

SURATULKAUTHAR (108)

The *Suratulkauthar* succeeds the *Suratulmaa'oon* after the complete condemnation of the *Quraysh* and their leadership which was in immoral and illegal occupation of the Holy House and deserved punishment. The theme of the Surahs, from the *Suratuttakaathur* to the *Suratulfeel*, has been their condemnation for vying for excess in wealth and numbers i.e. numerical preponderance, which shall lead them to the Hell. The Surah *Quraysh* appeals to the people in general to submit themselves to the *Rabb* of the Holy House but in vain. Hence, the *Suratulmaa'oon* debunks the leadership for it was morally, spiritually, and mentally hollow and hence, incapable of leading the people. Hence, the Messenger and his companions must assume leadership as they are armed with the truth (*Quraan*) and all necessary mental, moral, and spiritual attributes of leadership. The *Suratulkauthar* is, therefore, the announcement of good tidings to him — Allah grants him the '*Kauthar*' which is, also, from '*Kathura*' like '*takaathur*.' But, while the leaders of the *Quraysh* were given *takaathur* to lead them to the Hell, the leader of Islam has been granted the "*Kauthar*" which has been interpreted variously — a reservoir on the Day of Resurrection, a river in the Paradise, the *Quraan*, prophethood, Islam, the triumph of Islam, Allah's help, intercession for his Ummah, and the infinite abundance of His blessings. If it means triumph of Islam, it also means the Conquest of Makka and the dislodgement of the leaders of the *Quraysh* from the guardianship of the Holy House — the hub and centre of Islam. *Hameeduddin Farahi* prefers *Kauthar* to connote the Ka'ba in this world and the river *Kauthar* in the afterworld. But there is no need to restrict its interpretation, merely, to the Holy House or the river *Kauthar*. It may be extended to the Messenger's 'triumph' in this world as well as the afterworld where he shall be given the river the waters of which shall be whiter than milk and sweeter than honey. In any case, the first verse is the announcement of his complete success, the triumph of Islam. Hence, the Messenger has been enjoined in the second verse to pray to Him for His sake only, contrary to the polytheists' prayer which was for the sake of show, and sacrifice cattle as a mark of his devoutness which he did as nobody has ever done. The third verse announces, as a corollary to the first verse, the utter cutting off of his enemy — the leadership of the *Quraysh*. All of them were either killed or humbled except *Aboo Sufyaan* who accepted Islam on the eve of the Conquest of Makka. Polytheism was cut off and Islam flourished. The polytheists used to say that the Messenger had no male issue and, after being separated from his people in Makka, he would be cut off. But, contrary to their expectation, the Messenger rose to the pinnacle of glory after reaching Medina within a few years and his enemies went down and down and, at last, fell into oblivion.

SURATULKAUTHAR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Indeed, We grant you the *Alkauthar*/infinite abundance of excellence.
2. Hence, you must pray and sacrifice for the sake of your *Rabb*.
3. Indeed, it is your enemy who (has been) cut off (without any offspring and any prospects of success and survival in future).

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾