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## CHAPTER 104

## AL HUMAZA

## (9 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله، قال: «من قرأ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ في فرائضه، أبعد الله عنه الفقر، و جلب عليه الرزق، و يدفع عنه ميتة السوء».

Ibn Babuwayh, by his chain, from Abu Baseer, from Abu Abdullah<sup>asws</sup> having said: 'The one who recites [104:1] **Woe to every slanderer, defamer** in his obligatory (Prayers), Allah<sup>azwj</sup> would distance poverty from him, and Bring to him the sustenance, and repulse from his the evil death'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد من استهزأ بمحمد و أصحابه، و إن قرئت على العين نفعتها».

And from Khawaas Al Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter would have for him the Rewards of the number of the ones who ridiculed Muhammad<sup>saww</sup> and his<sup>saww</sup> companions, and if it is recited upon the eyes, it would be beneficial for it'.<sup>2</sup>

و قال الصادق (عليه السلام): «إذا قرئت على من به عين، زالت عنه العين بقدره الله تعالى».

And Al Sadiq<sup>asws</sup> said: 'When it is recited upon the one on whom is an evil eye, it would decline from him, by the Power of Allah<sup>azwj</sup> the High'.<sup>3</sup>

## VERSES 1 – 9

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ {1} الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2} يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3} كَلَّا لَئِئِنَّكَ فِي الْخَطْمَةِ {4} وَمَا أَدْرَاكَ مَا الْخَطْمَةُ {5} تَارُ اللَّهُ الْمُوقَدَةَ {6} الَّتِي تَطَّلِعُ عَلَى الْفَأْنِدَةِ {7} إِنَّهَا عَلَيْهِمْ مُّوَسَّدَةٌ {8} فِي عَمَدٍ مُمَدَّدَةٍ {9}

**[104:1] Woe to every slanderer, defamer, [104:2] Who amasses wealth and considers it a provision (against mishap); [104:3] He thinks that his wealth will make him immortal. [104:4] Nay! he shall most certainly be hurled into the crushing disaster, [104:5] And what will make you realize what the crushing disaster is? [104:6] It is the fire kindled by Allah, [104:7] Which rises above the hearts. [104:8] Surely it shall be closed over upon them, [104:9] In extended columns.**

<sup>1</sup> (ثواب الأعمال: 126).

<sup>2</sup> Tafseer Al Burhan – H 11896

<sup>3</sup> (خواص القرآن: 16 «مخطوط»).

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن عبد الله بن مهران، عن محمد بن خالد البرقي، عن محمد بن سليمان الديلمي، عن أبيه سليمان، قال: قلت لأبي عبد الله (عليه السلام): ما معنى قوله عز وجل: وَيَلُّ لِكُلِّ هُمَزَةٍ لُمَزَةٍ؟ قال: «الذين همزوا آل محمد حقهم و لمزوهم، و جلسوا مجلسا كان آل محمد أحق به منهم».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Abdullah Bin Mahraan, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Suleyman Al Dulaimy, from his father Suleyman who said:

'I said to Abu Abdullah<sup>asws</sup>, 'What is the Meaning of the Words of the Mighty and Majestic "[104:1] Woe to every slanderer, defamer"?' He<sup>asws</sup> said: 'The ones who slander the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> for their<sup>asws</sup> rights and defame them<sup>asws</sup>, and sit in gathering in which the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> have a more deserving right for it than them'.<sup>4</sup>

علي بن إبراهيم: في معنى السورة، قوله: وَيَلُّ لِكُلِّ هُمَزَةٍ، قال: الذي يغمز الناس، و يستحققر الفقراء، و قوله: لُمَزَةٍ الذي يلوي عنقه و رأسه و يغضب إذا رأى فقيرا و سائلا، و قوله: الَّذِي جَمَعَ مَالًا وَ عَدَّدَهُ، قال: أعده و وضعه بِحَسَبِ أَنْ مَالَهُ أَخَذَهُ قال: [بحسب أن ماله يخلده] و يبيقيه، ثم قال: كَلَّا لِيُنَبِّذَنَّ فِي الْحُطْمَةِ و الحطمة: النار [التي] تحطم كل شيء.

Ali Bin Ibrahim (Tafseer Qummi) regarding the Meaning of the Chapter –

His<sup>azwj</sup> Words "[104:1] Woe to every slanderer" the one who winks (slyly) at the people, and belittles the poor'. And His<sup>azwj</sup> Words "defamer", he<sup>asws</sup> said: The one who twists and turns his head away when he sees a poor or a beggar'. And His<sup>azwj</sup> Words "[104:2] Who amasses wealth and considers it a provision (against mishap)", he<sup>asws</sup> said: 'Prepares it and saves it', "[104:3] He thinks that his wealth will make him immortal", he<sup>asws</sup> said: 'And he would remain (not die)'. Then said: "[104:4] Nay! he shall most certainly be hurled into the crushing disaster", 'A Fire which shatters everything'.

ثم قال: وَ مَا أَدْرَاكَ يَا مُحَمَّدُ مَا الْحُطْمَةُ نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطْلُعُ عَلَى الْفَأْيِدَةِ، قال: تلتهب على الفؤاد، قال أبو ذر (رضي الله عنه): بشر المتكبرين بكى في الصدور، و سحب على الظهور، قوله: إِنَّهَا عَلَيْهِمْ مُّصَدَّةٌ، قال: مطبقة في عَمَدٍ مُّمدَّدةٍ، قال: إذا مدت العمدة عليهم أكلت و الله الجلود.

Then said: "[104:5] And what will make you, O Muhammad<sup>saww</sup>, realize what the crushing disaster is? [104:6] It is the fire kindled by Allah, [104:7] Which rises above the hearts". He<sup>asws</sup> said: 'festered upon the hearts'. Abu Dharr<sup>ar</sup> said, 'Human beings who are proud, would be weeping in their chests, and it would pull to the backs'. His<sup>azwj</sup> Words "[104:8] Surely it shall be closed over upon them, he<sup>asws</sup> said: "[104:9] In extended columns". He<sup>asws</sup> said: 'If it intends to extend over them, it would take their skins'.<sup>5</sup>

الطبرسي: روي العياشي بإسناده، عن محمد بن النعمان الأحول، عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن الكفار و المشركين يعيرون أهل التوحيد في النار، و يقولون: ما نرى توحيدكم أغنى عنكم شيئا، و ما نحن و أنتم إلا سواء، قال: فيأنف [لهم] الرب تعالى، فيقول للملائكة: اشفعوا، فيشفعون لمن شاء الله، ثم يقول للنبين: اشفعوا، فيشفعون لمن يشاء، ثم يقول للمؤمنين: اشفعوا، فيشفعون لمن شاء، و يقول الله: أنا أرحم الراحمين، اخرجوا برحمتي، فيخرجون كما يخرج الفراش» قال: ثم قال أبو جعفر (عليه السلام): «مدت العمدة، و أوصدت عليهم، و كان و الله الخلود».

Al Tabrasy reports from Al Ayyashi by his chain, from Muhammad Bin Al No'man Al Ahowl, from Hamraan Bin Ayn,

<sup>4</sup> (تأويل الآيات 2: 1/854).

<sup>5</sup> (تفسير القمي 2: 441).

from Abu Ja'far<sup>asws</sup> having said: 'The Infidels and the Polytheists would be seeing the people of Oneness (Al Tauheed) in the Fire, and they would be saying, 'We do not see your (belief in) Oneness to have made you needless of anything, and us and you are not but equal'. The High Lord<sup>azwj</sup> would Disdain them, so He<sup>azwj</sup> would Say to the Angels: "Intercede!" So they would be interceding for the one whom Allah<sup>azwj</sup> so Desires. Then He<sup>azwj</sup> will Say to the Prophets<sup>asws</sup>: "Intercede!" So they<sup>asws</sup> would be interceding for the one whom Allah<sup>azwj</sup> so Desires. Then He<sup>azwj</sup> would Say to the Believers: "Intercede!" So they would be interceding for the one whom Allah<sup>azwj</sup> so Desires. And Allah<sup>azwj</sup> would Say: "I<sup>azwj</sup> am the Most Merciful of the merciful ones. Come out, by My<sup>azwj</sup> Mercy!" So they would be coming out like they come out of their beds'. He (the narrator) said, 'Then Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, they would have (otherwise) remained closed up for all eternity'.<sup>6</sup>

في كتاب الخصال عن أبي عبد الله عن أبيه عن جده عليهم السلام قال: المسوخ من بني آدم ثلاثة عشر إلى أن قال: واما العقرب فكان رجالان همازا لمازا فمسخه الله عقربا.

In the Book Al Khisaal,

from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'The metamorphosed ones from the Children of Adam<sup>asws</sup> are thirteen' – until he<sup>saww</sup> said: 'And as for the scorpion, it used to be two (types) of me Slanderer (Humaza) and Defamer (Lumaza)'.<sup>7</sup>

وفيه ايضا عن جعفر بن محمد عن أبيه عن جده عن علي أبيضالب عليهم السلام قال: سألت رسول الله صلى الله عليه وآله عن المسوخ فقال: هي ثلاثة عشر: الفيل والدب إلى أن قال صلى الله عليه وآله: واما العقرب فكان رجلا لداغا لا يسلم من لسانه.

And in it as well,

from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father, from his<sup>asws</sup> grandfather<sup>asws</sup> Ali Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> asked the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> about the metamorphosed ones, so he<sup>saww</sup> said: 'The elephant and the bear', until he<sup>saww</sup> said: 'And as for the scorpion, it used to be the man from whom (others) were not safe from his tongue'.<sup>8</sup>

في عوالي اللئالي وقال صلى الله عليه وآله: رايت ليلة الاسراء قوما يقطع اللحم من جنوبهم ثم يلقمونه، ويقال: كلوا ما كنتم تأكلون من لحم أحيكم فقلت: يا جبرئيل من هؤلاء؟ فقال: هؤلاء الهمازون من امتك للمازون.

In Awaly Al Lu'aly –

And he<sup>saww</sup> said: 'I<sup>saww</sup> saw on the night of the ascension, a group of people whose flesh was being cut off from their sides and being fed to them, and it was being said to them: 'Eat! What you used to eat from the flesh of your brothers'. So I<sup>saww</sup> said: 'O Jibraeel<sup>asws</sup>! Who are these people?' So he<sup>asws</sup> said: 'They are the slanderers from your<sup>saww</sup> community, the defamers'.<sup>9</sup>

في كتاب الخصال عن محمد بن اسمعيل بن بزيع قال: سمعت الرضا عليه السلام يقول: لا يجتمع المال الا بخمس خصال: بخل شديد وامل طويل، وحرص غالب، و قطيعة رحم، واثار الدنيا على الآخرة.

<sup>6</sup> ( مجمع البيان 10: 819 ).

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 104 H 3

<sup>8</sup> Tafseer Noor Al Saqalayn – CH 104 H 4

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 104 H 5

In the Book Al Khisaal –

Fom Muhammad Bin Ismail Bin Bazi'e who said, 'I heard Al Ridha<sup>asws</sup> saying: 'Wealth cannot be gathered except by five characteristics – Extreme stinginess, and long hopes, and overwhelming greed, and severing of family ties, and giving preference to the world over the Hereafter'.<sup>10</sup>

في كتاب التوحيد باسناده إلى أبان الاحمر عن الصادق عليه السلام انه جاء إليه رجل فقال له بابي انت وامى عطني موعظة. فقال عليه السلام: ان كان الحسنات حقا فالجمع لماذا ؟ وان كان الخلف من الله عزوجل حقا فالبخل لماذا ؟

In the Book Al Tawheed, by its chain going up to Aban Al Ahmar, from Al Sadiq<sup>asws</sup>, that a man came up to him<sup>asws</sup> and said to him<sup>asws</sup>, 'May my father and my mother be sacrificed for you<sup>asws</sup>, give me some advice'. So he<sup>asws</sup> said: 'If the good deeds were the true reality, so why the gathering (of the wealth)? And if the Caliph from Allah<sup>azwj</sup> Mighty and Majestic was the true reality, so why the miserliness?'<sup>11</sup>

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 104 H 7

<sup>11</sup> Tafseer Noor Al Saqalayn – CH 104 H 8