

1 What is the main purpose of this passage?	2 What point is made through the examples of the seed and the vine branch?	3 According to the passage, what should replace boasting about one's deeds?	4 What is presented as a person's true due instead of praise?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
5 In what way is the nafs compared to nature in the world?	6 Why were the nafs and nature created as veils?	7 What judgment is given about worshiping the self or worshiping nature?	8 What is the difference between being a place of passage and truly taking something in?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
9 What view of human weakness is taught near the end of the passage?	10 What overall attitude toward the nafs is modeled in the passage?	11 What central warning is given to the nafs in this passage?	12 What lesson comes from comparing the self to a seed and a branch?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi

Cevap 4 Repentance and asking Allah for forgiveness.	Cevap 3 Thankfulness to Allah.	Cevap 2 They show that a visible means is not the real owner or maker of the results, so a human being should not claim credit for blessings and good works.	Cevap 1 It rebukes the self that loves praise and teaches that all good comes from Allah, so a person should respond with gratitude, humility, repentance, and awareness of dependence on Him.
Cevap 8 A place of passage only lets something pass through, while true assimilation means it has become part of one's real character.	Cevap 7 It is described as extreme foolishness and a serious injustice.	Cevap 6 So things whose beauty is not immediately seen could be attached to them, while Allah would be known as far above defect.	Cevap 5 Both receive good but are the side to which evil is assigned, meaning they are not the true makers but only recipients.
Cevap 12 Things that carry results are not necessarily the true producers, so outward involvement does not justify pride.	Cevap 11 The self must not become proud of blessings and good works, because it is not their true source.	Cevap 10 Honest self-criticism meant to correct arrogance and bring the heart back to sincerity before Allah.	Cevap 9 A person may receive gifts precisely because he is more needy and helpless, which should lead to humility, not self-admiration.

13 Why is free choice mentioned as part of the nafs's problem?	14 What does it mean that the nafs wrongfully lays claim to blessings?	15 What does the passage say about self-centeredness and spiritual growth?	16 Why are ugly or defective appearances linked to veils?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
17 How does the nafs go too far after being made as a veil?	18 Why is outward appearance not enough to claim inner worth?	19 According to the passage, why might a person receive divine gifts first?	20 What emotional and spiritual posture is encouraged by the final sentence of the passage?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
21 What is being corrected in this passage more than anything else?	22 Why are plant images used in the passage?	23 Since that is not the reality, what response does the self deserve?	24 How does the passage treat the act of claiming blessings as one's own?
11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi

Cevap 16 Because the hidden wisdom and beauty are not always visible at first, and the veil protects proper belief about Allah's perfection.	Cevap 15 Self-centeredness blocks true completion, while knowing Allah leads to real perfection.	Cevap 14 It acts as if what Allah gives belongs independently to itself.	Cevap 13 Because with choice comes responsibility, and the nafs uses that freedom to damage blessings through wrong attitudes.
Cevap 20 A broken, needy, humble posture before Allah.	Cevap 19 Because that person is especially needy, poor, or broken-hearted.	Cevap 18 Because something can pass through a person without becoming part of that person's true state.	Cevap 17 It moves from being a dependent screen to acting like an equal partner with the Creator.
Cevap 24 It presents it as an unlawful kind of seizure.	Cevap 23 Ongoing correction and blame rather than admiration.	Cevap 22 They make it easier to understand that visible means are not the true owners of the outcomes they carry.	Cevap 21 The habit of giving the self too much credit for blessings and achievements.