

lisans 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 when they reached the age of moral responsibility in this world? (25 kelime)

They answered the signs of Allah's

2-) Why does the passage say they became deserving of never-ending punishment? (27 kelime)

Because they denied the signs of

3-) What had human life and human abilities been given for? (17 kelime)

They were given for

4-) What mistaken idea about life is strongly criticized in the passage? (14 kelime)

The idea that

5-) According to the passage, are the human senses and faculties meant only for physical pleasure? (9 kelime)

No. They

6-) What is the first main purpose of the human faculties? (19 kelime)

It is to help

7-) What is the second main purpose of the human faculties? (26 kelime)

It is to let a person

8-) How does a person become fully developed according to this passage? (14 kelime)
By fulfilling these

9-) What does the expression “true human being” point to here? (22 kelime)
It points to a person

10-) What contrast is being made between the wicked group and the perfected human being? (24 kelime)
The wicked misuse life’s gifts for

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

1-) What happens to the “other group” when they enter worldly life with moral awareness? (11 kelime)

They choose

2-) Besides denying Allah’s signs, how do they wrong creation itself? (11 kelime)

They treat

3-) What does the passage suggest about the value of human faculties? (17 kelime)

Human faculties are a

4-) Which view of human life is rejected through the direct address to the nafs? (15 kelime)

The view that

5-) How does the passage describe the human body and inner life to show their importance? (18 kelime)

It presents them as

6-) What is the first of the two main aims built into human nature? (17 kelime)

To make Allah’s favors

7-) What role do human faculties play in relation to the divine names? (16 kelime)

They help a person

8-) What should happen after a person experiences those manifestations? (11 kelime)

The person

9-) According to the final sentence, what leads to human growth and completion? (14 kelime)

Reaching these two

10-) What overall message does this passage give to a young adult deciding how to live? (22 kelime)

Do not waste your abilities

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

1-) In this passage, what is wrong with reducing life to a “good life” based on worldly standards? (19 kelime)

It ignores the real

2-) Why does the passage mention delicate senses, organized limbs, and curious feelings? (15 kelime)

To show that

3-) What does the phrase “fleeting life” imply about worldly pleasure? (18 kelime)

It suggests that worldly

4-) What is one duty that follows from recognizing divine blessings? (8 kelime)

A person

5-) What is one duty that follows from experiencing the manifestations of the divine names? (12 kelime)

A person should

6-) What connection does the passage make between experience and belief? (23 kelime)

It teaches that human faculties

7-) In this passage, what is the nafs being warned against? (16 kelime)

It is being warned

8-) What can we infer about ingratitude from the opening lines? (19 kelime)

It is not just

9-) How does the passage define real human perfection? (17 kelime)

Real perfection comes from

10-) What is the result of achieving these two aims? (15 kelime)

A person grows,

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

1-) What three major wrong responses are attributed to the sinful group at the start of the passage? (13 kelime)

They answer divine

2-) How does denying the manifestations of the divine names affect the seriousness of their sin? (15 kelime)

It makes their

3-) What does the passage say life's "capital" was intended for? (16 kelime)

It was intended for

4-) Why is the reader addressed directly as "nafs" and "friend"? (11 kelime)

To make

5-) What false assumption about civilization is being challenged? (14 kelime)

The assumption that

6-) What does the passage teach about the relation between blessings and worship? (17 kelime)

When blessings are recognized

7-) How do the faculties help a person move toward faith? (17 kelime)

They allow the person

8-) Why are there said to be “two main aims” in human creation? (19 kelime)

Because both gratitude for

9-) What is the result of ignoring these two aims? (20 kelime)

A person falls into misuse

10-) According to the closing statement of the target passage, what is the outcome of fulfilling these purposes? (9 kelime)

The person

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

1-) At the age of responsibility, what should humans have done that the sinful group failed to do? (18 kelime)

They should have recognized

2-) How does the passage describe their attitude toward created things? (15 kelime)

They treated created

3-) What does the passage imply about the purpose of bodily and emotional capacities? (13 kelime)

They are meant

4-) Why is it unreasonable, according to the passage, to think human faculties exist only for low desires? (18 kelime)

Because those faculties are

5-) What does the first main aim teach a person to notice? (16 kelime)

It teaches the person

6-) After noticing those blessings, what response is required? (5 kelime)

Thankfulness

7-) What does the second main aim teach a person to notice in the world? (14 kelime)

It teaches the

8-) How should a person respond after recognizing those manifestations? (13 kelime)

The person should

9-) What is the passage's standard for successful human life? (19 kelime)

Success is to use

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

1-) What turning point in life is mentioned at the beginning of the target passage? (19 kelime)

It is the point

2-) What does the passage present as the immediate spiritual failure of the wicked at that stage? (14 kelime)

They respond wrongly

3-) How is disrespect toward creatures connected to disbelief in this passage? (18 kelime)

Since creatures point to

4-) What does the phrase about a “short time” suggest about worldly life? (17 kelime)

It suggests that earthly

5-) What challenge is posed to the idea that human life is just about eating well, comfort, and pleasure? (24 kelime)

The passage argues that such a

6-) Why are human senses and faculties described in such a detailed way? (15 kelime)

To emphasize that

7-) Summarize the first major aim of these faculties in one sentence. (18 kelime)

Their first aim is

8-) Summarize the second major aim of these faculties in one sentence.
(20 kelime)

Their second aim is to

9-) What process of inner growth is implied by “recognizing through experiencing”? (21 kelime)

It means that direct engagement

CEVAP ANAHTARI

lisans 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 when they reached the age of moral responsibility in this world?

They answered the signs of Allah's oneness with disbelief, treated His blessings with ingratitude, and dishonored creation by acting as if it had no worth.

2-) Why does the passage say they became deserving of never-ending punishment?

Because they denied the signs of divine unity and rejected the manifestations of the divine names, which made their wrongdoing extremely great even in a short life.

3-) What had human life and human abilities been given for?

They were given for higher duties of worship, gratitude, recognition, and faith, not for rebellion and denial.

4-) What mistaken idea about life is strongly criticized in the passage?

The idea that life is only for comfort, social success, and satisfying bodily desires.

5-) According to the passage, are the human senses and faculties meant only for physical pleasure?

No. They were created for much higher spiritual purposes.

6-) What is the first main purpose of the human faculties?

It is to help a person recognize the many forms of Allah's blessings and respond with thanks and worship.

7-) What is the second main purpose of the human faculties?

It is to let a person encounter the manifestations of the divine names in the world so that, by recognizing them, the person comes to faith.

8-) How does a person become fully developed according to this passage?

By fulfilling these two major purposes and growing through gratitude, worship, recognition, and belief.

9-) What does the expression "true human being" point to here?

It points to a person who uses life and abilities for their real purpose and reaches human completion through faith and worship.

10-) What contrast is being made between the wicked group and the perfected human being?

The wicked misuse life's gifts for denial and ingratitude, while the perfected person uses them to recognize Allah, thank Him, and believe in Him.

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

- CEVAPLAR

1-) What happens to the “other group” when they enter worldly life with moral awareness?

They choose unbelief instead of faith and ingratitude instead of thankfulness.

2-) Besides denying Allah’s signs, how do they wrong creation itself? They treat creatures as meaningless and in doing so insult them.

3-) What does the passage suggest about the value of human faculties? Human faculties are a trust with a serious purpose, so misusing them is not a small matter.

4-) Which view of human life is rejected through the direct address to the nafs?

The view that human life is mainly about worldly enjoyment and feeding the lower self.

5-) How does the passage describe the human body and inner life to show their importance?

It presents them as finely ordered, subtle, sensitive, and full of capacities that point to a noble purpose.

6-) What is the first of the two main aims built into human nature? To make Allah’s favors known to the person so the person responds with gratitude, worship, and awareness.

7-) What role do human faculties play in relation to the divine names? They help a person notice and experience the different ways those names appear in the world.

8-) What should happen after a person experiences those manifestations?

The person should recognize what they mean and arrive at belief.

9-) According to the final sentence, what leads to human growth and completion?

Reaching these two foundational aims leads a person to mature and become genuinely human.

10-) What overall message does this passage give to a young adult deciding how to live?

Do not waste your abilities on temporary desires; use them to know Allah's gifts, recognize His signs, and grow into true faith.

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

1-) In this passage, what is wrong with reducing life to a “good life” based on worldly standards?

It ignores the real reason human life was given and lowers a person’s purpose to material comfort and appetite.

2-) Why does the passage mention delicate senses, organized limbs, and curious feelings?

To show that such carefully made abilities would not be given merely for low desires.

3-) What does the phrase “fleeting life” imply about worldly pleasure? It suggests that worldly pleasure is temporary and too limited to be the main goal of human existence.

4-) What is one duty that follows from recognizing divine blessings? A person should respond with thankfulness and worship.

5-) What is one duty that follows from experiencing the manifestations of the divine names?

A person should recognize them properly and come to faith through them.

6-) What connection does the passage make between experience and belief?

It teaches that human faculties are meant to encounter signs in the world so that this experience leads to recognition and then belief.

7-) In this passage, what is the nafs being warned against?

It is being warned against living for bodily urges and forgetting the spiritual mission of life.

8-) What can we infer about ingratitude from the opening lines?

It is not just bad manners; it is a serious misuse of blessings and a moral failure before Allah.

9-) How does the passage define real human perfection?

Real perfection comes from fulfilling the higher purposes of human faculties through gratitude, worship, recognition, and faith.

10-) What is the result of achieving these two aims?

A person grows, reaches completion, and becomes a real human being

in the fullest sense.

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

1-) What three major wrong responses are attributed to the sinful group at the start of the passage?

They answer divine signs with unbelief, blessings with ingratitude, and creation with contempt.

2-) How does denying the manifestations of the divine names affect the seriousness of their sin?

It makes their crime immense because they are rejecting many signs that point to Allah.

3-) What does the passage say life's "capital" was intended for?

It was intended for the responsibilities and purposes of human existence, not for corruption or denial.

4-) Why is the reader addressed directly as "nafs" and "friend"?

To make the warning personal and push the reader toward self-examination.

5-) What false assumption about civilization is being challenged?

The assumption that a civilized or comfortable lifestyle is the main purpose of life.

6-) What does the passage teach about the relation between blessings and worship?

When blessings are recognized as gifts from the True Giver, they should lead to gratitude and worship.

7-) How do the faculties help a person move toward faith?

They allow the person to perceive and experience the ways Allah's names are reflected in the world.

8-) Why are there said to be "two main aims" in human creation?

Because both gratitude for blessings and recognition of divine manifestations are central to what human beings are made for.

9-) What is the result of ignoring these two aims?

A person falls into misuse of life, spiritual loss, and rebellion against the purpose for which the faculties were given.

10-) According to the closing statement of the target passage, what is the outcome of fulfilling these purposes?

The person matures, is completed, and becomes truly human.

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

1-) At the age of responsibility, what should humans have done that the sinful group failed to do?

They should have recognized Allah's signs, appreciated His blessings, and used creation as a way to know Him.

2-) How does the passage describe their attitude toward created things?

They treated created beings as worthless, which is presented as an insulting and faithless response.

3-) What does the passage imply about the purpose of bodily and emotional capacities?

They are meant to serve higher awareness and worship, not merely bodily appetite.

4-) Why is it unreasonable, according to the passage, to think human faculties exist only for low desires?

Because those faculties are too refined, balanced, and meaningful to have been created for such a narrow purpose.

5-) What does the first main aim teach a person to notice?

It teaches the person to notice the many kinds of blessings coming from the True Bestower.

6-) After noticing those blessings, what response is required?

Thankfulness and worship are required.

7-) What does the second main aim teach a person to notice in the world?

It teaches the person to notice the different manifestations of the sacred divine names.

8-) How should a person respond after recognizing those manifestations?

The person should acknowledge them inwardly and come to belief through that recognition.

9-) What is the passage's standard for successful human life?

Success is to use one's life and faculties for gratitude, worship, recognition of Allah's names, and growth in faith.

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

- CEVAPLAR

1-) What turning point in life is mentioned at the beginning of the target passage?

It is the point when a person reaches the age at which he or she can understand moral responsibility.

2-) What does the passage present as the immediate spiritual failure of the wicked at that stage?

They respond wrongly to both Allah's signs and His favors, choosing denial and ingratitude.

3-) How is disrespect toward creatures connected to disbelief in this passage?

Since creatures point to Allah and carry meaning, treating them as worthless becomes a form of faithless insult.

4-) What does the phrase about a "short time" suggest about worldly life?

It suggests that earthly life is brief, yet what a person does in it carries lasting consequences.

5-) What challenge is posed to the idea that human life is just about eating well, comfort, and pleasure?

The passage argues that such a view ignores the higher purpose built into human nature and reduces the person to the level of appetite.

6-) Why are human senses and faculties described in such a detailed way?

To emphasize that they were designed with wisdom and therefore must have important spiritual aims.

7-) Summarize the first major aim of these faculties in one sentence.

Their first aim is to let a person recognize Allah's blessings and answer them with thanks and worship.

8-) Summarize the second major aim of these faculties in one sentence.

Their second aim is to help a person perceive the manifestations of Allah's names and reach belief through that awareness.

9-) What process of inner growth is implied by "recognizing through experiencing"?

It means that direct engagement with the signs in life should deepen understanding and lead the heart and mind toward faith.