

## Surat Abasa



### I take the initiative to learn:

### I learn from this lesson to:

- recite Surah Abasa correctly and properly.
- explain the terms mentioned in the verses.
- demonstrate that Islam is the religion of equality.
- conclude the excellence of the Holy Qur'an.
- explain the manifestations of Allah's Power, glory be to Him, in the creation of plants.
- recite Surah Abasa properly from the memory.

One day, Allah's Messenger, peace be upon him, was engaged in a discussion with some of Qurayshi leaders to urge them to embrace Islam. They were listening to him. Abdullah ibn Umm Maktoum, a well-known Companion, came to see him. He was blind from birth and did not realize that the Messenger of Allah, peace be upon him, was busy talking to the Qurayshi notables. Abdullah ibn Umm Maktoum only heard the Prophet's voice and came asking him to teach him a verse from the Qur'an. At that moment, the Prophet, peace be upon him, was keen on convincing those Qurayshi prominent figures, because once they accept Islam their followers will do the same. The Prophet frowned and turned away from Abdullah ibn Umm Maktoum, and turned his attention instead to the notable Qurayshi personalities. To blame His Messenger, peace be upon him, Allah, glory be to Him, revealed the verses:

﴿عَبَسَ وَتَوَلَّى﴾ [Abasa wa tawallaa] [Surat Abasa 1: 80]

(1: (The Prophet) frowned and turned away (1)) (Surat Abasa)



I take the initiative to learn

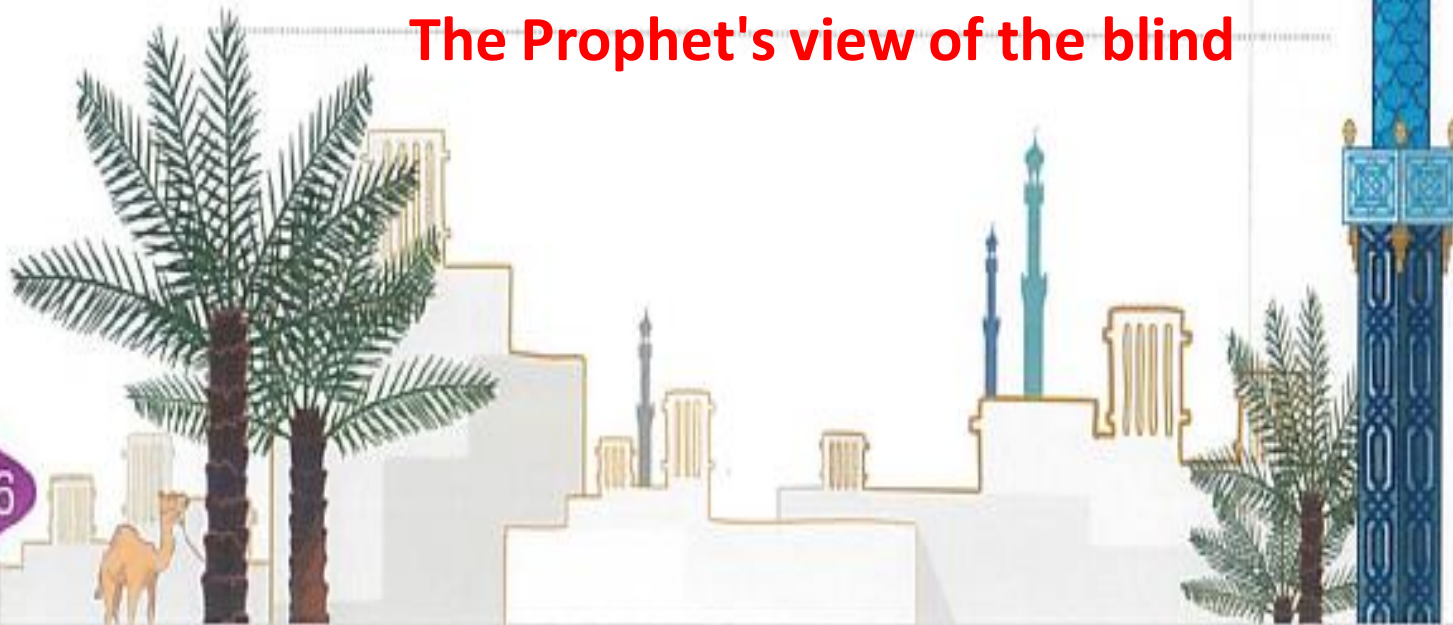
- Why did the Prophet, peace be upon him, turn away from Abdullah ibn Umm Maktoum, may Allah be pleased with him?

**For his preoccupation with inviting the leaders of Quraish**

- What is the reason for the revelation of Surat Abasa?

**The Prophet's view of the blind**

126





## I Use my Skills to Learn

## I Recite and Memorize

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عَبَسَ وَتَوَلَّى ۝١ أَنْ جَاءَهُ الْأَعْمَى ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۝٣ أَوْ يَذْكُرُ فَنُفَعَهُ الذِّكْرَى ۝٤ أَمَّا مَنْ أَسْتَفْتَى ۝٥  
 فَأَنْتَ لَهُ تَصَدَّى ۝٦ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ۝٧ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝٨ وَهُوَ يَخْشَى ۝٩ فَأَنْتَ عَنْهُ تَلَهَّى ۝١٠ كَلَّا إِنَّهَا  
 لَذِكْرَةٌ ۝١١ لِمَنْ شَاءَ ذَكَرَهُ ۝١٢ فِي صُحُفٍ مُكَرَّمَةٍ ۝١٣ مَرْفُوعَةٍ مُطَهَّرَةٍ ۝١٤ بِأَيْدِي سَفَرَةٍ ۝١٥ كِرَامٍ بَرَرَةٍ ۝١٦ قُلِ الْإِنْسَانُ  
 مَا أَكْفَرُهُ ۝١٧ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝١٨ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝١٩ ثُمَّ السَّبِيلَ يَسْرُهُ ۝٢٠ ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ۝٢١ ثُمَّ إِذَا  
 شَاءَ أَنْشَرَهُ ۝٢٢ كَلَّا لَمَّا يَقُضْ مَا أَمَرُهُ ۝٢٣ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝٢٤ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۝٢٥ ثُمَّ شَقَقْنَا الْأَرْضَ  
 شَقًّا ۝٢٦ فَأَنْبَتْنَا فِيهَا حَبًّا ۝٢٧ وَعَسَا وَقَضَا ۝٢٨ وَزَيَّنَّاوْنَا وَنَخْلًا ۝٢٩ وَحَدَّاقًا غُلًّا ۝٣٠ وَفَكَهَنَهُ وَآبَا ۝٣١ مَتَّعَا لَكَوْ  
 وَلِأَنعَمَكُمُ ۝٣٢ فَإِذَا جَاءَتْ الصَّاعَةُ ۝٣٣ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝٣٤ وَأُمِّهِ وَأَبِيهِ ۝٣٥ وَصَجْبِهِ وَبَنِيهِ ۝٣٦ لِكُلِّ أَمْرٍ  
 مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝٣٧ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ۝٣٨ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ۝٣٩ وَجُوهٌ يَوْمَئِذٍ غَافِرَةٌ ۝٤٠ تَرْهَقُهَا قَدَرَةٌ  
 ۝٤١ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۝٤٢﴾

[*'Abasa wa tawallaa (1) An jaa-ahul 'a-maa (2) Wa maa yudreeka la'allahu yaz zakkaa (3) Au yath thak karu fatanfa 'ahuz thikraa (4) Amma manis taghnaa (5) Fa-anta lahu tasaddaa (6) Wa ma 'alaika allaa yaz zakka (7) Wa amma man jaa-aka yas'a (8) Wahuwa yakhshaa (9) Fa-anta 'anhu talah haa (10) Kalla innaha tathkirah (11) Faman shaa a thakarah (12) Fi suhufim mukar rama (13) Marfoo'atim mutah hara (14) Bi'aidee safara (15) Kiraamin bararah (16) Qutilal-insanu maa akfarah (17) Min aiyyi shai-in Khalaq (18) Min mutfatin khalaqahoo faqaddarah (19) Thummas sabeela yas-sarah (20) Thumma amatahu fa-aqbarah (21) Thumma itha shaa-a ansharah (22) Kalla lamma yaqdi maa amarah (23) Falyanzuril insanu ilaa ta-amih (24) Anna sabab nalmaa-a sabba (25) Thumma sha qaqnal-arda shaqqa (26) Fa ambatna feeha habba (27) Wa 'inabaw-wa qadba (28) Wa zaitoonaw wanakh la' (29) Wa hadaa-iga ghulba (30) Wa faki hataw-wa abba (31) Mata'al-lakum wa li-an'amikum (32) Faitha jaa-atis saakhah (33) Yauma yafir-rul mar-u min akheeh (34) Wa ummihee wa abeeh (35) Wa sahi batihee wa baneeh (36) Likul limrimin-minuhm yaumaa-ithin shaa muy-yughneeh (37) Wujoo huny-yauma-ithim-musfira; (38) Dahi katum mustab shirah (39) Wa wujoohuy yauma-ithin 'alaiha ghabar a (40) Tarhaquha qatarah (41) Ulaa-ika humul-kafa ratul-fajarah (42)] [Surat Abasa]*



(1-42: The Prophet frowned and turned away (1) Because there came to him the blind man, [interrupting] (2) But what would make you perceive, [O Muhammad], that perhaps he might be purified (3) Or be reminded and the remembrance would benefit him? (4) As for he who thinks himself without need, (5) To him you give attention (6) And not upon you [is any blame] if he will not be purified (7) But as for he who came to you striving [for knowledge] (8) While he fears [Allah] (9) From him you are distracted (10) No! Indeed, these verses are a reminder; (11) So whoever wills may remember it (12) [It is recorded] in honored sheets, (13) Exalted and purified, (14) [Carried] by the hands of messenger-angels, (15) Noble and dutiful (16) Cursed is man; how disbelieving is he (17) From what substance did He create him? (18) From a sperm-drop He created him and destined for him; (19) Then He eased the way for him; (20) Then He causes his death and provides a grave for him (21) Then when He wills, He will resurrect him (22) No! Man has not yet accomplished what He commanded him (23) Then let mankind look at his food (24) How We poured down water in torrents, (25) Then We broke open the earth, splitting [it with sprouts] (26) And caused to grow within it grain (27) And grapes and herbage (28) And olive and palm trees (29) And gardens of dense shrubbery (30) And fruit and grass (31) [As] enjoyment for you and your grazing livestock (32) But when there comes the Deafening Blast (33) On the Day a man will flee from his brother (34) And his mother and his father (35) And his wife and his children (36) For every man, that Day, will be a matter adequate for him (37) [Some] faces, that Day, will be bright (38) Laughing, rejoicing at good news (39) And [other] faces, that Day, will have upon them dust (40) Blackness will cover them (41) Those are the disbelievers, the wicked ones (42)) (Surat Abasa)

## I think of the meanings of the verses:

عَبَسَ وَتَوَلَّى

looked depressed and kept away from.

يَذْكُرْ

learn a lesson from.

تَصَدَّى

turn one's head to.

يَسْعَى

to come quickly.

نَلَّهَى

ignore him.

## I understand the overall meaning of the Holy Verses:

These verses were revealed to gently blame our Master, Prophet Muhammad, peace be upon him. They also drew his attention not to differentiate between people when proclaiming the Call (Da'wa) to Islam. Allah, glory be to Him, told him: How would you be aware of reality of the blind man condition? Perhaps he came to ask you in order to further purify himself, or to benefit from your preaching. Rather, you turned your attention and listened to those who felt they did not need your guidance. For those unbelievers, you would not be accountable if they did not believe. But you turned aside from the one who was keen to seek knowledge fearing that he might fail to perform his duties as required by Allah, glory be to Him.



I compare and complete the following table:

Aspects of Comparison	Abdullah ibn Umm Maktoum	Qurayshi Notables
The choice	<b>Belief in Allah</b>	disbelief in Allah, glory be to Him.
The Social Status	A vulnerable poor person	<b>Of the powerful rich</b>
The Qualities	<ul style="list-style-type: none"> <li>▶ A rightly guided Muslim; <b>fear God</b>; keen on seeking knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>▶ Arrogant and over-proud towards Allah, glory be to Him, and towards the truth.</li> <li>▶ <b>They do not want Islam</b> from Allah, glory be to Him, knowing Him and obedience to Him.</li> </ul>



### I discuss and explain

● In light of your understanding of the above, give evidence to prove the following statements:

- 1 Islam is a religion that gives each his/her due rights. There is no difference between the rich and the poor, the strong and the weak.

*['Abasa wa tawallaa (1) An jaa-ahul 'a-maa (2)*

- 2 The mission of the Messenger is the call to worship Allah, glory be to Him. Man has freedom of choice.

*Wa maa yudreeka la'allahu yaz zakkaa (3)*

- 3 Allah, glory be to Him, attaches great value to believers.

*Wa amma man jaa-aka yas'a (8) Wahuwa || yakhshaa (9) Fa-anta 'anhu talah haa (10)]*





## I Think and Solve a Problem:

### Higher Thinking Skills

Huda noticed that her friend Salma was treating her differently. She no longer smiled to her and avoided sitting near her or shaking hands with her. Huda felt sad and upset. She did not know what to do.

- What are the possible reasons that made Salma change the way she treats her friend?

It is for the student

- Try to help Huda and give her some proposals to solve her problem.

It is for the student



I search and talk about:

- the contributions made by the UAE to taking care of people with special needs:

**Specialized education centers, community participation,  
health care, employment, parking spaces.**

- certain individuals who have challenged their disabilities and accomplished remarkable achievements in their lives:

**H.W**



## The Holy Qur'an is a Sermon and a Reminder

﴿كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ (11) فَمَنْ شَاءَ ذَكَرْهُ ۝ (12) فِي صُحُفٍ مُّكَرَّمَةٍ ۝ (13) رَفُوعَةٍ مُّطَهَّرَةٍ ۝ (14) بِأَيْدِي سَفَرَةٍ ۝ (15) كِرَامٍ بَرَرَةٍ ۝ (16) قِيلَ  
 لِلْإِنْسَانِ مَا أَكْفَرُهُ ۝ (17) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ (18) مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝ (19) ثُمَّ السَّبِيلَ يَسْرَهُ ۝ (20) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝ (21) ثُمَّ إِذَا  
 شَاءَ أَنشَرَهُ ۝ (22) كَلَّا لَمَّا يَقِضْ مَا أَمَرَهُ ۝ (23)

*[Kalla innaha tazkirah (11) Faman shaa a zakarah (12) Fi suhufim mukar rama (13) Marfoo 'atim mutah hara (14) Bi'aidee safara (15) Kiraamin bararah (16) Qutilal-insanu maa akfarah (17) Min aiyyi shai-in Khalaq (18) Min nutfatin khalaqahoo faqaddarah (19) Thummas sabeela yas-sarah (20) Thumma amatahu fa-aqbarah (21) Thumma iza shaa-a ansharah (22) Kalla lamma yaqdi maa amarah (23)] [Surat Abasa]*

(11-23: No! Indeed, these verses are a reminder; (11) So whoever wills may remember it (12) [It is recorded] in honored sheets, (13) Exalted and purified, (14) [Carried] by the hands of messenger-angels, (15) Noble and dutiful (16) Cursed is man; how disbelieving is he (17) From what substance did He create him? (18) From a sperm-drop He created him and destined for him; (19) Then He eased the way for him; (20) Then He causes his death and provides a grave for him (21) Then when He wills, He will resurrect him (22) No! Man has not yet accomplished what He commanded him (23)) (Surat Abasa)

## I understand the meanings of the terms of the Holy Verses:

لَذِكْرُهُ

a means to remind man.

فِي صُحُفٍ مُّكَرَّمَةٍ

in honored records reserved by Allah, glory be to Him.

مَرْفُوعَةٍ مُّطَهَّرَةٍ

of supreme status and purified from impurities, excesses or omissions.

بِأَيْدِي سَفَرَةٍ

written by the angels' hands.

كِرَامٍ بَرَرَةٍ

of pure morals and deeds.

السَّيْلِ يَسْرَهُ

the ways of guidance and delusion are made easy.

أَنْشَرَهُ

bring man back after his death.

لَعَا يَفْضُ مَا أَمَرَهُ

Man did not do what Allah, glory be to Him, ordered him to do.



## **I understand the overall meaning of the verses:**

This surah in particular - and the Holy Qur'an in general - is a reminder for those who wish to draw useful lessons from them.

They should remember and obey Allah, glory be to Him, and benefit from the Holy Qur'an, which is written in honored records reserved by Allah, glory be to Him. These records are of supreme status and are purified from impurities, excesses or omissions. The Holy verses are written by the hands of the angels who are assigned as noble and dutiful envoys between Allah, glory be to Him, and His Creation.

The souls of those who disbelieve in Allah, glory be to Him, and deny His blessings and favors will perish and be expelled from Allah's mercy. The question is: Why should man be arrogant to his Lord, who brought him to life from a small sperm, and determined his qualities, gender destiny and subsistence beforehand? Allah, glory be to Him, also showed man the ways of both guidance and delusion. When man's life is over, Allah, glory be to Him, causes his death and honors him by giving him a place where he will be buried. When Allah, Glorified be He, wills, He will bring him back to life to get his rewards according to his deeds. The reality is not as the non-believers claim. For they neither have faith in Allah, Glorified and Exalted be He, nor obey His orders.





I think and answer:

- What are the lessons that are contained in the Holy Qur'an?

**The stories of the former, the thinking of the creatures of God, the reflection of the blessings**

- How does the believer learn his lessons from the Holy Qur'an?

**thinking and working**



I cooperate and draw out:

- the lessons mentioned in Surat Abasa.

**Think about man's creation and blessings**



I think and clarify:

- the benefit that man may obtain from thinking deeply of the power of Allah, glory be to Him, to initiate creation.

**Belief in the power and greatness of God**

- evidence of man's insistence on disbelieving in Allah even after being aware of the graces and rewards bestowed upon him by Allah, glory be to Him.

**ungrateful**



# Manifestations of the Ability of Allah, glory be to Him, to Create Plants

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ (٢٤) أَنَا صَبَبْنَا الْمَاءَ صَبًّا (٢٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَنْبَتْنَا فِيهَا حَبًّا (٢٧) وَعَبَا وَقَضْبًا (٢٨) وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غُلْبًا (٣٠) وَفَيْكِهَةً وَأَبًّا (٣١) مَنَّاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٢) فَإِذَا جَاءَتِ الصَّلَاحَةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَدِيقِيهِ (٣٦) لِكُلِّ أَمْرٍ يَوْمَئِذٍ مِثْرَةٌ (٣٧) يَوْمَئِذٍ تُسْفِرُ (٣٨) صَاحِبَكُمُ تُسَبِّحُ (٣٩) وَوُجُوهٌ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَدَرَةٌ (٤١) أُولَئِكَ هُمُ الْكُفَرَةُ الْفَجَرَةُ (٤٢) ﴿﴾

[Falyanzuril insanu ilaa ta-amih (24) Anna sabab nalmaa-a sabba (25) Thumma sha qaqnal-arda shaqqa (26) Fa ambatna feeha habba (27) Wa 'inabaw-wa qadba (28) Wa zaitoonaw wanakh la' (29) Wa hadaa-iqa ghulba (30) Wa faki hataw-wa abba (31) Mata'al-lakum wa li-an'amikum (32) Faiza jaa-atish saakhah (33) Yauma yafir-rul mar-u min akheeh (34) Wa ummihee wa abeeh (35) Wa sahi batihee wa baneeh (36) Likul limrim-minuhm yaumaa-izin shaa nuy-yughneeh (37) Wijoo huny-yauma-izim-musfira; (38) Dahi katum mustab shirah (39) Wa wijoo huy yauma-izin 'alaiha ghabar a (40) Tarhaquha qatarah (41) Ulaa-ika humul-kafa ratul-fajarah (42)] [Surat Abasa]

(24-42: Then let mankind look at his food (24) How We poured down water in torrents, (25) Then We broke open the earth, splitting [it with sprouts] (26) And caused to grow within it grain (27) And grapes and herbage (28) And olive and palm trees (29) And gardens of dense shrubbery (30) And fruit and grass (31) [As] enjoyment for you and your grazing livestock (32) But when there comes the Deafening Blast (33) On the Day a man will flee from his brother (34) And his mother and his father (35) And his wife and his children (36) For every man, that Day, will be a matter adequate for him (37) [Some] faces, that Day, will be bright (38) Laughing, rejoicing at good news (39) And [other] faces, that Day, will have upon them dust (40) Blackness will cover them (41) Those are the disbelievers, the wicked ones (42)) (Surat Abasa)

## Lesson One

### I Understand the Meaning of the Terms Mentioned in the Holy Verses:

شَقَقْنَا الْأَرْضَ

to crack the land by plants.

وَقَضِيًّا

types of pulses and vegetables that are eaten moist.

وَحَدَائِقَ غُلِيًّا

many tree-lined orchards.

وَأَنَّا

food of the cattle.

الصَّاحَّةُ

the scream (the second blow) that deafens the ears.

مُسْفِرَةٌ

bright and luminous.

عَبْرَةٌ

dust; which means that their facial features are changed.

رَهَقَهَا قَرَرَةٌ

covered with darkness and gloominess.

### I Think of the Overall Meanings of the Qur'anic Verses:

Man must think of and reflect on how Allah, glory be to Him, created his food, which is one of the elements that sustain his life. Allah, glory be to Him, has sent down rain to water the earth. He broke open the earth to get out different types of plants, including grain (wheat, barley, and rice), grapes, legumes, vegetables, olive and palm trees; as well as great gardens, many types of fruits and grass to feed the cattle.

The verses also spoke about the events of the Day of Judgment. The scream on that day is so strong that it deafens the ears. Man on that day will run away from his brother, his mother and father, his wife and sons. Everyone is self-preoccupied and worried about his own fate, and does not pay attention to others. The verses describe the faces of the people of bliss on that day as enlightened, pleased and joyful. By contrast, the faces of the people of hell are covered with darkness and deluded by humiliation. They are the people who did not believe in the blessings and signs of Allah, glory be to Him, nor did they obey His commands.





I cooperate and draw out:



From the Holy Verses, I conclude the signs of:

- the greatness of Allah, glory be to Him, and His power to create and grow plants.

*Anna sabab nalmaa-a sabba (25) Thumma sha ..... jaqnal-arda shaqqa (26) .....*

- the manifestations of the generosity of Allah, glory be to Him, and his favor of creating man's food.

*Fa ambatna feeha habba (27) Wa 'inabaw-wa qadba (28) Wa zaitoonaw wanakh la' (29) Wa hadaa-iga ghulba (30) Wa faki hataw-wa abba (31)*

- Man is worried about his fate on the Day of Judgment.

*Likul limri- m-minuhm yaumaa-izin shaa nuy-yughneeh .....*



## I Organize my Concepts



### Surah Abasa

Reason for revelation

Blaming and instructing the Prophet, peace be upon him

The Messengers' duty is to call people to worship Allah, glory be to Him, and man has **the choice**

The faces of believers on the Day of Judgment ..... **happy**  
The faces of the unbelievers .....

**Black,**

Islam is a religion that gives everyone his/her due right

No difference between rich and **Poor**, or strong and **Weak**

Some of the events of the Day of Judgment:

Man must think of the blessings of Allah, glory be to Him;

of the creation of man and plants.

When Man on that day will run away from **Brother, mother, father,** being self-preoccupied and worried about his fate that is awaiting him.

The Holy Qur'an is a reminder and a lesson

for those who want to **Utilization** from it.

It is written in by the hands of **angels**, and saved from **canceling** or **add**



## I recite and connect:

Allah, glory be to Him, said:

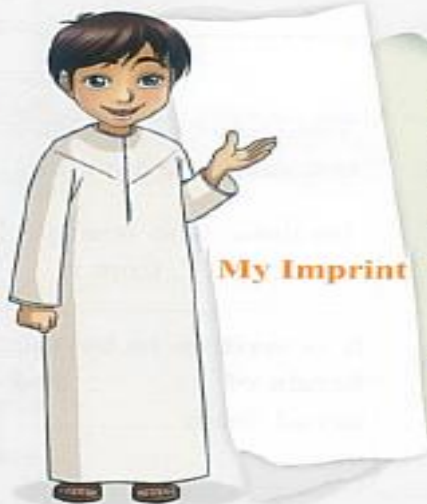
﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾﴾

[Yawma tabyaddu wujoohunw wa taswaddu wujooh; faammal lazeenas waddat wujoohum akafartum ba'da eemaanikum fazooqul 'azaaba bimaa kuntum takfuroon (106) Wa ammal lazeenabyadd at wujoohuhum fafee rahmatil laahi hum feehaa khaalidoon (107)] [Surat Al-Imran]

(106-107: On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject" (106) But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally (107) (Surat Al-Imran)

These verses are related to the subject of the lesson in the following point:

### The reward of the believers and the reward of the unbelievers



How can you show a positive image of Islam through your interactions with others in school and society, as well as with those who you communicate with through social networking programs?

- Identify the deeds that you are going to do, and the words you will say.
- Create for yourself a slogan to abide by when you communicate with others.

1

### The Student Activities

I answer on my own

- 1 After that, the Messenger of Allah, peace be upon him, was keen on honoring Abdullah bin Umm Maktoum and treating him more kindly. He was used to welcoming him by saying: "Hello to the one about whom my Lord has blamed me." The Prophet, peace be upon him, made Abdullah bin Umm Maktoum "Governor" of Al Madinah twice when he went away for travel or the like.

- What does this behavior indicate?

Good creation of the Prophet

- 2 How would you behave in the following situations?

- You want to give advice and guidance to a colleague whom you have seen mistreating the school worker.

Give him a book on the ethics of the Prophet peace be upon him with the servants

- Your father was busy talking to a guest, and you wanted him to review your lessons with you.

I waited for my father to leave the guest.

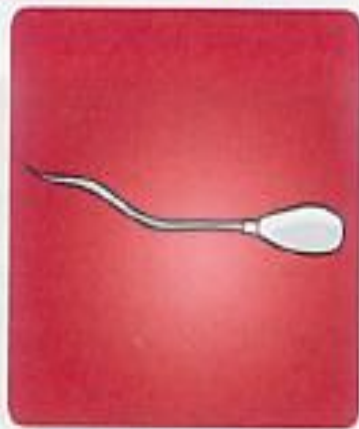
- You advised one of your neighbors to keep performing the five prayers but he did not comply with your advice.

I sit with him in memory of the virtue of prayer and its benefits



## Lesson One

### 1 Complete the stages of human life:



**Baby**



Believer

**non-believer**



**the death**

Brought to life for  
judgment

Paradise

Hell-fire

2 How to deal with:

a A blind schoolmate.

**Help him learn**

b You entered the classroom and there were three new students whom you do not know.

c A foreign neighbor of yours has converted recently to Islam and wants to learn more about prayer.

**b/ I smile to them and speak with them**

**c/ I teach him and I give him books in his language about Islam**



### Enriching my Experience:

- ✿ Conduct a research on some manifestations of the greatness of Allah, glory be to Him, in creating the organs of the human body (e.g. the eyes, the heart, the kidneys), or on the benefits that man can get from pomegranate, olive, and palm plants. Organize them in a presentation and discuss them with your classmates.







thank you  
Ahmed  
Khalifa