

## Surah 2. Al-Baqara

Asad: Now those people have passed away; unto them shall be accounted what they have earned, and unto you, what you have earned; and you will not be judged on the strength of what they did. <sup>109</sup>

Malik: They were a people that have passed away. They shall reap the fruits of what they did, and you shall for what you do. You shall not be questioned about what they did.

Pickthall: Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

Yusuf Ali: That was a People that hath passed away. They shall reap the fruit of what they did and ye of what ye do! of their merits there is no question in your case! <sup>133</sup>

Transliteration: Tilka ommatun qad khalat laha ma kasabat walakum ma kasabtum wala tusaloona  
AAamma kano yaAamaloona

Khatab:

That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.

### Author Comments

109 - Lit., "you will not be asked about what they did". This verse, as well as verse {141} below, stresses the fundamental Islamic tenet of individual responsibility, and denies the Jewish idea of their being "the chosen people" by virtue of their descent, as well as - by implication - the Christian doctrine of an "original sin" with which all human beings are supposedly burdened because of Adam's fall from grace.

133 - I have made a free paraphrase of what would read literally: "Ye shall not be asked about what they used to do." On the Day of Judgment each soul would have to answer for its own deeds: it cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the argument is: if the Jews or Christians claim the merits of Father Abraham and the Patriarchs or of Jesus, we cannot follow them. Because there were righteous men in the past, it cannot help us unless we are ourselves righteous. The doctrine of personal responsibility is a cardinal feature of Islam.

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Source : *Alim.org-Compare Translation-Surah 2-Ayah 134*