The Tafsir of Surat Al-Humazah

(Chapter - 104)

Which was revealed in Makkah

(بسم الله الرحمن الرحيم)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَيَلُّ لُكْلِ هَمْزَةٍ لَمْرَةٍ - الَّذِى جَمَعَ مَالًا وَعَدْدُهُ - يَحْسَبُ أَنَّ مَالَهُ أَخْلَدُهُ - كَلَّا لَيْبَنَدَنَّ فِى الْحُطْمَةِ - وَمَا أَدْرَاكَ مَا الْحُطْمَةُ - نَارُ اللَّهِ الْمُوَقَدَةُ - الَّتِى تَطْلَبُ عَلَى الأُقْفَآدِ - إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ - فِى عَمَدٍ مُمْدَدَةٍ)

(1. Woe to every Humazah Lumazah.) (2. Who has gathered wealth and counted it.) (3. He thinks that his wealth will make him last forever!) (4. But no! Verily, he will be thrown into Al-Hutamah.) (5. And what will make you know what Al-Hutamah is) (6. The fire of Allah, Al-Muqadah,) (7. Which leaps up over the hearts.) (8. Verily, it shall Mu'sadah upon them,) (9. In pillars stretched forth.) Al-Hammaz refers to (slander) by speech, and Al-Lammaz refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allah's statement,

(هَمْازُ مَشَآءَ بَنَمِيمٍ)

(Hammaz, going about with slander) (68:11) Ibn `Abbas said, "Humazah Lumazah means one who reviles and disgraces (others)." Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue." Then Allah says,

(الَّذِى جَمَعَ مَالًا وَعَدْدُهُ)

(Who has gathered wealth and counted it.) meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allah's saying,

(وَجَمَعَ فَأَوْعَى)}
(And collect (wealth) and hide it.) (70:18) This was said by As-Su'di and Ibn Jarir. Muhammad bin Ka'b said concerning Allah's statement,

(جَمَعَ مَالًا وَعَدَّةٍ)

(gathered wealth and counted it.) "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse." Then Allah says,

(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدًا)

(He thinks that his wealth will make him last forever!) meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

(كَلَّا)

(But no!) meaning, the matter is not as he claims, nor as he reckons. Then Allah says,

(لَيْنَبَذَنَّ فِي الْحَطَّمَةِ)

(Verily, he will be thrown into Al-Hutamah.) meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allah says,

(وَمَا أُدْرِيَ مَا الْحُطَّمَةُ - نَارُ اللَّهِ المُوقَدَةٌ - الْنَّيَى
تَطْلَعُ عَلَى الْأَقْيَدَةِ)

(And what will make you know what Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts.) Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muhammad bin Ka'b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."

Concerning Allah's statement,

(إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ)

(Verily, it shall Mu'sadah upon them.) meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20). Then Allah says,
The Tafsir of Surat Al-Fil

(Chapter - 105)

Which was revealed in Makkah

In the Name of Allah, the Most Gracious, the Most Merciful.

(عَلِيٌّ بِرْكٍ فَعَلَ وَجُعِلْتَ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلْ عَلَيْهِمْ طَيْرًا أَبَابِيلٍ وَتَرْمَمُهُمْ بِحَجَارَةٍ مَّنْ سِجْلٍ فَجَعَلْهُمْ كَعَصْفٍ مَّا أَكْوَلٌ)

(1. Have you not seen how your Lord dealt with the Owners of the Elephant) (2. Did He not make their plot go astray) (3. And He sent against them birds, in flocks (Ababil).) (4. Striking them with stones of Sijjil.) (5. And He made them like `Asf, Ma`kul.) This is one of the favors Allah did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka`bah and wipe out all traces of its existence. Allah destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed. They were people who were Christians, and thus, their religion was closer to the True Religion (Islam) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allah. For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka`bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muhammad, the Finality of all Prophets."

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuas, the last king of Himyar, a polytheist -- was the one who ordered killing the People of the Ditch. They were Christians and