**الآباء وتحديد مستقبل الأبناء**

 يشكو كثير من الشباب والشابات من تدخل أسرهم في اختيار المواد التي يدرسونها وتحديد الكلية التي يدخلونها في الجامعة.ويعتقدون أن ذلك يحرمهم من الاستمتاع بالدراسة والحياة العملية في المستقبل.

تقول نُهى: أمي أصرت على أن ألتحق بكلية الهندسة في جامعة مشهورة لأنها تريدني أن أحقق أمنيتها، إذ أنها لم تتمكن من الدخول إلى تلك الجامعة.

أما محمد فيقول: أضعت أربع سنوات من عمري أدرس في كلية الطب لأثبت لأهلي أني قادر على دراسة الطب، ثم تركته والتحقت بالكلية التي أرغب فيها.

ويقول نزار: منذ صغري وأنا أحب الفنون وأحصل على درجات عالية فيها وكنت أرغب في دراستها في الجامعة، لكن والدي يريدني أن أدرس القانون حتى أواصل في مجاله وآخذ مكانه في مكتب المحاماة الناجح الذي يملكه.

وترى لمياء أنها محظوظة لأن والديها\_ فينظرها\_ لهما عقلية متفتحة وتركا لها حرية الاختيار، فدرست التصميم. وبسبب تشجيعهما لها هي الآن تتقدم في عملها وتستمتع به في نفس الوقت.

أما فاطمة فلها رأي آخر. حيث تقول: لم أندم على تدخل والدي أبداً لأني كنت محتاجة للتوجيه. وترى أن الآباء لهم تجربة يجب أن نستفيد منها وهم أيضاً يفعلون ذلك من منطلق الحرص على مستقبل أبنائهم.

 **الأسئلة:**

1. **املأ الفراغ بالكلمة المناسبة حسب ما جاء في النص.**

|  |
| --- |
| عملهم \_ الأصدقاء \_ يعطونهم \_عاداتهم \_ رغباتهم \_ يشترون \_ أغنياء \_ الآباء \_ سعداء \_ هوايتهم. |

العديد من الشباب لا يكونون...............في المستقبل إذا أصر................... على أن يفرضوا عليهم ..............ولا..............حرية الاختيار.

1. اذكر سببين لدخول نهى كلية الهندسة في جامعة بعينها.
2. هل كان دخول أحمد كلية الطب فكرة جيدة؟ أعط سببين.
3. كيف حُرم نزار من الاستمتاع بحياته الجامعية؟ ولماذا؟
4. ما الذي دفع لمياء للحديث عن أهلها بشكل إيجابي؟ اذكر سببين.
5. لماذا تختلف فاطمة مع المتحدثين الآخرين في الرأي؟ أعط سببين.

**ثانياً : القواعد اللغوية**

**مكملات الجملة الفعلية**

**المفعول لأجله ص 86**

هو اسم منصوب يأتي بعد الفعل لبيان سبب حدوثه وأحياناً مفعول له.

1. أذاكر دروسي رغبةً في النجاح.
2. أذهب إلى المدرسة طلباً للعلم.
3. يشتري الكتب حباً في العلم.
4. وقفنا احتراماً للمعلم.

**نموذج الإعراب**

أذاكر: فعل مضارع مرفوع وعلامة رفعه الضمة والفاعل ضمير مستتر تقديره أنا.

دروسي: مفعول به منصوب بالفتحة وهو مضاف والياء مضاف إليه مبني في محل جر.

رغبةً : مفعول لأجله منصوب وعلامة نصبه الفتحة.

في: حرف جر

النجاح: اسم مجرور وعلامة جره الكسرة.

**الشرح من كتاب المعلم**

**التدريبات من الكتاب ص89**

**المفعول معه**

هو اسم منصوب يذكر بعد واو المعية بمعنى مع ، للدلالة على حدوث الفعل وحدوث شئ معه في نفس الوقت.

**الأمثلة:**

1. سار الرجل والجبل.
2. استيقظ وطلوع الفجر.
3. سافر محمد والغروب.

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**نموذج الإعراب:**

 سار: فعل ماضي مبني على الفتح

الرجل: فاعل مرفوع وعلامة رفعه الضمة

و: الواو واو معيه

الجبل: مفعول معه منصوب وعلامة نصبه الفتحة.

**تدريب:**

أعرب باقي الجمل

 **ISLAMIC STUDIES**

**The Prophet (blessings and peace be upon him) and the Appreciation of Women**

Fourteen centuries ago, the Messenger of Allah declared through divine revelation that women were equal in humanity and faith with men. Allah stated in the Qur'an:

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared

forgiveness and a great reward".

And the Prophet (blessings and peace be upon him) said, "Women are but sisters of men." The Messenger of Allah confronted many

cruel and unjust practices against women during his time. Some of the Arabs,

considering women inferior, would bury their daughters alive but the Prophet spoke out against such evil customs. The Qur'an describes it thus:

And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

The Prophet (blessings and peace be upon him) used to encourage kindness to women and girls. He said, “Whoever supports two daughters until they reach the age of puberty, he will come on the Day of Resurrection with me [like this], and he joined his fingers.”

Prophet Muhammad (blessings and peace be upon him) emphasized kindness to mothers.

Once a man came to him asking, "O Messenger of Allah, who is most entitled to my good companionship?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man asked again, "Who is next?" The Prophet once again repeated, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet then said, "Your father." The Messenger of Allah used to consult women, deal with them gently, support them in all situations and give them their complete rights in a way never dreamt of before. He was also

concerned with educating women. He even appointed a day for them to assemble and would come to teach them from that which Allah had taught him.

He did not make women prisoners within the house, but allowed them to go out to take care of their needs, visit their relatives and the sick.

He allowed them to buy and sell in the marketplace as long as they adhered to modest conduct and proper dress. He also allowed them to attend the mosque and forbade preventing them, saying, "Do not prevent your women from [coming to] the mosques."

He prohibited beating women and said, "Do not strike the female servants of Allah." And he urged kindness toward them with the words, "Be advised to be good to women." This means good treatment, respect for her rights, concern for her feelings and avoidance of any kind of harm. And he told his companions, "The best of you is the best of you to your wives."

**The Prophet (blessings and peace be upon him) and his Love for Children**

Prophet Muhammad (blessings and peace be upon him) is a role model for the whole of humankind. His attitude towards children was always compassionate and merciful. Being fond of children, the Prophet was often seen playing

with them. Anas bin Malik, a companion of the Prophet, reported:

"I never saw anyone who was more compassionate towards children than the Messenger of Allah (blessings and peace be upon him). His son, Ibrahim, was in the care of a wet nurse in the hills around Madinah. He would go there, and we would go with him. He would enter the house, pick up his son and kiss him, and then come back." The Prophet’s love for children was not restricted to his own children and grandchildren. The scope of his mercy and affection embraced all children, and he showed the same interest and gentleness to his

companions' children. Some people who were not able to understand

the power of expressing love to children wondered why Allah's Messenger played with children and took such an interest in them. A Bedouin came to the Prophet and said, "You [people] kiss children! We don't kiss them." The Prophet (blessings and peace be upon him) said, "I cannot put mercy in your heart if Allah has

removed it." On another occasion he responded: "He who does not show mercy will not receive mercy."

The Prophet (blessings and peace be upon him) was always concerned about everyone’s thoughts and feelings. For example, the young brother of Anas bin Malik used to play with a small bird and it died. The boy was sad, so the

Prophet of Mercy went to visit him, console him and cheer him up.

And the Prophet used to frequently visit the Ansar and he would greet their children and pat their heads. (An-Nasā’i) He used to go to the small children and bless them and chew dates for them. (Muslim) He also used to carry

[his granddaughter] Umamah bint Zaynab while praying. When he prostrated he would put her down and when he stood up he would carry her.