

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

1. **Verily We have granted you abundant good.**
2. **So perform salaah for your Rabb and sacrifice.**
3. **Indeed it is your enemy who shall be unknown.**

While some commentators state that Surah Kowthar was revealed after the Hijrah (i.e. it is a Madani Surah), others say that it was revealed before the Hijrah (making it a Makki Surah). This Surah has the fewest number of verses in the Qur'aan.

The Arabic word "Kowthar" الْكَوْثَرُ is translated as **"abundant good"** and also refers to the **pond of Kowthar** which will be given exclusively to Rasulullaah (sallallaahu-alayhi-wa-sallam) on the Day of Qiyamah. Commentators have quoted several narrations concerning the reason for which this Surah was revealed. These will be quoted after the commentary of the verses, Insha Allaah.

Addressing Rasulullaah (sallallaahu-alayhi-wa-sallam), Allaah Ta'ala states, إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

**"Verily We have granted you abundant good."**

The **"abundant good"** that Allaah Ta'ala gave Rasulullaah (sallallaahu-alayhi-wa-sallam) *includes prophethood, being the best of all the Ambiya (A.S), the Qur'aan, the largest Ummah, a Deen that has spread throughout the world and the high mantle of Maqaam Mahmood in the Hereafter.*

The pond of Kowthar is a part of this **"abundant good"**. This **"abundant good"** is not restricted to these things and there are numerous other bounties besides the above.

Hadhrat Anas (R.A) reports that Rasulullaah (sallallaahu-alayhi-wa-sallam) said that *when he was walking in Jannah, he saw a river, at both ends of which stood domes of hollow pearl.* When he asked Hadhrat Jibra'eel (A.S) what this was, the reply was that *it was the river of Kowthar<sup>1</sup> that Allaah had granted to Rasulullaah* (sallallaahu-alayhi-wa-sallam). The Prophet (sallallaahu-alayhi-wa-sallam) says that when he looked closer, he saw that the bed of the river was pure fragrant musk. [Bukhari Vol. 2 Pg. 974]

Hadhrat Abdullaah bin Umar (R.A) narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam) that *travelling from one end to the other of the pond of Kowthar is a month's journey and all the sides are of*

<sup>1</sup> This narration refers to the river of "Kowthar" whereas it is commonly understood that "Kowthar" is a pond from which Rasulullaah (sallallaahu-alayhi-wa-sallam) will give the Mu'mineen water to drink on the Day of Qiyamah. According to Allaama Ayni (A.R), the river referred to in this narration may be the source of the said pond or may be a separate river from among the rivers of Jannah.

*equal length. The water is whiter than milk, more fragrant than musk and has as many cups as the number of stars in the sky. Whoever drinks from there shall never be thirsty again.* ["Mishkaat" Pg. 487 from Bukhari and Muslim]

Hadhrat Abu Hurairah (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *"My pond shall be so large that the distance between two ends is longer than the distance between Eela and Aden. Its water is whiter than snow, sweeter than milk mixed with honey and it will have more cups than the stars in the sky. I shall have to turn away the people of other Ummahs just as a person turns away the camels of other people from the drinking place of his camels."*

The Sahabah (R.A) enquired, "O Rasulullaah (sallallaahu-alayhi-wa-sallam)! *Will you be able to recognise us on the Day of Qiyamah?*" Rasulullaah (sallallaahu-alayhi-wa-sallam) replied, *"I shall certainly be able to recognise you because you will have a sign that no other Ummah will have. You will come to me at the pond with your faces, hands and feet shining with the effect of wudhu."* ["Mishkaat" Pg. 487 from Muslim]

According to another narration, *the pond will have as many gold and silver cups as the stars in the sky.* ["Mishkaat" Pg. 487 from Muslim]

Rasulullaah (sallallaahu-alayhi-wa-sallam) also mentioned *that two channels from Jannah flow into the pond of Kowthar, augmenting its water supply. The one channel is of gold and the other of silver.*

Hadhrat Abdullaah bin Umar (R.A) narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam) that *the pond of Kowthar is larger than the distance between Aden and Amman<sup>2</sup>. Its water is cooler than ice, sweeter than honey and more fragrant than musk. It will have more cups than the number of stars in the sky and the person who drinks once from the pond will never get thirsty ever again. The first to come there for water will be the poor Muhajirin."*

When someone asked Rasulullaah (sallallaahu-alayhi-wa-sallam) for a *description of these people,* Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "They are those whose hair is dishevelled, whose faces are pale (because of hunger and hardship), for whom doors (of rulers and the rich) do not open and to whom women of high birth are not given in marriage. Their behaviour with people is so excellent that they fulfil every right that they owe to others while they do not demand the rights that others owe to them (i.e. they forgo many of these)."

*This hadith describes the poor Muhajirin* as people who could not afford to smarten themselves and who did not really care to do so because they disliked wasting time in this. They concentrated their efforts in preparing rather for the Akhirah instead of for this world. They were so overcome with hardships in this world, that they were physically affected and their faces had become pale. People looked down on them and did

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<sup>2</sup> This distance does not reflect the actual size of the pond, but is given to indicate that the pond is exceptionally large. It is for this reason that Rasulullaah (sallallaahu-alayhi-wa-sallam) sometimes mentioned the distance between Aden and Amman and sometimes the distance between Aden and Eela. The Arabs regarded these distances to be very lengthy.

not invite them for functions. In fact, the rich and upper-class would not even let them into their homes or marry their daughters to them. However, these people will be extremely honoured on the Day of Qiyamah when *they will be the first to drink from the hand of Rasulullaah* (sallallaahu-alayhi-wa-sallam) *at the pond of Kowthar.*

When the **Khalifa Hadhrat Umar bin Abdul Azeez** (A.R) heard that the first people to drink from the pond of Kowthar will be those with dishevelled hair, dirty clothing, who are not married to women of high birth and for whom doors are not opened, he became extremely distressed. He said, "Alas! I am not like this. I am married to (Princess) **Fatima the daughter of Abdul Malik** and doors are opened for me. Now I will make sure that I shall not wash my hair until it becomes dishevelled and I shall not bath until my body becomes dirty." ["At Targheeb wat Tarheeb"]

Hadhrat Sahl bin Sa'd (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, *"I shall be waiting to give people water from the pond of Kowthar. Whoever will pass by me shall drink from it and whoever drinks from it shall never be thirsty again.*

*Many people shall pass by me whom I will recognise and who will recognise me.* However, a barrier will be cast between us. I shall say, 'This person was from us.'

It will be said to me, *'You do not know what innovations this person had introduced (in Deen) after you.'* I will then say, 'Go away! Go away all those who changed my Deen after me.'" ["At Targheeb wat Tarheeb"]

The condition of such a person will be tragic indeed. Suffering severe thirst on the Day of Qiyamah, he will reach the pond of Kowthar only to have the angels shove him away and to have the "Mercy of the universe" tell him to go away. Following the teachings of the Qur'aan and that Ahadeeth is the only avenue for a Muslim's salvation. It is tragic that people have introduced thousands of new practices into Deen and have corrupted it. When they are advised against this, they take offence and speak ill of the one giving them good advice. They should understand that one should do whatever Rasulullaah (sallallaahu-alayhi-wa-sallam) told us to do and in the manner that Rasulullaah (sallallaahu-alayhi-wa-sallam) did it. One should not do things as one pleases. When we are told that a certain act will earn one great rewards, we should verify whether it is so and ask for references.

After recounting His great bounties on Rasulullaah (sallallaahu-alayhi-wa-sallam), Allaah Ta'ala instructs, **فَصَلِّ لِرَبِّكَ وَانْحَرْ**

**"So perform salaah for your Rabb and sacrifice."**

This command includes *all types of salaah, be they Fardh, Waajib, Sunnah or Mustahab.* The second command is to sacrifice animals in the name of Allaah. This verse is actually a command to express gratitude for all the favours that Allaah Ta'ala has given one.

Salaah is the greatest form of physical Ibaadah and sacrificing an animal in the name of Allaah is really a Jihaad against the practices of the idolaters who sacrifice animals in the names of their idols. Although the address is to Rasulullaah (sallallaahu-alayhi-wa-sallam), the verse applies to every Muslim.

The Arabic word "*nahr*" (translated above as "**sacrifice**") actually refers to slaughtering a camel, which is regarded to be the best animal to sacrifice. Of course, it is permissible to *slaughter cows, sheep, goats, etc during the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Dhil Hijjah*. The addition of the clause "**for your Rabb**" denotes that a person's salaah and sacrifice should be solely for Allaah's pleasure. Those people are incorrect who, quoting Hadhrat Ali (R.A), translate the word "nahr" as placing the hands on the chest. [Ibn Katheer Vol. 4 Pg. 558]

Allaah concludes the Surah by telling Rasulullaah (sallallaahu-alayhi-wa-sallam), **إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ**

**"Indeed it is your enemy who shall be unknown."**

The books of Tafseer state that one of Rasulullaah (sallallaahu-alayhi-wa-sallam)'s **staunch enemies Aas bin Waa'il** used to tell people not to bother with Rasulullaah (sallallaahu-alayhi-wa-sallam) because after he passes away, there shall be none to take his name because he had no male offspring. Allaah Ta'ala revealed the verse to tell him that while Rasulullaah (sallallaahu-alayhi-wa-sallam)'s name will echo throughout the world, he (Aas bin Waa'il) will be someone unknown.

Hadhrat **Abdullaah bin Abbaas** (R.A) narrates that **Ka'b bin Ashraf**, one of the wealthy leaders **of the Jews of Madinah** once visited Makkah. When the Mushrikeen of Makkah asked him whether their idolatry was better than the Deen taught by Rasulullaah (sallallaahu-alayhi-wa-sallam), he told them that their idolatry was better.

**It was then that Allaah revealed the above verse. [Ibn Katheer]**

It has also been reported that **the verse was revealed when one of Rasulullaah (sallallaahu-alayhi-wa-sallam)'s sons passed away and Abu Lahab told the Mushrikeen that they had nothing to fear from Rasulullaah (sallallaahu-alayhi-wa-sallam) because his lineage has been severed.**

These unfortunate people thought that a person will be remembered in this world only if he has male offspring to bear his name. However, Allaah Ta'ala has exalted Rasulullaah (sallallaahu-alayhi-wa-sallam)'s name. **Allaah Ta'ala took him to the heavens where he became famous and Allaah gave him millions of followers who constantly take his name. His name is taken during every Adhan and Iqaamah and besides the salutations (Durood) sent upon him during every person's salaah, millions of people recite Durood when not performing salaah.**

In fact, even non-Muslims speak favourably of Rasulullaah (sallallaahu-alayhi-wa-sallam) up to this day. Hundreds of thousands of people have proceeded through the lineage of Rasulullaah (sallallaahu-alayhi-wa-sallam)'s daughter Hadhrat Fatima (R.A) and many thousands are alive today. On the other hand, none cares to mention the names of Rasulullaah (sallallaahu-alayhi-wa-sallam)'s enemies who said that he would soon become unknown. They have left this world and the strings of their lineages have also been severed.