

Surah Mutaffifeen

Tafseer e Arshadi

Prepared by:

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Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

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First Part - [Tafseer of Surah al-Mutaffifeen in 12 segments]

The surah's general overview is presented, in which the connection with the preceding and following surahs is highlighted. In it, the thematic style and objectives of the surah are also reviewed.

Note: The segments of the surahs and the units of their mutual relationship.

(83) Surah al-Mutaffifeen

Nāp tol mein kamī karne walay

Those Who Deal in Fraud

Al-Mutaffifeen

Place of revelation

There is a difference of opinion regarding the place of revelation of this surah. According to the Madinah Mušhaf classification, this surah is Makki.

Some objectives

- When the belief in the Hereafter is weak, practical evils arise; in this surah the detail of this has been explained, and along with it the mention of both the righteous (Abrar) and the wicked (Fujjar) is also there.
- The outcome of those who cheat in measure and weight has been mentioned.

- The mention is of those disbelievers who used to mock the believers; for them a painful punishment has been described, and for the Abrar there is glad tidings.
- In Makkah there also came such a phase upon the Prophet ﷺ and the Companions رضي الله عنهم that the disbelievers of Quraysh, in their gatherings, used to harass them and take pleasure (in it). Thus in this way a threat has also been given to those who harass (the believers).youtube
- Some people have a bad habit that they enjoy causing harm to others (sadistic pleasure), نعوذ بالله; in this surah the training of such a temperament and a warning about it has been given, such as by cheating in measure and weight, or by *ghamz* (i.e. winking and making faces) in order to mock others and take pleasure.
- From the perspective of content the scholars have called it a Makkah surah, while Ibn ‘Abbas رضي الله عنهم has called it Madinan; it is also possible that the surah is Makkah, but after going to Madinah some conditions there were of a similar nature, because of whose correction you ﷺ recited this surah there (too). (There is a difference of opinion on this surah being Makki or Madani.)

Brief introduction

Surah al-Mutaffifeen: themes, structure, and inter-linkage

Surah al-Mutaffifeen is the 83rd surah of the Qur'an, in which there are 36 verses. It is a Makki or Madani surah (there is a difference of opinion among the scholars; according to the Madinah Mushaf it is Makki), which discusses themes such as

ethics, justice, the Hereafter, and the outcome of the righteous and the wicked. Below, an overview of its themes, structure, and the inter-connection of its verses is presented.

Themes

Condemnation of dishonesty and injustice

The surah begins with a severe warning (“Destruction/woe is for those who give less in measure and weight”). It condemns those who cheat in measure and weight, and highlights the importance of justice and honesty in human dealings.

- It warns that the cause of such dishonesty is weakness of faith in the Hereafter.

Accountability in the Hereafter

The surah highlights the inevitable reality of Qiyamah and being brought back to life, where every person will give account of his deeds.

The wicked and the disbelievers will receive severe punishment for their actions.

End of the wicked and the righteous

The surah presents the concepts of *Sijjeen* (the record of the wicked, preserved in the lowest level) and *'Illiyyīn* (the record of the righteous, preserved in the highest level).

It contrasts the punishment of the wicked and the eternal blessings of the righteous.

Mocking the righteous

The surah explains that in worldly life the disbelievers used to mock the believers, but in the Hereafter this situation will be reversed.

The righteous will be seated on their couches in Paradise, laughing at the disbelievers, which manifests perfect justice.

Jannah's joys

The surah mentions the rewards of the righteous, including the pure drink of *Tasneem* and the shining faces of the believers, which are signs of their eternal happiness in Paradise.

Consequences of sin

The surah explains that sin blackens the heart and distances a person from his Lord.

It warns against ignoring divine guidance, and clarifies that neglecting the Hereafter leads to moral decline.

Structure (division of Surah al-Mutaffifeen into three main parts)

The surah can be divided into three main parts:

1. Initial warning against injustice (verses 1–6):

1. Condemnation of those who give less in measure and weight.
2. Reminder of accountability in the Hereafter.
3. Reference to the Day when all will stand before their Lord.

End of the wicked and the righteous (verses 7–28)

- The details of the record of the wicked as *Sijjeen* and of their end.

- The details of the record of the righteous as *'Illiyyīn* and of their eternal rewards.
- The depiction of Jannah: adorned couches, shining faces, and the drink of *Tasneem*.

Full recompense will be given (verses 29–36)

- In worldly life, the disbelievers' mocking of the believers.
- On the Day of Resurrection, the reversal of roles, when the believers will laugh at the disbelievers.
- Confirmation of divine justice, that the wicked will receive the full recompense for their deeds.

Interconnection between the verses

Moral injustice and accountability

- The surah begins with the moral evil of giving less in measure and weight. This behavior is linked to weakness in the belief of accountability on the Day of Resurrection. The transition to the mention of Qiyamah and accountability connects moral corruption with spiritual negligence.

Contrasting end of the wicked and the righteous

- The middle portion creates a powerful contrast between *Sijjeen* and *'Illiyyīn*, explaining that faith and deeds determine a person's final outcome. This contrast highlights the consequences of dishonesty and of belief in the Hereafter.

Mockery and divine justice

- The final part connects the mockery of the disbelievers in worldly life with their humiliation in the Hereafter. The surah shows how the scales of justice are balanced, which is a source of comfort for the believers and a warning for the disbelievers.

Connection between the themes

- The surah moves between human behavior (dishonesty, mockery) and their outcomes (eternal punishment or reward), thereby reinforcing the central theme of accountability and justice.

Conclusion:

Surah al-Mutaffifeen is a surah that brings together moral, spiritual and Hereafter-related themes. In its structure there is a balance of warning, hope and divine justice. The mutually connected verses guide the believers to establish justice in their dealings, to strengthen faith in the Hereafter, and to long for the eternal blessings of Jannah. The clear contrast in the end of the righteous and the wicked is a powerful reminder for every individual of his ultimate accountability. ///

Second Part - Explanatory translation

(Tafseeri Tarjuma) → “Explanatory translation” or “interpretive translation” (i.e. a meaning-based, tafseer-style rendering rather than a word-for-word translation).

- It presents the translation of the meanings of the Qur'an, along with verse-by-verse explanation.
- Verse-by-verse explanation of Surah al-Mutaffifeen (The Defrauders). This surah describes the moral and spiritual consequences of dishonesty, focusing on justice, accountability and the Hereafter.

In the Name of Allah, the Most Gracious, the Most Merciful
Started with the name of Allah, Who is extremely Merciful, intensely Compassionate.

Verse 1: وَيْلٌ لِّلْمُطَّفِّفِينَ

- “Destruction/woe is for those who give less in measure and weight.”

This verse warns those who deal with others in deceit or dishonesty, especially in trade and transactions. It highlights the severe consequences for those who, by giving less, usurp the rights of others or do not fulfill fully according to the agreement.

Verse 2: الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفِفُونَ

- “Those who, when they take a measure from the people, take in full.”

These are people who, when they are on the taking side, take their full due and make sure that there is no shortfall in what they receive.

وَإِذَا كَالُوْهُمْ أَوْ وَزَنُوْهُمْ يُخْسِرُوْنَ:

- “And when they measure or weigh for them, they give less.”

But when they are in the position of giving or fulfilling their responsibility, they intentionally give others less; this exposes selfishness and dishonesty.

أَلَا يَظْنُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُوْنَ:

- “Do they not think that they will be resurrected?”

This verse, in an interrogative style, challenges these dishonest people: are they ignoring the reality of accountability on the Day of Resurrection?

لِيَوْمٍ عَظِيْمٍ:

- “For a tremendous Day.”

This is a reference to the Day of Resurrection, which is described as a great and momentous event that everyone must face.

يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ:

- “The Day when all people will stand before the Lord of the worlds.”

This verse highlights the gravity of having to stand before Allah and give account, where all deeds—good and bad—will be weighed.

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ:

- “No indeed! Surely the record of the wicked is in Sijjeen.”

The end of the wicked is described. Their record of deeds will be in *Sijjeen*, which is a place or register connected to the punishment of sinners.

وَمَا أَدْرَاكَ مَا سِجِّينٌ:

- “And what will make you know what Sijjeen is?”

This interrogative style draws attention to the mysterious and terrifying reality of *Sijjeen*.

كِتَابٌ مَّرْقُومٌ:

- “A written register.”

This affirms that their deeds have been recorded with utmost precision and preserved, leaving no room for denial or escape.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ:

- “Woe, that Day, to the deniers.”

This is a warning for those who deny the truth, especially the reality of the Day of Resurrection.

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ:

- “Those who deny the Day of Recompense.”

These deniers are those who do not believe in accountability and in being taken to account for their deeds.

Verse 12: وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِ أُثِيمٍ

- “And none denies it except every transgressing sinner.”

Only those deeply immersed in sin and rebellion against divine guidance deny the Day of Recompense.

Verse 13: إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

- “When Our verses are recited to him, he says: ‘Legends of the former peoples.’”

Such deniers dismiss Allah’s verses as ancient tales, which reflects their arrogance and aversion to the truth.

Verse 14: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

- “No indeed! Rather, what they used to earn has covered their hearts with rust.”

Their sins and continual evil deeds have corrupted their hearts, which prevents them from recognising or accepting the truth.

Verse 15: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمْحُجُوبُونَ

- “No indeed! Verily, on that Day they will surely be veiled from their Lord.”

On the Day of Resurrection they will be deprived of seeing Allah, which is a punishment for their disbelief and arrogance.

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ:

- “Then indeed they will surely be thrown into the Blaze (Hellfire).”

Their final end is Hell, where they will bear the consequences of their denial and injustice.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ:

- “Then it will be said: ‘This is what you used to deny.’”

This punishment will give them a severe reminder of that truth which they had rejected in the worldly life.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلْيَيْنَ:

- “No indeed! Surely the record of the righteous is in ‘Illiyyīn.’”

In contrast, the record of the deeds of the righteous will be in ‘Illiyyīn, which is a place associated with honour and reward.

وَمَا أَدْرَاكَ مَا عِلْيَوْنَ:

- “And what will make you know what ‘Illiyyīn is?”

This interrogative sentence emphasises the lofty and incomprehensible reality of ‘Illiyyīn.

كِتَابٌ مَّرْقُومٌ:

- “A written register.”

Just as with the wicked, the deeds of the righteous are also written, but in a place of honour.

Verse 21: يَشْهُدُهُ الْمُقْرَبُونَ

- “Which is witnessed by those brought near (to Allah).”

This honoured record will be under the gaze of Allah’s nearest angels, which shows the greatness of the righteous.

Verse 22: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

- “Indeed, the righteous will be in bliss.”

The righteous will enjoy eternal happiness and rewards in Paradise.

Verse 23: عَلَى الْأَرَائِكِ يَنْظُرُونَ

- “Reclining on couches, looking on.”

They will be resting on adorned couches in Paradise, looking at the scenes around them.

Verse 24: تَعْرِفُ فِي وُجُوهِهِمْ نَصْرَةَ النَّعِيمِ

- “You will recognise in their faces the brightness of bliss.”

Their joy and contentment will be clearly visible on their faces, reflecting their eternal happiness.

Verse 25: يُسْقَوْنَ مِنْ رَّحِيقٍ مَّخْتُومٍ

- “They will be given to drink of a sealed (pure) nectar.”

They will be served pure and delightful drinks, completely unlike the tainted pleasures of the world.

خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَافِسِ الْمُتَنَافِسُونَ: 26

- “Its seal will be of musk; so for this let those who compete, compete.”

The fragrance of this drink will be of the finest musk, and the verse encourages striving and competition to attain such rewards.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ: 27

- “And its mixture will be from Tasneem.”

This drink will be mixed with *Tasneem*, which is a pure and elevated spring of water in Paradise.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ: 28

- “A spring from which those brought near (to Allah) drink.”

This spring is specifically reserved for Allah’s most righteous and honoured servants.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ: 29

- “Indeed, those who committed crimes used to laugh at those who believed.”

In worldly life, the disbelievers used to mock the believers on account of their faith and made them a target of ridicule.

وَإِذَا مَرُوا بِهِمْ يَتَغَامِزُونَ: 30

- “And when they passed by them, they would wink at one another (in mockery).”

They would look at the believers with mocking, sarcastic glances, considering them insignificant.

Verse 31: وَإِذَا انْقَبُوا إِلَى أَهْلِهِمْ انْقَبُوا فَكِهِنَ

- “And when they returned to their families, they would return jesting.”

They would be proud of their mockery and share it with others as a form of entertainment.

Verse 32: وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ

- “And when they saw them, they would say, ‘Indeed, these people are surely astray.’”

The disbelievers made a wrong judgement, considering the believers to be misguided and foolish.

Verse 33: وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

- “Yet they had not been sent as guardians over them.”

Allah makes it clear that these mockers were never appointed as overseers or judges over the believers.

Verse 34: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

- “So today, those who believed are laughing at the disbelievers.”

In the Hereafter, roles are reversed: the believers rejoice while the disbelievers face humiliation.

Verse 35: عَلَى الْأَرَائِكِ يَنْظُرُونَ

- “Reclining on couches, looking on.”

Now the believers, in Paradise, are observing the punishment of those who once mocked them.

Verse 36: هَلْ ثُوَبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

- “Have the disbelievers been repaid for what they used to do?”

The surah ends with this confirmation that the disbelievers have been given a just recompense for their deeds, and complete justice has been established.///

Tenth Part - Authentic points from Arabic tafaseer

Part Two: Detailed Tafsir

This second part is a **detailed tafsir**, prepared by benefiting from: Tafseer Tabari, Ibn Abi Hatim, Baghawi, Tafseer Qurtubi, Ibn Kathir, and modern tafaseer such as Tafseer as-Sa‘di; as well as Ibn Kathir’s abridged work *al-Misbah al-Munir* and its explanations (Sharh of Shaykh al-Rajihi, Shaykh Khalid as-Sabt, Shaykh Muqbil’s takhreej, Shaykh al-Huwayni and Hikmat Basheer’s verification). Likewise, the research of Ibn Taymiyyah, Ibn al-Qayyim, and Ibn al-Jawzi has been taken into account, and guidance has been taken from *Adwa’ al-Bayan*, *Fath al-Qadeer* of ash-Shawkani, the tafsir of Shaykh Nawab Siddiq Hasan Khan, the tafsir of Shaykh Ibn ‘Uthaymeen and his students, *Mawsu‘ah* under Shaykh Musa‘ad’s supervision, and *ad-Durrar as-Saniyyah*, and then all of this has been rendered into Urdu form, all praise is for Allah. Through this, we will be able to understand both the classical and the contemporary perspectives, in sha’ Allah.

From Tafseer Qurtubi – a few points

قَالَ أَهْلُ الْلُّغَةِ: الْمُطَفِّفُ مَأْخُوذٌ مِنَ الْطَّفِيفِ، وَهُوَ الْقَلِيلُ، وَالْمُطَفِّفُ هُوَ الْمُقْلُ حَقَّ صَاحِبِهِ بِنُفُصَانِهِ عَنِ الْحَقِّ، فِي كَيْلٍ أَوْ وَزْنٍ

“The people of language said: *al-mutaffif* is taken from *at-tafeef*, which means ‘a small amount’; and *al-mutaffif* is the one who reduces his companion’s right by making it less than what is due, whether in measure or in weight.”

So in short: **a mutaffif is one who gives others less than their due**, in any form of measure or weight.

(Qurtubi quotation ends)

Applied to the opening verses

“Destruction (woe) is for those who give less in measure and weight; those who, when they take measure from the people, take in full; but when they measure or weigh for them, they give less. Do they not think that they will be resurrected, for a tremendous Day, the Day when all people will stand before the Lord of the worlds.” [Surah al-Mutaffifeen 1–6]

رضي الله عنهما An-Nasa’i and Ibn Majah narrate from Ibn ‘Abbas that he said:

“When the Prophet of Allah ﷺ came to Madinah, the people there were the worst of people in measure and weight. Then Allah, the Exalted, revealed: ‘*Wailun lil-mutaffifeen*’ (‘Woe to those who give less in measure and weight’). After that, they improved their measure and weight.”

This report from Ibn ‘Abbas is authentic. Based on this report, the discussion about whether the surah is Makki or Madani depends on context; since this is a *sabab an-nuzool* (reason for revelation) and such reasons are treated as marfu‘ (raised up to the Prophet ﷺ), it is said: when the Prophet ﷺ arrived in Madinah, the people there were worst in measure, so Allah revealed: ‘*Wailun lil-mutaffifeen*’. Therefore, merely on the basis of tafsir to say it was revealed in Makkah, or between

Makkah and Madinah, is unnecessary; in reality, it was revealed in Madinah. (Point explained by Shaykh Khalid as-Sabt).

Here “tatafeef” means **cheating or reducing in measure/weight** – whether by taking extra when receiving from people, or giving less when it is their turn to give. For this reason Allah described them with the attribute *al-mutaffifeen*, for whom He promised loss and destruction (*wail*), and said:

“*Alladhina idha’ktalū ‘alan nāsi yastawfūn; wa idhā kālūhūm aw wazanūhūm yukhsirūn*”

Meaning: when they take from others, they strive to take their full right and even more; but when they give to others, they reduce their rights.

From Tafseer Ibn al-‘Uthaymeen

In Tafseer Ibn al-‘Uthaymeen it is stated:

- The word “**wail**” appears repeatedly in the Qur’ān, and the more correct view is that it is a word of threat, by which Allah warns against opposing His command or committing what He has forbidden.
- Wronging people is more severe than a person wronging himself with respect to Allah’s right, because ظلم against Allah’s right (other than shirk) is under Allah’s will... but the rights of the servants must definitely be fulfilled.
- The more a person is obedient, the nearer he will be to Allah; and the more he humbles himself for Allah, the more honoured and elevated he will be with Allah.

- Competing in good means to race one another in acts of obedience to Allah and in those deeds that earn His pleasure, and to stay away from those actions that anger Allah.
- The people of knowledge and religion, who are the inheritors of the Messengers, also have to bear the same bad labels and mockery from the enemies of the Messengers as the Messengers themselves bore.
- On the Day of Resurrection... the believers will laugh at the disbelievers... and this is a laughter after which there will never be any crying.
- The laughter of the criminals at the believers in this world will turn, on the Day of Resurrection, into weeping, grief and destruction for them.

(Tafseer Ibn al-‘Uthaymeen)

On “wail” and “mutaffif”

- The word “**wail**” (destruction/woe) is commonly used for threat and warning. Ibn Jarir often interprets it as the name of a valley in Hell.
- The word “**mutaffif**” is used for the one who makes a shortfall or reduces. The basis of *tatafeef* is to reduce a little bit in measure or weight, or to slightly lessen someone’s right. The word is used for minor or small reduction, not for a large one. Its root is *taf* which carries the meaning of “small” or “little”. Thus *mutaffif* is the one who, in weight or measurement, reduces the right of others by a small amount.

- As Imam az-Zajjaj has clarified, this term is used because the shortfall is often in a small quantity that outwardly may seem insignificant – but it is still theft and betrayal, which deserves Allah’s threat and punishment.

On the reason for revelation and scope of tatafeef

- According to the view of some scholars, the report regarding the *sabab an-nuzool* indicates that this surah was revealed after the Prophet ﷺ migrated to Madinah. From this it appears that in the early phase after Hijrah, the focus was on teaching, guidance and building character. Accordingly, the verse “*Wailun lil-mutaffifeen*” was revealed in that very context.
- *Tatafeef* is not confined only to outward measure and weight; it also applies to non-material dealings. The phrase “*alladhīna idhā’ktalū ‘alan nāsi yastawfūn (2) wa idhā kālūhūm aw wazanūhūm yukhsirūn*” includes that a person takes his full right from others, but when it is time to give others their right, he reduces it.

Qur’anic commands on fair measure

Allah the Exalted has commanded justice in measure and weight. He says:

1. “And give full measure when you measure, and weigh with the straight balance. That is better and best in result.”
[Surah al-Isra’ 17:35]
2. “And give full measure and weight with justice; We do not burden any soul beyond its capacity.” [Surah al-An‘am 6:152]
3. “And establish the weight with justice and do not make deficient the balance.” [Surah ar-Rahman 55:9]

Allah destroyed and annihilated the people of Prophet Shu‘ayb عليه السلام because they used to give less in measure and weight. They were a people punished specifically due to their prominent crime of *tatafeef*.

نَوْتَرْمَدْ رَحْمَةُ اللَّهِ مِنْ شَayْخِ شَانِقِتِي

Regarding Allah’s saying: “**Wailun lil-mutaffifeen**”

- The use of the word “**wail**” (destruction and woe) at the beginning of the surah shows the extreme danger of this act.
- Indeed this act is very dangerous, because it strikes at the very foundation of the worldly economic system and mutual dealings.
- When there is treachery in measure and weight, it causes disorder in the economy, and as a result social and economic corruption appears – which is a great فساد (corruption).

(al-Shanqiti: 8/454)

Allah Ta‘ālā’s words:

وَيْلٌ لِّلْمُطَفَّفِينَ (1) الَّذِينَ إِذَا أَكْتَلُوا عَلَى النَّاسِ يَسْتَوْفُونَ (2) وَإِذَا كَالُوا هُمْ أَوْ { وَزَنُوا هُمْ يُخْسِرُونَ }

This passage directs attention to the fact that the root of all moral evils is a **corrupted inner character**, and that is love of the world—such love of wealth that it blinds a person, until he gathers money through unlawful and base methods, such as *tatafeef* (giving less in measure and weight).

These are those vile-natured people who stop just short of filling the measure, and reduce when they are close to completing the weight, whereas no honourable, noble-minded person would ever do such a thing. (Al-Biqā‘ī 21/311)

Then Allah threatens such people with His words:

{أَلَا يَظْنُنُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ }

Meaning: Do they not fear that they will be raised again and made to stand before the One Who knows every secret and every intention, on a Day which will be a Day of immensely terrifying and dreadful events, a Day bearing intense fear and grave consequences?

Allah describes that Day with:

{يَوْمٌ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)}

People will stand barefoot, naked and uncircumcised, in a constricted, frightening and deeply distressing state. The command of Allah will overpower them to such an extent that their minds and their strength will be incapable of grasping it.

In Sunan Abī Dāwūd it is mentioned that the Prophet ﷺ used to seek Allah's refuge from the severity of standing on the Day of Resurrection.

Ibn Mas'ūd said: "They will stand for forty years, their heads raised towards the sky, and no word will be spoken to them. Their sweat will cover both the righteous and the wicked." Ibn 'Umar said: "They will stand for one hundred years." Both narrations are transmitted by Ibn Jarīr, and Allah knows best.

From Tafseer of Shaykh 'Abd al-Rahman as-Sa'di:

1. Just as a person takes his full right from others, in the same way he must give others their full right—whether it relates to wealth, dealings, or arguments and evidences.
2. In debate, each person presses firmly on his own proof; likewise, he must also present his opponent's proof clearly and examine it with justice.
3. When someone, in debate, explains his opponent's evidence, at that moment his fairness, bias, humility and intellect become evident. (Tafseer as-Sa'di)

Allah's statement:

{أَلَا يَظْنُنُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4) لِيَوْمٍ عَظِيمٍ (5) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ}

Here the speech comes in a tone of strong rejection and amazement; the use of the word “**a-yazunnu**” (“do they not think/assume”), joined with the description “**Yawm 'Azim**” (a tremendous Day), the scene of people standing before Allah, the Lord of all the worlds, and the attribute of rububiyyah—all of

this, with powerful eloquence, shows how great and grave the sin of *tatafeef* is. (Al-Qurtubi 22/136)

Allah's saying:

{إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجْنٍ}

“Surely the record of the wicked is in *Sijjeen*.”

Allah informs that indeed the end and abode of the *fujjar* (sinners) is in *Sijjeen*. The word “*Sijjeen*” comes on the pattern *fi 'il*, derived from *as-sajn* (imprisonment), and its meaning is constriction and hardship.

“**as-sijn**” (with kasrah on *sīn*) is the place where someone is imprisoned, and “**as-sajn**” (with fathah) is the verbal noun itself, i.e. the act of imprisoning. So when it is said “*Sijjeen fi 'il min as-sajn wa huwa ad-dīq* (a form derived from imprisonment, meaning tightness)”, then the question arises: is what is meant here the *source* (the act) or the *place*?

Since, according to the people of language, the root of the word is tied to the sense of narrowness and constriction:

- *as-sijn* is the place of imprisonment,
- and *as-sajn* is the act of imprisoning itself;

The word “*Sijjeen*” here has been described as: “*fi 'il* from *as-sajn* and it means tightness (narrowness),” so the meaning will be: *Sijjeen* is derived from constriction. Just as in other patterns it is said: *fassīq*, *sharrīb*, *khammīr*, *sikkīr*, etc. And Ibn Jarir رَحْمَهُ اللَّهُ has also spoken with a meaning close to this.

For this reason Allah the Exalted said regarding it:

{وَمَا أَدْرَاكَ مَا سِجِّينُ}

meaning: “And what will make you know what Sijjeen is!”

That is, it is a matter extremely intense and tremendous, an everlasting prison and a place of painful punishment.

Some have said that it is located beneath the seventh layer of the earth, as has come in the long hadith of al-Bara' ibn 'Azib رضي الله عنه, that Allah the Exalted says regarding the soul of the disbeliever:

“Write his record in Sijjeen.”

Thus Sijjeen is the lowest place of the earth. Since the *fujjār* are the inhabitants of Hell, and Hell is in the lowest depth, therefore He said:

{ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾} (at-Teen 5–6)

and here likewise He said:

{كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿وَمَا أَدْرَاكَ مَا سِجِّينُ﴾}

That is, this place possesses both attributes: constriction and lowness, just as Allah the Exalted said:

{وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقْرَنِينَ دَعْوَا هُنَالِكَ ثُبُورًا} (al-Furqan 13)

“When they are thrown into a narrow place therein, bound together in chains, there they will call out for destruction.”

Here, opposite Allah's saying {إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينِ}, later comes {إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلَّيْنِ}. Thus Allah has contrasted the two “books” (records of deeds): one the record of the *abrār*, and the other of the *fujjār*.

Now the question arises: Is Sijjeen the name of a **place**, or is it the name of the **book/register** in which the names of the wicked are written?

When we look at the statements of the mufassirīn we find that Ibn Kathir رحمه الله says: “That is, their end and abode is in Sijjeen,” and then he quotes their saying that “it is in the seventh layer of the earth”—and Ibn Jarir chose this view as well, as is mentioned in the hadith of al-Bara’:

“Write his record in Sijjeen,” and it is beneath the earth.

According to this view, Sijjeen is a place which has been named with this very name. This is the first view, though it is not a matter of consensus.

Some scholars have mentioned a second view:

That it is the name of a **book or register** in which the names of the wicked, the disbelievers and the people of Hell are recorded—just as the book of the righteous has been called *‘Illiyyīn*.

That is, *‘Illiyyūn* is the specific name of the “book” in which the mention of the *abrār* is found; likewise *Sijjeen* is also the name of a “book” in which the deeds of the *fujjār* are entered.

Accordingly, it is said:

﴿وَمَا أَذْرَكَ مَرْقُومٌ كِتَابٌ مَسِحَّيْنُ﴾

Those who said that “*kitābun marqūm*” is itself the tafseer/explanation of “*Sijjeen*” intend by this that “*Sijjeen*” is in fact the book (register).

Similarly, regarding *'Illiyyīn* it is also said:
﴿كِتَابٌ مَرْقُومٌ﴾

Meaning: it too is a written register.

The word “**marqūm**” means “written and inscribed” (derived from *raqama*, whose meaning is to write and to fix firmly).

The tendency of the Salaf and most of the mufassireen after them is that “*Sijjeen*” is a specific **place**—a place of tightness, imprisonment or severe constriction. Upon this meaning are the statements of Ibn Kathir, al-Akhfash, al-Mubarrad, az-Zajjaj, and Abu 'Ubaydah Ma‘mar ibn al-Muthanna and others.

In this way, the verse allows for both meanings:
Meaning, this word can indicate both a **place of punishment** and a **book/register**.

And in the sentence:

﴿كِتَابٌ مَرْقُومٌ﴾

The meaning is: “a written, sealed entry/record”—as Qatadah said:

“They have been marked/inscribed with evil.”

As for the root of the word “**Sijjeen**” itself – there is also a difference of opinion about whether the letter **nūn** in it is original (i.e. “*Sijjeen*” is derived from *as-sajn* – meaning imprisonment), and if so, then it is on the intensive pattern, just as is said: *khammīr*, *sakkīr*, etc.

And according to some, the **nūn** has been substituted in place of the **lām**, i.e. the original word was “*Sijjeel*”, derived from

as-sijill (book, register). According to them, “Sijjeen” is the name of a book. But this view is not well-known and is contrary to what is primary, because in the language such a transformation is rarely known.

In reality, if the word **Sijjeen** is taken as derived from *as-sajn* (imprisonment), then it is on the pattern **fi‘il** as an intensive form, meaning “one of very great imprisonment or extreme constriction” – and there is no problem in this.

If you examine carefully the statements of Ibn Kathir and other mufassireen, they all appear agreed on this sense that **“Sijjeen” is in fact the name of a book**. As is mentioned later: {**كِتَابٌ مَرْفُومٌ**} – that is, this is that “written register” in which the names and deeds of the wretched (the wicked) are entered. This book is called “Sijjeen”.

Or the meaning is that their names are written in Sijjeen, which is an expression describing their abode and ultimate end.

This **“Book of the Fujjār”** is in reality an indication that their deeds and names are recorded **in Sijjeen**, and Sijjeen can also be an actual place.

Now, the question: where is Sijjeen located?

The view of most of the Salaf is that it is beneath the seventh layer of the earth, even though there is some detail-difference in their expressions. Some say: that is where this book is kept. Others say: the souls of the disbelievers reside there.

In reality, there is a difference among the scholars about **where the souls of the disbelievers remain after death**, while they have not yet entered Paradise or Hell.

There are several views on this, and the most detailed clarification about them has been given by Ibn al-Qayyim رحمه الله.

From many of the Salaf it has been transmitted that the souls of the disbelievers are in Sijjeen, in the lowest level of the earth.

There are two basic possibilities regarding Allah's statement {إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ}:

- “Sijjeen” is the name of a **book**, i.e. the register of the deeds of the wicked.
- “Sijjeen” is a **place or abode** where the souls of the wretched are imprisoned, or where their record of deeds is kept.

According to the second explanation, “Kitāb” means that these evildoers have been entered among the people of wretchedness, and that their abode is “Sijjeen” – a narrow, dark and painful prison in which the souls of the disbelievers are kept. Or it is also correct that this book (the record of deeds) is placed in the location of Sijjeen, just as the book of the righteous is in ‘Illiyyīn.

So, in summary, about “Sijjeen” there are **two main views**, and under each of them detailed branches arise. Ibn al-Qayyim رحمه الله said: the correct view is that “Sijjeen” is derived from *as-sajn* (imprisonment and constriction), because among all created things, the lower the level is, the more tight and lowly it is, and the higher it is, the more spacious it is.

Then Allah's words {كِتَابٌ مَرْقُومٌ} are **not** the tafseer of {مَا سِجِّينٌ}, but a clarification that the outcome decreed for them

has already been written, fixed and unchangeable. This “written book” is a sign that the judgement is final, sealed and not open to alteration.

Muhammad ibn Ka‘b al-Qurazi said: “*Kitāb marqūm* means that the decision is completely written and settled, in which there will be neither any increase nor any decrease.”

Ibn Kathir رحمه الله adopted this view: that the phrase “*Kitābun marqūm*” is **not** an explanation of “Sijjeen”, but a description of their decreed *maṣīr* (final end) – meaning this is a decided outcome which cannot be changed.

Whereas Ibn Jarir said: “*Kitābun marqūm*” means a written, fixed, clear judgement.

Then Allah says:

{وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ}

“Woe that Day to the deniers.”

Meaning: on that Day, when they are hurled into that imprisoning and humiliating punishment which Allah had threatened them with. “Wail” means a severe threat and a warning of destruction, as is said “*Wailun li-fulān* – woe to so-and-so!”

In Musnad Ahmad and some of the Sunan it is mentioned that the Messenger of Allah ﷺ said:

“Woe to the one who tells lies in order to make people laugh—woe to him, woe to him, woe to him.”

Then Allah says:

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ۝ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝ كِتَابٌ مَرْفُومٌ ۝ { وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ }

That is: the matter is not as they imagine—that there will be no resurrection and no recompense; rather the reality is that their deeds have already been recorded in “Sijjeen”, and they are deserving of punishment.

Then He explains that these deniers are the same wicked and disbelieving people:

{الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ}

Meaning: those who deny the Day of Recompense, regard it as far-fetched, and do not believe in that tremendous time.

Then He says:

{وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِلٍ أَثِيمٍ}

Meaning: none denies it except every transgressor and sinful person—one who goes beyond all bounds in oppression and is immersed in sins.

Some mufassirīn said: “*Al-mu ‘tadī*” is the one who exceeds the limits in actions, and “*al-athīm*” is the one who sins with his tongue in speech. In reality, *al-mu ‘tadī* is the one who either goes beyond the limits set by Allah or transgresses the rights of creation, and *al-athīm* is the one much involved in sin, habituated to sins.

The word “*al-ithm*” is used sometimes for an act of disobedience, sometimes for wine (*al-khamr*), and sometimes for the punishment and liability resulting from a crime. It is said:

“*Man fa ‘ala kadhā faqad athima*” – “Whoever did this has come under liability/punishment.” The poet said:

*Sharibtu al-ithma hattā dalla ‘aqli
Kadhālika al-ithmu tadhabbu bil-‘uqūli*

Then He said:

{إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ}

“When Our verses are recited to him, he says: ‘Legends of the former peoples.’”

That is, they hear Allah’s verses and reject them, and they think the worst – assuming that the Qur’an is only a collection of old tales or fabricated stories, just as He said:

{وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا} (Al-Furqan: 5).

The word “*asātīr*” or “*istārah*” is used for baseless narrations that have no foundation in reality – in other words, made-up tales and distorted stories.

In the end He said:

{كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}

“Not at all! Rather what they used to earn has covered their hearts with rust.”

Meaning: the matter is not as they think. This Qur’an is the speech of Allah and Revelation, but the rust, veil and blackness that has accumulated upon the hearts of the disbelievers has deprived those hearts of faith. This rust is the result of their abundance of sins and acts of disobedience.

Thus it is said:

“*Ar-rayn* (the rust on the heart) is upon the hearts of the disbelievers; *al-ghaym* is upon the hearts of the righteous (a temporary cloud of heedlessness); and *al-ghain* is upon the hearts of the especially near (a subtle change in state).”

Ibn Jarir, at-Tirmidhi, an-Nasa'i and Ibn Majah narrate with multiple chains from Abu Hurairah رضي الله عنه that the Messenger of Allah ﷺ said:

“When the servant commits a sin, a black dot is placed upon his heart; if he repents, desists and seeks forgiveness, his heart is polished clean; but if he increases (in sin), that blackness increases until it covers his heart. That is the *rayn* that Allah mentioned in His Book: {كَلَّا بْلَرَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}.”
At-Tirmidhi said: “This hadith is *hasan sahīh*.”

This hadith is the correct, prophetic tafseer of *ar-rān* (the rust on the heart), so one should not turn away from it to any other interpretation.

Thus, when the deniers of the Qur'an rejected it and claimed that the Qur'an is fabricated, Allah refuted them with: {كَلَّا} – “No indeed, not as they say,” and said: {بْلَرَانَ عَلَى قُلُوبِهِمْ} – “Rather, what has covered and rusted their hearts is what is preventing them from faith.”

Their hearts are deprived of believing because countless sins and errors have enveloped them, until they have surrounded the heart completely. According to the hadith, **every sin produces a black spot**, and those spots keep increasing until, in the end, they blacken the whole heart.

Mujahid رَحْمَةُ اللَّهِ ىلَّا رَحْمَةٌ عَلَى الْكُفَّارِ illustrated this with his hand: when the servant commits a sin, his heart contracts; he closed his little finger; then with another sin he closed the next finger, and so on until the whole hand was closed – an image of the heart shrinking and sealing under repeated sin.

And he said:

“Then a seal is placed upon it.”

Meaning: Through sins the heart shrinks and becomes closed, and then the truth can no longer enter.

This is the very meaning of:

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾.

Imam Ibn al-Qayyim, may Allah have mercy on him, says:

“Allah Most High’s statement ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ﴾ indicates that ‘ar-rayn’ and ‘ar-rān’ are that dense covering which overwhelms the heart and prevents it from seeing the truth and from humbling itself before it.”

That is, it is such a deep veil that it blocks the path of light to the heart.

Ibn Kathir, may Allah have mercy on him, mentioned three levels of this:

- *ar-rayn* — upon the hearts of the disbelievers.
- *al-ghaym* — upon the hearts of the righteous (a state of temporary heedlessness).

- *al-ghayn* — upon the hearts of those brought near (a subtle state of change).

On this basis, some scholars explained the hadith, “Indeed a *ghain* comes over my heart, and indeed I seek forgiveness from Allah one hundred times in a day,” that this *ghain* would arise over the blessed heart of the Prophet ﷺ —

meaning that, despite perfect purity, the Prophet ﷺ would feel a slight change in his heart, and for this very reason he would make abundant istighfar every day.

If that most perfect being ﷺ, who was at the highest rank in the knowledge (ma‘rifah) of Allah, used to feel this state, then an ordinary human being, who is heedless of remembrance and istighfar, how heavy must his heart be!

These changes are the different states of the heart — sometimes constriction, sometimes heedlessness, sometimes anxiety — which are connected to the effects of human actions. ///

Scholars state that the Prophet ﷺ would be occupied with religious matters, jihad, the welfare of the Ummah, and obedience to Allah, while ordinary people remain busy with worldly distractions and sins, so the effects on their hearts are far deeper.

- The Prophet ﷺ was engaged in pure obedience and concern for the Ummah, so whatever passed over his blessed heart was of a very subtle spiritual nature, not the darkness of sin.
- Ordinary people, immersed in heedlessness and disobedience, experience much heavier and darker effects on their hearts.

Ibn al-Qayyim on *rān* and *ghayn*

- Ibn al-Qayyim clarified that the state which came over the Prophet ﷺ is not *rān* but *ghayn*, a very subtle and gentle state.
- “Ar-*rān*” and “ar-rayn” are the veils of the disbelievers’ hearts, representing a dense, hard covering born of persistent sin.
- Mu‘adh an-Nahwi said: “*Ar-rayn* is when, due to the effect of sins, the heart becomes black.”
- “*At-tāb* ‘ is when a seal is placed upon the heart, and this is harsher than *ar-rayn*.”
- “*Al-iqfāl* (being locked) is even more severe than that, meaning the heart has been locked with a padlock.”
- Ibn al-Qayyim detailed in his works how many illnesses and veils affect the heart: *at-tāb* ‘ (sealing), *al-khatm* (stamping), *ar-rān* (rust), *al-ghishāwah* (covering), *al-aqfāl* (locks), etc., and how they arise from certain actions and character traits.
- Each type corresponds to a level of distance from light and guidance, directly linked to the persistence, type, and gravity of sins.

- Ibn al-Qayyim quoted al-Farrā’ as saying: “The abundance of sins and acts of disobedience surrounded their hearts, so this very *rayn* settled over them.”
- Abū Ishāq said: “The meaning of *rān* is: to cover and to gain mastery; it is said: *rāna ‘alā qalbihi adh-dhambu raynan* — the sin covered his heart. This *rayn* is like a veil that covers the heart, and a similar word is *ghayn*.”

Ibn al-Qayyim

- Ibn al-Qayyim commented that Abū Ishāq erred here, because *al-ghayn* is a very gentle and soft state, and in this connection is the statement of the Prophet ﷺ: “Indeed a *ghayn* comes over my heart, and indeed I seek forgiveness from Allah one hundred times in a day.”
- Whereas *ar-rayn* and *ar-rān* are among the most severe and dense veils for the heart, belonging to those whose sins have heavily encrusted and darkened their inner state.

- Mujahid said: “Sin keeps occurring upon sin until the sins surround the heart, cover it, and then the heart dies.”
- Muqatil said: “Their evil deeds have completely encompassed their hearts.”
- And in the narration of an-Nasa’i and at-Tirmidhi, reported from Abu Hurayrah رضي الله عنه, the Messenger of Allah ﷺ said:

- “When the servant commits some mistake, then a black dot is placed upon his heart...”
(Then in the hadith there is the meaning of the heart becoming black and of it being cleansed through repentance.)
- Ibn Mas‘ud رضي الله عنه said:
“When the servant commits a sin, a black dot falls upon the heart; then when he commits another sin, a second dot, until the entire heart becomes black.”
- Allah Most High has informed that their sins cast *rayn* over their hearts — that is, this rust is the result of their own deeds.
- This begins from the choice of the servants, but as the heart goes on becoming closed, this comes into being under the effect of the divine decree. Thus the cause (committing sin) is within the servant’s choice, but the result (the heart becoming sealed) is by Allah’s will and pre-decree.
(Ibn al-Qayyim: *Madarij as-Salikin*)
- In the verse (فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ) there is evidence that it is the servant who begins the crooked path.
- Ibn al-Qayyim, may Allah have mercy on him, says: “The heart, because of sin, becomes rust-stained (liable to rust); when the sins increase, this rust overpowers and becomes *rayn* (a veil of rust). Then, when there is further increase in acts of disobedience, this becomes *tab‘* (the heart being sealed), then *qufl* (a

lock), and *khatm* (a seal of closure).

The result is that a veil and a covering are placed over the heart.

- And when this state occurs after guidance and insight, the condition of the heart changes.

In such a situation, Satan becomes the ally (protector) of that heart,

and he drags it wherever he wishes.” (Ibn al Qayyim) ///

Likewise Ibn al-Qayyim said:

“Sins held these people back

from traversing the distance between themselves and their hearts as a veil.

If they had traversed it, they would have come to know the reality of their hearts –

what is it that rectifies them and what corrupts them.

Sins also held them back

from traversing (the distance) between their hearts and their Lord,

so that the heart might reach Allah, attain His closeness, honour and tranquillity,

and find calm and rest in Paradise through seeing Him.

But sins became for them a hidden veil (a separating wall) between them and their Lord,

which cut them off from the nearness of their Creator.” (Ibn al-Qayyim)

The meaning of Allah Most High’s statement:

{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}

is that on the Day of Resurrection there will be for them “*Sijjīn*” (a dwelling-place of lowness and humiliation),

and then, along with that, they will also remain deprived of seeing their Lord and Creator.

Imam ash-Shafi‘i, may Allah have mercy on him, said: “In this verse there is a proof that the believers will see their Lord on the Day of Resurrection.”

That is:

This *kallā* is a refutation of those deniers who used to say that they had some status with Allah, whereas the reality is the opposite of that, as He said:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾.

Since the people of disbelief and wrath will be prevented from seeing Allah, it follows, according to the concept of opposition (mafhum al-mukhalafah), that the people of faith will see Allah.

Because if everyone were deprived of the vision of Allah, then mentioning this as a specific description of the disbelievers would have no meaning.

This is established by mafhum al-mukhalafah, and as for the explicit wording (mantūq), its clear proof is that Allah Most High said:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ﴾

(“Faces on that Day will be radiant, looking towards their Lord.”).

Thus the Divine Vision (seeing Allah) is established by both explicit wording (mantūq) and implication (mafhum).

Some scholars have said:

“*Lamahjūbūn* means being deprived of Allah’s honour and generosity.

That is, being deprived of any one of His nearness, His pleasure, and His vision.”

Ibn Jarir, may Allah have mercy on him, said:

“This word is upon its generality; they were prevented from seeing Allah, and they were also kept deprived of His generosity.”

This accords with the principle of *uṣūl al-fiqh* that

“*al-muqtadā lahu ‘umūm*”

– that is, any implied (understood) meaning is carried upon its most comprehensive sense.

Therefore both meanings are included in “*mahjūbūn*”: deprivation from vision and deprivation from generosity.

The important point is that

this verse is an explicit proof of the vision of Allah for the people of faith,

and explicit proof of deprivation from it for the people of disbelief.

Ahl al-Sunnah present this very verse as a Qur’anic proof for the belief in the vision of Allah Most High.

This is in fact the Qur’an explaining the Qur’an;

because here, regarding the disbelievers, “*mahjūbūn*” is said, and in another place regarding the people of faith He said:
﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ﴾

Besides this, in the Prophetic hadiths this meaning is mentioned in absolutely explicit words:

“You will certainly see your Lord...”
(The hadith is mutawatir.)

Ibn al-Qayyim, may Allah have mercy on him, said:
“In the verse ﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ﴾
Allah Most High has combined for the disbelievers two kinds of punishment:

The punishment of Hellfire,
The punishment of being deprived of seeing Allah.”
Both of these are recompense for their deeds.

Then he said:
“Just as Allah Most High granted His friends (*awliyā’*) two types of favour:

Delight from the bounties of Paradise.
Delight from seeing Him.

And these two favours Allah Most High mentioned in this very surah:

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾
(Indeed, the righteous will certainly be in bliss, seated on couches, looking on.)”

That is, they will see the blissful bounties of Paradise, and they will also behold the Face of their Lord – which is the highest of all blessings.

He further said:

“The aspect of deducing (this belief) from this verse is that Allah Most High described as the greatest punishment of the disbelievers that they will be deprived of His vision and His speech.

If the believers also were neither to see nor to hear, they too would be sharing in this same deprivation.

Therefore it is necessary that the believers be honoured with the vision of Allah, and this is their greatest honour and blessing.”

(Ibn al-Qayyim: *Hādī al-Arwāh* and *Madārij as-Sālikīn*)

Allah Most High’s statement:

{كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}

Meaning:

This is sin upon sin, until the heart becomes black.

Mujahid said:

“This is the state of a person that when he commits one sin, that sin encircles his heart; then when he commits a second sin, that too surrounds the heart, until, due to the abundance of sins, a complete veil settles upon the heart.”

Bakr ibn ‘Abdillah said:

“When the servant commits a sin, a mark the size of the point of a needle appears in his heart.

Then if he commits a second sin, in the same way a second mark;
until, when the sins increase,
the heart becomes like a sieve,
in which no goodness remains settled, nor any righteousness remains.”
(Al-Qurtubi: 22/143)

Under this same verse:

It is narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

When the servant commits a sin, then a black dot is placed in his heart.

If he repents, then that dot is cleared.

If he then sins again, that stain goes on increasing,
until it covers the heart.

This is that rust (*rān*) which Allah mentioned when He said:
كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {.

(At-Tabari: 24/286)

Allah Most High's statement:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {

Husayn ibn al-Faḍl said:

“Just as Allah kept these people in the world deprived of His *tawhīd* and gnosis (*ma‘rifah*),
in the same way He will keep them in the Hereafter deprived of His vision (seeing Him).”

Az-Zajjāj said:

“In this verse there is an explicit proof that Allah Most High will be seen on the Day of Resurrection.” (Ash-Shawkani: 5/400)

Tafsir Ibn al-‘Uthaymeen

From Tafsir Ibn al-‘Uthaymeen:

“كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمْحُجُوبُونَ” meaning: Certainly, on that Day they will be screened from their Lord, and this will be on the Day of Resurrection, that they will be deprived of seeing Allah, Mighty and Majestic, just as they were deprived of seeing His Shari‘ah and His verses, and they considered them stories of the people of old.

From this very verse Ahl al-Sunnah wal-Jama‘ah have taken as proof the affirmation of seeing Allah, Mighty and Majestic, and the proof is completely clear, namely that Allah has kept these people, in the state of anger, behind a veil, so this means that the righteous will be permitted to see Allah in the state of pleasure. So when these are *mahjūb* (veiled), then the righteous are not veiled; and if the veil were for everyone, then there would be no benefit in specifying the wicked ones.

Seeing Allah, Mighty and Majestic, is established by the Book, the mutawatir Sunnah, and the consensus of the Companions and the Imams; there is no problem in (affirming) that Allah, Exalted, will be seen with the eyes in truth, as Allah, Exalted, said: ﴿وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ﴾ [Al-Qiyamah: 23]. And Allah, Exalted, said: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَرَيَادَةٌ﴾ [Yunus: 26]. And the Prophet ﷺ explained this *ziyādah* as seeing the Face of Allah. (1)

And as is in His statement: {أَلْهُم مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَرِيْدٌ} [Qaf: 35].

And here, by *mazid* is intended that same *ziyādah* which is in {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزَيَادَةً}.

And as Allah, Exalted, said: {لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ} [Al-An‘am: 103].

So the negation of *idrāk* (encompassing perception) indicates the establishment of the original seeing, and for this reason the Salaf took from this verse a proof for seeing Allah, whereas the later ones took from it a proof for not seeing Allah, even though the verse is a proof against them, because Allah did not negate *ru’yah* (seeing) in it, rather He negated *idrāk*; and the negation of *idrāk* indicates the establishment of the original seeing. The conclusion is that the Qur'an has indicated the establishment of seeing Allah, Mighty and Majestic, with the eyes; and likewise it has come in the authentic Sunnah, as the Prophet ﷺ said: “You will see your Lord just as you see the sun on a clear day without clouds.” (2) And the Prophet ﷺ said: “You will see your Lord just as you see the moon on the night of the full moon; you will not suffer any difficulty in seeing Him.” (3) And the Companions, may Allah be pleased with them, and those who came after them from the Tabi‘in and the Imams of this Ummah believed in this; and its denial was made by those whose hearts and intellects are veiled from the truth; they said that Allah cannot be seen with the eye, rather what is meant by *ru’yah* in the verses is the seeing of the heart, i.e., certainty. However, this statement is false and contrary to the Qur'an and Sunnah.”

(Tafsir Ibn ‘Uthaymeen)

Allah, Exalted, says:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلْيَيْنَ (18) وَمَا أَدْرَاكَ مَا عَلَيْوَنَ (19) كِتَابٌ مَرْقُومٌ

(20) يَشْهُدُهُ الْمُقَرَّبُونَ (21) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22) عَلَى الْأَرَائِكِ يَنْظُرُونَ (23) تَعْرُفُ فِي وُجُوهِهِمْ نَصْرَةَ النَّعِيمِ (24) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25) خَتَمُهُ مِسْكٌ فَفِي ذَلِكَ فَلْيَتَنَفَّسِ الْمُتَنَافِسُونَ (26) وَمِزَاجُهُ مِنْ شَنَنِيمٍ (27) عَيْنًا يَسْرُبُ بِهَا (28) ” [Surah Al-Mutaffifin: 18–28].

In reality, “the record of the righteous” – in contrast to the wicked – “is in ‘Illiyyīn.” That is, their station is in ‘Illiyyīn, which is the opposite of Sijjīn.

‘Ali ibn Abi Talhah narrated from Ibn ‘Abbas, may Allah be pleased with them both, regarding Allah Most High’s statement “كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلَّيْنَ” that what is meant by it is Paradise.

The apparent meaning is that “‘Illiyyīn” is derived from “‘uluw” (height, elevation). The more something is raised and elevated, the more abundant and expansive it becomes. For this reason Allah, Exalted, magnified its greatness and emphasized its importance, and said: “وَمَا أَدْرَاكَ مَا عِلَّيْنَ” (And what will make you know what ‘Illiyyīn is?).

Here, Allah Most High’s statement “كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ” can also be in the sense that they have been written and decreed to be in ‘Illiyyīn, i.e. that they will reach that station. This is also found in people’s speech that “May Allah place you in ‘Illiyyīn,” meaning that a person’s soul reaches that lofty and tremendous station. From a linguistic angle it could also be the name of the register in which their deeds are written, as has been mentioned regarding Sijjīn.

However, this tafsir is weak, as is apparent from the narration. In the hadith of al-Bara’, may Allah be pleased with him, it has come that Sijjīn is in the lowest earth, and regarding ‘Illiyyīn it

has come that it is in the seventh heaven. Even ad-Dahhak's statement that it is "Sidrat al-Muntaha" (the lote-tree at the utmost boundary) supports that it is in the seventh heaven. Some scholars said that what is meant by 'Illiyyīn is Paradise.

The predominant view among the scholars, as Ibn Jarir has transmitted with consensus, is that what is meant by it is the seventh heaven.

Ibn Kathir says that the apparent meaning is that "Illiyyīn" is derived from "uluw" (height), and the more something is high and elevated, the more it increases and expands. This is also supported by the hadith of al-Bara', may Allah be pleased with him, about the soul. When a person dies and the angels of mercy take his soul, they take it up until they reach the seventh heaven. At that moment it is said: "Write the book of My servant in 'Illiyyīn."

When the soul reaches the seventh heaven, does this mean that 'Illiyyīn is that register in which their deeds are written? Allah, Exalted, says: أَكْتُبُوا كِتَابَ عَبْدِي فِي عَلَيْنَ. It is not necessary that this be the name of the register itself; rather what is meant is that the outcome of this person is written there. The meaning is that it has been decreed and written for him that this individual is from the people of 'Illiyyīn.

The soul remains connected to the body in a manner which only Allah knows. Just as the Prophet ﷺ saw the Prophets in the heavens, he ﷺ saw Ibrahim, peace be upon him, with children around him. These children were still in their graves, but the states of the souls are such that only Allah knows them. We restrict our understanding to those matters which are transmitted, and Allah knows best.

Then Allah says: “وَمَا أَدْرَاكَ مَا عَلَيْونَ”

After that He further clarifies: “كِتَابٌ مَرْقُومٌ” – meaning, it is written and inscribed. “يَشْهَدُهُ الْمُقَرَّبُونَ” – meaning, the ones brought near bear witness to it. Qatadah said that these are the angels.

Then Allah affirms their outcome: “كِتَابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ”

Qatadah said that these are the angels, while ‘Awfi narrated from Ibn ‘Abbas that every heaven’s *muqarrabūn* bear witness over it.

Then Allah says: “إِنَّ الْأَئِزَارَ لَفِي نَعِيمٍ” – meaning that on the Day of Resurrection they will be in the gardens of perpetual blessing and bounty.

As Ibn al-Qayyim mentioned, what is meant by this is the Day of Resurrection, but he also said that they are in blessing in the Hereafter, in the grave, and even in this world – although here the context is of the Day of Resurrection.

“عَلَى الْأَرَائِكِ يَنْظُرُونَ” – *al-arā’ik* are couches (thrones) upon which there are canopies or coverings.

The word “يَنْظُرُونَ” has been left absolute, that is, it has not been specified what they are looking at. There is generality in this. They look at their blessings, their dominion, their beautiful wives, the *hūr al-‘īn*, and above all they look at the Majestic Face of Allah, which is the greatest blessing. From the texts it is established that the believers will see their Lord, and this is the greatest gift that will be given to them.

Then Allah says: “يُسَقَّونَ مِنْ رَحِيقٍ مَخْتُومٍ” – they will drink the wine of Paradise. *Rahiq* is one of the names of pure wine, as Ibn Mas‘ud, Ibn ‘Abbas, Mujahid, Hasan, Qatadah and Ibn Zayd

have mentioned. Ibn Mas‘ud, regarding this verse “خَاتَمُهُ مِسْكٌ” said that its meaning is that its mixture is musk.

Then Allah says: “فَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ” – meaning that for such a state people should compete with one another, take pride in it and race towards it, just as Allah, Exalted, says: “لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ” [Surah As-Saffat: 61].

The verse “فَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ” means that those who seek virtue and abundance should hasten towards this bliss or this *rahiq* to which these qualities have been attributed. In meaning it is very close to: Those who are desirous should desire this alone. Included in it is the blessing and that *rahiq* which has these characteristics.

“وَمَرَاجِهُ مِنْ تَسْنِيمٍ” – this is a spring from which the ones brought near to Allah drink.

“And some have said that the phrase ‘وَفِي ذَلِكَ’ has the meaning of فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ’ – i.e. ‘towards that’ – as He said: ‘إِلَى ذَلِكَ’. What is meant by it is that those who hasten and want to go ahead in good deeds should run towards this, just as Allah, Exalted, said: ‘لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ’ [Surah As-Saffat: 61]. The different tafsirs bring the meanings closer, but in origin the meaning of *tanāfus* (competition) is to vie or strive for something. Its root is contention over a thing, where each person wants that thing to belong to him alone. It is said: ‘I was jealous of him regarding it’ – that is, I felt *hasad* for him and wanted that the thing be only mine.”

Imam al-Baghawi, may Allah have mercy on him, relates this to something precious (*nafīs*), and explains that people are stingy

over precious things and are restless to obtain them. Unlike trivial things, everyone wants that precious thing for himself and is miserly in giving it to others, as Ibn Jarir has also mentioned. This is the real arena of competition and precedence.

For this reason the scholars say that in drawing close to Allah there is no place for *īthār* (preferring others over oneself), because that would indicate that a person is unconcerned about what is with Allah. For this same reason the Prophet ﷺ spoke about the adhan and the first row in prayer and mentioned competition in them, and that the only solution for this was by drawing lots. This drawing of lots is evidence that in this matter there is intense competition and no one is willing to give up his right; everyone wants to obtain it completely, as Imam al-Baghawi mentioned, that this is about something precious for which people compete.

Allah, Exalted, says: “وَمَرَاجِعُهُ مِنْ تَسْنِيمٍ” – this means that the mixture of this described *rahiq* (pure wine) is from *tasnīm*, which is a drink that is called *tasnīm*. It is the highest and most elevated drink of the people of Paradise, as Abu Salih and ad-Dahhak have stated. For this reason Allah, Exalted, says: “عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ” – that is, the ones brought near will drink it pure, while for the people of the right it will be mixed, as Ibn Mas‘ud, Ibn ‘Abbas, Masruq, Qatadah and others have said.

Tasnīm has been described as the loftiest drink of the people of Paradise, and it has been said that it is the highest because the root of the word *tasnīm* in the language denotes height and elevation. For example, the hump of a camel is called *sanām* because it is the highest part of its body. Likewise the Prophet ﷺ said: “Its highest peak is jihad in the path of Allah.” Thus,

anything that is high and elevated is derived from *s-n-m* (height). *Tasnīm* is a spring that flows down from the highest level to the lower levels, meaning from the highest part of Paradise. This tafsir has been endorsed by Imam Ibn Jarir, may Allah have mercy on him.

Within this same verse there is another tafsir: This verse contains a subtle allusion back to the beginning of the surah. At the beginning, those people were mentioned who in the world used to accumulate wealth through *tatfīf* (short-measuring), and “woe” on the Day of Resurrection was declared for them.

And when it was mentioned about the righteous that they are in *na ‘īm* (bliss), and that they have a pure drink like wine sealed with musk, it was then said that this is the very thing in which the people of faith should vie with one another for superiority, and not in worldly greed and covetousness, nor in cheating with measure and weight. (Ash-Shanqiti: 8/463)

وَمَرَاجِهُ مِنْ تَسْنِيمٍ (27) عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {

Tasnīm is the highest and most exalted drink of Paradise. Allah, Exalted, has stated that the wine of the *abrār* (the righteous) will be mixed with *tasnīm*, while the *muqarrabūn* (those specially near to Allah) will drink it in a pure state.

The reason for this difference is that the recompense is according to the level of the deeds. Accordingly, just as the deeds of the *muqarrabīn* are completely filled with sincerity and pure devotion to Allah, their drink has also been kept pure. And just as the *abrār* included some permissible matters within their acts of obedience, their drink has also been kept mixed (*mizāj*).

That is, whoever is complete in sincerity, his reward will also be pure; and whoever is mixed, his reward will likewise be not pure and mixed. (Ibn al-Qayyim: 3/270)

Allah Most High says:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (29) وَإِذَا مَرُوا بِهِمْ يَتَعَامِزُونَ “
(30) وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكَهِينَ (31) وَإِذَا رَأَوْهُمْ قَالُوا إِنَّهُمْ هُوَلَاءِ لَضَالُولُونَ
(32) وَمَا أُرْسَلُوا عَلَيْهِمْ حَافِظِينَ (33) فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34)
(35) عَلَى الْأَرَانِكَ يَنْتَظِرُونَ (36) هَلْ تُوْبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ” [Surah Al-Mutaffifin: 29–36]

Allah, Exalted, informs us about the criminals that in worldly life they used to laugh at the believers, mock them and consider them insignificant. When they passed by the believers, they would wink at one another, that is, they would mock them.

”وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكَهِينَ“ – meaning that when these criminals returned to their families, they returned happily, finding what they desired, but they did not show gratitude for Allah’s blessings. Rather, they remained occupied with mocking the believers, belittling them and envying them.

Ibn Kathir states regarding ”وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكَهِينَ“: when they returned to their homes, they found what they wanted, yet they did not give thanks. This description or statement does not necessarily have to be connected to the mockery; it is not tied to it. Here ”فَكَهِينَ“ means that they obtained what they desired. Ibn Jarir interpreted it as living a life of ease, luxury and self-admiration. Some scholars linked it to the previous verse: that when they saw the believers they mocked them, and when they returned to their homes they would mention the believers, attack their honour and mock them.

The meaning of the verse “وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمُ انْقَلَبُوا فَكَهِينَ” is that they mocked the believers, and even in their homes they continued mocking them.

In the recitation of Hafs, which is current among us, it is “فَكِهِينَ”, while in another recitation it is “فَاكِهِينَ” and “فَكَهِينَ”. Are “فَاكِهِينَ” and “فَكَهِينَ” the same in meaning?

“فَاكِهَ” [Surah Al-Qiyamah: 33] – the word “ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى” is used for a person who lives in luxury and enjoyment, whereas “فَكِهَ” is used for a person who is insolent and arrogant. The verse “وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ” describes exactly these traits of the disbelievers. These traits are characteristics of the enemies of the Messengers; the followers of the Messengers are usually weak and oppressed, whereas the enemies are generally arrogant and pleasure-seeking.

Allah, Exalted, says:

“وَذَرْنِي وَالْمُكَذِّبِينَ أُولَئِي النَّعْمَةِ” [Surah Al-Muzzammil: 11] – “And leave Me with the deniers, possessors of ease (luxury).”

Then Allah, Exalted, says: “وَإِذَا رَأَوْهُمْ قَالُوا إِنَّهُمْ هُوَلَاءُ لَضَالُّونَ” meaning that when they saw the believers, they said: “Indeed, these people are surely astray,” because the believers were not upon their religion.

Allah, Exalted, responds: “وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ” – meaning that the disbelievers were not sent to watch over the deeds and words of the believers. So why were they pursuing them and making them the target of their ridicule?

Allah, Exalted, says:

قالَ اخْسَنُوا فِيهَا وَلَا تُكَلِّمُونَ (108) إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا

فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحْمَينَ (109) فَاتَّخَذْنَاهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ (110) إِنِّي جَرِيَّتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِرُونَ (111)" [Surah Al-Mu'minun: 108–111]

The phrase “Then Allah, Exalted, says: هَلْ ثُوبَ الْكُفَّارِ مَا كَانُوا { يَفْعَلُونَ ” means: Has the disbelievers’ recompense for what they used to do been fully given today? The answer is: Yes, they have been given the most severe and complete punishment. This verse is an interrogative of affirmation (استفهام تقريري), i.e.: Have they received a fitting and admonishing recompense? The answer is: Yes; they have been cast into the Fire, while the believers are seated on couches, looking at them and laughing at them.

The word “ثُوبَ” comes from *thawāb* and *jazā'*, meaning reward or recompense.

Allah, Exalted, says: {وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكَهِينَ} — that is: They return to their families rejoicing and full of conceit. This is the utmost point of their arrogance; they combined intense evil with deluded sense of security. They are so content as though they have some written covenant or guarantee from Allah that they are saved. They passed judgment upon themselves that they are guided and that the believers are misguided, and all of this is a fabrication against Allah and speaking without knowledge. (As-Sa‘di: 916)

Allah, Exalted, says: {عَلَى الْأَرَائِكِ يَنْظُرُونَ} — meaning: They will be seated on canopied couches, looking at the blessings of Paradise, its rivers, *hūr* and servants; their only occupation will be with scenes of delight and ease.

Imam al-Qushayri says: Allah mentioned “looking” (*nazr*) but did not specify the “object looked at” (*manzūr ilayh*) so as to indicate that what is being looked at will differ between the onlookers: some will be looking at the palaces of their loved ones, some at their *hūr* or their gardens, while the elite servants (the elect) will be constantly looking towards their Lord, just as the wicked will be permanently veiled from their Lord.

(Al-Biqā‘i: 21/327)

A few points from *Fath al-Qadir* and *Ahsan al-Bayan*:

1. The meaning is that keeping different measures for taking and giving, and in this way cheating and making short in measure and weight, is a very great moral disease whose outcome is destruction in religion and in the Hereafter; there is a hadith: “No people make short in measure and weight except that drought, severe hardship and the oppression of rulers is imposed upon them.”
2. *Sijjīn* – some say it is from *sijn* (prison), meaning an extremely narrow place like a prison; and some say it is a place in the lowest part of the earth where the souls of the disbelievers, wrongdoers and polytheists and their books of deeds are gathered and preserved, and for this reason it has later been called a written book.
3. Its meaning is that his being occupied in sins and his exceeding the limits has gone so far that, instead of listening to the verses of Allah and reflecting upon them, he calls them tales of the ancients.
4. In contrast to them, the people of faith will be honoured with seeing Allah, the Exalted.

5. The meaning is that they used to rejoice and amuse themselves by mentioning the believers; another meaning is that when they returned to their homes, prosperity and ease welcomed them and whatever they wanted came to them, yet despite this they did not give thanks to Allah, rather they remained busy in belittling the believers and in envying them (Ibn Kathir).

Eleventh Part - The lessons derived from the surah

At the end, lessons will be discussed that can be learned from each surah. These lessons – which are in total more than four thousand – are practical in nature and help us to implement the teachings of the Qur'an in our day-to-day lives. These lessons have been taken from Arshad Basheer Madani's book "Ahdāf wa Asbāq-e-Qur'ān" (Objectives and Lessons of the Qur'an).

Some topics:

- Warning the *mutaffifīn* (those who give less in measure and weight) through the punishment of the Day of Resurrection (1–6).
- The *fujjār* and the description of their punishment on the Day of Resurrection (7–17).
- The *abrār* and the mention of their rewards in Paradise (18–28).
- In the world, the conduct of the criminals with the believers, and in the Hereafter the recompense for the criminals of the same kind as their deeds (29–36).

Some lessons:

- Today some corners of the Muslim media are engaged in mocking and casting accusations and have made this a means of livelihood, and by fooling (people) they take great enjoyment; making baseless objections against Muslims and against Islam, mocking them and labelling them with false titles has become their habit. At such a time, this surah is a means of consolation.

- Those who make short in measure and weight have been threatened with *wayl* (woe).
- *Sijjīn* and *'Illiyyīn* have been explained: the bad deeds of a human being go to *Sijjīn* (beneath the earth), while good deeds go to *'Illiyyīn* (above the heavens), and the human soul goes to *Barzakh* (23:100). And some scholars have also explicitly stated, on the basis of some *Tābi‘īn*'s sayings, that the deeds and the souls are also conveyed to these places – the souls of the *fujjār* to *Sijjīn* and the souls of the *abrār* to *'Illiyyīn* – and Allah knows best.
- In Paradise, the *abrār* will drink the highest-level drink in which there will be the admixture of *tasnīm*, whereas the *muqarrabīn* will drink directly from *tasnīm*.
- There will be many springs, but the highest-level spring will be *tasnīm*.
- In entering Paradise all are equal, but after entering they will receive ranks according to their deeds.
- A believer ought to be such that just as he wants his own right in full, he should likewise become one who gives the right of others in full; the mark of perfect faith is that one should love for his brother what he loves for himself.
- People's making short in measure and weight is a sign of weakness in their faith in the Hereafter; for a believer it is necessary that he always stay away from all such evil deeds and remain prepared for the Hereafter and for his death.
- گَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجْنٍ...” – the names of the disbelievers, hypocrites and *fāsiqīn* will be written in *Sijjīn*, and on the basis of their evil deeds they will be given severe punishment.

- These people are denying the Hereafter and the Noble Qur'an, even though signs and evidences are proving its truth.
- Those who deny the Day of the Hereafter will be given three kinds of punishments:
 1. The punishment of *Jahīm* (Hellfire).
 2. The punishment of rebuke and blame.
 3. The punishment of being deprived of seeing the Lord of the worlds.
- When a person adopts distance from the truth, his heart becomes hard.
- “كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ لَمْحُجُوبُونَ” – the implied opposite meaning of this verse is that the believers, on the Day of Resurrection in Paradise, will see Allah, Exalted; above all blessings, the believers will taste the greatest delight when they behold their Lord.
- In these verses there is the teaching to avoid sins, because sins rust the heart until its light is extinguished and its inner sight (*basīrah*) dies; the ability to distinguish between truth and falsehood disappears, he begins to regard truth as falsehood and falsehood as truth.
- The names of the righteous will be written in *'Illiyyīn*, to which the angels who are near to Allah have access.
- The faces of the righteous will be shining on that Day.
- The believers should hasten in good deeds so that they may become those who attain the highest possible ranks in Paradise.
- The criminals will have to suffer the recompense for each of their crimes.
- The believers, on the Day of Resurrection, will be in every kind of comfort.

- When belief in the Hereafter is weak, practical evil is born; for example, the mention of making short in measure and weight – in reality this contains the meaning of selfishness and sadistic pleasure: greed, covetousness, avarice and envy. (In this, where the disease of greed and envy is at work, there the lack of faith in the Hereafter also has its effect.)
- The principle of Islam is: “**لَا ضَرَرَ وَلَا ضِرَارٌ / لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ**” – Do not cause harm and do not suffer harm; do not wrong and do not be wronged.

Correlation / subtleties of tafsir

- In Surah Al-Infitar, the *abrār* and *fujjār* were mentioned; Surah Al-Mutaffifin is entirely about the details of the record of deeds of the *abrār* and the *fujjār*, and about what the outcome of the *abrār* and the *fujjār* will be.
- In Surah Al-Mutaffifin the record of deeds is mentioned, while in Al-Inshiqaq further details are given about how the record of deeds will be given and what their condition will be.

Selected verses and hadith for memorisation, reminder and reflection

Ayah 1:

{**وَيْلٌ لِّلْمُطَّفِقِينَ**}... to the end of the verse in Surah Al-Mutaffifin.

Translation: “Great destruction (woe) is for those who give less in measure – those who, when they take a measure from the people, take in full, and when they measure or weigh for them,

they cause loss. Do they not think that they will be resurrected, for a tremendous Day – the Day when all people will stand before the Lord of the worlds.”

Hadith:

أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ... (the long Arabic text you quoted)

Translation: “The Messenger of Allah ﷺ came towards us and said: ‘O group of Muhajirun, there are five traits; when you are tested with them – and I seek refuge with Allah that you should reach them: No obscenity ever appears among a people to the point that they publicize it, except that plagues and pains spread among them which did not occur among their predecessors who have passed; and no people reduce the measure and the scale, except that they are seized with years (of drought), severe hardship and the oppression of rulers over them; and they do not withhold the zakat of their wealth except that they are prevented from rain from the sky, and were it not for the animals they would not be rained upon; and they do not break the covenant of Allah and the covenant of His Messenger except that Allah empowers over them an enemy from other than themselves who seizes some of what is in their hands; and their leaders do not rule by the Book of Allah, Exalted, and do not choose from what Allah has sent down (i.e. they pick and choose) except that Allah makes their might among themselves.’”

Translation: “O group of Muhajirun, when you are afflicted with five things – and I seek Allah’s refuge from you reaching them: Firstly, whenever obscenity becomes open in a people, then plague and such diseases spread among them which did not exist

among those before them; and whichever people make short in measure and weight, they are subjected to drought, tribulations, and the oppression and tyranny of rulers; and when any people do not give the zakat of their wealth, then rain is withheld from them – and were it not for the cattle, it would never rain upon them; and when any people break the covenant of Allah and the covenant of His Messenger, then Allah empowers over them others who bear enmity towards them, and they seize their wealth; and when the Muslim rulers do not judge by the Book of Allah, rather they choose (only some) commands from what Allah has sent down and leave others, then Allah afflicts that people with internal fighting and mutual discord.”

”عَنْ ابْنِ عَبَّاسٍ ... “وَيْلٌ لِلْمُطَّفِقِينَ ... فَأَحْسَنُوا الْكَيْنَ بَعْدَ ذَلِكَ

Translation: Ibn ‘Abbas said: When the Prophet ﷺ came to Madinah, they were the worst of people in measure, so Allah, Blessed and Exalted, revealed: {وَيْلٌ لِلْمُطَّفِقِينَ}; then after that they improved their measure (and began to measure correctly).

”عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ...

Translation: ‘Abdullah ibn ‘Umar, may Allah be pleased with them both, that the Prophet ﷺ said about {يَوْمَ يَقُولُ} said about {صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: “{النَّاسُ لِرَبِّ الْعَالَمِينَ}: (They will stand) until one of them will be submerged in his sweat up to the middle of his ears.”

Translation (short): Ibn ‘Umar said that the Prophet ﷺ said: “On that Day a person will be immersed in his sweat, which will reach up to his ears.”

”حَدَّثَنِي الْمِقْدَادُ بْنُ الْأَسْوَدِ ... (the long hadith of Miqdad)

Translation: Al-Miqdad ibn Al-Aswad said: I heard the Messenger of Allah ﷺ say: “The sun will be brought near to the creation on the Day of Resurrection until it is as close to them as (the distance of) a mile.” Sulaym ibn ‘Amir said: By Allah, I do not know what is meant by ‘mile’ – is it the distance on the earth, or the stick with which kohl is applied to the eye? He (the Prophet) said: “Then the people will be (submerged) in sweat according to the measure of their deeds: among them will be one whose sweat is up to his ankles, and among them one whose sweat is up to his knees, and among them one whose sweat is up to his waist, and among them one whom his sweat will bridle (cover his mouth as a bridle).” He said: And the Messenger of Allah ﷺ pointed with his hand to his mouth.

”... عَنْ أَبِي هُرَيْرَةَ ... إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ... فَذَلِكَ الرَّانُ”

Translation: Abu Hurayrah reported that the Messenger of Allah ﷺ said: “When the believer commits a sin, a black dot is placed in his heart. If he repents, desists and seeks forgiveness, his heart is polished clean. But if he increases (in sin), then (that spot) increases, until that is the *rān* (rust) that Allah mentioned in His Book: {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}.”

Translation (short): When the believer commits a sin, a black spot appears in his heart; if he repents and seeks forgiveness, his heart is cleansed, and if he persists, the stain grows until it covers the heart – this is the *rān* mentioned in Surah Al-Mutaffifin.

Through these eleven sections, the purpose of this series is to connect us with the Qur'an in a meaningful way. It combines traditional knowledge with modern insight and helps us to reflect upon its timeless message. This journey has been structured to inspire, to educate, and to bring us closer to Allah.
