

1 How did the sinful group respond to the signs pointing to Allah’s oneness when they reached the age of responsibility?	2 Name two wrong responses this group showed toward Allah and His gifts.	3 What was wrong with their view of the rest of creation?	4 Why is their crime called “boundless” in meaning?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi
5 What kind of life-goal is criticized by the speaker’s questions to the self?	6 Why does the passage refer to delicate senses and carefully ordered bodily systems?	7 What is the first main aim of these human abilities?	8 According to the passage, what makes someone a true human being?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi
9 After experiencing these manifestations, what is a person expected to do?	10 What overall lesson does the passage teach about the value of human faculties?	11 At what stage of life does the passage say the wicked group entered the world’s test in a morally responsible way?	12 How did they respond to blessings, and what does that show?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi

Cevap 4 Because their denial reached across all the manifestations of the divine names rather than being a small isolated wrong.	Cevap 3 They treated creatures as if they had no worth and insulted them.	Cevap 2 They responded with unbelief toward the signs of divine unity and with ingratitude toward blessings.	Cevap 1 They answered those signs with disbelief instead of faith.
Cevap 8 Fulfilling these two purposes and becoming perfected through them.	Cevap 7 It is to recognize the many blessings of the True Bestower and to thank and worship Him.	Cevap 6 To emphasize that human beings were created with higher aims than animal-like pleasure.	Cevap 5 A life-goal centered only on comfort, social living, and physical desire.
Cevap 12 They responded with ingratitude, showing a failure to appreciate the Giver.	Cevap 11 It says this happened when they reached the age of discretion.	Cevap 10 They are noble trusts meant for gratitude, worship, recognition, and belief, not for chasing temporary cravings.	Cevap 9 Recognize them and reach belief.

13 How did their disbelief affect the way they looked at created things?	14 What reason is given for why human life and abilities cannot be treated carelessly?	15 What mistaken belief about human purpose is openly challenged?	16 Which parts of the human being are mentioned to show that people were made for more than physical pleasure?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi
17 What role do human faculties play in reaching belief?	18 In the second main aim, what should a person come to know through his or her faculties?	19 How are experience and belief connected in the second purpose?	20 If someone uses human abilities only for lower desires, how would that compare with the model of humanity in this passage?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi
21 What false response did the sinners give to the proofs of Allah's unity?	22 What second failure is mentioned in relation to Allah's favors?	23 How did their denial of the divine names affect the seriousness of their sin?	24 What trust from Allah did they fail to use correctly?
11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi	11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi

Cevap 16 The passage mentions subtle senses, sensitive faculties and organs, orderly limbs and systems, and curious feelings and senses.	Cevap 15 The belief that a person's duty is just to enjoy worldly life and satisfy bodily appetites.	Cevap 14 Because they were granted for important duties, not for empty use.	Cevap 13 It led them to belittle and insult creation.
Cevap 20 That person would be misusing abilities meant for a far higher spiritual purpose and would fall short of true human development.	Cevap 19 Experience is meant to lead to recognition, and recognition is meant to lead to faith.	Cevap 18 The manifestations of the sacred divine names shown in the world.	Cevap 17 They help a person experience and recognize the manifestations of the divine names, which leads to faith.
Cevap 24 They failed to use the capital of life and their human faculties for their true duties.	Cevap 23 It made their offense immense and made them liable to unending punishment.	Cevap 22 They met His gifts with thanklessness.	Cevap 21 They rejected them instead of accepting them.