

The Tafsīr of Sūrat Al-Mutaffifin (Chapter - 83)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَيْلٌ لِّلْمُتَفَفِّينَ ۚ﴾ ۱ اَلَّذِينَ اِذَا اَكَالُوا عَلٰى النَّاسِ يَسْتَوْفُونَ ۚ ۲ وَاِذَا كَالُوهُمْ اَوْ وَزَنُوهُمْ
يُخْسِرُونَ ۚ ۳ اَلَا يَظُنُّ اَرْۤسُكَ اَنْتُمْ مَّبْعُوثُونَ ۚ ۴ لَّيْسَ عَظِيمٌ ۚ ۵ يَوْمَ يَقُومُ النَّاسُ لِرَبِّهِ
الْمَلِئِينَ ۚ ۶﴾

﴿1. Woe to Al-Mutaffifin.﴾

﴿2. Those who, when they have to receive by measure from men, demand full measure,﴾

﴿3. And when they have to give by measure or weight to men, give less than due.﴾

﴿4. Do they not think that they will be resurrected,﴾

﴿5. On a Great Day?﴾

﴿6. The Day when (all) mankind will stand before the Lord of all that exists?﴾

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasā'ī and Ibn Mājah both recorded from Ibn 'Abbās that he said, "When the Prophet ﷺ came to Al-Madīnah, the people of Al-Madīnah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allāh revealed,

﴿وَيْلٌ لِّلْمُتَفَفِّينَ﴾

﴿Woe to Al-Mutaffifin.﴾ After this, they began to give good measure."^[1] The meaning of the word *Tatfif* here is to be stingy

^[1] An-Nasā'ī in *Al-Kubrā* 6:508, and Ibn Mājah 2:748.

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the *Muṭaffifīn* – those whom He has promised loss and destruction, whom are meant by “Woe” – are

﴿الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ﴾

﴿Those who, when they have to receive by measure from men,﴾ meaning, from among the people.

﴿يَسْتَوْفُونَ﴾

﴿demand full measure,﴾ meaning, they take their right by demanding full measure and extra as well.

﴿وَرِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

﴿And when they have to give by measure or weight to (other) men, give less than due.﴾

meaning, they decrease.

Verily, Allāh commanded that the measure and weight should be given in full. He says in another *Āyah*,

﴿وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزَنُوا بِالْقَيْسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.﴾ (17:35)

Allāh also says,

﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكِفُ نَفْسٌ إِلَّا رُسْمَهَا﴾

﴿And give full measure and full weight with justice. We burden not any person, but with that which he can bear.﴾ (6:152)

and He says,

﴿وَأَقِيمُوا الزُّنْتَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

﴿And observe the weight with equity and do not make the balance deficient.﴾ (55:9)

Allāh destroyed the people of Shu‘ayb and wiped them out because of their cheating in weights and measurements.

Threatening the *Mutaffifīn* with standing before the Lord of all that exists

Then Allāh says as a threat to them,

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۚ لِيَوْمٍ عَظِيمٍ﴾

«Do they not think that they will be resurrected, on a Great Day?»

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allāh says,

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

«The Day when (all) mankind will stand before the Lord of all that exists?»

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allāh, and it will be that, which the strength and the senses will not be able to bare.

Imām Mālik reported from Nāfi' who reported from Ibn 'Umar that the Prophet ﷺ said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَابِ أُذُنَيْهِ»

«This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.»

Al-Bukhārī recorded this *Ḥadīth* from Mālik and 'Abdullāh bin 'Awn, both of whom reported it from Nāfi'.^[1] Muslim also recorded it from two routes.^[2]

Another *Ḥadīth*: Imām Aḥmad recorded from Al-Miqdād, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allāh ﷺ saying,

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذْنَيْتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدَرِ مِيلٍ أَوْ مِيلَيْنِ - قَالَ

^[1] *Fath Al-Bārī* 8:565.

^[2] Muslim 4:2195, 2196.

- فَتَضَهُرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدَرِ أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقَبَتِهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَنَامُ»

«On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).»

This *Ḥadīth* was recorded by Muslim and At-Tirmidhi.^[1]

In *Sunan* Abu Dāwud it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.^[2] It has been reported from Ibn Mas'ūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.^[3] It has been reported from Ibn 'Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.^[4] In the *Sunans* of Abu Dāwud, An-Nasā'ī, and Ibn Mājah, it is recorded from 'Ā'ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh's greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

«O Allāh! Forgive me, guide me, provide for me, and protect me.»

Then he would seek refuge from the hardship of the standing

[1] Aḥmad 6:3, Muslim 2864, and *Tuḥfat Al-Aḥwadhī* 7:89.

[2] Abu Dāwud 1:487.

[3] Aṭ-Ṭabari 24:281.

[4] Aṭ-Ṭabari 24:280.

on the Day of Judgement.^[1]

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مُرْتَفَقٌ ﴿٩﴾ قُلْ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْفُرُونَ يَوْمَ الْآزِينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُلَىٰ عَلَيْهِمْ لَبَنًا
قَالِ اسْقِطْهُ آلَ الْآلِئِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ
لِّنَجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾﴾

﴿7. Nay! Truly, the Record of the wicked is in Sijjīn.﴾

﴿8. And what will make you know what Sijjīn is?﴾

﴿9. A Register inscribed.﴾

﴿10. Woe, that Day, to those who deny.﴾

﴿11. Those who deny the Day of Recompense.﴾

﴿12. And none can deny it except every transgressor beyond bounds, the sinner!﴾

﴿13. When Our Āyāt are recited to him, he says: "Tales of the ancients!"﴾

﴿14. Nay! But on their hearts is the Rān (covering) which they used to earn.﴾

﴿15. Nay! Surely, they will be veiled from seeing their Lord that Day.﴾

﴿16. Then verily, they will indeed enter the burning flame of Hell.﴾

﴿17. Then, it will be said to them: "This is what you used to deny!"﴾

The Record of the Wicked and some of what happens to Them

Allāh says truly,

﴿إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾﴾

﴿Nay! Truly, the Record of the wicked is in Sijjīn.﴾

meaning, that their final destination and their abode will be in Sijjīn, which is derived from the word prison (Sijn), and here it means straitened circumstances. Thus, Allāh expresses the

^[1] Abu Dāwud 1:486, An-Nasā'ī 3:299, and Ibn Mājah 1:431.

greatness of this matter, saying;

﴿وَمَا أَدْرَاكَ مَا يَجِئُ﴾

«And what will make you know what Sijjīn is?»

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy Ḥadīth of Al-Barā' bin 'Āzib that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينَ. وَسِجِّينُ هِيَ تَحْتَ الْأَرْضِ السَّابِعَةِ»

«Allāh says concerning the soul of the disbeliever, 'Record his book in Sijjīn.' And Sijjīn is beneath the seventh earth.»^[1]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allāh says,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.» (95:5-6)

Here Allāh says,

﴿كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا يَجِئُ﴾

«Nay! Truly, the Record of the wicked is in Sijjīn. And what will make you know what Sijjīn is?»

and it is full of hardship and misery. Allāh says,

﴿وإِنَّا أَلْقَوْا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا﴾

«And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.» (25:13)

Then Allāh says,

﴿كِتَابٌ مَرْسُومٌ ﴿١٠﴾﴾

«A Register inscribed.» This is not an explanation of His statement,

﴿وَمَا أَدْرَاكَ مَا يَجِئُ﴾

[1] Aṭ-Ṭiwāl of Aṭ-Ṭabarānī 238, and similar with Al-Ḥākim 1:37.

﴿And what will make you know what Sijjīn is?﴾

It is only an explanation of the destination that will be recorded for them, which is *Sijjīn*. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Ka'b Al-Qurazī.^[1] Then Allāh said,

﴿وَيْلٌ لِلَّذِينَ كَذَّبُوا﴾

﴿Woe, that Day, to those who deny.﴾

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the *Musnad* and the *Sunan* collections on the authority of Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

﴿وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيْلٌ لَهُ وَيْلٌ لَهُ﴾

﴿Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.﴾^[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

﴿الَّذِينَ يَكْفُرُونَ بِوَعْدِ اللَّهِ﴾

﴿Those who deny the Day of Recompense.﴾

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

﴿وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ﴾

﴿And none can deny it except every transgressor, sinner.﴾

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

[1] *Ad-Durr Al-Manthūr* 8:444.

[2] *An-Nasā'ī in Al-Kubrā* 6:509.

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

﴿إِذَا تُلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

«When Our Āyāt are recited to him, he says: "Tales of the ancients!"»

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ لَكُمْ رَبُّكُمُ الْأَوَّلِينَ﴾

«And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!"» (16:24)

Similarly Allāh says,

﴿وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا﴾

«And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."» (25:5)

Then Allāh continues saying,

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Rān (covering) which they used to earn.»

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'ān is tales of the ancients." Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Rān (covering) which they used to earn.»

This dark covering known as Rayn overcomes the hearts of the

disbelievers, the covering of *Ghaym* is for the righteous, and the covering of *Ghayn* is for those who are near to Allāh.

Ibn Jarīr, At-Tirmidhi, An-Nisā'i, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»^[1]

«Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: ﴿Nay! But on their hearts is the Rān (covering) which they used to earn.﴾»^[1]

At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.” The wording of An-Nasā'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِنْ هُوَ تَرَعَّ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَغْلُو قَلْبُهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللَّهُ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»

«Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: ﴿Nay, but on their hearts is the Rān (covering) which they used to earn.﴾»

Concerning Allāh's statement,

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ﴾

«Nay! Surely, they will be veiled from seeing their Lord that Day.»

meaning, they will have a place on the Day of Judgement, and lodging in *Sijjīn*. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imām Abu 'Abdullāh Ash-Shāfi'i said, “In this *Āyah* is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day.”

^[1] Aṭ-Ṭabarī 24:287, *Tuhfat Al-Aḥwadhī* 9:253, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَلِلَّهِ يَوْمَئِذٍ لَمْ يُكْدِ بِهَا الْقَلَمُ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ لَا يُغْنِي عَنْهُمْ كَذِبُهُمْ وَلَا كَلْبٌ رَانٌ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١١﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴿١٢﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٣﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِكُمْ يَكْذِبُونَ ﴿١٤﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٥﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٦﴾ كِتَابٌ مَرْقُومٌ ﴿١٧﴾ يَشْهَدُهُ الْمَلَكُونَ ﴿١٨﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٩﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٠﴾ تَتَرَفَّى فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢١﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْحُومٍ ﴿٢٢﴾ خَتَمَتْهُمْ فِي ذَلِكَ قَلَمَاتُ الْمُنَافِقِينَ ﴿٢٣﴾ وَهُمْ لَبِئْسَ مِنْ تَسْنِيمٍ ﴿٢٤﴾ عَيْنَا يَشْرَبُ بِهَا الْمُعْرِضُونَ ﴿٢٥﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٦﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٢٧﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٢٨﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَصَالُونَ ﴿٢٩﴾ وَمَا أَزْسِلُوهُمْ إِلَّا حِفْظِينَ ﴿٣٠﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣١﴾

Concerning Allāh's statement,

﴿ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ﴾

«Then verily, they will indeed enter the burning flame of Hell.»

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

﴿ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ

تَكْذِبُونَ﴾

«Then, it will be said to them: "This is what you used to deny!"» (83:17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ﴾ ﴿١٥﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٦﴾ كِتَابٌ مَرْقُومٌ ﴿١٧﴾ يَشْهَدُهُ الْمَلَكُونَ ﴿١٨﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٩﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٠﴾ تَتَرَفَّى فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢١﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْحُومٍ ﴿٢٢﴾ خَتَمَتْهُمْ فِي ذَلِكَ قَلَمَاتُ الْمُنَافِقِينَ ﴿٢٣﴾ وَهُمْ لَبِئْسَ مِنْ تَسْنِيمٍ ﴿٢٤﴾ عَيْنَا يَشْرَبُ بِهَا الْمُعْرِضُونَ ﴿٢٥﴾

﴿18. Nay! Verily, the Record of Al-Abrār (the righteous believers) is (preserved) in 'Illiyiyyin.﴾

﴿19. And what will make you know what 'Illiyiyyin is?﴾

﴿20. A Register inscribed,﴾

﴿21. To which bear witness those nearest.﴾

﴿22. Verily, Al-Abrār (the righteous believers) will be in Delight.﴾

﴿23. On thrones, looking.﴾

﴿24. You will recognize in their faces the brightness of delight﴾.

﴿25. They will be given to drink of pure sealed Raḥīq.﴾

﴿26. Sealed with musk, and for this let those strive who want to strive.﴾

﴿27. It will be mixed with Tasnīm :﴾

﴿28. A spring whereof drink those nearest to Allāh.﴾

The Record Book of the Righteous and Their Reward

Allāh says that truly,

﴿إِنَّ كِتَابَ الْأَبْرَارِ﴾

﴿Verily, the Record of Al-Abrār (the righteous believers)﴾

These people are in a situation that is the opposite of the wicked people.

﴿لِيَّ عِلِّيِّينَ﴾

﴿is in 'Ilīyyīn.﴾ meaning, their final destination is 'Ilīyyīn, which is the opposite of Sijjīn. It has been reported from Hilāl bin Yasāf that Ibn 'Abbās asked Ka'b about Sijjīn while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbās asked him about 'Ilīyyīn, so he said, "It is the seventh heaven and it contains the souls of the believers."^[1] This statement – that it is the seventh heaven – has been said by others as well.^[2] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said concerning Allāh's statement,

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لِيَّ عِلِّيِّينَ﴾

﴿Nay! Verily, the Record of Al-Abrār (the righteous believers) is in 'Ilīyyīn.﴾

"This means Paradise."^[3] Others besides him have said,

[1] Aṭ-Ṭabari 24 :291 .

[2] Aṭ-Ṭabari 24 :290 .

[3] Aṭ-Ṭabari 24 :292 .

"'Ilīyyīn is located at *Sidrat Al-Muntahā*."^[1] The obvious meaning is that the word 'Ilīyyīn is taken from the word 'Uluw, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

﴿وَمَا أَذْرَكَ مَا عَلِمُونَ﴾

﴿And what will make you know what 'Ilīyyīn is?﴾

Then He says by way of affirming what will be written for them,

﴿كِتَابٌ مَرْكُومٌ ﴿١٠﴾ يَشْهَدُ الْمَلَكُونَ ﴿١١﴾﴾

﴿A Register inscribed. To which bear witness those nearest.﴾

They are the angels. This was stated by Qatādah.^[2] Al-'Awfī reported from Ibn 'Abbās that he said, "Those nearest to Allāh in each heaven will witness it."^[3]

Then Allāh says,

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾

﴿Verily, Al-Abrār (the righteous believers) will be in Delight.﴾

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

﴿عَلَى الْأَرْكَانِ﴾

﴿On thrones,﴾ These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,

﴿عَلَى الْأَرْكَانِ يَنْظُرُونَ﴾

﴿On thrones, looking.﴾ "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

﴿كَذَلِكَ يُنْفَخُ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَبُورٌ﴾

[1] Aṭ-Ṭabari 24:292. *Sidrat Al-Muntahā* is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.

[2] Aṭ-Ṭabari 24:294.

[3] Aṭ-Ṭabari 24:294.

﴿Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.﴾ (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allāh while they are upon their thrones and elevated couches.

Concerning Allāh's statement,

﴿تَرَوْنَهُمْ فِي وُجُوهِهِمْ نَضْرَةً النَّعِيمِ﴾

﴿You will recognize in their faces the brightness of delight.﴾

meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

Concerning Allāh's statement,

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ﴾

﴿They will be given to drink of pure sealed Raḥīq.﴾

meaning, they will be given drink from the wine of Paradise. *Ar-Raḥīq* is one of the names of the wine (in Paradise). Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and Ibn Zayd all said this.^[1]

Ibn Mas'ūd said concerning Allāh's statement,

﴿خَتَمَهُ بِمُسْكِ﴾

﴿Sealed with musk,﴾ "This means it will be mixed with musk."^[2] Al-Awfi reported from Ibn 'Abbās that he said, "Allāh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk."^[3] Qatādah and Aḍ-Ḍaḥḥāk both said the same.^[4]

Then Allāh says,

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَبِّهُونَ﴾

﴿and for this let (all) those strive who want to strive.﴾

[1] Aṭ-Ṭabari 24 :296.

[2] Aṭ-Ṭabari 24 :297.

[3] Aṭ-Ṭabari 24 :297.

[4] Aṭ-Ṭabari 24 :297, 298.

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allāh's statement,

﴿لِيُنَازِلَ هُنَا فَيَعْمَلَ الْعَمَلُونَ﴾

﴿For the like of this let the workers work.﴾ (37:61)

Allāh then says,

﴿وَنَزَّاجُهُ مِنْ تَسْنِيمٍ﴾

﴿It will be mixed with Tasnīm.﴾ meaning, this wine that is being described is mixed with *Tasnīm*. This refers to a drink called *Tasnīm*, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Ṣāliḥ and Aḍ-Ḍaḥḥāk.^[1] Thus, Allāh says,

﴿عَيْنَا يَنْتَرِبُ بِهَا الْمَقَرُّونَ﴾

﴿A spring whereof drink those nearest to Allāh.﴾ (83:28)

meaning, those who are near to Allāh, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Qatādah and others.^[2]

﴿إِنَّ الَّذِينَ أُجِرُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٢٩﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٠﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣١﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٢﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٣﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٤﴾ هَٰذَا قُورٌ بِالْكَفَّارِ مَا كَانُوا يَنْظُرُونَ ﴿٣٥﴾

﴿29. Verily, those who committed crimes used to laugh at those who believed.﴾

﴿30. And, whenever they passed by them, used to wink one to another.﴾

﴿31. And when they returned to their own people, they would return jesting;﴾

﴿32. And when they saw them, they said: "Verily, these have

[1] Aṭ-Ṭabarī 24 :301.

[2] Aṭ-Ṭabarī 24 :300, 301.

indeed gone astray!"»

﴿33. But they were not sent as watchers over them.﴾

﴿34. But this Day those who believe will laugh at the disbelievers﴾

﴿35. On thrones, looking.﴾

﴿36. Are not the disbelievers paid for what they used to do?﴾

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾

﴿And when they returned to their own people, they would return jesting.﴾

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh's favor upon them. Rather they busy themselves with despising and envying the believers.

﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ﴾

﴿And when they saw them, they said: "Verily, these have indeed gone astray!"﴾

meaning, 'because they are upon a religion other than their own religion.'

Allāh then says,

﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَٰظِرِينَ﴾

﴿But they were not sent as watchers over them.﴾

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,

﴿قَالَ انْخَرُوا فِيهَا وَلَا تُكَلِّمُونِ﴾ إِنَّهُ كَانَ قَرِيبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا مَا غَفِرَ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٨﴾ فَأَعْزَلْنَاهُمْ سِغْرًا حَتَّىٰ أَنْصَرُّهُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ ﴿١٠٩﴾
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١٠﴾

«He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.»
(23:108-111)

Thus, Allāh says here,

﴿قَالِیَوْمَ﴾

«But this Day» meaning, the Day of Judgement.

﴿الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

«those who believe will laugh at the disbelievers»

meaning, as retribution for how those people laughed at them.

﴿عَلَى الْأَرْكَانِ يُنْظَرُونَ﴾

«On thrones, looking.» meaning, looking at Allāh as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close *Awliyā'* of Allāh, who will be looking at their Lord in the place of His honor.

Concerning Allāh's statement,

﴿هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ﴾

«Are not the disbelievers paid for what they used to do?»

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the *Tafsir* of *Sūrat Al-Muṭaffifīn*, and all praise and thanks are due to Allāh.