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# Surat al-Kawthar 108

By: Shaykh Hisham Al-Kabbani

The Ink Well of All Knowledge  
For The Qalam "Pen" To Quench its Thirst

## Bismillahir Rahman ir Rahim

Holy Quran Council 42.51:

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah.s permission what Allah wills..

Holy Quran Najm Star 53 3-4:

"Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him" (Chapter 53, Verse 3 & 4).

{That is Lisanul Haqq "Tongue of Truth" for Muhammadan RasulAllah},

In this session, insha`Allah, we will begin to explain Surat ul Kawthar, Surah Number 108. And it says, Bismillahir Rahman ir Rahim,

`Inna `aataynakal Kawthar,  
fa salli li Rabbika wa anhar  
`innash shaani`aka huwal `abtar

It means, "To thee have we granted the abundance."

- It means, the Bounty of Allah, bestowed on Prophet (s). Allah (swt), what did He say?
- We gave you the Kawthar. And He said, "We gave." {Indicates Eternally the owner of the Fountain of knowledge,
  - All Knowledge from Angels Prophets all Beings in Creation must seek the owner of the fountain of Knowledge.
  - When Allah indicating a direction for all creation to take their knowledge.
  - All creation must seek The One Muhammad RasulAllah {Quran Maryam 19.50 And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth. }
  - 108 also in Abjad Al-Haqq = Ha-8 Qaf-100 =108
  - 108=1+0+8=9

He didn't say, We are giving, or We will be giving.

- He said, `Inna `aataynaka"... this is in the past tense. When Allah says `Inna `aataynaka, "We have given you already – it means, We had given you before you were created. {Eternally

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**Soul of Sayedena Muhammad When Laillahillallah Muhammad RasulAllah, we don't know when came into existence .}**

- We have given you the abundance. Allah's Bounty. What of Allah's Bounty? No description. No one knows. "No one knows what I gave you ya Muhammad (s)."
- It's according to My Greatness that I gave – no limitation.
- So however you limit the Prophet (s), that is a mistake. When you say that Prophet (s) is someone who brought the message and died and that's it, that is a big mistake.

Yeah, Prophet (s) – everyone dies. Prophet (s) passed from this life. But that doesn't mean that he is like me or like you or like anyone else. To no one did Allah say, from any of the other prophets,

**“I gave you the abundance,” except to Sayyidina Muhammad (s). And what did He say? `Inna `a'taynaka**

**what? Kawthar!**

- Kawthar, that's, in Arabic, coming from kathir.
- Kathir is too much. So we gave you “too much.”
- So how then can you restrict or limit and narrow what Allah gave to Sayyidina Muhammad (s). Wherever you exaggerate in praising Prophet (s), that verse of Holy Qur'an tells you that whatever exaggeration you give in praising Prophet (s), it is not yet anything compared to what Allah (swt) has given him and raised him to. But you need a mind to understand.
- You need a heart.

Today, like Imam Muhammad al-Busayri – how much did he praise Prophet (s)? Until today, everyone is reciting al-Burdash Sharif. And al-Mudariy. What he wrote in poetry. Some people are happy with it, and they recite it every day. Some people they say “No!” Don't do that, that will put you into too much exaggeration of praising the Prophet (s).

Allah is saying in this last verse of 108, composed of three verses – in three verses Allah described...

- In the first verse, Allah described – O human being! Say whatever you want to say of praising Prophet (s), as much as you feel free to say, Say! It is not shirk.
- Because I have given him more than what you are going to express. And that is from that secret of that ayah, Muhammadul Busayri said in his poetry that
- “Say whatever you want to say about Prophet Muhammad (s), but don't say as the Christians said about Sayyidina 'Isa (as), that he is Allah or the son of Allah.
- It means, go as high as you want. So who gave Prophet (s) more? Allah, when He said, “Muhammadun Rasul Allah (s)” – He made it follow “La `ilaha `illal Lah.”

He said “La `ilaha `ill Allah Muhammadun Rasul Allah.” When someone wants to give – if I want to give you something, there must be someone who gives, and someone who receives. Someone gives and someone takes. If there is not someone taking, then how do you give? In the air? So when Allah said “We have given you”... Not in dunya – He gave him before. It means, that is what explains that Allah (swt) has given something that was existing – and that's why when Prophet (s) was asked what Allah created first, he said **“My light, ya Jabir.” So Allah was giving that light and building up that light by putting it in Bahrul Qudra.**

- And that light was turning – turning around in Bahrul Qudra, taking more, accumulating more sustenance. As it turned and turned, it gained energy.

- When someone spins, what happens? Like in a centrifuge – so more and more power, more and more power, Prophet (s) circumambulating in the Bahrul Qudra, more and more power – that power, Allah is giving to Prophet Muhammad (s), and that’s why He said in that hadith that from one fourth of that light, Allah created creation, from that light of Muhammad (s).

That’s why he said, “Inna `a’taynakal Kawthar.” You, beyond description.

- We gave you “Al kathir min kulli shay`.” From everything that Allah created, I gave you, Ya Muhammad (s), more than that.
- So what then was Prophet (s) given? No one knows. And that’s why Prophet (s) never – however Allah raised him, no one knows except Allah knows what He gave His Prophet (s). No one else.
- And Prophet (s), and there are many ahadith explaining the meaning of “Inna `a’taynakal Kawthar.” One of them is that Prophet (s), when he read it, he said, “Do you know what Allah has given me?”
- [That Kawthar is a river in Paradise that Allah has promised](#), { [Article on BismiAllah](#) } and He gave me that. In it there is a lot of goodness, khair. Lots of abundance in that river.

He said, ahla minal ‘asal – sweeter than honey.

It’s sweetness is more than honey. {From Meem of Rahem}

- Wa `ashaddu bayadan minal laban – and it’s whiter than milk or cream,
- Wa abradu minas salj – and cooler than ice.
- He said sweeter than honey. What is sweeter than honey? Look, think about it. Prophet (s), he said “ahlan minal ‘asr,” sweeter than honey. **Honey is the sweetest thing that Allah has given to human beings and it is shafa’ah – it is a cure for human beings.** It means that what Allah (swt) has given to Prophet (s) from that honey, from that river which is sweeter than honey – it has the effect of curing human beings. If anyone wants to quench his thirst, he will be cured.
- It means, if anyone wants to come to me, as Muhammadun Rasul Allah (s), will be given knowledge sweeter than every other knowledge. Knowledge of akhira.
- And whiter than milk. Whiter than milk, means any knowledge today that you acquire or learn, must have in it the flavor of ego – ANYTHING.

So He said, “Ashaddu bayyadan minal labany,” whiter than milk. {Ha of Allah}

- It means, what I am giving you from that river of knowledge, which is also a river whose characteristics we will describe later – what I am giving you is knowledge for a river that will quench your thirst, that has no spot of dust or darkness.
- It is a pure white spiritual knowledge that is from the Divine Presence that will make you white. When you acquire it it will purify you like crystal water – crystal clear.
- Like that. It means, you will be able to inherit and receive dressings from the Divine Presence.
- It means, it’s all very clear – you will be dressed with clarity on everything. And he said,

“Wa ‘abrad minath thalj”, and cooler than ice. {Meem of MA, All Life from water, "MA" needs Allah & Muhammad}

- When you drink cold water, what do you feel? Very fresh, yes.
- You feel as if you are new-born. ‘Abrad minath thalj means cooler than ice, because in that time the most precious thing in the desert was what? Water.
- They never had ice there! How could they have ice in the desert at that time?
- But they heard about ice. And Prophet (s) is saying “It’s colder than ice.”
- It means it will rejuvenate you and refresh you in a way that you will be able to receive heavenly knowledge, because cold water, ice water, makes you feel refreshed if you drink it when you are tired and sweaty from running. What do you drink at that time? Cold water, icy water.
- When you are dumping yourself into the difficulties of this dunya, and ego is taking you over and riding on you, on your spirituality, you are sweating and you are tiring and you are in big difficulty, what do you want? You want to drink something to cool you down.
- He said, that is the cure for the ego, to bring it down after the ego is making you tired – that river is going to give you that kind of heavenly water.
- Water of youth that will rejuvenate you. It’s cooler than anything else. Wa ‘alyanu minaz zabad. “And it’s softer than the foam of the waves of the ocean.” It means He will give you something distinguished by its cleanliness and whiteness, when you begin to be dressed with the blessings that Allah (swt) gave to Prophet (s), and Prophet (s) is giving to the ummah.

## Both shores of that river, Nahrul Kawthar,

- are made from emeralds, zabarshi`.
- The entire beach, both sides, are made from emeralds.
- It means Paradise, this is all a channel (?).
- That’s why when Sayyidina Jibril (as), when he came down, the whole earth was a dead place, like other planets that have no life, because since the other planets have no life, then why does Earth have no light? There was nothing here.
- When Adam (as) put his feet here, this dunya came to life. Why? Because, as we said before many times, it is like grafting, grafting a wild tree to make it a fruitful tree.
- On his feet were traces of Paradise that turned this whole world into a place of life – by grafting it from Paradise.
- Immediately. Sayyidina Adam (as), when he first put his foot – he put it in what is today Ceylon, Sri Lanka. And that’s why they have “Adam’s Peak.” The whole mountain is gems. All emeralds, sapphires, rubies, every kind of gem is in that mountain. Anywhere you dig, you get gems. In Sri Lanka. I visited there. They take you by helicopter if you want to go up. Very high. The entire mountain, from top to bottom, a huge mountain. So because his feet had been touching Paradise, so when he touched the earth, it became gems.

## So the two sides of that river are made from emeralds.

- Wa `awanih min fiddah. And there are cups to drink from the river.
- You cannot have a river without cups for water. Those cups are made completely of silver.
- Ibn ‘Abbas (ra) said that the number of these cups is more than the number of stars and planets in the universe. Allah (swt) is giving to Prophet (s). It’s narrated by Ahmad and Muslim and Abu Dawud and an-Nisa`I, and many others, that Prophet (s), when he read that Surah, he said,
- “Do you know what is the Kawthar?” They said, “Allah and His Prophet (s) knows more.”
- He said, “**Huwa nahrin – it’s a river that Allah has given to me in Paradise.**
- It has a lot of khair, a lot of goodness.
- My ummah will come to it on Judgment Day.
- It means, with the shafa’ah of Prophet (s), Allah is going to move the ummah – whoever said “La `ilaha `illal Lah Muhammadun Rasul Allah (s)” is going to enter. ‘An yatuhu atatil kawakil – the cups of that river that my ummah is going to drink with is on the number of stars and planets in this universe. How many is that?

- In one galaxy, eighty billion stars. So how many galaxies, how many all together. If you want to put them near each other, there is no end. And Ibn ‘Abbas (ra) said, “Wa `akhraja Ibn Mardaway, it’s narrated by Ibn Mardaway that Ibn ‘Abbas (ra) said, “Qaala Rasul Allah (s), ojeetul kawthar ‘an yatuhu ‘aladhin nujoof” – I have been given the kawthar, that khair (too much benefit), I have been given it, and its cups that people will drink from, are on the number of stars.

**Ibn ‘Abbas (ra) said that the Kawthar is a river which one side is made from gold, and the other from silver.** And it flows on emeralds and pearls. Its water is whiter than snow, and sweeter than honey. Allahu Akbar. Ibn ‘Abbas (ra) said, as Ibn Mardaway narrated, he said that “Inna `aataynakal kawthar” -- We have given you the abundance, which is a river in Paradise.

- The depth of it is 70,000 miles.
- The depth. There is no such ocean on earth with such a depth.
- The diameter of the earth is 40,000 kilometers – from one side to the other, or about 28,000 miles. So that is 70,000 miles. What is inside.
- So when he says 70,000 miles, we have to understand that is not only by counting and measuring, it means there is no way to understand its depth.
- The depth of what Allah is giving Prophet (s) of knowledge and of that river that quenches the thirst. What do you think of people, when they are sweating on Judgment Day. Allah is sending the sun over the heads of people – not like now, when it comes on a sunny day and you feel the heat of the sun.
- If you go to the desert on a sunny day and it’s hotter. On the Judgment Day the sun will not be high over your head, it will be on top of your head. Your brain will burn, will evaporate from the density of the sun. How much you will be sweating at that time. So you will be crushing to get close to Prophet’s (s) shafa’ah. You will be entering that river thirsty from that sweat. Allahu Akbar.

And this Kawthar, the river, is part of that abundance. It is not the entirety of the abundance. If that is a part, what do you think about what Allah (swt) gave to Prophet (s)? Allah Allah. And as Prophet (s) mentioned in the hadith, “When you drink from that water, you will never get thirsty – it means you will never get a difficulty.

- The first to drink from it are fuqara` al muhaajiroon. Those who migrated with Prophet (s) from Mecca to Medina.
- Wa ‘an A’isha (ra), Man yarada an yasma’a, khareeran kawthari fal yutfilu izbo`I fil ‘udaly. Sayyida A’isha (ra) said, “If anyone wants to hear the sound of that river of Kawthar, (when we were young we used to do this), put his fingers in his ears, and he will hear the waves and the water flowing in (inaudible – close garden?).”
- Do it well. Push it down. You have to close your ears. Who is not hearing? You? Sayyida A’isha (ra), the wife of Prophet (s), the daughter of Sayyidina Abu Bakr (ra), anyone who wants to hear the Kawthar, put his fingers in his ears and he will hear it.

**And Prophet (s) said that “My river has four corners.**

- In one corner is Sayyidina Abu Bakr as-Siddiq (ra), in
- the other corner is Sayyidina ‘Umar Farooq (ra), in
- the other corner is Sayyidina ‘Usman ibn Ghaffan (?), and in
- the fourth corner is Sayyidina Ali al-Murtada, Karamallahu wajhahu – anyone who hates one of them, the other three are not going to give him water to quench his thirst. Fa man arhada wahidan minhum, lam yuski akhar – anyone who hates one of them, he will not get that water. And he is saying, here, in explanation, “Wal adhar anna jami’a mi’a mi’a lil Lah la khidatun fil Kawthar.” He said that all that Allah (swt) has given for this universe, for this whole creation of favors and sustenance, are from that Kawthar.

It means, “la fila fil Kawthar” – is part of that Kawthar. And who is ordering it? It’s Prophet (s). It means, Allah gave Prophet (s) and from that Kawthar that He gave Prophet (s), He provided to humanity.

- You have to understand – that’s why Allah made Prophet (s) intercede for everyone. “Inna jami’a mi’a mi’a lil Lah la khidatun fil Kawthar.” He said “inna,” affirming that all Allah’s favors are entering in the abundance that Allah gave to Prophet (s). Zahira `aw baatila.
- Apparent or unseen. From the apparent things that they can see – khairatud dunya wal akhira. From what you can see are the favors that Allah gave to humanity in dunya and the favors that Allah gave to humanity in akhira. Wa minal baatila – from the unseen are al-`uloom al-Ladunniyya – the heavenly knowledge.
- Wa `allamnaahu min Ladunna `ilma. We have given him from our heavenly knowledge. Those miracles – those are also entered in Kawthar. But what normal people see is what Allah gave you in dunya, gave you in akhira, and described in Holy Qur`an. And there is above that heavenly knowledge. Al `ilm al-Ladunna, that you cannot see.
- Al haasilatu bil faydil Ilaahi. That knowledge can only be inherited or taken through Allah’s bestowing His Heavenly and Lordly Attributes, sending them on those who are able to take them in. Without the ghairik tisab bi waasidatul da`iriyya – without effort through worldly physical life, but it has to be through spiritual power, by meditation, and by dhikrul Lah. Wa min Allahit Tawfiq, and we’ll continue next time with “Fasalli li Rabbika wanhar”, the second verse, insha`Allah – bi hurmatil Habib, bi hurmatil Fatiha.