

Surah Luqman: Ayat 32 – 34

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (٣٢)

And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate

- Everybody is in need of Allah, but only the believers feel they are in desperate need of Allah. Especially when going through a situation that you know no one can help you except Allah.
- (مَوْجٌ كَالظُّلَلِ): And when a wave covers them like shades. (غَشِيَهُمْ) means to cover them. (مَوْجٌ) is wave. So imagine the picture, stormy weather with heavy waves. And the waves will be like (الظُّلَلِ) like shades or canopies. So all the different people will all react in the same way when they are in that desperate situation, regardless of their age or religion.
- What is their condition? (مَا حَالُ النَّاسِ؟): (دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ): They will invoke Allah, making their invocation for Him only. So they invoke Allah with the best of names – Allah. Maybe they have never invoked before, but in this situation they will invoke Allah and with sincerity!
- Description of the dua'a? (صِفَةُ الدَّعَاءِ): They are praying to Allah alone and sincerely. So at this point their dua'a is so pure. It doesn't mean they are believers, maybe some are atheists or polytheists, but their dua'a will be sincere. We need to remember that regardless of our situation, in good and bad times, we need to feel we are in desperate and sincere need of Allah. So what happens afterwards?
- (فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ): But when He brings them safe to land. So when the situation is starting to get quiet and now they have been rescued there will be exactly two groups. Allah put them in this situation just to make them return to back to Allah so that perhaps they may repent. Subhan Allah.
- Now they are two groups: One group is (مُقْتَصِدٌ) moderate and the other group is (كَافِرَةٌ جاحدة) disbelieving and denying. Let's take a look at the groups:
 1. Moderate (مُقْتَصِدٌ): what does being moderate mean? While they are in the sea, all of them are invoking Allah, and they are making a promise to Allah. If you save us, we will change. If you save us, we will remain sincere to You.
 - So when they are saved, this group means they will fulfill their promise to Allah. So he will be sincere and whatever he promised (like to pray) he will do it, but nothing more than that.
 - Also they thank Allah, but not perfectly. No one can thank Allah in the way He deserves.
 - They are still ones who have sinned and wronged themselves.
 2. Deny the signs (وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ): Just before they were sincere, but when they are saved, they are now denying that Allah saved them, and instead they will attribute it to other than Allah, like the winds calming, etc. If this incident did not change the person then how will other incidents change him. So this person is:
 - Betrayer (خَتَّارٌ): they made a promise, but after being saved, they do not fulfill it and attribute to being saved to the means and not to Allah.

- Disbeliever (كُفُورٍ): he covers the blessings of Allah.
- This ayah should make us feel that we are constantly being surrounded by these hidden waves through trials and calamities and that we should only be in desperate need of Allah, not just when the calamity actually strikes. Subhan Allah.

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (٣٣)

O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh

- How can you reach the high level of ihsan, of doing everything the best and with wisdom? You need taqwa. So this verse is like the start of the conclusion.
- (يَأْتِيهَا النَّاسُ): O mankind. Allah is addressing all of mankind and is commanding them with:
 1. (اتَّقُوا رَبَّكُمْ): have taqwa of your Lord. Your Lord is the Sustainer, the Nurturer. To have taqwa means to do the obligations and abstain from the sins while having hope, love, and fear of Allah.
 2. (وَأَخْشَوْا يَوْمًا): And fear a Day. So it does not mean just remember that there is a Day of Judgement. Allah is saying (خشى) which means having fear and knowledge. Some people just fear the Day of Judgement but don't know what will happen. What will happen on the Day of Judgement which will make us scared?
 - Some people just fear the universal changes, like earthquakes, sun, moon
 - But we should have more fear of the being judged in front of Allah, having to cross the sirat and being at qantara. La ilha ila Allah.
 - (لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ): No father can avail for his son. No one will help you on that Day, your family will abandon you. In this time the father is helping his son, but on that Day, your father will not be able to give you one good deed or take away one bad deed from you. La ilha ila Allah. Only your deeds and faith can help you.
 - (وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ): Nor can a son avail for his father. So similarly, in this life the son can help his father, but on that Day, he will not be able to give one good deed to his father and will not be able to take away one bad deed. May Allah protect us on that Day. Ameen. So you can see that any of the strong relations you had in this duniya will be of no use on that Day.
- (إِنَّ وَعْدَ اللَّهِ حَقٌّ): The promise of Allah is true. So this Day will come and all that comes with it. There will be accountability, there will be recompense. So do not dispute about this or doubt it. When you do good deeds, do not do it as if you are lying to yourself. Now that you know Allah will fulfill His promise then keep paradise and firdaus in front of your eyes. Do not forget this ever. For example: Allah promised if you make sabr then He will reward you abundantly. So do not think I'm in a different situation, you need to believe that Allah's promise is true. Why do we react as if it is not true? Because we have two deceivers in front of us →

1. (فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا): Do not let this present life deceive you. Here Allah is telling us especially, by name, what is deceiving us, which is the duniya. (غُرِّ) means you think it's pretty but it's deceiving. How can the duniya allure you?
 - You will indulge and will be amazed by it and will forget Allah. Remember to use this duniya as a bridge to reach the akhira. Do not get stuck in it.
 - To be immersed with the trials that you complain about it all the time. So don't be deceived, be patient and grateful.
 - How do you know if someone is attached to the duniya? If they talk positively or negatively about the duniya without mentioning Allah. Duniya includes people too. So the duniya has overtaken them.
2. (وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ): And do not let the deceiver deceive you about Allah. So here Allah does not mention the specific name of 'the deceiver' but it is the shaitan. The shaitan is deceiving us about Allah, to make us not worship Allah, not get close to Allah. He has been cast out and he is so jealous of the human that he can be close to Allah. So he will never stop tricking us and cheating us. Shaitan beautifies the sin, so he promises with deception. But Allah promises with truth. How many times has Allah promised about paradise, about patience? If you want to be saved from the shaitan, you need to rely and trust Allah to protect you when you say 'I seek refuge in Allah from the accursed shaitan'.

إِنَّ اللَّهَ عِنْدَهُ ۥ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّأَدَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware

- The last ayah of Surah Luqman gives the keys to the unseen. (إِنَّ اللَّهَ عِنْدَهُ) Verily Allah has. What does Allah have, the keys to the unseen. What are these five keys?
 1. (عِلْمُ السَّاعَةِ): Knowledge of the Day of Judgement. No one knows but Allah, not even Israfael and there is wisdom behind this. We have to be mutaqeen all the time, we need to be hanging and attached to Allah all the time.
 2. (وَيُنَزِّلُ الْغَيْثَ): And He sends down the rain. No one knows when Allah will send down the rain. (الْغَيْثَ) is beneficial rain and Allah knows the exact time when the rain will fall and the precise amount. Allah knows who will benefit from this rain, so He knows where it will fall, which creation will benefit and how much it will benefit (time, quantity, who will benefit). The rain is a provision from Allah, so do not be attached to the means.
 3. (وَيَعْلَمُ مَا فِي الْأَرْحَامِ): And He knows what is in the wombs: Allah's knowledge is so perfect and encompassing that He knows what is before and what is in the future, and He does not forget. People might say but now there is an ultrasound. Allah knows more than just male or female, Allah knows the exact time the baby will be conceived, the provision, when it will be born, when it will die, and if it will enter paradise or hellfire.
 4. (وَمَا تَدْرِي نَفْسٌ مَّأَدَا تَكْسِبُ غَدًا): No person knows what he will earn tomorrow: Even though it is your actions, you will not know what you will earn tomorrow. It is hidden from you. Subhan

Allah. So this makes you free to rely only on Allah, do not worry about tomorrow. So every outcome, where you will walk, where you will go, who you will meet tomorrow, only Allah knows. So rely on Allah for tomorrow. And focus on your day and the moment that you have now. Enjoy your moments in the day with shukr and sabr. And whatever you earn tomorrow whether good or bad, should make you rely on Allah and always thinks good about Allah. If you think good it will be good, if you think bad, it will be bad. So many things you plan and you don't do, and so many things you don't plan and you do. So reserve your energy, rely upon Allah, and do everything with ihsan.

5. (وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ): No person knows which land he will die: So this should make us be prepared that we could die anytime. Whether on land, sea, air. So focus on the day you have and do with ihsan.
- (إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ): Verily Allah is All-Knower, All-Aware. Allah knows both matters of the seen and the unseen. And out of Allah's wisdom and mercy, He has hid these keys because we will benefit this way. Because then we can act in ihsan and have tawakul upon Allah. Subhan Allah.

May Allah grant us wisdom and ihsan. Ameen

Oh Allah, increase us in guidance and keep us on the way of guidance until the last moment of our lives. We ask Allah subhana wa ta'ala for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhana wa ta'ala. Any mistakes & misrepresentations are my own. I ask Allah subhana wa ta'ala for His forgiveness and to put forgiveness in the hearts of those who read them. Ameen ya Rabb Al 'Alameen.