



The Absolute Reality

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إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ



To thee have We granted the Fount (Of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice.

Quran English Translation & Commentary

By

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Al Kawthar

الْكَوْثَرَ

Introduction and Summary

This very brief early Makkan Surah sums up in the single mystic word *kawthar* (Abundance) the doctrine of spiritual Riches through devotion and sacrifice.

The converse also follows: indulgence in hatred means the cutting off all hopes of this life and the Hereafter.

C.288 (The running Commentary, in Rhythmic Prose)

*To the man of God, rich in divine
Blessing, is granted a Fountain unfailing
That will quench the spiritual thirst of millions.
Turn, then, in devotion and sacrifice to Allah.
Nor heed the venom of Hatred, which destroys
Its own hopes, alas of present and the future!*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١)

1. To thee have We granted the Fount (Of Abundance).

C6286. Kawthar literally means "good in abundance".

It is the abundant bounty which Allah bestowed on Prophet Muhammad (peace be on him). This includes a river (or fountain) in heaven of this name which Allah has promised the Prophet (peace be on him). [Eds]

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ (٢)

2. Therefore to thy Lord turn in Prayer and Sacrifice.

C6287. He who grants these blessings is Allah, and to Allah alone must we turn in adoration and thanksgiving, and in sacrifice.

Nahr: sacrifice: in a restricted ritual sense, the sacrifice of camels:

See n. 2813 to 22:36.

But the ritual is a mere Symbol. Behind it is a deep spiritual meaning: the meat slaughtered feeds the poor, and the slaughter is a symbol of the self-sacrifice in our hearts.

"It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him" (22:37).

إِنَّ شَأْنَكُمْ هُوَ الْأَبْتَرُ (٣)

3. For he who hateth thee -- he will be cut off (from Future Hope).

C6288. Hatred and spite are not constructive contributions to the work of this world, but its opposites.

Abu Jahl and his Pagan confederates vented their personal spite and venom against the Holy Prophet by taunting him with the loss of his two infant sons by Khadija, but where were these venomous detractors a few years afterwards, when the divine Light shone more brilliantly than ever?

It was these that were cut off from all future hope, in this world and the next.



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