

## Sūrah 83: al-Mutaffifeen

### Period of Revelation

The style of the Sūrah and its subject matter clearly show that it was revealed in the earliest stage at Makkah, when Sūrah after Sūrah was being revealed to impress the doctrine of the Hereafter on the people's minds. This Sūrah was revealed when they had started ridiculing the Muslims and disgracing them publicly in the streets and in their assemblies, but persecution and manhandling of the Muslims had not yet started.

### Theme and Subject Matter

The theme of this Sūrah too is the Hereafter. In the first six verses the people have been taken to task for the prevalent evil practice in their commercial dealings. When they had to receive their due from others, they demanded that it be given in full, but when they had to measure or weigh for others, they would give less than what was due. Taking this one evil as an example out of countless evils prevalent in society, it has been said that it is an inevitable result of the heedlessness of the Hereafter. Unless the people realized that one day they would have to appear before God and account for each single act they performed in the world, it was not possible that they would adopt piety and righteousness in their daily affairs. Even if a person might practice honesty in some of his less important dealings in view of "honesty is the best policy," he would never practice honesty on occasions when dishonesty would seem to be "the best policy." Man can develop true and enduring honesty only when he fears God and sincerely believes in the Hereafter, for then he would regard honesty not merely as "a policy" but as "a duty" and obligation, and his being constant in it, or otherwise, would not be dependent on its being useful or useless in the world.

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

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

**Sūrah 83: al-Mutaffifeen**<sup>1748</sup>

In the Name of God, the Most Compassionate,  
the Most Merciful

1. Woe to those who give less [than due],<sup>1749</sup>
2. Who, when they take a measure from people, take in full.
3. But if they give by measure or by weight to them, they cause loss.
4. Do they not think that they will be resurrected
5. For a tremendous Day -
6. The Day when mankind will stand before the Lord of the worlds?
7. No! Indeed, the record of the wicked is in sijjeen.
8. And what can make you know what is sijjeen?
9. It is [their destination<sup>1750</sup> recorded in] a register inscribed.
10. Woe, that Day, to the deniers,
11. Who deny the Day of Recompense.
12. And none deny it except every sinful transgressor.
13. When Our verses are recited to him, he says, "Legends of the former peoples."
14. No! Rather, the stain has covered their hearts of that which they were earning.<sup>1751</sup>
15. No! Indeed, from their Lord, that Day, they will be partitioned.<sup>1752</sup>
16. Then indeed, they will [enter and] burn in Hellfire.
17. Then it will be said [to them], "This is what you used to deny."
18. No! Indeed, the record of the righteous is in 'illiyūn.
19. And what can make you know what is 'illiyūn?
20. It is [their destination<sup>1753</sup> recorded in] a register inscribed
21. Which is witnessed by those brought near [to God].
22. Indeed, the righteous will be in pleasure
23. On adorned couches, observing.
24. You will recognize in their faces the radiance of pleasure.
25. They will be given to drink [pure] wine<sup>1754</sup> [which was] sealed.
26. The last of it<sup>1755</sup> is musk. So for this let the competitors compete.
27. And its mixture is of Tasneem,<sup>1756</sup>

<sup>1748</sup> *Al-Mutaffifeen*: Those Who Give Less.

<sup>1749</sup> i.e., those who cheat people by giving them less than what they paid for when weighing or measuring – an amount so little as to hardly be noticed.

<sup>1750</sup> The lowest depths of Hell.

<sup>1751</sup> i.e., their sins.

<sup>1752</sup> i.e., they will not be able to see Him.

<sup>1753</sup> The highest elevations of Paradise.

<sup>1754</sup> Which is delicious and does not intoxicate.

<sup>1755</sup> i.e., its lingering odor.

<sup>1756</sup> The highest spring in Paradise and the most favored drink of its inhabitants.

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28. A spring from which those near [to God] drink.
  29. Indeed, those who committed crimes used to laugh at those who believed.
  30. And when they passed by them, they would exchange derisive glances.
  31. And when they returned to their people, they would return jesting.
  32. And when they saw them, they would say, “Indeed, those are truly lost.”
  33. But they had not been sent as guardians over them.
  34. So Today<sup>1757</sup> those who believed are laughing at the disbelievers,
  35. On adorned couches, observing.
  36. Have the disbelievers [not] been rewarded [this Day] for what they used to do?

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<sup>1757</sup> On the Day of Judgement.