

TABLE OF CONTENTS

CHAPTER 104	2
AL-HUMAZA	2
(9 VERSES)	2
VERSES 1 - 9	2
MERITS	2
VERSE 1	3
The slanderer and the defamer from the metamorphosed creatures	3
The slanderer and the defamer on the Day of Judgment	4
VERSES 2 & 3	4
VERSES 4 - 7	5
The Crusher – Al-Hutama – 4th Level of Hell	5
VERSE 8 & 9	7

CHAPTER 104**AL-HUMAZA****(9 VERSES)****VERSES 1 - 9**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله، قال: «من قرأ وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ فِي فَرَائِضِهِ، أَبْعَدَ اللَّهُ عَنْهُ الْفَقْرَ، وَ جَلَبَ عَلَيْهِ الرِّزْقَ، وَ يَدْفَعُ عَنْهُ مَيْتَةَ السُّوءِ».

Ibn Babuwayh, by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites: **Woe would be for every slanderer, defamer [104:1]** in his Obligatory (Salats), Allah^{azwj} would Distance poverty from him, and Bring to him the sustenance, and repulse from his the evil death'.¹

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^{saww} having said: 'The one who recites this Chapter would have for him the Rewards of the number of the ones who ridiculed Muhammad^{saww} and his^{saww} companions, and if it is recited upon the eyes, it would be beneficial for it'.²

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

And Al-Sadiq^{asws} said: 'When it (Chapter 104) is recited upon the one on whom is an evil eye, it would decline from him, by the Power of Allah^{azwj} the Exalted'.³

¹ (ثواب الأعمال: 126).

² Tafseer Al Burhan – H 11896

³ (خواص القرآن: 16 «مخطوط»).

VERSE 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ {1}

Woe would be for every slanderer, defamer [104:1]

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 و جل: وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ؟ قال: «الذين همزوا آل محمد حقهم و لمزوههم، 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^{asws}, 'What is the Meaning of the Words of the Mighty and Majestic: **Woe would be for every slanderer, defamer [104:1]**? He^{asws} said: 'The ones who slander the Progeny^{asws} of Muhammad^{saww} for their^{asws} rights and defame them^{asws}, and sit in gatherings in which the Progeny^{asws} of Muhammad^{saww} have a more deserving right for it than them'.⁴

The slanderer and the defamer from the metamorphosed creatures

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 رجلا نهمازا لمازا فمسخه الله عقربا.

In the Book Al Khisaal,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'The metamorphosed ones from the Children of Adam^{asws} are thirteen' – until he^{asws} said: 'And as for the scorpion, it used to be two (types) of men, a slanderer (Humaza) and defamer (Lumaza), so Allah^{azwj} Morphed him into a scorpion'.⁵

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

And in it as well,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father, from his^{asws} grandfather Ali^{asws} Bin Abu Talib^{asws} having said: 'I^{asws} asked Rasool-Allah^{saww} about the metamorphosed ones, so he^{saww} said: 'The elephant and the bear', until

⁴ (تأويل الآيات 2: 1/854).

⁵ Tafseer Noor Al Saqalayn – CH 104 H 3

he^{saww} said: 'And as for the scorpion, it used to be the man of a biting (tongue), from whom (others) were not safe from his tongue'.⁶

The slanderer and the defamer on the Day of Judgment

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

In Awaly Al Lu'aly –

And he^{saww} said: 'I^{saww} 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^{saww} said: 'O Jibraeel^{as}! Who are these people?' So he^{asws} said: 'They are the slanderers from your^{saww} community, the defamers'.⁷

VERSES 2 & 3

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2}

Who amasses wealth and counts it [104:2]

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3}

He reckons that his wealth would make him immortal [104:3]

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، وايتار الدنيا على الآخرة.

In the Book Al Khisaal – From Muhammad Bin Ismail Bin Bazi'e who said,

'I heard Al-Reza^{asws} 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'.⁸

في كتاب التوحيد باسناده إلى أبان الاحمر عن الصادق عليه السلام انه جاء إليه رجل فقال له باي انت وامى عطني موعظة.

In the Book Al Tawheed, by its chain going up to Aban Al Ahmar,

⁶ Tafseer Noor Al Saqalayn – CH 104 H 4

⁷ Tafseer Noor Al Saqalayn – CH 104 H 5

⁸ Tafseer Noor Al Saqalayn – CH 104 H 7

(It has been narrated) from Al-Sadiq^{asws}, that a man came up to him^{asws} and said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}, give me some advice'.

فقال عليه السلام: ان كان الحسنات حقا فالجمع لماذا؟ وان كان الخلف من الله عزوجل حقا فالبحل لماذا؟

So he^{asws} said: 'If the good deeds were the true reality, then why the gathering (of the wealth)? And if the replacement from Allah^{azwj} Mighty and Majestic was the true reality, then why the miserliness?'⁹

VERSES 4 - 7

كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ {4}

Never! We will Hurling (him) into the Crusher [104:4]

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ {5}

And what will make you realize what the Crusher is? [104:5]

نَارُ اللَّهِ الْمُوَقَّدَةُ {6}

A Fire of Allah, Ignited [104:6]

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ {7}

Which would emerge over the hearts [104:7]

The Crusher – Al-Hutama – 4th Level of Hell

و فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَقُوفُهُمْ عَلَى الصِّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَاللَّهِ أَغْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} (having said) regarding His^{azwj} Words: '**And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an**

⁹ Tafseer Noor Al Saqalayn – CH 104 H 8

Assigned segment of them [15:44], so it has reached me^{asws}, and Allah^{azwj} is more Knowing, that Allah^{azwj} Made it (Hell) to be of seven levels –

أَعْلَاهَا الْجَحِيمُ، يَقُومُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُعَلَى أَدْمِغَتُهُمْ فِيهَا كَعَلَى الْقُدُورِ بِمَا فِيهَا،

Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَ الثَّانِيَةُ «لَطَى نَزَاعَةَ لِلشَّوَى تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّى وَ جَمَعَ فَأَوْعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18].**

وَ الثَّالِثَةُ «سَقَرُ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحِئَهُ لِلْبَشْرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30].**

وَ الرَّابِعَةُ الْخَطْمَةُ وَ مِنْهَا تُتَوَرَّ «شَرُّرٌ كَالْقَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلَ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كُلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al-Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33].** One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَ الْخَامِسَةُ الْهَاطِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَعْنَتْنَا فَإِذَا أَعَانَهُمْ جَعَلَ لَهُمْ آيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَ جُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَعِيشُوا يُعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِمَسِّ الشَّرَابِ وَ سَاءَتْ مُرْتَقَاً» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَاماً فِي النَّارِ، كُلَّمَا احْتَرَقَ جِلْدُهُ بُدِّلَ جِلْدًا غَيْرَهُ

And the fifth is Al-Hawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah^{azwj}: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29].** One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَالسَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةٍ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةٍ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةٍ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةٍ لَوْنٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَّاتٌ مِنْ نَارٍ، وَعَقَّارِبٌ مِنْ نَارٍ، وَجَوَامِعٌ مِنْ نَارٍ، وَسَلَاسِلٌ مِنْ نَارٍ، وَأَغْلَالٌ مِنْ نَارٍ، وَهُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا»

And the sixth, it is Al-Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, In every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah^{azwj} is Saying: ***Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4].***

وَالسَّابِعَةُ جَهَنَّمَ وَفِيهَا الْفُلْقُ، وَهُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سَعْرًا، وَهُوَ أَشَدُّ النَّارِ عَذَابًا، وَ أَمَّا صُعُودُ فَجَبَلٍ مِنْ صُفْرِ مِنْ نَارٍ وَسَطَ جَهَنَّمَ، وَ أَمَّا أَنَامًا فَهُوَ وَادٍ مِنْ صُفْرِ مَذَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is ***Al-Falaq [113:1]***, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment¹⁰.

و في الجمع عنه عليه السلام: أنّ جهنّم لها سبعة أبوابٍ أطباقٍ بعضها فوق بعض و وضع احدى يديه على الأخرى فقال هكذا و أنّ الله وضع الجنان على العرض و وضع التيران بعضها فوق بعض فأسفلها جهنّم و فوقها لظى و فوقها الحطمة و فوقها سقر و فوقها الجحيم و فوقها السعير و فوقها الهاوية

And in (the book) Al Majma Al Bayan,

‘From him^{asws} (having said): ‘Hell, for it are seven doors, layered upon each other’, and he^{asws} placed his^{asws} hand upon the other, and he^{asws} said: ‘Like this. And Allah^{azwj} Placed the Gardens to be upon the ground, and Placed the Fires on top of each other, so the lowest of it is Jahannum (Hell), and above it is Laza, and above it is Al-Hutama, and above it is Saqar, and above it is Al-Jaheem, and above it is Al-Saeer, and above it is Al-Hawiya’¹¹.

VERSE 8 & 9

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ {8}

It would envelope around them [104:8]

¹⁰ H 60 تفسير نور الثقلين، ج3، ص: 17

¹¹ تفسير الصافي، ج3، ص: 114

في عمدة مُمدّدة {9}

In extended columns [104:9]

الطبرسي: روي العياشي بإسناده، عن محمد بن النعمان الأحول، عن حمزان بن أعين، عن أبي جعفر (عليه السلام)، قال: «إن الكفار و المشركين يعيرون أهل التوحيد في النار، و يقولون: ما نرى توحيدكم أغنى عنكم شيئاً، و ما نحن و أنتم إلا سواء،

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Kafirs and the Polytheists would be seeing the people of Tawheed in the Fire, and they would be saying, 'We do not see your (belief in) Tawheed to have availed you of anything, and us and you are not but equal'.

قال: فيأنف [لهم] الرب تعالى، فيقول للملائكة: اشفعوا، فيشفعون لمن شاء الله، ثم يقول للنبيين: اشفعوا، فيشفعون لمن يشاء، ثم يقول للمؤمنين: اشفعوا، فيشفعون لمن شاء،

The Exalted Lord^{azwj} would Disdain them, so He^{azwj} would Say to the Angels: "Intercede!" So they would be interceding for the one whom Allah^{azwj} so Desires. Then He^{azwj} will Say to the Prophets^{as}: "Intercede!" So they^{asws} would be interceding for the one whom Allah^{azwj} so Desires. Then He^{azwj} would Say to the Momineen: "Intercede!" So they would be interceding for the one whom Allah^{azwj} so Desires.

و يقول الله: أنا أرحم الراحمين، اخرجوا برحمتي، فيخرجون كما يخرج الفراش»

And Allah^{azwj} would Say: "I^{azwj} am the Most Merciful of the merciful ones. Come out, by My^{azwj} Mercy!" So they would be coming out like they come out of their beds'.

قال: ثم قال أبو جعفر (عليه السلام): «مدت العمدة، و أوصدت عليهم، و كان و الله الخلود».

He (the narrator) said, 'Then Abu Ja'far^{asws} said: 'By Allah^{azwj}, (otherwise) it would have enveloped around them for all eternity'.¹²

¹² (مجمع البيان 10: 819).