

Interpretation of Holy Quran _ Surat -Mutaffifin (83)- lesson (1)-Verses (1-6)-Meaning and Punishment of Tattif

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

This verse talks about a kind of interpersonal relations

O believers, we are with the first lesson of surah Al-Mutaffifin:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

[Al-Mutaffifin,]

What is the meaning of ' Al-Tattif '?

Some interpreters said: this surah(chapter) talks about a kind of interpersonal relations, and it is a Makki chapter which talks about the belief in Allah the Great and Almighty, if you scan its subject, you will find it different from all the Makki chapters, the previous ones and the subsequent.

Some interpreters also said: this surah came in this form to affirm that a little default in the right of the people is a reason for the destruction, how about the Big Right of Allah!! If you give less than due measure or weight that you should give, this is a cause of destruction on the Doomsday, think about the result of denying the Creator?

The wisdom of placing this surah in the last part of the Qur'an, where the talk about the heavens and earth, the Last Day, and the Greatness of Allah. It is a well-known fact that the Makki chapters establish the belief in Allah, so how did this chapter come amongst many others speaking about Allah the Exalted and Glorious, while it talks about a minor common relationship between people, the fraud in dealing?

What is the human right that you are obliged to? Nothing, his right is to give him a material for its due value (price), so if you diminish it in its kind, its weight, or size, you don't give him his right, even if it is small.

But how can you deny the Right of Allah Who created you from a sperm (semen), and subjected sun, moon and stars to you?! How can you disavow His Grace? How can you disobey Him? How can you forget that He will bring you to Account? It is a glaring contradiction... If it is considered a destructive when you default slightly on a right of a person, how about the default on the Right of Allah, who created you, when you had been nothing?! This is a cause for the everlasting misery.

What is the meaning of ' Al-Tattif '?

Our Lord the Exalted and Glorious said:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

[Al-Mutaffifin]

'Al- Mutaffifun' is the plural of Mutaffif, a noun derived from the verb (taffaf=dealt in fraud) as you say in English; buyer (buy), deceiver (deceive), inventor (invent), taffaf means to diminish or reduce illegally, and this thing is taffif (adjective) means this thing is trivial or insignificant.

If a person weighed a quantity or an amount and it didn't match the wanted weight, he is then muttatif. A person's reliability is hurt if he sells a kilo of dates, and it was less than the correct weight even by one date. So At-Tattif (infinitive), has many ways especially in the present time. I have gathered, as much as possible, some examples that we are suffering from, and what is hidden is greater...this is a chapter from the Holy Qura'n:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

This verse treats these examples from which we are suffering, and more.

How many buildings, for example, collapsed because the contractor put (mixed) cement less than the exact amount supposed by the engineer? The cubic meter of reinforced concrete entails seven bags of cement, but he used just five. After a while the building collapsed and killed thirty or forty people, and the price of every apartment (flat) is one million, then it became nothing, who is responsible for this big disaster? He is al-mutaffif, and at-tattif sometimes in the cement, in the iron, or in the expiry date of the cement, and it became an ineffectual, and he sells it as a good cement, so, there is tattif in the number and in the quality...And this type is not by this price, this is called tattif in the prices.

Somebody who buys some items from the peasants, he buys in a way and sells it in another way... a person told me that the nut is bought by the sieve or riddle, and he sieves the nut and takes the net weight, two ounces of the nut (in this country the ounce is equal to 200 grams) from the peasant, and sells the rest to the confectioneries, this is (tattif)..He says: this is a tradition and a profession, this is the arrangement.

Every act of reducing goes under this verse:

Every act of reducing the weight, measurement, kind, every cheating, and every activity needs thoroughness I have found that all of these are under this verse:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

[Al-Mutaffifin,]

The car's repairer sometimes quickens in his job trying to save the time, then he delivers it before it be repaired as it should be, by this conduct, he causes a big disaster to the owner, maybe the accident results in the death of five persons...For example: He dealt in fraud (mutaffif), he will not be questioned about this default, but he will be responsible about the death of those because of the default.

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

He saved the time, in his estimation, preferred to chat with his guest, he said to his employee: Fix the wheels in position and tighten the screws. When the car's owner came, he said to him: it is ready, take it, this is mutaffif, like him is who saves his effort.

Sometimes a doctor gives his patient an injection of a distilled water, he takes his fee twenty five pounds, although the price of this injection is twenty five, but he takes forty, and the price of the distilled water is ten pence or twenty five pence (quarter), he deluded his patient, who thinks that he felt well because of this valueless injection, this is a dealing in fraud (tattif) and it is a type of the theft.

Also a lawyer sometimes knows that the case is definitely lost, because all the laws, discretions and opinions of the court of cassation (Supreme court) are against the suit, in spite of this, he takes it, intending to take his fees till it be disclosed, the duration maybe expand five or six years, in which he extorted his client's money excessively and unlawfully, this lawyer is under this verse:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

The doctor who treats a patient... And he cannot diagnose his illness, and he knows that he has a fellow who is specialist in this illness... but he doesn't send the patient to him, and gives him some analgesics, to return again after a week, for example, this behaviour is extortion; this doctor is falling under this verse:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

He must advise him to go to this specialist to treat him.

Reducing is consider as a type of ' Al-Tatfif ':

Also if you reduce, even by a little bit, a right of somebody, you are dealing in fraud, the reducing illegally in the quantity, kind or type, number, cheating, and the lacking thoroughness are considered dealing in fraud.. Woe to Al-Mutaffifun (those who give less in measure and weight).

Sometimes a doctor orders his patient to take eight analyses, but he actually needs just one, and this doctor has previously agreed with an analyst that the wanted analysis is which listed firstly, the rest are unneeded, and they shared the profit fifty-fifty, he says: the life needs cleverness... who told you that this is cleverness? This is a theft; the patient needs the cholesterol analysis only, his doctor asked him to do eight ones, and recommended a trusted analyst to go to his lab.

The analyst analyzed just the first substance, and threw the other into the garbage can, and asked one hundred and twenty pounds, whereas the price of the wanted analysis is just ten pounds, and the one hundred is divided equally, by this trick, the doctor thinks himself a clever, although he prays:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

Examples about 'Al-Tatfif from our daily life:

Somebody buys by net weight, and sells by gross weight, sometimes the container or can is heavy... this is a fraud, and sometimes a precious thing is put on thick paper to be weighed in, the price of one kilo of the paper became one hundred and fifty pounds, this is a dealing in fraud too, because he included the paper in the price of the sold good.

Also, there some substances are weighed by grams, when the fan is on; it is directed into the scale in order to outweigh:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

Goldsmith is asked to repair a piece of gold, it is cut from two sides and welded, the removed parts from the piece worth, for example,

Fifty pounds, this is a fraud, and he says: this is a convention (custom), who professed (legalized) this thing? If you charged to fix a golden piece, you can cut from here and here and weld it? This difference, maybe, happen in a ring of a golden chain which its price fifty or twenty five pounds... Verily, Allah said Dealing in fraud and he did not say disbelief, even if its price one pound.

And some car's repairers take two cans of gasoline from the tank of the car being repaired on the pretext of

washing the engine, he puts one can in his car, washes the engine by the other, the price of the gasoline can is four hundred pounds, this is included in:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

The cloth's seller, when he buys it, he loosens it till you notice that the cloth is curved upon the meter tool, but when he sells it, he tightens it firmly, and this is included in the dealing in fraud:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

When you buy the cloth tightened, sell it as you buy it, if you buy it loosened, also do the same, in purchasing, he tries to buy facility, some additional centimeters are not calculated, but he is not lenient in selling it, this is included also in the fraud:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

sometimes there is an undertaking to present food for the poor, or gifts to whom devour food (competition), but just half of the ordered quantity is presented, by the undertaking, the amount of meat is two hundred grams, for example, per a parcel, but he presents just one hundred, and this is prepared for two or five hundred persons, so the variation will be big, this is called fraud (taffif), he took the price of every parcel five or ten pounds, for two or one hundred grams, not fifty, and he says to the objectors: who received the order was satisfied, but Allah does not satisfy by this, this is coming under:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

Most of the restaurants, if you order an ounce of meat, they give you just one hundred and fifty grams, why? And the half is fat, and this fat is mixed with pieces of the lung to redden it, so the colour of the minced meat become red, in spite of this, he gives just one hundred and fifty grams, and says: the ounce is forty pounds, more or less; these restaurants are also included in this verse:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

In order to gain just another one pound, the tahini's maker (tahini is a thick sauce made of sesame oil), he puts esbidaj (white substance used in the dying or make-up), and says: this is a white tahini (high quality!), this substance is indigestible and causes malignant diseases, and causes inflammation of the kidney, but he wants to gain money illegally, the real price is ten pounds, but he sells it by eleven and a half pounds, to seem like the best kind of this food:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

This verse includes all the interests of people:

As if this verse includes all the interests of the people:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

Somebody told me that they put the saw dust with the thyme, if the milk is mixed with water, it doesn't harm, but the saw dust or the esbidaj does, the owners of some factories put the flagstone's colours in the candies instead of healthy colours, they are also embodied in this verse:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

The owners of the spare parts stores sell false parts as they are genuine; the cheating is dealing in fraud, also the diminishing the quantity and quality.

Another one put only two screws to fix a glass panel (pane), the panel is long which needs four ones, by this act, the panel breaks from its edge, and this is a type of dealing in fraud.

In short, our Lord the Great and Almighty knows that this subject is sensitive or critical; the whole chapter speaks about it.

Somebody mixes the vegetable oil with olive oil, or the poor quality imported fat with the local fat (excellent), this is cheating and fraud, and many drivers are suffering from gasoline (petrol) mixed with benzine... and there are another point related to the subject, the Arabic proverb: "rejecting the reward is a sort of dealing in fraud" *

[The Junction of the Proverbs, by Al-Maid'any]

If I want to mention another examples of the fraud in our life, the time wouldn't be enough to, so, if the fearing of God doesn't exist, the matter is very dangerous, Allah the Great and Almighty said to Moses: "O Musa (Moses) fear Me, and fear yourself, and fear from who doesn't fear Me".

Who doesn't fear from Allah, does every thing, in other words, he commits the sin whatever dangerous it is, the dealing in fraud (giving a deficient measure) includes, reducing the quantity, diminishing the quality, lack of thoroughness, neglecting, saving time or effort, or cheating, and they are very dangerous.. Also we should not forget: "rejecting the reward is a sort of dealing in fraud" *

If a person offered a service for you, but you did not reward him, this is another type of fraud, also, if you charged a person with a work, he fulfilled it but he did not want to take the wage, he has children, but he wanted to honour you, you must reward him with a gift: "rejecting the reward is a sort of dealing in fraud" * Narrated Ibn Umar, the Messenger of Allah (p.b.u.h) said:

(Who seeks refuge with Allah, protect him, and who asks you by Allah, give him, and who seeks Allah for asylum, grant him your protection, and presents you a favour, then reward him, if you do not find a reward (for him) so pray for him till you know that you have rewarded him.)

[An-Nasa'ie]

When do you rightly say to whom he did a favour for you: May Allah reward you with good? In one case; if you did not find something that you reward him with, then pray sincerely for him, because: rejecting the reward is a sort of dealing in fraud"

If you did not reward, and did not repay the good by good, if you borrow something, give it back in good condition, but there are some persons who give the book back bound, this encourages you to do the good deeds, but who he refrains from doing good, hurts the good-makers (beneficents or humanitarians), if you do, you hinder the good indeed rejecting the reward is a sort of dealing in fraud"

The incorporeal fraud is included in this verse:

There is an incorporeal fraud included in the verse; a person bought a washing machine to his wife, his mother objects, why? She says to him: she (his wife) doesn't deserve, she still young, and can work, don't accustom her laziness, but if her son -in-law brings a washing-machine to her daughter, then she says: may Allah be pleased with him! He honoured our daughter!! Why this discrimination in the treatment? what is a well known habit that the woman spoils her daughter, so it is never mind that she sleeps lately, but if her daughter -in-law, slept early, because she has a headache, she (the mother) becomes absolutely furious, saying to her son: she is lazy, she is malingering, she is like the monkey, why this talk?

Why do you maltreat your worker, while you worry about your son from the air (spoil him very much)? This is also a dealing in fraud, you aggrieve him, rejecting the reward is a sort of dealing in fraud"

As there the material dealing in fraud, there is the incorporeal fraud, Allah the Great and Almighty said:

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

As for the word “Woe”, some interpreters said that is the destruction, the destruction for those who dealing in fraud, if you deal in fraud against somebody even if slightly, so woe to you, what will the situation be if you left the Right of Allah? Do not forget that this surah (chapter) came in context of the Makki chapters which all speak about the Right of Allah the Exalted and Glorious.

So, “Woe” means the destruction, and I have previously explained it as if a driver dropped in his car into a very steep slope, with very deep valleys on both sides, and it ends with a dangerous turning, while that, he felt that the brake is off (has a breakdown), and he still dropping, maybe he hit himself and said: woe is me, we died.

“Woe” means the materialization of death or destruction, undoubtedly, he was sure that he will die, because of the great speed, the dangerous valleys and turning, and without a brake, Did you see people in these cases? Unconsciously, he or she uses the past tense of the verb, he says: we died, not we will die! This is the nature of the human.

The interpretation of the word “Woe”:

Some interpreters said: “Woe” is a word from Allah means a curse upon those who are dealing in fraud. It is a prayer which is a decision from Allah, means either they destroyed and it is over or Allah preordained destruction to them, it is unlike the prayer from the humans, because it is maybe fulfilled or not, but from Allah, it is a decisive decision...

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

This means that the Mutaffifun lost and destroyed, every body of us still alive, and the door of the Repentance is still wide open.

Narrated Anas ibn Malek, the Messenger of Allah (p.b.u.h) said:

(Allah, Blessed and Exalted be He, said: O Son of Adam (i.e. all the humans), whenever you pray to Me and please Me, I forgive you for all what you have done, and I am insouciant (I don't care), O Son of Adam, if your sins reached the heaven (sky), then you asked Me the forgiveness, then I will forgive you, and I am insouciant, O Son of Adam, if you come to Me with misdeeds that full the earth, and you meet Me joint not in worship others with Me, verily I will receive (grant) you with forgiveness as fullness of it)

[At-Termidhi]

((1-Woe to Al-Mutaffifun (those who give less in measure and weight))

Who are ' Al Mutaffifun'

Then Allah the Great and Almighty explains to us who are Al Mutaffifun, Allah said:

(2- Those who, when they have to receive by measure from men, demand full measure)

[Al-Mutaffifin,]

But what is must be said is: who, when they have to receive a measure from men, i.e. bought from them, by measurement or weight, Allah said:

(Who, when they have to receive by measure from men,)

i.e. on the basis of monopolization of the type, or by virtue of the incorporeal or material strength, or the force of money, social dignity or the authority, namely, you have a power, compelled this purchaser to take you right from him wholly, he (purchaser) says to him: I want it in gross weight, he replies: the weight is unacceptable, he doesn't mind about your demand:

(Who, when they have to receive by measure from men,)

[Al-Mutaffifin,]

One of the senses of "Ala"= upon or on in English grammar, is Al-este'al'a= pride, our Lord the Great and Almighty used the verb with the preposition "upon or on" instead of "from" to indicate that the purchaser compelled the seller to give him all his right:

(2- Those who, when they have to receive by measure from men, demand full measure)

All their right:

It is like this when you claim: O brother, there are some cost on the goods, we also travelled, and you must pay some costs, I have lost, but in fact, you traveled for personal things, and the travel is unrelated to the goods, but you fined him costs, even if you have fined for traffic offense, this is a dealing in fraud.

So the word "Ala" has strength, that is:

(2- Those who, when they have to receive by measure from men, demand full measure)

He wants to oblige him with every thing, even his own wrongs, daily needs, and his lavish food, and then he says: this is also included in the list of costs.

Allah wonders of those Al-Mutaffifun' who forget Judgement:

Almighty Allah said:

(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 (other) men, give less than due.)

[Al-Mutaffifin]

As the populace say: on one roof, in winter and summer at the same time, i.e. if he buys he takes his right completely, but when he sells, he decreases the right of others, either by measure, or weight, space, quality, cheating, lack of thoroughness, or maybe this diminishing is incorporeal, then Allah the Exalted and Glorious said:

(4-Do they not think that they will be resurrected (for reckoning), 5-On a Great Day?)

[Al-Mutaffifin]

That is, how did they forget that they will be asked by the Equitable Judge? How did they overlook this Great Day? How did not they know that they will be extremely asked about their deeds? How did they forget that they will pay the price expensively?

Narrated Ukba ibn A'mer, the Apostle of Allah (p.b.u.h) said:

(Verily Allah the Great and Almighty admires the young man who has not a youthful passion (desire))

[Ahmad]

Verses that urge people to deal each other with the integrity:

Our Lord here, wonders:

(4-Do they not think that they will be resurrected (for reckoning))

“They” means many people...Somebody mentioned that this phenomenon, dealing in fraud, was common in Mecca when the Prophet (p.b.u.h) was sent, and you should not forget that the people of the prophet Shu'aib were destroyed just because of this crime, Allah said:

(9-And observe the weight with equity and do not make the balance deficient).

[Ar-Rahman]

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

[Al-Isra']

There are another verses urge people to deal each other with the uprightness, thus, the peculiarity of the believer is not to pray, fast, make a pilgrimage, give alms, or recite the Qur'an, it is not to be attached just by the aspects of the religion.. the sign of the Muslim is to perfect his work greatly, it is a well-known rule that who perfects his work, surpasses his peers, the Law of Allah the Great and Almighty is general, even if a disbeliever works according it, he will surpass, don't wonder if you see people prefer a person in a certain job...they say: his work is perfect, his things are clean, his goods are excellent, his weighting is correct, he does not cheat, does not take ill-gotten gains..So whoever applies this law, will become rich in this life before the afterlife.

The head of the religion is piety:

Allah said:

(1-Woe to Al-Mutaffifun(those who give less in measure and weight),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 (other) men, give less than due.4-Do they not think that they will be resurrected (for reckoning),5-On a Great Day?6-The Day when (all) mankind will stand before the Lord of the Alamin(mankind,jinn and all that exists)?6-The Day when (all) mankind will stand before the Lord of the Alamin(mankind,jinn and all that exists)?

[Al-Mutaffifin]

i.e. this Great Day on which all the humans will be brought to account... stand before This Lord, here, Allah the Great and Almighty mentioned the noun "divinity" because the Lord does not aggrieve anyone. He does not leave an aggrieved or an oppressive one. He takes the right of the aggrieved from the oppressive

(6-The Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinn and all that exists)? 7- Nay!)

"Nay" is a letter indicates to prohibition or deterring, this means don't do this, and give it up immediately. A brother of mine said: "I am a mechanic, and the cost of repairing a failure is, for example, one thousand

and five hundred pounds, when I open the engine, I don't find thing, just to connect a wire", and he takes the charge which he demanded, but after he knew Allah, he took just ten pounds from the client, which it surprised him very much, he says to him: I think that the cost is one thousand and five hundred pounds, he replies: by Allah, I did not find any failure in the engine...but before knowing the reality of the faith, he was taking the previous sum just for welding the wire, this is the sign of believing, the piety or godliness.

The head of the religion is the godliness.

((Two raka's (kneels) from a pious (godly) are better than one thousand raka's from Mokh'allet (who has mixed a deed that was righteous with another that was evil)))

[The Junior Comprehensive Book- from Anas]

The head of the religion is advice:

When somebody says to you: advice me, and you are a believer, by Allah I Swear, if you does not advise him, you will be an apostate ...if someone says to you: which material (fabric) should I take? And you have unsalable material, you say: take from this (the unsalable one), notice that the sellers always advise to take the unsalable, one says: this is better, this colour is more beautiful and this is stronger, I wear from this fabric, and in order to delude the purchaser, he sewed trousers previously, look, I am wearing from it, no, Allah will call to account, and He does not forget, so, The head of the religion is the godliness. The head of the religion is the advice...

((Two raka's (kneels) from a pious (godly) are better than one thousand raka's from Mokh'allet (who has mixed a deed that was righteous with another that was evil)))

[The Junior Comprehensive Book- from Anas]

This is the token of faith, sometimes a child comes to the butcher and says: I want meat, by Allah Who no god but He, if you do not give him his need as if his father stands before you, you would not be a believer, this is the belief, there is no compromise in the belief as you say: the need requires this, or like this said the knowing people, this talk is unacceptable, the standard is to say: Allah said, or His Messenger (p.b.u.h) said, but to say: the knowing people said, this is an elastic word, that the dissolutes and delinquents resort to, Allah said:

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc.) is (perserved) in Sijjin).

"Nay" is a letter indicates to prohibition or deterring, this means give up all the types of the dealing in fraud, small or large, openly or secretly, in weight, number, measure, space, length, or in kind, or by cheating, or lack of thoroughness, material or incorporeal, leave it once and for all,

((1-Woe to Al-Mutaffifun (those who give less in measure and weight)))

The Fujjar's deeds:

Almighty Allah said:

(Nay)

A letter indicates to prohibition or deterring:

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc.) is (perserved) in Sijjin)

Now Allah changes the nouns, the talk was about those who deal in fraud, it became about the dissolutes. The interpreters said: the dissolutes are those who deal in fraud, this replacement is for explaining, not for change, every Mutaffif is a Fajer (singular of Fujjar).

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc.)Is (perserved) in Sijjin).

This means this record is sufficient to lead him to the prison, i.e. this record is a manacle for them to the Hell, all his deeds are written down in this record, and it is all enough to deliver him to the Hell, this is the meaning of "Sijjin", it is derived from the verb "sajana" (past) = imprison, in other words, one of the features of this record is to imprison the person to which it belongs in the hell forever:

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc.)Is (perserved) in Sijjin).

If a big fault written against a man, this is enough to bring him to the court, then imprison him, you sometimes hear about a condemnatory note, it means to condemn the intended person:

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners...Etc.)Is (perserved) in Sijjin).

And it will deliver him to the Hell if he did not give up from this fault, and did not repent of it.

Difference between 'what will make you know ' and 'what do you know '

Almighty Allah said:

(8-And what will make you know what Sijjin is?)

[Al-Mutaffifin]

It is a Qur'anic style that our Lord the Great and Almighty used to employ, that if He said: And what will make you know ...He will inform His Prophet (p.b.u.h) about it, but if He said: What do you know ?..This means that nobody knows about it, and Allah will not inform anybody about it, hence, Allah said:

(8-And what will make you know what Sijjin is? 9-A Register inscribed)

[Al-Mutaffifin]

Allah said:

(1-Verily,We have sent it (this Qur'an) down in the night of Al-Qadr(Decree),2- What the night of Al-Qadr is?,3- The night of Al-Qadr is better than a thousand months(i.e. worshipping Allah in that night is better than worshipping Him a thousand months).

[Al-Qadr]

If Allah the Great and Almighty said:

And what will make you know , He will inform us, but if He said:

(63- What do you know? It maybe that the Hour is near?)

This is of the Knowledge of Allah, and He does not apprise anybody of it at all, Allah said:

(63-People ask you concerning the Hour, say:” The knowledge of it is with Allah only. What do you know? It maybe that the Hour is near?)

[Al-Ahzab]

This is of Allah's Knowledge, (What do you know?). He does not inform anyone about it even the prophets, but (And what will make you know) Allah will apprise us of it.

Every dealing in fraud is recorded with Allah:

Allah said:

(8-And what will make you know what Sijjin is? 9-A Register inscribed)

[Al-Mutaffifin]

(Inscribed)... i.e. derived from the inscription, or the numbering, the inscription means engraved and sealed writings on a clayey tablet, it is difficult to be faked, the Treasury Department seals its notes or books for the dealers, and numbers them, and writes figures in words, so the dealer cannot escape if he cut the paper on which the sum and the substance are written down, because the numbers are sequenced, so it is easy to the auditor to find out the forgery, then, a register inscribed is limited without any additions or reductions.

Another thing... the inscription is the duplication, which is to present a copy or photo attached to the original form of a traffic offence, if the offender denies it, they give him the photo of his car, then he cannot talk even a word, is not this your car's number plate? So the register inscribed is engraved (can never be erased), or numbered, i.e. it includes copies, in other words, all what you have done is copied, Glory to Allah! The copy is gagging, sometimes a photo is taken for a person in a scandalous position, and it costs him hundreds of thousands, then can he or she say: No, it is not my photo?

Our Lord the Great and Almighty clarified this, every dealing in fraud is recorded with Allah, written and copied, and He will acquaint him with the fraud operation on the Doomsday

'Al -Fujjar' who deny the Doomsday:

Almighty Allah said:

(7-Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners..etc.) is (perserved) in Sijjin, 8-And what will make you know what Sijjin is? 9-A Register inscribed, 10-Woe, that Day, to those who deny)

[Al-Mutaffifin]

Those who denied the Judgement Day, and the Reckoning, and slighted to the Orders of Allah, and did not care for His forbidding

(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, (in disbelief, oppression and disobedience to Allah) the sinner!)

[Al-Mutaffifin]

Look at this new rule, here is an exception:

(12-And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allah) the sinner!)

The transgressor of the rights of people and the sinner usually deny the Doomsday, so notice the deeds of who denies it, you will find him transgressor and sinner, Allah said:

(1-Have you seen him who denies the Recompense?, 2- That is he who repulses the orphan (harshly))

[Al-Ma'un]

(50- But if they answer you not, then know that they only follow their own lusts)

[AL-Qasas]

Straightness is the way to believe in Allah and the Last Day:

Our Lord the Great and Almighty said:

(12-And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allah) the sinner!)

Thus, just be straight to gain the belief in Allah, Last Day and the Truth, the truth does not need a permit, or thinking or a book, it needs the straightness, if you straighten out, you will believe in Him, and apply, and your heart becomes full of the truth, and you will be pleased with it, maybe someone finds it strange and says: what is the relation between the straightness and belief? It is a decisive relation, correlative relation, cause and effect relation, and whoever believes in Allah, He guides his heart...

(Whoever worships Allah sincerely for forty days, the wisdom will gush forth from his heart into his tongue)

[Ahmad in book of the asceticism]

Take this as a rule: if there is nothing clear for you, so straighten out, sometimes man alters the truth for himself, and interprets the Qur'an according to his opinion, The Imam Al Ghazaly said: the interpretation according to the opinion is to interpret the Qur'an to the oneself favour.. As he says: Allah the Great and Almighty said:

(130- O you who believe! Eat not Riba (usury) doubled and multiplied)

[Al-Imran-]

Allah did not forbid us from the usury, but to eat not it doubled and multiplied...this is the interpretation according to the opinion, he wants to employ the verses to his own favour, because he is a usurer and this verse covers his acts, so he holds its interpretation firmly, and he says: no, you do not understand its meaning, this is its interpretation, I have asked about it and I have a religious rule about it.

Hence, when the man rejects the truth or turns away from it, he is then unstraight, if he has straightened out on the Order of Allah he would have believed in Him, and he would have found its (the belief) fruits are ripe.

The infidels and hypocrites don't care for Allah's verses:

Almighty Allah said:

(12-And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allah) the sinner! 13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"')

[Al-Mutaffifin]

A Sign like the sun, moon galaxies, he says: this talk is useless, if you say: our master Noah...he says: what do you want from Noah now, he died thousands of years ago, and when you say: our master Joseph said:

(33- O my Lord! Prison is dearer to me than that to which they invite me)

[Yusuf]

He interrupts you and says: Is this age of our master Joseph?! And if you talk about the history he rejects it, and if you speak quoting with the verses, he also does not accept it, because he is transgressor and sinner:

(13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"')

[Al-Mutaffifin]

He wants you to tell him about a modern thing like the computer, or about a successful mercantile (commercial) project, or a big income, or luxury car, or a villa in a summer resort, or remarkable position, or delightful life, he does not care about the biography of our master Noah or our master Abraham, because these biographies are valueless to him, nor these stories and verses..

The believer is full of faith of Allah's verses:

If you told him about the 130- ton whale, he says: what does it mean to us?! This indicates to the Greatness of Allah, and he does not think about this earth which its speed is thirty kilometers a second, and this means that we during this lesson we have travelled in the space one hundred and eight thousands kilometers:

(12-And none can deny it except every transgressor beyond bounds,(in disbelief, oppression and disobedience to Allah) the sinner!,13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"')

[Al-Mutaffifin]

The peculiarity of the believer is to be surprised by the Verses of Allah, and these cosmic signs engross his attention, but the infidel does not care about them... he says: look at the jumbo jet, it is three hundred and fifty tons, and carries six hundred passengers, and it costs three hundred million dollars, you find him interested about its price, specifications, its low sound, its equipments and being of two decks.

The believer is enchanted with the sun,the moon,the galaxies, fruits, fresh water, mountains, seas, by the creation of Allah the Great and Almighty,how the man was a drop of desdained liquid, then he became a child, then a complete creature, he is enchanted of all the appearances of the universe..

(13-When Our Verses (of the Qur'an are recited to him he says:"Tales of the ancients!"')

[Al-Mutaffifin]

If you see a person who says: these are ancient things, and we passed over it, it were for a simple people,

the mankind was at its outset when it was enchanted with them, but now we are at the age of science.

If you hear anybody says like this, be assured that: he is “transgressor and sinner”... and he belies the verses of Allah, mostly he is a mutaffif (Who deals in fraud)

The Ran is a thick screen between the slave and his Lord:

(Woe to Al-Mutaffifun (those who give less in measure and weight))

He wants to make money legally or illegally, it does not matter, little or big, just what he interested about is money, for that, the blessing has lost, the diseases increased, may be one disease consumes all what your money, the prices are high, to plant a kidney you need six hundred thousands pounds (Liras), this was two years ago, now it is more expensive, the dollar has doubled (in exchange), it was just five pounds, because there is dealing in fraud (tattif).

But when the money is gained legally, and without fraud, then Allah the Great and Almighty blesses it, as a result, you will lead a good and happy life, healthy and safe, so I am saying: one penny gained legally is better than a hundred pence gained illicitly, because that a painful punishment waits you in this life before the hereafter if you get these hundred pence by fraud, and it will be a bliss if it (the punishment in this life) is as a reminding, but in the hereafter it is a terrible torture.

In the past, a fire broke out in an entire shopping street, a trader lost goods of three million pounds in one day, is this sum a little? He spent twenty years to make this money, and Allah destroyed it in one day...; Allah likes him because He reminds him in the worldly life before the hereafter.

(14-Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.)

[Al-Mutaffifin]

And what I always say is a remembering and advice, every sin causes a haze between you and Allah, then haze after another causes accumulation: form the Ran, and it is a thick screen between the slave and his Lord:

(14-Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.)

The most severe punishment is to be away from Allah:

This ill-gotten gain, this dealing in fraud, this cheating in selling and purchasing, this illegal diminishing in measure, in weighing, in space, this unskillful service, this deception, this lying, are a dealing in fraud, in other words, if a man could not take his right from you, but less than his own right, and you aggrieved him. I do not think that there is no interest on the earth but has a link to this verse:

(14-Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.)

[Al-Mutaffifin]

By practicing this ill-gotten gain, many thick layers accumulated to form thick cover upon the heart, till it became unaware of the good:

**(14- Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn,
15-Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day)**

[Al-Mutaffifin]

The opposite meaning... is the believers veiled from seeing their Lord? No... They will see their Lord, hence, the Prophet (p.b.u.h) concluded, Narrated Jarir ibn Abdullah Al-Bajaly said: we were sitting with the Prophet (Allah's blessing and peace be upon him) and he looked at the full moon and said:

((you will see your Lord as you are seeing this moon, and you will not be injured in seeing Him, so if you cannot be overcome to offer a prayer before sunrise and a prayer before sunset, do it))

[Al-Boukhari]

Someone said: if a man looks at Allah the Great and Almighty a single look, he will be fainted for fifty thousand years by the ecstasy of this look, so, the harshest punishment that this person gets is to be veiled from seeing Allah:

(15- Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day)

[Al-Mutaffifin]

Types of punishment to the (evil-doers):

A disciple said to his teacher that he disobeyed Allah once, and he waited the punishment from Allah for a long time, because he heard from his teacher that every sin will be followed by a punishment, so he called upon his Lord and said: O my Lord, I have disobeyed you, and You have not punished me! Allah said: O MY slave, I have punished you but you are unaware, Have not I deprived you of the pleasure of your connection with me?! That is Allah the Exalted and Glorious said:

(15-Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day)

[Al-Mutaffifin]

Isn't this punishment enough that he is veiled from seeing Allah; Who He is the Source (Origin) of the happiness?

If a father said to his son: get out here, and refuse to sit with him, and the family are sitting with the father, they have enjoyable talk, and delicious food, while this son is veiled, isn't this a psychological punishment?

Therefore, ibn Al-Qayyem said: "it will be a psychological punishment on the Doomsday, maybe severer than the corporal punishment"

This will be on the veiling time

(15-Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day)

[Al-Mutaffifin]

The interpreters said: there is a screen (prevention) from the seeing, and they are deprived from looking at this beauty, also there is a veiling of disdain, as when a person misbehaved, then he is scolded and ordered to get out, there are a prevention from seeing and a veil of disdain which those who are dissolute and dealing in fraud will find on the Day of Resurrection, is not this enough?.

Does not one feel a jealousy and pain when he is with the prevented? With those who are veiled from seeing? If a student cheated in the exam, and he was prevented from the college for three sessions (terms), and this broadcasted in public, doesn't he suffer from this? This is a mental pain, our Lord the Great and Almighty said:

(15-Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day, 16- Then, verily, they will indeed enter (and taste) the burning flame of Hell, 17-Then, it will be said to them:" This is what you used to deny")

This is the Judgement Day, the Doomsday, the Day of Reckoning, when all mankind will stand before the Lord of the worlds, and everybody will take his right perfectly. By Allah, Who no god but He, this chapter (surah) breaks the back, and every interest in the world comes under the umbrella of this chapter, so, if the punishment of the dealing in fraud is like that, what will the punishment of default the Right of Allah be?

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Translation : Saud Abdul-Razzaq

Auditing : Leen Redwan