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| <p><b>1</b></p> <p>How did the sinful group respond when they reached the age of moral responsibility in this world?</p> | <p><b>2</b></p> <p>Why does the passage say they became deserving of never-ending punishment?</p>                  | <p><b>3</b></p> <p>What had human life and human abilities been given for?</p>                                     | <p><b>4</b></p> <p>What mistaken idea about life is strongly criticized in the passage?</p>                        |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi       | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |
| <p><b>5</b></p> <p>According to the passage, are the human senses and faculties meant only for physical pleasure?</p>    | <p><b>6</b></p> <p>What is the first main purpose of the human faculties?</p>                                      | <p><b>7</b></p> <p>What is the second main purpose of the human faculties?</p>                                     | <p><b>8</b></p> <p>How does a person become fully developed according to this passage?</p>                         |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi       | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |
| <p><b>9</b></p> <p>What does the expression “true human being” point to here?</p>                                        | <p><b>10</b></p> <p>What contrast is being made between the wicked group and the perfected human being?</p>        | <p><b>11</b></p> <p>What happens to the “other group” when they enter worldly life with moral awareness?</p>       | <p><b>12</b></p> <p>Besides denying Allah’s signs, how do they wrong creation itself?</p>                          |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi       | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |

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| <p><b>Cevap 4</b></p> <p>The idea that life is only for comfort, social success, and satisfying bodily desires.</p>                  | <p><b>Cevap 3</b></p> <p>They were given for higher duties of worship, gratitude, recognition, and faith, not for rebellion and denial.</p>                               | <p><b>Cevap 2</b></p> <p>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.</p> | <p><b>Cevap 1</b></p> <p>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.</p> |
| <p><b>Cevap 8</b></p> <p>By fulfilling these two major purposes and growing through gratitude, worship, recognition, and belief.</p> | <p><b>Cevap 7</b></p> <p>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.</p> | <p><b>Cevap 6</b></p> <p>It is to help a person recognize the many forms of Allah's blessings and respond with thanks and worship.</p>                                                            | <p><b>Cevap 5</b></p> <p>No. They were created for much higher spiritual purposes.</p>                                                                                                   |
| <p><b>Cevap 12</b></p> <p>They treat creatures as meaningless and in doing so insult them.</p>                                       | <p><b>Cevap 11</b></p> <p>They choose unbelief instead of faith and ingratitude instead of thankfulness.</p>                                                              | <p><b>Cevap 10</b></p> <p>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.</p>                  | <p><b>Cevap 9</b></p> <p>It points to a person who uses life and abilities for their real purpose and reaches human completion through faith and worship.</p>                            |

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| <p><b>13</b></p> <p>What does the passage suggest about the value of human faculties?</p>                              | <p><b>14</b></p> <p>Which view of human life is rejected through the direct address to the nafs?</p>               | <p><b>15</b></p> <p>How does the passage describe the human body and inner life to show their importance?</p>      | <p><b>16</b></p> <p>What is the first of the two main aims built into human nature?</p>                            |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi     | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |
| <p><b>17</b></p> <p>What role do human faculties play in relation to the divine names?</p>                             | <p><b>18</b></p> <p>What should happen after a person experiences those manifestations?</p>                        | <p><b>19</b></p> <p>According to the final sentence, what leads to human growth and completion?</p>                | <p><b>20</b></p> <p>What overall message does this passage give to a young adult deciding how to live?</p>         |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi     | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |
| <p><b>21</b></p> <p>In this passage, what is wrong with reducing life to a “good life” based on worldly standards?</p> | <p><b>22</b></p> <p>Why does the passage mention delicate senses, organized limbs, and curious feelings?</p>       | <p><b>23</b></p> <p>What does the phrase “fleeting life” imply about worldly pleasure?</p>                         | <p><b>24</b></p> <p>What is one duty that follows from recognizing divine blessings?</p>                           |
| lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi     | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi | lisans 11-soz-eng-with-arabic-p10-fuccar-ile-nefsin-ikazi-insan-cihazatinin-yanlis-sarfi-cihazatin-iki-asil-gayesi |

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| <p><b>Cevap 16</b></p> <p>To make Allah's favors known to the person so the person responds with gratitude, worship, and awareness.</p>                        | <p><b>Cevap 15</b></p> <p>It presents them as finely ordered, subtle, sensitive, and full of capacities that point to a noble purpose.</p> | <p><b>Cevap 14</b></p> <p>The view that human life is mainly about worldly enjoyment and feeding the lower self.</p> | <p><b>Cevap 13</b></p> <p>Human faculties are a trust with a serious purpose, so misusing them is not a small matter.</p>                     |
| <p><b>Cevap 20</b></p> <p>Do not waste your abilities on temporary desires; use them to know Allah's gifts, recognize His signs, and grow into true faith.</p> | <p><b>Cevap 19</b></p> <p>Reaching these two foundational aims leads a person to mature and become genuinely human.</p>                    | <p><b>Cevap 18</b></p> <p>The person should recognize what they mean and arrive at belief.</p>                       | <p><b>Cevap 17</b></p> <p>They help a person notice and experience the different ways those names appear in the world.</p>                    |
| <p><b>Cevap 24</b></p> <p>A person should respond with thankfulness and worship.</p>                                                                           | <p><b>Cevap 23</b></p> <p>It suggests that worldly pleasure is temporary and too limited to be the main goal of human existence.</p>       | <p><b>Cevap 22</b></p> <p>To show that such carefully made abilities would not be given merely for low desires.</p>  | <p><b>Cevap 21</b></p> <p>It ignores the real reason human life was given and lowers a person's purpose to material comfort and appetite.</p> |