

SURAH 83 (AL-MUTAFFIFIN)

FAITH: Islam | TEXT: The Holy Qur'an | VOLUME: The Meaning of the Holy Quran | AUTHOR: Rashad Khalifa

OVERVIEW

Surah 83 (Al-Mutaffifin), translated here by Rashad Khalifa, opens with a condemnation of those who cheat in business—demanding full measure for themselves but shortchanging others. This economic injustice serves as a microcosm for a broader spiritual failure: the denial of the Day of Judgment. The text introduces a binary eschatology involving two registers: 'Sijjeen' (the book of the wicked) and 'Elleyyeen' (the book of the righteous). Notably, Khalifa translates the descriptions of these books as 'numerically structured,' reflecting his unique theological emphasis on the mathematical code of the Quran (Code 19). The text describes the psychological state of the wicked as having hearts 'shielded' by sin, leading to their isolation from God and punishment in Hell. Conversely, the righteous are depicted as having 'deserved bliss,' enjoying sensory luxuries like nectar and musk. The Surah concludes with a reversal of fortunes: while the wicked mocked believers on earth, the believers will recline on luxurious furnishings in the afterlife, laughing at the disbelievers as they witness their punishment. The text emphasizes a strict retributive justice where salvation is the result of competitive moral performance.

KEY FIGURES

The Lord of the Universe, The Cheaters (Al-Mutaffifin), The Righteous (Al-Abrar), The Wicked/Rejectors (Al-Fujjar), The Guards (implied/negated by mockers)

DOCTRINES ANALYZED

1. MERIT-BASED SOTERIOLOGY

Assertion: Salvation and heavenly bliss are earned rewards for moral performance and belief.

"The righteous have deserved bliss. (83:022) ... This is what the competitors should compete for. (83:026)"

Evangelical Comparison: The text explicitly states that the righteous have 'deserved' their bliss and frames salvation as a 'competition.' Evangelical theology posits that salvation is a gift of grace (Ephesians 2:8-9) and that human righteousness is like 'filthy rags' (Isaiah 64:6). In the Gospel, Christ is the competitor who won on behalf of the believer; in this text, the believer must compete to secure their own standing.

2. MATHEMATICAL REVELATION

Assertion: The heavenly records (Sijjeen and 'Elleyyeen) are 'numerically structured.'

"Do you know what Sijjeen is? A numerically structured book. (83:008-009)"

Evangelical Comparison: Standard Islamic translations render these terms as 'inscribed registers' or specific locations. Khalifa's translation inserts his 'Code 19' theology, suggesting that divine authority and judgment are rooted in mathematical structure. Evangelicalism views the 'Book of Life' (Revelation 20:12) as a record of those redeemed by the Lamb, not a mathematical proof text.

3. ESCHATOLOGICAL SCHADENFREUDE

Assertion: Part of the reward for the righteous is laughing at the suffering of the disbelievers.

"Today, those who believed are laughing at the disbelievers. (83:034) ... Most assuredly, the disbelievers are required for what they did. (83:036)"

Evangelical Comparison: The text presents the righteous mocking the damned as a form of vindication. In contrast, Jesus weeps over Jerusalem (Luke 19:41), and God takes no pleasure in the death of the wicked (Ezekiel 33:11). The Christian posture toward the lost is grief and intercession, not mockery.

COMPARATIVE ANALYSIS

Divergence Status: Yes

Theological Gap: The fundamental gap lies in the mechanism of salvation and the character of God's justice. Surah 83 presents a transactional God: you give full measure, you get full reward; you cheat, you are punished.

Salvation is a 'competition' to be won. Evangelicalism presents a God who provides the full measure (Christ) because humanity is incapable of paying the debt. Furthermore, the eschatological expectation in Surah 83 involves the righteous laughing at the suffering of the wicked, a sentiment alien to the spirit of Christ who prayed for his executioners (Luke 23:34).

Shared Values:

Condemnation of dishonesty and fraud.; Belief in a final Judgment Day.; Belief in Heaven and Hell.; God as the ultimate Judge.

Friction Points:

1. [Critical] Sola Fide – Text claims the righteous 'have deserved bliss' (v22) and must 'compete' (v26).
2. [Critical] Sola Gratia – Salvation is a reward for works and correct belief, not a gift of unmerited favor.
3. [Major] Sola Scriptura – Asserts a new revelation ('numerically structured book') that supersedes the Bible.
4. [Major] Theology Proper (God's Character) – God isolates the wicked (v15) and facilitates mockery of them (v34), contrasting with God's desire that none perish (2 Peter 3:9).

Semantic Warnings:

"Righteous (Al-Abrar)"

In Text: Those who perform well in the moral competition and accept the Quran.

Evangelical: Those declared righteous solely through faith in Jesus Christ (Romans 4:5).

Example: *In Surah 83, the righteous 'deserve' bliss. In Romans, the righteous are justified freely by His grace.*

"Believer"

In Text: One who accepts the Quranic revelation and the Day of Judgment.

Evangelical: One who trusts in the person and finished work of Jesus Christ.

Example: *The 'believers' in verse 34 are those laughing at the damned, a posture inconsistent with the New Testament believer's call to love enemies.*

SOTERIOLOGY

Salvation Defined: Entry into 'Elleeyeen, enjoyment of physical luxuries (nectar, musk), and vindication over enemies.

How Attained: By not cheating, by believing in the Judgment, and by 'competing' in righteousness.

Basis of Assurance: The assurance is tied to the 'numerically structured' record of one's deeds.

Comparison to Sola Fide: Explicitly opposed. Verse 22 ('deserved bliss') stands in direct opposition to Romans 11:6 ('And if by grace, then it is no longer of works').

MANDATES & REQUIREMENTS

Explicit Commands:

1. Do not cheat in weights or measures.
2. Believe in the Day of Judgment.
3. Accept the revelations (Quran) as truth, not 'tales from the past'.

Implicit Obligations:

1. Compete with others for spiritual rewards (v26).
2. Maintain a pure heart to avoid the 'shield' of sin.
3. Acknowledge the numerical structure of the Quran (specific to Khalifa's followers).

EVANGELISM TOOLKIT

Discovery Questions:

1. The text says the righteous 'deserve' bliss. How much good do you think you have to do to truly deserve to be in God's presence?

2. Verse 14 mentions hearts being 'shielded' or rusted by sin. Have you ever felt that your own mistakes create a barrier between you and God that you can't scrub away?
3. The text warns against giving short measure. If God demands a 'full measure' of perfection from us, who among us can stand before Him?
4. What do you make of the believers laughing at the disbelievers in verse 34? How does that compare to Jesus weeping for those who rejected Him?

Redemptive Analogies:

1. The Full Measure – We all demand justice when we are wronged, but we want mercy when we do wrong. We cannot give God the 'full measure' of righteousness He demands. Jesus is the only one who fulfilled the law (Matthew 5:17) and provides the full measure on our behalf. [Matthew 5:48, Romans 3:23-24]
2. The Shielded Heart – Sin acts like rust or a shield, hardening us to God. We cannot remove this shield ourselves. We need a heart transplant, which is the promise of the New Covenant. [Ezekiel 36:26, Hebrews 3:13]

Spiritual Weight:

1. Performance/Competition [Severe] – The believer is told to 'compete' for salvation (v26). This creates a spiritual treadmill where one must constantly outperform others or their own past to ensure they 'deserve' bliss. There is no rest in a finished work.
2. Intellectual/Gnostic Burden [Moderate] – By translating the book as 'numerically structured,' Khalifa imposes a burden on the adherent to understand and verify complex mathematical codes to validate their faith, rather than simple trust in God's character.
3. Hardness of Heart [Severe] – The text encourages a posture of mockery toward the damned (v34). This legitimizes a lack of compassion and cultivates a hard, 'us vs. them' mentality that stifles the love of God.

EPISTEMOLOGY

Knowledge Source: Revelation (The Quran) interpreted through a 'numerically structured' lens.

Verification Method: Recognizing the 'numerical structure' of the book (v9, v20) and observing the moral law.

Evangelical Contrast: Biblical epistemology relies on the historical resurrection of Christ and the internal witness of the Holy Spirit (Romans 8:16), rather than mathematical codes or competitive moral performance.

TEXTUAL CRITICISM

Dating: Meccan Period (traditional dating); 1978 (Khalifa translation).

Authorship: Traditionally Muhammad; Khalifa claims divine authorship verified by computer analysis.

Textual Issues: Khalifa translates 'Kitabun Marqum' as 'numerically structured book.' Standard translations (Pickthall, Yusuf Ali) render it 'A written record' or 'Inscribed register.' This is a highly interpretive translation to support his numerological theology.