

## سُورَةُ الْمُطَفِّفِينَ

### Sūrah al Muṭaffifīn

#### (THE SCRIMPING)

Revealed at Makkah, it has one Section and thirty six Āyāt.

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Woe to the scimpers.
2. Who when they take from others, exact the full measure.
3. And when they measure to them or weigh for them, diminish.
4. Do not such men imagine that they shall be raised up?
5. On a fateful Day!
6. A Day when mankind shall stand before the **Rabb** of the worlds.
7. By no means! The record of the ungodly is in *Sijjīn*.
8. And what will make you understand what the *Sijjīn* is?
9. A record of misdeeds written.
10. Woe be on that Day to the beliers.
11. Who belie the Day of Requitall?
12. And none belies it save a trespasser, sinner.
13. And when **Our** revelations are read to him, he says: Fables of the ancients!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا كَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

14. By no means! Aye! Encrusted upon their hearts is what they have been earning.
15. By no means! Verily on the Day they will be shut out from their Rabb.
16. Then verily they will be roasted into the Scorch.
17. Then it will be said: This is what you were used to belie.
18. By no means! The record of the virtuous will be in *'Illiyūn*.
19. And what will make you understand what *'Illiyūn* is?
20. A record of good deeds written.
21. To which will bear witness those placed nigh.
22. Verily the virtuous will be in Delight.
23. Reclining on couches, looking on.
24. You will perceive brightness of delight in their faces.
25. They will be given to drink of pure wine, sealed.
26. The seal of which will be of musk. To this end let the aspirers aspire.
27. And mixed therewith will be the water of *Tasnām*.
28. A spring whereof will drink those brought nigh.
29. Verily the culprits used to laugh at those who believed.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

كَلَّا إِنَّ كِتَابَ الْأَنْبَرِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

إِنَّ الْأَنْبَرِ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرَابِكِ يُنظَرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

خِتَمُهُ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

وَمِنْ أَجْهُدٍ مِنْ تَسْنِيمٍ ﴿٢٧﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا

بِضَحَّكُونَ ﴿٢٩﴾

30. And, when they passed by, to wink at each other.
31. And when they returned to their household, they returned jesting.
32. And when they saw them, they said scornfully: Certainly these are the strayed ones.
33. Whereas they were not sent over them as watchers.
34. So Today the faithful are laughing at the infidels.
35. Reclining on couches, looking on.
36. The infidels have indeed been rewarded for their doings.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَىٰ الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ تُؤْتُونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

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## Secrets of Revelation

Woe unto those who do not fully satisfy the rights of others! When on the receiving end, they duly take their rights but when on the giving end they avoid the full measure.

### Rights and Duties

Life depends on the philosophy of giving; just as the sun, the moon, the clouds and the air do. The soil fulfils every requirement. The heart gives blood to the arteries, which in turn is passed on by the ancillaries. If at any point it fails to move on, the result will be devastating. It is also imperative that the one who gives should also enjoy his rights on those on the receiving end, which should be satisfied.

Similarly, the social system is based on rights and duties. The institution responsible to safeguard these is the Government which checks the negligent and punishes the offenders. This system is known as justice.

This basic function of a society has been handled with utmost beauty by Islam. It defines the rights and duties of individuals, and lays utmost emphasis on giving, to ensure that no one withholds the rights of the other. However, it allows room for adjustments on the receiving end whereby a person may forego his rights, a

portion or all of it, voluntarily. It lays down a perfect system of justice thoroughly fair and impartial.

According to the Holy Prophet<sup>SAW</sup>, the punishment for five sins is awarded in five ways namely (1) A nation not honouring its word, is subdued by the enemy. (2) People who take decisions according to laws other than Allah's are impoverished either in the form of scarcity or inflation, or a disease (3) A nation plagued with adultery suffers epidemics. (4) The defaulters of Zakāt are deprived of rainfall altogether, or it pours down at odd times and (5) A nation defrauding in measure is struck by famine. All these forms can be seen in today's world as well as in our own country. May Allah grant us the power to get rid of these evils!

Don't the offenders know that they have to answer before Allah on the Day of Reckoning, when the entire mankind will be present for accountability? Remember that the Registers of Conduct of evildoers are kept in *Sijjīn* and so, according to Hadīth, are their *Arwāh*, a place at the lowest ebb of the earth. O' Reader! Have you any idea of the *Sijjīn*? It is a gigantic Record Office formally organized which will prove devastating for the deniers of the Day of Judgement, denied only by the transgressors and the evildoers. And when Allah's verses are recited to them they dismiss these as fables of the past. In fact, it is due to their evil conduct that their hearts have become rusty, and are mal-functioning.

### **Divine Cognition and Human Qalb**

Every human being is endowed with natural instinct to seek Allah. That is why no nation in history ever remained unmindful of religion. Rather every nation practised some rituals concocted in the name of religion. To get to the Truth in this field an enlightened Qalb is imperative. When it becomes rusty due to sinning, it loses the inherent capacity to accept the Truth. This is explained by a saying of the Holy Prophet<sup>SAW</sup> that even when the believer commits a sin, a black spot appears on his heart, which can, however, be cleansed by penitence. But if he persists, this spot enlarges until the entire heart is darkened, driving him astray. This may be observed in our society today.

To cleanse the hearts *Zikr-e-Qalbi* is imperative, whereby a sinner is blessed with penitence and a pious with higher levels of Divine Cognition. So on that Day the inborn instinct to behold Allah will be enlivened in the believers, while the infidels will be debarred. This proves that every human being is given a natural desire to behold Allah. Had it not been so the infidels would not have felt sad when debarred. They will be pushed into Hell and told that this indeed was the Day they had denied in their lifetime.

Now the Registers of Conduct of the pious are kept in the *'Illiyyān*, a magnificent Record Office guarded by the angels enjoying Allah's nearness. According to Ḥadīth, it is located between the seventh heaven and the *'Arsh* where the Arwāḥ of the righteous are stationed. Remember that a Rūḥ whether in *Sijjīn* or *'Illiyyān*, maintains a nexus with each and every particle of its physical body. On that Day, the righteous will be in delightful moods enjoying the view reclining on couches, which will reflect from their faces. They will be offered exquisite drinks sealed especially for them with pure musk. The seekers must, therefore, dedicate all their efforts in pursuit of these bounties. And a special spring called *Tasnīm* will be at the disposal of His bondsmen to drink from.

A cause for the misfortune of the evil doers was their derision of the pious. Whenever they would pass by them they would exchange meaningful looks and gestures. And during their indoor meetings, they would focus on making fun of the noble believers. Outside when they see the believers they would comment that these were the foolish people who had strayed.

### **The Aulia' must not be Ridiculed**

The righteous scholars assert that refuting the Aulia' deprives a person of their Barakah and it must be avoided. But to ridicule them is a crime which divests a person of his capacity to repent and it should never be done. After all the evil doers have not been entrusted with the vigilance of the nobles. The deriders will see on the Day of Reckoning how Allah's bondmen are honourably seated on couches, smiling on the foolishness of the offenders and enquiring whether they had been thoroughly requited.