

Asalaam alaikum warahmatullah wabarakatuh.

Surah Mutaffifeen (83) [the Defrauding]

Miracle Dream Tafseer - Nouman Ali Khan

Intro

A profound declaration against a criminal.

Al Mutaffifeen: Comes from *ta-fafa*, a doer of tafafa is a mutaffif - **when they're in business - when they sell something to someone, they want to get a little more than they deserve, but when they give - they give less than they should.**

This can be in tangible and intangible things. I.e. in services - you might owe someone 5 hours at work, but you might just give 4hours and 58minutes. Or you owe someone 1kg of rice, so you put 990grams of rice in the scale - without measuring accurately. This is a mutaffif, so that the customer can't even come back and complain that he never got the exact right amount. So it's not about taking huge amounts unjustly, but it's about little amounts taken unjustly and unfairly.

Relation to Previous Surah [Surah Infitar]

This connects to alot of things in the previous surah;

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّبْنِ

Nay! but you give the lie to the Recompense [Deen] (reward for good deeds and punishment for evil deeds)
(Infitar 82:9)

Deen is literally the 'exact portion'. In the previous surah, it implied the exact portion we are due for on Judgment Day.

In the tafsir of this surah, Deen may also refer to the portion which the mutaffif denies - of giving - in his worldly affairs.

We also see in the previous surah (Infitar) that Allah said;

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ

O mankind, what has deceived you concerning your Lord, the Generous, (Infitar 82:6)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, proportioned you, and **balanced you**? (Infitar 82:7)

'**Adalak** - does not just refer to Him creating us in a balanced state, but it also means that He programmed you with a sense of balance.

A person who even cheats others - when he receives something - doesn't he want his full amount? So they understand the sense of balance. They wouldn't want their relatives to get less than they deserve. But when they themselves deal with customers - they cheat with the people. It's because of this sense of balance they feel entitled to fair dealings from others to them. This shows that humans are created with an inclination to balance. But anyone who does not deal in this balanced state in their dealings with others is therefore, a Mutaffif.

Is this a Makki Surah or Madani? [Revealed in Makkah or Medinah?]

Some people said that the beginning aayaat about the cheaters in business was about the Muslims in Medinah (Ansar) [and that these were Madani revealed aayaat]. However, brother Nouman disagrees and says that;

- 1- those narrations are not strong,
- 2- these aayaat are talking about the worst type of fujjaar (criminals), and the Muslims of Medinah were not fujjaar.
- 3 - the people of Medinah dealt in agriculture more than business, whereas the people of Makkah primarily did business and trading.

This is why the majority say this is a Makkan surah.

Ayah 1:

وَيْلٌ لِّلْمُتَافِفِينَ

Waylun lilmutaffifeen

Woe to those who give less [than due],

Wayl = A curse. May destruction fall upon them (a harm i.e. such as an illness etc.) It's an ugly kind of word. And it's been used for someone whose been totally ruined. I.e. some say "Ya waylanaa!" [meaning, *Oh our destruction (has fallen on us).*]

Waylun (tanween - a Nun placed at the end for further emphasis) = horrible destruction.

Waylun lilmutaffifeen - ultimate destruction / a horrible destruction, for those who engage in this kind of tafeef. They take just a little bit away without the customer realising it. Taking more then you should, or giving less than you should.

If you go further, you find Allah's Messenger explaining this Mutaffif and his effect on society;

Wa laa taffaf kayl, ilaa muni'un-nabaath, wa ukhidhu bi sineen.

Bukhari (Sahih). Chapter of Punishments. - They did not cheat a little bit in business, except;

- 1) The crops stopped growing.
- 2) They were seized by means of drought.

And Allah says in Surah Rum;

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. (Rum 30:41)

Ayah 2:

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

Allatheena itha iktalooAAala annasi yastawfoon

Who, when they take a measure from people, take in full.

They receive weight from people, they going to get the full amount they can get.

Aladheena Idhaktaaloo '*alaa* al naas (those who, when they measure 'upon' the people...)

Usually - in arabic language - the word 'min' [from] is used (i.e. Aladheena Idhaktaaloo *min* al naas - those who, when they measure 'from' the people...)

But by Allah saying '*alaa*', He is implying that these people actually bully and pressurise the seller into giving him the full amount accurately... Even if he weighs it correctly, the mutaffif would want a slight bit more out of greed.

This is even common in today's time where we might 'muscle our way'/put pressure to get something extra out of a seller, when that might not be possible for him. Sometimes it is necessary, but you deep down know in your conscience when you are being a mutaffif (by being unfair).

Yastawfoon;

Yutwafawna [they are infact given in full]. **Yastawfoon** (mentioned in this surah) - they try to get the full as possible (i.e. i want more, more, more!)

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

(those who, when they measure 'upon' the people (by pressurising them), want more, more, more!).

Ayah 3:

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Wa-itha kaloohum aw wazanoohum yukhsiroon

But if they give by measure or by weight to them, they cause loss.

And when they have to waive for others, and measure the product - in a specific weight - they make sure the other person leaves in loss (khusr). "I want to make sure I give him less than he deserves (even if its just by 1%!)"

In an average arabic sentence, it would be;

Wa idhaa [and when] Kaloo [give by measure] *La [for]* hum [them]...

And when they give by measure for them, they cause loss. (this is how it should be in an average arabic sentence.)

But in the Qur'anic aayah it is;

Wa idhaa [and when] **Kaloo hum** [give by measure (to) them] aw **wazanoohum** [or by weight (to) them] yukhsiroon [they cause loss] :

But if they give by measure or by weight to them, they cause loss. (this is how it is in this aayah of Qur'an).

By not mentioning 'La' (for), it implies there is some form of unnatural-ness in this transaction. It is not a fair transaction. This is due to their cheating nature. But why are they like this?

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

afalaa yata**Dabarr**oon al Qur'an? Do they not reflect deeply on the Qur'an? (surah Nisa 4:82)

taDaburr - Dubur - to look behind something to see it's reality.

These people act in this cheating way, So what is the root cause of them cheating? Why do they have this cheating personality without feeling uncomfortable in doing it?

The next ayah let's us know;

Ayah 4:

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

Ala yathunnu ola-ikaannahum mabAAoothoon

Do they not think that they will be resurrected?

Have those people (ulaa/ik) - have they never thought they will be raised?

Allah doesn't speak to them, He doesn't even say 'Hum' (=them), He says ulaaa/ik - them people [this is a far distancing when referring to 'them'].

The first time this person does the sin, he is uncomfortable.

The second time this person is less uncomfortable.

Gradually they become experts in this evil and find ways to escape from the law. They then teach these illegal acts to others too.

They take pride in this - thinking they will always beat the law, and they don't feel guilty - because they don't believe they will be taken to account for their evil.

Do they not think, that they might be resurrected (on Judgment Day)?

Dhan - assumption

The thought of Ressurrection does not even come to their mind.

mab'oothoon - ba'ath - dispatched/sent forward.

Ayah 5:

لِيَوْمٍ عَظِيمٍ

Liyawmin AAadheem

For a tremendous Day -

Adheem (adhmi/idhaam) commonly translated as great.

Adheem comes from Adhm, their plural is Idhaam.

Adhm is a bone, which is tough and strong. It is difficult to break.

When someone hits you with their body, i.e. a punch - the only way you receive intense pain is if a tough bone hits you. I.e. the knuckles.

Li yawmin adheem - for a Tough Day.

Ayah 6:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Yawma yaqoomu annasu lirabbialAAalameen

The Day when mankind will stand before the Lord of the worlds?

In the previous surah, Allah tells us the great Day. - when the sky is ripped open, and the stars are falling off, the oceans are set on fire.

Even after hearing about such a Great Day, they still don't stop their evil ways?

We will see why as we go through the rest of the surah.

In the previous surah, Allah said;

'alimat nafsun maa qadamat wa akharat - the souls will know what they had left behind and put forward.

In this ayah, Allah is telling us - the Day when mankind will stand in front of the Master of the Aalameen (all things with an intellect).

So they will be resurrected with all their partner criminals on this Day, and even the ones they had cheated.

Ayah 7:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ

Kalla inna kitaba alfujjarilafee sijjeen

No! Indeed, the record of the wicked is in sijjeen.

Kal-iaa - no! Not at all! This is a negation.

Allah is silencing their thoughts and false wishes for no Judgment.

Allah is implying that even if you do not believe, even if you are in denial - No doubt - you will face this Day.

inna kitaab al fuj-jaara la fee sijjeen

In the previous surah (Infitar) we heard about angels of this world who write your actions. Documentation of what we and it being written was mentioned.

In this surah; Allah is telling us that the book of the criminals (fujjaar) is in preserved in the Sijjeen.

Fujjaar - Faajir - Fajr - to tear through

(i.e. Fajr/dawn is called Fajr because the morning light tears through the darkness).

Faajir = someone who is extremely rebellious and tears through the **sanctities** of Allah without fear of consequence from Allah.

Allah is telling that you might do all these forms of rebellion and tearing through Allah's forbidden boundaries - but everything you do has been written in **kitaab al fujjaar**.

This is like a register.

In the old days (and even in the present time secret dungeon prisons against Muslims) - there were dungeons and there was an office with a Roster - this Roster had information of which prisoner should receive which punishment, and how long they would have to stay there for.

This Roster is kept right outside prison. And only the guards have access to it.

This is how some of the Salaf (early Muslim predecessors) commented about this book. They said that the souls of the evildoers are deep in the Earth where the souls of the criminals are kept. Allah knows best if this is correct.

This Roster is a record of what the criminals (fujjaar) have done in full detail.

The sinful soul - when it leaves this Earth - it goes to this Roster/book/record, and sees all the crimes it has committed.

Where is this Roster?

La fee Sijjeen. (no doubt - in the Sijjeen).

Sijjeen - Sijn - Prison.

Sijjeen - horrible Prison.

The nature of this Criminal (faajir) sins is recorded in a book, and that book is sent to the prison - which has a record of what punishments this criminal should receive and how long for.

Surah al Kahf - *maa li haadhal kitaab? Laa yughadiru sagheeratan aw kabeeratan il-laa ihsaaha?* - what is with this book? it does not leave a big or small thing, except it has recorded it.

Everything has been thoroughly recorded.

Ayah 8:

وَمَا أَدْرَاكَ مَا سِجِّينٌ

Wa maa adraaka ma Sijjeen?

And what will make you know what Sijjeen is?

In the previous surah, Allah said; wa maa adraaka ma yawmu ad-deen? And what will make you know what the Day of Recompense is?

On the Day of Judgment, everybody will be worried.
Now, there is extra emphasis on the worst criminals.

You don't scare the criminal by the Court, you scare him by the extremely horrible Prison.

Ayah 9:

كِتَابٌ مَرْقُومٌ

Kitabun marqoom

(It is) a Book imprinted.

This record is documented by noble trustworthy angels, as mentioned in previous

surahs.

But this record is given further description;

Marqoom - to write Something in Thick, Clear writing.

to imprint it **so it cannot be erased.**

This is also used to stitch embroidery onto clothing (*Raqqama*) - because **once it is stitched - it cannot be removed** through washing.

This data won't just be written accurately by trustworthy angels, but it will also be unerasable - it cannot be removed.

as-Sabooni: It's imprinted and written just like stitching - it will not be forgotten or erased.

You thought you had forgot your sin, you thought no-one saw it - but it has been sent forward like an email and you cannot prevent it once you have sent it forward.

Ayah 10:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Waylun yawma-idhin lilmukadhzibeen

Destruction that Day to the deniers!

Threat of Destruction is again mentioned in this surah, except it is specific to the deniers. But deniers of what?

Ayah 11:

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

aladheena yukaziboona bi yawmi ad-deen

(those who lie against the Day of Recompense).

Ayah 10,11 and 12 of this surah all mention the word Kadhīb (lying against the religion) in different forms. (mukadhibeena, yukadhibeena, yukadhibu)

So we see that the **root cause of the people who cheat in business is due to their lying against the Day of Recompense.** This is one of the reasons why Allah is cursing them (Wayl - Ultimate destruction.)

You lie against this Day of Recompense - and **this is why you cheat people.**

The things people deny the most - those are the things Allah mentions the most. So Allah mentions them alot so the reminder stays in our minds.

This person who cheats in business is expecting full payment, and he will get his full punishment without any justice on that Day. But he wants to deny that, so he continues rebelling - yet that is continuously recorded against him.

Ayah 12:

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

Wama yukadhdhibu bihi illa kullu muAAtadin atheem

And who will lie against it, except Mu'tadin [violator of others rights], and Atheem [continuous sinner]

Mu'tadin - l'tada - violating someones rights. Wronging the people.

A bully - one who crosses the limits.

Atheem - Ithm (commonly translated as 'sin') - in the original form - **an attitude which prevents you from doing good things.**

The worst of the worst. These people will deny the Day of Judgment.

The people of language/Lughah say that Ithm is primarily in the heart.
This person feels uncomfortable in doing good deeds.

فَاِنَّهٗ اٰثِمٌ قَلْبِهٖ - *fa innahu aathimu qalbu* - then surely his has become Aathim/unable to inline to good. - [Baqarah 2:238]

hadith:

Al birru matma'annat alayhin-nafs, wal ithmu maa haaka fee sadrik.

Goodness is what will satisfy/relax your self [nafs], and Ithm is what will eat away at your chest (your heart).

If you persist in the characteristics of Ithm, you will become AthEEm. - this person is stuck in that state.

Every chance he gets to do evil - he does so. Every chance he gets to do good - he pushes it away.

This is the worst type of *ma qadamat wa akhkharat* - what he has left behind and put forward. Because he has done all evil.

bal-il insaanu 'ala nafsihee baseera (no doubt man is upon his self a witness) - surah qiyamah

The shocking thing is that such business cheating occurs amongst our own relatives.

And when you warn them against this, they say;

Ayah 13:

إِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

idha Tutlaa 'alayhim aayaatuhu, qaaloo asaateeru al awwaleen

When the aayaat/signs/verses are read to them they say - these are stories of old!

Talwan / tilawatan

talya - to follow and to read.

Tutlaa (plural - read to them many times)

Asaateer -

istaar

asaytara

astoora

satr - lines

in the old times you had **myths, fables and mythologies**, so people would write down stories which are passed on through generations for fun and cultural purposes.

People knew that these stories are not true.

This makes him Faajir - making fun of the aayaat/signs of Allah and rejecting them.

So they are Fujjaar (criminals) because;

They cheat others.

They deny the Day of Recompense.

They lie against Allah's aayaat and say they are false mythological stories.

Ayah 14:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Kalla bal rana AAalaquloobihim ma kanoo yaksiboon

Rather We place a Rust [*Raan*] on their hearts.

Raan - a rust imprint that covers their hearts.

Sin after sin after sin so the heart becomes black.

Hadith: this person does a sin and their heart gets a spot of black on it. If he repents - it is polished off. But if he continues - spots are added sin after sin. So the heart becomes black with filth.

Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ،
قَوَانِ زَادَ زَادَتْ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى:

[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 نَكَتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِنْ هُوَ نَزَعَ
وَاسْتَغْفَرَ 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.))

Surah Mutaffifeen - Ibn Kathir Tafseer

<http://tafsir.com/default.asp?sid=83&tid=57532>

What rusted on their hearts? What they used to do. Just these small cheatings in businesses gradually added up spot by spot of black - until their heart was covered in dark filthy rust.

In the previous surah, Allah said;

Yaa ayyuhal insaana ma gharraka ilaa Rabbika al kareem? Oh forgetful human, **what has distracted you from your Generous Lord?**

what has? This surah explains - **His stiff and rusted heart.**

Ayah 15:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

kal-laa innahum ar-Rabbihim yawma idhin la mahjooboon -

no! Not at all. Surely they will be blocked off from their Lord.

they won't be able to see Him (a barrier/hijab between them)

So on that Day they won't be able to see their Lord.

But they will only be able to see one thing; the hellfire which is staring at them. Their eyes will be stuck on that.

This is really powerful when related to the previous surah when Allah said;

*wa ma hum 'anha bi gha'ibeen - **and they will not be able to ever leave it (hell)**.* (Infitar 82:16)

ash-Shafi'i said; This ayah is a **proof that the believers will see their Lord.**

Malik; When the enemies are blocked off from seeing Allah, then He will show His full glory to the believers as they see Him.

This ayah is a punishment to the disbelievers, and a blessing to the believers.

Ayah 16:

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ

Thumma innahum lasaloo aljaheem

Then indeed, they will [enter and] burn in Hellfire.

The worst of the punishments was the sealing of the heart. But what was this for? Because they ridiculed Allah's signs.

Their heart was rusty, then they cannot see Allah, and finally - they are throwing themselves into the Jaheem - hellfire which is staring at them - ready to pounce at them.

Saaloo - Ism / Noun - a strong emphasis showing they will throw themselves into hellfire.

Ayah 17:

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

Thumma yuqalu hadha alladheekuntum bihi tukadhdhiboon

Then it will be said [to them], "This is what you used to deny."

thumma Yuqaloo;

then it will be said (passive tense). Allah does not even mention Himself because He does not want to place His Majesty next to the evil of these rebellious slaves.

Allah has barricaded Himself in the previous aayaat, they cannot see Him on this Day. Now He has even distanced His voice from them.

haadha aladhee - this is the very thing

kuntum bihee tukadhiboon - you would lie against all along. This is what you would laugh at, and deny, and say it is fairytales/mythology.

In the previous surah there was a mention of denial in this life, this surah is more serious - if you don't change for the better - you will be thrown in hell and be told that this is what you lied against.

Suddenly Allah switches the scene, from disbelievers to believers.

Ayah 18:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ

Kalla inna kitaba al-abrari lafee illiyyeen

Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious who fear Allah and avoid evil), is (preserved) in 'Illiyeeen.

In the previous surah, Allah mentions that the righteous are fee Na'eem -

az-Zamakhshari: wherever they look - they are always happy. They are always in a happy and pleasurable state.

In this surah we find more detail about the righteous;

Kal-laa - no doubt

Abraar (jam'u qilla / small plural) - because the people who are righteous are few.

their book is going to be in the Illiyeeen;

Illiyeeen - 'uluw - height.

This book will be in the company of the highest. The more higher the angels are - the more honorable they are.

A high position group of angels - they are holding the book of the Illiyeeen.

as-Sabooni: This is a very high and honored place in the highest place of Jannah.

az-Zamakhshari; It could refer to a high place in Jannah/paradise, and also high positioned angels keep this book of records.

Some say; The book itself is called Illiyeeen (ism/noun).

Many Muffassireen (scholars of Qur'an explanation) said; The soul of the believer is taken up to many high levels until it reaches under the throne / 'Arsh of Allah. Under

that is the record of the Illiyyeen.

In this record - their punishment which they might have had for sins - they are saved from it. It also guarantees their entrance into Jannah. They see their contract, and then they return to their place (i.e. in the grave etc.) But they are given an early protection and sneak preview, with a condition of Safety from Allah before the Day of Judgment.

This is for the likes of the Shuhadaa' (those killed in Allah's way etc.)

The Shuhadaa' go straight to Paradise, so this explanation is in regard to the Muqaraboon (those really close to Allah in goodness).

Ayah 19:

وَمَا أَدْرَاكَ مَا عَلَيْنَا

Wama adraka maAAilliyoon

And what can make you know what is 'illiyun?

adra/yudri - what will give you a clue what this record is?

Ayah 20 and 21:

Ayah 20:

كِتَابٍ مَرْقُومٍ

Kitabun marqoom - (It is) a Book imprinted,

Ayah 21:

يَشْهَدُهُ الْمُقَرَّبُونَ

Yashhaduhu almuqarraboon - Which is witnessed by those brought near [to Allah].

The angels are witnessing the deeds of the righteous because it contains within it the safety of Allah from hellfire and entrance into Paradise.

as-Sabooni: he said the same as above. But the closest of the angels are looking at the records in the high levels of Jannah.

The Ruh of the righteous person rises to Allah, and the angels look at his record of good. They then all witness it; (yash-hadu al muqarraboon), so on the Day of Judgment - many angels bear witness to this persons closeness and righteousness. This person also sees his record. So on the Day of Judgment, he is at peace whilst many are in a state of worry and distress.

Ayah 22:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Innal abraara la fee na'eem

Indeed, the righteous are in pleasure

This is an exact repetition of an ayah in surah Infitar with the same wording. [see [Infitar](#)

[82:13](#)]

But that ayah in surah Infitar was a counter argument to the ayah; wa inna al fujjaara la fee jaheem - and surely the criminals are in the staring predator, hell.

In an earlier part of this surah (ayah 7) - we found; kal-laa inna kitaab al fujjaara la fee sijjeen. - no, surely the book of the criminals is in the Sijjeen (extremely horrible prison).

Allah just tells that the criminals' Rosters' are in a horrible Prison (Sijjeen), and we realise how bad their torture will really be, so Allah ignores them now and moves onto describing the bliss of the righteous. He gives them more attention.

Allah gave alot of description of the people of Paradise in this surah. Because we didn't hear much about the people of Paradise in the previous surah.

Now Allah will highlight the bliss of Paradise. So He will give a glimpse of Paradise to us.

Ayah 23:

عَلَى الْأَرَائِكِ يَنْظُرُونَ

AAala al-ara-iki yandhuroon

On Thrones (of Dignity) will they command a sight (of all things):

Aareeka is singular of araa/ik. - a large couch full of cushions.

yandhuroon - looking around in detail.

When you sit down and relax - you can't look around. So Allah is saying that this is possible in Paradise.

They will be reclined, but also with the best view. Wherever you look - full bliss.

na'eem - in softness of pleasures.

Ayah 24:

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

TaAarifu fee wujoohihim nadržata annaAAeem

You will recognise in their faces the radiance of delight.

naddrah - glow/glitter/joy/beauty/freshness

zahra/bahja/naddrah

naddrah - when you have joy and freshness, happiness on your face.
This is also used for vegetables and fruit when they are fresh and ripe.

wujoohun yawma idhin naaddirah - surah qiyamah - faces on that Day will be fresh/happy.

These people are sitting on couches, with lit/bright, fresh, happy faces..

..Na'eem (iddaafa) - soft, blissful, relaxed. Whenever they see something - their face smiles again;

i.e. "Look at that!" "Wow, but look at that too!" i.e. Wherever they look - they find amazement and happiness and awe.

Ayah 25:

يَسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ

Yusqawna min raheeqin makhtoom

They will be given to drink [pure] wine [which was] sealed.

Room Service:

Yusqawna - they will be given to drink.

This shows that they will not even have to get up to get the drinks themselves, it will be given to them.

yasqoona would be that they will get a drink. But Yusqawna means 'they are given to drink'.

Whilst they are reclining on their couches.

..min Raheeq-il Makhtoom

Raheeq: -

as-Sabooni says it is: ***the purest possible wine or drink, which is not contaminated by age, it is crystal clear (see through), and it has great texture in colour and it never makes you drunk (no matter how much you drink), and it has a beautiful smell.***

Makhtoom - (from Khatm/Seal) literally means **Sealed after being filled to the rim.**

(i.e. Allah's Messenger is called the Khatim an-Nabiyyeen - seal of the Prophets because ALL the Prophets have fulfilled their duties), and he has finally sealed and closed the Seal to Prophethood.)

These drinks have an original Seal, they are filled to the brim - and then sealed tightly waiting for the righteous to open them and drink from them.

Beautiful wine bottles are handed over to the believers - which are sealed.

The context when these aayaat of Jannah/paradise are being revealed;

The muslims are being ridiculed in Makkah, and they are criticizing the big businesses, and saying that if you do this - it will throw you in hell.

The companions of Allah's Messenger would memorize these aayaat and convey them to these cheating business criminals.

And these criminals would insult the believers, laugh at them - "What are you going to do to stop me? You're a black slave (Bilal), you're a foreigner (Suhayb ar-Rumi), get lost."

This was the experience the Muslims would face against such people.

The disbelievers avoided the believers.

You can imagine continuous insults being thrown against the Messenger, the believers, and the Qur'an.

Allah therefore encourages them to continue in their good;

- He tells them that their record is in the Illiyyoon - an amazing record of your good deeds.

- You're going to have relaxation on high couches, looking at all the wonders around you.

- You're going to have special drinks in bottles, sealed, waiting just for you.

Compare this to the disbelievers at that time - who would drink from wells. They did not get served. Only kings would, and even kings had limited drinks they could drink from, and these drinks could intoxicate you.

Ayah 26:

خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

Khitamuhu miskun wafee thalikafalyatanafasi almutanafisoon

The last of it is musk. So for this let the competitors compete.

khitamuhu Misk - it's seal has a scent of Musk.

The seal has a beautiful smell of musk, whilst the drink has not even been opened yet!

..Then in that - let those who compete - compete in this.

If you want to compete with anyone in anything - then compete with them in this - in racing to these pleasures of Jannah/paradise.

saari'oo ilaa maghfiratin min Rabbik - **run** towards forgiveness from your Lord.
saabiqoo - **race**

Tanaafisoo - Nafs:

Nafs - has many derivatives.

Anfaas - breaths.

Nafas - take a breath.

Mutanafisoon.

competing in the spirit of healthy competition.

All these derivatives have the basic idea of 'back and forth'. I.e. In a competition, you compete one against the other. When you breathe - you breathe in and out. Etc.

This is why Nafs is used to describe the human self; It is always going back and forth in different states, so once it is in a state of desire, if it fulfills that desire it might move into a state of embarrassment, then it might repent, then it might go back to a righteous character, then it might incline to a false desire once more.

So the state of the Nafs is continuously changing and moving.

A similar ayah;

Li mithli hadha fal ya'mal 'aamiloon - (surah Saffaat) - for this (Paradise) let the workers work.

at-Tabari: the word ***Tanaafis*** signifies - **they are running towards something so high class and elegant.**

I.e. Even though the believers are being tortured and humiliated by the disbelievers, they are racing each other to reach this comfort in Paradise.

The problems of the world - Allah has taken them away from the minds of the believers. So when the Muslims are tortured, they are happy because they are sacrificing for Allah's pleasure, and the disbelievers can't understand why they have this happiness.

Why is this person happy for being insulted, humiliated and tortured? Not just that - but why are these people competing in that?

This is what happens when a heart full of Emaan and certainty is filled with Qur'an and it's pure understanding.

O Allah, fill our hearts with Emaan and pure understanding of Your words.

The passage began with Abraar (the righteous), but then Allah takes our imagination to an even higher level.

Ayah 27:

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

Wamizajuhu min tasneem

It (that wine) will be mixed with Tasnim.

Meezaaj / Mazaja / Mizj - when you put a mix in your drink i.e. to mix flavours etc.

Tasneem - Sanaam (hump of a camel) - i.e. a very high place.

Tasneem also means to elevate something, i.e. Tasneem al quboor = to raise the graves above ground.

The mixture of this drink has come from a very high fountain/waterfall called Tasneem. It is so nice, that people wonder where this mix came from.

When you taste that Tasneem - you want it in it's pure form because it's so tasty. So the people wonder where it came from?

So Allah explains in the next ayah:

Ayah 29:

عَيْنًا يَشْرَبُ بِهَا الْمُقْرَبُونَ

Aynun yashrabu biha al muqqaraboon -

a spring by which drink those (who are) closest to Allah.

Classical arabic is especially very picturesque (graphical).

This is ikhtisaas - specificness to these people.

bi ha - (ddarf makaan - location) - they are sitting by it and drinking it [Tasneem].
min ha (from that) is not used, bi ha implies they are actually at the spring of Tasneem.

These people are in a higher level than the Abraar (the righteous) - who would get a mix of Tasneem.

These muqqariboon (closest to Allah) are at the spring of Tasneem and drink at where it is located.

This shows the different degrees of Paradise.

The scholars also comment that this Tasneem drink is very high, its origin is very high.

ash-Shawkani: Tasneem is a waterfall/spring from which the closest to Allah drink.
This shows that the rank of the Abraar (Righteous) who are sitting on high couches will

be served with sealed musk drinks, with a mix of Tasneem.

But the ones higher - closest to Allah (muqqariboon) they will drink from the location of Tasneem itself.

So on one view, Allah spoke about the worst of the worst criminals (al fujjaar). And on the other view - He spoke about the best of the best (al Muqqaraboon).

as-Sabiqoon as-Sabiqoon - ulaa/ika al muqqarraboon - those who are foremost ahead (in good) - they are the closest (to Allah.) - surah al Waqi'ah.

Allah compensates those who race and are the foremost in goodness because they do believe and do good when others do not, and this requires the most sacrifice.

Ayah 29:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ

Inna alladheena ajramoo kaanoo min-alladheena amanoo yaddhakoon

No doubt those who engaged in Crime [ijraam] had been making fun and laughing at the believers.

Ijraam - have a crime and see its consequences.

Those people laughed at the believers, made fun of their beliefs. The comedian's main jokes were against Muslims.

They attempted to humiliate the believers and then laughed at them.

Kaanoo [used to (in past tense)]:

The Qur'an is full of Itifaat - transisions from past to future/future to past, 1st person to 2nd person, 3rd person etc.)

Allah was talking about Jannah/paradise in the future tense before, now he is bringing us back into the past (i.e. this worldly life).

These aayaat are now being said in the past tense, as if the believers are remembering what hardships they used to go through and how much ease they are in now (in Jannah).

Allah did not say; the disbelievers laugh at the believers. (present tense)

He said; **the Disbelievers USED TO (Kanoo - past tense) used to laugh at the believers.**

So Allah is showing this in a way as if it is a distant memory, and **as if the people of Jannah are remembering their time of this world.**

Ayah 30:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ

Wa-idha marroo bihim yataghamazoon

And when they (disbelievers) would pass by them (the believers) - they would wink at each other.

Ghamz - gesture with their eyes. I.e. Roll your eyes, wink, insulting.

Allah even shows the smallest of their bodily actions. Just the way they look at the believers.

Ayah 31:

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

Wa-idha inqalaboo ila ahlihimu inqalaboo faakiheen

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

Then they return to their families

(this is a repeated theme, even in surah [Qiyamah 75:33](#) - ilaa ahlihee yatamattaa ^{عَامَةً} _{نَمًا} ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى) - then he returned to his family with full pride of himself)

Faqiheen - joyed. From the word Faqiha - fruit. Because when you eat a delicious fruit - you have a sense of joy on your face.

They enjoyed making funny of the believers so much - that it is like they are delighted at eating a tasty fruit.

They are so happy - it is like they can taste joy when insulting the believers. So they tell their family what they did against the believers.

This is a contrast - since the same disbelieving man will be running away from his family on Judgment Day.

Ayah 32:

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

Wa-itha ra/awhum qaaloo inna haa ola-iladdaaalloon

and when they saw them - they said these people are the truly lost/misguided (ddaaloon)

They want this Paradise, that's why they're acting like this. They look at the Muslims with pity, thinking they're wasting their lives away for an 'imaginary' Paradise.

Ayah 33:

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ

Wama orsiloo AAalayhim hafidheen

and they had not been sent upon them as guardians.

The disbelievers were not sent to guard the believers, so what is your concern if the Muslim is trying to strive for Paradise? Why do you pity him or laugh at him, when it is his concern and not yours? He believes in this Paradise for a reason.

Another opinion is;

The criminals are looking at the believers and are saying; who made them (believers) as guards over our matters?

I.e. When the Muslim forbids the disbelievers from doing evil, the fujjaar (criminals who tear through Allah's forbidden matters) - they ask why are Muslims getting involved in our matters? 'Who gave you such an authority to control what I do in my life?'

The previous surah tells that the believers are not watchful over you.

Inna alaykum la hafidheen - surely upon you are guardians (angels - who are guarding/writing all the evil that you do).

Ayah 34:

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

Falyawma alladheena amanoo mina alkuffaari yad-hakoon

then on that Day, the believers will be laughing at those who disbelieved.

the scene goes back onto the future again.

Why will the believers laugh?

In surah [al Baqarah 2:212](#); Allah says;

زِينِ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ -

Zuyinna liladheena kaffaroo al-hayat ad-dunya, wa yaskhawna min aladheena aamanoo.

waladheena attaqaw fawqahum yawm al qiyyaamah

Beautified for those who disbelieve was the life of this world, and they made fun of those who believed.

But those who guarded against evil when remembering Allah - will be above them (the disbelievers) on the Day of Ressurection.

So Allah continues;

Ayah 35:

عَلَى الْأَرَائِكِ يَنْظُرُونَ

'Alaa al-araa/iki yandhuroon

They will be on these high couches, reclining, having full view.

This description is given for the second time.

But now they are looking at the disbelievers, and laughing.

Didn't you find our belief in hellfire funny before? Because now I find your situation funny because of the hardships you caused me.

Ayah 36:

هَلْ تُؤْتَوْنَ الثَّوْبَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ

Hal thuwwiba alkuffaru ma kanoo yafAAaloon

Are not the disbelievers paid (fully) for what they used to do?

Thawb - thawwaab - to get a good salary/payback. I.e. You do good work, so you get good salary.

Have those who disbelieved now got a good salary for what they used to do?

This might be sarcasm from Allah, or sarcasm from the believers in Paradise. And these believers are not doing any injustice, because they recieved harsh treatment from these people in this worldly life.

Yaf'aloon - to do an action without intent.

Ya'maloon - do an act with intent.

These fujjaar do evil without even thinking that I am doing a criminal act against Allah. So they don't do 'aml, they do fi'l - evil actions without thought.

This Surah's Relationship of it's Beginning to it's End:

Ibn al Jawzi: Have these criminals (fujjaar) been given what they deserve when they belittled and made fun of Allah's Book, the Messenger, and the believers'? Yes, absolutely.

- This surah started with ultimate destruction for those who cheated in business (mutaffaf), because they wanted to make a small profit.

So Allah ends the surah with;

هَلْ تُؤْتُونَ ثُؤْبَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ - Have those who disbelieved now got a good salary for what they used to do? (al Mutaffifeen 83:36)