

Sūratu t-Takāthur – Striving for More – سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَنَكُمْ التَّكَاثُرُ ① حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ تَعْلَمُونَ ③ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤ لَتَرَوُنَّ الْجَحِيمَ ⑥ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑦ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑧

In the name of Allāh, the Unimaginably Merciful, the All-Merciful:

¹ Striving for more distracts you ² until you go into your graves. ³ No indeed! You will come to know. ⁴ No indeed! In the end you will come to know. ⁵ No indeed! If you only knew for certain. ⁶ You will most definitely see Hellfire, ⁷ you will see it with the eye of certainty. ⁸ On that Day, you will be asked about your pleasures. [M. A. S. Abdel Haleem]

Vocabulary Words

absolute conviction	الْيَقِينِ	competing for more and more	التَّكَاثُرُ
the blazing fire	الْجَحِيمِ	until	حَتَّىٰ
eye; spring	عَيْنَ	you visited [3+ M]	زُرْتُمُ
on that day	يَوْمَئِذٍ	the graves	الْمَقَابِرَ
comforts	النَّعِيمِ	you know [3+ M]	تَعْلَمُونَ

Short-Answer Questions

- Is this a مَكِّيَّة or a مَدَنِيَّة sūrah? What does that mean?
 - This sūrah is مَكِّيَّة , meaning it was revealed **1)** while the Prophet Muḥammad, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , was residing in Makkah, **2)** in the first 13 years of receiving waḥy (revelation), **3)** before the hijrah (migration).
- How does this sūrah, which is a part of four interconnected sūrahs, connect with the one before it, al-Qāri‘ah?

Connection	al-Qāri‘ah	at-Takāthur
a.	At the end of this sūrah, Allah mentions a group of people who will enter the Fire.	In this surah, Allah describes these people.

b.	In this surah, Allah is talking about these people.	In this surah, Allah is talking to these people.
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3. From what does the act of takāthur distract us?
 - a. Gathering more and more worldly things distracts us from remembering Allāh. Our wealth and our children are not supposed to distract us from worshipping Allāh, and we should know that the worldly possessions we compete against others to gain are a sign of strength or success.

4. What is one reason why Allāh uses the word “zurtum” to describe our time in the “maqābir?”
 - a. We are “visiting” the graves when we die because we only stay there temporarily. Every soul will be resurrected, rising brought back to life on the Day of Rising.

5. What are the three types of “yaqīn?”
 - a. **‘Ilmu l-Yaqīn: Certainty Based on Knowledge** – This is when you, for example, see smoke, so you know that there is a fire (even though you have not seen it); or when you see wet grass, so you know that it has just rained (even though you did not see it raining).
 - b. **‘Aynu l-Yaqīn: Certainty Based on Sight** – This is when you, for example, see the fire itself; or when you see the rain itself falling at a distance.
 - c. **Ḥaqqu l-Yaqīn: Certainty Based on Truth** – This is when you, for example, feel the heat of the fire or it burns you; or when you feel the rain falling on your clothes, so it gets you wet.

6. Which type of “yaqīn” is the Qur’ān?
 - a. The Qur’ān gives us ‘ilmu l-yaqīn, certainty based on knowledge. However, the disbelievers want ‘aynu l-yaqīn, certainty based on knowledge. Animals can be convinced by ‘aynu l-yaqīn, but Allāh has created humans by giving them a higher level of intellect (‘aql), being able to reach certainty through ‘ilmu l-yaqīn.