

Surah Humazah [104] - Dream Notes

[Original Talk by Nouman Ali Khan: Bayyinah.com/media].

Introduction

This Surah is really similar to the Suwar (plural of surah/surahs) before it;

Surah Takathur [102].

Surah al 'Asr [103].

Surah Takathur - this Surah summarised is a general view of humanity. Mankind who is continuously distracted by this world, until they face death, their graves and the reality. But its too late by then to turn back.

Surah al Asr - A message of man being in loss. Don't be distracted, don't be lazy, now you have the time to do good, before your set time is over.

The Main statement in this **Surah [Humazah]** is the Consequences of man in loss...

So we see the suwar/surahs' are connected and the general theme is based on your time, and making use out of it before its too late.

Surah Humazah tells how bad mankind can get into loss, and this is why some scholars state that there is **no severer description given of hell in the Quran than the description given in this surah**. Many severe and harsh descriptions of hell are mentioned in this surah, especially when Allah says about hell what He has not said in other Suwar: "*Naarullah*" [(the) Fire (of) Allah!].

In other suwar, Allah says "*Naaru Jahanam*" (Fire of Hell) etc. But when you attribute the fire to Allah, its more than that, its a fire lit by Allah Himself for those who opposed Him.

To enhance the severity of hell described in this surah, we realise that this is the **last surah**

in the Quran which discusses the Akhirah [after life], and the suwar after this do not discuss the Akhirah [afterlife] again.

Ayah 1:

وَيْنَ لَكُلِّ هُمَزَةٍ لُّمَزَةٍ

Woe to every scorner and mocker!

Wayl = destruction. Originally the word was: Way = destruction, way laka = destruction for you. This term was used so often that it became the word Wayl.

The word is used when someone is extremely frustrated at someone else. I.e. A frustrated parent might say to a disobedient son *waylaka aamin!* (destruction to you, believe!)

In these verses, Allah is frustrated at the greedy corrupt people who have wealth but dont spend it on the needy, but instead want to get more and more even if they're not deserving of it. So wayl to the mutaffifeen and the humazah. Wayl is used 27 times in the Quran, including 10 times in surah Mursalaat [surah 77].

Wayli hasra = Irrevocable regret. So the people who fit the character of being cursed, they will have a regret on the Day of Judgment, but they cannot return back to mend their errors.

Similarly "*wayka anna*" in surah Qasas [28:82];

يَقُولُونَ وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
yaqooloon waykaannaAllaha yabsutu arrizqa liman yasha'u min 'ibadih

They began to say, "How astonished I am, how Allah extends provision to whom He wills of His servants and restricts it!

Humazah -Lumazah (fu'ala) - **Khutamah**. All these words are Connected together. They allude to something that happens alot, and they all alude to a similar in meaning/interchangable in the ways they are used in speech.

The Explanation of Humazah and Lumazah:

Ar-Razi; Ibn abbas said humaz is behind the back and lumaz is infront of the face.

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Humazah - insults someone behind their back (and they do this a lot because the word humazah/fu'ala suggests this person does it often), and **lumazah** - insults people in front of their face too.

Allah is cursing those who do either of the above.

When does humazah and lumazah occur? Usually gossiping. When a person's mind isn't covered in a higher purpose mind-set. And that's why in the previous surah, surah Asr, Allah mentions the types of people who are in loss.

It's only the people who have a low character who survive off picking on faults and insulting people.

Az-Zamakshari - qasr (breaking something) - someone's self-worth. Lumazah = sarcasm in someone's face to insult them. I.e. "You're genius" (/sarcasm). Both the abuser and abused know it's an insult but the abused can't defend themselves due to the sarcasm being used against them.

Someone cursing someone / foul language and laughing at someone falls into lumazah.

Ruh al Ma'ani - **Al-Aloosi**;

1 - Wayl is used as an emotion - condemnation, for anguish.

When someone is insulted behind their back and cursed by someone in their face, they feel saddened. They are experiencing a form of self-destruction (wayl) due to the bullying they are continuously facing.

But in this ayah/verse, Allah defends the weak and abused by saying - **Wayl (destruction) to the slanderer and backbiter**. So He is defending the weak by promising to destroy the oppressors who attempt to destroy the weak.

The Curse of the Oppressed:

Allah's Messenger (peace be upon him) said;

واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب

..be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

[Sahih al-Bukhari Kitab al Maghazi #634]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - **those are cursed by Allah and cursed by those who curse,**

[Quran al Baqarah 2:159]

So when Allah is cursing someone and that curse (*wayl*) is a promise of destruction, then that is something to fear.

So we should be wary of being of the humazah or lumazah (who slander and backbite people often).

Also *wayl* is only used in the context of when the following thing mentioned is ugly.

Allah informed using this word described that **whoever does this ugly act is cursed or should prepare for his destruction.**

Comedians and bedouins would do these acts all the time, and many people still do today.

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

[Surah Hujurat 49:11]

Ibn Abbas said: humaza; gheebah (backbites), lumazah; points out the flaws in people over and over again.

Abu Zayd said;

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Humazah; **harms with hands.**

Lumazah; harms with tongue.

Abul Aaliyah;

humazah; insults face, openly

lumazah; insults behind back, in secret.

humazah; those who **call people by names** they don't like.

Humazah; **Makes fun of one you sit next to**, even *with their eyes* i.e. A condescending look etc.

Ibn Keesan; the one who **passes his eyes over people, points at them to humiliate them**, who **insults** other people.

Ibn Jawza' asked Ibn Abbas; Who are these people who are cursed/wayl? Ibn Abbas replied; they continuously insult and abuse people i.e. "**That short man there, that ugly man**" etc.

They all **condescend others and belittle them through**; sarcasm, jealousy, and even jokingly.

It can happen in any matter of religion too. I.e. Attack people's religiousness, they're beard, they're hijab/niqab etc. Since that is their following of the religion. Even if you disagree with them in fiqh issues, respect their opinion and don't insult them.

Also includes **making fun of people's walking** etc.

You should not do any acts of humuz, lumuz, even through your eyes etc.

Al Shawkani; Normally AL wayl (**THE destruction/curse**) is used in a sentence, but instead waylun alone is used (nakira) in this ayah/verse.

Why? Al wayl would mean that; *destruction is for humazah and lumazah*.

Waylun however is a curse of destruction which has actually been placed upon such people as a **statement of fact**.

i.e. Salamun alaykum = *peace be upon you*. But it can also be like a prayer = *may peace be upon you*.

So similarly, **waylun** implies that a curse is placed upon a **haamiz/laamiz** (one who does

humazah and lumazah), and **may it be that way**too.

Both these meanings are correct just by removing the Al (the), since if the Al was there, it would remove the concept of du'a [the prayer] i.e. **May** it be that way, and instead just imply that the curse is on such people.

By having the du'a (prayer) there for their destruction, it **places the haamiz/laamiz under pressure/stress** that this du'a/curse might actually come true and cause them destruction, so they should change their bad characteristics into good ones.

Wayl - a Part of Hell

al Shawkani; there are many Prophetic narrations which state that there is a **part of the hellfire called the; Wayl**. This Wayl part of hell is so harmful that it asks Allah to destroy itself. And this place is reserved for the humazah and lumazah people.

Wayl means destruction. The irony.

Kathra كثرة; he does **the acts of slander and backbiting alot**.

HumazaTin / LumazaTin [هُمَزَةٌ لُّمَزَةٌ] (Ta marboota which can also make the H sound). This Ta **signifies plentiful**. I.e. They **insult and abuse others plentifully**, alot. And the rhyme of the Ta/H (marboota) is continued in the whole surah.

It signifies that which is at its most extreme i.e. Qiyam (to stand) - QiyamaH (extremely lengthy standing on Judgment Day).

saakhaH (extreme blasting trumpet sound) etc. So humazaH and lumazaH is an extremity of backbiting and slandering.

The Root Meanings:

Grammar root origins; (fu'alla) - Humaza/Lumaza.

The Root of humaza; **Hamaza = to poke someone with a sharp object**.

I.e. **Mihmaz** = sharp item placed on shoes for the horserider, so when the horse is going slow - the rider touches the sharp edge on the side/flank of the horse to make it **startled and run faster**. Mihmaz also used for wooden stick with a metal part at the end (since you can **poke** with it).

(وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ) (al Muminun 23:97) qul a'udhubi Rabika min **hamzaat** ash-shayaateen) -

And say: "My Lord! I seek refuge with You from the whisperings (suggestions/incitements) of the Shayatin (devils).

Humaza = People who **annoy others to see annoyance** on the face of the disturbed.

Lumaza = (lamaza lamyizu. Similar to daraba yadribu.) To continuously **persist in finding a fault** in someone, and then to **accuse, expose** and **humiliate** someone.

[These definitions come from **Lisan al 'Arab, Bahr al Muheet** etc. I.e. The classical arabic dictionaries.]

Difference between **Humazah** and **Hummaaz**

When one excels in a field, they are given a title like *Fa'aal* i.e. *waHhaab* [with a *shadda*.] = (professional giver), *khaBbaaz* = professional bread maker etc. *GhaFFaar* = Always Forgiving [almost like it's His job].

HaMmaaz = a professional in the art of insulting and criticizing. (see Surah Qalam 68.11).

When **humazah** and **hammaaz** is mentioned, you notice that **wealth is mentioned** next to both characters. I.e. **Greed and corruption**. This is part of the consistency of the Quran. However **hammaaz** was one whose job was to criticize and attack anything revealed to Allah's Messenger. (see the surrounding verses of surah Qalam 68.11).

We see that the Quraysh polytheists would send professionals to criticize the message, and Surah Qalam refutes them and gives patience to Allah's Messenger.

So **humazah** is an **extremity**, and **hummaaz** are **professionals**.

Humazah and Lumazah characteristics summarised; **Condescending, arrogant, vulgar, conceded** in ones speech/body language and attitude, **insensitive, critical, self indulged**.

Humazah = **Subtle**

Lumazah = **Explicit.**

وَيَنْ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Destruction for **Every Slanderer** and **backbiter.**

Ayah 2:

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Those who **hoard** **wealth** and **count** it.

Aladhee = describing a 2nd group of people that also deserve Wajl. Those who hoard up wealth, thinking it will last with him forever.

Relationship with Ayah 1: The stingy person is criticized for being greedy, so instead of benefitting from peoples reminders, he is quick to insult and pick on peoples faults so they don't criticize his acts of greed.

So he fulfills both ayaat; 1 and 2.

Allah is condemning this person and is angry at him.

Jama'a = He **spent** his entire **life gathering money**, since Jama'a is past tense.

There is also an alternative reading which is; **Jam-ma'a** [with a *shadda*], which means - **gathering through any means** [even if its through haram/the forbidden].

'adadah = count it, but also means to prepare. This **person not only counts his wealth, but**

prepares his wealth for insurance for the future.

Maal (wealth) = singular = belittling the wealth. Amwal = plural, but *amwal* isn't mentioned because the Maal you earn is nothing in comparison to the amount of wealth of the rest of the world, even though you spent your life in gathering it.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعٌ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? **Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.** [Tawba 9:38]

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
نَاصِرِينَ

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. [Aal Imraan 3:91]

So this person who has tried to gather wealth through any means possible all his life, this wealth will not benefit him at all on that Day.

Donald Trump enterpreneur type of character.

The evils of Riba (usury/interest) Capitalist System:

In our grandparents generation, they might have bought a house for a cost of around 10,000\$. If they moved, they would probably sell it to a person for abit higher (maybe 20,000\$) since they want a better home.

A new buyer might want the house quick so he buys it on Mortgage, and topped up with this cost of 20,000\$, he pays extra due to the usury/interest placed in the mortgage - with a total cost being around 40,000\$ for his new home. As he gets wealthier, he wants to move to a better neighbourhood, so he sells his home for more than he payed, he might sell it for 60,000\$.

The next buyer wants to buy the home, so he will buy it on Credit (card). He will then have to pay maybe 100,000\$ for the home (including the Credit he borrowed, plus riba/interest/usury.)

So we see that the Riba/Usury/Interest system is really harmful to society as a whole. Whereas the financial elite who lend money, but charge people usury breakdown society as a whole, while sucking away the wealth of the poor to feed the already fat rich men.

Whereas the Islamic system is the total opposite to the Riba/Usury System;

You have an old man who is has one foot in the grave (i.e. Near death), and he places a seed

in the ground. Someone asks him why he's doing this, since he's going to die before he can see the plant grow or benefit him.

So he replies; *I am already aware of this, but this is continuous charity from me (Sadaqah Jaariyah). It might be that after I am dead, someone goes past this tree and rests under its shade, or eats from its fruits.*

See the difference?

We think about how the future will be of benefit. Whereas the one being cursed does not care about the weak and oppressed, he is **stingy, corrupt, and just counts his wealth, thinking he will last forever.**

We are ourselves - as Muslims - being influenced by these types of traits.

'Adada = prepare for catastrophies in the future (shows his lack of trust in Allah's decree), **to count properly, and to count frequently.**

This **Characters relationship with others** is mentioned in the 1st ayah/verse, and his **Characteristics with himself** are mentioned in the 2nd ayah.

Ironically - in Allah's sight; **you are expected to be the best to others**, and give away your wealth to the needy continuously. **This character is the total opposite.**

Ayah 3:

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

He thinks that his wealth will make him immortal.

yahsabu - he assumes

anna - surely / if

maalahu = his wealth.

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In the 2nd ayah, Allah said **Maalan = wealth**. This **wealth was not rightfully his**, so it was just called Maalan/wealth.

But now Allah is showing this characters psychological state; **yaHSABu Maala huakhladah**. He **THINKS his wealth** will give **him eternal life**.

He thinks that the money he has taken from others through corruption is rightfully his. **MaalaHU (HIS wealth)**.

Why do people run after money? *"I might want to spend it when I need it."*

Akhlada = khulood = an **Ongoing**.

I.e. People want to have an ongoing sustenance, and this is why people work overtime - to have savings, hoping that these savings will continue to sustain them even in the long term future.

So **Akhlada** in this ayah/verse can mean '**long term**' due to its ongoing stages in ones future, and it can **also mean 'forever'**, since time is ongoing.

So this character has **too many hopes in the world**, thinking that he shouldn't give - wanting security for his corrupt self only, and due to this attachment to the wealth - wanting to live forever too.

Prophet Hud said to his people [the people of 'Aad];

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

"And do you get for yourselves palaces (fine buildings) as if you will live therein for ever [takhloodoon]?"

[Ash-Shu'ara 26:129]

People have the desire to live forever, and if they don't channel it in the right way i.e. Striving for the eternity of Paradise/Jannah, they will try to strive to keep their memory in this world forever through statues of themselves, or their reputation, or their name being famous etc.

i.e. Some donators give millions to a charity or hospital, but on the condition that they put his name on a sign board showing his generosity. He wants his name remembered even after his death.

So the persons wealth distracts a person, until they think they will live forever, since they are busy with different pursuits to keep their reputation expensive and richly polished.

akhladah - past tense. The human assumes that I dont need to worry about the future of this world or the next, since Allah made me rich so He loves me, so if there is a Paradise - He'll give me Paradise anyway, or I'll pay from my riches to be safe in the next life (remember Tutankhamun's treasures? He thought he would need them in the next life since he was a king in this one. So even living human slaves were buried with him, as slaves for his next life!)

People are so certain about death, yet the majority of the people live on as if it will never happen to them.

A meaning of the ayah/verse is that; **He loved wealth with an intense love, until he thought that if his wealth decreased, he too would decrease and die, so he did not give away his wealth out of fear of his own life.**

He didnt realise that by actually giving his wealth to the poor, that is what would bring him an eternal blissful life in Paradise.

Symmetry in the Surah;

Allah mentions **5 criminal acts** (ayat 1-3), and at the end verses (ayat 4-9) He mentions 5 descriptions of punishments. Incredible way to strike fear in a person with such characteristics.

Ayah 4:

كَأَلَّا لِيُبَدَّنَ فِي الْحُطْمَةِ

No! He will surely be thrown into the Crusher.

Kalaa = No! Without Doubt.

hutam = original meaning: to break.

Hutaama = when plants die out and become dry/crusty, so when you touch it or step on it, it

crumbles and breaks . This is hutaama.

Hutamah = **crushes the bones and eats the flesh** till it reaches the heart.

In Ayah 1 - the **humazah** character **would attempt to break someone**. The corrupt oppressor would do humaz/humazah, break people **by abusing them and oppressing them**.

So **Allah is giving them a suitable punishment of *Hutama* - breaking them**, since they broke others.

The same word is used in Surah Naml;

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

..an ant said, "O ants, enter your dwellings that you not be **crushed** by Solomon and his soldiers while they perceive not."

[Surah Naml 27:18]

Just as you [the **humazah**] **ate the flesh of others through backbiting**(Surah Hujurat 49:12), **hutama will eat your flesh**.

Fakhruddin ar-Razi said; Allah is implying, **take one (hutama) from Me, because of two that you've done** (humazah and lumazah).

Someone might ask how one equals two?

This is why, right after this verse - Allah says - And what will tell you what hutama is?! Its more severe than you can imagine, so one punishment of Divine destruction of hutama is sufficient to punish the two human breakings of humazah and lumazah!

hutama = **break, bend, form out of shape,**

hutoom = a strong wind that twists and bends things out of shape.

Nabadha - **throw something away** that has no value to you whatsoever.

he will **definitely** be thrown.

This is the same word used to describe some Jews who threw away the Covenant - thinking it to be worthless;

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

Is it not [true] that every time they took a covenant a party of them **threw it away**? But, [in fact], most of them do not believe.

[al Baqara 2:100]

Taraha can also be used = to throw something away in a way so others dont see you.

But Allah used the word **Nabadh** to mention He will humiliate these people publically. Since they were the ones who thought they could humiliate others publically, without any consequences coming to them. But they were wrong. Allah will repay them.

This character insulted and looked down on people because he had the most money.

So this Day he will be thrown into destruction like a worthless one.

LA yunbadhana (also a different recital is; **La yunbadhaana**) = [**La** = emphasis - without doubt] - he will be **Thrown** (Different recital style - [yunbadhaana = (two things) = him AND his wealth will be thrown in hell). You won't let go of your money? Then it will go with you in hell.

Another recital is; **yunbadhUna** = him and the people who helped him become this way. I.e. helped him become Corrupt, stingy etc.

Fee = In. This implies that this place is very deep (Bi'r.)

Al **Hutama** = **Destruction**.

كَأَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

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

No! Without doubt, certainly he will be thrown - worthlessly - deep into Destruction which eats into his flesh and bones!

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Ayah 5:

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

wa **maa** adraaka maa al hutama?

And what will give you the slightest clue of **what** al hutama is?

It can also mean; **You will never know** what al **hutama** really is [due to the word "**Maa**" implying the negative i.e. you **won't** know..]

The next verse explains why you will never know what al hutama is.

Ayah 6:

نَارُ اللَّهِ الْمَوْقَدَةُ

Naar Allah al **moowqadah** = the **fire** of Allah kindled.

Allah's fire can never be compared to any other fire. Its incomparable to any worldly or imaginable fire.

moowqadah (ism maf'ool) = that **which is lit** (by Allah).

So it is **the fire of Allah that He has lit**, so imagine how badly it has been lit.

Ibn al Faaris: it illustrates a loud fire with many sparks. Naar associated with Allah shows that no fire can ever be compared to it.

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Allah created it so it remains that way (this is why the fire is an *Isim* instead of *afi'l* i.e. Allah never said the fire was lit by him. Rather He said - 'the Fire of Allah, kindled'). **Moowqadah** implies that it is **lit and now remains that way without any change to it.**

Normal worldly fires come to an end, but Allah is making it **an endless fire** by using the word **moowqadah**.

Ayah 7:

الَّتِي تَطَّلِعُ عَلَى الْفَأْفِدَةِ

tatala'a = **climbs** painstakingly, rising of the sun is this word. A **mountain climber** is called an **itatala'a** because he climbs **step by step higher and higher continuously** up the mountain. This fire does that exact same thing. And it does it continuously and repeatedly.

fu'ad - all the crimes being committed by the humazah and lumazah were due to an evil corrupted heart. So the hutama (will eat away the flesh, crush the bones and take the body out of shape to reach the heart), and the **fire will climb upto the heart.**

aF'iDa - The word **Fu'ad** (usually translated as heart) means **a piece of flesh, surrounded with fire** (in a figurative way to describe the heart surrounded by emotions etc), but now this **Fu'ad is literal, its real, this heart really is on fire and burning in flames!**

Tafseer; Fire will enter their limbs and reach the chest, and make its way above the heart, and there is **nothing more subtle and sensitive in the body than the heart.**

Allah protected the human body with the strongest bones being next to the most important organs i.e. A strong skull to protect the brain, and a strong ribcage to protect the heart.

However, this **Hutama** will **pierce through** and **cause the heart to go on fire**, and the person will continuously feel pain without dying.

fu'ad = linguistically means The innermost heart. Feels the most pain.

If the fire burnt all the heart, the person would die, so Allah tells us that the fire leaps upon ('alaa) the heart, but does not crush that.

Instead the pain of the crushing of the body is felt and repeated [in a gradual climbing format], but there is no death to escape the punishment.

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Neither dying therein nor living. [Surah al A'la 87:13]

Allah may have highlighted the fu'ad since that is the location of their disbelief, and the source of the place where the filthy sins were intended.

Ayah 8:

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

Indeed, Hellfire will be closed down upon them.

Inaha alayhim mu'sadat.

(The alayhim is placed earlier to mean; It is especially upon them.)

In the arabic language, it should be; *Inaha mu'sadat alayhim*

The way Allah has said it - This is known as Tagdeem. Why is it said this way?

These are a special group of people (the corrupt humazah and lumazah) who will get this specific punishment, so they are mentioned and placed before the punishment.

Mu'sadah - *Eesaad* is a place where animals are kept locked up and secured.

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moosada = high wall so the animals dont escape. Eesaad is also a lid or top you place on top of a pan to keep it secure and the heat does not escape out of.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!" [Hajj 22:22]

mutbaqa مطبق also means to place a lid on something, but the difference between both words is that;

Mu'sada - implies that there is a **lid there and doors**.

mutbaqa - there are no doors.

So Allah could have mentioned Mutbaqa, but He mentioned **Mu'sada** for a reason. The reason for mentioning Mus'ada may be because;

1 - **There are doors high above them and they want to escape, but its so far and out of reach.** This increases them in their Hasrah/extreme regret. No doors would make them in physical pain, but they see a door which signifies escape, but **its all false hopes - they can't reach it.** Its a psychological aswell as physical punishment.

2 - By mentioning *'alayhim* before Mu'sada, He is highlighting that they will be in that state and situation. Not that the punishment will come to them, but **they will go to the punishment.**

Ayah 9:

فِي عَمَدٍ مُمَدَّدَةٍ

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In **extended columns**.

fee 'amadin **mumadadah**

Fee = In

'Amad - columns.

madd - stretch - maddada - tamdeed (taf'eel) - mumadad (ism maf'ool) - **Mumadadah**
(feminine, adjective of broken plural/Jam'a takseer).

madda - stretch - maddada - to **stretch to far extremes - as far as the stretch can go**.

'Amood - any **beam made with iron or wood** - the essence of the structure i.e. The **frame of a building** has beams - the structure upholding everything.

Conclusion :

So the backbiter and slanderer who gathered wealth, thinking he would last forever - is contained within this **beam structure**, and the beams are extremely long and scorching hot. The **humazah** and **lumazah** within it are wanting to escape, they cannot lean on the scorching beams for rest, they see the **hutama climbing upwardly towards** them to **disfigure and crush** their bodies and jump on their **hearts**, they see the **doors above them** as a hopeful escape, so they try to climb the extremely hot beams but these beams scorch them. They fall off, the doors are at a far distance, and the **hutama** suddenly **pounces to attack**.. Except that there is no death.. And this will happen all over again - repeatedly, *forever*...

Relationship of the Beginning of Surah with the Ending of the Surah:

In the beginning of the Surah, **Wayl** was used to mean destruction. And the Surah concludes, fully **explaining what this Wayl/Destruction really is**.

Allah said at the beginning of the surah; *Kuli* (Every), meaning that its possible for anyone of us to be in this situation, of the one who fits the criteria of doing the crimes of **humazah** and **lumazah**.

These are the final verses - in the sequence of the Qur'an - on the severity of the hellfire, a warning to take lessons from.

We ask Allah to protect us from the hellfire, and to have Mercy on us. Ameen.