

RAMADAN

IMMERSION



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Context

- Previous surah: Surah Qiyamah
 - Mentions state of people on the Day of Judgment
 - Surah Qiyama is about where everything ends, and Surah Insan is about where everything began

Introduction

- Makki Surah
- Names
 - It's called Surah Insan because it reminds human beings of where we came from
 - It's also called Surah Abrar because it mentions the reward for the righteous
 - It's also called Surah Dahr because of the mention of time
- Themes
 - Beginning and end of human creation
 - Discussion of deeds
 - Every person's life is filled with deeds
 - Outcome of deeds: Jannah or Jahannam
- Prophet SAW recited this with Surah Sajdah in Fajr salah on Fridays

Ayah 1

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Is there not a period of time when each human is nothing yet worth mentioning?

- The first part of the ayah is a rhetorical question
- **أَتَى** is used for something insignificant
- **الْإِنْسَانِ** comes from **نسى** which means to forget or be forgotten
- **الدَّهْرِ** is a broad word to define time
 - The Quraysh used to say that the only thing that would destroy them was dahr (time)
 - There was a long time in which humans were not mentioned
 - The time that we were unknown is longer than the time that we are known
- **شَيْءًا** denotes the smallest form of existence
 - **شَيْءًا** means “thing”
 - Allah is using a word that is usually used for things which are insignificant or unidentified
 - Razi: **شَيْءًا** is only used for things that have names
 - Human beings had no name yet
 - Humans were not even a thing yet, nor were we spoken about/thought about
 - Our origin is that nobody mentioned us, and after we leave this world, nobody will mention us: it’s how it starts and ends
 - However, the Prophet (SAW) will always be mentioned and remembered: **وَرَفَعْنَا لَكَ ذِكْرَكَ**
 - Similarly, any person who lives a life of obedience will also be mentioned and remembered

Ayah 2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

For indeed, We alone created humans from a drop of mixed fluids, in order to test them, so We made them hear and see

- **أَمْشَاجٍ** - mixtures of the male and female
- Allah mentioned hearing before sight because the sense of hearing comes before the sense of seeing when we are in the womb
 - Hearing is also a stronger sense for us
 - The Quran implies that hearing is believing, not sight
 - After every sense is taken from us at death, the first sense we are given back in the grave is hearing

- نَبْتَلِيهِ - We begin testing him
 - Our tests began when we were in the womb

Ayah 3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

We already showed them the Way, whether they choose to be grateful or ungrateful.

- Hidayah has two specific elements:
 - Direction
 - Companionship
- Allah says السَّبِيلَ and not الصراط
 - There can be many سبل (pathways)
 - الصراط is only one - it is the only way to Jannah
 - There are two pathways mentioned: The path of gratitude and the path of ingratitude
 - The greatest form of gratitude is to be grateful for our existence, which would entail our belief in the One Who gave us life
- Allah predetermined our destinies

Ayah 4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا

Indeed, We have prepared for the disbeliever's chains, shackles, and a blazing Fire.

- Allah SWT makes all outcomes very clear
- If someone wants to disbelieve, then Allah gives the outcome, which is punishment
- أَعْلَالًا refers to the necks being tied
- سَلَاسِلًا refers to the feet benign tied

Ayah 5

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا | عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

Indeed, the virtuous will have a drink of pure wine—flavored with camphor— from a spring where Allah's servants will drink, flowing at their will.

- The righteous will drink from كَأْيُسٍ
 - Allah uses many words for “cup” in the Quran
 - كَأْيُسٍ is a cup that is full and it’s the cup that you drink from directly
 - Allah doesn’t say what’s IN the cup, He says how it will smell
 - What is inside the cup is completely our choice and it is far better than what we can imagine, so Allah talks about the scent
 - كَأْفُورًا is a scent (camphor)
- When the Prophet (SAW) recited this surah, a man next to him started breathing heavily and passed away
 - The man passed away out of excitement for Jannah
- الْأَبْرَارَ (righteous) is used
 - Hasan Al Basri mentions two qualities of the righteous:
 - They fulfill their promises and covenant to Allah
 - They protect people from their evil and flaws
 - A believer is always bringing comfort and joy to people