

## Surah 2. Al-Baqara

Asad: who break their bond with God after it has been established [in their nature],<sup>19</sup> and cut asunder what God has bidden to be joined, and spread corruption on earth: these it is that shall be the losers.

Malik: those who break Allah's Covenant after accepting it, and who cut aside what Allah has ordered to be united and cause mischief on earth. It is they who are the losers.

Mustafa Khattab:

those who violate Allah's covenant after it has been affirmed, break whatever ?ties? Allah has ordered to be maintained, and spread corruption in the land. It is they who are the ?true? losers.

Pickthall: Those who break the covenant of Allah after ratifying it and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers

Yusuf Ali: Those who break Allah's Covenant after it is ratified and who sunder what Allah has ordered to be joined and do mischief on earth: These cause loss (only) to themselves.

Transliteration: Allatheena yanqudoona AAahda Allhi min baAAadi meethhaqihi wayaqtaAAoona ma amara Allhu bihi an yosala wayufsidoona fee alardi olajika humu alkhasiroona

### Author Comments

19 - The "bond with God" (conventionally translated as "God's covenant") apparently refers here to man's moral obligation to use his inborn gifts - intellectual as well as physical - in the way intended for them by God. The "establishment" of this bond arises from the faculty of reason which, if properly used, must lead man to a realization of his own weakness and dependence on a causative power and, thus, to a gradual cognition of God's will with reference to his own behaviour. This interpretation of the "bond with God" seems to be indicated by the fact that there is no mention of any specific "covenant" in either the preceding or the subsequent verses of the passage under consideration. The deliberate omission of any explanatory reference in this connection suggests that the expression "bond with God" stands for something that is rooted in the human situation as such, and can, therefore, be perceived instinctively as well as through conscious experience: namely, that innate relationship with God which makes Him "closer to man than his neck-vein" (50:16). For an explanation of the subsequent reference to "what God has bidden to be joined", see surah {13}, note [43].

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