

The Tafsīr of Sūrat At-Takāthur (Chapter - 102)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْهَنِكُمْ الْكَافِرُ﴾ ١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ٢ ﴿كَلَّا سَوْفَ تَعْلَمُونَ﴾ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ ﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ﴾ ٥ لَتَرَوُنَّ الْجَحِيمَ ٦ ثُمَّ لَتَسْتَلْزَنَ يَوْمَئِذٍ النَّارُ ﴿الْيَقِينِ﴾ ٧ ثُمَّ لَتَسْتَلْزَنَ يَوْمَئِذٍ النَّارُ عَنِ النَّارِ ٨ ﴿﴾

- ﴿1. The mutual increase diverts you,﴾
- ﴿2. Until you visit the graves.﴾
- ﴿3. Nay! You shall come to know!﴾
- ﴿4. Again nay! You shall come to know!﴾
- ﴿5. Nay! If you knew with a sure knowledge.﴾
- ﴿6. Verily, you shall see the blazing Fire!﴾
- ﴿7. And again, you shall see it with certainty of sight!﴾
- ﴿8. Then on that Day you shall be asked about the delights!﴾

The Result of Loving the World and Heedlessness of the Hereafter

Allāh says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded in the Book of *Ar-Riqāq* (Narrations that soften the Heart) from Anas bin Mālik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'ān until the *Āyah* was revealed which says;

سُورَةُ الْكَافُرِ ٦٠٠

وَحُصِّلَ مَا فِي الصُّدُورِ ۝ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

سُورَةُ الْكَافُرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ۝
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا
 مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝
 وَمَا أَذْرَكَ مَا هِيَ ۝ نَارُ حَامِيَةٍ ۝

سُورَةُ الْكَافُرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَنَكُمُ الْكَافِرُ ۝ حَتَّى رُزِّمَ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
 تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ
 عِلْمَ الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوْهَا
 عَبَثَ الْيَقِينِ ۝ ثُمَّ لَتَسْتَعْلَنَ يَوْمَئِذٍ الْعِيسَى ۝

﴿الْهَنَكُمُ الْكَافِرُ﴾

«The mutual increase diverts you.»

He was referring to the Ḥadīth in which the Prophet ﷺ said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ دَمٍ»

«If the Son of Ādam had a valley of gold, he would desire another like it...»^[1]

Imām Aḥmad recorded from 'Abdullāh bin Ash-Shikhkhīr that he said, "I came to the Messenger of Allāh ﷺ while he was saying,

﴿الْهَنَكُمُ الْكَافِرُ﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ

فَأَقْنَيْتَ، أَوْ لَيْسَتْ فَأَقْنَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«The mutual increase diverts you.» The Son of Ādam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?»^[2]

Muslim, At-Tirmidhi and An-Nasā'ī also recorded this Ḥadīth.^[3] Muslim recorded in his Ṣaḥīḥ from Abu Hurayrah

[1] Fath Al-Bāri 11:258.

[2] Aḥmad 4:24.

[3] Muslim 4:2273, Tuhfat Al-Aḥwadhī 9:286, and An-Nasā'ī in Al-Kubrā 6:521.

that the Messenger of Allāh ﷺ said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَتَى، أَوْ لَبَسَ فَأَبْلَى، أَوْ نَصَدَّقَ فَأَمْضَى، وَمَا يَبْقَى ذَلِكَ فَذَايْبٌ وَتَارِكُهُ لِلنَّاسِ»

«The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.»^[1]

Muslim was alone in recording this Ḥadīth.

Al-Bukhārī recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said,

«يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

«Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.»^[2]

This Ḥadīth has also been recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[3] Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«يَهْرُمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَانِ: الْجِرْصُ وَالْأَمَلُ»

«The Son of Ādam becomes old with senility, but yet two things remain with him: greed and hope.»^[4]

Both of them (Al-Bukhārī and Muslim) recorded this Ḥadīth in the Two Ṣaḥīḥs.^[5]

^[1] Muslim 4:2273.

^[2] Faṭḥ Al-Bārī 11:369.

^[3] Muslim 4:2273, Tuḥfat Al-Aḥwadhi 7:50, and An-Nasā'ī in Al-Kubrā 6:631.

^[4] Aḥmad 3:115.

^[5] Al-Bukhārī no. 6421, and Muslim no. 1047.

The Threat of seeing Hell and being questioned about the Delights

﴿لَا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

﴿Nay! you shall come to know! Again nay! you shall come to know!﴾

Al-Ḥasan Al-Baṣrī said, "This is a threat after a threat."^[1] Aḍ-Ḍaḥḥāk said,

﴿لَا سَوْفَ تَعْلَمُونَ ۚ﴾

﴿Nay! you shall come to know!﴾ "Meaning, 'O you disbelievers.'

﴿ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

﴿Again nay! you shall come to know!﴾ meaning, 'O you believers.'^[2] Then Allāh says,

﴿لَا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ﴾

﴿Nay! If you knew with a sure knowledge.﴾

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

﴿لَتَرَوُنَّ الْجَحِيمَ ۚ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۚ﴾

﴿Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!﴾

This is the explanation of the previous threat which was in Allāh's saying,

﴿لَا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

﴿Nay! you shall come to know! Again nay! you shall come to know!﴾

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon

^[1] Al-Baghawī 4:520.

^[2] Aṭ-Ṭabarī 24:581.

what has been reported in the narrations concerning it. Allāh then says,

﴿ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

«Then on that Day you shall be asked about the delights!»

meaning, 'on that Day you all will be questioned concerning your gratitude towards the favors that Allāh blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.'

Ibn Jarīr recorded that Al-Ḥusayn bin 'Alī As-Sudā'i narrated to him from Al-Walīd bin Al-Qāsim, who reported from Yazīd bin Kaysān, who reported from Abi Ḥāzim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and 'Umar were sitting, the Prophet ﷺ came to them and said,

«مَا أَجْلَسَكُمَا هُنَا؟»

«What has caused you two to sit here?»

They replied, 'By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet ﷺ said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

«By He Who has sent me with the truth, nothing has brought me out other than this.»

So they went until they came to the house of a man from the Anṣār, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ فُلَانٌ؟»

«Where is so-and-so?»

She replied, 'He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, 'Welcome. Nothing has visited the servants (of Allāh) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet ﷺ said,

«أَلَا كُنْتُ أَجْتَنِّتُ؟»

«Why didn't you pick (some of them)?»

The man replied, 'I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

«إِيَّاكَ وَالْحَلُوبُ»

«Do not slaughter one that gives milk.»

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

«لَتَسْأَلَنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النَّعِيمِ»

«You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.»^[1]

Muslim also recorded this Ḥadīth.^[2]

It has been confirmed in Ṣaḥīḥ Al-Bukhārī and the Sunans of At-Tirmidhi, An-Nasā'ī and Ibn Mājah from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«يُعْتَمَدَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصُّحَّةُ وَالْفَرَاغُ»

«Two favors are treated unjustly by most people: health and free time.»^[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ - قَالَ عِفَان: يَوْمَ الْقِيَامَةِ -: يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَرَزَوْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْبِعُ وَتُرَاسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

[1] At-Ṭabari 24:583.

[2] Muslim 3:1609.

[3] Faṭḥ Al-Bāri 11:233, Tuḥfat Al-Aḥwadhi 6:589, Tuḥfāt Al-Ashraf 4:465, and Ibn Mājah 2:1396.

«Allāh the Mighty and Majestic says on the Day of Judgement,
"O Son of Ādam! I made you ride upon the horses and camels,
I gave you women to marry, and I made you reside and rule (in
the earth). So where is the thanks for that?"»^[1]

Aḥmad was alone in recording this Ḥadīth in this manner.

This is the end of the *Tafsīr* of Sūrat At-Takāthur, and all
praise and blessings are due to Allāh.

^[1] Aḥmad 2:492. See also Muslim no. 7438.