

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ الْأَدَمِ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Mutaffifeen 83 : Verse No. 1-17



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وَيْلٌ لِّلْمُطَفِّفِينَ ﴿٦﴾

Ruin is for the defrauders. (Those who measure less.)

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٧﴾

Those who when they take the measure from others, take it in full!

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٨﴾

Whereas when they give others after measuring or weighing, they give them less!

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٩﴾

What! Do they not expect that they will be raised?

لِيَوْمٍ عَظِيمٍ ﴿١٠﴾

(To be raised) for a Great Day?

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿١١﴾

The day when everyone will stand before the Lord of The Creation.

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿١٢﴾

Undoubtedly, the record of the infidels is in the lowest place Sijjin.

وَمَا أَدْرَاكَ مَا سِجِّينُ ﴿١٣﴾

And what do you know, what Sijjin is?

كِتَابٌ مَّرْقُومٌ ﴿١٤﴾

That record is a writing sealed.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾

Woe is on that day to the beliers.

الَّذِينَ يُكَذِّبُونَ بَيَوْمِ الدِّينِ ﴿١١﴾

Those who belie the Day of Judgement.

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

And none will belie it but every contumacious.

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

When Our signs are read to him, (he) says, 'fables of the ancients'.

كَلَّا بَلْ سَكَنَ عَلَىٰ قُلُوبِهِمْ مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nothing but rather, their earnings have rusted their hearts.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

Yes, certainly they are deprived of the sight of their Lord that day.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

Then, undoubtedly they are to enter the Hell.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

Then it shall be said, 'this is what you used to belie'.

عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلًا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: وَيُلِّ لِلْبُطْطَفَيْنِ فَأَحْسَنُوا الْكَيْلَ.

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – is reported to have said: When the Holy Prophet – may Allah send peace and blessings upon him – arrived at Madinah Munawwarah, they were the most wicked people of all in terms of measurements, so Allah Almighty revealed this Surah and they adopted good practices in their measures.

وَقَالَ السُّدِّيُّ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَبِهَا رَجُلٌ يُقَالُ لَهُ: أَبُو جُهَيْنَةَ وَمَعَهُ صَاعَانِ يَكِيلُ بِأَحَدِهِمَا وَيَكْتَالُ بِالْآخَرِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ.

Sayyiduna Suddi – may Allah be pleased with him – said: When the Holy Prophet – may Allah send peace and blessings upon him – arrived at Madinah Munawwarah, there was a man by the name of Juhaina who had two units of measurements (in volumes), he used to measure with one and used the other one when someone else measured anything for him, so Allah Almighty revealed this verse.

فَاللَّهُ تَعَالَى جَعَلَ الْوَيْلَ لِلْبُطْطَفَيْنِ. ثُمَّ بَيَّنَّ أَنَّ الْبُطْطَفَيْنِ مَنْ هُمُ فَقَالَ:

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Allah Almighty created Wail (valley in hell) for defrauders who measure less, then He mentioned as to who are the defrauders i.e.

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

Those who when they take the measure from others, take it in full!

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Whereas when they give others after measuring or weighing, they give them less!

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رُشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ.

Indeed the Holy Prophet – may Allah send peace and blessings upon him – stated: People will stand for their Lord till one of them will drown up to the middle of his ears.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَقَتَادَةُ وَمُجَاهِدٌ، وَالضَّحَّاكُ: {سَجِّينٌ} هِيَ الْأَرْضُ السَّابِعَةُ السُّفْلَى فِيهَا أَرْوَاحُ الْكُفَّارِ.

Sayyiduna ‘Abdullah Ibn ‘Umar, Qatadah, Mujahid and Dhahhak – may Allah be pleased with them – said: Sijjin is the 7th lower layer of the earth where the souls of disbelievers reside.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجِّينٌ أَسْفَلَ سَبْعِ أَرْضِينَ، وَعِلْيَيْنِ فِي السَّيَاءِ السَّابِعَةِ تَحْتَ الْعَرْشِ.

The Holy Prophet – may Allah send peace and blessings upon him – has stated: Sijjin is lowest of 7 levels of earth whereas the ‘Illiyin is on the seventh heaven under the ‘Arsh.

جَاءَ ابْنُ عَبَّاسٍ إِلَى كَعْبِ الْأَحْبَارِ فَقَالَ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ قَالَ: إِنَّ رُوحَ الْفَاجِرِ يُصْعَدُ بِهَا إِلَى السَّيَاءِ فَتَأْتِي السَّيَاءُ أَنْ تَقْبَلَهَا ثُمَّ يَهْبُطُ

بِهَا إِلَى الْأَرْضِ، فَتَأْتِي الْأَرْضُ أَنْ تَقْبَلَ فَتَدْخُلُ تَحْتَ سَبْعِ أَرْضِينَ حَتَّى يُنْتَهَى بِهَا إِلَى سَجِّينَ، وَهُوَ مَوْضِعُ جُنْدِ إِبْلِيسَ، فَيَخْرُجُ لَهَا مِنْ سَجِّينَ رَقٌّ، فَيُرْقَمُ وَيُخْتَمُ، وَيُوضَعُ تَحْتَ جُنْدِ إِبْلِيسَ، لِيَعْرِفَتْهَا الْهَلَاكُ بِحِسَابِ يَوْمِ الْقِيَامَةِ

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – came to Sayyiduna Ka'b al-Ahbar – may Allah be pleased with him – and said: Please enlighten me on Allah's statement:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ ﴿١٠﴾

Undoubtedly, the record of the infidels is in the lowest place sijjin. He replied, "When the transgressing soul is escalated to the heaven, the heaven refuses to receive it then it is brought down to earth and it also refused to receive it. It is then buried under the seven layers of the earth until it reaches its destination Sijjin which is the abode of Iblis' army. A paper then comes out for him from within Sijjin where it will be recorded and stamped and kept under the army of Iblis for for the identification of his disastrous accountability on the Day of Judgment.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ الْعَبْدُ إِذَا أَذْنَبَ ذَنْبًا نَكَتَتْ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صَقَلَ قَلْبَهُ وَإِنْ عَادَ زَادَتْ حَتَّى تَعْلُو قَلْبَهُ فَذَلِكَ الرَّاغِبُ الَّذِي ذَكَرَ اللَّهُ فِي الْقُرْآنِ {كَلْبَل رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Messenger of Allah – may Allah send peace and blessings upon him – has stated: "Verily, when the slave of Allah commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he persists,

it increases until it covers his entire heart. And that is the rust which Allah Almighty mentioned:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nothing but rather, their earnings have rusted their hearts."
(Al-Mutaffifeen 83, Verse 14)

قَالَ الْحَسَنُ: هُوَ الدَّنْبُ عَلَى الدَّنْبِ حَتَّى يَمُوتَ الْقَلْبُ.

Sayyiduna Hasan – may Allah be pleased with him – said: It means that when one commits sins upon sins, there comes a time it causes the heart to die.

إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ. قَالَ أَكْثَرُ الْمُفَسِّرِينَ: عَنْ رُؤْيَيْهِ

Certainly they are deprived of the sight of their Lord that day i.e. they will be forbidden to see their Lord.

وَسُئِلَ مَالِكٌ عَنْ هَذِهِ الْآيَةِ فَقَالَ: لَبَّاحَجَبٍ [اللَّهُ] أَعْدَاءُهُ فَلَمْ يَرَوْهُ تَجَلَّى لِأَوْلِيَائِهِ حَتَّى رَأَوْهُ.

Imam Malik – may Allah be pleased with him – was asked regarding this verse and he said: When Allah Almighty deprives His enemies they cannot see him but he manifests his radiance for His Awliya till they see Him.

وَقَالَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ: فِي قَوْلِهِ: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ دَلَالَةٌ عَلَى أَنَّ
أَوْلِيَاءَ اللَّهِ يَرَوْنَ اللَّهَ.

Imam Shafe'i – may Allah be pleased with him – said: Yes, certainly they are deprived of the sight of their Lord that day, it is a proof that Allah's Awliya definitely see Allah.

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

عَنِ ابْنِ عَبَّاسٍ أَيْضًا قَالَ: هِيَ: أَوَّلُ سُورَةٍ نَزَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاعَةَ نَزْلِ الْبَيْتَةِ، وَكَانَ هَذَا فِيهِمْ، كَانُوا إِذَا اشْتَرَوْا اسْتَوْفَوْا بِكَيْلٍ رَاجِحٍ، فَإِذَا بَاعُوا بَخَسُوا الْبَيْتَةَ وَالْبَيْزَانَ، فَلَمَّا نَزَلَتْ هَذِهِ السُّورَةُ انْتَهَوْا، فَهُمْ أَوْفَى النَّاسِ كَيْلًا إِلَى يَوْمِهِمْ هَذَا.

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – said: This was the very first Surah to be revealed upon the Holy Prophet – may Allah send peace and blessings upon him – since he arrived at Madinah Munawwarah. This command was directed at them, for they weighed less and measured less when they bought but when they sold, they weighed and measured extra. When this Surah was revealed, they stopped it. They are the most trusted people in measurements up till this day.

قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَسِسَ بِخَسِيسٍ:
مَا نَقَضَ قَوْمُ الْعَهْدِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ

وَلَا حَكْمُوا بِغَيْرِ مَا أُنْزِلَ اللَّهُ إِلَّا فُشِّ فِيهِمُ الْفَقْرُ
وَمَا ظَهَرَتْ الْفَاحِشَةُ فِيهِمْ إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونُ
وَمَا طَفَّفُوا الْكَيْلَ إِلَّا مُنِعُوا النَّبَاتَ، وَأُخِذُوا بِالْسِّنِينَ
وَلَا مُنِعُوا الزَّكَاةَ إِلَّا حَبَسَ اللَّهُ عَنْهُمْ الْبَطَرَ

Sayyiduna Ibn Abbas – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Five punishments are incurred due to the following five actions:

1. Whenever a nation goes back on their words Allah Almighty appoints their enemy over them.
2. Whenever a people give verdict against the Allah's revealed Judgment, the Almighty imposes poverty over them.
3. Whenever indecency is widespread among a people Allah Almighty inflicted them with plague.
4. Whenever they become miserly with their measurements they are deprived of vegetation and captured in drought.
5. Whenever they stop dissipating Zakaat Allah Almighty withholds rain from them.

قَالَ عِكْرَمَةُ: أَشْهَدُ عَلَى كُلِّ كَيْلٍ أَوْ وَزَانٍ أَنَّهُ فِي النَّارِ. قِيلَ لَهُ: فَإِنَّ ابْنَكَ كَيْلٌ أَوْ وَزَانٍ.
فَقَالَ: أَشْهَدُ أَنَّهُ فِي النَّارِ.

Sayyiduna 'Ikramah – may Allah be pleased with him – said: I testify upon every (unjust) measurer that he will definitely rest in hell. He was told, "What if that measurer is your own son?" He replied, "I testify that he will be in hell."

قَرَأَ ابْنُ عُمَرَ: وَيْلٌ لِلْمُطَفِّفِينَ حَتَّى بَدَعَ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَبَكَى حَتَّى سَقَطَ،
وَامْتَدَّحَ مِنْ قِرَاءَةِ مَا بَعْدَهُ، ثُمَّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (يَوْمَ

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، فَمِنْهُمْ مَنْ يَبْدُغُ
الْعَرَقَ كَعَبِيٍّ، وَمِنْهُمْ مَنْ يَبْدُغُ رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَبْدُغُ حَقْوِيَهُ، وَمِنْهُمْ مَنْ يَبْدُغُ
صَدْرَهُ، وَمِنْهُمْ مَنْ يَبْدُغُ أُذُنَيْهِ، حَتَّىٰ إِنَّ أَحَدَهُمْ لَيَغِيبُ فِي رَشْحِهِ كَمَا يَغِيبُ الضُّفْدُ.

Sayyiduna Ibn 'Umar – may Allah be pleased with them – recited Surah Al-Mutaffifeen till verse No. 6, then began to cry and fell down and could not recite after that. He then said: I heard the Holy Prophet – may Allah send peace and blessings upon him – saying that when people will stand before Allah Almighty on that Day which will stretch over the duration of 50 thousand years. There will be those amongst them whose sweat will reach his ankles, and those whose waists will be submerged, and those who will be drowned to their chests and there will be those who will be drowned till their ears, and one of them will disappear in it like the frog disappears in water.

وَرَوَى نَاسٌ عَنْ ابْنِ عَبَّاسٍ قَالَ: يَقُومُونَ مِقْدَارَ ثَلَاثِينَ سَنَةً. قَالَ: وَيَهْوُونَ عَلَى
الْهُؤُمَيْنِ قَدْرَ صَلَاتِهِمْ الْفَرِيضَةِ.

People narrated from Sayyiduna Ibn Abbas – may Allah be pleased with them – saying that people will stand for the duration of 300 years. He said, for a believer it will be equivalent of the duration of their Fard Salah.

حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَيُخَفِّفُ عَنِ الْهُؤُمَيْنِ، حَتَّىٰ
يَكُونَ أَخَفَّ عَلَيْهِ مِنْ صَلَاةِ الْكُتُوبَةِ يُصَلِّيْهَا فِي الدُّنْيَا

Sayyiduna Abu Sa'eed Khudri – may Allah be pleased with him – from the beloved Prophet – may Allah send peace and blessings upon him – to have said: Indeed He will make it easy for the believers till it become lighter than the Fard Salah which one performs in this world.

إِنَّ ذَلِكَ الْبَقَاءَ عَلَى الْمُؤْمِنِ كَمَوَالِ الشَّمْسِ، وَالذَّلِيلُ عَلَى هَذَا مِنَ الْكِتَابِ قَوْلُهُ
الْحَقُّ:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [يونس: 62]
ثُمَّ وَصَفَهُمْ فَقَالَ:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ [يونس: 63]

جَعَلَنَا اللَّهُ مِنْهُمْ بِفَضْلِهِ وَكَرَمِهِ وَجُودِهِ. وَمَنْهُ آمِينَ.

Indeed this situation will pass like a sunset upon the believers and the proof of it is derived from Allah's true statement in His Book:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah.

(Yunus 10, Verse 62)

He then praised them:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who believed and keep up their duty.

(Yunus 10, Verse 63)

May Allah make us among them through His Grace, Mercy, Generosity and Favour. Ameen.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

{الَّذِينَ إِذَا اكْتَالُوا عَلَىٰ أَثَمٍ مِنَ النَّاسِ يَسْتَوْفُونَ} {الْكَيْلِ}
 {وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ} {يُنْقِصُونَ الْكَيْلَ أَوْ الْوِزْنَ}
 {أَلَا} {اسْتَفْهَامَ تَوْبِيخٍ} {يُظَنُّ} {يَتَيَقَّنُ} {أُولَٰئِكَ أَتَّهُم مَّبْعُوثُونَ}
 {لِيَوْمٍ عَظِيمٍ} {وَهُوَ يَوْمَ الْقِيَامَةِ}
 {يَوْمَ يَقُومُ النَّاسُ} {مِنْ قُبُورِهِمْ} {لِرَبِّ الْعَالَمِينَ} {الْخَلَائِقِ لِأَجْلِ أَمْرِهِ وَحِسَابِهِ}
 وَجَزَائِهِ
 {كَلَّا} {حَقًّا} {إِنَّ كِتَابَ الْفُجَّارِ} {أَمَى كِتَابِ أَعْمَالِ الْكُفَّارِ} {لَفِي سَجِّينٍ} {قِيلَ هُوَ كِتَابُ}
 جَامِعِ الْأَعْمَالِ الشَّيَاطِينِ وَالْكَافِرَةِ وَقِيلَ هُوَ مَكَانُ أَسْفَلِ الْأَرْضِ السَّابِغَةِ وَهُوَ مَحَلُّ
 إِبْلِيسَ وَجُنُودِهِ
 {وَمَا أَذْرَاكَ مَا سَجِّينٍ} {مَا كِتَابِ سَجِّينٍ}
 {كِتَابِ مَرْقُومٍ} {مَخْتُومٍ}
 {وَيْلٌ يَوْمَئِذٍ لِلْكَذِبِينَ}
 {الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ} {الْجُزْءِ}
 {وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ} {مُتَجَاوِزِ الْحَدِّ} {أَتَيْمٍ} {صِغَةً مُبَالِغَةً}
 {إِذَا تَنَزَّلَ عَلَيْهِ آيَاتُنَا} {الْقُرْآنِ} {قَالَ أَسَاطِيرُ الْأَوَّلِينَ} {الْحِكَايَاتِ الَّتِي سَطَّرَتْ قَدِيمًا}
 {كَلَّا} {رَدُّعٍ وَزَجْرٍ لِقَوْلِهِمْ ذَلِكَ} {بَلْ رَانَ} {غَلَبَ} {عَلَى قُلُوبِهِمْ} {فَغَشَّيْهَا} {مَا كَانُوا}
 يَكْسِبُونَ} {مِنَ الْبَعَاثِ فَهُوَ كَالصَّدَأِ}
 {كَلَّا} {حَقًّا} {إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِئِذٍ} {يَوْمَ الْقِيَامَةِ} {لَبَحْجُونَ} {فَلَا يَرَوْنَهُ}
 {ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ} {لَدَاخِلُوا النَّارِ الْبُخْرِقَةِ}

{ثُمَّ يُقَالُ لَهُمْ {هَذَا} أَيْ الْعَذَابُ {الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ}

Woe, a term entailing chastisement; or [it is the name of] a valley in Hell, to the defrauders:

Those who, when they take measure from people, demand [it] in full, the measure;

But [who] when they measure for them or weigh for them, they cause [them] loss, they diminish [for them] the measure or the weight.

Do such [individuals] not know for certain that they will be resurrected?

For an awful day, and this is the Day of Resurrection,

A day when mankind will rise, from their graves, before the Lord of the Worlds?, [the Lord of] all creatures, for His affair, His reckoning and His requital.

Nay!, verily, the record of the profligates, that is to say, the record of the deeds of the disbelievers, is in Sijjīn — this is said to be a book containing [the record of] all the deeds of the devils and the disbelievers; but it is also said to be a location in the lowermost part of the seventh earth, the place of Satan and his hosts.

And what would tell you what Sijjīn is? i.e. what the book of Sijjīn is? [It is] a sealed book.

Woe to the deniers on that day,

Who deny the Day of Judgement, [the Day of] Requital

And none deny it but every sinful transgressor, overstepping the bounds.

When Our signs, [of] the Qur'ān, are recited to him, he says, '[Mere] fables of the ancients!', [mere] tales that were written down in ancient times.

No indeed! — a deterrent and a warning against saying such [things]. Rather there has slayed, engulfed, their hearts, covering them like rust that which they earned, of acts of disobedience.

Nay!, verily, they, on that day, the Day of Resurrection, will be screened off from their Lord, and so they will not see Him.

Then they will be exposed to Hell-fire, [then] they will enter the scorching Fire;

Then it will be said, to them: 'This, that is, the chastisement, is that which you used to deny!'

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ر.ه. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ر.ه. 911 A.H.