

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَيَلٌ لِّكُلِّ هُمَزَةٍ لُّهُمَزَةٌ ۖ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۗ ②
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۗ ③ كَلَّا لَيُثْبِتَنَّ فِي الْحُطَمَةِ ۗ ④
 وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۗ ⑤
 نَارُ اللَّهِ الْمَوْقِدَةُ ۗ ⑥ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۗ ⑦
 إِنَّهَا عَلَيْهِمْ مُّؤَصَّدَةٌ ۗ ⑧ فِي عَمَدٍ مُّمدَّدةٍ ۗ ⑨

1. ***Destruction be for every person who searches for faults (in others) and who mocks...***
2. ***...who amasses wealth and keeps meticulous count of it.***
3. ***He thinks that his wealth will keep him alive forever.***
4. ***Never! He will certainly be thrown into the "Thresher".***
5. ***How will you know what the "Thresher" is?***
6. ***(It is) Allaah's kindled fire...***
7. ***...which penetrates the hearts.***
8. ***It will certainly be locked over them...***
9. ***...in extended pillars.***

The two words "humaza" and "lumaza" (translated above as a **"person who searches for faults"** and a person **"who mocks"** respectively), both refer to people who search for faults in other people, who backbite, who ridicule, who speak evil of others, who condemn others, who laugh at others and who poke fun at others either physically, verbally or by indications (such as winking).

Referring to such people, Allaah Ta'aala says in [Surah Qalam](#)¹, ***"Do not obey every person who excessively swears on oath, who is disgraced, who searches for the faults of others, who excels in carrying tales."*** Condemning such actions in [Surah Taubah](#)², Allaah says, ***"Of them are those who ridicule you concerning charity."***

¹Surah 68, verses 10,11.

² Surah 9, verse 58.

Allaah emphatically states in **Surah Hujuraat**³, **“Never find faults with yourselves.”** [Refer to the Tafseer of Allaama Qurtubi (A.R) Vol. 10 Pgs. 181-184]

Hadhrat **Abdullaah bin Abbaas** (R.A) has mentioned that the above verses refer to Akhnas bin Shareek, who used to mock people. Hadhrat Ibn Jurayj (A.R) states that the verses refer to **Waleed bin Mughiera who used to speak ill of** Rasulullaah (sallallaahu-alayhi-wa-sallam) in his presence and in his absence. A group of commentators are of the opinion that the verses refer to Ubay bin Khalaf while others mention that they refer to a person called Jameel bin Aamir. Nevertheless, the verses clearly state that any person who engages in such evil deeds will be destroyed. People who attach no value to their salvation waste their lives searching for faults in others so that they may publicise these.

Hadhrat **Hudhayfa** (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *“One who carries tales shall not enter Jannah.”* [“Mishkaat” Pg. 411]

Hadhrat Abdur Rahmaan bin Ghanam (R.A) as well as **Hadhrat Asma bint Yazeed** (R.A) narrate that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *“The best servants of Allaah are those who remind you of Allaah when you see them. The worst servants of Allaah are those who carry tales, who cast enmity between friends and who desire that harm should come to those who stay away from evil.”* [“Mishkaat” Pg. 415]

Once, while speaking to Rasulullaah (sallallaahu-alayhi-wa-sallam), **Hadhrat Aa'isha** (R.A) alluded towards the shortness of Hadhrat Safiyya (R.A) [who was also one of Rasulullaah (sallallaahu-alayhi-wa-sallam)’s wives]. Rasulullaah (sallallaahu-alayhi-wa-sallam) then told Hadhrat Aa'isha (R.A) that she had spoken a word which is so evil that it could contaminate the oceans. [“Mishkaat” Pg. 414]

Hadhrat **Abdullaah bin Umar** (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *“That person cannot be a Mu'min who mocks, who curses, who is vulgar and who carries out indecent acts.”* [“Mishkaat” Pg. 413]

The discussion concerning the abomination of backbiting has been given in the commentary of verse 12 of **Surah Hujuraat** (Surah 49).

³Surah 49, verse 11

Recounting another evil practice of the person who searches for the faults of others, Allaah Ta'aala says that he also **"amasses wealth and keeps meticulous count of it."** This trait betrays the person's extreme love for material wealth. When a person is besotted with material wealth, he has no regard for Halaal and Haraam when earning. He will leave no stone unturned to make money even though he has to usurp the wealth of another person or forsake his Faraa'idh and Waajibaat in the process. In addition to this, such a person regards material wealth as everything. Although he knows that he will have to die, he behaves as if his wealth will be of use to him forever. Referring to this behaviour, Allaah Ta'aala says,

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٦٠﴾

"He thinks that his wealth will keep him alive forever."

Allaah Ta'aala emphatically negates this false notion when He says,

كَلَّا ﴿٦١﴾ **"Never!"**

Neither will the person live forever in this world nor will his wealth remain forever. Mentioning the plight of such a person, Allaah says,

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٦٢﴾

وَمَا أَذْرَبُكَ مَا الْحُطَمَةُ ﴿٦٣﴾

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦٤﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٦٥﴾

"He will certainly be thrown into the 'Thresher'. How will you know what the 'Thresher' is? (It is) Allaah's kindled fire which penetrates the hearts." The fire of Jahannam is so intense that it will not only burn the bodies of people but it will reach their hearts. Although this is sufficient to kill a person in this world, the people of Jahannam will not die.

Allaah says in Surah Nisaa⁴, **"Whenever their skins melt away, We shall exchange them for fresh skins so that they may taste the torment."**

⁴ Surah 4, verse 56.

A verse of Surah A'la⁵ states, "**He (the person in Jahannam) will then neither die there nor live.**"

Further describing the fire of Jahannam, Allaah says,

فِي عَمَدٍ مُمَدَّدَةٍ ۗ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۗ

"It will certainly be locked over them in extended pillars."

The doors of Jahannam will be locked and they will have no escape. Hadhrat **Abdullaah bin Abbaas** (R.A) has mentioned that the doors of Jahannam will be sealed with pillars. **Allaama Qurtubi** (A.R) has reported that the pillars refer to the yokes that will be placed on their necks so that they cannot escape. Other commentators mention that the pillars refer to the large flames of Jahannam which will scorch the people there, making it impossible for them to escape.

NOTE: The phrase "**Allaah's kindled fire**" makes it clear that the fire of Jahannam has already been kindled and will be ready before people are thrown into it. Hadhrat Abu Hurayra (R.A) narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam) that the fire of Jahannam was kindled for a thousand years until it became red. It was then kindled for another thousand years until it became white. It was then kindled for another thousand years until it became black. It is now black and dark. [Tirmidhi]



⁵ Surah 87, verse 13.