

## Amatulla's comments:

The following two verses together is giving a fuller idea regarding the essence and the real goal of a religion.

The first verse 2:111 is saying that different people claim different requirements as to the path to salvation or true success of a person. The Quran is rejecting all other false notions, denominations, brands of faith, superficial identity etc. as a passport to paradise.

The next verse 2:112 is answering and clarifying the core idea of salvation that consist of :**1. The right mindset that is one's complete surrender to the Will and Law of God [the state of Salam]**, and **2. Doing good work**. The Quran in many places mention the symptom of attaining of this state: the state of no fear and no grief is the state of success. This state can be attained only through submission to God and doing good work in this life. Peace prevails in a

heart when one completely submits to the Will and Law of God. The word 'islam' in Arabic means both 'the state of submission' and the state of peace.'

**Sura-2, Al-Baqara, Medina 87 [the first chapter after Hijra in 622 AD]**

**The Quranic Text & Ali's translation:**

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُوداً أَوْ نَصَارَى... <sup>up</sup>

2:111. And they say: "None shall enter paradise unless he be a Jew or a Christian."

... تِلْكَ أَمَانِيُّهُمْ ...

Those are their (vain) desires.

... قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

Say: "Produce your proof if ye are truthful."

Transliteration *Waqa\_lu\_lay yadkhulaljannatailla\_ man ka\_nahu\_dan au nasa\_ra\_, tilkaama\_niyyuhum, qulha\_tu\_burha\_nakum in kuntumsa\_diqin(a).*

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ... ﴿١١٢﴾

2:112. Nay, whoever submits his whole self to God and is a doer of good, he will get his reward with his Lord;

... وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

on such shall be no fear, nor shall they grieve.

*Bala\_ man **aslama**wajhahu\_ lilla\_hiwahuwa **muhsinun**  
falahu\_ ajruhu\_ 'indarabbih(i), wa la\_ khaufun 'alaim  
wa la\_ hum yahzanu\_n(a).*

### Muhammad Asad's Translation:

2: 111

And they claim, "None shall ever enter paradise unless he be a Jew" – or, "a Christian". Such are their wishful beliefs! Say: "Produce an evidence for what you are claiming, if what you say is true!"

## 2: 112

Yea, indeed: everyone who surrenders his whole being unto God," and is a doer of good withal, Shall have his reward with his Sustainer; and all such need have no fear, and neither shall they grieve [note 91 & 92].

### Muhammad Pickthall's Translation:

#### 2:111

Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

#### 2:112

And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires.

Say: Bring your proof (of what ye state) if ye are truthful.

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**Ali's comments:**

**114.** The word translated "self" is **Wajh**, a comprehensive Arabic word. It means;

1. literally "face" but it may imply;
2. countenance or favour, as in 92:20;
3. honour, glory, Presence as applied to Allah, as in 2:115 and perhaps also in 55:27;
4. cause, sake ("for the sake of") as in 76:9;
5. the first part, the beginning as in 3:72;

6. nature, inner being, essence, self, as in 28:88, and perhaps also in 55:27.

Here I understand meaning 6; the face expresses the personality or the whole inner self of man. (R).

115 This phrase comes in aptly in its own context many times. In this Sura it occurs in 11, 38, 62, 112, 262, 274, and 277.

### **Asad's Comments:**

91 Lit., "who surrenders his face unto God". Since the face of a person is the most expressive part of his body, it is used in classical Arabic to denote one's whole personality, or whole being. This expression, repeated in the Qur'an several times, provides a perfect definition of islam, which derived from the root-verb aslama, "he surrendered himself" - God]"; and it is in this sense that the terms islam and muslim are used throughout the Qur'an. (For a full discussion of this concept, see my note on

68:35, where the expression muslim occurs for the first time in the chronological order of revelation.)

92 Thus, according to the Qur'an, **salvation is not reserved for any particular "denomination", but is open to everyone who consciously realizes the oneness of God, surrenders himself to His will and, by living righteously, gives practical effect to this spiritual attitude.**

### **Amatulla's comments**

Further elaboration: This and the following verse clearly allude that it is blasphemous to think exclusivity with God on the basis of brand of faith, a group based on race, idea or any other means. The brand of faith would not absolve one from the responsibility of his/her wrong actions. The only criteria, the Quran asserts, to be successful is laid down in the next verse: SUBMISSION TO THE WILL OF GOD, and doing good work in this life. These

should be sought in pursuing this life, rather than feeling comfortable and clannish in the membership of a brand of faith or by becoming of a member of a certain group or follower of a person.

**Often the Quran has given the universal symptoms of truly righteous people:** people of no fear and no grief, here and Hereafter. It is not that a righteous person would not have any grief or fear at all, but their state of fear or grief in this life is temporary and short-lived. Ultimately the trust in God and submission to His Will replace that temporary disturbance of mind with an overall feeling of peace and joy. And again, the Quran is expounding that righteous people can come from any brand of faith, there is no exclusivity of that in relation to a brand of faith or race or nationhood.