

((It will be) the Day when no person shall have power for another,) meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with. We will mention here a Hadith (where the Prophet said),

«يَا بَنِي هَاشِمٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ
لَكُمْ مِنَ اللَّهِ شَيْئًا»

(O children of Hashim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.) This has been mentioned previously at the end of the Tafsir of Surat Ash-Shu` ara' (see 26:214). Thus, Allah says,

(وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)

(and the Decision, that Day, will be with Allah.) "By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it." This is the end of the Tafsir of Surat Al-Infitar. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.

The Tafsir of Surat Al-Mutaffifin

(Chapter - 83)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ
يَسْتَوْفُونَ - وَإِذَا كَالُواهُمْ أَوْ وَّزَنُوا لَهُمْ يُخْسِرُونَ -
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ -
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)

(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-Nasa'i and Ibn Majah both recorded from Ibn `Abbas that he said, "When the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah revealed,

(وَيْلٌ لِّلْمُطَفِّفِينَ)

(Woe to Al-Mutaffifin.) After this, they began to give good measure." The meaning of the word Tatif here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allah explains that the Mutaffifin those whom He has promised loss and destruction, whom are meant by "Woe" are

(الَّذِينَ إِذَا كَتَبُوا 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.

(وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ)

(And when they have to give by measure or weight to (other) men, give less than due.) meaning, they decrease. Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ
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) Allah also says,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا)

(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 الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ)

(And observe the weight with equity and do not make the balance deficient.) (55:9) Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements. Verily, they take their right by demanding full measure and extra as well.

(وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ)

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«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ
أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ 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-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Hadith;uA ? give less than due.) meaning, they decrease.

Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

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Threatening the Mutaffifin with standing before the Lord of all that exists

Then Allah says as a threat to them,

(أَلَا يَظُنُّ أُولَئِكَ 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 Allah 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 Allah, and it will be that, which the strength and the senses will not be able to bare. Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ
أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ 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-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Hadit u ?? ? u A ? Threatening the Mutaffifin with standing before the Lord of all that exists Then Allah says as a threat to them,

(أَلَا يَظُنُّ أَوْلِيَاكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ)

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(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-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Imam Ahmad recorded from Al-Miqdad, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allah saying,

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذُنَيْتِ الشَّمْسُ مِنَ الْعِبَادِ
حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِائَتَيْ مِيلِينَ قَالَ فَتَصْهَرُهُمْ
الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ أَعْمَالِهِمْ،
مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِيهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى

رُكِبَتْيَهٗ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَىٰ حَقْوَيْهِ، وَمِنْهُمْ مَنْ
يُلْحِمُهُ الْجَمَامَا»

(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 Hadith was recorded by Muslim and At-Tirmidhi. In Sunan Abu Dawud it is recorded that the Messenger of Allah used to seek refuge with Allah from the hardship of standing on the Day of Judgement. It has been reported from Ibn Mas`ud 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. 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 Jarir. In the Sunans of Abu Dawud, An-Nasa'i, and Ibn Majah, it is recorded from `A'ishah that the Messenger of Allah used to begin his late night prayer by declaring Allah's greatness ten times, praising Allah ten times, glorifying Allah ten times, and seeking Allah's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

(O Allah! Forgive me, guide me, provide for me, and protect me.) Then he would seek refuge from the hardship of the standing on the Day of Judgement.

(كَلَّا إِنْ كَتَبَ الْفُجَّارُ لَفِي سَجِّينٍ - وَمَا أَدْرَاكَ
مَا سَجِّينٌ - كَتَبُ مَرْفُومٌ وَيَلُ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
الَّذِينَ يُكذِّبُونَ بِيَوْمِ الدِّينِ وَمَا يُكذِّبُ بِهِ إِلَّا كُلُّ
مُعْتَدٍ أَثِيمٍ إِذَا تُنْذِرُ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ
الْأَوَّلِينَ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا
يَكْسِبُونَ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ثُمَّ
إِنَّهُمْ لَصَالُوا الْجَحِيمِ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ
تُكَذِّبُونَ)

(7. Nay! Truly, the Record of the wicked is in Sjjin.) (8. And what will make you know what Sjjin 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 Ayat are recited to him, he says: "Tales of the ancients!") (14. Nay! But on their hearts is the Pan (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

Allah says truly,

(إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ)

(Nay! Truly, the Record of the wicked is in Sjjin.) meaning, that their final destination and their abode will be in Sjjin, which is derived from the word prison (Sjn), and here it means straitened circumstances. Thus, Allah expresses the greatness of this matter, saying;

(وَمَا أَدْرَاكَ مَا سَجِّينٌ)

(And what will make you know what Sjjin 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 Hadith of Al-Bara' bin `Azib that the Prophet said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا
كِتَابَهُ فِي سَجِّينٍ. وَسَجِّينٌ هِيَ تَحْتُ الْأَرْضِ
السَّابِعَةِ»

(Allah says concerning the soul of the disbeliever, 'Record his book in Sjjin.' And Sjjin is beneath the seventh earth.)" it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allah says,

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ)

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

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ - وَمَا أَدْرَاكَ
مَا سِجِّينٌ)

(Nay! Truly, the Record of the wicked is in Sijjin. And what will make you know what Sijjin is) and it is full of hardship and misery. Allah says,

(وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ
تُبُّورًا)

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

(كِتَابٌ مَّرْقُومٌ)

(A Register inscribed.) This is not an explanation of His statement,

(وَمَا أَدْرَاكَ مَا سِجِّينٌ)

(And what will make you know what Sijjin is) It is only an explanation of the destination that will be recorded for them, which is Sijjin. 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 Muhammad bin Ka`b Al-Qurazi. Then Allah said,

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe, that Day, to those who deny.) meaning, when they come to the imprisonment, Allah 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 Hakim bin Mu`awiyah bin Haydah,

(مَا سِجِّينٌ)

(Nay! Truly, ! TrulrsA ?the Record of the wicked is in Sijjin. And what will make you know what Sijjin is) and it is full of hardship and misery. Allah says,

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«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيَلُ
لَهُ وَيَلُ لَهُ»

(Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.) Then Allah says, in explaining who are the wicked, disbelieving deniers,

(الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ)

(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. Allah then says,

(وَمَا يُكَذِّبُ 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 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 Allah's statement,

(إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ)

(When Our Ayat are recited to him, he says: "Tales of the ancients!") meaning, whenever he hears the Words of Allah from the Messenger, 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 Allah says,

(وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ 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 Allah says,

(وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُرْءَةً 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 Allah continues saying,

(كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

(Nay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger. 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, Allah says,

(كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

(Nay! But on their hearts is the Ran (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 Allah. Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

«إِنَّ الْعَبْدَ إِذَا أَدْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، ق

uA ay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger . 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, Allah says, uuA ? "What is it that your Lord has sent down" They say: "Tales of the men of old!" (16:24) Similarly Allah says,

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ تُمْلَى 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 Allah continues saying,

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

(Nay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger . 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, Allah says,

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

(Nay! But on their hearts is the Ran (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 Allah. Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

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(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)»

(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 Allah: ((Nay! But on their hearts is the Ran (covering) which they used to earn.)) At-Tirmidhi said, "Hasan Sahih." The wording of An-Nasa'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ
سَوْدَاءٌ ، فَإِنْ هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ صُقِلَ قَلْبُهُ
، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ 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 Ran that Allah mentions when He says: (Nay, but on their hearts is the Ran (covering) which they used to earn.)) Concerning Allah's statement,

(كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ)

(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 Sjjin. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imam Abu `Abdullah Ash-Shafi`i said, "In this Ayah is a proof that the believers will see Him (Allah), the Mighty and Sublime, on that Day." Concerning Allah'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 تُكَذِّبُونَ)

(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 humili- ation.

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ - وَمَا أَدْرَاكَ
 مَا عَلِيُّونَ كِتَابٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ إِنَّ
 الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأُرَائِكِ يَنْظُرُونَ تَعْرِفُ
 فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ يُسْقَوْنَ مِنْ رَحِيقٍ
 مَخْنُومٍ خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ
 الْمُتَنَفِسُونَ وَمِمَّا جَاءَهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا
 الْمُقَرَّبُونَ)

(18. Nay! Verily, the Record of Al-Abrar (the righteous believers) is (preserved) in `Illiyyin.)
 (19. And what will make you know what `Illiyyin is) (20. A Register inscribed,) (21. To which
 bear witness those nearest.) (22. Verily, Al-Abrar (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 Fahiq.) (26. Sealed with musk, and for this let those
 strive who want to strive.) (27. It will be mixed with Tasnim:) (28. A spring whereof drink those
 nearest to Allah.)

The Record Book of the Righteous and Their Reward

Allah says that truly,

(إِنَّ كِتَابَ الْأَبْرَارِ)

(Verily, the Record of Al-Abrar (the righteous believers)) These people are in a situation that is
 the opposite of the wicked people.

(لَفِي عَلِيَيْنَ)

(is in `Illiyyin.) meaning, their final destination is `Illiyyin, which is the opposite of Sjjin. It
 has been reported from Hilal bin Yasaf that Ibn `Abbas asked Ka`b about Sjjin while he was
 present, and Ka`b said, "It is the seventh earth and in it are the souls of the disbelievers." Then
 Ibn `Abbas asked him about `Illiyyin, so he said, "It is the seventh heaven and it contains the
 souls of the believers." This statement -- that it is the seventh heaven -- has been said by
 others as well. `Ali bin Abi Talhah reported that Ibn `Abbas said concerning Allah's statement,

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيّينَ)

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyyin.) "This means Paradise." Others besides him have said, "Illiyyin is located at Sdrat Al-Muntaha." The obvious meaning is that the word `Illiyyin is taken from the word `Uluw, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allah magnifies its affair and extols its matter by saying,

(وَمَا أَدْرَاكَ مَا عَلِيّونَ)

(And what will make you know what `Illiyyin is) Then He says by way of affirming what will be written for them,

(كِتَابٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ)

(A Register inscribed. To which bear witness those nearest.) They are the angels. This was stated by Qatadah. Al-`Awfi reported from Ibn `Abbas that he said, "Those nearest to Allah in each heaven will witness it." Then Allah says,

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ)

(Verily, Al-Abrar (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 الْأُرَائِكِ)

(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 Allah has given them of good and bounties that will not end or perish. It has also been said,

(عَلَى الْأُرَائِكِ يَنْظُرُونَ)

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

(كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ)

(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 Allah while they are upon their thrones and elevated couches. Concerning Allah's statement,

(تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ 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 Allah's statement,

(يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ)

(They will be given to drink of pure sealed Rahiq.) meaning, they will be given drink from the wine of Paradise. Ar-Rahiq is one of the names of the wine (in Paradise). Ibn Mas`ud, Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd all said this. Ibn Mas`ud said concerning Allah's statement,

(خَتَمَهُ مِسْكَ)

(Sealed with musk,) "This means it will be mixed with musk." Al-`Awfi reported from Ibn `Abbas that he said, "Allah 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." Qatadah and Ad-Dahhak both said the same. Then Allah says,

(وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ)

(and for this let (all) those strive who want to strive.) 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 Allah's statement,

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

(For the like of this let the workers work.) (37:61) Allah then says,

(وَمِزَاجُهُ مِنْ تَسْنِيمٍ)

(It will be mixed with Tasnim.) meaning, this wine that is being described is mixed with Tasnim. This refers to a drink called Tasnim, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Salih and Ad-Dahhak. Thus, Allah says,

(عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ)

(A spring whereof drink those nearest to Allah.) (83:28) meaning, those who are near to Allah, 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`ud, Ibn `Abbas, Masruq, Qatadah and others.

(إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ - وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ - وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ - وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ - وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ - فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَىٰ الْأُرَائِكِ يَنْظُرُونَ هَلْ تُؤِوبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ)

(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 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

Allah 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 Allah's favor upon them. Rather they busy themselves with despising and envying the believers.

(وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ 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.' Allah then says,

(وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ)

(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 Allah says,

(قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ)

(إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِمِينَ -
فَاتَّخَذْتُمُوهُمْ سُخْرِيًّا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ
مِّنْهُمْ تَضْحَكُونَ - إني جزيتهم اليوم بما صبروا
أنهم هم الفائزون)

(He (Allah) 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, Allah says here,

(فَالْيَوْمَ)

(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 الْأَرْآئِكِ يَنْظُرُونَ)

(On thrones, looking.) meaning, looking at Allah as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close Awliya' of Allah, who will be looking at their Lord in the place of His honor. Concerning Allah's statement,

(هَلْ تُؤَبَّ الكُفَّارُ 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 Surat Al-Mutaffifin, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Inshiqaq

(Chapter - 84)

Which was revealed in Makkah

is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

(إِذَا السَّمَاءُ انشَقَّتْ)

(When the heaven is split asunder.) and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allah prostrated during its recitation. This was recorded by Muslim and An-Nasa'i on the authority of Malik. Al-Bukhari recorded from Abu Rafi' that he prayed the Night prayer with Abu Hurayrah) recited,

(إِذَا السَّمَاءُ انشَقَّتْ)

(When the heaven is split asunder.) then he prostrated. So Abu Rafi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qasim (the Prophet), and I will never cease prostrating during its recitation until I meet him."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(إِذَا السَّمَاءُ انشَقَّتْ- وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ- وَإِذَا
الْأَرْضُ مُدَّتْ- وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ- وَأَذِنَتْ
لِرَبِّهَا وَحُقَّتْ- يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ
كَذْحًا فَمُلْقِيهِ- فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ-
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا- وَيَنْقَلِبُ إِلَى أَهْلِهِ