

# Surah Kawthar - Miracle Dream Tafseer

Nouman Ali Khan

## **Introduction:**

Dr Fadil Hassaan ar-Ra'i (scholar of Qur'an studies): It is a Makki surah (revealed in Makkah) and it is of the greatest surahs' which shows the favours of Allah upon His Messenger Muhammad, and his incredible preference given to him.

This surah is dedicated to what Allah gave to him in this life and the next (al kawthar - the abundance).

This is consistent with similar previous surahs' which show Prophet Muhammad should be grateful to his Master for the favours he receives from Him.

(i.e. Ayah 1 is the favour in this surah and Ayah 2 is a command for thankfulness).

And the surah concludes a condemnation for the enemies of Allah's Messenger, and it elaborates that they will be completely cut off from all good in this life and the next.

As for the Messenger is concerned - Allah has elevated him in this world, and has given to him what he is worthy of; Ayah 3 abtar = cut off from any form of good. There is no good left in this person.

Batr (cut off), baatir, bateer, but Abtar (afdal ul tafdeel) - is a very strong form of noun which is used.

We will find out this meaning in further depth later in the tafseer insha' Allah.

## **Coherence of this Surah with the Previous Surah:**

ar-Razi: in the previous surah Ma'un, Allah gives us 4 attributes describing the hypocrites. one of the things is the hypocritical behaviour;

1- **Bukhl - greed/miserliness** and pushing the orphan away and not encouraging feeding the poor.

Because otherwise people will ask him why he doesn't feed the poor himself, so he doesn't encourage it. Extreme state of miserliness because he sees the poor around him but due to greed and fear of losing his respect, he does not encourage feeding them.

2 - **Abandonment/Delaying of Prayer/Salah.** sahoon - Sahwa - forget something when it doesn't seem important to them.

He delays the prayer near the time of its end and rushingly prays it then, or he doesn't care if he misses it.

Be cheap, be heedless and delay or abandon the prayer, and third;

3 - **Showing off in Prayers** (yura'oon) - so people see them.

4 - They are **Not even willing to Give the smallest acts of charity.** I.e. Zakah etc. Or small items like a water, a bucket, salt, sugar, a pen etc.

**Ma'un** = the item which you're not supposed to refuse, ever. Something like a glass of water. But they even refuse that much.

How does he Relate them 4 attributes in surah Ma'un to Surah Kawthar?

In comparison to them attributes in that surah, Allah mentions 4 positive attributes in this surah;

1 - Bukhl/miserliness in that surah, to ayah 1 of this surah - **Allah has given ALOT (a'ta), so because Allah gives alot, you should also give alot.**

If you are given alot from Allah, you should also give alot to the needy.

2 - In surah Ma'un - they don't care about the prayer = Sahoon. In this surah; *fa sallee* [so Pray] -

Allah is commanding for His Messenger and the believers to be constant/consistent in prayer.

3 - In surah Ma'un - they; Yura'oon - show off in prayer.

In this surah - **Pray - Li Rabbika (for your Master) - a matter of Sincerety.**

4 - Surah Ma'un - they would not give the smallest amount of charity to anyone.

In this surah; **Allah orders - waNhar - and sacrifice. Which costs money. Part of the sacrifice involves giving some of the meat in charity.** Which removes miserliness and greed.

The comparison beautifies the relation between the lessons of the 2 surahs is appreciated.

Allah says; **إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ** - *inna shaani'aka huwa al abtar - Surely your enemies are the ones cut off.* (ayah 3 of Kawthar)

All the descriptions given of the character in surah Ma'un are the Abtar (those cut off from all good).

Ayah 1:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*Inna aAAtaynaka al kawthar*

Indeed, We have granted you, [O Muhammad], al-Kawthar.

Some lessons from the First Ayah:

What is;

**al Kawthar:** the Abundant Good (khayr al katheer).

al Kawthar = The river in Paradise, and a pond on Judgment Day which Allah's Messenger will give water to from his followers before the entrance into Paradise. They are 2 sources of water.

(many athar/reports of the Salaf (earlier generations) and tafaseer/qur'an explanations hold this view).

Other scholars did not limit it to just the 2 sources of water mentioned. Others mentioned other forms of Abundant Good too.

Tafseer al Kabeer - ar-Razi states:

**al Kawthar (the Abundant Good): includes** many things. We will list them below;

**1 - Allah did not leave (tawddee') His Messenger** and is not displeased:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ - Your Lord has neither forsaken you, He has [not] abandoned you, (O Muhammad) - surah Duha 93:3)

qalaaKa - displeased (with) You.

But Allah never said Ka at the end because He did not want to place the word Qalaa ([Allah being] displeased) next to His Messengers' name.

Allah will not abandon His Messenger.

وَلَا خَيْرَ لَكَ مِنَ الْأُولَىٰ - what is at the end is better for you than the beginning. (Duha 93:4)

2b - وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ - your Master will soon give you so you are satisfied. (Duha

93:5)

This surah in ayah 1 is - **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ** - surely We have given you an Abundance (of good).  
(Kawthar 108:1)

And what was it that Allah's Messenger would only be pleased/satisfied with?

*"I will not be pleased until all my ummah [nation] is saved from the hellfire."*

This is how much he loved and cared for his followers.

**3 - أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى** - **Did He not find you an orphan and give you shelter?** (Duha 93:6)

**4 - وَوَجَدَكَ ضَالًّا فَهَدَى** - **and He found you desperately seeking [ضَالًّا] , so He guided you.**  
(Duha 93:7)

**5 - وَوَجَدَكَ عَائِلًا فَأَغْنَى** - **and He found you poor and He enriched you.** (Duha 93:8)

(all the above from surah Duha)

Now from **surah al Inshirah** [94]:

**6 - أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ** - **Did We not expand your chest for you?** [Inshirah 94:1]

Allah expanded his chest for him in a way which was not expanded for anyone before or after him. This expansion of the chest implies that you don't feel constricted and tight inside, rather - you feel you are internally at ease even through the most difficult of circumstances.

In the Qur'an sense - it also implies that Allah has expanded the chest of Allah's Messenger so

the Qur'an is placed upon it, and Allah has given him full understanding of the meanings of the Qur'an. A Qur'an, which if it was to be revealed as a whole upon a mountain, the mountain would crumble out of awe and fear of Allah - لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ [see surah [Hashr 59:21](#)]

So Allah expanding the chest of His Messenger to contain the whole Qur'an its meaning is an abundance of good.

Once Allah's Messenger was sitting on top of a camel, and Revelation (wahy) came to him. Suddenly the camel's back began to lower (out of weight of Revelation), and suddenly the camel sat down into the sand due to the heaviness of the message.

Once a companion was close to Allah's Messenger, and revelation came and the companion thought his leg had a massive weight falling upon it so his leg/knee was about to snap.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا - Verily, We shall send down to you a **weighty/heavy Word** [the Qur'an]

(Surah Muzzamil 73:5)

But the Messengers' chest was expanded so he could carry this heavy message.

7 - وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ - and **removed from you your extremely heavy burden - the one that was breaking your back.** [Inshirah 94:2-3]

8 - وَرَفَعْنَا لَكَ ذِكْرَكَ - **We raised your remembrance.** [Inshirah 94:5]

Everytime around the globe - Allah's Messenger is mentioned in Azan [the call to prayer]. And when people hear his name - they are praying for Allah to send peace and blessings upon him.

And through time in history, his remembrance is increasing and not decreasing.

9 - إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا [Surah Ahzab 33:56]

By Allah mentioning Himself and the angels first before the verb; *In Allaha wa mala'ikatu hu salloona 'ala an-naby* (surah ahzab) =  
*Imagine, no doubt Allah and His angels are sending peace and blessings upon the Prophet, oh you who believe, send prayers of peace and blessings upon him.*

**10a** - **لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ** - **By your life, [O Muhammad]**, indeed they were, in their intoxication, wandering blindly.[al Hijr 15:72]

**Allah swore (did an oath) by no human specifically except Allah's Messenger.**

**10b** - And Allah swore by Himself by mentioning His Messenger;

**فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا**

**But no, by your Lord [O Muhammad]**, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. [Nisa' 4:65]

**11 - Allah honored His Messenger with an unendless reward**, and due to His love for His Messenger, He would give an unendless reward to his followers too:

**وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ** - **And verily, for you (O Muhammad SAW) will be an endless reward.** - [surah Qalam 68:3]

**إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ** -  
Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted. [Surah Fussilat 41:8]

**12 - Allah protected His Messenger while other Prophets' were killed (i.e. Prophet Yahya etc):**

Anyone who intimidates and bullies the Messenger, Allah sent a security police of angels against them [i.e. Abu Jahl];

سَنَدُّعُ الزَّبَانِيَةِ -

We will call on the angels of punishment (to deal with him)! [Alaq 96:18]

**13 - Allah chose His Messenger specifically with a specific choosing:**

Allah chose him with a selected special closeness.

Surah Alaq - **وَاسْجُدْ وَاقْتَرِبْ** - "*wasjud waqtarib*" - and prostrate and get closer to your Master [Alaq 96:19].

ar-Razi concludes; it is like Allah is telling His Messenger;

I give you all these gifts in these different surahs' and aayaat, each gift is more valuable than the kingdom and treasures of this world - so you remain busy in the servitude and enslavement towards your Master (this is linked to ayah 2 of al kawthar as we will see).

**14 - Allah associated His Name with the Messenger's name:**

Abu Saeed al Khudri said: Angel Jibreel said to Allah's Messenger, that Allah said;

Do you know (O Muhammad) how I raised your mention [*rafa'na laka dhikrak*]?

Qultu (I [the Prophet] said): *Allahu ta'aala a'lam bihi* [Allah the Most High knows].

Allah said; Whenever I am mentioned, you [O Muhammad] are mentioned with Me. (idha dhukirtu, dhukirtu ma'i)

Allah's Messenger is mentioned along with Allah's name in everything - In the; Shahadah [testimony of faith], Adhan [call to prayer], tashahud [in prayer], his name - Muhammad - is always mentioned next to Allah's name. A great honour.



Ayah 1 continued:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

**A'tta**/i'tta/ya'ttee - (explained after the below definitions).

There are other words which could be used, i.e;

**Aataa** - *eetaa* - **to give, but not absolute**. I.e. You are giving something which you can take back.

تُوْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ - ..You **give** [tu'tee] the kingdom to whom You will, and You take the kingdom from whom You will..[aal Imran 3:26]

*Eetaa/aataa* implies: something can be **given - with a condition of responsibility, or it can be taken back**. I.e. Allah gives kingdom to people with a duty of responsibility of ruling in fairness and justice.

وَأَتَيْنَاهُمَا الْكِتَابَ - *aatayna hum ul kitab* (We gave them the book) - Allah gave the Book with responsibility, and if people don't fulfill that responsibility - He can take the guidance away from them.

**wahaba** (i.e. Hablana) - **hiba** - to give a huge gift.

This is why the du'a in surah Furqan is for Allah to give us happiness and tranquility with our spouses (husband/wife), and our children. It is difficult since most people are not happy, so for Allah to make families happy is a big gift indeed.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And who say, "Our Lord, bestow upon us from our spouses and offsprings comfort of the eyes,

(Literally: the coolness (when)the eyes settle down) and make us an Éîmam (Leader) of the pious." [Furqan 25:74]

**A'tta/i'tta/ya'ttee** [used in this ayah 1 of surah kawthar] -

In classical Arabic, words have 3 root letters. These 3 lettere have a relation in meaning, so if you were to mix the 3 root letters around - they are most likely associated with a similar meaning.

i.e. SHiRK and SHuKR - both have similar yet opposite connotations.

Husn and Nahs - different in meaning but contrast each other

**I'ttaa** (ayn, ttaa, and waw)

**Taw'** (taa, waw, and ayn) - when you; obey, follow and listen carefully.

*Taa'a* = obedience.

When someone is obedient to you, you are happy with them so you give alot to them (i'ttaa).

So innaa a'ttayna al kawthar would imply;

**Allah is so pleased with the obedience of His Messenger, that He will give him al Kawthar.**

This is not a giving that was expected.

Ajr is when you expected a payment/reward. I.e. You work and you get payed.

However A'ttaa is a lot of reward without expecting it and more than your expectations.

I'ttaa is grand, very big. It's not used for small things.

I'ttaa is a favour that has no conditions attached to it. Once you have it, it is yours and you don't have to give it back, or be responsible. It is a big gift to you to do as you please. Enjoy.

al Kawthar. Allah is saying to His Messenger that I have given you a lot of gifts, so enjoy them. They won't be taken away from you.

A'ttayna - past tense - Surely We have (ALREADY) given you a lot..

He did not say; Sanu'ttiy [present-future tense] (soon We will give you). (like sanulqi qawlan thaqeela - soon We will give you a heavy word - surah muzzamil)

He said innaa A'ttayna (surely We have [already] given you) al Kawthar (the Abundant Good). But he did not see all the Abundant good within his lifetime, so why was past tense used?

#### Past tense in Arabic implies:

1 - The past is for sure. It is certain. Tomorrow is not guaranteed.

So if something is so certain - Allah will use the past tense to explain a future event (i.e. Judgment Day) - to show that this Day is as real as you believe yesterday was real.

So past tense is used for Certainty. This is why Allah is implying using past tense that His Messenger has already received the big gift of al Kawthar (Abundant good).

2 - Past tense signifies Completion:

i.e. I learnt Arabic (past tense) means I have completed learning Arabic.

"I am learning Arabic" signifies incompleteness - i.e. I am still in the process of learning other things which I don't know yet = incomplete.

So past tense is used to show Completion.

In this surah, Allah is implying that He has already given al Kawthar (the Abundant Good) to His Messenger, even though His Messenger has not seen all that good within his lifetime.

This shows the favour is Guaranteed and Completed.

**Kawthar** - (faw'al - hyperboly/mubalaghah).

Hyperbolise/Mubalaghah [to empower a word in its meaning (muscle it up)] - say something in an extremely powerful way, with no exaggerations attached.

al Kawthar - katheer / kathra (to have plenty) - incredible amounts, lots and lots and lots and lots.. of it.

Katheer has a Y [letter Ya] in it.

KaWthar has a W [letter Waw] in it.

In Balaghah/Arabic Rhetoric - the Waw is stronger than the Ya.

Kathra means 'alot'

Katheer emphasises - alot more abundance than kathra.

And

KaWthar = even more than Katheer - ABUNDANCE of ALOT.

This is used to describe khayr al katheer (Abundance of Good).

al Qurtubi: al jawhar min al jahr (the Gem from the gems), al nawfal min al nafl etc.

The Arabs used to describe anything in alot of; quality, quantity, and it is very valuable that you have to guard it = al Kawthar.

When you say Katheer - it can refer to alot of good or bad things.

KaWthar however, can only refer to good things. (kawthar is mutakhasas - specific, to good only.)

Everything Allah has given him is incredibly good, and it is in Abundance.

AL kawthar - the Abundance.

kawtharaN - MANY different good things.

Because of the AL (the) - it refers to one thing.

Some have therefore argued that AL kawthar only refers to the Water in Paradise and Judgment Day, because it is only 1 AL kawthar. (based on the reports/athar which mention it).

However, when you refer to something with an adjective - without mentioning the noun, then it can refer to many things, even if AL is mentioned next to it.

So Allah mentioned Al Kawthar (the Abundant Good). Abundant Good of what? It is not mentioned - so it is possible that it refers to many different types of good.

plenty, alot, kawthar, without a noun (object) opens possibilities for alot of good in lots of different forms.

The Old Woman Poetry by the Pre-Islamic Arabs:

A woman had a son who travelled on a business trip to gain wealth.

He comes back from his trip, so someone asks his mother - the old woman;

bi maa aababnuk - what did your son bring/earn?

she replies: Bi Kawtharin (i.e. With ALOT of wealth).

She is happy because her son came back because he brought alot of wealth)

Another Poem:

The poet said;

wa anta katheerun yabna marwana tayibbun - you are really good (tayib) oh son of Marwan.

wa kaana abooka ibn al aaqa'ili kawthara (but your father ibn al aaqa'il - he was kawthar [had ALOT of good] - he was awesome.

He is implying that you should be more like your dad.

InNa - surely We

Even not placing the Inna in the sentence, gramatically it is correct.

i.e. A'ttayna al Kawthar (We have given you the Abundant Good) is still a gramatically correct sentence.

We is also mentioned in that sentence because of the a'ttayNa [We gave]:

So why did Allah mention Inna?

surely We (inNa), We gave (a'ttayNa) you the Abundant Good.

This repetition emphasises certainty (incase one was to forget), ihtimaam (highlights and gives importance).

"I, surely I gave you the Abundant Good!"

Nahnu ( We)could be used.

InNa - Surely We (harf at-tawqeed) - To remove doubt that Allah has give His Messenger an abundance of good.

There is a difference of opinion on whether this is a Makki or Madani surah.

There are multiple authentic narrations which suggest it is either Makki, and others say Madani revealed surah.

We will understand why the difference of opinion exists, and how to reconcile between the differences insha' Allah (God willing).

There is a strong close to Ijma' (consensus) view that it is Makki (it is even written in the Mus-haf [copy of the Qur'an] that it is Makki.

If it is a Makki surah (revealed in Makkah) - the word InNa (surely We) is pleasing to Allah's Messenger.

Why?

We know that the disbelievers would insult the Messenger of Allah, saying; he does not have much, that he is cut off etc.

So Allah is reassuring His Messenger; InNa - surely We have given you the Abundant Good.

Allah's Messenger had two sons from Khadijah; Qasim passed away, and he only had one son left - Abdullah. But Abdullah also passes away in his childhood.

The first person to find out about this is the neighbour of Allah's Messenger, his uncle Abu Lahab - the one who opposed Allah's Messenger severely.

When Abu Lahab found out about this, so Abu Lahab came out of his house dancing and celebrating, saying "Batara Muhammadun" - Muhammad has been cut off - your lineage has been cut off. Since if you have no sons, your name does not live on.

Think of the evil of Abu Lahab; his own nephew from his own tribe has - who is a child - has died, yet Abu Lahab is celebrating and dancing.

They would boast about what the Messenger of Allah, Muhammad (sal Allah alayhi wasalam) does not have; sons, wealth (he could not continue doing business after the message because he spent all day spreading the call to Allah). His lack of backing (because he was an orphan).

The disbeliever leaders would say; why doesn't this Qur'an come to the men of the two towns? (quran) - referring to a man from Makkah or Ta'if).

They would consistently say and comment on what Allah's Messenger does not have.

So Allah sent down this surah; telling His Messenger what he surely does have, what Allah has surely given him - the Abundant Good.

Inna - Don't doubt it ever.

Surely We have given you Alot in abundance, more than anyone can imagine.

When someone insults you, if someone reassures you that you have a lot of good - you feel better. Out of everyone, Allah is reassuring His Messenger, the best reassurance.

wa laqad na'lamu ana hu yudeequ Sadruka bi ma yaqooloon (quran) - We know your chest feels tight by what they say)

If someone dances and celebrates when your child dies, obviously you're going to feel saddened.

He has to then give da'wah [call to Islam] to them same people who celebrate his massive hurts (and he is a sensitive person.) Yet Allah tells him to be patient with them. He cannot fight them yet, he has to call them to Allah's way for 10 long years non stop daily. This requires the highest level of manners, perseverance, and moral standards.

Inna - ikhtisas (exclusivity) - Only We have given it you.

No-one can take it away from you because We have given it to you. And We will not take it back because We have A'tta (permanently given it to you without expecting it back).

ihtimam - hama (importance) - a special privilege has been given to Allah's Messenger which has not been given to anyone else.

We see from every word Allah has chosen - He has Magnified the blessings and gifts He has bestowed upon His beloved Messenger (sal Allah alayhi wasalam).

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Allah's Messenger saw the lake Kawthar given to him;

wallahi la andhdhuru ilayha (By Allah, surely I saw it [the Hawd/his water area near Paradise])



Kawthar2 30.00

Narrations in regard to the Meaning of al Kawthar;

Also Read:

Abridged Ibn Katheer's Tafseer

Ma'arif al Qur'an

Their tafseers' of what Kawthar is.

al Kawthar: nahrin fil jannah – a river in paradise.

al Qurtubi comments in Jami' al Ahkam:

Even the narrations of standing at the (mawqif) pond (called kawthar) are many, just as the amount of narrations suggesting al Kawthar is the river in Paradise.

So al Kawthar could refer to both the pond outside Paradise and the river in Paradise.

It's possible that this river was called Kawthar because of the huge numbers of the followers from the Ummah (nation) of Prophet Muhammad (O Allah make us of them) who will drink from it.

Or maybe because of the benefits and because of plenty (katheer) of water is flowing from it.

Ibn Abbas and Sa'eed ibn Jubair; It is the great good which Allah has granted exclusively to His Messenger.

Sa'eed bin Jubair was narrating this to Abu Bishr, so Abu Bishr asked; But the people assume this is a river in Paradise?

Sa'eed: bin Jubair The river Allah gave him in Paradise, is also part of the good abundance

(kawthar) Allah has given him.

The Abundant Good which Allah gave to His Messenger includes:

Mentioned by ash-Shawkani and al Aloosi:

1 - wa innaka 'ala khuliqin azeem (surah qalam) - surely you (O Muhammad) are upon a great moral character.

The Muslims should be proud of their Messenger, that whatever he did - he did in the best way.

2 - Nabuwwah and Risaalah (Prophethood and Messengership) - carrying the final Book and Words of Allah to mankind uptill the Day of Judgment.

3 - wa ma arsalnaaka il-laa rahmatan lil 'aalameen - and We did not send you as a Messenger, except as a mercy to all the worlds.

One of the main surahs' the anti-Islamic people use against Allah's Messenger is surah at-Tawba. It is a powerful surah; it starts without Allah's Mercy being mentioned at the beginning (this is the only surah where Bismillahi ar-Rahman ar-Raheem is not mentioned at the beginning). Ali bin abi Talib said this surah came as a sword without its sheath. This surah is showing the disbelievers that your evil and oppression will not last anymore, especially against the Muslims.

But right at the end of the surah; Allah showed the mercy of His Messenger (bil mu'mineena ra'oofun raheem).

Why did He mention His Messengers' mercy at the end of that surah?

A Brief History Lesson which Muslims, Jews and Christians could learn from:

Allah sent Messengers' throughout history.

The majority did not follow them.

The majority decided that they are not going to believe and remain ungrateful, so Allah would send them punishments in this life aswell as the next.

Allah sent floods, winds, earthquakes etc. Which destroyed the people who oppressed the believers and rejected the Messengers' in their faces.

Anyone who did that in earlier times or later times; they will get destroyed in this life and the next.

wa lan tajida li sunnatillahi tabdeela (quran) - and you will not find any changes in the way of Allah.

Christians and Jews believe this because it is in their books (Bible, Old Testament) too.

Relating that to the Life of the Messenger of Allah/God, Muhammad:

We believe that Muhammad (sal Allah alayhi wasalam) warned his people from their corruption for 10 long years non stop. He called them to serve the One true God Alone.

The polytheist leaders began to oppress the believers and the Messenger.

They persisted in this until Allah sent His punishment upon them. The punishment which Moses gave to the polytheists is the same punishment the final Messenger Muhammad (peace be upon him) came with (the sword).

They deserved this punishment, just like the disbelievers of old were punished for oppression and lying against the Messenger.

But when the Muslims gain power over them - they don't say 'we told you you would be overcome'. Rather - Allah tells the believers to give the polytheists 4 months (arba'ata ash-hur) to think about their decision.

So these people are the first in history to have expiation, a time to pause and think about their decision of wanting to stay on polytheism. Normally the nations before would be destroyed without time to change their minds.

These people can now go to Medinah, and verify whether the Qur'an is really the word of Allah/God.

yasma'u kalamallahi thumma abligh-hu ma/manah (let them hear the speech of Allah, then give them a place of security [to ponder over it by themselves (without anyone taunting them)] dhalika bi anahum qawmun la ya'lamoona - that is because they are a people who don't know.

This is a blessing which was given to no Messenger except Muhammad (sal Allah alayhi wasalam).

I've been telling you that Allah's help and victory will come. (jaa'a nasrullahi wal fat-h)  
I've been telling you you're going to be overcome (la tuGhlabunna).  
But you didn't take it seriously.

- Now If you become Muslim - all your sins will be forgiven and you will be our brother in belief.  
An equal citizen.

But if you remain on your disbelief after all of this - then you will be given time (these 4 months) to leave. You attacked us, killed civilians, and started the aggression - so you have the choice of becoming Muslim or leaving. You've wronged everyone enough already. But if you don't leave - then you will be fought because of your evils.

This is a mercy. So much chances for this person to be forgiven, or given chances to leave, but if he chooses opposition and enmity - he will face it in the end.

- the Qur'an - the final Miracle.  
All the miracles for the Messengers' before were for their lifetime only.

But for this Ummah (nation) - the Qur'an miracle is for all times and all people.

- al 'Adl and Fat-h - Justice and Victory.

Allah gave His Messenger justice which people are hungry for around the world.

Allah gives a religion which has no dictatorship, no clergy, everyone can question the kings and the scholars, everyone is equal before the law. Even people like 'Umar - who was promised Paradise - would be questioned by the normal people in society.

al Fat-h - the Victory. Allah gave Prophet Muhammad victory which was not given to other Messengers'. I.e. Prophet Musa/Moses died whilst being in a state of exile - he never entered the Holy Land of Jerusalem/Bayt al Maqdis because his people did not fight when he ordered them to.

la takoonu kaladhee .. Moosa (surah ahzab) - don't be like those who harmed Musa/Moses.

The Victory given to Prophet Muhammad:

Miraculous: The kind of change that happened in Arabia happened in 23 years.

Has there ever been a change over the world permanently, which has changed the way people;

Think, love, hate, dress, run government, economics, what they eat and what they don't, what they say, how they interact in business, loans.. In every aspect of life, a change which overcame the world and has lasted for over 1,000years.

The Revolutions we have studied in secular history classes were only political and economical, not changing the minds of people.

Karl Marx who influenced the Communist Revolution was a librarian in Germany, he died 60 years before the Revolution. 60 years after his death - people are killing each other for that Revolution, which he is not even involved in. He was just a philosopher and Philosophers are never in the battlefield. They just write their ideas.

In the case of Muhammad (sal Allah alayhi wasalam). Who was delivering the message and who was on the forefront of the battlefield? Who was the one who was sacrificing his life for justice? He isn't telling other people to fight. Rather, he is the first one to enter the battlefield when he has only a few behind him in support.

Ask your history professor; they acknowledge that no such political, social, economical, spiritual, individual and collective leader has ever come for humanity as much as Muhammad (sal Allah alayhi wasalam).

So those who praised Prophet Muhammad for being number 1 in history, it's because they had no choice in the matter - he really is number 1 most influential person in humanity. (sal Allah alayhi wasalam/peace be upon him).

Allah gave His Messenger a Book like no other and a Victory like none other.

- Honors:

Sharf -

Ibraheem made so much prayers for people to pray towards the Ka'ba house of worship.

But Allah's Messenger just looked towards the sky - and Allah sent down aayaat that He would please him by making him and his followers to turn towards the Masjid al Haram as their direction for prayer (Qiblah).

(We saw your face turn to the sky..  
fa la nuwaliyyana .. Tarddaaha )

Billions of people turn from Bayt al Maqdis (Jerusalem, Masjid al Aqsa) - to Masjid al Haraam in Makkah as their Qiblah (direction in prayer), because Allah's Messenger sadly looked towards the sky. So Allah made the history of people change, just so His Messenger would get a smile on his face and be well pleased.

Innaa a'taynaka al Kawthar.  
surely We have given you an abundance of good.

- maqaama mahmooda - special rank of praise.

- the believers Allah gave him followers who are unparalleled in history.  
The Messenger left nothing behind except men who would change the world for the better.

- surah at-Tawba.

Il-laa tansuroohu fa qad nasarahullah (if you do not help him, Allah has helped him (nasara - past tense).

- He made us his ummah.  
ummatan wasata - the middle path.

- he will have the most followers on Judgment Day.

- His blessed family.

We pray; Allahumma sali 'ala Muhammad wa 'ala aali Muhammadin.

- Shafa'ah - intercession of Allah's Messenger.

the only exit is to ask Allah's Messenger to intercede for you in front of Allah. So he will intercede for the major sinner Muslims who will be in hell. And Allah will remove them for his sake (sal Allah alayhi wasalam).

- Allah always associates a respectable title to Prophet Muhammad, i.e. 'abd (perfect slave), or Rasool (Messenger), Naby (Prophet) etc.

He does not do this with other Messengers' i.e. He says; Ya Musa, Ya Adam, Ya Dawud, Ya Zakariyyah, Ya 'Eesa etc.

- The 5 prayers.

Allah gave this ummah are the equivalent of the ambiya of Bani Isra'eel.

hadith: 'ulama umattee ka ambiya bani Isra'eel.

- Tayseer al Qur'an - message easy to memorize and remember.

Takhfeef ash-Shara'iyah - facilitation of the Qur'an.

Orientalist Claim that the Qur'an is altered:

In the west, when you want to preserve a document, it is historically preserved in 2 ways:

- Written Archive (write it down.

- Oral Tradition (you memorize it, someone else memorizes it, and you make others memorize it and pass it on through memorization.)

According to western and logical standards, which one is safer? Archive.  
Although both have room for criticisms.

Oral preservation has a potential flaw, i.e. Refer to Chinese whispers. I.e. If I whisper Abdullah punched Kareem, after ten people pass the statement onto each other, there may be distortions. The final result may be;  
Abdullah pushed Kareem and burnt his house down. (words have been added gradually due to misunderstandings or even intentionally).

Written Archives which were handwritten can also have flaws. If one person writes a document - in the past by hand - he might make a mistake. This book is passed onto another who will write the same mistake down, and might even misread a word and write a wrong word. Again, another error.

In the West - they pride themselves over written traditions.  
So they come to the opinion that the Qur'an can only be preserved through the written method for it to be legitimate.

But is that really true?

The Qur'an was learnt by the companions of Allah's Messenger.

They taught it to their students (the Tabi'een - the followers). They taught it to their students (atba' at-Tabi'een). And they taught it to the later generations (the Khalaf).

Now, if this method was not reliable, there would be errors and differences in recitation - just like the example given of Abdullah and Kareem above.

However, this did not happen. Everyone throughout history have united upon authentic Recitals of the Qur'an, and if anyone did err - they would be corrected immediately. If any copies were written incorrectly, they may even be placed deep in the ground or be burnt so people don't get confused about them. The real authentic recital copies would remain.

So if we get 4 Muslim children today from around the Earth; a Chinese, an English, a Bangladeshi and a Mexican. They might not speak the same languages, but they will recite the same Qur'an, so if one makes a mistake in recital - the other will be able to correct him. This is proof that all Muslims have the same authentic Qur'an without dispute.



This is fact - the Qur'an is primarily preserved by Allah making it easy to remember. No document in human history which was was predominantly preserved through memorization.

Memorization which is supposed to cause variation, instead - created unity of different colors, cultures and civilizations for centuries, and a over a millenia.

wa laqad yassarna al qur'ana lidh-dhikr (We made this Qur'an easy for remembrance). - quran.

If they say the Qur'an is not preserved except because of book form.

Let's challenge them to place all the mus-hafs (copies of the Qur'an) in a vault. And just in our Muslim localities alone - we will be able to compile the Qur'an again, letter for letter.

this cannot be done with the Bible or even the constitutions of the country.

innaa nahnu nazalna adh-dhikra, wa inna laha la hafidhoon - surah hijr. - We have sent down the Reminder, and We are its guardian.

There were attempts to produce a copy of the Qur'an, removing the 'politically incorrect' surahs. It was called al Furqan.

Alot of Muslims got angry.

Allah says;

inNaa Nahnu nazalna adh-dhikra, wa inna laha la hafidhoon - surah hijr. - Surely We, We, We have sent down the Reminder, and We are its guardian.

This has 4 emphases from Allah that He will preserve His Book (a blessing which other nations before us did not have.)

The only way to get rid of the Qur'an is to get rid and destroy ALL the Muslims as a whole, and Allah's Messenger has promised in the ahadith that this will not occur.

In Biblical studies; Most Bible scholars no longer believe the Bible is historically accurate.  
See the interview with Professor Gerald Jerks on TheDeenShow.com

Normally texts die out as time goes ahead, however - the Qur'an becomes even more powerful and influential as time goes ahead.

You cannot get rid of this message, even if you tried.

In the beginning of the message, Allah's Messenger would recite the Qur'an quickly on his tongue out of fear that he might forget it. Allah told him that He would preserve it in his heart

(li ta'jalabih, inna alayna jam'ahu wa qur'aanah, fa idha farightu fat-tabi' qur'anah) - surah qiyamah.

- it is upon Us to gather and preserve it.

wa waDda'na anka wizrak - and We removed the burden which was upon your back - surah inshirah.

These are the gifts Allah has given him.

After ALL these gifts, how is he supposed to thank Allah?

How is he supposed to pay this?

So Allah says;

fa sallee - so pray.

the first sign of gratefulness to Allah is prayer.

waNhar - and sacrifice.

prayer and sacrifice are the legacy of Ibraheem.

shaakira li an'amihee - he was grateful to Allah for the favours (Allah gave him) - quran.

The prayer is a gift from Allah and a great sign of your gratefulness to Him for ALL His favours on you. That is why it will be the first thing to be asked about on Judgment Day.

Kawthar3 14.00

The Prophet was insulted by the disbelievers. We will see what they are in Tafseer of Inna shaani'aka huwa al abtar - ayah 3.

This surah is a lesson for the caller to Islam (da'ee) - that no matter how hard the bad times might be, look at the great reward Allah will give you.

- Allah as a gift - mentions the good first, and then the evil. The enemy is mentioned at the end.

The words the disbelievers said were very painful to Allah's Messenger. He was called insane (majnoon), magician (sahir), liar (sahirun kadhhaab).

Allah's Messenger had two sons from Khadijah; Qasim passed away, and he only had one son left - Abdullah. But Abdullah also passes away in his childhood.

The first person to find out about this is the neighbour of Allah's Messenger, his uncle Abu Lahab - the one who opposed Allah's Messenger severely.

When Abu Lahab found out about this, so Abu Lahab came out of his house dancing and celebrating, saying "Batara Muhammadun" - Muhammad has been cut off - your lineage has

been cut off. Since if you have no sons, your name does not live on.

Think of the evil of Abu Lahab; his own nephew from his own tribe has - a child who has died, yet Abu Lahab is celebrating and dancing.

This is so painful to Allah's Messenger - that when Allah reveals aayaat about this, He does not even repeat what Abu Lahab and the polytheists said.

Allah does not mention what they said out of sensitivity for His Messenger's feelings.

He just said; inna shaani'aka huwa al abtar. - surely your enemy (shaani'ak) is the one who is cut off (abtar).

This shows the love of Allah for His Messenger.

When you lose a child - you have a feeling of overwhelming loss.

But Allah is telling His Messenger that surely Allah has given you alot of good.

But how are we supposed to deal with painful loss? Allah tells;

To remember that Allah has given you alot, and then to pray to your Master (sallee li Rabbika).

The middle ayah in this surah is salaah (the prayer). It comments on being thankful to Allah for Him giving alot (ayah 1), and it also comments on how to stay patient in times of grief from the enemies (ayah 3).

The children of Allah's Messenger:

Ibn Abbas said: the oldest child of Allah's Messenger is Qasim, Zaynab, Abdullah, Umm Kulthum, then Ruqayyah. (all from mother Khadijah).

Then Ibraheem (from Mariyyah al Qibtiyyah)

All the 3 sons died at a young age.

Abu Ayyub al Ansari: When Ibraheem died, the polytheists went running to each other and said this Saabi' (one who cannot have children anymore/cannot have any following in his legacy). so they were celebrating in that.

The stronger view suggests it was Ibraheem.

## Ayah 2:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

*Fasalli li rabbika waNhar*

So pray to your Lord and sacrifice [to Him alone].

fa salli li Rabbik

Fa -

al Aloosi: Fa -is used is to illustrate with what is to come with what came before. It is because of what Allah has given to His Messenger, that has not been given to anyone before him, it necessitates that it be responded to.

That the Messenger is being told to be consistent in prayer and sacrifice due to the abundant blessings of Allah given to him.

Be consistent in the salah/prayer for the sake of your Master. This is the total opposite of the people mentioned in surah Ma'un who did not be consistent in the salah, and when they did pray - they did it for other than Allah's sake.

The opposite is mentioned in this surah - the best example. Li Rabbik (for your Master).

Allah mentions salah/prayer instead of shukr (thankfulness). So we understand that the salah is the most comprehensive and most complete way is to make salah to Allah. This is why Allah's Messenger would pray 2 raka'ah to Allah in prayer when something really good happened to the Muslims.

Abu Muslim: Allah is referring to the mandatory prayers.

Ibn Abbas: It refers to ALL prayers because there is no specificness mentioned.

Others said: It refers to the 'Eid prayer, because waNhar (slaughter [an animal]) is placed next to it. And you pray the 'Eid prayer at a similar time to when you slaughter an animal on 'Eid.

The majority opinion: this is no specific prayer, but that you should pray out of thankfulness to Allah.

Other opinion: Salah at Muzdalifah morning at Hajj and the area of Mina.

Nahr - slaughter/sacrifice [an animal]. On the day of 'Eid al Adha. Majority opinion.

Az-Zamakhshari:

Nahr - the sacrificed animal is given in charity.

Just like Allah says in other aayaat;

wa aqem us-salata wa aata uz-zakaah - perform the prayer and give the charity (of purification). - quran.

- The polytheists would sacrifice and pray to idols, so Allah showed them a change of attitude. That salah/prayer and sacrifice should be only for Allah alone.

az-Zamakshari: Then enslave yourself to your Master because of the great honour and gifts He has given to you.

As opposed to your nation who worshipped other than Allah.

Sacrifice to Allah alone only to seek His pleasure, in comparison to the idol worshippers who sacrificed for their idols (for worldly respect etc.)

ash-Shawkani in Fath al Qadeer:

waNhar -

Naheera referring to the raising of the hands in salah (Raf' al yadain).

This is not an agreed on authentic hadith. But it implies that raise your hands in takbeer before starting your Salah. ash-Shawkani then mentions the benefits of doing so. This is a minority opinion.

Majority say waNhar refers to Sacrificing of the animal.

We will see how this is connected to the legacy of Ibraheem.

Ibn Abbas:

This salah is the mandatory prayer and the Zibh/slaughter of the animal on Eid al Adha.

al Bayhaqi: Nahr refers to the slaughtering of animal on Eid al Adha.

Animals to be sacrificed mentioned in Qur'an;

Budun, Nusuq, Hadi, Qalaa'id.

Budun - animal which is large, and when it has been sacrificed - it's blood has not dried yet.

Nusuq - Animal which you sacrifice - only for the sake of getting close to Allah. Active devotion to Allah.

(ina as-salati wa nusuqi.. Lillahi Rabbil aalameen - quran - surely my prayer, sacrifice, life and

death are for Allah the Lord of the Worlds.)

Hadi (mentioned in surah Ma'idah) - sacrificed - the flesh of it is distributed in the House of Allah / Masjid al Haraam to be distributed there.

Qalaa'id (mentioned in Ma'idah) - plural. Qalaada (singular) - Animal marked for sacrifice. I.e hang a garland around its neck.

These are the names of Animals to be sacrificed.

3 words used for the Act of Slaughter/Sacrifice.

- Dhabaha/Dhibh/Dhabeeha - to slaughter something for religious motives, and a higher agenda.

I.e. Slaughtering children too (i.e. Fir'awn - yudhabihoona abnaa'akum.. - surah ibraheem)

- Dhak-kah - (il-laa ma dhakaytum - surah ma'idah) - to kill an animal quickly and painlessly.

i.e. An animal is injured and is approaching death, so you quickly sacrifice it before it becomes dead - that would be halal/permissible for you.

- Nahr (in this ayah in surah Kawthar.)

Literally means - that which is above the chest.

Intihar /Intahara - when someone commits suicide (i.e. Hanging the neck or cutting their neck etc.)

It literally means - to cut in the throat.

Allah specifically mentions cutting the animal in the throat in this surah, which is similar to the legacy of Ibraheem.



How close Allah's Messenger is to Ibraheem's way, where the practises of sacrifice originally began. Unlike the polytheists who claim to be descendants and followers of his way.

By Precisely using this word - Allah is reminding us that in the previous 2 surahs (surah Quraysh and Ma'un) - the arab polytheists are NOT following the legacy of Ibraheem.

They are not fulfilling the du'a and legacy of Ibraheem. So you (O Muhammad) are the fulfillment of the du'a/prayer and legacy of Ibraheem.

### Ayah 3:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

*Inna shaani-aka huwa al-abtar*

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

Ina - surely (a sure statement to someone who is in doubt.)  
= No Doubt.

Allah is talking to His Messenger.

Thw Quraysh polytheists are many in number, while the believers are a minority and being tortured. So Allah is telling them; No Doubt they will be cut off.

Abtar - Batr - when the tail of an enemy is cut off. A sign of humiliation for the animal.

The way the Arab would be humiliated is if the son does not carry your name. I.e. If you have no son or if they have died. The daughter could not carry your name because she would get married into another family and be the mother of another man's children. You should be embarrassed just like an animal whose tail has been cut off.

This is the type of statement they were saying to Allah's Messenger; when Abdullah ibn Muhammad (sal Allah alayhi wasalam) died - so the people said Batara Muhammad (Muhammad has been cut off).

Abu Lahab also used this against Allah's Messenger.

Abtar - Even more cut off, and truly cut off will be the enemy of the Messenger of Allah.

az-Zamakhshari:

huwa - he.

(al ithbat 'ala ghayril fa'il)

By mentioning 'he' - it is signifying that it is not the Messenger of Allah who is cut off, RATHER - he (your enemy) is being cut off.

i.e. Allah could say; your enemy is cut off.

But by saying; your enemy, HE (huwa) is the one who is cut off.

= you have said that it's only the enemy who is cut off, not you.

But why didn't He say specifically; La Ant (not you)?

Because He does not even want to place His Messenger in the same ayah as those who are cut off.

So Abtar has been used for the enemy, but not mentioning the enemies insult, nor mentioning Allah's Messenger in the same ayah as the one who has been cut off.

- All those who believe and every child which receives the azan (call to prayer) in his ear when he is born - every single Muslim child is part of your progeny/descendants now (O Muhammad).

Their idea of continuing your legacy is false - and your legacy (O Muhammad) is in a unique way which no-one else has been given.

A person might be chinese, african, indian, white or arab - and he will love Allah's Messenger more than he loves his own nationality and tribe and colour. All of them are a big family which take pride in the statement; Laa illaaha Illa Allah, Muhammadun Rasool Allah.

The one who is truly cut off (munqati') in this world and the next is the one who is your enemy. And if he is ever remembered - he is cursed and not remembered in a good way.

Every generation of believers curse the enemies of Allah's Messenger, and Allah accepts their prayer against the enemy.

Even those who disbelieve do not praise the enemies, rather - the majority are quiet because of their ignorance.

Billions curse the enemy. They thought their legacy would pass on through the legacy of their sons.

They thought that Allah's Messenger would die and his legacy will vanish because he has no sons.

Some say this surah was revealed about:

'Aas bin Wa'il - he had named the Prophet Abtar - the one who has no backing/protection.

Ka'b bin Ashraf (a half jew/half arab) - the Quraysh said to him that you are the best of people from Medinah. Don't you know about this man without any backing/saabi', an orphan who thinks he is better than us?

We are the people who look after the people of Hajj, and we give them food.

who is better, who will be cut off?

he said; you are better than him.

So Allah sent this ayah.

Shaani' - enemy.

Similar to 'Aduw - enemy.

So why is Shaani' used in this ayah?

3 words for Animosity;

shana'aan / shaani'

bughdd / baghdaa (mughbid)

Aduw /Udwan / 'Adawa

Abtar - bitr - qat' - cut.

Ibn Taymiyyah had a thesis on Surah Kawthar and said:

Allah has cut the enemy of Allah's Messenger from any possible good. Cut (in absolute terms / totally); wealth, family, in this life and the next, and even if he has them - he won't be able to use them in good. Allah has cut off his heart - so it will never go to good. Because it took Allah's Messenger as an enemy.

It will never incline to knowing Allah, or love for Him or His Prophets' or Eman (belief), and all his deeds (good or bad) will be cut off. And even if he has the good abilities - he will not be able to use them for Allah's pleasure.

He won't have any help, supporters, and cut off from anything he finds close to him, he will find no sweetness or satisfaction in anything, because he became an enemy of the Prophet willingly.

ar-Razi: This was mentioned in regard to the context of Revelation.

The Prophet would come out of the Masjid and 'Aas bin Wa'il - they met each other, and they spoke to each other.

So when the other people of Quraysh said who were you talking to? So he would say; that one who is Abtar - that one who is cut off. (pointing at Allah's Messenger).

This was definitely a secret they had with each other - despite that - Allah made it manifest. So it became a miracle, because the disbelievers wondered - how did he know we would call him that?

shana'aan - bughdd - hatred an enemy who hates you.

When Allah described the disbelievers, He described them as those who are cut off - alluding to the victory of Allah's Messenger. This guarantee is proven in surah an-Nasr and the fact that the Arabian Peninsula has not returned to the same idol worshipping since the coming of Allah's final Messenger.

'Aduw - an enemy who wishes to hurt you and wants to cause you. He wants to defeat you. (i.e. In a battle - the opposite fighter attacking at you is an 'aduw).

Mubghid - bagheed - this is an 'aduw, but he has a feeling of anger and envy against you.

Shana'aan - one who has attribute of 'aduw and hatred, and third - he hides some of it but what he has inside of him is extreme anger against you.

He is the worst enemy. This is known because even an enemy who celebrates at the death of your child is a enemy who hates you inside and out - a shaani' - he is the one who is cut off.

al Aloosi and ar-Razi: The enemy of the Prophet was described with little or nothing (qilla and dhilla).

Allah attributed humiliation and less and less (like the cutting of the tail of an animal) to his enemies - so there is no good left for them whatsoever.

Whereas Allah attributed the word of kawthar, continuously increasing and increasing for His Messenger in abundance.

A total contrast to how the polytheists intended originally.

They thought they had plenty - because (surah Quraysh ayah 2 - rihlata ash-shitaa'i was-sayf)

No, it is My Messenger who has plenty.

Allah has made the enemies powerless, weak, and embarrassed, discontinuation/cutting off.

And plentifulness and much continuation are for the Messenger of Allah.

A unique correlation has been used to turn the weak and sad situation of Allah's Messenger into a sign of strength and positive hope.

No-one is honored except who Allah honors, and Allah humiliates His enemies.

- The format of Arabic syntax is important.

A verb is temporary.

A noun is permanent.

Past tense is used for Allah's Messenger receiving Kawthar -because it was given to him within his lifetime.

For the disbelievers being cut off - a noun is used = permanent - timeless.

So this enemy being cut off isn't just referring to a temporary enemy of Allah's Messenger. Rather, it refers to an enemy of all times. Anyone who hates Allah's Messenger with severe enmity - he will be cut off. Even if he comes hundreds or thousands of years after - he will be cut off.

yubtar - verb form of - he will be cut off.

abtar - noun form - he IS cut off. The plans have already begun to cut him off.

So just when a hater decides to become an enemy of Allah's Messenger - already - Allah has CUT HIM OFF. This person has triggered the switch for themselves to be cut off from all good - they will NOT be successful in their evil plans.

Ibn Taymiyah says "Many Muslims, trust worthy, people of expertise and Fiqh spoke many times about their experiences when they surrounded castles and cities in Sham and surrounded the Christians.

They said we would surround the castle or the city, for a month or more and our besieging of them is doing nothing, and we are almost going to give up and leave. Then when the people of that town or castle, would start cursing the Messenger of Allah (peace and blessings of Allah be upon him) suddenly it would fall in our hands,

sometimes the **delay would not be even a day or two** and it would be opened by force. So **we would take it as a glad tiding** when we would hear them curse the Messenger of Allah (peace and blessings of Allah be upon him) even though our hearts would be filled with hatred but we would see it as a glad tiding because **it is a sign of our coming victory.**"

And that is the meaning of the ayah in Surah al Kawthar:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

**"Indeed your enemy is the one who is cut off!"**

[Surah al Kawthar 108:3]