



**FROM THE CAVE TO  
THE GRAVE**

سورة المطففين

**ANALYSIS & COMMENTARY**

Name: It is derived from the very first verse; Wayl-ul-lil mutaffifin.

### **Importance about the Placement of Surat al-Mutaffifin**

In the order of the Mushaf (codex), the surah is placed after Surat al-Takwir and between Surat al-Infitar, Surat al-Inshiqaq (the three suwar that the Prophet PBUH said capture the events of the day of resurrection). The placement of this Surah in between these important suwar must be deliberate, and it must capture components that are related to events and themes that take place on the day of resurrection.

### **Period of Revelation**

The style of the Surah and its subject matter clearly show that it was revealed in the later stage at Makkah, when surah after surah was being revealed to impress the doctrine of the Hereafter on the people's minds. This Surah was revealed when they had started ridiculing the Muslims and disgracing them publicly in the streets and in their assemblies, but persecution and manhandling of the Muslims had not yet started. Some commentators regard this as a Madani Surah. The best opinion is that this surah is revealed in the period of transition, from Mecca to Medina.. The first four verses were reportedly revealed just after the Prophet's arrival in Madinah (Bagawi, Ibn Kathir, Tabari); vv. 5–28 are then considered to have been revealed in Madinah; and the last eight verses were most likely the last verses of the Quran to be revealed in Makkah. Others maintain that all of the verses except the first four were revealed in Makkah.

It was reported that Ibn Abbas shared, upon arriving at Madinah, that the evil of giving short weight and measure was widespread among the people there. Then Allah sent down Wayl ul-lil mutaffifin and the people began to give full weight and measure. (Nasa'i, Ibn Majah, Ibn Marduyah, Ibn Jarir, Baihaqi: Shu'ab-il-Iman)

But, as we have explained in the introduction to Surah Ad-Dahr, the common practice with the Companions and their successors was that when they found that a

verse applied to a certain matter of life, they would say that it had been sent down concerning that particular matter. Therefore, what is proved by the tradition of Ibn Abbas is that when after his emigration to Madinah the Holy Prophet (upon whom be peace) saw that the evil was widespread among the people there, he recited this Surah before them by Allah's Command and this helped them mend their ways.

### Theme and Subject Matter

The theme of this Surah too is the Hereafter. In the first six verses the people have been taken to task for the prevalent evil practice in their commercial dealings. When they had to receive their due from others, they demanded that it be given in full, but when they had to measure or weigh for others, they would give less than what was due. Taking this one evil as an example out of countless evils prevalent in society, it has been said that it is an inevitable result of the heedlessness of the

Hereafter. Unless the people realized that one day they would have to appear before God and account for each single act they performed in the world, it was not possible that they would adopt piety and righteousness in their daily affairs. Even if a person might practice honesty in some of his less important dealings in view of "honesty is the best policy," he would never practice honesty on occasions when dishonesty would seem to be "the best policy". Man can develop true and enduring honesty only when he fears God and sincerely believes in the Hereafter, for then he would regard honesty not merely as "a policy" but as "a duty" and obligation, and his being constant in it, or otherwise, would not be dependent on its being useful or useless in the world.

Thus, after making explicit the relation between morality and the doctrine of the Hereafter in an effective and impressive way, in vv. 7-17, it has been said: The deeds of the wicked are already being recorded in the black list of the culprits, and in the Hereafter they will meet with utter ruin. Then in vv. 18-28, the best end of the virtuous has been described and it has been laid that their deeds are being recorded in the list of the exalted people, on which are appointed the angels nearest to Allah.

In conclusion, the believers have been consoled, and the disbelievers warned, as if to say: "The people who are disgracing and humiliating the believers today, are culprits who, on the Resurrection Day, will meet with a most evil end in consequence of their conduct, and these very believers will feel comforted when they see their fate."



Wayl/Woe to the defrauders!

### *linguistic/rhetorical Benefits:*

1. The word **وَيْلٌ** *wayl* is the strongest word in the Arabic language to convey the sentiments and images of death, destruction, pain and harm. It commonly associated as being a dua/curse against someone
  - a. Here it is used with the tanween (wayloon) which gives it more weight.
  - b. Here, it is not a dua but rather a prophecy and threat.
2. The word (**مُطَفِّفِينَ**) comes from the root (ط ف ف) and in the second verb form of **فَعَّلَ** its associated with the meanings of: to make efficient or scant and to be stingy. As a noun, **mutaffifin** refers to those who have double standards, fraudulently taking more when buying and giving less when selling.
  - a. **أُطْفِفَ** Filled up (measure)
  - b. **طَفَّ** Edge, border, margin; limit.
  - c. **طَفَّأُنْ** Full, overflowing, brimful → **طُوفَانٌ** flood
  - d. **طَفِيفٌ** Little in quantity; incomplete → **مُطَفِّفٌ** **One who gives short measure, and short weight,**
  - e. **طُفَافٌ** the quantity that falls short of filling the vessel OR somewhat, little in quantity, remaining in a vessel.
    - i. Use this to create an image of the souks of ancient arabia, where the **مُطَفِّفِينَ** do not fill up the vessel size that was purchased and agreed upon or measuring out a certain amount and take its payment but do not pour the full amount into the container of the buyer.
    - ii. Examples of **Mutaffifin**:
      1. Being cold to your wife while expecting her to be warm with you
      2. Being harsh to your children while expecting them to be respectful towards you
      3. Having disregard for your friends while expecting them to be there for you.
      4. Being cheap, as a boss, with your employees while expecting them to give their best.

5. Rushing your prayer, not giving it your full attention, and then expecting Allah SWT to shelter you from temptations and desires.
6. Expecting 100% from your students, while not investing yourself fully in them.

### *Tafasir (Exegetical Commentaries):*

#### *Tafsir of Muqatil ibn Sulayman (d. 150H):*

**الويل** Is the name of a valley in Hell. To cross it is a journey of 70 years. It has 70,000 subdivisions, each with 70,000 subsections. In every subsection there are 70,000 caves. In every cave there are 70,000 dungeons, each containing 70,000 coffins/boxes/arks made of Iron. In each coffin there are 7000 trees, each with 70,000 branches made of fire. On every fiery branch there are 70,000 fruits. In each fruit there is a worm that is 70 cubits long. Beneath each tree are 70,000 serpents, whose length is the distance of a month's journey. The fangs of the serpent are like palm trees. The scorpions are the size of fat mules, and have 360 segments with just as many sacs of poison.

During the times of ignorance, in the markets of Medina there was a trend of a person having two measuring vessels and two weighing tools, and this was known amongst the people. If they were buying, they would buy with the vessel that gave them more. If they were selling, they would use the vessel that gave less. When the Prophet SAW came to Medina he said: **ويل لكم مما تصنعون** (Woe to you in what you have made/done). Thus Allah SWT revealed this as an affirmation of what the Prophet SAW said.

#### *Tafsir of Al Tabari, Jami al-Bayan (d. 310H):*

**الويل** is a valley that flows with the pus of the people of the fire, and at the bottom of it is those who **يُظَفِّفُونَ**. The mutaffifin are those who short the people and make them lose what is their right when something is being measured or weighted for them.

Abu al-Sa'ib told me, he said: Ibn Fudayl told us, on the authority of Dirar, on the authority of Abdullah, he said: A man said to him: O Abu Abd al-Rahman, will the people of Madinah will fulfill the measure? (I.e be Fair when I do business with them). He said: What prevents them from fulfilling the measure, as Allah has said: **(وَيْلٌ لِّلْمُطَفِّفِينَ)** until **(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)**.

On the authority of Ibn Abbas, he said: “When the Prophet, may God bless him and grant him peace, came to *Medina, they were among the most filthy of people when it came to giving*

**measures.** So Allah SWT sent down: (Woe to the defrauders), so they became good (they did Ihsan, excellence) in giving measures.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

Fakhr al-Dīn al-Rāzī, al-Tafsīr al-kabīr, also known as Mafātīḥ al-ghayb (d. 606H) and Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī , al-Jāmi‘ li-aḥkām al-Qur’ān (d. 671H)

It is reported that when these verses were revealed, the Prophet SAW recited them to the citizens of Madinah and said, “Five for five.”

He was asked, “What is ‘Five for five’?”

He answered,

1. “No people broke their covenant, but that God set their enemies over them.
2. None judged by other than what God sent down, but that poverty spread among them.
3. None fornicated, but that death spread among them.
4. None defrauded, but that their crops failed and they were plagued by famine.
5. No community refused to pay alms, but that God withheld rain from them”

Abu Hayyan, al-Bahr al-Muhit (d.745H):

Tafsir al-Sa’di, Taysir al-Kareem al-Rahman (d. 1376H)

In fact the general meaning of this verse also includes engaging in argument and exchanging views. Usually both parties in a dispute are eager to present their views; by the same token they must also point out to their opponents any proof that will support their argument of which they are unaware, and they should consider the opponent’s argument just as they consider their own. In such a situation it will be known how fair-minded or biased a person is, how humble or arrogant he is, and how wise or foolish he is. We ask Allah to guide us to all that is good.

*Comments:*

*Throughout the surah we will InshaAllah be paralleling a conversation about Islamic financial principles and ethics*

### Relevant Hadith:

#### On the prohibition of cheating/deception:

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ، - قَالَ أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا فَقَالَ " مَا هَذَا يَا صَاحِبَ الطَّعَامِ " . قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ .

قَالَ " أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ مَنْ عَشَّ فَلَيْسَ مِنِّي " .

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? **He who deceives is not of me (is not my follower).**

Sahih Muslim 102

#### Dealing with others as one would like to be dealt:

Anas ibn Malik reported: The Prophet, peace and blessings be upon him, said:

لَا يَبْلُغُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يُحِبَّ لِلنَّاسِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

The servant does not attain the reality of faith until he loves for people what he loves for himself of goodness.

Source: Ṣaḥīḥ Ibn Ḥibbān 235, Grade: Sahih

#### The Core of the matter:

Why do people cheat one another and become headless? The love of the *dunya* precedes the love and connection to Allah SWT. The *dunya* is not about the things simply being connected to the earthly realm, in that case everything in human conception would be “dunyawi”, but this is not the case. The reality of the *dunya* is those things that are lowly (as is the meaning of the word *dunya*) and remain as such because they do not connect back to the divine. All things in the earthly realm can be elevated and made as a way of salvation when the son of Adam (AS) roots them through the divinely ordained system of conduct, the sharia. Business transactions, marriage and family life, and even dietary habits and routines can be elevated in their nature when they are conducted in respect to the sharia.



### Lessons from the Ayah:

Avoid double standards, one when you buy and one when you sell.

11:85

وَيَقْرُمُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ -

O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land.

83:2

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

yastawfuna	al-nasi	ala	ik'talu	idha	alladhina
they take in full	the people	from	they take a measure	when	Those who

Those who take full measure 'when they buy' from people,

### linguistic/rhetorical Benefits:

1. The word (أَكْتَالُوا) comes from the root (ك ي ل) and is associated with the meanings of:
  - a. كَيْلٌ [A measurer of corn and the like]
  - b. كَيْلٌ a measure of capacity
  - c. Buying things based on volume
2. The word عَلَى (upon) give a connotation of dominance and overpowering.
3. The word (يَسْتَوْفُونَ) comes from the root (و ف ي) and is associated with the meanings of: to be perfect, integral, complet, to live up to a promise, to fulfill, to carry out, to satisfy, to gratify, to supply (a need), to pay, to be sufficient
  - a. Here it is in the 10th verb form of استعمل which can be used to make a verb
    1. Considerative: ex. بعد means "to be far away"; استبعد means "to consider someone or something remote or unlikely"
    2. Requestive: ex. عمل means "to make; to do"; استعمل means "to use, to put into operation" (that is, to seek to make something work for oneself)
  - b. In the 10th verb form other meanings include: to receive in full, to give in full, **to have his/her full share**, to pay full, to bring to its full value, **to exhaust**, and to receive full compensation of indemnity.

4. The image here is that when the mutafif buys an agreed upon vessel/volume of goods they fill the container to the brim. Then they press down on the goods and compact them, creating more space, then again they would fill the vessel, taking the absolute most they can.

### *Tafasir (Exegetical Commentaries):.*

Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī , al-Jāmi‘ li-aḥkām al-Qur’ān (d. 671H)

According to Abū Hurayrah RA, these verses refer directly to a man who had two scales, one that he used when buying and another for selling

### *Comments:*

### *Weights, Measurements, and Currency at the time of Prophet SAW:*

In various ahadith or even verses of the Quran we, the believers who live in the new age, come across various references to certain descriptions of measurements. In this section we will InshaAllah define some common terms for measurement and values:

#### **Currency:**

Dinarm/Mithqal: 4.5g of pure gold (weight of 24 qirat, see below)

Dirham: 2.92g of silver, the value of 10 dirham = 1 dinar

#### **Measures of Capacity:**

Mudd: The volume of two hands cupped together, approx 750g / 650g

Sa’: 4 mudds, approx. 3kg/ 2.6 Kg

\*Zakhat al Fitr is classically 1 Sa’ of a staple food (ex. Rice, barley, corn, etc) per person

Farq: 1 farq (Medina) = 9.75 KG usually for dry products

Jarīb: 1 jarib = 22.715 KG

#### **Weights**

Qīrāt: 1 qirat = 0.195 g = 3 barley grains

Ratl: 1 ratl = 812.5g Dry measure used for small food items and commodities.

Ūqiyah: 1 uqiyah = 125g Uqiyah (ounce), a general medieval commodity weight.

Nashsh: 1 nashsh = 62.5g An ancient commodity weight peculiar to Mecca

83:3



but give less when they measure or weigh for buyers.

### *linguistic/rhetorical Benefits:*

1. The word (يُخْسِرُونَ) comes from the root (خ س ر) and is associated with the meanings of: to incur loss, to lose, to forfeit, and to perish.
  - a. Here it is in the 4th verb form of أفعَلَ used to make something
    1. Causative: ex. خرج means "to go out"; أخرج means "to expel, to evict; to produce"
  - b. In the 4th verb form other meanings include: to cause a loss, to shorten, to cut, and to reduce.
2. The (هُمْ/they) in the words (كَالُوهُمْ) and (وَزَنُوهُمْ) would be referring to the (النَّاسِ/ the people) in the previous ayah.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Al Tabari, Jami al-Bayan (d. 310H):

When these Mutaaffiffeen take for themselves they always insure their right is fulfilled and take its full amount.

In the Hijazi dialect (of ancient Arabia) it was said:

وزنتك حقك، وكلتك طعامك، بمعنى: وزنت لك وكلت لك

I have weighed for you your right, and I have measured for you your food. In the meaning of: I have measured/weighed for you.

Interesting point on how the verse is orally recited:

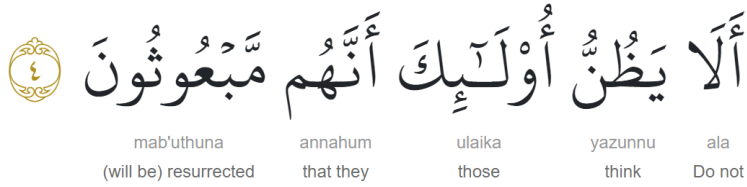
ومن وجَّه الكلام إلى هذا المعنى جعل الوقف على "هم"، وجعل "هم" في موضع نصب. وكان عيسى بن عمر فيما ذكر عنه يجعلهما حرفين، ويقف على كالوا، وعلى وزنوا، ثم يبتدئ هم يخسرون. فمن وجَّه الكلام إلى هذا المعنى جعل "هم" في موضع رفع، وجعل كالوا ووزنوا مكتفيين بأنفسهما

The one who turns their attention to the meaning of the verse would pause on (هُم) and keep it in nasab state. Isa Ibn Umar, in what is narrated about him, would pause on كالوا and وزنوا and then say هم يخسرون. So the one who does this makes "هم" as the doer of the verb.

### *The Core of the matter: Perpetuating Destructive Economic Practices*

Monopolization, excessive taxation on the lower class, and overall financial injustices existed in the markets of Arabia just as they do today. Muqatil informs us that this was a known issue amongst the people and thus everyone partook in the practice of having various measuring vessels, ensuring to get the most and give the least, to try and "deal" with the reality of malicious trading practices. However, this is not treating the root of the issue, this is simply perpetuating the cycle. For instance, riba (interest), which is arguably the central cause of modern and classical wealth disparity, is widespread amongst the world economies. The believer cannot simply complacently enter the cycle of taking and giving interest as it is the "norm". At their core, the principles/philosophies of many commercial pursuits simply do not align with the moral framework of the believer. In a world of deception and dishonesty, reciprocating this behaviour does not "equal out/ makeup" one's personal fiscal losses. If we as a global family want to restore economic balance we must deal with the problem at its core, at the financial framework.

So why don't the economic leaders of the world simply just adopt a morally sound and just set of financial principles? The answer is simple. As we have mentioned prior, it comes down to one thing, love of the dunya. The economic elite, who are the ones in political power, are favoured through these unjust principles. It is only through conscious reflection on the reality of the dunya that one must suppress the desires to amass wealth without a sense of responsibility towards serving others. Thus we see this need to deal with the deepest root of the problem ( not believing in The Day of Judgment) in the next ayah.



Do such people not think that they will be resurrected

### *linguistic/rhetorical Benefits:*

1. The word (أَلَا) is an interrogative particle such that it is asking a question.
2. The word (يَظُنُّ) is from the root (ظ ن ن) and it is associated with meanings of: to think, to assume, to consider, to have an opinion, amongst other meanings
  - a. It differs from يَقِين which is a proof linked certainty
  - b. Here it is in the meaning of, “Do they (the mutaffifeen) not even consider or give any thought that they will be resurrected?”
3. The word (مَبْعُوثُونَ) comes from the root (ب ع ث) and is associated with the meanings of: to send, to send out, to dispatch to forward, to delegate, to call forth, to awaken, to provoke, to stir up, to resuscitate, to resurrect (from death).
  - a. Here it is in a nominal state, and has the connotations of being resurrected with ease.

### *Tafasir (Exegetical Commentaries):*

Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):

Allah SWT warns those who give short measure, expressing astonishment at their situation and how they persist in wrongdoing. What makes them have the audacity to give short measure is their lack of belief in the Last Day. Otherwise, if they did believe in it, and knew that they would stand before Allah, and that He would ask them about their sins both small and great, they would give that up and repent from it.

83:5



for a tremendous Day—

*linguistic/rhetorical Benefits:*

1. The word (عَظِيمٍ) is from the root (ع ظ م) and it is associated with meanings of: to be great, grand, magnificent, imposing, powerful, mighty, huge, vast, hard, distressing, painful, agonizing, and oppressive.
  - a. Here it is in a nominal form coming from the 2nd verb form pattern of فَعَّلَ which makes the verbs action very intense.
  - b. The word عظم (bone) is name such that is it something hard

83:6



the Day 'all' people will stand before the Lord of all worlds?

*linguistic/rhetorical Benefits:*

1. The word (النَّاسُ) is from the root (ن و س) and it is associated with meanings : Something swinging back and forth and mankind.
2. The word (يَقُومُ) is from the root (ق و م) and it is associated with meanings of: to get up, to stand up, to rise, to rise in honor of, to rise from the dead, to be resurrected, to take place, to be on-going, to remain standing, amongst other meanings.
  - a. This gives the image of mankind being made to **stand up out of their graves**
  - b. This gives an image of mankind standing trial in front of their lord **for a very long time**
    - i. For the believer the time is short
    - ii. For the disbeliever it is 50,000 years

- iii. Other opinions on its length include: 1000,300,100, or 40 years (Qurtubi, Razi, and Al-Tabari)
- 3. The word (رَبِّ) is from the root (ر ب ب) and is associated with: being a master being endowed with, **to bring something to its intended and full position**.
  - a. The connotation of using رَبِّ as the *transcendental identifier* is to highlight the descending love and care Allah SWT has over His creation.
- 4. The word اَلْعَالَمِينَ is conjugated in a masculine plural form, where normally a plural for a group of sentient and non sentient things is conjugated with a feminine plura.
  - a. This conjugation suggests the reference to “The lord of all the sentient creatures”.  
I.e Humans and Jinns

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

The length of this day is 300 year, where mankind will be exhumed from their graves.

### *Comments:*

### *Hadith on the condition on Day of Judgment:*

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، حَدَّثَنَا الْمُقَدَّادُ، صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
" إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قِيدَ مِيلٍ أَوْ اثْنَيْنِ . "

قَالَ سُلَيْمٌ لَا أَدْرِي أَيَّ الْمِيلَيْنِ عَلَى أَمْسَافَةِ الْأَرْضِ أَمْ الْمِيلِ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ

قَالَ " فَتَنْصَهُرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقَبَتِهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَمَامَا "

. فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ بِيَدِهِ إِلَى فِيهِ أَى يُلْجِمُهُ الْجَمَامَا .

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ

"I heard the Messenger of Allah (s.a.w) saying: 'On the Day of Judgement, the sun will be drawn near the servants, until it has come a mile or two (away).'

" Sulaim bin 'Amir said: " I do not know if it is miles that refer to distance on the land, or Al-Mil which is used to apply Kuhl for the eyes."

He (the Prophet (s.a.w)): "The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is

covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it.' I saw the Messenger of Allah (s.a.w) indicating with his hand toward his mouth, meaning that one would be bridled with it."

[Abu 'Eisa said:] This Hadith is Hasan Sahih. There are narrations on this topic from Abu Sa'eed and Ibn 'Umar.

83:7



But no! The wicked are certainly bound for Sijjîn 'in the depths of Hell'—

### *linguistic/rhetorical Benefits:*

1. The word (كَلَّا) has two meanings:
  - a. ردع (to refute and stop ) telling them to desist
  - b. زجر (to shame and rebuke) asking how could someone do this?
2. The word (الْفُجَّارِ) comes from the root (ف ج ر) and is associated with the meanings of: to cleave, to break up, to act immorally, to commit adultery, and to erupt.
  - a. These are the open wrong doers who are explosive/vast in their immorality
3. The word (سِجِّين) comes from the root (س ج ن) and is associated with the meanings of : to jail and to imprison
  - a. سَجَنَ Confined, imprisoned; kept secret close, concealed; curbed, restrained.
  - b. سَجَنَ Split or Trenched, dug round; hoed round.
  - c. سَوَّاجُنْ Mountain-torrent
4. The word (سِجِّين) is antithetical to the word (عَلَّيْنِ), knowing that they are polar opposites is what allows us to understand their meanings
  - a. This way of knowing word by their opposites is known as (احتباك)

### *Tafasir (Exegetical Commentaries):*

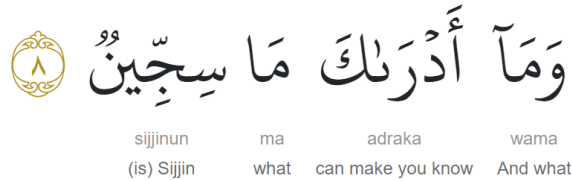
Tafsir of Muqatil ibn Sulayman (d. 150H):

«كَلَّا وهي وعيد مثل ما يقول الإنسان: والله، يحلف بربه والله- عز وجل- لا يقول والله، ولكنه يقول: كلا



The word كَلَّا is like how mankind uses wallahi, swearing by God, as a way of a threat. Allah SWT does not use this, and rather uses كَلَّا. The actions of the polytheists are all written and then sealed. It is present in the lowest level of the earth, and is under the cheek of Iblees (the devil).

83:8



and what will make you realize what Sijjīn is?—

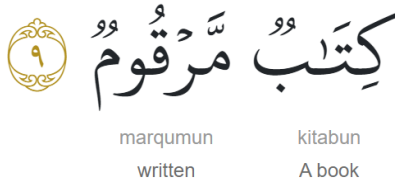
### *linguistic/rhetorical Benefits:*

1. The word (أَدْرَاكَ) comes from the root (د ر ك)
  - a. Here it is in the 4th verb form of أَفْعَلَ
  - b. In the 4th verb form it is associated with the meanings of: to attain, reach, arrive, to get, catch, overtake, catch up, to grasp, to comprehend, to perceive, to discern, to realize, to understand, to become aware, and to become conscious.
  - c. It is in the past tense, which means that there is some knowledge that can be gained to grant some degree of realization.
    - i. When Allah SWT says وَمَا يُدْرِيكَ (the present/future tense) it means that nothing can actually make one gain the realization.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

This is repeated as a way of aggrandizing the matter.



a fate 'already' sealed.

### *linguistic/rhetorical Benefits:*

1. The word (مَّرْقُومٌ) comes from the root (ر ق م) and is associated with the meanings of: to write, **to write something in stone**, to point, to brand (a horse), to imprint, to number, and to put a strip/streak.
  - a. **“large, bold writing.”** It may thus imply clear, unambiguous, decisive inscriptions

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

The verses that followed verse 1, which gave woe to the ones who give less (in business), were additional threats to them. This verse here again is a threat.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

Fakhr al-Dīn al-Rāzī, al-Tafsīr al-kabīr, also known as Mafātīḥ al-ghayb (d. 606H) and Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, al-Jāmi‘ li-aḥkām al-Qur’ān (d. 671H)

Inscribed here means “sealed”, as what is written cannot be decreased or erased

83:10



Woe on that Day to the deniers—

*linguistic/rhetorical Benefits:*

1. The word (يَوْمَئِذٍ) is a time adverb that reiterates all the description of a scenario
  - a. Here it is to say, “Woe to those on that tremendous day which they (the deniers) are made to stand (for a long time) in front of their IRab.

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning the deniers of the resurrection, in which they will be recompensed.

83:11



those who deny Judgment Day!

*linguistic/rhetorical Benefits:*

1. The letter (ب) in the word (بِيَوْمِ الدِّينِ) serves as a particle roughly translating to
  - a. For: In the sense that the life on this earth was *for* this day of reckoning, separating the righteous from the immoral
  - b. By: Their denial was surrounding on the apparent “impossibility” of a day of accountability

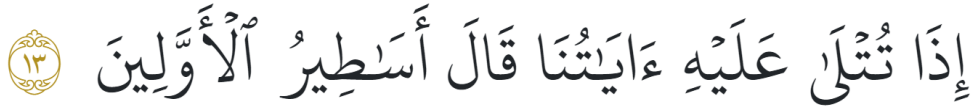


None would deny it except every evildoing transgressor.

### *linguistic/rhetorical Benefits:*

1. The word (مُعْتَدٍ) comes from the root (ع د و) and is associated with the meanings of: to run, to dash, to give up, to abandon, to pass over, to bypass, to omit, to overstep, to exceed, to go beyond proper bounds, to engage in aggression, and to prevent, amongst other meaning.
  - a. Here it is in the 8th verb form of افعل which makes a verb
    1. Reflexive: جمع means "to collect, gather"; اجتمع means "to meet; to agree (on)"

Recall, reflexive verbs are where the action of the verb is done back on the doer of the verb.
  - b. In the 10th verb form additional meanings include: to cross, overstep, transcend, surpass, to go beyond, to act outrageously, brutally, unlawfully, to commit excess (against something), to engage in aggression, to act unjustly, and to infringe.
2. The word (أَثِيمٍ) is a sin that is done deliberately
  - a. The worldly consequence of this sin is that it slows one down from the righteous path and prevents one from doing good works.
  - b. The image of a covered heart and the related hadith are in our discussion of ayah 14.
  - c. Its root is from the second verb form of فعل which is for intensity



al-awalina  
(of) the former (people)

asatiru  
Stories

qala  
he says

ayatuna  
Our Verses

alayhi  
to him

tut'la  
are recited

idha  
When

Whenever Our revelations are recited to them, they say, “Ancient fables!”

### *linguistic/rhetorical Benefits:*

1. The word (أَسَاطِيرُ) comes from the root (س ط ر) and is associated with the meanings of: to rule, to draw lines, jot down, record, and compose
  - a. Here the reference is to stories of the past
2. The grammatical construct shows that between the recitation of the verses and the saying of “These are stories” there is no time to think.
  - a. A **reflexive dismissal** of the Quran without any thought
  - b. The correct wording would be “they are the myths of the ancients”
  - c. Compare this to modern day atheists: quick response without actual reflection or understanding of the message or the rebuttal they give:
    - i. Science. Evolution. Big Bang
    - ii. Religion is a social construct

### *Tafasir (Exegetical Commentaries):*

#### *Tafsir of Muqatil ibn Sulayman (d. 150H):*

These wicked transgressors, when the Quran is recited their hearts respond by saying, “these are ancient fables”. Here أَسَاطِيرُ الْأَوَّلِينَ (ancient tales) means the كُتَابُ الْأَوَّلِينَ (books of the prior peoples), such as the book of Rostam (a legendary hero in persian mythology) and the book of Esfandiyar (A crown prince and warrior in ancient Iran who followed Zoroastrianism). [In other words, the wicked were just seeing the Quran as any other story book passed on as religious canon]

This ayah was revealed about Al-Nadrh Bin Harih who would write these stories on persian/zorostain mythology and was an open opponent against the truth. He would ask what the Prophet SAW was teaching/ narrating about (through the Quran that was revealed to him SAW). The people said, “He SAW narrates to us about the previous nations”. Al-Nadrh, in a form of mocking and jesting said, “I too will narrate to you similar what Muhammad (SAW) narrates. This was revealed:

31:6

وَمِنَ النَّاسِ مَن يَشْتَرِ لَهْوَ الْخَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

But there are some who employ theatrics, only to lead others away from Allah's Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment.

83:14


 كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

yaksibuna	kanu	ma	qulubihim	ala	rana	bal	kalla
earning	they were	(for) what	their hearts	[over]	(the) stain has covered	But	Nay!

But no! In fact, their hearts have been stained by all 'the evil' they used to commit!

### *linguistic/rhetorical Benefits:*

- The word (كَلَّا) has two meanings:
  - ردع (to refute and stop ) telling them to desist
  - زجر (to shame and rebuke) asking how could someone do this?
- The word (بَلْ) is a particle of retraction (حرف اضراب)
  - Type 1 invalidating refraining (إضراب إبطالي): Negates a sentence/sentiment mentioned prior
  - Type 2 transitional refraining (إضراب انتقالي): To shift a conversation/view point quickly
- The word (رَانَ) comes from the root (ر ي ن) and is associated with the meanings of: to take possession, to seize, to overcome (by something caused by passion), to descend or come upon, and to reign or prevail over something.
- The word (يَكْسِبُونَ) comes from the root (ك س ب) and is associated with the meanings of: to gain, to win, to acquire, to profit, to gain, to earn for the hereafter.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

A stamp/seal is over their hearts, similar to what is in surah Baqarah:

2:7

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment.

Fakhr al-Dīn al-Rāzī, al-Tafsīr al-kabīr, also known as Mafātīḥ al-ghayb (d. 606H) and Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī , al-Jāmi‘ li-aḥkām al-Qur’ān (d. 671H)

This verse refers to inveterate sinners for whom sin upon sin has sealed their hearts from realizing the truth like one surrounded by his sins

2:81

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

But no! Those who commit evil and are engrossed in sin will be the residents of the Fire. They will be there forever.

Tafsir al-Sa’di, Taysir al-Kareem al-Rahman (d. 1376H):

Their hearts are covered with the stain of the sins that they have been committing. The effect of repeated sins on the heart is mentioned in the hadith:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَالْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ،

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : " إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ فَإِنْ زَادَ زَادَتْ فُذُولُكَ الرَّأْنُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ} " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “When the believer commits sin, **a black spot appears on his heart**. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. **That is the Ran** that Allah mentions in His Book: “Nay! But on their hearts is the **Ran** (covering of sins and evil deeds) which they used to earn.” [83: 14]

Sunan Ibn Majah 4244

### Comments:

### Cleansing of the heart:

عَنْ رَبِيعَةَ قَالَتْ قَالَ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ إِنَّ لِكُلِّ شَيْءٍ جِلَاءً وَإِنَّ جِلَاءَ الْقُلُوبِ ذِكْرُ اللَّهِ عَزَّ وَجَلَّ

شعب الإيمان للبيهقي العاشر من شعب الإيمان 503

Rabia reported: Abu Darda, may Allah be pleased with him, said, “Verily, everything has a polish and the polish of the heart is the remembrance of Allah Almighty.”

Source: Shu’ab al-Imān 503

قال ابن القيم وصدأ القلب بأمرين بالغفلة والذنوب وجلأوه بشيئين بالاستغفار والذكر

الوابل الصيب من الكلم الطيب 1/40

Ibn Al-Qayyim said, “The heart is tarnished by two matters: negligence and sin. And it is polished by two matters: seeking forgiveness and the remembrance of Allah.”

Source: al-Wābil al-Ṣayyib 1/40

83:15

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

lamahjubuna	yawma-idhin	rabbihim	an	innahum	kalla
surely will be partitioned	that Day	their Lord	from	Indeed they	Nay!

Undoubtedly, they will be sealed off from their Lord on that Day.

### linguistic/rhetorical Benefits:

1. The word (مَحْجُوبُونَ) comes from the root (ح ج ب) and is associated with the meanings of:
2. The three levels of emphasis:
  - a. The word (كَلَّا) as a particle of aversion (حرف ردع)
  - b. The word (إِنَّ) as a particle of emphasis
  - c. The letter (ل) in the word (لَمَحْجُوبُونَ) is as a particle of emphasis



### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

The people of Jannah will see Allah SWT (in a way that befits his majesty) on the day of resurrection, and they will not be sealed off. The disbelievers will be stood behind a barrier. They will not be spoken to by Allah SWT and not even looked at and they will not be purified Then the next verse.

Tafsir of Al Tabari, Jami al-Bayan (d. 310H) and Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

This verse may mean that they are veiled from God's Mercy and Magnanimity

Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):

Just as whose hearts have been covered with the stain of their misdeeds and sins, so they are prevented from seeing the truth. Therefore, as requital for that, they will be prevented from seeing Allah, just as their hearts were prevented from accepting the signs of Allah in this world.

Thus Allah mentions three types of punishment that they will face: the punishment of hell, the punishment of blame and rebuke, and the punishment of being kept away from the Lord of the worlds, which implies that He will be angry with them, which will be worse for them than the punishment of the fire.

83:16

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

al-jahimi	lasalu	innahum	thumma
(in) the Hellfire	(surely) will burn	indeed they	Then

Moreover, they will surely burn in Hell,

83:17

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

tukadhibuna	bihi	kuntum	alladhi	hadha	yuqalu	thumma
deny	[of it]	you used (to)	(is) what	This	it will be said	Then

and then be told, “This is what you used to deny.”

*linguistic/rhetorical Benefits:*

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

After being barricaded and denied the ultimate blessing, it will be said to them, “This is what you used to deny.” In Ayat 7 we came across “the wicked [who] are certainly bound for Sijjîn” and now in Ayah 17 we see the image come to life as the angel guardian of the fire saying to them; “This is what you used to deny.”

83:18

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ ﴿١٨﴾

illiyina	lafi	al-abrari	kitaba	inna	kalla
Illiyin	(will be) surely in	(of) the righteous	(the) record	Indeed	Nay!

But no! The virtuous are certainly bound for ‘Illiyûn ‘in elevated Gardens’—

*linguistic/rhetorical Benefits:*

1. The three levels of emphasis:
  - a. The word (كَلَّا) as a particle of aversion (حرف ردع)
  - b. The word (إِنَّ) as a particle of emphasis
  - c. The letter (ل) in the word (لَفِي) is as a particle of emphasis
2. The word (عَلِيَيْنَ) is antithetical to the word (سَجِّينَ), knowing that they are polar opposites is what allows us to understand their meanings
  - a. This way of **knowing word by their opposites** is known as (احتباك)

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

This is at the foot of the divine throne, and this blessed Illiyun is for those who believed and did good deeds.

Tafsir of Al-Zamakhshari, Al Kashaf (d. 537H):

Illiyoon is the name of a comprehensive book in which Allah records the good deeds of the righteous among the jinn and humankind. The name is derived from a root meaning high, because it will be the cause of the righteous being admitted to high levels in paradise.

### *Comments:*

### *Relevant Hadith;*

عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

صَلَاةٌ فِي إِثْرِ صَلَاةٍ لَا لُغْوَ بَيْنَهُمَا كَتَابٌ فِي عِلِّيٍّ

سنن أبي داود باب تفريع أبواب التطوع وركعات السنة باب صلاة الضحى 1288

Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said, “Prayer followed by another prayer, without any vain talk in between, is written in the heavenly record.” (83:18)

*Source: Sunan Abī Dāwūd 1288*

وَمَا أَذْرَكَ مَا عَلَيْنَا

illiyuna      ma      adraka      wama  
(is) Illiyun      what      can make you know      And what

and what will make you realize what 'Illiyûn is?—

*linguistic/rhetorical Benefits:*

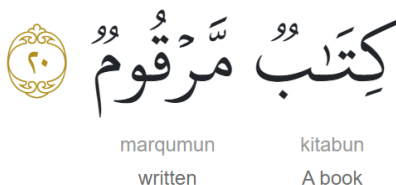
1. The word (عَلَيْنَا) from the root (ع ل و) which is associated with: to be high, to be elevated, to rise to, ascend, to ring out a voice, to be higher or taller, to attached or fixed on top, to surpass, to become better off, amongst other meanings.
  - a. Some scholars comment on the physically elevated nature of 'Illiyun.

*Tafasir (Exegetical Commentaries):*

Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):

Having mentioned that the record of the wicked will be in the lowest and most constricted place, Allah tells us that the record of the righteous will be in the highest and most spacious place, and that their clearly inscribed record is ((kept with those who are close to Allah, namely the noble angels and the souls of the Prophets, the strong and true in faith, and the martyrs, and Allah will declare their renown among those on high. 'Illiyoon is the name of the highest part of paradise.

83:20



a fate 'already' sealed,

*linguistic/rhetorical Benefits:*

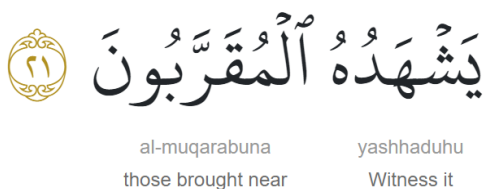
1. The word (مَرْقُومٌ) comes from the root (ر ق م) and is associated with the meanings of: to write, to point, to brand (a horse), to imprint, to number, and to put a strip/streak.
  - a. "large, bold writing." It may thus imply clear, unambiguous, decisive inscriptions.

*Tafsir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

Meaning the book accounting of the good. A book that is sealed, sealed with rahma (mercy) from Allah SWT.

83:21



witnessed by those nearest 'to Allah'.

*linguistic/rhetorical Benefits:*

1. The word (يَشْهَدُهُ) comes from the root (ش ه د) and is associated with the meanings of: to witness, to experience personally, to see with one's own eyes, to be present in a public appearance, to attend (a celebration), to testify and bare witness.

2. The word (الْمَقْرُبُونَ) comes from the root (ق ر ب) and is associated with the meanings of: to be near or to get close

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

This is about the angels who will be coming from every level of the seven heavens back to their place to witness this event.

83:22



Surely the virtuous will be in bliss,

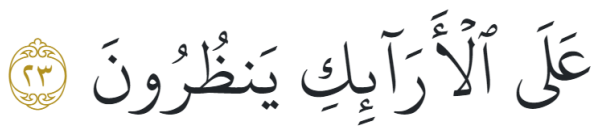
*linguistic/rhetorical Benefits:*

1. The word (نَعِيمٍ) comes from the root (ن ع ب) and is associated with the meanings of: to live in comfort and luxury, lead a life of ease, be carefree, to be delighted, to be happy, to take pleasure, to savour experience, and to feel serene
  - a. Here it is in a nominal state and is the relative form, so it has both superlative and comparative meanings.
  - b. Tafsir as-Sa'di: will be in bliss, which is a word that encompasses emotional, spiritual and physical delights

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

نَعِيم meaning Jannah



yanzuruna  
observing

al-araiki  
thrones

ala  
On

‘seated’ on ‘canopied’ couches, gazing around.

### *linguistic/rhetorical Benefits:*

1. The word (يَنْظُرُونَ) comes from the root (ن ظ ر) and is associated with the meanings of: to perceive with the eyes, see, view, eye, to observe, notice, to expect, to envisage, consider, contemplate, to have in mind, have in view, amongst other meanings.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

السرر (bed/throne) + الحجال (canopy) → سريرا a collection of these bed/thrones with canopies is called الأرائك. In English the term would be, baldachin, a canopy state placed over an altar or throne.

Fakhr al-Dīn al-Rāzī, al-Tafsīr al-kabīr, also known as Mafātīḥ al-ghayb (d. 606H) and Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, al-Jāmi‘ li-aḥkām al-Qur’ān (d. 671H)

Say they gaze upon the punishment endured by their enemies



You will recognize on their faces the glow of delight.

### *linguistic/rhetorical Benefits:*

1. The word (تَعْرِفُ) comes from the root (ع ر ف) and is associated with the meanings of: to know, to get to know, to come to know, to recognize, to be acquainted, to discover, to experience, to know for sure.
2. The word (نَضْرَةَ) comes from the root (ن ض ر) and is associated with the meanings of: to be flourishing, blooming, verdant, fresh, beautiful to be bright, brilliant, luminous, and radiant.
3. The word (النَّعِيمِ) comes from the root (ن ع م) and is associated with the meanings of: to live in comfort and luxury, to lead a life of ease, to be carefree, to be delighted, to be in delight.
  - a. Here it is in the second verb form which makes the verb in an intense form.
  - b. In the 2nd verb form other meanings include: to smooth, soften, to pamper, to coddle, effeminate, provide with a life of ease.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

This is because light has been clung to their faces from their state of happiness and bliss.





They will be given a drink of sealed, pure wine,

### *linguistic/rhetorical Benefits:*

1. The word (رَحِيقٍ) comes from the root (ر ح ق) and is associated with the meanings of: exquisite wine or nectar
2. The word (مَخْتُومٍ) comes from the root (خ ت م) and is associated with the meanings of: to seal, provide with a seal or signet, to stamp, close, to make impervious, to wind up, and to finish

### *Tafasir (Exegetical Commentaries):*

#### *Tafsir of Muqatil ibn Sulayman (d. 150H):*

This is a white wine, and when it ends it ends well, with musk. So when the vessel is emptied what remains is the perfume of musk.

#### *Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):*

It may be that what is meant is that it is sealed to prevent anything from being added that may distract from its pleasure or spoil its taste, and that the seal with which it is sealed is musk. Or it may be that what is meant by the word khitam (translated here as “sealed”) is the residue at the bottom of the vessel from which they will drink that pure wine, and that it is the finest musk. This residue that is left at the bottom of the glass is usually thrown away in this world, but in paradise it will be of that high quality.

## Comments

### Interesting facts about wine quality:

Wine is judged based on balance, typicity, context, and previous experience.

**Balance:** Is the harmony between its elements. In this context we know that the heavenly wine is paired with the water of tasnim.

**Typicity:** Includes things such as Appearance, Aroma, Body, Taste, and Aftertaste. The “aftertaste” or the *finishing* of the wine, in this case the aftertaste or finishing is with the aromatic smell of musk.

**Context:** Is about setting where the wine is being drunk, adding to the overall ambiance and experience. In this context we see the believers in a state of complete bliss sitting in elevated canopied thrones looking to one another with radiant smiling faces. In other ayat [56:17] Serving them will be immortal servants. [56:18] With cups, pitchers and pure drinks. [56:19] They never run out, nor do they get bored.

### Characteristics of the wine of Jannah:

47:15


مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ  
لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً  
حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ

The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, **rivers of wine delicious to drink**, and rivers of pure honey. There they will ‘also’ have all kinds of fruit, and forgiveness from their Lord. ‘Can they be’ like those who will stay in the Fire forever, left to drink boiling water that will tear apart their insides?

52:23

يَتَنَزَّلُونَ فِيهَا كَأْسًا لَا لُغْوُ فِيهَا وَلَا تَأْتِيهِمْ

They will pass around to each other a drink ‘of pure wine,’ which **leads to no idle talk [intoxication/headache]** or sinfulness.


 خَتَمُهُ وَمِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ  
 al-mutanafisuna      falyatanafasi      dhalika      wafi      mis'kun      khitamuhu  
 the aspirers      let aspire      that      And for      (will be of) musk      Its seal

whose last sip will smell like musk. So let whoever aspires to this strive 'diligently'.

### *linguistic/rhetorical Benefits:*

1. The words (يَتَنَافَسُونَ) and (الْمُتَنَافِسُونَ) comes from the root (ن ف س) and is associated with the meanings of: to be precious, valuable priceless, to obtain a desire, to breath.
  - a. Here it is in the 6th verb form of تفاعل which makes a verb reflexive
  - b. In the 6th verb form other meanings include; to rival, compete, and contend.

### *Tafasir (Exegetical Commentaries):*

**Tafsir of Muqatil ibn Sulayman (d. 150H):**

يعني فليتنافز المتنازعون، وفيه فليرغب الراغبو.

In the meaning of “Let the people of argument quarrel, and let the desirous desire”

**Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):**

Let them compete in hastening to do the deeds that will enable one to reach it. This should

be given priority in sacrificing that which is most precious in order to attain it, for it is the most deserving of things which strong [willed] men/woman should compete to attain.

83:27



وَمِزَاجُهُ مِنْ تَسْنِيمٍ

tasnimin  
Tasnim

min  
(is) of

wamizajuhu  
And its mixture

And this drink's flavour will come from Tasnîm—

*linguistic/rhetorical Benefits:*

1. The word (مِزَاجُهُ) comes from the root (م ز ج) and is associated with the meanings of: to mix, mingle, and blend.
2. The word (تَسْنِيمٍ) is proper noun and is the name of a spring in Jannah

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

It is a spring in Jannah

83:28



عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

al-muqarabuna  
those brought near

biha  
from it

yashrabu  
will drink

aynan  
A spring

a spring from which those nearest 'to Allah' will drink.

*linguistic/rhetorical Benefits:*

1. The word (الْمُقَرَّبُونَ) comes from the root (ق ر ب) and is associated with the meanings of: to be near, to come near, to get close
  - a. Here it is a nominal form from the 2nd verb form which makes the verb intense
  - b. In the 2nd verb root origin, other meanings include: to cause or allow, to come near or get close, to bring home, to take as an associate or companion, to bring closer to comprehension, to reveal more clearly to facilitate understanding.

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

.It is said that the believers drink water from that spring but it becomes wine. The water of Tasnim comes from the Garden of Eden. Other sources of water are the rivers of Salsabel and Al-Kawthar.

83:29

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ

yadhakuna	amanu	alladhina	mina	kanu	ajramu	alladhina	inna
laugh	believed	those who	at	used (to)	committed crimes	those who	Indeed

Indeed, the wicked used to laugh at the believers,

### *linguistic/rhetorical Benefits:*

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

This ayah was revealed about Ali RA and his companions who would pass the hypocrites and jewish people everyday as they were going to the Prophet SAW. These people would laugh at them and jest and wink at each other over the matters of the true believers. When the group would return to others like them they would again laugh. Abullah ibn Natil met Buda't ibn Aqra' and said: "Did you see how we were laughing at the bald one (Ali RA) today? Ibn Aqra asked, "How?". He said, "(We were laughing because) He was walking in front of the group and they were not going in front of him, as if he was the one showing them the way". Abu Bakr Siddiq RA heard about this so he made it difficult for the mockers to take that path again so they left and took another one.

\*It is important to note that the scholars say that some of surah Mutaifeen was revealed in Makkah and some was revealed in Madina. Here we see the mention of hypocrites and the Jewish people which may be indicative that this verse was revealed in Madina.

83:30

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

yataghamazuna      bihim      marru      wa-idha  
they winked at one another    by them    they passed    And when

wink to one another whenever they passed by,

83:31

وَإِذَا أُنْقَلَبُوا إِلَىٰ أَهْلِهِمُ أُنْقَلَبُوا فَكِهِينَ

fakihina      inqalabu      ahlihimu      ila      inqalabu      wa-idha  
jesting      they would return    their people    to      they returned    And when

and muse 'over these exploits' upon returning to their own people.

### *linguistic/rhetorical Benefits:*

1. The word (أُنْقَلَبُوا) comes from the root (ق ل ب) and is associated with the meanings of: to turn around, to turn up, to turn face up or down, to turn inside out, to tilt, to roll over, amongst other meanings
  - a. Here it is in the 7th verb form of انقلب which used to make a verb
    1. Reflexive/Passive: ex. قطع means "to cut, to cut off"; انقطع means "to be cut off (from); to abstain (from)"
  - b. In the 7th verb form other meanings include: to be turned, to be inverted, to be toppled, to be rolled over.
2. The word (فَكِهِينَ) comes from the root (ف ك ه) and is associated with the meanings of:

83:32



And when they saw the faithful, they would say, “These ‘people’ are truly astray,”

*linguistic/rhetorical Benefits:*

1. The word هَؤُلَاءِ (these) is a demonstrative pronoun used for non human things

83:33



even though they were not sent as keepers over the believers.

*linguistic/rhetorical Benefits:*

*Tafasir (Exegetical Commentaries):*

Tafsir al-Sa'di, Taysir al-Kareem al-Rahman (d. 1376H):

That is, they were not sent to be in charge of the believers and were not given the task of keeping a record of their deeds, such that they should be keen to accuse them of being misguided. This was nothing more than stubbornness, obstinacy and foolishness on their part, for which they had no proof or evidence. Therefore the requital in the hereafter will match their deeds.

83:34

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

yadhakuna  
they will laugh

al-kufari  
the disbelievers

mina  
at

amanu  
believed

alladhina  
those who

fal-yawma  
So today

But on that Day the believers will be laughing at the disbelievers,

83:35

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٣٥﴾

yanzuruna  
observing

al-araiki  
the thrones

ala  
On


as they sit on 'canopied' couches, looking on.

*Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

Upon these canopied thrones the believer will be sitting and looking at their enemies, the ones who mocked and harmed them. The believers will see the punishment of the wicked people and reliaise the great mercy they received from Allah SWT. The believers will be talking to the people of fire until the gates of Hell are shut. The pillars of hell are made of iron and fire and they are like mountains. Then the disbelievers will be covered and blocked until they are pressed and burned. Allah SWT will erase their names and will take them out of the memories of the believer (giving them peace).




 هَلْ تُؤَبَّ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ  
 yaf 'aluna      kanu      ma      al-kufaru      thuwwiba      hal  
 do      they used (to)      (for) what      the disbelievers      been paid      Have (not)

‘The believers will be asked,’ “Have the disbelievers ‘not’ been paid back for what they used to do?”

### *linguistic/rhetorical Benefits:*

1. The word (تُؤَبَّ) comes from the root (ث و ب) and is associated with the meanings of: to return, come back, to regain consciousness.
  - a. It is the 2nd verb form which makes the meaning intense
  - b. In the 2nd verb form other meanings include: to reward
    - i. Classically, ثواب is accounted for good actions

### *Tafasir (Exegetical Commentaries):*

Tafsir of Muqatil ibn Sulayman (d. 150H):

As the believers are watching the people of hell being branded and pressed down, it will be asked “Have the disbelievers ‘not’ been paid back for what they used to do?”

: