

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Kauthar 108 : Verse No. 1



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إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ①

'O beloved! Undoubtedly, We have bestowed upon you abundance of good.

Tafsir al-Tabari

تفسير الطبري

{ إِنَّا أَعْطَيْنَاكَ } يَا مُحَمَّدُ { الْكَوْثَرَ }

“Undoubtedly, We have bestowed upon you” O Muhammad, “abundance of good.”

عَنْ شَرِيكَ بْنِ أَبِي نَمِيرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا، قَالَ: لَبَّأُ أَسْرَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَضَى بِهِ جِبْرِيلُ فِي السَّمَاءِ الدُّنْيَا، فَإِذَا هُوَ بِنَهْرٍ، عَلَيْهِ قَصْرٌ مِنْ لَوْلُؤٍ وَزَبْرَجِدٍ، فَذَهَبَ يَشْمُ تَرَابَهُ، فَإِذَا هُوَ مُسْكٌ، فَقَالَ: «يَا جِبْرِيلُ، مَا هَذَا النَّهْرُ» قَالَ: هُوَ الْكَوْثَرُ الَّذِي خَبَأَ لَكَ رَبُّكَ

Sayyiduna Shareek ibn Abi Namir reported: I heard from Sayyiduna Anas ibn Malik – may Allah be pleased with them – narrating the Hadeeth to us that when the Holy Prophet – may Allah send peace and blessings upon him – ascended (to Isra/Me'raj), Sayyiduna Jibreel – peace be upon him – traveled with him through the sky. He was by a river, where there were castles of pearls and aquamarine. When he smelt its sand, it was the fragrance of musk. He said, “O Jibreel, what is this river?” He replied, “It is Al-Kauthar. Allah Almighty has preserved it for you.”

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

أَنَّ هَذِهِ السُّورَةَ كَالْتِمَةِ لِمَا قَبْلَهَا مِنَ السُّورِ، وَكَالْأَصْلِ لِمَا بَعْدَهَا مِنَ السُّورِ.

This Surah acts as a conclusion for the Surahs before it and as a foundation for the Surahs coming after it.

Surah Al-Dhuha:

فَلِأَنَّ اللَّهَ تَعَالَى جَعَلَ سُورَةَ وَالضُّحَى فِي مَدْحِ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَتَفْصِيلِ

أَحْوَالِهِ، فَذَكَرَ فِي أَوَّلِ السُّورَةِ ثَلَاثَةَ أَشْيَاءٍ تَتَعَلَّقُ بِنُبُوَّتِهِ

أَوَّلُهَا: قَوْلُهُ: مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

وَتَالِيهَا: قَوْلُهُ: وَلَا خَيْرَ لَكَ مِنْ الْأُولَى [الضُّحَى: 4]

وَتَالِيهَا: وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

ثُمَّ خَتَمَ هَذِهِ السُّورَةَ بِذِكْرِ ثَلَاثَةِ أَحْوَالٍ مِنْ أَحْوَالِهِ عَلَيْهِ السَّلَامُ فِيمَا يَتَعَلَّقُ بِالدُّنْيَا

وَهِيَ قَوْلُهُ: أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

وَوَجَدَكَ ضَالًّا فَهَدَى

وَوَجَدَكَ عَائِلًا فَأَغْنَى [الضُّحَى: 6-8].

Allah Almighty dedicated Surah Al-Dhuha to the praises of the Holy Prophet – may Allah send peace and blessings upon him – and described him in detail. In the beginning, He mentioned three aspects that were related to his Prophethood:

1

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ٥

Your Lord has not forsaken you, nor does He dislike you.

(Al-Dhuha 93, Verse 3)

2

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝٣

And indeed, the latter is better for you than the former.
(Al-Dhuha 93, Verse 4)

3

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٤

And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.
(Al-Dhuha 93, Verse 3)

He then concluded the Surah by mentioning three aspects that were related to his worldly affairs:

1

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٥

Did He not find you an orphan, then gave you shelter?
(Al-Dhuha 93, Verse 6)

2

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٦

And He found you drowned in His Love, therefore gave way unto Him.
(Al-Dhuha 93, Verse 7)

3

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٧

And He found you needy, so He enriched you.
(Al-Dhuha 93, Verse 8)

Surah Al-Inshirah:

تَمَّ ذَكَرْنِي سُوْرَةً: أَلَمْ نَشْرَحْ أَنَّهُ شَرَّفَهُ بِثَلَاثَةِ أَشْيَاءَ
أَوَّلُهَا: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

وَتَأْنِيهَا: وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ
وَتَأْنِيهَا: وَرَفَعْنَا لَكَ ذِكْرَكَ.

After this, in Surah Al-Inshirah, Allah Almighty elevated the honour of the Holy Prophet – may Allah send peace and blessings upon him – in three aspects.

1

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ

Have We not expanded your chest?

2

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ

And removed from you, your burden,

الَّذِي أَنْقَضَ ظَهْرَكَ ۙ

Which had broken your back

3

وَرَفَعْنَا لَكَ ذِكْرَكَ ۙ

And We have exalted your remembrance.

(Al-Inshirah 94, Verses 1-4)

Surah Al-Teen:

ثُمَّ إِنَّهُ تَعَالَى شَرَّفَهُ فِي سُورَةِ التِّينِ بِثَلَاثَةِ أَنْوَاعٍ مِنَ الشَّرِيفِ

أُولَاهَا: أَنَّهُ أَقْسَمَ بِبِلْدَةِ هُوَ قَوْلُهُ: وَهَذَا الْبَلَدِ الْأَمِينِ

وَتَأْنِيهَا: أَنَّهُ أَخْبَرَ عَنِ خَلَاصِ أُمَّتِهِ عَنِ النَّارِ وَهُوَ قَوْلُهُ: إِلَّا الَّذِينَ آمَنُوا

وَتَأْنِيهَا: وَصَوْلُهُمْ إِلَى الثَّوَابِ وَهُوَ قَوْلُهُ: فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

Allah Almighty then attributed three lofty stations to him in Surah Al-Teen.

1

He stated the following taking the oath of his city:

وَهَذَا الْبَدِ الْأَمِينُ ۝

And by this city of Security.

(Al-Teen 95, Verse 3)

2

He declared freedom from hell for his nation in the following verse:

إِلَّا الَّذِينَ آمَنُوا

But those who believed,

He then mentioned the reward He has placed upon his nation:

3

فَلَهُمْ أَجْرٌ غَيْرُ مَبْنُونٍ ۝

For them there is an unending reward.

(Al-Teen 95, Verse 6)

Surah Al-'Alaq:

ثُمَّ شَرَفْنَا فِي سُورَةِ اقْرَأْ بِثَلَاثَةِ أَنْوَاعٍ مِنَ التَّشْرِيفَاتِ

أُولَاهَا: اقْرَأْ بِاسْمِ رَبِّكَ أَيِ اقْرَأْ الْقُرْآنَ عَلَى الْحَقِّ مُسْتَعِينًا بِاسْمِ رَبِّكَ

وَتَالِيهَا: أَنَّهُ قَهَرَ خَصْمَهُ بِقَوْلِهِ: فَلْيَدْعُ نَادِيَهُ سَدْعُ الرِّبَانِيَّةِ،

وَتَالِيهَا: أَنَّهُ خَصَّهُ بِالْقُرْبَةِ التَّامَّةِ وَهُوَ: وَاسْجُدْ وَاقْتَرِبْ.

He mentioned his three lofty stations amongst others in Surah Al-'Alaq.

1

اقْرَأْ بِاسْمِ رَبِّكَ

Recite in the name of your Lord.

(Al-'Alaq 96, Verse 1)

i.e. recite Quran by the help of the Name of your Lord:

In the following verses, He warned his enemies:

2

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

Now let him call his association

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

Just now We call Our guards.

(Al-'Alaq 96, Verse 17-18)

3

He bestowed special closeness upon him.

وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

And prostrate and draw near to Us.

(Al-'Alaq 96, Verse 19)

Surah Al-Qadr:

وَشَرَّفَهُ فِي سُورَةِ الْقَدْرِ بِلَيْلَةِ الْقَدْرِ الَّتِي لَهَا ثَلَاثَةُ أَنْوَاعٍ مِنَ الْفَضِيلَةِ
أُولَاهَا: كَوْنُهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ

وثانيها: نزول البلائكة والروح فيها

وثالثها: كونها: سلاما حتى مطلع الفجر.

He honoured him in Surah Al-Qadr with The Night of Decree and revealed details of three qualities of it.

1

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٢٠﴾

The blessed and valuable Night is better than a thousand months.

2

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ ۗ مِنْ كُلِّ أَمْرِ ﴿٢١﴾

Therein descend angels and Jibril (the Spirit) by the command of their Lord for every affair.

3

سَلَامٌ نَّهَا هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ٥

That is all peace till the rising of the dawn.
(Al-Qadr 97, Verses 3-5)

Surah Al-Bayyinah:

وَشَرَّفَهُ فِي سُورَةٍ لَمْ يَكُنْ بِأَنْ شَرَّفَ أُمَّتَهُ بِثَلَاثَةِ تَشْرِيفَاتٍ
أُولَاهَا: أَنَّهُمْ خَيْرُ الْبَرِيَّةِ وَ

ثَانِيهَا: أَنْ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٍ

وَالثَّالِثُهَا: رِضَا اللَّهِ عَنْهُمْ.

In Surah Al-Bayyinah, Allah Almighty honoured him by honouring his nation with three blessings:

1

أُولَٰئِكَ هُمُ خَيْرُ الْبَرِيَّةِ ٧

They are the best of creation.
(Al-Bayyinah 98, Verse 7)

2

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ

Their recompense with their Lord is the gardens.
(Al-Bayyinah 98, Verse 8)

رَضِيَ اللَّهُ عَنْهُمْ

Allah is well pleased with them.
(ibid)

Surah Al-Zilzal:

وَشَرَّفَهُ فِي سُورَةٍ إِذَا زُلْزِلَتْ بِثَلَاثِ تَشْرِيفَاتٍ:

أُولَاهَا: قَوْلُهُ: يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا وَذَلِكَ يَقْتَضِي أَنَّ الْأَرْضَ تَشْهَدُ يَوْمَ الْقِيَامَةِ

رَأْيَتِهِ بِالطَّاعَةِ وَالْعُبُودِيَّةِ

وَالثَّانِي: قَوْلُهُ: يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ وَذَلِكَ يَدُلُّ عَلَى أَنَّهُ تُعْرَضُ

عَلَيْهِمْ طَاعَاتُهُمْ فَيَحْصُلُ لَهُمُ الْفَرْحُ وَالسُّرُورُ

وَالثَّلَاثُ: قَوْلُهُ: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَعْرِفَةُ اللَّهِ لَا شَكَّ أَنَّهَا أَعْظَمُ مِنْ كُلِّ

عَظِيمٍ فَلَا بُدَّ وَأَنْ يَصِلُوا إِلَى ثَوَابِهَا

In Surah Al-Zilzal, Allah Almighty honoured him with three stations:

1

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

That day it shall narrate all its news.

(Al-Zilzal 99, Verse 4)

i.e. the earth will bear testimony of his Ummah's obedience and worship on the Day of Judgment.

2

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

On that day people will return towards their Lord in different ways, so that they may be shown their deeds.

(Al-Zilzal 99, Verse 6)

i.e. it denotes that when they will be shown their loyalty to Allah, they will receive happiness and joy.

3

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ

Then whosoever has done good of an atom's weight shall see it.

(Al-Zilzal 97, Verse 7)

i.e. the Ma'rifah (Gnosis) of Allah is undoubtedly the greatest of honours. Hence, they will definitely receive its reward.

Surah Al-'Aadiyat:

ثُمَّ شَرَّفَهُ فِي سُورَةِ الْأَعَادِيَّاتِ بِأَنْ أَقْسَمَ بِخَيْلِ الْغُرَاةِ مِنْ أُمَّتِهِ فَوَصَفَ تِلْكَ الْخَيْلَ
بِصِفَاتٍ ثَلَاثٍ:

وَالْعَادِيَّاتِ صَبْحًا

فَالْمُورِيَّاتِ قَدْحًا

فَالْمُبْغِيرَاتِ صُبْحًا.

In Surah Al-'Aadiyat, He honoured him by taking the oath of the horses of his Ummah's soldiers (Ghaazi's). Thus, he mentions three attributes of those horses.

1

وَالْعُدَيْتِ صَبْحًا ۗ

By those that run snorting

2

فَالْمُورِيَّتِ قَدْحًا ۗ

Then bring out spark of fire from stone by striking their hoofs

3

فَالْمُبْغِيرَاتِ صُبْحًا ۗ

Then devastate at morning

(Al-'Aadiyat 100, Verses 1-3)

Suurah Al-Qari'ah:

ثُمَّ شَرَّفَ أُمَّتَهُ فِي سُورَةِ الْقَارِعَةِ بِأُمُورٍ ثَلَاثَةٍ
أُولَاهَا: فَبِنِ ثِقَلَتْ مَوَازِينُهُ
وِثَانِيهَا: أَنَّهُمْ فِي عَيْشَةٍ رَاضِيَةٍ
وِثَالِثُهَا: أَنَّهُمْ يَرَوْنَ أَعْدَاءَهُمْ فِي نَارٍ حَامِيَةٍ.

In Surah Al-Qari'ah, He honoured his Ummah in three aspects:

1

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦

Then as for him whose weight is heavy,

2

فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ ٧

He is in a pleasing life

3

They will see their enemies in:

نَارٍ حَامِيَةٍ ٨

A blazing fire.

(Al-Qari'ah 101, Verses 6-11)

Surah Al-Takathur:

شَرَّفَهُ فِي سُورَةِ الْهَاقِمِ بِأَنَّ بَيَّنَّ أَنَّ الْمُعْرِضِينَ عَنْ دِينِهِ وَشَرَعَهُ يَصِيرُونَ مُعَذِّبِينَ مِنْ
ثَلَاثَةِ أَوْجِهٍ
أُولَاهَا: أَنَّهُمْ يَرَوْنَ الْجَحِيمَ
وِثَانِيهَا: أَنَّهُمْ يَرَوْنَهَا عَيْنَ الْيَقِينِ
وِثَالِثُهَا: أَنَّهُمْ يُسْأَلُونَ عَنِ النِّعَمِ.

In Surah Al-Takathur, Allah Almighty honoured him by declaring that the enemies of his Religion and Shariah will be punished in three ways:

1

لَتَرَوُنَّ الْجَحِيمَ ۝١

Undoubtedly, you shall necessarily see Hell

2

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٢

Then again, undoubtedly you shall necessarily see it with the eye of certainty

3

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٣

Then, undoubtedly, you shall surely be asked about the favours.
(Al-Takathur 102, Verses 6-8)

Surah Al-'Asr:

ثُمَّ شَرَفَ أُمَّتَهُ فِي سُورَةِ وَالْعَصْرِ بِأُمُورٍ ثَلَاثَةٍ

أُولَاهَا: الْإِيْمَانُ: إِلَّا الَّذِينَ آمَنُوا

وَتَالِيهَا: وَعَبِلُوا الصَّالِحَاتِ

وَتَالِيهَا: إِرْشَادُ الْخَلْقِ إِلَى الْأَعْمَالِ الصَّالِحَةِ، وَهُوَ التَّوَصُّي بِالْحَقِّ وَالتَّوَصُّي بِالصَّبْرِ.

In Surah Al-'Asr, He honoured his nation with three things:

1. Imaan

الَّذِينَ آمَنُوا

Those who believed

2. Good deeds

وَعَبِلُوا الصَّالِحَاتِ

And did good deeds.

3. Encouraging the creation to enjoy good

وَتَوَاصَوْا بِالْحَقِّ ۗ وَتَوَاصَوْا بِالصَّبْرِ ۝

And counseled one another to accept truth and counselled one another to be steadfast.

(Al-'Asr 103, Verse 3)

Surah Al-Humazah:

ثُمَّ شَرَّفْنَا فِي سُورَةِ الْهُمَزَةِ بِأَنْ ذَكَرْنَا مَنْ هَمَزَ وَلَمْ يَزِ، فَلَهُ ثَلَاثَةُ أَنْوَاعٍ مِنَ الْعَذَابِ

أُولَاهَا: أَنَّهُ لَا يَنْتَفِعُ بِدُنْيَاهُ الْبَيْتَةِ، وَهُوَ قَوْلُهُ: يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ كَلًّا

وَتَالِيهَا: أَنَّهُ يُنْبَذُ فِي الْحُطَمَةِ

وَتَالِيهَا: أَنَّهُ يُغْلَقُ عَلَيْهِ تِلْكَ الْأَبْوَابُ حَتَّى لَا يَبْقَى لَهُ رَجَاءٌ فِي الْخُرُوجِ، وَهُوَ قَوْلُهُ: إِنَّهَا

عَلَيْهِمْ مُّوَصَّدَةٌ.

In Surah Al-Humazah, He honoured him by mentioning that, the one who slanders and indulges in backbiting, deserves three forms of punishments:

1. He will not receive any worldly enjoyment

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

Does he think that his wealth will make him immortal?

كَلَّا

Never!

(Al-Humazah 104, Verse 1-2)

2.

لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝

He shall be surely thrown into the crusher.

(Al-Humazah 104, Verse 4)

3. The door will be shut for him, so there will be no hope of escaping

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۙ

Undoubtedly, it will be shut over them.

(Al-Humazah 104, Verse 8)

Surah Al-Feel:

ثُمَّ شَرَّفَهُ فِي سُورَةِ الْفِيلِ بِأَنْ رَدَّ كَيْدَ أَعْدَائِهِ فِي نَحْرِهِمْ مِنْ ثَلَاثَةِ أَوْجِهٍ
أُولَٰهَا: جَعَلَ كَيْدَهُمْ فِي تَضَلُّيلٍ
وَوَثَّيَهَا: أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
وَوَثَّيَهَا: جَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ.

In Surah Al-Feel, He honoured him by combating the conspiracies of his enemies in three ways:

1

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ ۙ

Did He not cause their scheme into ruined.

2

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۙ

And He sent against them flocks of birds.

3

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۗ

So He made them like the leftover devoured leaves of farms?

(Al-Feel 105, Verse)

Surah Quraish:

ثُمَّ شَرَّفَهُ فِي سُورَةِ قُرَيْشٍ بِأَنَّهُ رَاعَى مَصْلَحَةَ أَسْلَافِهِ مِنْ ثَلَاثَةِ أَوْجُهٍ
 أَوَّلُهَا: جَعَلَهُمْ مُؤْتَلِفِينَ مُتَوَافِقِينَ لِإِيلَافِ قُرَيْشٍ
 وَثَانِيهَا: أَطْعَمَهُمْ مِنْ جُوعٍ
 وَثَالِثُهَا: أَنَّهُ آمَنَهُمْ مِنْ خَوْفٍ.

In Surah Quraish, He honoured him by regarding the interests of his ancestors in three ways:

1

لِإِيلَافِ قُرَيْشٍ ١

Because Quraish was made to incline.

2

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ٢

Who gave them food in hunger.

3

وَأَمَنَهُمْ مِنْ خَوْفٍ ٣

And bestowed them security from a big fear

(Quraish 105, Verses 1, 4)

Surah Al-Ma'oon:

وَشَرَّفَهُ فِي سُورَةِ الْبَاعُونَ بِأَنَّهُ وَصَفَ الْكَاذِبِينَ بِدِينِهِ بِثَلَاثَةِ أَنْوَاعٍ مِنَ الصِّغَاتِ
 الْبَدْمُومَةِ
 أَوَّلُهَا: الدَّنَاءَةُ وَاللُّؤْمُ وَهُوَ قَوْلُهُ: يَدْعُ الْيَتِيمَ وَلَا يَحْضُ عَلَى طَعَامِ الْبِسْكَينِ
 وَثَانِيهَا: تَرَكُ تَعْظِيمِ الْخَالِقِ وَهُوَ قَوْلُهُ: عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاؤُونَ
 وَثَالِثُهَا: تَرَكُ اتِّقَاعِ الْخَلْقِ، وَهُوَ قَوْلُهُ: وَيَبْتَغُونَ الْبَاعُونَ.

In Surah Al-Ma'oon, He honoured him by exposing three disgraceful qualities of the ones who falsified his religion:

1. Their meanness and vile ways

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ١

Then he is the one who drives away the orphan.

وَلَا يَحْضُرُ عَلَى طَعَامِ الْبُسُكِيِّنَ ٢

And does not urge the feeding of the poor.

(Al-Ma'oon 107, Verse 2-3)

2. Abandoning the respect of the Creator

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٣

Who are heedless of their prayers.

الَّذِينَ هُمْ يُرْآءُونَ ٤

Those who make a Show of it.

(Al-Ma'oon 107, Verse 5-6)

3. Taking no interest in social welfare

وَيَبْذُرُونَ الْبَاعُونَ ٥

And refuse to give articles of use.

(Al-Ma'oon 107, Verse 7)

ثُمَّ إِنَّهُ سُبْحَانَهُ وَتَعَالَى لَبَّاسُهُ فَبِئْسَ مَا فِي هَذِهِ السُّورِ مِنْ هَذِهِ الْوُجُوهِ الْعَظِيمَةِ قَالَ بَعْدَهَا: إِنَّا

أَعْطَيْنَاكَ الْكَوْثَرَ أَمْ إِنَّا أَعْطَيْنَاكَ هَذِهِ الْمَنَاقِبَ الْمُبْتَكَثِرَةَ الْمَذْكُورَةَ فِي السُّورِ الْمُبْتَدِئَةِ

الَّتِي كُلُّ وَاحِدَةٍ مِنْهَا أَعْظَمُ مِنْ مَلِكِ الدُّنْيَا بِحَذَا فِيرَهَا، فَاشْتَغَلَّ أَنْتَ بِعِبَادَةِ هَذِهِ

الرَّبِّ وَيُارِشَادِ عِبَادِهِ إِلَى مَا هُوَ الْأَصْلَحُ لَهُمْ، أَمَّا عِبَادَةُ الرَّبِّ فَيَا مَّا بِالنَّفْسِ وَهُوَ قَوْلُهُ:

فَصَلِّ لِرَبِّكَ وَإِمَّا بِالْمَالِ

After honouring him in those Surahs, Allah Almighty then states:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ٥

'O beloved! Undoubtedly, We have bestowed upon you abundance of good.

i.e. we have bestowed upon you these honours in the aforementioned Surahs, each one of which is greater than the worldly assets and its contents, so engage yourself in praying to your Lord and guide His servants to what is best suited for them. The worship of Allah is either physical i.e.

فَصَلِّ لِرَبِّكَ

Therefore, pray to your Lord,

Or monetary:

وَأَنْحَرِ ٦

And offer sacrifice.

اِخْتَلَفَ الْمُفَسِّرُونَ فِيهِ عَلَى وُجُوهِ:

The exegetists have differed in its interpretation in various ways:

الْأَوَّلُ: وَهُوَ الْمَشْهُورُ وَالْمُسْتَفِيزُ عِنْدَ السَّلَفِ وَالْخَلْفِ أَنَّهُ نَهَرٌ فِي الْجَنَّةِ،

رَوَى أَنَسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ نَهْرًا فِي الْجَنَّةِ حَافَتَاهُ قَبَابُ اللَّوْلُؤِ

الْبُجُوفِ فَضَرَبْتُ يَدِي إِلَى مَجْرَى الْمَاءِ فَإِذَا أَنَا بِسِسْكَ أَذْفَرٍ، فَقُلْتُ: مَا هَذَا قَيْلَ: الْكَوْثَرُ

الَّذِي أَعْطَاكَ اللَّهُ

وَفِي رِوَايَةِ أَنَسٍ: أَشَدُّ بَيَاضًا مِنَ الدَّبَنِ وَأَحْلَى مِنَ العَسَلِ، فِيهِ طُيُورٌ خَضِرٌ لَهَا أَعْنَاقٌ
 كَأَعْنَاقِ البُخْتِ مَنْ أَكَلَ مِنْ ذَلِكَ الطَّيْرِ وَشَرِبَ مِنْ ذَلِكَ البَاءِ فَآزَ بِالرِّضْوَانِ
 وَلَعَلَّهُ إِنَّمَا سُمِّيَ ذَلِكَ النَّهْرُ كَثْرًا إِمْسًا لِأَنَّهُ أَكْثَرُ أَنْهَارِ الْجَنَّةِ مَاءً وَخَيْرًا أَوْلَاكَهُ انْفَجَرَ مِنْهُ
 أَنْهَارُ الْجَنَّةِ، كَمَا رَوَى أَنَّهُ مَا فِي الْجَنَّةِ بُسْتَانٌ إِلَّا وَفِيهِ مِنَ الكَوْثَرِ نَهْرٌ جَارٍ، أَوْ لِكثْرَةِ
 الَّذِينَ يَشْرَبُونَ مِنْهَا، أَوْ لِكثْرَةِ مَا فِيهَا مِنَ البَنَافِعِ عَلَى مَا قَالِ عَلَيْهِ السَّلَامُ: «إِنَّهُ نَهْرٌ
 وَعَدَنِيهِ رَبِّي فِيهِ خَيْرٌ كَثِيرٌ»

1. It means the river in paradise. This interpretation is the famous view of all the former and latter exegetists.

Sayyiduna Anas – may Allah be pleased with him – reported from the Holy Prophet – may Allah send peace and blessings upon him – to have said, "I saw a river in paradise. There were domes around it which were made of beautiful pearls. When I put my hand in the water, it was more fragrant than the musk. When I asked, 'What is this?' I was told, 'It is Al-Kauthar which Allah Almighty has granted you'."

In another narration from Sayyiduna Anas – may Allah be pleased with him – it is reported:

Its water is whiter than milk and sweeter than honey. There are green birds in it whose necks are like that of the camels of Bukht. One who eats one of those birds and drinks from that water, will earn the pleasure of Allah.

It is named Al-Kauthar due to the following reasons:

- a) This river ranks first amongst the rivers and streams of paradise in the volume of its water and virtues.
- b) Other streams of paradise branch from it, as it is narrated that none of the streams of paradise are such where the water of Al-Kauthar does not flow.
- c) There will be a lot of people who will drink from it.
- d) It has numerous virtues, as the Holy Prophet – may Allah send peace and blessings upon him – has stated, "My Lord has promised me about the river that has abundance of good."

الْقَوْلُ الثَّانِي: أَنَّهُ حَوْضٌ وَالْأَخْبَارُ فِيهِ مَشْهُورَةٌ وَوَجْهُ التَّوْفِيقِ بَيْنَ هَذَا الْقَوْلِ، وَالْقَوْلِ
الْأَوَّلِ أَنْ يُقَالَ: لَعَلَّ النَّهْرَ يَنْصَبُ فِي الْحَوْضِ أَوْ لَعَلَّ الْأَنْهَارَ إِنَّمَا تَسِيلُ مِنْ ذَلِكَ الْحَوْضِ
فَيَكُونُ ذَلِكَ الْحَوْضُ كَالْمَنْبَعِ

2. It is a pool. There are numerous famous narrations in this regard. It can be related with the former interpretation that either the river flows into this pool or the river originates from this pool.

وَالْقَوْلُ الثَّلَاثُ: الْكَوْثَرُ أَوْلَادُهُ قَالُوا: لِأَنَّ هَذِهِ السُّورَةَ إِنَّمَا نَزَلَتْ رَدًّا عَلَى مَنْ عَابَهُ عَلَيْهِ
السَّلَامُ بَعْدَ مِ الْأَوْلَادِ، فَالْمَعْنَى أَنَّهُ يُعْطِيهِ نَسْلًا يَبْتَقُونَ عَلَى مَرِّ الزَّمَانِ، فَانظُرْ كَمْ قُتِلَ
مِنْ أَهْلِ الْبَيْتِ، ثُمَّ الْعَالَمُ مُبْتَلَى مِنْهُمْ، وَلَمْ يَبْقَ مِنْ بَنِي أُمِّيَّةٍ فِي الدُّنْيَا أَحَدٌ يُعْبَأُ بِهِ،
ثُمَّ انظُرْ كَمْ كَانَ فِيهِمْ مِنَ الْأَكَابِرِ مِنَ الْعُلَمَاءِ كَالْبَاقِرِ وَالصَّادِقِ وَالْكَاطِمِ وَالرِّضَا عَلَيْهِمُ
السَّلَامُ وَالنَّفْسُ الرَّكِيَّةُ وَأَمْثَالُهُمْ

3. Al-Kauthar are his children. The exegetists have written that this Surah was revealed about those who taunted him for not having children. The meaning then will be that Allah Almighty gave him a lineage that will continue through generations, so just look at how many Ahle Bayt were martyred but the world still has the Ahle Bayt all over while no one of significance from the Umayyads has been left in the world. One should also see how many great scholars have been amongst the Ahle Bayt; such as, Imam Baqir, Imam Ja'far Sadiq, Imam Moosa Kazim, Imam Rida – may Allah be pleased with them all, and the pure souls like them.

الْقَوْلُ الرَّابِعُ: الْكَوْثَرُ عُلَمَاءُ أُمَّتِهِ وَهُوَ لَعَبْرِي الْخَيْرِ الْكَثِيرِ لِأَنَّهُمْ كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ،
وَهُمْ يُحِبُّونَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَنْشُرُونَ آثَارَ دِينِهِ وَأَعْلَامَ شَرْعِهِ،
وَوَجْهُ التَّشْبِيهِ أَنَّ الْأَنْبِيَاءَ كَانُوا مُتَّفِقِينَ عَلَى أُصُولِ مَعْرِفَةِ اللَّهِ مُخْتَلِفِينَ فِي الشَّرِيعَةِ

رَحْمَةً عَلَى الْخَلْقِ لِيَصِلَ كُلُّ أَحَدٍ إِلَى مَا هُوَ صَاحِبُهُ، كَذَا عَلَمَاءُ أُمَّتِهِ مُتَّفِقُونَ بِأَسْرِهِمْ عَلَى
أُصُولِ شَرْعِهِ، لَكِنَّهُمْ مُخْتَلِفُونَ فِي فُرُوعِ الشَّرِيعَةِ رَحْمَةً عَلَى الْخَلْقِ، ثُمَّ الْفَضِيلَةُ مِنْ
وَجْهَيْنِ:

أَحَدُهُمَا: أَنَّهُ يُرْوَى أَنَّهُ يُجَاءُ يَوْمَ الْقِيَامَةِ بِكُلِّ نَبِيٍّ وَيَتَّبِعُهُ أُمَّتُهُ فَرَبَّابًا يَجِيءُ الرَّسُولُ
وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَيُجَاءُ بِكُلِّ عَالِمٍ مِنْ عُلَمَاءِ أُمَّتِهِ وَمَعَهُ الْأُكُوفُ الْكَثِيرَةُ
فَيَجْتَبِعُونَ عِنْدَ الرَّسُولِ فَرَبَّابًا يَزِيدُ عَدَدَ مُتَّبِعِي بَعْضِ الْعُلَمَاءِ عَلَى عَدَدِ مُتَّبِعِي أَلْفٍ مِنَ
الْأَنْبِيَاءِ

الْوَجْهُ الثَّانِي: أَنَّهُمْ كَانُوا مُصِيبِينَ لِاتِّبَاعِهِمُ الْفُضُولَ الْبِأُخُوذَةَ مِنَ الْوَحْيِ، وَعُلَمَاءُ هَذِهِ
الْأُمَّةِ يَكُونُونَ مُصِيبِينَ مَعَ كَدِّ الْإِسْتِثْبَاتِ وَالْإِجْتِهَادِ، أَوْ عَلَى قَوْلِ الْبَعْضِ: إِنْ كَانَ
بَعْضُهُمْ مُخْطِئًا لَكِنَّ الْبُخْطِيَّ يَكُونُ أَيْضًا مَأْجُورًا

4. Al-Kauthar refers to the Ulama of this Ummah. By Allah, this is also abundance of good, for they are like the Prophets of Bani Israel. They love the remembrance of the Holy Prophet – may Allah send peace and blessings upon him. They propagate his religion and Shariah's commandments. The reason for comparison is that the Prophets were unanimous on the principles of Allah's Gnosis while they had differences in Shariah, a mercy on the creation, so everyone would be able to attain their objective. Likewise is the state of the scholars of his Ummah; they are unanimous on the principles of Shariah but differ in secondary Shariah matters which is a mercy on the creation.

Their honour is due to two reasons:

- i) It is reported that the Prophets and their Ummah will be brought on the Day of Judgment. Some of those Prophets will only have just one or two followers. An Alim from the Ulama of the Ummah of the beloved Prophet – may Allah send peace and blessings upon him – will be called, behind whom, there will be thousands of people. They will gather by the Holy Prophet – may Allah send peace and blessings upon him. The followers of some Ulama will even

exceed the number of followers of a thousand Prophets – peace be upon them.

- ii) The Prophets – peace be upon them – were righteous through acting upon Allah's inspiration and the Ulama of the Ummah of beloved Prophet – may Allah send peace and blessings upon him – are also righteous through their Ijtihad and intpretation of islamic laws. Even if a Mujtahid errs, he will be rewarded for that too (for making efforts in the path of Allah).

القول الخامس: الكوثر هو النبوة، وَلَا شَكَّ أَنَّهَا الْخَيْرُ الْكَثِيرُ لِأَنَّهَا الْمُنْزَلَةُ الَّتِي هِيَ ثَانِيَةٌ
الرُّبُوبِيَّةِ/ وَلِهَذَا قَالَ: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ [النِّسَاء: 80] وَهُوَ شَطْرُ الْإِيْمَانِ
بَلْ هِيَ كَالْعُصْنِ فِي مَعْرِفَةِ اللَّهِ تَعَالَى، لِأَنَّ مَعْرِفَةَ النَّبُوَّةِ لَا بُدَّ وَأَنْ يَتَقَدَّمَ مَعْرِفَةُ ذَاتِ
اللَّهِ وَعَلَيْهِ وَقُدْرَتِهِ وَحِكْمَتِهِ، ثُمَّ إِذَا حَصَلَتْ مَعْرِفَةُ النَّبُوَّةِ فَحِينَئِذٍ يُسْتَفَادُ مِنْهَا مَعْرِفَةُ
بَقِيَّةِ الصِّفَاتِ كَالسَّمْعِ وَالْبَصَرِ وَالصِّفَاتِ الْخَيْرِيَّةِ وَالْوَجْدَانِيَّةِ عَلَى قَوْلِ بَعْضِهِمْ، ثُمَّ
لِرَسُولِنَا الْحُطُّ الْأَوْفَرُ مِنْ هَذِهِ الْمُنْقَبَةِ، لِأَنَّهُ الْمَذْكُورُ قَبْلَ سَائِرِ الْأَنْبِيَاءِ وَالْمَبْعُوثِ
بَعْدَهُمْ، ثُمَّ هُوَ مَبْعُوثٌ إِلَى الشَّقَلَيْنِ، وَهُوَ الَّذِي يُحْشَرُ قَبْلَ كُلِّ الْأَنْبِيَاءِ
وَلَا يَجُوزُ وُرُودُ الشَّرْعِ عَلَى نَسْخِهِ وَقَضَائِهِ أَكْثَرُ مِنْ أَنْ تُعَدَّ وَتُحْصَى. وَلِنَذْكُرْ هَاهُنَا
قَلِيلًا مِنْهَا، فَتَقُولُ:

5. Al-Kauthar is also interpreted as Prophethood. There is no doubt about its significance of abundant good, for this station comes next to Raboobiyyah (Station of the Almighty Lord). It is for this reason that Allah Almighty stated:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whoso obeys the messenger has indeed obeyed Allah.
(Al-Nisa 4, Verse 80)

Prophethood is not only a part of Iman but rather a faculty for the recognition of Allah. It is necessary to acquire the knowledge about Allah's Divine Being, His Attributes, His Knowledge, Power and Wisdom prior to the knowledge of Prophethood. When one acquires

the knowledge about Prophethood then through it, he acquires the knowledge about the rest of Allah's Attributes; such as, (Allah's) Hearing, Vision and the Attributes of Benevolence, and according to some, even His Attributes of Sentiments.

As far as the Prophethood is concerned:

- Our Prophet – may Allah send peace and blessings upon him – is the most entitled to its glory, for he was created before all Prophets but was appointed after all.
- Furthermore, he was appointed over both the creations (Jinns and humans).
- He will be brought to the arena of Mahshar before all the other Prophets.
- His Shariah is not to be abrogated.

His virtues are uncountable. We shall mention a few of them as follows:

إِنَّ كِتَابَ آدَمَ عَلَيْهِ السَّلَامُ كَانَ كَلِمَاتٍ عَلَى مَا قَالَ تَعَالَى: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ [البقرة: 37] وَكِتَابَ إِبْرَاهِيمَ أَيْضًا كَانَ كَلِمَاتٍ عَلَى مَا قَالَ: وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ [البقرة: 124] وَكِتَابَ مُوسَى كَانَ صُحُفًا كَمَا قَالَ: صُحُفِ إِبْرَاهِيمَ وَمُوسَى [الأعلى: 19] أَمَّا كِتَابُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ، فَإِنَّهُ هُوَ الْكِتَابُ الْمُهَيَّبُ عَلَى الْكُلِّ، قَالَ: وَمُهَيَّبْنَا عَلَيْهِ [البائدة: 48]

The book that was revealed upon Sayyiduna Adam – peace be upon him – was called “Kalimaat”, as the Almighty has stated:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt certain words (Kalimaat) from his Lord.
(Al-Baqarah 2, Verse 37)

And the book of Sayyiduna Ibrahim – peace be upon him – was also called “Kalimaat”, as in Allah's Speech:

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ

And when his Lord tested Ibrahim with certain words
(Kalimaat).
(Al-Baqarah 2, Verse 124)

The book of Sayyiduna Moosa – peace be upon him – was named “Suhuf”, as He has stated:

صُحُفِ إِبْرَاهِيمَ وَ مُوسَى ١٩

In the scriptures (Suhuf) of Ibrahim and Musa.
(Al-A'la 87, Verse 19)

But the book of Sayyiduna Muhammad – may Allah send peace and blessings upon him – is named "Al-Muhaimin" i.e. confirming the books preceding it, and thus He stated:

مُهِبِنًا عَلَيْهِ

Confirming (Al-Muhaimin upon) the Books preceding it.
(Al-Ma'idah 5, Verse 48)

وَأَيْضًا فَإِنَّ آدَمَ عَلَيْهِ السَّلَامُ إِنَّمَا تَحَدَّى بِالْأَسْمَاءِ الْبَشُورَةَ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
[البقرة: 31] وَمُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّمَا تَحَدَّى بِالْبَنْظُومِ: قُلْ لِّبِنِ اجْتَبَعَتْ
الْإِنْسُ وَالْجِنُّ [الإسراء: 88]

The challenge of Sayyiduna Adam – peace be upon him – was based upon the knowledge of random names, hence the Almighty stated:

فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

He said, "Tell the names of these, if you are truthful."
(Al-Baqarah 2, Verse 31)

But the challenge of Sayyiduna Muhammad – may Allah send peace and blessings upon him – was through verses:

قُلْ لِّبِنِ اجْتَبَعَتْ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِشِئْلِ هَذَا الْقُرْآنِ

Say, "if the men and Jinn all agreed together to bring the like of this Quran."

(Bani Israel 17, Verse 88)

وَأَمَّا نُوحٌ عَلَيْهِ السَّلَامُ فَإِنَّ اللَّهَ أَكْرَمَهُ بِأَنْ أَمْسَكَ سَفِينَتَهُ عَلَى الْمَاءِ، وَفَعَلَ فِي مُحَبَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هُوَ أَعْظَمُ مِنْهُ، رُوِيَ «أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ عَلَى
شِطِّ مَاءٍ وَمَعَهُ عَكْرِمَةُ بِنْتُ أَبِي جَهْلٍ، فَقَالَ: لَبِنِ كُنْتَ صَادِقًا فَادْعُ ذَلِكَ الْحَجَرَ الَّذِي هُوَ
فِي الْجَانِبِ الْآخِرِ فَلْيَسْبَحْ وَلَا يَغْرُقْ، فَأَشَارَ الرَّسُولُ إِلَيْهِ، فَانْقَدَعَ الْحَجَرُ الَّذِي أَشَارَ إِلَيْهِ

مِنْ مَكَانِهِ وَسَبَّحَ حَتَّى صَارَ بَيْنَ يَدَيِ الرَّسُولِ عَلَيْهِ السَّلَامُ وَسَلَّمْ عَلَيْهِ، وَشَهِدَ لَهُ
بِالرِّسَالَةِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْفِيكَ هَذَا قَالَ: حَتَّى يَرْجِعَ إِلَى مَكَانِهِ،
فَأَمَرَهُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَرَجَعَ إِلَى مَكَانِهِ

Allah Almighty honoured Sayyiduna Nooh – peace be upon him – by making his ark stationary on water, and what He did for the Holy Prophet – may Allah send peace and blessings upon him – is greater than that. It is reported that the Holy Prophet – may Allah send peace and blessings upon him – was standing by the water with 'Ikramah ibn Abi Jahl. He said, "If you are truthful then call the stone which is on the other side to come afloat without drowning." The Holy Prophet – may Allah send peace and blessings upon him – pointed at the stone. It moved from its place and floated until it appeared before the Holy Prophet – may Allah send peace and blessings upon him – and bore witness on his Prophethood. The Holy Prophet – may Allah send peace and blessings upon him – said, "This should suffice you." He said, "No, not until it goes back to its place." Then the beloved Prophet – may Allah send peace and blessings upon him – commanded it, and it returned to its place.

وَأَكْرَمَ إِبْرَاهِيمَ فَجَعَلَ النَّارَ عَلَيْهِ بَرْدًا وَسَلَامًا، وَفَعَلَ فِي حَقِّ مُحَمَّدٍ أَعْظَمَ مِنْ ذَلِكَ
عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ: «كُنْتُ طِفْلًا فَأَنْصَبَ الْقِدْرُ عَلَيَّ مِنَ النَّارِ، فَاحْتَرَقَ جِلْدِي
كُلُّهُ فَحَبَلْتَنِي أُمِّي إِلَى الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ: هَذَا ابْنُ حَاطِبٍ احْتَرَقَ كَمَا
تَرَى فَتَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ جِلْدِي وَمَسَحَ بِيَدِهِ عَلَى الْبُحْتَرِقِ مِنْهُ،
وَقَالَ: أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ، فَصُرْتُ صَحِيحًا لَا بَأْسَ بِي

Allah Almighty honoured Sayyiduna Ibrahim – peace be upon him – and made the fire cool and safe for him but with regard to Sayyiduna Muhammad – may Allah send peace and blessings upon him – He honoured him in a greater way than that. Sayyiduna Muhammad ibn Hatib – may Allah be pleased with him – is reported to have said: When I was a child, a boiling pot fell on me, due to which, my entire skin was burnt. My mother took me to the beloved Prophet – may Allah send peace and blessings upon him – and said to him, "This is Ibn Hatib. He got burnt as you can see." He then applied his saliva on my skin and rubbed the burnt portion with

his hand and made Du'a, "O the Lord of mankind, relieve the pain."
I got recovered, free from any pain.

وَأَكْرَمَ مُوسَى ففَلَقَ لَهُ الْبَحْرَ فِي الْأَرْضِ، وَكَرَّمَ مُحَمَّدًا ففَلَقَ لَهُ الْقَمَرَ فِي السَّمَاءِ، ثُمَّ انْظُرْ
إِلَى فَرْقٍ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

He honoured Sayyiduna Moosa – peace be upon him – by splitting the ocean on earth for him but He honoured Sayyiduna Muhammad – may Allah send peace and blessings upon him – by splitting the moon in the sky for him. Take into consideration the difference between the earth and the sky!

وَفَجَّرَ لَهُ الْمَاءَ مِنَ الْحَجَرِ، وَفَجَّرَ لِمُحَمَّدٍ أَصَابِعَهُ عَيْونًا

He caused the spring to flow from stone for Sayyiduna Moosa – peace be upon him – but for Sayyiduna Muhammad – may Allah send peace and blessings upon him, He caused springs to flow from his fingers.

وَأَكْرَمَ مُوسَى بِأَنْ ظَلَّلَ عَلَيْهِ الْغَمَامَ، وَكَذَلِكَ أَكْرَمَ مُحَمَّدًا بِذَلِكَ فَكَانَ الْغَمَامُ يُظِلُّهُ

He honoured Sayyiduna Moosa – peace be upon him – by providing the shade of clouds for him and similarly, honoured Sayyiduna Muhammad – may Allah send peace and blessings upon him, so the clouds used to provide shade for him.

وَأَكْرَمَ مُوسَى بِالْيَدِ الْبَيْضَاءِ، وَأَكْرَمَ مُحَمَّدًا بِأَعْظَمَ مِنْ ذَلِكَ وَهُوَ الْقُرْآنُ الْعَظِيمُ، الَّذِي
وَصَلَ نُورُهُ إِلَى الشَّرْقِ وَالْمَغْرِبِ

He honoured Sayyiduna Moosa – peace be upon him – by granting him the luminous hand but He honoured Sayyiduna Muhammad with something greater than that, which is the Holy Quran. Its light reaches the east and west.

وَقَدَبَ اللَّهُ عَصَا مُوسَى ثُعْبَانًا، وَلَبَّأَ أَرَادَ أَبُو جَهْلٍ أَنْ يَرْمِيَهُ بِالْحَجَرِ رَأَى عَلَى كَتِفَيْهِ
ثُعْبَانَيْنِ، فَأَنْصَرَفَ مَرْعُوبًا

He turned the shaft of Sayyiduna Moosa – peace be upon him – into a snake but when Abu Jahl intended to throw a stone at the Holy

Prophet – may Allah send peace and blessings upon him, he saw two snakes on his shoulders and returned in dread.

وَسَبَّحَتِ الْجِبَالُ مَعَ دَاوُدَ وَسَبَّحَتِ الْأَحْجَارُ فِي يَدَيْهِ وَيَدِ أَصْحَابِهِ

Stones recited Allah's Glory in the company of Sayyiduna Dawood – peace be upon him – but the stones chanted His Glory in the hand of the Holy Prophet – may Allah send peace and blessings upon him – and his companions.

وَكَانَ دَاوُدُ إِذَا مَسَّكَ الْحَدِيدَ لَانَ، وَكَانَ هُوَ لَمَّا مَسَّحَ الشَّاةَ الْجَرِيَاءَ دَرَّتْ

When Sayyiduna Dawood – peace be upon him – touched the iron, it became malleable but when the Holy Prophet – may Allah send peace and blessings upon him – touched an aged goat, she became full of milk.

وَأَكْرَمَ دَاوُدَ بِالطَّيْرِ الْبَحْشُورَةَ وَمُحَمَّدًا بِالْبُرَاقِ

He honoured Sayyiduna Dawood – peace be upon him – by flocking the birds but for Sayyiduna Muhammad – may Allah send peace and blessings upon him, He arranged Buraaq.

وَأَكْرَمَ عِيسَى عَلَيْهِ السَّلَامُ بِإِحْيَاءِ الْمَوْتَى، وَأَكْرَمَهُ بِجُنْسِ ذَلِكَ حِينَ أَضَافَهُ إِلَيْهِمْ

بِالشَّاةِ الْمَسْجُومَةِ، فَلَمَّا وَضَعَ اللَّقْمَةَ فِي فَمِهِ أَخْبَرَتْهُ

He honoured Sayyiduna 'Isa – peace be upon him – by giving him the miracle to bring dead back to life but He honoured Sayyiduna Muhammad – may Allah send peace and blessings upon him – with the miracle of this nature that when a jewish woman served him the poisonous meat of goat, it informed him as soon as he placed the morsel in his mouth.

وَأَبْرَأَ الْأَكْمَهَ وَالْأَبْرَصَ

رُوي أَنَّ امْرَأَةً مَعَاذِ بْنِ عَفْرَاءَ أَتَتْهُ وَكَانَتْ بَرَصَاءَ، وَشَكَتْ ذَلِكَ إِلَى الرَّسُولِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَمَسَّحَ عَلَيْهَا رَسُولُ اللَّهِ بِغُصْنٍ فَأَذْهَبَ اللَّهُ الْبَرَصَ

وَحِينَ سَقَطَتْ حَدَقَةُ الرَّجُلِ يَوْمَ أَحَدٍ فَرَفَعَهَا وَجَاءَ بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَّهَا إِلَى مَكَانِهَا

(Like Sayyiduna 'Isa – peace be upon him) The Holy Prophet – may Allah send peace and blessings upon him – also cured the blind and leprosy.

It is reported that the wife of Sayyiduna Mu'adh ibn 'Afra came to him in a condition of leprosy and complained to him about it. He brushed over her with a branch, and Allah Almighty cured her from leprosy.

When the eye-ball of a companion came out of its socket on the day of Uhad, and he brought it to the Holy Prophet – may Allah send peace and blessings upon him. He then placed it back into its socket.

وَكَانَ عَيْسَى يَعْرِفُ مَا يُخْفِيهِ النَّاسُ فِي بُيُوتِهِمْ، وَالرَّسُولُ عَرَفَ مَا أَخْفَاهُ عَنْهُ مَعَ أُمَّ الْفُضْلِ، فَأَخْبَرَهُ فَأَسْلَمَ الْعَبَّاسُ لِذَلِكَ

Sayyiduna 'Isa – peace be upon him – was bestowed with the of what people hide in their houses but the Holy Prophet – may Allah send peace and blessings upon him – knew (in Madinah Munawwarah) what his uncle (Sayyiduna 'Abbas – may Allah be pleased with him) has hidden by Umm Fadhl (in Makkah Mukarramah). When he disclosed it to him, he embraced Islam.

وَأَمَّا سُلَيْمَانُ فَإِنَّ اللَّهَ تَعَالَى رَدَّهُ الشَّمْسَ مَرَّةً، وَفَعَلَ ذَلِكَ أَيْضًا لِلرَّسُولِ حِينَ نَامَ وَرَأْسُهُ فِي حِجْرِ عَلِيٍّ فَأَنْتَبَهَهُ وَقَدْ غَرَبَتِ الشَّمْسُ، فَرَدَّهَا حَتَّى صَلَّى، وَرَدَّهَا مَرَّةً أُخْرَى لِعَلِيٍّ فَصَلَّى الْعَصْرَ فِي وَقْتِهِ

Allah Almighty had returned the sun for Sayyiduna Sulaiman – peace be upon him – once but did the same for the Holy Prophet – may Allah send peace and blessings upon him – once when he fell asleep with his head in the lap of Sayyiduna Ali – may Allah be pleased with him. When he awoke, he noticed that the sun had set then returned it and prayed Salah. He returned it for the second time for Sayyiduna 'Ali – may Allah be pleased with him – and he prayed his 'Asr in its time.

وَعَلَّمَ سُلَيْمَانَ مَنطِقَ الطَّيْرِ، وَفَعَلَ ذَلِكَ فِي حَقِّ مُحَمَّدٍ،

رَوَى أَنَّ طَيْرًا فُجِعَ بِوَلَدِهِ فَجَعَلَ يُرْفِقُ عَلَى رَأْسِهِ وَيُكَلِّبُهُ فَقَالَ: أَيُّكُمْ فُجِعَ هَذِهِ بِوَلَدِهَا

فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: ارْجِعْ إِلَيْهَا وَكَلِّبْهَا!

وَكَلامُ الذِّئْبِ مَعَهُ مَشْهُورٌ

Allah Almighty taught Sayyiduna Sulaiman – peace be upon him – the language of birds, and He did the same for Sayyiduna Muhammad – may Allah send peace and blessings upon him.

It is reported that a bird came to him with a plea about its young one and flapped its wings by his head. She communicated with him then he said, "Who troubled its young one?" A man replied, "It was I." He then said, "Return her child to her."

His conversation with the wolf is famous.

وَأَكْرَمَ سُلَيْمَانَ بِسَيْرِهِ غُدْوَةً شَهْرًا وَأَكْرَمَهُ بِالسَّيْرِ إِلَى بَيْتِ الْمَقْدِسِ فِي سَاعَةٍ

He blessed Sayyiduna Sulaiman – peace be upon him – with the ability to travel the distance of a month in the first portion of the day but He blessed our beloved Prophet – may Allah send peace and blessings upon him – with the journey to Bayt al-Maqdis in just a moment.

وَكَانَ حِمَارًا يُعْفَرُ يُرْسَلُ إِلَى مَنْ، يُرِيدُ فَيَجِيءُ بِهِ

He used to send his transport Ya'foor to bring his companions.

وَقَدْ شَكُوا إِلَيْهِ مِنْ نَاقَةٍ أَتَتْهَا أُغَيْدَتٌ، وَأَنَّهَمْ لَا يَقْدِرُونَ عَلَيْهَا فَذَهَبَ إِلَيْهَا، فَلَبَّأَ رَأَتْهُ

خَضَعَتْ لَهُ

People complained to him about a she-camel going insane, and that they were unable to capture her. When the Holy Prophet – may Allah send peace and blessings upon him – approached her, she bowed her head before him.

وَأُرْسِلَ مُعَاذًا إِلَى بَعْضِ النَّوَاحِي، فَلَبَّأَ وَصَلَ إِلَى الْبَغَاذَةِ، فَإِذَا أَسَدٌ جَائِعٌ فَهَالَهُ ذَلِكَ وَلَمْ

يَسْتَجِرَ [مِ] أَنْ يَرْجِعَ، فَتَقَدَّمَ وَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ فَتَبَبَّصَ

He sent Sayyiduna Mu'adh – may Allah be pleased with him – to a certain area. When he entered the jungle, a lion attacked him. He addressed the lion, saying “I am the Messenger of the Holy Prophet – may Allah send peace and blessings upon him”. The lion then gave in.

وَكَمَا انْقَادَ الْجِنُّ لِسُلَيْمَانَ، فَكَذَلِكَ انْقَادُوا لِوَلِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

And as the jinns served Sayyiduna Sulaiman – peace be upon him, likewise they served the Holy Prophet Muhammad – blessings and peace be upon him.

وَحِينَ جَاءَ الْأَعْرَابِيَّ بِالضَّبِّ، وَقَالَ لَا أُؤْمِنُ بِكَ حَتَّى يُؤْمِنَ بِكَ هَذَا الضَّبُّ، فَتَكَلَّمَ الضَّبُّ مُعْتَرِفًا بِرِسَالَتِهِ

A villager captured a lizard and brought it. He then said, “I will not believe in you unless this lizard believes in you.” The lizard then communicated and acknowledged his Prophethood.

وَحِينَ كَفَلَ الطَّيْبَةَ حِينَ أُرْسَلَهَا الْأَعْرَابِيَّ رَجَعَتْ تَعْدُو حَتَّى أَخْرَجَتْهُ مِنَ الْكِفَالَةِ

The Holy Prophet – may Allah send peace and blessings upon him – stood as a guarantor for the deer so that the villager releases her, and then she returned after feeding her young ones as she had promised.

وَحَنَّتِ الْحَنَانَةُ لِفِرَاقِهِ

The pillar of Hannanah got grief-stricken by his departure.

وَحِينَ لَسَعَتِ الْحَيَّةُ عَقَبَ الصِّدِّيقِ فِي الْغَارِ قَالَتْ: كُنْتُ مُشْتَاقَةً إِلَيْهِ مِنْذُ كَذَا سِنِينَ فَلِمَ حَبَبْتَنِي عَنْهُ!

When the snake bit Sayyiduna Abu Bakr al-Siddeeq in the cave and said, “I have been waiting for him for so many years, why are you hiding him from me?!”

وَأَطْعَمَ الْخَلْقَ الْكَثِيرَ، مِنْ الطَّعَامِ الْقَلِيلِ

He fed a lot of people from little food.

وَمُعْجَزَاتُهُ أَكْثَرُ مِنْ أَنْ تُحْصَى وَتُعَدَّ، فَلِهَذَا أَقَدَّمَ اللَّهُ عَلَى الَّذِينَ اصْطَفَاهُمْ، فَقَالَ: وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ [الأحزاب: 7] فَلَمَّا كَانَتْ رِسَالَتُهُ كَذَلِكَ جَاءَ أَنْ يُسَبِّحَهَا اللَّهُ تَعَالَى كَثِيرًا، فَقَالَ: إِنَّا أَعْطَيْنَاكَ الْكُوثَرَ

His miracles are much more than we can count and account for. It is for this reason that Allah Almighty firstly took the oath from him amongst all the Prophets. Hence, He has stated:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ

And O beloved! remember when We took covenant from the prophets and from you, and from Nuh and Ibrahim and Musa and Isa, son of Maryam.

(Al-Ahzab 33, Verse 7)

الْقَوْلُ السَّادِسُ: الْكُوثَرُ هُوَ الْقُرْآنُ، وَفَضَائِلُهُ لَا تُحْصَى، وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ

أَقْلَامٌ [لقمان: 27] قُلُوبُ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي [الكهف: 109]

6. Al-Kauthar is the Holy Quran, and its virtues are uncountable even:

لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ

if all trees in the earth were pens.

(Luqman 31, Verse 27)

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي

Say, 'if the sea be the ink for the words of my Lord'.

(Al-Kahf 18, Verse 109)

الْقَوْلُ السَّابِعُ: الْكُوثَرُ الْإِسْلَامُ، وَهُوَ لَعَبْرَى الْخَيْرِ الْكَثِيرِ، فَإِنَّ بِهِ يَحْصُلُ خَيْرُ الدُّنْيَا

وَالْآخِرَةِ وَبِقَوَاتِهِ يَفُوتُ خَيْرُ الدُّنْيَا وَخَيْرُ الْآخِرَةِ، وَكَيْفَ لَا وَالْإِسْلَامُ عِبَارَةٌ عَنِ الْمَعْرِفَةِ،

أَوْ مَا لَا بُدَّ فِيهِ مِنَ الْمَعْرِفَةِ، قَالَ: وَمَنْ يُوتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا [البقرة: 269]

وَإِذَا كَانَ الْإِسْلَامُ خَيْرًا كَثِيرًا فَهُوَ الْكَوْثَرُ، فَإِنْ قِيلَ: لِمَ خَصَّهُ بِالْإِسْلَامِ، مَعَ أَنَّ نِعْمَهُ عَمَّتِ

الْكُلَّ قُلْنَا: لِأَنَّ الْإِسْلَامَ وَصَلَ مِنْهُ إِلَى غَيْرِهِ، فَكَانَ عَلَيْهِ السَّلَامُ كَالْأَصْلِ فِيهِ

7. Al-Kauthar is Islam. I swear, it is an abundance of good in both; the world and the hereafter, is achieved through Islam. By losing it, the good of both the worlds is lost. And why not, because Islam is Allah's recognition all in all, or at least, a means to achieve Allah's recognition. Allah Almighty states:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

And he who got wisdom indeed got abundant good.

(Al-Baqarah 2, Verse 269)

And as Islam is abundant good, hence it is Al-Kauthar as well. A question may arise that why specifically Islam, though we all are blessed with Islam? We would say that Islam has reached us through him, and the Holy Prophet – may Allah send peace and blessings upon him – is like the foundation of Islam in this regard.

الْقَوْلُ الثَّامِنُ: الْكَوْثَرُ كَثْرَةُ الْاِتِّبَاعِ وَالْاَشْيَاعِ، وَلَا شَكَّ أَنَّ لَهُ مِنَ الْاِتِّبَاعِ مَا لَا يُحْصِيهِمْ

إِلَّا اللَّهُ،

وَرُوِيَ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، قَالَ: «أَنَا دَعْوَةُ خَلِيلِ اللَّهِ إِبْرَاهِيمَ، وَأَنَا بَشَرِي عِيسَى،

وَأَنَا مَقْبُولُ الشَّفَاعَةِ يَوْمَ الْقِيَامَةِ، فَبَيَّنَّا أَكُونَ مَعَ الْأَنْبِيَاءِ، إِذْ تَطَّهَّرْنَا أُمَّةٌ مِنَ النَّاسِ

فَنَبْتَدِرُهُمْ بِأَبْصَارِنَا مَا مِثْلًا مِنْ نَبِيِّ إِلَّا وَهُوَ يَرْجُو أَنْ تَكُونَ أُمَّتَهُ، فَإِذَا هُمْ عَمْرٌ مُحَجَّلُونَ

مِنْ آثَارِ الْوَضُوءِ، فَأَقُولُ: أُمَّتِي وَرَبِّ الْكَعْبَةِ فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يَطَّهَّرُنَا

مِثْلُ مَا ظَهَرَ أَوْ لَا/ فَنَبْتَدِرُهُمْ بِأَبْصَارِنَا مَا مِنْ نَبِيِّ إِلَّا وَيَرْجُو أَنْ تَكُونَ أُمَّتَهُ فَإِذَا هُمْ عَمْرٌ

مُحَجَّلُونَ مِنْ آثَارِ الْوَضُوءِ فَأَقُولُ: أُمَّتِي وَرَبِّ الْكَعْبَةِ، فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ،

ثُمَّ يُرْفَعُ لَنَا ثَلَاثَةُ أَمْثَالِ مَا قَدْ رُفِعَ فَنَبْتَدِرُهُمْ، وَذَكَرَ كَمَا ذَكَرَ فِي السَّرَةِ الْأُولَى وَالثَّانِيَةِ،

ثم قال: ليدخلن ثلاث فرق من أمتي الجنة قبل أن يدخنها أحد من الناس»

وَلَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «تَنَاجَوْا تَنَاسَلُوا تَكَثُرُوا، فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ، وَلَوْ بِالسَّقِطِ»

فَإِذَا كَانَ يَبَاهِي بِنِّسْنِ لَمْ يَبْدَعْ حَدَّ التَّكْلِيفِ، فَكَيْفَ بِشِئْلِ هَذَا الْجَمِّ الْغَفِيرِ، فَلَا جَرَمَ حَسُنَ مِنْهُ تَعَالَى أَنْ يُذَكِّرَهُ هَذِهِ النِّعْمَةَ الْجَسِيمَةَ فَقَالَ: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

8. Al-Kauthar could also refer to the abundance of followers and devotees, and no doubt that his followers are countless, and no one knows the exact number except Allah.

It is reported that the Holy Prophet – may Allah send peace and blessings upon him – said, “I am the answer of the Du'a Sayyiduna Ibrahim Khaleelullah – peace be upon him. I am the glad tiding of Sayyiduna 'Isa – peace be upon him. And my intercession will be accepted on the Day of Judgment. I will be with the prophets, a nation will appear before us, and everyone of them will be wishing them to be their nation. They will be shining due to the effects of Wudoo, I shall say, “I swear by the Lord of Ka'bah, they are my Ummah.” They enter paradise without accountability. This situation will arise before us three times in like manner, and he would say as he said previously for the first and second time. He said: "Three groups of my nation will enter Paradise before any of the people enter it."

The Holy prophet – may Allah send peace and blessings upon him – has stated, "Get married and have a lot of children, for it is through you that I will feel proud over others on the Day Judgment. Try, even if the fetus is aborted prematurely." (i.e. do not lose hope, children are blessing)

If he will feel proud on the (naturally)prematurely aborted who could not reached the age of puberty then how will he be pleased with such a crowd. There is no doubt that Allah Almighty granted him even more than this, as He stated:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

'O beloved! Undoubtedly, We have bestowed upon you abundance of good.

(Al-Kauthar 108, Verse 1)

الْقَوْلُ الثَّاسِعُ: الْكَوْثَرُ الْفَضَائِلُ الْكَثِيرَةُ الَّتِي فِيهِ، فَإِنَّهُ بِاتِّفَاقِ الْأُمَّةِ أَفْضَلُ مِنْ جَمِيعِ الْأَنْبِيَاءِ

9. Al-Kauthar are the numerous virtues of his blessed personality. It is the consensus of the entire Ummah that he is the best of all Prophets.

الْقَوْلُ الْعَاشِرُ: الْكَوْثَرُ رُفْعَةُ الذِّكْرِ، وَقَدْ مَرَّ تَفْسِيرُهُ فِي قَوْلِهِ: وَرَفَعْنَا لَكَ ذِكْرَكَ [الشرح: 4]

10. Al-Kauthar is the height of his Dhikr. Its Tafseer has already been mentioned under the verse:

وَرَفَعْنَا لَكَ ذِكْرَكَ ٥

And We have exalted for you your remembrance.
(Al-Inshirah 94, Verse 4)

الْقَوْلُ الْحَادِي عَشَرَ: أَنَّهُ الْعِلْمُ قَالُوا: وَحَبْلُ الْكَوْثَرِ عَلَى هَذَا أَوْلَى لِوُجُوهِ

11. It refers to knowledge. It is better to consider Al-Kauthar as such due to the following reasons:

أَحَدُهَا: أَنَّ الْعِلْمَ هُوَ الْخَيْرُ الْكَثِيرُ قَالَ: وَعَلَيْكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا [النِّسَاءِ: 113] وَأَمْرُهُ بِطَلَبِ الْعِلْمِ، فَقَالَ: وَقُلْ رَبِّ زِدْنِي عِلْمًا [طه: 114] وَسَمَّى

الْحِكْمَةَ خَيْرًا كَثِيرًا، فَقَالَ: وَمَنْ يُوْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا [البَقَرَةِ: 269]

i) Knowledge is adundant good. Allah Almighty has stated:

وَعَلَّمَكُم مَّا لَمْ تَكُن تَعْلَمُونَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكُمْ عَظِيمًا ١٣

And He has taught to you what you did not know, and great is the grace of Allah upon you.

(Al-Nisa 4, Verse 113)

He commanded him to acquire knowledge, hence He stated:

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

And say, 'O my Lord increase me in knowledge.'
(Taha 20, Verse 114)

He considered wisdom as abundant good:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

And he who got wisdom indeed got abundant good.
(Al-Baqarah 2, Verse 269)

أَنَّهُ لَهَا قَال: أَعْطَيْتُكَ الْكَوْثَرَ قَالَ عَقِيبُهُ: فَصَلِّ لِرَبِّكَ وَأَنْحِرْ وَالشَّيْءُ الَّذِي يَكُونُ
مُتَقَدِّمًا عَلَى الْعِبَادَةِ هُوَ الْمَعْرِفَةُ، وَلِذَلِكَ قَالَ فِي سُورَةِ النَّحْلِ: أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاتَّقُونِ وَقَالَ فِي طه [14]: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي فَقَدَّمَنِي السُّورَتَيْنِ الْمَعْرِفَةَ
عَلَى الْعِبَادَةِ

ii) When Allah Almighty stated:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١٠﴾

'O beloved! Undoubtedly, We have bestowed upon
you abundance of good.

He stated the following after that:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢٠﴾

Therefore, pray to your Lord and offer sacrifice.

As a matter of fact, knowledge precedes worship, and it
is the knowledge of Allah's Gnosis, and it is for this reason
that He stated the following in Surah Al-Nahl:

أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٠﴾

'Warn that none to be worshipped save Me. then fear
Me.

(Al-Nahl 16, Verse 2)

And the following in Surah Taha:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ

Verily I am Allah there is none to be worshipped save me. So worship Me.
(Taha 20, Verse 14)

In both the Surahs, He gave priority to His recognition before worship.

الْقَوْلُ الثَّانِي عَشَرَ:

أَنَّ الْكُوْثَرَ هُوَ الْخُلُقُ الْحَسَنُ، قَالُوا: الْإِتِّفَاعُ بِالْخُلُقِ الْحَسَنِ عَامٌّ يَنْتَفِعُ بِهِ الْعَالِمُ وَالْجَاهِلُ وَالْبَهِيْمَةُ وَالْعَاقِلُ، فَأَمَّا الْإِتِّفَاعُ بِالْعِلْمِ، فَهُوَ مُخْتَصٌّ بِالْعُقَلَاءِ، فَكَانَ نَفْعُ الْخُلُقِ الْحَسَنِ أَعَمَّ، فَوَجَبَ حَبْلُ الْكُوْثَرِ عَلَيْهِ، وَلَقَدْ كَانَ عَلَيْهِ السَّلَامُ كَذَلِكَ كَانَ لِلْأَجَانِبِ كَالْوَالِدِ يَحُلُّ عُقْدَهُمْ وَيَكْفِي مُهَيِّبَهُمْ، وَبَدَعَ حُسْنَ خُلُقِهِ إِلَى أَنَّهُمْ لَبَّأَسْرُوا وَسِنَّهُ،

قَالَ: «اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

12. Al-Kauthar is the good conduct. People of knowledge say that benefitting from good conduct is more generalized amongst different species; humans or animals, and whether a person is learned or ignorant, while knowledge benefits the intellectuals only. Therefore, good conduct is more generalized than knowledge and hence, Al-Kauthar should mean this. The Holy Prophet – may Allah send peace and blessings upon him – was like a father even to strangers. He would solve their problems and eliminate their difficulties. His good conduct stretched to a level where when his enemies broke his tooth, he made Du'a for them (instead):

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

Oh Allah, guide my people, for they do not know.

الْقَوْلُ الثَّالِثَ عَشَرَ: الْكَوْثَرُ هُوَ الْبَقَامُ الْبَحْبُودُ الَّذِي هُوَ الشَّفَاعَةُ، فَقَالَ فِي الدُّنْيَا: وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ [الأنفال: 33]
 وَقَالَ فِي الْآخِرَةِ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي»
 وَعَنْ أَبِي هُرَيْرَةَ قَالَ عَلَيْهِ السَّلَامُ: «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً وَإِنِّي خَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ»

13. Al-Kauthar is Al-Maqaam al-Mahmood i.e. the intercession. Allah Almighty has stated concerning the implementation of this status in the world as:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ط

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst.
 (Al-Anfal 8, Verse 33)

The Holy Prophet – may Allah send peace and blessings upon him – has stated the following about the hereafter:

شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

My intercession is for those people of my Ummah who have committed major sins.

Sayyiduna Abu Hurairah – may Allah send peace and blessings upon him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً وَإِنِّي خَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ

Every Prophet has an accepted Du'a. I have reserved my Du'a for my Ummah's intercession on the Day of Judgment.

الْقَوْلُ الرَّابِعَ عَشَرَ: أَنَّ الْبُرَادَ مِنَ الْكَوْثَرِ هُوَ هَذِهِ السُّورَةُ

14. Al-Kauthar refers to this Surah itself.

الْقَوْلُ الْخَامِسَ عَشَرَ:

أَنَّ الْمُرَادَ مِنَ الْكُوثَرِ جَمِيعُ نِعَمِ اللَّهِ عَلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ، وَهُوَ الْمَنْقُولُ عَنِ ابْنِ

عَبَّاسٍ

15. Al-Kauthar refers to all the bounties Allah Almighty has bestowed upon Sayyiduna Muhammad – may Allah send peace and blessings upon him – as reported from Sayyiduna Ibn Abbas – may Allah be pleased with them.

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؑ D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

وَاخْتَلَفَ أَهْلُ التَّأْوِيلِ فِي الْكُوثَرِ الَّذِي أُعْطِيَهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سِتَّةَ عَشَرَ

قَوْلًا:

The exegetists differed in the interpretation of Al-Kauthar which was bestowed upon the Holy Prophet – may Allah send peace and blessings upon him.

There are 16 different views about it:

الأول: أَنَّهُ نَهْرٌ فِي الْجَنَّةِ، رَوَاهُ الْبُخَارِيُّ عَنْ أَنَسٍ وَالتِّرْمِذِيُّ -- وَرَوَى التِّرْمِذِيُّ أَيْضًا

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْكُوثَرُ: نَهْرٌ فِي الْجَنَّةِ، حَاقَتْهُ

مِنْ ذَهَبٍ، وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ الْبُسْكِ، وَمَاؤُهُ أَحْلَى مِنَ

العسلِ وَأَبْيَضُ مِنَ الشَّلْجِ). هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

1. It is a river in Paradise. Imam Bukhari and Tirmidhi narrated it from Sayyiduna Anas and Imam Tirmidhi also reported it from Sayyiduna Ibn Umar – may Allah be pleased with them – that the Holy Prophet – may Allah send peace and blessings upon

him – said, “Al-Kauthar is a river in Paradise. Its borders are made of gold and its pathways made of pearls and gems. Its sand is more fragrant than musk and its water is sweeter than honey and whiter than ice.
This Hadeeth is Hasan Shih.

الثاني- أنه حوض النبي صلى الله عليه وسلم في البؤقِف، قاله عطاء.

وفي صحيح مسلم عن أنس قال: بيننا نحن عند رسول الله صلى الله عليه وسلم إذ أغنى
إغفاعةً، ثم رفع رأسه متبسبباً فقلنا: ما أضحكك يا رسول الله قال: نزلت علي أنفا
سورة- فقراء- بسم الله الرحمن الرحيم: إنا أعطيناك الكوثر. فصل لربك وانحر. إن
شانتك هو الأبت- ثم قال- أتدرون ما الكوثر. قلنا الله ورسوله أعلم. قال: فإنه نهر
وعدنيه ربي عز وجل، عليه خير كثير هو حوض ترد عليه أمتي يوم القيامة آيته عدد
الأسجود، فيختلج العبد منهم فاقول إنه من أمتي، فيقال إنك لا تدري ما أحدث
بعذك.

2. It's the pool of the Holy Prophet – may Allah send peace and blessings upon him – according to Sayyiduna 'Ata – may Allah be pleased with him.

It is reported in Sahih Muslim from Sayyiduna Anas – may Allah be pleased with him: We were by the Holy Prophet – may Allah send peace and blessings upon him. He nodded a bit and then raised his head and smiled. We asked, “Ya RasoolAllah, what made what you smile?” He replied, “A Surah has been revealed upon me now” and then he recited it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAH in the name of, the Most Affectionate, the Merciful.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

'O beloved! Undoubtedly, We have bestowed you abundance of good.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ط ①

Therefore, pray to your Lord, and offer sacrifice.

إِنَّ شَاتِنَكَ هُوَ الْأَبْتَرُ ء ②

Undoubtedly, one who is your enemy, is cut off from every good.

He then said, "Do you know what Al-Kauthar is?" We replied, "Allah and His Messenger know best." He said, "It is a river Allah Almighty has promised me. In it there is abundant good. It is the pool my Ummah will come to on the Day of Judgment. Its utensils will be equivalent to the number of stars. A man will be kept away from it, I will say that he is from my Ummah. I will be told that I have no idea as to what he did after me."

وَالْأَخْبَارُ فِي حَوْضِهِ فِي الْمَوْقِفِ كَثِيرَةٌ، ذَكَرْنَا هَا فِي كِتَابِ التَّذْكَرَةِ.

There are many Ahadeeth concerning his pool which we have mentioned in the book "Al-Tadhkirah".

وَأَنَّ عَلَى أَرْكَانِهِ الْأَرْبَعَةَ خَلْفَاءَ الْأَرْبَعَةِ، رِضْوَانُ اللَّهِ عَلَيْهِمْ. وَأَنَّ مَنْ أَبْغَضَ
وَاحِدًا مِنْهُمْ لَمْ يَسْقِهِ الْآخَرُ

There will be four Caliphs – may Allah be pleased with them – on all four corners of it, and whoever has malice for any one of them, the other will not quench their thirst.

الثَّالِثُ: أَنَّ الْكُوثَرَ النَّبُوءَةُ وَالْكِتَابُ، قَالَهُ عِكْرَمَةُ.

3. Al-Kauthar is Prophethood and the Holy Quran, according to Sayyiduna 'Ikramah – may Allah be pleased with him.

الرَّابِعُ: الْقُرْآنُ، قَالَهُ الْحَسَنُ.

4. Al-Kauthar is the Holy Quran according to Sayyiduna Hasan Basri – may Allah be pleased with him.

الخامس: الإسلام، حكاة البغيرة.

5. Al-Kauthar is Islam according to Sayyiduna Mugheerah – may Allah be pleased with him.

السادس - تيسير القرآن وتخفيف الشرائع، قاله الحسين بن الفضل.

6. Al-Kauthar means that Allah Almighty made the Quran easy and kept leniency in Shariah according to Sayyiduna Husain ibn Al-Fadhil – may Allah be pleased with him.

السابع - هو كثرة الأصحاب والأمة والأشياء، قاله أبو بكر بن عياش وبيان ابن رعاء.

7. It means the adundance of companions and Ummah and lovers according to Sayyiduna Abu Bakr ibn 'Ayyaash and Yamaan ibn Ri'aab – may Allah be pleased with them.

الثامن - أنه الإيثار، قاله ابن كيسان.

8. It means selflessness according to Sayyiduna Ibn Kaisaan – may Allah be pleased with him.

التاسع - أنه رفعة الذكر. حكاة الماوردي.

9. It is the loftiness of his remembrance according to Sayyiduna Al-Mawardi – may Allah be pleased with him.

العاشم: أنه نور في قلبك ذلك على، وقطعتك عبا سواي.

10. It is the light in your (the Holy Prophet's – may Allah send peace and blessings upon him) heart which paved a way to Me (Allah Almighty) and cut you off from everyone besides Me (Allah Almighty).

وَعَنْهُ: هُوَ الشَّفَاعَةُ، وَهُوَ الْحَادِي عَشَرَ.

11. It is the intercession according to Sayyiduna Al-Mawardi – may Allah be pleased with him.

وَقِيلَ: مُعْجَزَاتُ الرَّبِّ هُدًى بِهَا أَهْلُ الْإِجَابَةِ لِدَعْوَتِكَ، حَكَاهُ الشُّعْبِيُّ، وَهُوَ الثَّانِي عَشَرَ.

12. It is the miracles of Allah through which the Ummah al-Ijaabah (believers) are guided, according to Sayyiduna Al-Tha'labi – may Allah be pleased with him.

الثَّلَاثُ عَشَرَ: قَالَ هِلَالُ بْنُ يَسَافٍ: هُوَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

13. According to Sayyiduna Hilal ibn Yasaaf – may Allah be pleased with him – it is the Kalimah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

وَقِيلَ: الْفِقْهُ فِي الدِّينِ.

14. Understanding of Islam.

وَقِيلَ: الصَّلَوَاتُ الْخَمْسُ

15. Five times Salah.

وَقَالَ ابْنُ إِسْحَاقَ: هُوَ الْعَظِيمُ مِنَ الْأَمْرِ

16. Sayyiduna Ibn Is'haq – may Allah be pleased with him – said that it is a great matter.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

Tafsir al-Baidawi

تفسير البيضاوي

الخير المفرد الكثرة من العلم والعمل وشرف الدارين.

وروى عنه عليه الصلاة والسلام «أنه نهر في الجنة» - الحديث

وقيل حوض فيها، وقيل أولاده وأتباعه، أو علماء أمته أو القرآن العظيم.

Al-Kauthar i.e. the abundant good of knowledge, virtues and best of both worlds.

The Holy Prophet – may Allah send peace and blessings upon him – is reported to have said: It is a river in Paradise (as mentioned in previous Ahadeeth of this nature).

It is also said that it's a pool. There are also views that support it could mean his children, followers, Ulama of his nation or the Holy Quran.

Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shiraazi al-Baidawi ؒ D. 685 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{ إِنَّا أَعْطَيْنَاكَ } يَا مُحَمَّد { الْكَوْثَرَ } هُوَ نَهْرٌ فِي الْجَنَّةِ هُوَ حَوْضُهُ تَرِدُ عَلَيْهِ أُمَّتُهُ وَالْكَوْثَرَ

الْخَيْرُ الْكَثِيرُ مِنَ النَّبُوَّةِ وَالْقُرْآنِ وَالشَّفَاعَةِ وَنَحْوَهَا

Undoubtedly, We have bestowed upon you, (O Muhammad) abundance of good i.e. it is a river in Paradise or a pool where his Ummah will gather. Al-Kauthar is abundant good of Prophethood, Quran, intercession etc.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؑ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؑ D. 911 A.H.

Tafsir al-Durr al-Manthoor

تفسير الدر المنثور

وأخرج ابن مردويه عن أنس قال: دخلت على رسول الله صلى الله عليه وسلم فقال: قد أعطيت الكوثر قلت يا رسول الله: ما الكوثر قال: نهر في الجنة عرضه وطوله ما بين المشرق والمغرب لا يشرب منه أحد فيظأ ولا يتوضأ منه أحد فيتشعث أبدا لا يشرب منه من أخفر ذممتي ولا من قتل أهل بيتي

Imam Ibn Mardawaih reported from Sayyiduna Anas – may Allah be pleased with them, he said: I visited the Holy Prophet – may Allah send peace and blessings upon him – and he said, “I have been bestowed Al-Kauthar.” I asked, Ya RasoolAllah, what is Al-Kauthar?” He replied, “It is a river in Paradise its length and width is similar to the distance between the east and west. Whoever drinks from it will never feel thirsty and whoever will bathe in it will never get dirty. One who has broken my promise will not drink from it and neither the one who has murdered my Ahle Bayt.

Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؑ D. 911 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

وفي الحديث حوض ما بين صنعاء الى ايلة على احدى زواياها ابوبكر وعلى الثانية عمرو على الثالثة عثمان وعلى الرابعة على فبن ابغض واحدا منهم لم يسقه الآخر
It is mentioned in Hadeeth that my pool stretches from San'a (in Yemen) to Elah (Bait al-Maqdis or Jerusalem). At all its corners, Abu

Bakr will be on the first, 'Umar on the second, 'Uthman on the third and 'Ali on the fourth – may Allah be pleased with them. Whoever has malice for any one of them, the other will not allow them to drink from it.

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ر.ه.د. 1127 A.H.