

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Baqarah

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ  
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

**27. 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.**

The mention of the Covenant has a particular and a general signification. The particular one has reference to the Jewish tradition that a Covenant was entered into with "Father Abraham" that in return for Allah's favours the seed of Abraham would serve Allah faithfully. But as a matter of fact a great part of Abraham's progeny were in constant spiritual rebellion against Allah, as is testified by their own Prophets and Preachers and by Muhammad al-Mustafa. The general signification is that a similar Covenant is entered into by every creature of Allah: for Allah's loving care, we at least owe Him the fullest gratitude and willing obedience. The Sinner, before he darkens his own conscience, knows this, and yet he not only "forsakes the path" but resists the Grace of Allah which comes to save him. That is why his case becomes hopeless. But the loss is his own. He cannot spoil Allah's design. The good man is glad to retrace his steps from any lapses of which he may have been guilty, and in his case Allah's Message reclaims him with complete understanding.

*The Noble Quran/Yusuf Ali*

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 أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ "....closer to man than his neck-vein" [50:16].

*The Message of the Quran, Muhammad Asad*

Scholars disagree about what Allah has commanded to be joined. It is said that it means to maintain the ties of kinship. It is said that He commanded that words must be joined to action and their severing is by speaking without acting. It is said that the "joining" refers to Allah's command to affirm all His Prophets but they severed this by affirming some of them and denying others. It is said that it refers to the din of Allah and His worship on earth, establishing His laws and observing the limits He has imposed. It is general, in that case, to everything that Allah Almighty

commanded be joined. This is the statement of the majority. Kinship is, of course, a part of that... and cause corruption on the earth refers to the fact that they worship other than Allah Almighty and commit injustice in what they do in order to fulfil their lower appetites... This ayat directs people to be trustworthy in their contracts and to hold to that. It is not permitted to break any permissible contract to which you commit yourself, whether it is with a Muslim or anyone else, since Allah Almighty censured those who break their contracts. He says, **أَوْفُوا بِالْعُقُودِ** "Fulfil your contracts" [5:1], and He said to His Prophet ﷺ: **عَلَيْهِمْ سَوَاءٌ مَا تُخَاوِفُ مِنْهُمْ وَإِنَّهُمْ يَخَافُونَكَ وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ** : عليه وسلم : "If you fear treachery on the part of a people, then revoke your treaty with them mutually." [8:58]. He forbade treachery and that is nothing other than the breaking of a contract...

*Tafsir Qurtubi*

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it. It was said that the Ayah (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the Tawrah to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the Ayah (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth. This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held... **أُولَئِكَ هُمُ الْخٰسِرُونَ** (It is they who are the losers,) " 'Losers' is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy."

*Tafsir Ibn Kathir*

