

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 1

1-) How did the sinful group respond to the signs pointing to Allah's oneness when they reached the age of responsibility? (9 kelime)

They answered

2-) Name two wrong responses this group showed toward Allah and His gifts. (15 kelime)

They responded with

3-) What was wrong with their view of the rest of creation? (12 kelime)

They treated creatures

4-) Why is their crime called "boundless" in meaning? (19 kelime)

Because their denial reached

5-) What kind of life-goal is criticized by the speaker's questions to the self? (11 kelime)

A life-goal

6-) Why does the passage refer to delicate senses and carefully ordered bodily systems? (13 kelime)

To emphasize that

7-) What is the first main aim of these human abilities? (17 kelime)

It is to recognize

8-) According to the passage, what makes someone a true human being? (9 kelime)

Fulfilling these

9-) After experiencing these manifestations, what is a person expected to do? (5 kelime)

Recognize

10-) What overall lesson does the passage teach about the value of human faculties? (16 kelime)

They are noble trusts

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 2

1-) At what stage of life does the passage say the wicked group entered the world's test in a morally responsible way? (11 kelime)

It says

2-) How did they respond to blessings, and what does that show? (11 kelime)

They responded

3-) How did their disbelief affect the way they looked at created things? (8 kelime)

It led

4-) What reason is given for why human life and abilities cannot be treated carelessly? (11 kelime)

Because they

5-) What mistaken belief about human purpose is openly challenged? (16 kelime)

The belief that a

6-) Which parts of the human being are mentioned to show that people were made for more than physical pleasure? (18 kelime)

The passage mentions subtle

7-) What role do human faculties play in reaching belief? (17 kelime)

They help a person

8-) In the second main aim, what should a person come to know through his or her faculties? (11 kelime)

The manifestations

9-) How are experience and belief connected in the second purpose? (15 kelime)

Experience is meant

10-) If someone uses human abilities only for lower desires, how would that compare with the model of humanity in this passage? (21 kelime)

That person would be misusing

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 3

1-) What false response did the sinners give to the proofs of Allah's unity? (7 kelime)

They

2-) What second failure is mentioned in relation to Allah's favors? (6 kelime)

They

3-) How did their denial of the divine names affect the seriousness of their sin? (12 kelime)

It made their

4-) What trust from Allah did they fail to use correctly? (16 kelime)

They failed to use

5-) What mistaken idea about life is challenged in the passage? (14 kelime)

The idea that

6-) What is the second of the two main goals? (19 kelime)

To let a person

7-) In the first main aim, what should a person first recognize before giving thanks? (10 kelime)

The many

8-) How are worship and gratitude connected in the first purpose? (13 kelime)

Awareness of blessings

9-) According to the final line, what is the result of fulfilling both aims? (9 kelime)

A person

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 4

1-) How does the passage describe the first major failure of the wicked when they became morally accountable? (9 kelime)

They met

2-) What three sinful attitudes are mentioned in the opening sentence of the passage? (14 kelime)

Disbelief toward the

3-) What is the deeper spiritual reason their wrongdoing is so severe? (16 kelime)

They reject the manifestations

4-) According to the passage, why were life and human abilities given to people? (11 kelime)

They were

5-) What is the first of the two main goals for which these abilities were placed in human nature? (18 kelime)

To make a person

6-) What question is the reader pushed to ask about the human senses and faculties? (17 kelime)

Whether such refined abilities

7-) What is the second purpose of these abilities in relation to the divine names? (15 kelime)

They allow a

8-) What should happen after a person experiences these manifestations through human faculties? (10 kelime)

The person

9-) What does the passage say is necessary for a person to become a true human? (8 kelime)

Achieving both

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 5

1-) Who are the two negative labels used for the group discussed at the start of the passage? (8 kelime)

They are

2-) In what way do they wrong created beings as well as themselves? (12 kelime)

They treat creatures

3-) Why is their wrongdoing described as extremely great even though it happened in a short life? (21 kelime)

Because they denied the manifestations

4-) Why does the passage mention the body's systems, senses, and feelings in such detail? (15 kelime)

To show that

5-) Which narrow understanding of success or happiness is rejected? (13 kelime)

The view that

6-) What is the first purpose of these abilities in relation to Allah's blessings? (17 kelime)

They help a person

7-) What is the second major aim placed in human nature? (18 kelime)

To let a person

8-) How does the passage describe the path from perception to faith? (16 kelime)

A person experiences the

9-) What connection does the passage make between experience and faith? (15 kelime)

It teaches that

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 6

1-) What happens when the sinful group enters worldly life with moral awareness, according to the passage? (14 kelime)

They answer the

2-) How did they treat other created beings by their unbelieving attitude? (10 kelime)

They looked

3-) What direct warning is given to the self and to the friend in the passage? (17 kelime)

They are warned not

4-) What does the passage teach about the purpose of the “capital” of life and human powers? (14 kelime)

They were entrusted

5-) What does the passage suggest by listing refined senses and carefully arranged bodily systems? (15 kelime)

That human beings

6-) What is the first major aim placed in human nature according to the passage? (18 kelime)

To let a person

7-) What is the second of the two basic aims? (21 kelime)

It is to perceive the

8-) How does a person become fully human according to the passage? (10 kelime)

By fulfilling

9-) What process of human growth is described in the final sentence of the passage? (12 kelime)

A person develops

CEVAP ANAHTARI

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 1 - CEVAPLAR

1-) How did the sinful group respond to the signs pointing to Allah's oneness when they reached the age of responsibility?

They answered those signs with disbelief instead of faith.

2-) Name two wrong responses this group showed toward Allah and His gifts.

They responded with unbelief toward the signs of divine unity and with ingratitude toward blessings.

3-) What was wrong with their view of the rest of creation?

They treated creatures as if they had no worth and insulted them.

4-) Why is their crime called "boundless" in meaning?

Because their denial reached across all the manifestations of the divine names rather than being a small isolated wrong.

5-) What kind of life-goal is criticized by the speaker's questions to the self?

A life-goal centered only on comfort, social living, and physical desire.

6-) Why does the passage refer to delicate senses and carefully ordered bodily systems?

To emphasize that human beings were created with higher aims than animal-like pleasure.

7-) What is the first main aim of these human abilities?

It is to recognize the many blessings of the True Bestower and to thank and worship Him.

8-) According to the passage, what makes someone a true human being?

Fulfilling these two purposes and becoming perfected through them.

9-) After experiencing these manifestations, what is a person expected to do?

Recognize them and reach belief.

10-) What overall lesson does the passage teach about the value of human faculties?

They are noble trusts meant for gratitude, worship, recognition, and belief, not for chasing temporary cravings.

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 2 - CEVAPLAR

1-) At what stage of life does the passage say the wicked group entered the world's test in a morally responsible way?

It says this happened when they reached the age of discretion.

2-) How did they respond to blessings, and what does that show?

They responded with ingratitude, showing a failure to appreciate the Giver.

3-) How did their disbelief affect the way they looked at created things?

It led them to belittle and insult creation.

4-) What reason is given for why human life and abilities cannot be treated carelessly?

Because they were granted for important duties, not for empty use.

5-) What mistaken belief about human purpose is openly challenged?

The belief that a person's duty is just to enjoy worldly life and satisfy bodily appetites.

6-) Which parts of the human being are mentioned to show that people were made for more than physical pleasure?

The passage mentions subtle senses, sensitive faculties and organs, orderly limbs and systems, and curious feelings and senses.

7-) What role do human faculties play in reaching belief?

They help a person experience and recognize the manifestations of the divine names, which leads to faith.

8-) In the second main aim, what should a person come to know through his or her faculties?

The manifestations of the sacred divine names shown in the world.

9-) How are experience and belief connected in the second purpose?

Experience is meant to lead to recognition, and recognition is meant to lead to faith.

10-) If someone uses human abilities only for lower desires, how would that compare with the model of humanity in this passage?

That person would be misusing abilities meant for a far higher spiritual purpose and would fall short of true human development.

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 3 - CEVAPLAR

1-) What false response did the sinners give to the proofs of Allah's unity?

They rejected them instead of accepting them.

2-) What second failure is mentioned in relation to Allah's favors?

They met His gifts with thanklessness.

3-) How did their denial of the divine names affect the seriousness of their sin?

It made their offense immense and made them liable to unending punishment.

4-) What trust from Allah did they fail to use correctly?

They failed to use the capital of life and their human faculties for their true duties.

5-) What mistaken idea about life is challenged in the passage?

The idea that life is only for comfort, worldly living, and satisfying bodily desires.

6-) What is the second of the two main goals?

To let a person know the different manifestations of the divine names through experience and then believe in them.

7-) In the first main aim, what should a person first recognize before giving thanks?

The many kinds of blessings given by the True Bestower.

8-) How are worship and gratitude connected in the first purpose?

Awareness of blessings should lead to thankfulness, and thankfulness should lead to worship.

9-) According to the final line, what is the result of fulfilling both aims?

A person matures and becomes a genuine human being.

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 4 - CEVAPLAR

1-) How does the passage describe the first major failure of the wicked when they became morally accountable?

They met the signs of Allah's oneness with unbelief.

2-) What three sinful attitudes are mentioned in the opening sentence of the passage?

Disbelief toward the signs of divine unity, ingratitude for blessings, and contempt toward creatures.

3-) What is the deeper spiritual reason their wrongdoing is so severe?

They reject the manifestations of the divine names, which turns their sin into a vast offense.

4-) According to the passage, why were life and human abilities given to people?

They were given so people could carry out their true duties.

5-) What is the first of the two main goals for which these abilities were placed in human nature?

To make a person aware of Allah's many blessings so that he or she gives thanks and worships.

6-) What question is the reader pushed to ask about the human senses and faculties?

Whether such refined abilities could really have been created only for low desires in a temporary life.

7-) What is the second purpose of these abilities in relation to the divine names?

They allow a person to witness their manifestations, experience them, and then believe in them.

8-) What should happen after a person experiences these manifestations through human faculties?

The person should recognize them properly and come to faith.

9-) What does the passage say is necessary for a person to become a true human?

Achieving both main aims and growing through them.

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 5 - CEVAPLAR

1-) Who are the two negative labels used for the group discussed at the start of the passage?

They are described as sinners and wicked people.

2-) In what way do they wrong created beings as well as themselves?

They treat creatures as worthless and insult them through their faithless outlook.

3-) Why is their wrongdoing described as extremely great even though it happened in a short life?

Because they denied the manifestations of the divine names and misused what had been given to them for a higher purpose.

4-) Why does the passage mention the body's systems, senses, and feelings in such detail?

To show that human design is purposeful and far above a life centered on appetite.

5-) Which narrow understanding of success or happiness is rejected?

The view that success means only civilized comfort and satisfying the body's urges.

6-) What is the first purpose of these abilities in relation to Allah's blessings?

They help a person recognize the many forms of divine favor and respond with gratitude and worship.

7-) What is the second major aim placed in human nature?

To let a person know and experience the manifestations of the divine names and then believe in them.

8-) How does the passage describe the path from perception to faith?

A person experiences the manifestations through the faculties, recognizes what they point to, and then believes.

9-) What connection does the passage make between experience and faith?

It teaches that experiencing the manifestations through one's faculties should lead to recognition and belief.

11sinif 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi - Set 6 - CEVAPLAR

1-) What happens when the sinful group enters worldly life with moral awareness, according to the passage?

They answer the signs of Allah's unity with unbelief and His blessings with ingratitude.

2-) How did they treat other created beings by their unbelieving attitude?

They looked down on them as worthless and insulted them.

3-) What direct warning is given to the self and to the friend in the passage?

They are warned not to think that life's job is only worldly enjoyment and feeding physical cravings.

4-) What does the passage teach about the purpose of the "capital" of life and human powers?

They were entrusted to people so they could fulfill sacred responsibilities, not waste them.

5-) What does the passage suggest by listing refined senses and carefully arranged bodily systems?

That human beings were made with deep purpose and cannot be reduced to physical appetite.

6-) What is the first major aim placed in human nature according to the passage?

To let a person know the many blessings of the True Bestower and respond with thanks and worship.

7-) What is the second of the two basic aims?

It is to perceive the manifestations of the sacred divine names through one's faculties and, by recognizing them, arrive at belief.

8-) How does a person become fully human according to the passage?

By fulfilling these two basic aims and growing through them.

9-) What process of human growth is described in the final sentence of the passage?

A person develops and reaches completion by achieving the two main aims.