



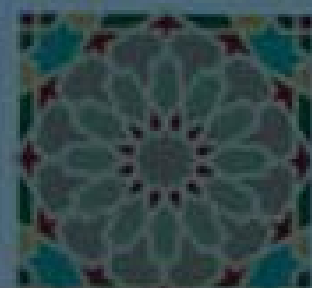
# ISLAMIC EDUCATION

**Molvi Abdul Aziz**

MA, English Literature



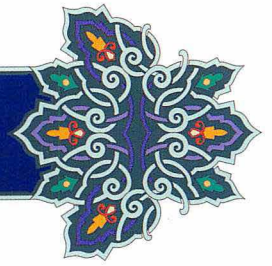
**Grade 7**



**DARUSSALAM**

GLOBAL LEADER IN ISLAMIC BOOKS

## Surat 'Abasa (He Frowned)



This *surah* was revealed in Makkah early in the Prophet's mission and consists of forty-two verses. It takes its name from the word '*abasa* with which the *surah* begins.

One day the Prophet (ﷺ) was engrossed in a conversation with some of the most influential chieftains of pagan Makkans, hoping to convince them to accept Islam. At that crucial moment, a blind man among his noble companions whose name was 'Abdullah ibn Umm Maktoom, who had accepted Islam earlier, came with a request for a repetition of explanation of certain earlier passage of the Qur'an. Annoyed by this interruption of what he then regarded as a more important endeavour, the Prophet (ﷺ) frowned and turned away from the blind man.

The Prophet (ﷺ) was immediately, there and then, reproved by the first ten verses of the *surah*. Later on, the Prophet (ﷺ) would greet Ibn Umm Maktoom with these words of humility: "Welcome to him regarding whom my Lord has rebuked me."

For study purposes, the *surah* may be divided into four broad sections.

1. **Verses 1-10:** These verses were revealed concerning 'Abdullah ibn Umm Maktoom who came to the Prophet (ﷺ) to learn from him some of what Allah had taught him.
2. **Verses 11-16:** This section stresses that the Qur'an is a reminder to those who truly wish to be reminded.
3. **Verses 17-32:** This section reproaches man for his arrogant rejection of the truth in spite of enjoying countless bounties Almighty Allah has given him.
4. **Verses 32-42:** This section repeats the warning of the Day of Resurrection and contrasts the happy end of the righteous believers with that of the evil disbelievers.



السَّيْلِ يَسَّرَهُ ۖ ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۖ كَلَّا لَمَّا  
يَقِضْ مَا أَمَرَهُ ۖ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ أَنَا صَبَبْنَا الْمَاءَ صَبًّا  
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۖ فَأَنْبَتْنَا فِيهَا حَبًّا ۖ وَعَبَّأْنَا وَقْضَابًا ۖ  
وَزَيْتُونًا وَنَخْلًا ۖ وَحَدَائِقَ غُلْبًا ۖ وَفِكَهَةً وَأَبَّا ۖ مَنَعَالِكُمُ  
وَلَا نَعْمَكُمُ ۖ فَإِذَا جَاءَتِ الصَّاخَّةُ ۖ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ  
وَأُمِّهِ وَأَبِيهِ ۖ وَصَلْبِيهِ وَبَنِيهِ ۖ لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ  
يُّغْنِيهِ ۖ وَجْهٌ يَوْمَئِذٍ مُّسْفَرٌ ۖ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ وَوَجْهٌ  
يَوْمَئِذٍ عَلِيمٌ ۖ غَابِرٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۖ أُولَٰئِكَ هُمُ الْكَافِرُ الْفَجَرُ ۖ

سُورَةُ عَبَسَ (٨٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

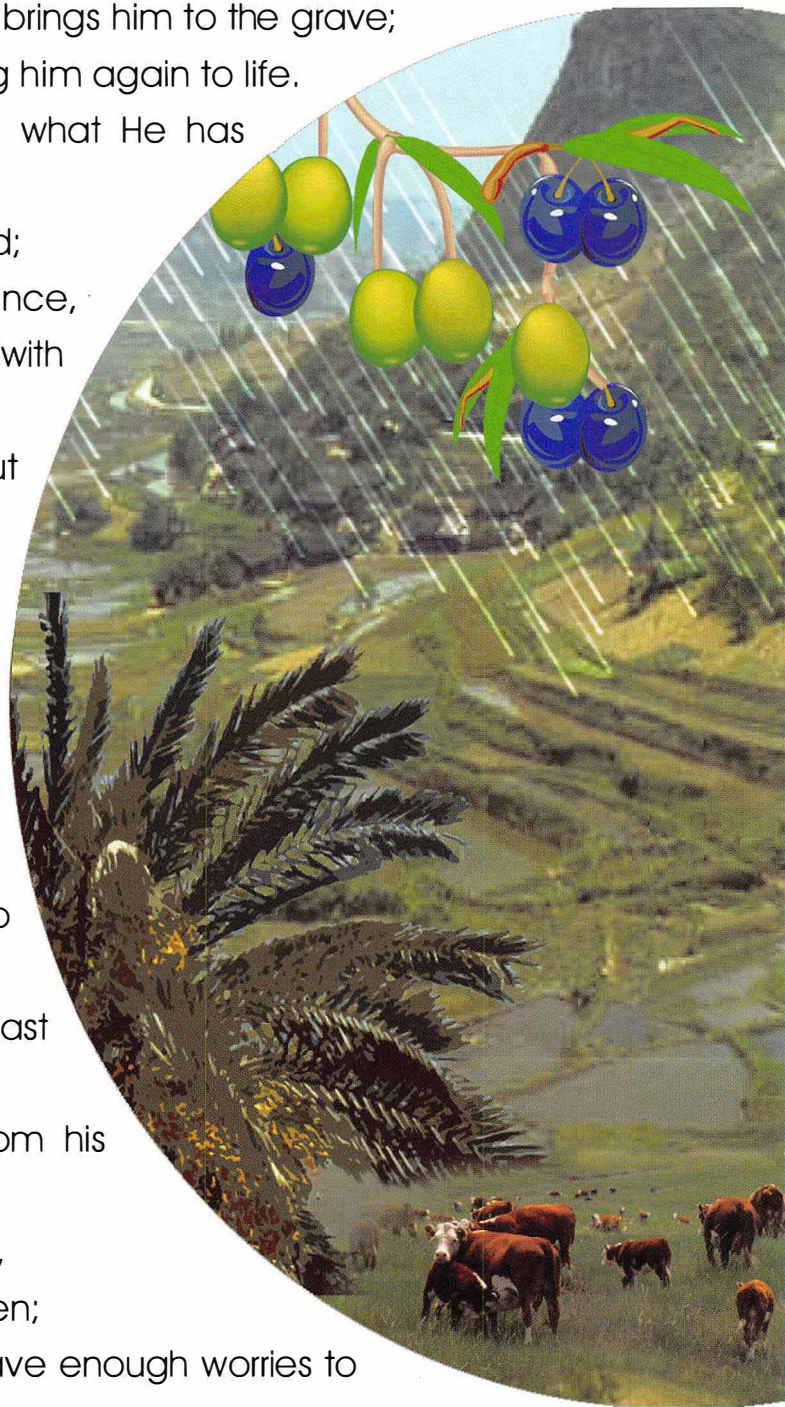
عَبَسَ وَتَوَلَّى ۖ (١) أَنْ جَاءَهُ الْأَعْمَى ۚ (٢) وَمَا يُدْرِيكَ لَعَلَّهِ يُزَكِّي ۚ (٣) أَوْ  
يَذْكُرُ فَتَنْفَعَهُ الْذِكْرَى ۚ (٤) أَمَّا مَنْ اسْتَغْنَى ۖ (٥) فَانْتَ لَهُ تَصَدَّى ۖ (٦)  
وَمَا عَلَيْكَ أَلَّا يَزَكِّي ۚ (٧) وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۖ (٨) وَهُوَ يَخْشَى ۖ (٩) فَانْتَ  
عَنْهُ نَلْهَى ۖ (١٠) كَلَّا إِنَّمَا تَنْذَرُ ۖ (١١) فَمَنْ شَاءَ ذَكَرْهُ ۖ (١٢) فِي صُحُفٍ مُّكَرَّمَةٍ  
مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۖ (١٣) بِأَيْدِي سَفَرَةٍ ۖ (١٤) كِرَامٍ بَرَرَةٍ ۖ (١٥) قُلْ لِلْإِنْسَانِ  
مَا أَكْفَرَهُ ۖ (١٦) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ (١٧) مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۖ (١٨) ثُمَّ

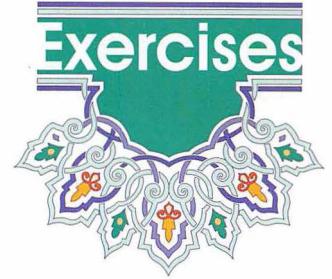
In the Name of Allah, the Most Kind, the Most Merciful

1. He frowned and turned away
2. Because a blind man approached him!
3. And how would you know? He might perhaps have grown in purity,
4. Or yet he remembers, and the reminder would benefit him?
5. As for him who regards himself self-sufficient (i.e. who does not feel the need of Allah's Guidance),
6. To him you give your whole attention,
7. Although you are not accountable if he does not purify himself;
8. But as for him who comes to you full of eagerness [for knowledge],
9. While he fears [Allah],
10. To him you pay no attention!
11. No, indeed, it is a reminder,
12. So whoever wills may remember it
13. [It is recorded] in honoured sheets,
14. Lofty and purified,
15. In the hands of messenger angels,
16. Noble and most virtuous
17. Destroyed man is! How ungrateful he is!
18. [Does he ever consider] from what thing He created him?
19. From a drop of sperm He created him;
20. Then He eased the way for him;



21. Then He causes him to die and brings him to the grave;
22. Then, when He Wills, He will bring him again to life.
23. No, surely, he has not fulfilled what He has commanded him.
24. Let man, then, consider his food;
25. We pour down water in abundance,
26. Then We split the earth [with sprouts],
27. And We cause grain to grow out of it,
28. And vines and edible plants,
29. And olive trees and date-palms,
30. And gardens dense with foliage,
31. And fruits and pastures,
32. For you and for your cattle to enjoy.
33. But when the Deafening Blast comes,
34. That day everyone will flee from his brother,
35. And from his mother and father,
36. And from his spouse and children;
37. For every man, that day, will have enough worries to make him forget everyone else.
38. Some faces on that day will be shining,
39. Laughing, joyous at the good news.
40. And some faces on that day will be covered with dust,
41. Veiled in darkness;
42. These will be the disbelievers, the wicked ones.





**A. Answer the following questions.**

1. Who did the Prophet ( ﷺ ) frown at? Why?  


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2. What happened when the Prophet ( ﷺ ) frowned at Ibn Umm Maktoom?  


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3. What are some of the bounties Almighty Allah has bestowed upon us to enjoy?  


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4. Will man remember his relatives on the Day of Resurrection? Why?  


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5. What will the end of both the righteous and the evildoers be?  


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**B. Memorisation**

Learn this *surah* by heart.





## Keeping Promises

It is very important to be truthful and to keep promises. Nobody believes a liar, and no one likes to trust a person who breaks his promises.

Allah the Almighty says, **“O you who believe, fulfil all your obligations.”** (*Surat al-Maa'idah*, 5:1)

The obligations this verse speaks of include promises, covenants and oaths.

**“Let them fulfil their vows which they have made.”** (*Surat al-Hajj* 22:29)

**“Be true to your bond with Allah whenever you make a pledge, and do not break your oaths after having confirmed them.”** (*Surat an-Nahl*, 16:91)

Allah Most High is true to His Promise.

**“Surely, Allah never fails to fulfil His promise.”** (*Surat Aal 'Imraan*, 3:9)

**“Who could be more faithful to his covenant than Allah?”** (*Surat at-Tawbah*, 9:111)

A believer's word, therefore, is a bond. A Muslim must keep his promise. Whatever promise he makes, whatever word he gives, and whatever agreement into which he enters, he should abide by it faithfully and sincerely. An ocean may change its course, a mountain may move its place, but a Muslim should not fail to fulfil his promise.



Allah's Messenger (ﷺ) hated lies. He was prepared to accept misers and cowards as believers but he refused to regard a liar as a true Muslim. Liars were classed in the same category as promise-breakers and hypocrites.

Al-Bukhaaree relates on the authority of Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said, "On the Day of Judgment, every deceitful man will bear a banner, and it will be said, 'Behold the deceit of so-and-so!'"

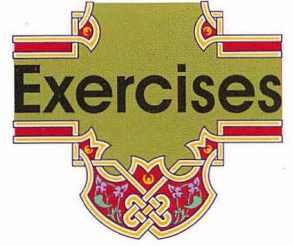
The Prophet (ﷺ) also said, "Whoever possesses these four [characteristics] will be a pure hypocrite; and whoever possesses one of them characteristics of hypocrisy until he gives it up: When he is entrusted with something, he betrays the trust; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he uses foul language." (Al-Bukhaaree and Muslim)

The Prophet (ﷺ) also said, "Give what you hold in trust back to the person who has entrusted you with it, and do not betray anyone, even if he has betrayed you." (At-Tirmidhee)

Hence, be truthful and keep your promises. If you tell your mother that you will be back from the game at ten o'clock, be home on time! If you offer to clean the garage for your father, do the job and keep working until you finish it.

When your parents see from all these kinds of little acts that you are developing a sense of responsibility and that you can be trusted, they will be willing to give you some of the privileges you are asking for.

It is easy to see, then, why keeping promises makes you bigger than yourself, older than your age. Keeping promises is truly a personality building characteristic.



## A. Answer the following questions.

1. What does Allah mean when He says **"Fulfil all your obligations"**?

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2. What are the four characteristics of a hypocrite?

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3. What benefits does keeping of promises have?

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## B. Fill in the blanks

1. The Prophet ( ﷺ ) accepted as believers \_\_\_\_\_ and \_\_\_\_\_, but not \_\_\_\_\_.
2. Liars are classed in the category of \_\_\_\_\_ and \_\_\_\_\_.
3. Keeping promises is truly a \_\_\_\_\_.





5. What do you know about the 'unseen', mentioned in verse 24?

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6. What do you think verse 26 exactly means?

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## **B. Think-up**

1. What does the expression 'most honourable messenger' in verse 19 refer to?

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2. What does the expression 'this is the Word' in the same verse refer to?

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3. What does the expression 'your companion' in verse 22 refer to?

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4. What do the pronouns 'he' and 'him' in verse 23 refer to?

## **C. Memorisation**

Learn *Surat at-Takweer* by heart

The authority of ‘Abdullaah ibn Ubayy ibn Abee Salool, the head of hypocrites, was also undermined. ‘Abdullaah ibn Ubayy’s dream of becoming the king of Madeenah, for which all preparations were made, was shattered.

Tension rose most particularly in Makkah. Indeed, tension rose in the whole of Arabia. The situation further worsened through the actions of the Muslims themselves who were determined to uproot the Quraysh from their place of leadership and dominance.

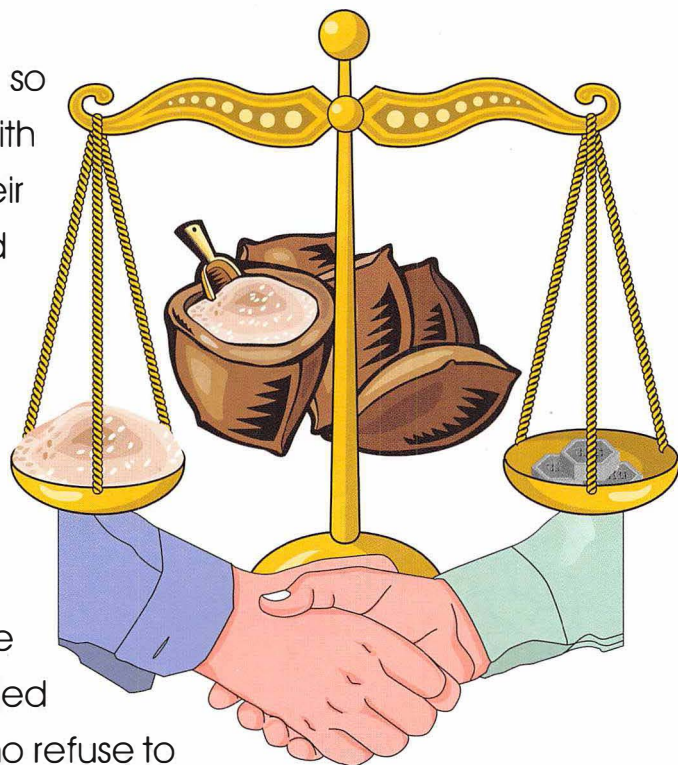
After the arrival of the Prophet (ﷺ) in Madeenah, the believers became its mightiest power. The peace pact (the Pact of Madeenah) had made all the people of Madeenah recognize the strength and supremacy of Islam. They all had signed it as a token of their acceptance of the authority of the Muslims.

‘Abdullaah ibn Ubayy harboured malice against the Prophet (ﷺ) from the day he arrived in Madeenah. The idolaters among the tribes of al-Aws and al-Khazraj were still under the influence of ‘Abdullaah ibn Ubayy. When the Quraysh of Makkah found out that the Prophet (ﷺ) and his companions had settled down peacefully in Madeenah, they felt terribly upset. They shot their first arrow at Islam and the Muslims. They wrote a letter to ‘Abdullaah ibn Ubayy and the idolaters of Madeenah, warning them against providing shelter to the Prophet (ﷺ) and the *Muhaajiroon*. They asked them to expel Muslims from Madeenah. If they failed to do so, they should remain prepared to face an attack on Madeenah, resulting in the killing of their men and the capture of their women.

A state of war existed between the Quraysh and the Muslims. The pagan Quraysh had seized the properties of the Muslims in Makkah. In fact, they were using their trade benefits for waging a war against the Muslims in Madeenah.

The Prophet (ﷺ) soon decided to put economic pressure on the Makkans whose trade caravans passed through the territory of Madeenah when going to the north or returning from there. The prosperity of the Makkans depended on these trade caravans.

The expression 'fair play' contains so much of meaning in it. To play fair with others is to leave their honour, their reputation, and their property in good state. Some people cause others great harm and grief; for example, because they are so careless in the way they talk about others. They are so careless about truthfulness, so indifferent and insensitive to the rights of others. You would feel sick, for instance, if your reputation were at the mercy of their sharp and uncontrolled tongues. Then again, there are people who refuse to play fair with the property rights of others. They refuse to play fair with their responsibilities and obligations. Your name and your possessions, hard-earned and perhaps badly needed, are not safe with such people. Public funds are not safe with them either.



Allah's Messenger (ﷺ) once came upon a stack of food. When he inserted his hand and his fingers reached something moist, he asked its owner, "What is this, O food-merchant?" "It has been affected by the weather, Messenger of Allah," replied the food-merchant. Then the Prophet (ﷺ) said, "Then why don't you put it on top of the stack so that people can see it? He who deceives us is not of us." (al-Bukhaaree)

He also once said, "By Him in Whose Hand my soul is, if we appoint a man to a task with which Allah has charged us and he embezzles anything at all then surely he will bear it on his back on the Day of Resurrection, grunting if it be a camel, lowing if a cow and bleating if a sheep." (Al-Bukhaaree) Then he raised his hands heavenwards and said, "O Allah! Have I spoken aright?" This he repeated twice or thrice.



Do these things happen in our societies? Are there people who do not hesitate to lie? Let us be realistic. There are. This is so because some people are inclined to be greedy, selfish and scornful of other people's rights.

A good Muslim, therefore, must not allow himself to take things even if they are of a low value; otherwise, he may in no time at all develop into an expert thief. If a youngster practises stealing things from the cupboard or holding back change, for instance, he will soon become an expert in breaking windows, pulling down fences, cheating in school and filling his pockets with unpaid merchandise and articles.

When he becomes a man, what will prevent him from robbing a bank, falsifying documents, cheating his employer by wasting time, neglecting work or damaging property? Or if he becomes an employer himself, he may defraud his workers by not paying them a just wage, using false weights and measures, adulterating food and other products for sale and overcharging customers in order to make excessive profits.

Allah's Messenger ( ﷺ ) said, "He who deceives us is not of us." (al-Bukhaaree)

Indeed, Islam forbids every type of dishonest dealings, such as cheating, unjustly keeping what belongs to others and accepting bribes, to mention but a few examples. The Prophet ( ﷺ ) once cursed both the bribe-giver and the bribe-taker and even the person who acts as an intermediary between them.

If a Muslim finds lost goods, he must return them to their rightful owners. He must also repair damage he may have unjustly done to the property of others, or at least pay the amount of damage as far as he is able.

If hard times come our way, Allah's help and the example of our Prophet ( ﷺ ) should be our support and strength to bear trials courageously and patiently. Remember that one of the very best ways to ensure your future happiness is to form a habit of never being idle. Major achievements always result from productive work. Nothing good in life can be produced as a result of laziness and slothfulness. By getting into the habit of working hard and honestly, you will certainly gain much happiness and a promising future. Right now the most important work in your life is schoolwork. Your future depends on your high school record. So concentrate on your studies despite all the fascinating activities going about you. Study hard now and you will not be one of the many unfortunate ones who mourn the years and precious time they have wasted: "If only I had taken heed!"



**Answer these questions.**

1. What does 'to play fair' mean?

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2. From the lesson, mention a few things that unfair people play around with.

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3. Why should we be wary of taking things even though they may be of a low value?

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4. How can a Muslim ensure his future happiness?

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## Patience (Sabr)

Almighty Allah says about patience:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

“O, you who believe! Endure with patience, outdo all others in patient endurance, be ready, and observe your duty to Allah so that you may be successful.” (*Surat Aal-Imraan*, 3:200)

He also says:

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

“And endure patiently (O Muhammad (ﷺ)); your endurance is only by [the Help of] Allah.” (*Surat an-Nahl*, 16:127)

Anas ibn Maalik (رضي الله عنه) narrated that the Prophet (ﷺ) said, “Patience ought to be exercised at the first [stroke] of grief.” (al-Bukhaaree and Muslim).

This means that true patience for which Allah rewards is that which is exercised on the occasion of the sharpness or vehemence when a misfortune befalls us.

### Definition of Sabr (Patience)

*Sabr* is an Arabic word which comes from a root meaning 'to detain, refrain, restrain and stop'. Patience, therefore, means to prevent oneself from despairing and panicking, stopping one's tongue from complaining and one's hands from striking one's face and tearing one's clothes in times of grief.

Patience is a positive psychological attitude by virtue of which we refrain from doing what is not good. The person who has patience is the one who has trained himself to handle difficulties successfully. Patience means to calmly accept the trials Allah sends without complaining about His decree.



Patience means to seek Allah's help and to complain to none but to Allah Alone. Complaining to Allah does not contradict patience. Prophet Ya'qoob (عليه السلام) complained of his grief and anguish to Allah Alone (See *Surat Yoosuf*, 12:86). However, complaining to people, either directly or indirectly is contrary to patience and to the noble teachings of Islam in this regard.

Patience has many other names, according to the situation. If patience has to do with controlling one's passions, it may be called honour. If it involves controlling one's stomach, it may be called self-control. If it involves keeping quiet about what is not fit to disclose, it may be called discretion. If it involves controlling one's anger, then it may be called restraint. If it involves refraining from haste, it may be called gracefulness. If it involves refraining from running away, it may be called courage. If it involves refraining from taking revenge, it may be called forgiveness; and if it involves refraining from being tight-fisted, then it may be called generosity.

### Three Kinds of Patience

#### 1. Patience for doing righteous deeds:

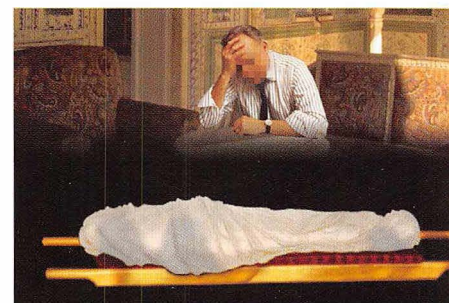
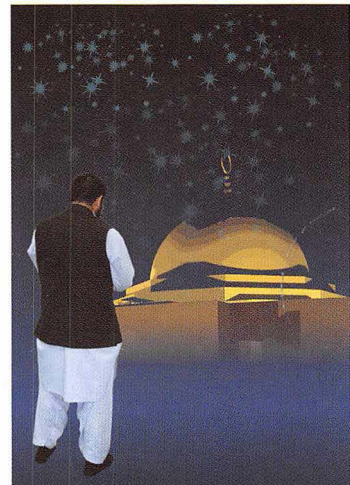
This is the kind of patience that is exercised in the course of carrying out Allah's commandments even though they may look hard to do at times. Examples of this include performing all the obligatory prayers on time under all circumstances, bearing patiently while fasting during the month of Ramadhaan and leaving the nice, warm bed in winter to perform the *fajr* prayer on time.

#### 2. Patience for avoiding evil deeds:

This is the kind of patience that is exercised in the course of avoiding all the words and deeds that Allah does not like even though we may like to say or do them. Examples of this include stealing people's property, backbiting them, watching dirty films, taking drugs and telling lies.

#### 3. Patience for Allah's decrees:

This is the kind of patience that is exercised while undergoing the effects of His decrees, which cause you to experience all kinds of hardships and adversities, such as losing a beloved one, falling sick and failing an exam.



## Patience in the Qur'an

Allah mentions patience in the Qur'an in as many as ninety places. He enjoins it upon the believers and makes it a condition of success and prosperity. In fact, He will reward those who have patience with a threefold reward: blessings, mercy and guidance.

Allah has promised the believers His support and victory in this life and a great reward in the hereafter, and mentions in His Glorious Book that they deserve this because of their patience. Allah has made patience a condition of His love; for indeed He loves those who are firm and remain patient and forbearing.

## Patience in the Hadeeth

Allah's Messenger (ﷺ) once said, "How wonderful the case of a believer is! Indeed, there is good for him in everything; and this is not the case with anyone except that of a believer: If prosperity attends him, he expresses gratitude [to Allah] and that is good for him; and if adversity befalls him, he endures it patiently and that is [also] good for him." (Muslim)

He also said, "No affliction befalls a Muslim but Allah forgives his wrong actions because of it, even if be no more than a mere thorn." (al-Bukhaaree and Muslim)

Umm Salamah (رضي الله عنها) said, "I heard Allah's Messenger (ﷺ) say, 'There is no servant of Allah who is afflicted with some misfortune and who says

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيبَتِيْ وَاخْلِفْ لِيْ خَيْرًا مِنْهَا

*innaa lillaahi wa innaa ilayhi raaji'oon. Allaahumma 'jurnee fee museebatee, wa akhlif lee khayran minhaa*

**(Truly we belong to Allah and to Him we will return. O Allah, reward me for patiently enduring this misfortune of mine and replace it with something better)** without Allah rewarding him and replacing his loss with something better.'" She said, "When Abu Salamah died, I said as the Messenger of Allah (ﷺ) had ordered me, and Allah gave me someone better than him—Allah's Messenger (ﷺ)." i.e. as a husband.



Allah's Messenger (ﷺ) entered upon a woman and asked her, "Why are you shivering like that?" She said, "It is because of fever," and she began to curse the fever. The Prophet (ﷺ) said, "Do not curse fever because it takes away many wrong actions, just as the blacksmith's bellows remove dross and impurities from iron." (Muslim)

Allah's Messenger (ﷺ) said, "When someone's man dies, Allah asks the angels, 'Did you take the soul of my slaves' child?' They reply, 'Yes.' Thereupon He asks them, 'What did my slave say?' They reply, 'He said: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** To Allah we belong and to Him we will return.' Allah says, 'Build a house for him in Paradise and call it *Bayt al-Hamd* (House of Praise).' " (at-Tirmidhee)

A believer should regard both good fortune and misfortune as a test. Allah tests us to enable us to see for ourselves if we are grateful for His favours or ungrateful. He tests us to enable us to see for ourselves if we are patient when His favours are withdrawn. Therefore, a Muslim should be grateful to Allah if things go well. When things turn wrong, he should keep trying patiently and put his trust in Allah. He should not give up hope. He will pass the test if he remains patient. He will find with Allah a great reward in the hereafter, and Allah will give him success.

Be patient, for patience will open your heart to the present moment even if you do not like it. If you get stuck in a traffic jam, late for an appointment or find long queues at public establishments, becoming more patient will certainly help you relax. It will afford you a good time to breathe and give you an opportunity to remind yourself that, in the bigger scheme of things, being late is not the end of the world. This will make you a peaceful person. You will begin to enjoy many of the moments of life that used to frustrate you.

Patience is a quality of heart. It can be greatly deepened and enhanced through practice. An effective way to deepen our patience is to offer the five obligatory prayers regularly on time. Soon you will find life turning into a classroom, and the curriculum would be *salaah* and patience!

Exercise patience for the sake of Allah, and Almighty Allah will certainly give you the help you need in this world as well as blessings in the afterlife. As Allah says, **"Surely the patient will be paid their wages in full without reckoning."** (*Surat az-Zumar*, 39:10)

Nothing is hidden from Allah, especially not the burden borne by those who suffer for His sake. Be patient with Him for a little while and you will see His grace and favours for years!







**A. Fill in the blanks.**

1. Patience ought to be exercised at \_\_\_\_\_.
2. The person who has patience is the one who has trained himself to \_\_\_\_\_ successfully.
3. No affliction befalls a Muslim but Allah forgives his \_\_\_\_\_ because of it.
4. The threefold reward for patience is \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_.

**B. Answer the following questions.**

1. Explain the word '*sabr*'.

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2. Does complaining to Allah contradict patience? What does, then?

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3. What are the three different kinds of patience?

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4. What physical/psychological benefits does patience have on us?

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### C. Activity

List the various names of patience and discuss, with your teacher, different situations in which they may be exercised.

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