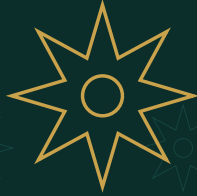


SURAH AS A STORY



Surah Al-Humazah

The Slanderer

The complete journey — the tongue, the wealth, and the crushing fire —
told the way a loving elder shares it with a child



Surah No. 104 • 9 Ayahs • Meccan

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The Surah at a Glance

Waylul-likulli humazatil-lumazah

1. Woe to every scorner and mocker,

Allazee jama'a maalanw-wa 'addadah

2. who collects wealth and counts it,

Yahsabu anna maalahooo akhladah

3. thinking that his wealth will make him immortal.

Kallaa layumbazanna fil-Hutamah

4. No! He will surely be thrown into the Crusher.

*Naarul-laahil-mooqadah. Allatee tattali'u
'alal-af'idah*

6-7. The fire of Allah, kindled, which mounts up over the hearts.

*Innaaa 'alayhim mu'sadah. Fee
'amadim-mumaddadah*

8-9. It will be closed over them, in extended columns.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

Two Words for One Poison



Beta, this surah opens with a warning against a sin most people do not even count as a sin: 'WAYLUN LI-KULLI HUMAZATIN LUMAZAH — WOE to every HUMAZAH, LUMAZAH.'

Two words, beta, and the scholars explained them in complementary ways. 'Humazah' — one who backbites, who tears people apart behind their backs, and who gestures with the eyes or hands to belittle them. 'Lumazah' — one who mocks and taunts to the face, who finds fault, who has a nickname or a sneer ready for everybody.

And both words are in an intensive form in Arabic, beta — meaning this is not someone who slipped once. This is someone for whom mockery has become a HABIT, a personality, a form of entertainment. The man who cannot let a conversation pass without a cutting remark. The one whose humour is always at someone's expense.

And notice: 'li-KULLI humazatin lumazah' — for EVERY such person. The scholars mention that this surah was



revealed regarding particular men of Makkah who mocked the Prophet ﷺ — some name al-Akhnas ibn Shurayq, others mention al-Waleed ibn al-Mughirah. But Allah worded it generally, so it lands on anyone with the same disease, in any century.

Beta, sit with how serious this is. 'Waylun' — woe, destruction — announced from the sky for a person whose crime is his TONGUE and his EYES. No blood was spilled. No property stolen. And yet the surah that follows describes a Fire that crushes.

And that should tell us something about how heavily Allah weighs the dignity of people. To Him, a human being's honour is not a small thing to be used as material for someone's jokes.

Collecting and Counting

'ALLAZI JAMA'A MALAN WA 'ADDADAH — who COLLECTED wealth and COUNTED it, repeatedly.'



Beta, why does Allah connect the mocker to the money-counter? Because they are usually the same person, and the link is deep.

Look at the two verbs: 'jama'a' — he gathered — and 'addadah' — he counted it over and over. Beta, picture a man alone with his accounts at night, calculating, recalculating, watching a number grow. Not spending it, not using it, not giving it — COUNTING it.

And what does that do to a man? It gives him a scale. Once wealth becomes the measure of worth, every person he meets is instantly weighed — and most are found lighter than himself. That is where the mockery comes from, beta. He belittles others because he has quietly appointed himself the standard.

'YAH SABU ANNA MALAHU AKHLADAH — he THINKS that his WEALTH will make him IMMORTAL.'

Beta, notice Allah does not say he BELIEVES he will live forever — no sane person says that out loud. He says 'yah sabu' — he calculates, he assumes, he behaves as if.



It is not a stated belief; it is an unstated one, visible in how he lives.

And beta, we all know this behaviour. The man who plans thirty years ahead and cannot spare an hour for the Hereafter. The one who insures everything he owns and has no provision for his grave. The one who says 'later, later' about tawbah as though 'later' were guaranteed to him. His diary is written by a man who expects to stay.

And in truth, beta, wealth is one of the great illusions of permanence: it makes a person feel protected — from hunger, from illness, from insult, from need. And so, slowly, without ever thinking the thought, he begins to feel protected from everything.

The Crusher

And then the reply: 'KALLA — NO! LA-YUNBAZANNA FIL-HUTAMAH — he will SURELY BE THROWN into AL-HUTAMAH.'



Beta, look at the word 'yunbazanna' — from 'nabz', to be flung, discarded, thrown away like something worthless. The man who spent his life dismissing others as beneath him will himself be tossed aside.

And the name of his destination: 'AL-HUTAMAH' — from 'hatm', to crush, to shatter, to break into pieces. The Crusher.

Beta, the correspondence is exact. He crushed people's reputations with his tongue; he is thrown into the Crusher. He broke people down for entertainment; the Fire that receives him is named for breaking.

'WA MA ADRAKA MAL-HUTAMAH — and what will make you know what the Crusher is?
NARULLAHIL-MOOQADAH — the FIRE OF ALLAH, KINDLED.'

Beta, notice: 'the fire of ALLAH'. Every fire we know is a created, ordinary thing — a match, a furnace, a forest burning. This one is attributed directly to Him, to indicate a magnitude beyond comparison.



'ALLATI TATTALI'U 'ALAL-AF'IDAH — which MOUNTS UP OVER THE HEARTS.'

Beta, this is the ayah that should stop you. Ordinary fire burns the skin — the outside. This fire is described as rising up and reaching the AF'IDAH, the hearts, the innermost part of a person.

And why the HEART, specifically? Because that is where the crime was born. The mockery came out of the mouth, but it began in a heart full of contempt. The counting was done by the hands, but the love of wealth sat in the heart. So the punishment is described as reaching precisely the organ that produced the sin.

Beta, that is the exactness of divine justice: it does not merely punish the act, it addresses the source.

Sealed, in Extended Columns

And the surah closes with two ayahs that describe the shutting of a door: 'INNAHA 'ALAYHIM MU'SADAH — indeed, it will be CLOSED OVER THEM — FEE 'AMADIN



MUMADDADAH — in COLUMNS EXTENDED.'

Beta, 'mu'sadah' means closed, bolted, sealed — the way a door is shut and locked from outside with someone within. And 'amadin mumaddadah' — pillars stretched out; the scholars describe columns extended over them, holding the doors fast, so there is no possibility of escape.

Beta, feel the closing of this surah, and compare it to what the man's life had been. He lived expansively: gathering more, counting more, mocking freely, taking up space in every gathering with his opinions about other people. And the surah ends with him in a sealed place, pinned under extended columns, with no room at all.

Now let us take the practical lessons, beta, because this surah is about a sin that lives in every home and every workplace.

FIRST — guard the tongue. The Prophet ﷺ warned that a man may speak a word he thinks nothing of, and it



plunges him into the Fire further than the distance between east and west. And he ﷻ defined gheebah simply: mentioning your brother in a way he would dislike. When asked, 'what if it is true?' — he said: if it is true, that is exactly gheebah; if it is false, you have slandered him.

SECOND — beware of humour that costs someone their dignity. Beta, the most socially acceptable form of this sin is the joke. Everyone laughs; nobody objects; the person being described is not in the room. And it is precisely this that the first ayah names.

THIRD — watch what your wealth is doing to your eyes. If having more has made you see people as smaller, then the money has already damaged you, whatever your bank balance says.

And FOURTH, beta — the cure. The one who truly remembers death cannot spend his evenings counting his money and mocking his neighbours. This surah pairs the two diseases because they share one root: forgetting



that this is temporary. Restore that memory, and both diseases lose their grip.

What This Surah Teaches Us

1. A 'woe' from the sky was announced for a sin of the tongue and the eyes — Allah weighs human dignity heavily.
2. Habitual mockery, not a single slip, is what this surah names — check what your humour is built on.
3. Wealth becomes a scale: once it measures worth, everyone around you starts looking smaller.
4. Nobody says 'I will live forever' — but many people's diaries are written as if they will.
5. The punishment matches the crime: the crusher of reputations is thrown into the Crusher.
6. The Fire is described as reaching the HEART — because that is where contempt and greed were born.



7. The cure for both diseases is one: real remembrance of death.

Ya Allah, guard our tongues from people's honour, cleanse our hearts of contempt, and save us from the Crusher. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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