

The verse says:

“So perhaps you may (be inclined) to give up a part of what is revealed unto thee, and your breast becomes straitened by it lest they say, ‘Why has not a treasure been sent down unto him or an angel not come with him?’...”

Perhaps, the delay in conveying the revelations had been confined solely to a few obstinate people, of whose guidance the Prophet (S) had despaired. However, Allah ordered that although they might not become believers, it was the duty of the Prophet (S) not to abandon them.

The verse continues saying:

“... Verily you are only a warner, and Allah is custodian over everything.”

Therefore, a leader and an authority in propagating the message of Islam must be always decisive in propagating and conveying the word of Allah, remaining undaunted by the people’s words and pretexts, for Allah is the guarantor of a prophet’s duty and prophets are not responsible for the consequences. They must act according to their duty and leave the rest to the Almighty.

The unbelievers used to put pressure upon the Prophet (S) under various pretexts. It was in addition to the physical tortures that they used to inflict upon him.

Surah Hud – Verse 13

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَطَعْتُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

13. “Or do they say: ‘He has forged it’? Say, ‘Bring you then ten suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah, if you are truthful!’”

The Qur’an is not only a miracle of eloquence in itself, it is also a miracle from the view point of its wisdom and ideology, its admonitions, its reasoning, the news it gives of the invisible world and its legislations.

The sentence, **“and call to your aid whomsoever you can”** is a call addressed to everyone, and not only to those Arabs who could comprehend the eloquence and the fluency of the noble Qur’an.

In this regard He elsewhere reiterates:

“Were men and jinn to combine together to bring the like of this Qur’an, they could not bring the like of it...”²

The miraculous nature of the Qur’an is multi-faceted. It is found in the sweetness of its words when read, the harmony of its content, etc. Although it had been revealed over a period of 23 years, it had revealed scientific knowledge which had been non-existent at that time.

It foretold affairs that eventually took place in the future. It provided information concerning the nations of antiquity which had left no trace from themselves. It stated comprehensive laws governing all dimensions of the individual and social life of man. And it has remained intact throughout the ages free of all distortions, changes, and of becoming out-dated and forgotten.

Despite making it easy for them and all these challenges, mankind is still rendered impotent.

The Qur’an elsewhere says:

“...to bring the like of this Qur’an...”³

In the verse under discussion, it says:

“Bring you then ten suras forged like unto it”.

In another place it makes it even easier by saying:

“...then bring one Surah the like thereof...”⁴

In addition to this, the Qur’an issues thought-provoking challenges.

Elsewhere it says:

“Were men and jinn to combine together to bring the like of this Qur’an.”⁵

Elsewhere it implies that if they call on all the think-tanks of the whole globe; they cannot produce anything like the Qur’an.

Here is the text:

“...they could not bring the like of it, though some of them were aiders of others.”⁶

History has also clearly proven that enemies have waged numerous wars against Islam, they have planned conspiracies and yet they have never been able to produce even one Surah like that of the Qur’an. Can any miracle performed be better than this?

However, instead of using their reason, the unbelievers, accused the Prophet (S) of fabricating the Qur’an, saying that it is not the word of Allah, while the Qur’an is the eternal miracle of history.

The verse says:

“Or do they say: ‘He has forged it’? Say, ‘Bring you then ten suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah, if you are truthful!’”

Surah Hud – Verse 14

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ

14. “If then they do not answer your (call), know that it is sent down by the knowledge of Allah, and that there is no Allah but He! Will you then submit (to Islam)?”

The unbelievers accused the Prophet (S) of having learned the Qur’an from someone. The Qur’an answers them that the source of this Book is Divine Knowledge and nothing other than that. Sometimes they also said that he had written the Qur’an while receiving help from others. This verse provides a firm answer to all those accusations.

It says:

“If then they do not answer your (call), know that it is sent down by the knowledge of Allah, and that there is no Allah but He! Will you then submit (to Islam)?”

The noble Qur’an is not a product of man’s conjectural suppositions, imaginations, or contemplations, it is based upon Allah’s Omniscience, recognizing no spatial, temporal, or racial boundaries and is not specific to only one particular generation for it is based on Allah’s Knowledge.

Similar to the infinite knowledge of Allah, the secrets of the Qur’an are infinite. Therefore, we must not waver in our opinion concerning the authenticity of the holy Qur’an and in monotheism with regards to Allah because of infidelity and hesitation of disbelievers.

Surah Hud – Verses 15 – 16

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا

يَعْمَلُونَ

15. "Whoever desires the life of this world and its adornment, We shall pay them in full (the recompense for) their deeds therein, and they will not be defrauded therein."

16. "(But) these are they for whom there is naught in the hereafter but the Fire: and what they have wrought in it shall fail, and vain shall be what they were doing."

Their reward for their good conduct will be delivered to them without any diminution in this world and they will be amply rewarded, which is healthy and favours gifted to them, but there would be no rewards for them in the Afterlife, for they had no intention of meriting Allah's approbation in their deeds and expected no compensation in the Hereafter.

They had only intended to have what they gain in this world and this they have obtained.

The verse says:

"Whoever desires the life of this world and its adornment, We shall pay them in full (the recompense for) their deeds therein, and they will not be defrauded therein."

The foregoing holy verses present adequate proofs to the unbelievers and deniers by mentioning the reasons for the miracle of the Qur'an.

After the truth has been well-expounded and made crystal clear, some people abstain from submitting to it for their own material benefits. The Qur'an refers to the fate of such people in this verse and in the one following by saying that those whose aims are simply to have a good and luxurious life are given their complete reward in this world without losing anything.

However, if their intention is to please Allah, they will be rewarded abundantly both in this world and in the next.

One could easily find examples of the above facts in his environment. The Western world, in its unceasing efforts, has split the unknown secrets of many sciences, thus controlling and dominating various forces in nature.

It has attained affluence as a result of its unity and its continuous struggle and resistance against difficulties. Thus, they will evidently reap the fruits of their labor and attain the fruits of victory. However, as their aim is solely confined to the worldly life, the natural consequences of such acts will be only limited to the provisions of this material world.

Therefore, in this verse the Qur'an explicitly states that whatever they have done in this world (which are rewarded here) will be obliterated in the next world and they will get no rewards for whatever they have performed for all they have done for other than Allah will become null and void.

The verse says:

“(But) these are they for whom there is naught in the hereafter but the Fire: and what they have wrought in it shall fail, and vain shall be what they were doing.”

Surah Hud – Verse 17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا
وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ
مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

17. “Is he then (like unto him) who has a clear proof from his Lord and follows him a witness from Him, and before it (is) the Book of Moses, a guide and a mercy (testifying it)? These believe in it; but whoever of the (different) parties disbelieves in it, the (Hell) Fire is the promised place; so be you not in doubt of it; verily it (the Qur’an) is the truth from your Lord, but most of the people do not believe.”

Allah has offered more than adequate reasons as to why people must be believers. The Qur’an is a miracle on its own and, at the same time, a person like Ali–ibn–Abi–Talib (as), is also a witness which testifies to its authenticity. Moreover, the Torah had also provided good tidings as to the emergence of the Qur’an long before it was revealed.

Therefore, the Qur’an inquires whether he who brings clear evidence from his Lord, who is supported by a testifying witness, who is commissioned by Allah, and before whom the Book of Moses (Torah) had come bringing revelations as the forerunner of future blessings to come and heralding his magnitude to be regarded as equal to those who lack all these qualities, signs, and proofs.

The verse says:

“Is he then (like unto him) who has a clear proof from his Lord and follows him a witness from Him, and before it (is) the Book of Moses, a guide and a mercy (testifying it)?...”

He is no one but the Prophet Muhammad (S) and /bayyinah/ or the clear evidence he offers, is the glorious Qur’an, and his witness, who testifies as to the truthfulness of his prophecy amongst the believers is none other than that righteous believer, Ali (as), whose signs and characteristics had been depicted in the Torah long before his historical appearance. Therefore, the authenticity of his mission has been verified in three ways:

First, the Qur’an which is a clear evidence in his hands.

Secondly, the previous holy Books which have precisely explained his signs, and whose adherents were very familiar with those signs during the era of the Prophet (S).

Thirdly, faithful followers, the leading figure of whom is Ali-ibn-Abi-Talib (as.) who testifies as to the truthfulness of his call and his words.

Can one still doubt the authenticity of his call or compare him with others who claim to be 'prophets'?

Then, it makes an allusion to truth-seeking individuals and calls on them to become believers, telling them to adhere to such a prophet who carries so many clear proofs.

It says:

"...These believe in it;..."

Following this statement, the Qur'an mentions the fate of the unbelievers saying whichever of the various groups denies him, will meet the Fire of the Inferno, as there is its meeting place.

It continues saying:

"...but whoever of the (different) parties disbelieves in it, the (Hell) Fire is the promised place;..."

As is the case with the style of the holy Qur'an in most situations, it addresses the people through addressing the Prophet (S), at the end of the verse as a general lesson it teaches that since the circumstances are as such and the authenticity of his call has been confirmed by so many witnesses, there should not be the least shadow of doubt cast as far as his mission is concerned, for this is a truthful word on the part of Allah though many people, because of their ignorance, fanaticism and ego-centrism would remain unbelievers in his mission.

The verse says:

"...so be you not in doubt of it; verily it (the Qur'an) is the truth from your Lord, but most of the people do not believe."

In summary, the verse refers to the privileges of Islam and the Muslims, the righteous ones, and their reliance upon sound reasoning for choosing this divine school of thought, while, simultaneously, it also explains the wicked and evil destiny of the arrogant unbelievers.

Surah Hud – Verse 18

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ
هُؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ إِلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

18. "And who is more unjust than he who forges a lie against Allah? (On the Day of Resurrection) these will be presented before their Lord and the witnesses (the prophets and angels) will say: 'These are those who lied against their Lord!' Beware! the curse of Allah is on the unjust."

The Court of the Resurrection contains many witnesses:

A) The Lord who is a witness to all of our conduct:

"Verily, Allah is a witness for everything."⁷

B) The Blessed Prophet (S):

"How will it be then when We bring from every People a witness, and We bring you a witness over those witnesses?"⁸

C) The Immaculate Imams (as)

"And thus have We made you an Ummah of middling stand that you may be witnesses over mankind..."⁹

According to some Islamic traditions, what is meant by Ummah (nation) here are the Immaculate Imams, for other individuals in the nation are not eligible for serving as witnesses on that Day owing to their lack of knowledge and their not being infallible.

D) The Angels,

"And every soul shall come forth, with each will be a driver, and a witness."¹⁰

On the Day of Resurrection every person will be accompanied with two angels; one of them drives him and the other is a witness over him.

E) The Earth:

"On that Day, she (the earth) will recount (all) her news."¹¹

F) Conscience:

"Read your book; your own self is sufficient as a reckoner against you this Day."¹²

G) One's Bodily Organs:

"On the Day (of Resurrection), their tongue, and their hands, and their feet shall bear witness against them as to what they used to do."¹³

H) Time: Imam Sajjad (as) states in the sixth prayer of the Sahifa that:

“Today (on the Day of Resurrection) is a new day which will testify as to the kind of conduct we have had.”

I) Performance:

“...and what they had done they shall find present (there)...”¹⁴

Question: The Qur’an has employed the word /’azlamu/ when referring to many sins while the utmost oppression must be one and not more than one. Why is it so?

Answer: This inference is used in 15 cases, all of which are concerned with spiritual mental deviations irrespective of polytheism, false accusations, covering up the truth and withholding it, and obstruction of the way and of the remembrance of Allah. Therefore, the most important of the oppressions is intellectual, cultural, and ideological.

The Qur’an in this verse, as well as in a few verses which come later, explains the situation, profile, and the fate of those who falsely accuse Allah as follows:

The most oppressive individual is he who is deprived of Divine favors, denies the Day of Resurrection, distorts facts, obstructs the way of Allah and is neither able to escape Allah’s domination in this world nor to seek assistance on the Day of Resurrection.

He is the one whose punishment is multi-fold, his life has gone with the wind, his endeavors have become null and void, and his life and soul have become lost.

Therefore, false accusations against Allah are the greatest of the unjust. Writers and preachers of religion must be on guard against wrong words and their writings and keep in mind the fact that there are many witnesses who will testify as to what they have said and written on the Day of Resurrection.

The verse says:

“And who is more unjust than he who forges a lie against Allah? (On the Day of Resurrection) these will be presented before their Lord and the witnesses (the prophets and angels) will say: ‘These are those who lied against their Lord!’ Beware! the curse of Allah is on the unjust.”

Surah Hud – Verse 19

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

19. “Those who hinder (people) from the path of Allah and seek to make it crooked, and they are themselves unbelievers as to the hereafter.”

Enemies obstruct the Path of Allah through various methods including heresy, false accusations, personal interpretations, forging traditions, provoking skepticism, emptying mosques, abandoning and neglecting the teaching of Ahl-ul-Bayt, standing in the way of good conduct, fabricating pretexts to justify immoral entertainment, setting forth insignificant issues of hero worship, recommending and propagating falsehood, humiliating faithful believers, forbidding what has been allowed by religion, giving undue appreciation and recommendation of what is not appropriate, glorifying despots, etc.

Among the clear examples of obstruction of Allah's Path, one may cite closing the gate of the 'House of Allah', closing the 'House of the men of Allah,' and the 'House of the Ahl-ul-Bayt of the Prophet (S)' as well as that of the immaculate and just leaders.

The enemy obstructs the Path first, and if he is unable to do so, he diverts the course leading to the Path.

The verse says:

“Those who hinder (people) from the path of Allah and seek to make it crooked, and they are themselves unbelievers as to the hereafter.”

Surah Hud – Verse 20

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

20. “They will in no wise frustrate (His design) on the earth, nor shall there be for them any protectors besides Allah! The penalty will be doubled for them. They could not bear to hear (the truth), and they used not to see (it).”

How can one reconcile the issue of the manifestation and multiplication of Allah's punishment with Divine justice which seem to be incompatible with each other?

Answer: He who misleads others, owing to his power and position, naturally must be held responsible for their faults.

Thus, the sin committed by knowledgeable people, because of their social function, is manifold when compared to that committed by ordinary people and this is identical with justice. Any way, the oppressors are under the yoke of the Divine wrath and power, and will meet their own doom.

The holy verse says:

“They will in no wise frustrate (His design) on the earth, nor shall there be for them any protectors besides Allah! The penalty will be doubled for them. They could not bear to hear (the truth), and they used not to see (it).”

Those who make false accusations must forget and give up the idea that being the support of despots and being among their entourage will save them.

Surah Hud – Verses 21 – 22

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ

21. “These are they who have lost their own selves, and that which they used to invent has failed them.”

22. “Assuredly, they will be the greatest losers in the Hereafter.”

In Islamic culture, the world is compared to a marketplace where people are salesmen and the purchasing group consists of Allah, the Satan, one’s passionate self, etc., the number of which is numerous.

The merchandise is the soul, property and performance. This merchandise is on offer at an expensive or cheap price. Hence the words /’ajr/ (recompense), /awab/ (reward), /di’f/ and /’id’af/, are used frequently in the Qur’an to mean recompense; while the terms /xusr/ (loss) and /xusranun mubin/ (manifest loss) and /axsarin/ (the most losers) are used about damage.

The important warning is that we know that every loss can be compensated except the passage of one’s lifetime which cannot be redeemed.

The holy verse says:

“These are they who have lost their own selves, and that which they used to invent has failed them.”

Sometimes, wealth and property, position and power or one’s social status are lost. At other times, man himself and his humanity are lost which is the greatest of all losses.

Therefore, worldly losses can be compensated but losses incurred in the Hereafter cannot be replaced.

The verse says:

“Assuredly, they will be the greatest losers in the Hereafter.”

Surah Hud – Verse 23

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

23. “Verily those who believe and work righteousness, and humble themselves before their Lord, they will be Companions of the Garden, (paradise), they will abide therein for ever.”

The Qur’anic word /axbatu/, is derived from /xabt/ which means both submission and humility as well as comfort and confidence.

Reward and encourage have also been mentioned along with warnings and threats.

Following the aforementioned verses which explained the fate of those who are involved in giving false accusations, this verse exposes the profile of those involved in righteous deeds.

It implies that those who believe and perform righteous acts and behave well, who submit themselves before Allah and are confident of His promises, will be among the Companions of Paradise, remaining there forever.

The verse says:

“Verily those who believe and work righteousness, and humble themselves before their Lord, they will be Companions of the Garden, (paradise), they will abide therein for ever.”

Surah Hud – Verse 24

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ

24. “The similitude the two parties is like the blind and the deaf, and the seeing (ones) and the hearing (ones). Are they equal in likeness? Will you not then admonish?”

As one’s body has eyes and ears, one’s heart also has eyes and ears and as the blind and the deaf do not perceive the sensations of the world and do not enjoy them, obstinate individuals also stop enjoying

the Divine acquaintance and do not enjoy it.

Therefore, the Qur'an inquires whether the deaf and the blind are equal to the hearing and the seeing in the eyes of a wise man. And as they are not equal, the faithful and the unbeliever are not identical either. Do you not meditate in this matter so as to attain to the truth?

The verse says:

“The similitude the two parties is like the blind and the deaf, and the seeing (ones) and the hearing (ones). Are they equal in likeness? Will you not then admonish?”

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1. Surah 'A'raf, No. 7, verse 150
 2. Surah Al-'Isra', No. 17, verse 88
 3. Surah Al-'Isra', No. 17, verse 88
 4. Surah Al-Baqarah, No. 2, verse 23
 5. Surah Al-'Isra', No. 17, verse 88
 6. Ibid
 7. Surah Hajj, No. 22, verse 17
 8. Surah Nisa, No. 4, verse 41
 9. Surah Al-Baqarah, No. 2, verse 143
 10. Surah Qaf, No. 50, verse 21
 11. Surah Zilzal, No. 99, verse 4
 12. Surah Al-'Isra', No. 17, verse 14
 13. Surah Nur, No. 24, verse 24
 14. Surah Kahf, No. 18, verse 49

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