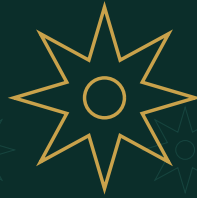


SURAH AS A STORY



Surah Al-Kawthar

Abundance

The complete journey — the shortest surah, the largest promise —
told the way a loving elder shares it with a child



Surah No. 108 • 3 Ayahs • Meccan

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The Surah at a Glance

Innaaa a'taynaakal-Kawsar

1. Indeed, We have granted you al-Kawthar.

Fasalli li-Rabbika wanhar

2. So pray to your Lord and sacrifice.

Inna shaani'aka huwal-abtar

3. Indeed, your enemy — he is the one cut off.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

The Insult That Provoked It

Beta, this is the shortest surah in the Quran — three ayahs, ten words — and behind it lies one of the deepest wounds of the Prophet's ﷺ life.

He ﷺ had sons, and they died in infancy. In the culture of Arabia, a man's continuation was through his sons; a man who left no male heir was considered finished, his name ending with him. The Arabs had a specific insult for such a man: 'ABTAR' — cut off, docked, like an



animal whose tail has been severed. It meant: you have no future, no line, no continuation.

And when his sons died, his enemies used it. The reports mention al-'As ibn Wa'il — and others among them — saying: leave him, he is abtar; when he dies, his mention will be cut off and we will be rid of him.

Beta, feel the cruelty of that. This is a man who has buried his own children — and his enemies use those graves as a weapon.

And Allah answered. Not with a long argument. With three ayahs that turned the insult inside out and settled the matter for all time.

We Have Granted You Al-Kawthar

'INNA A'TAYNAKAL-KAWTHAR — indeed, WE have GRANTED YOU AL-KAWTHAR.'

Beta, look at the construction: 'INNA' — indeed, We — a form of emphasis; 'A'TAYNA' — We have GIVEN, in the past tense, already done, settled; 'KA' — to YOU,



personally.

And 'AL-KAWTHAR' comes from 'kathrah' — abundance — in an intensive form: not just much, but overwhelming, spilling-over abundance.

What is it? The Prophet ﷺ himself explained it. He said: it is a river which my Lord has promised me, upon which is abundant good; it is a basin (hawd) to which my ummah will come on the Day of Resurrection. In other narrations he described its water as whiter than milk, sweeter than honey, its banks of gold, its vessels as numerous as the stars — and that whoever drinks from it will never thirst again.

And the scholars said al-Kawthar includes more than the river: it is every abundance Allah gave him — the Quran, the prophethood, the intercession, the ummah, the elevated mention, the enormous reward.

Beta, now see the divine reply take shape. They said: you are cut off, you have nothing. Allah replied: I have given you ABUNDANCE — so much that its very name means



overflowing.

And look at how the surah settles the arithmetic. They counted his loss in sons. Allah answered with a river in Paradise and an ummah of billions. Beta, this is what Allah does with those He loves: He takes what was removed and returns something of a different order entirely.

And remember this the next time YOU lose something you loved, beta. Nobody is promised the Kawthar of a prophet — but the principle is his: what Allah takes from a believer, He is preparing to replace with better, either here or there.

So Pray and Sacrifice

'FA-SALLI LI-RABBIKA WANHAR — SO PRAY to your Lord, and SACRIFICE.'

Beta, notice the word 'FA' — SO, therefore. The command flows out of the gift: because I have given you all this, therefore respond with worship. Gratitude is not



optional in this deen; it is the expected return.

And notice which two acts of worship are named.

'SALLI' — prayer: the worship of your BODY, your time, your limbs. 'WANHAR' — sacrifice: the worship of your WEALTH, giving up something valuable, and then distributing the meat to the poor.

Beta, the two together cover a whole person: what you do with your hours, and what you do with your money.

And there is something else here, beta. In Makkah at that time, people prayed to idols and sacrificed at their altars. So the command contains a correction:

'LI-RABBIKA' — for YOUR LORD. Direct both to Him alone. As Allah says elsewhere: 'my prayer and my sacrifice, my living and my dying, are for Allah, Lord of the worlds.'

And beta, notice the beautiful order of the surah: FIRST the gift, THEN the command. Allah does not demand worship from an empty-handed servant. He gives, and gives abundantly, and then says: now pray.



Every act of worship you perform, beta, is a RESPONSE to something already received — never a payment made in advance.

He Is the One Cut Off

And then the final ayah, which flips the insult: 'INNA SHANI'AKA HUWAL-ABTAR — indeed, YOUR ENEMY — HE is the one CUT OFF.'

Beta, 'shani' means one who hates you with contempt, who despises you. And Allah says: the word he threw at you belongs to HIM.

And notice the emphasis: 'HUWA' — HE, he specifically, he alone. In Arabic, inserting that pronoun makes it exclusive: not you — HIM.

Beta, now look at what history did with this ayah, because it is one of the most visible fulfilments of a Quranic statement anywhere.

The men who mocked him: their names survive only as footnotes in the story of the man they mocked. Nobody



names a child after them. Nobody knows their descendants. They are remembered, if at all, as 'the one who insulted the Prophet' — and even that memory belongs to his story, not theirs.

And the man they called 'cut off'? Beta, at this very moment, somewhere on the earth, someone is saying his name in the azan, in the tashahhud, in salawat. Fourteen centuries, billions of people, and a name repeated more than any other in human history. His 'line' turned out to be an ummah.

Beta, there is one more layer worth noticing. His enemies were right about one thing: they measured continuation by sons. They were simply measuring with the wrong instrument. Allah did continue him — but through his DAUGHTER Fatimah (radiyallahu anha), through his ummah, and through his message.

So the smallest surah in the Quran carries this lesson: what people call your ending, Allah may be using as your beginning. And whoever hurts a beloved servant of



Allah is quietly signing his own erasure.

Beta, and take this personally too. When someone mocks you for a shortcoming that you did not choose — a loss, a lack, a family situation, something in your body — remember this surah. The world measures with instruments that Allah does not use. He knows exactly what He has given you and what He is preparing for you. Answer the mockery the way the Prophet ﷺ was told to: pray, give, and let Allah handle the rest.

What This Surah Teaches Us

- 1.** The world measures worth with instruments Allah does not use — never let its verdict define you.
- 2.** Allah replaced a loss with an abundance whose very name means overflowing.
- 3.** What Allah takes from a believer, He is preparing to replace with something better — here or there.
- 4.** Gratitude has a form: prayer with your body and time, sacrifice with your wealth.



5. Direct both to Him alone — 'li-Rabbika'.

6. Worship is always a RESPONSE to what has already been given, never a payment in advance.

7. Whoever mocks a servant of Allah is arranging his own erasure — reply with worship, not with argument.

Ya Allah, grant us to drink from the Kawthar of Your Messenger ﷺ, and make our prayer and our giving purely Yours. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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