



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 12

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Introduction

Dua: اللّٰهُمَّ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبُّ كُلِّ شَيْءٍ فَالْيَقِنُ الْحَبَّ وَالْلَّوْيَ وَمُنْزِلُ التُّورَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ (أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ أَخْدُ بِنَاصِيَتِهِ اللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ (O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernal), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything Your are to sieze by the forelock (Thou hast perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want.")¹

- A person feels gheerah when someone else is doing their task or responsibility. For example, imagine a wife is responsible for doing something for her husband and someone else does it and he's impressed by it. Surely she will feel gheerah in a situation like this.
- The hudhud informed Suleiman (عليه السلام) there is a task that someone else was doing and not him, surely there is gheerah. When the initiative was taken to fill this gap, new opportunities came about. As a result, the opportunity to bring the throne of Balqees come forth and this brought about her entering Islam.

Throne of Allah (﴿)

- There are angels who carry the Throne of Allah (﴿) and was the connection between us and the Throne? The Carriers of the Throne make dua for us, subhan Allah. Who are the Carriers of the Throne?

¹ Sahih Muslim 2713



- They are 8 angels whose distance between an ear lobe to a shoulder is a journey of 700 years, subhan Allah.

Hadith: (أَذِنْ لِي أَنْ أَحْدَثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى حَمْلَةِ الْعَرْشِ ، مَا بَيْنَ شَحْمَةِ أَذْنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمَائَةِ سَنَةٍ) (Jabir b. 'Abd Allah reported the Prophet (May peace be upon him) as saying: I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.)²

Hadith: (أَذِنْ لِي أَنْ أَحْدَثَ عَنْ مَلَكٍ مِنْ حَمْلَةِ الْعَرْشِ ، رَجَاهُ فِي الْأَرْضِ السَّقْلِيُّ ، وَعَلَى قَرْبِهِ الْعَرْشُ ، وَبَيْنَ شَحْمَةِ أَذْنِيْهِ وَ) (I have been permitted to speak of the angels of the carriers of the throne, his feet is in the lowest earth and between his ear lobe and shoulder are birds flying a distance of seven hundred years, the angel says "Glory be to You wherever You may be")³

- One of the angels of the Carrier of the Throne whose feet reach the lowest point of the earth. Between his ears and shoulders are birds flying a distance of 700 years, subhan Allah. This angel will say, (سبحانك حيث كنت) (Glory be to You wherever You may be), subhan Allah.

Hadith: حَمْلَةُ الْعَرْشِ ثَمَانِيَّةٌ يَتَجَاوِبُونَ بِصَوْتٍ حَسَنٍ رَحِيمٍ ، فَيَقُولُ أَرْبَعَةُ مِنْهُمْ : سُبْحَانَكَ وَبِحَمْدِكَ عَلَى حِلْمِكَ بَعْدَ عِلْمِكَ . وَيَقُولُ (أَرْبَعَةُ : سُبْحَانَكَ وَبِحَمْدِكَ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ سُبْحَانَكَ وَبِحَمْدِكَ عَلَى حِلْمِكَ) (There are eight angels and four are saying something with a nice tone and the other four answer with a nice tone. Four say (Glory be to You and all praises for Your forbearance though You know) and the other four say (Glory be to You and all praise for Your pardoning though You are able).)⁴

- Imagine they are above and see all violations below, but the higher one is, the more tasbeeh he has to do. They also ask for forgiveness from the believers.
- In Surah Ghafir, they ask Allah (ﷻ) to forgive the believers, cause them to enter paradise and their families.

² Sunan Abi Dawud 4727, Authenticated by Al Albani as Sahih

³ Sahih Aj Jami'e 853, Authenticated by Al Albani as Sahih

⁴ الراوي : حسان بن عطية | المحدث : الألباني | المصدر : مختصر العلو الرقم: 42 | خلاصة حكم المحدث : إسناده قوي

7.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقُلْهُمْ عَذَابُ الْجَحِيمِ

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8.

رَبَّنَا وَأَذْلِلُهُمْ جَنَّاتٍ عَدْنٍ أَتَيْ وَعَذَّتْهُمْ وَمَنْ صَلَحَ مِنْ أَبْنَاهُمْ وَأَزْوَاجِهِمْ وَذُرَّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

9.

وَقُلْهُمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَنِيْ فَقْدَ رَحْمَتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.⁵

Ayah 25

أَلَا يَسْجُدُوا لِلّٰهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

[As Shaitan (Satan) has barred them from Allah's Way] so they do not worship (prostrate themselves before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

⁵ Surah Ghafir 7 to 9



Word	Meaning
أَلَا يَسْجُدُوا لِلَّهِ	will they not prostrate to Allah
الَّذِي يُخْرِجُ الْخَبْءَ	Who brings out what's hidden
فِي السَّمَاوَاتِ وَالْأَرْضِ	in the heavens and the earth
وَيَعْلَمُ مَا تُخْفُونَ	and He knows what we conceal
وَمَا تُعْلِنُونَ	and what we show

In this ayah are belief and actions.

- Action: (أَلَا يَسْجُدُوا لِلَّهِ) (**so they do not worship (prostrate themselves before) Allah**,): prostration is an action. Sometimes we only bring news but the hudhud did it with ihsan. He not only spoke of the wrong of prostrating to the sun, but also what the correct picture should be which is to prostrate to Allah (ﷻ). This teaches us when reporting a new initiative or idea, a person should mention the wrong or gap and give a solution instead of just complaining. This will make everyone in a society to be part of the big picture in finding solutions instead of just complaining.
- To prostrate to anyone besides Allah (ﷻ) is injustice; this is shirk. Who is Allah (ﷻ)?
- Belief: (**الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ**) (**Who brings to light what is hidden in the heavens and the earth**,): this part of the ayah is belief. Anything hidden can be brought out and even the talent of the hudhud was hidden, but Allah (ﷻ) can bring it out through a situation. Allah (ﷻ) is able to bring out worships, feelings and sicknesses from us. What's needed for what's hidden to come out? Submission to Allah (ﷻ).
- Iblis refused to prostrate to Adam (عليه السلام) though it was a test for submission to Allah (ﷻ). He refused and the hidden arrogance came out.



- When Allah (ﷻ) created the human, the angels said, "would You create one who will shed blood and make mischief?". Allah (ﷻ) said, "I know what you do not know". Different worships from seeking knowledge and struggle come out from the human thus magnifying and worshipping Allah (ﷻ) in a way that suits His majesty and greatness. We have to believe Allah (ﷻ) will extract from us the best worships from us. Who else is Allah (ﷻ)?
- (وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنَعَّلُونَ) (**and knows what you conceal and what you reveal.**): He knows all that we disclose and all that we show. He knows how we will react in a situation.

Ayah 26

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

Word	Meaning
اللَّهُ لَا إِلَهَ إِلَّا هُوَ	Allah there is no one worthy of worship except Him
رَبُّ الْعَرْشِ الْعَظِيمِ	Lord of the Great Throne

- (اللَّهُ لَا إِلَهَ إِلَّا هُوَ) (**Allah, La ilaha illa Huwa (none has the right to be worshipped but He).**): there is no one worthy of worship but Allah and there is no one worthy of being devoted to except Him. This is the word of tawheed. It is important to bring back everything back to Allah (ﷻ).
- (رَبُّ الْعَرْشِ الْعَظِيمِ) (**the Lord of the Supreme Throne!**): Allah (ﷻ) is the Lord of The Great Throne, the heavens, the earth and all that is there. When the greatest creation is reformed then everything else below it will surely be in line and reformed. For example, if a mother is complaining about a child then how can they be reformed. When the one above is reformed, then the one below will be reformed. The higher one goes, the more forbearing he needs to be. The mother and teacher are to be good



examples to the student and when this is shown then the children will respect them. The one above needs to initiate, and to Allah (ﷺ) is the best example, Who stretches His Hands to the sinner every day? Subhan Allah.

- Knowing Allah (ﷺ) makes us see things from a bird's eye view and not from an "ants" view. Allah (ﷺ) will not change a people until they change themselves.
- The Throne is in need of being taken care of by Allah Ar Rabb. If the Throne needs to be taken care of, so what about anything below it? Subhan Allah.

Hadiths about The Throne of Allah

Hadith: The Prophet (ﷺ) said: (اهتَرَ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ) (The Throne of the Most Merciful shook when Sa'ad bin Mu'adh passed away)⁶

- Imagine the Throne of Allah (ﷺ) became affected with the death of Sa'ad ibn Mu'aidh (رضي الله عنه). This shows the throne has feelings and Sa'ad (رضي الله عنه) is very valuable to Allah (ﷺ). Who is Sa'ad ibn Mu'aidh (رضي الله عنه)? Homework: search about him.

Hadith: أَنَّ مُعَاذَ بْنَ جَبَلَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ "الْجَنَّةُ مِائَةُ دَرَجَةٍ كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاوَيْنَ وَالْأَرْضِ وَإِنَّ أَعْلَاهَا الْفِرْدَوْسُ وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ فَإِذَا مَا سَأَلْتُمُ اللَّهَ فَسَأْلُوهُ . . ." ("I heard the Messenger of Allah (ﷺ) say: 'Paradise has one hundred grades, each of which is as big as the distance between heaven and earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdaws and from it spring forth the rivers of Paradise. If you ask of Allah, ask Him for Firdaws.'")⁷

- When we ask Allah (ﷺ) for paradise, we should ask for firdaous. May Allah (ﷺ) grant us firdaous al 'ala. Ameen.

Hadith: عَنْ جُوَيْرِيَةَ بْنِتِ الْحَارِثِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهَا وَهِيَ فِي الْمَسْجِدِ تَدْعُو ثُمَّ مَرَّ بِهَا قَرِيبًا مِنْ نَصْفِ النَّهَارِ فَقَالَ لَهَا "مَا زِلْتِ عَلَى حَالِكِ" . قَالَتْ نَعَمْ . قَالَ "أَلَا أَعْلَمُكِ" - يَعْنِي - كَلِمَاتٍ تَقُولُنِيهِنَّ سُبْحَانَ اللَّهِ عَدَدُ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدُ خَلْقِهِ سُبْحَانَ اللَّهِ رَضَا تَنْفِسِهِ سُبْحَانَ اللَّهِ رَضَا تَنْفِسِهِ سُبْحَانَ اللَّهِ رِزْنَةُ عَرْشِهِ سُبْحَانَ اللَّهِ رِزْنَةُ عَرْشِهِ سُبْحَانَ اللَّهِ مَدَادُ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مَدَادُ كَلِمَاتِهِ . . ." (The Prophet (ﷺ) passed

⁶ Sahih Aj Jami'e 2521, Authenticated by Al Albani as Sahih

⁷ Sunan Ibn Majah, Book 37, Hadith 4474



by her while she was in the masjid, supplicating, then he passed by her again when it was almost midday. He said to her: "Are you still here?" She said: "Yes." He said: "Shall I not teach you some words which you can say? Subhan Allah adada khalqahi, subhan Allah adada khalqahi, subhan Allah adada khalqahi; subhan Allah rida nafsihi, subhan Allah rida nafsihi, subhan Allah rida nafsihi; Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi; Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi (Glory be to Allah the number of His creation, glory be to Allah the number of His creation, glory be to Allah the number of His creation; glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him; glory be to Allah the weight of His throne, glory be to Allah the weight of His throne, glory be to Allah the weight of His throne; glory be to Allah the number of His words, glory be to Allah the number of His words, glory be to Allah the number of His words).")⁸

- Here is a remembrance glorifying Allah (﴿).

أبا هريرة - رضي الله عنه - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ إِنَّ) (Hadith: (رَضِيَ اللَّهُ عَنْهُ) (Narrated Abu Hurairah (رضي الله عنه): I heard Allah's Messenger (ﷺ) saying: "Before Allah created the creations, He wrote a Book (wherein He has written): 'My Mercy has preceded my Anger.' And that is written with Him over the Throne.")⁹

- Above the Throne, it is written, "My Mercy precedes My Anger".

عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيًّا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ عِنْدَ الْكَرْبَ " لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ) (Hadith: (الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيمِ " (None has the right to be worshipped but Allah, the Forbearing, the Most Generous; glory is to Allah the Lord of the Mighty Throne; glory is to Allah, the Lord of the seven heavens and the Lord of the Magnificent Throne).)¹⁰

- This is the dua for distress.
- Those who loved for the sake of Allah (﴿) will be under the Shade of the Throne.

⁸ Sunan an-Nasa'i 1352

⁹ Sahih al-Bukhari 7554

¹⁰ Sunan Ibn Majah 3883



وعن عائشة قالت: قال رسول الله صلى الله عليه وسلم: "الرحم معلقة بالعرش تقول: من وصلني، وصله الله، ومن (قطعني، قطعه الله" Hadith: Messenger of Allah (ﷺ) said, 'The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him'.)¹¹

- When we connect with our relatives, the bond of relationship which is suspending to the Throne of Allah (ﷺ) will speak.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من أنظر معسراً أو وضع له، أظله الله يوم (القيمة تحت ظل عرشه يوم لا ظل إلا ظله) (The Messenger of Allah (ﷺ) said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade.")¹²

- When one gives respite for others to pay back or makes things easy for them then Allah (ﷻ) will shade them under His Throne.

عن ابن عباس، عن النبي صلى الله عليه وسلم قال " مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْ أَجَلَهُ فَقَالَ عِنْدَهُ سَيْنَعُ مَرَارِ أَسْأَلُ اللَّهَ الْعَظِيمِ (رب العرش العظيم أن يشفقك إلا عفاف الله من ذلك المرض " Hadith: (The Prophet (ﷺ) said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease.)¹³

- When we say this dua seven times then Allah (ﷻ) will grant us well-being.

عن أبي هريرة، رضي الله عنه قال قال رسول الله صلى الله عليه وسلم " مَا قَالَ عَبْدٌ لِإِلَهٍ إِلَّا لَهُ قَطُّ مُخْلِصًا إِلَّا فُتَحَتْ لَهُ (أبواب السماء حتى تفضي إلى العرش ما اجتنب الكبائر) (Abu Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah (ﷺ) said: "No worshipper has ever said: None has the right to be worshipped but Allah (Lā ilāha illallāh)' sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.")¹⁴

¹¹ Riyad As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 323

¹² Riyad As Saliheen, At Tirmidhi, Book 12, Hadith 1373

¹³ Sunan Abi Dawud 3106, Authenticated by Al Albani as Sahih

¹⁴ Jami` at-Tirmidhi 3590



- When (لَا إِلَهَ إِلَّا اللَّهُ) is said sincerely then all of the doors of the heavens open and it will reach the Throne of Allah (ﷺ).

Hadith: عن النعمان بن بشير، قال قال رسول الله - صلى الله عليه وسلم - "إِنَّ مَا تَذَكَّرُونَ مِنْ جَلَالِ اللَّهِ التَّسْبِيحِ وَالْتَّهْلِيلِ وَالْحَمْدِ" (يَتَعَطَّفُ حَوْلَ الْعَرْشِ لَهُنَّ ذَوِيَّ كَذِيرٍ التَّحْلُلُ تَذَكَّرُ بِصَاحِبِهَا أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ - أَوْ لَا يَرَاهُ لَهُ - مَنْ يَذَكَّرُ بِهِ مَسْأَلَةٌ لَهُ) (the Messenger of Allah (ﷺ) said: "What you mention of glory of Allah, of Tabsih (Subhan-Allah), Tahlil (Allahu-Akbar) and Tahmid (Al-Hamdu lillah), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)?")¹⁵

- We all want to be remembered and this is when we remember Allah (ﷺ).
- May Allah (ﷺ) help us to revere, magnify Him and give Him His due position.

Ayah 27

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

[Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

Word	Meaning
قَالَ سَنَنْظُرُ	He said, "we will see
أَصَدَقْتَ	if you say the truth
أَمْ كُنْتَ مِنَ الْكَاذِبِينَ	or among those who lie"

- After going from the Throne, now Suleiman (عليه السلام) was quick to act and begin the process, but it begins with the hudhud since he brought the news.
- The one in charge needs to have news of what's happening before others, and commands and tasks are to come from above.

¹⁵ Sunan Ibn Majah 3809



- (قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ) [Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.): this shows Suleiman (عليه السلام) did not reject the words of the hudhud nor did he take it immediately. It was a balanced reaction from Suleiman (عليه السلام). Notice being truthful is mentioned before lying to show Suleiman (عليه السلام) though good of the hudhud.

Ayah 28

أَذْهَبْ بِكِتَابِي هَذَا فَلَّقْهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

Word	Meaning
أَذْهَبْ بِكِتَابِي	go with this letter of mine
هَذَا فَلَّقْهُ إِلَيْهِمْ	and cast it upon them
ثُمَّ تَوَلَّ عَنْهُمْ	then draw back from them
فَانظُرْ مَاذَا يَرْجِعُونَ	and see what they will return.

What is the process?

- (أَذْهَبْ بِكِتَابِي هَذَا) ("Go you with this letter of mine,)
- (فَلَّقْهُ إِلَيْهِمْ) (and deliver it to them,)
- (ثُمَّ تَوَلَّ عَنْهُمْ) (then draw back from them,)
- (فَانظُرْ مَاذَا يَرْجِعُونَ) (and see what (answer) they return.)

Homework: write your reflections for ayat 27 to 28.

How can we change ourselves for the better?

- Submit to Allah (ﷻ) and make dua to Him. Be obedient to Him.
- Verify news before involving everyone to act on something.



- Believe in the unseen.

May Allah (ﷻ) keep us firm and make us keys for good. Ameen.