

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 1

1-) What is the main purpose of this passage? (30 kelime)

It rebukes the self that loves praise

2-) What point is made through the examples of the seed and the vine branch? (29 kelime)

They show that a visible means is

3-) According to the passage, what should replace boasting about one's deeds? (3 kelime)

4-) What is presented as a person's true due instead of praise? (6 kelime)

Repentance

5-) In what way is the nafs compared to nature in the world? (22 kelime)

Both receive good but are

6-) Why were the nafs and nature created as veils? (22 kelime)

So things whose beauty is

7-) What judgment is given about worshiping the self or worshiping nature? (10 kelime)

It is

8-) What is the difference between being a place of passage and truly taking something in? (21 kelime)

A place of passage only

9-) What view of human weakness is taught near the end of the passage? (20 kelime)

A person may receive gifts

10-) What overall attitude toward the nafs is modeled in the passage? (15 kelime)

Honest self-criticism meant

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2

1-) What central warning is given to the nafs in this passage? (18 kelime)

The self must not

2-) What lesson comes from comparing the self to a seed and a branch? (17 kelime)

Things that carry results

3-) Why is free choice mentioned as part of the nafs's problem? (17 kelime)

Because with choice comes

4-) What does it mean that the nafs wrongfully lays claim to blessings? (11 kelime)

It acts

5-) What does the passage say about self-centeredness and spiritual growth? (11 kelime)

Self-centeredness blocks

6-) Why are ugly or defective appearances linked to veils? (21 kelime)

Because the hidden wisdom and

7-) How does the nafs go too far after being made as a veil? (16 kelime)

It moves from being

8-) Why is outward appearance not enough to claim inner worth? (15 kelime)

Because something can

9-) According to the passage, why might a person receive divine gifts first? (9 kelime)

Because that

10-) What emotional and spiritual posture is encouraged by the final sentence of the passage? (7 kelime)

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11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3

1-) What is being corrected in this passage more than anything else? (13 kelime)

The habit of

2-) Why are plant images used in the passage? (19 kelime)

They make it easier

3-) Since that is not the reality, what response does the self deserve? (7 kelime)

Ongoing

4-) How does the passage treat the act of claiming blessings as one's own? (9 kelime)

It presents

5-) What does the passage identify as the opposite of true perfection? (4 kelime)

Being

6-) Why are the nafs and nature not called real agents of good? (13 kelime)

Because they only

7-) What is the wisdom behind making the nafs and nature into veils? (19 kelime)

They serve as screens

8-) What two forms of false worship are condemned together? (7 kelime)

Worshipping

9-) What is meant by saying the self is only a channel, not a container? (10 kelime)

Good may

10-) How does the passage turn human weakness into a spiritual lesson? (14 kelime)

It teaches that

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4

1-) What problem in the human self is the passage mainly trying to heal? (10 kelime)

The disease

2-) What false conclusion does the proud self make about blessings? (12 kelime)

It assumes that

3-) What happens to blessings when a person becomes conceited? (10 kelime)

Their value

4-) What wrongdoing is involved in treating blessings as personal property? (13 kelime)

It is like

5-) What does the passage teach about the path to real human excellence? (10 kelime)

Real excellence

6-) What does the passage say is their only kind of effect? (16 kelime)

They become the side

7-) What belief about Allah is protected by this idea? (8 kelime)

That Allah

8-) What strong judgment is made about taking the self or nature as an object of devotion? (7 kelime)

It

9-) Why is “passing through” not the same as “becoming”? (15 kelime)

Because something can

10-) How should a believer understand being needy, poor, or sad in light of the ending? (19 kelime)

These states can be

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 5

1-) What kind of inner struggle is shown in this passage? (16 kelime)

A struggle against the

2-) What do the natural examples prove about visible causes? (15 kelime)

Visible causes are

3-) Since that is false, what does the passage say the self really deserves? (3 kelime)

4-) Give three ways the nafs ruins the good entrusted to it. (10 kelime)

It becomes

5-) What attitude is named as fitting for a person instead of fame? (1 kelime)

6-) How is true completion defined in this passage? (13 kelime)

It is found

7-) Why can they not be treated as ultimate sources? (8 kelime)

Because they

8-) What serious error happens when the self forgets this role? (15 kelime)

It starts acting

9-) Why does the argument from “manifestation” not rescue the ego? (14 kelime)

Because serving as

10-) What humble explanation is given for why someone may be chosen for blessings or service? (13 kelime)

The person may

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6

1-) What false love in the nafs is directly challenged by this passage? (8 kelime)

Love of

2-) Why are the seed and branch useful comparisons for the human self? (10 kelime)

They show

3-) Why is that claim denied? (16 kelime)

Because the self is

4-) What does the phrase about unlawful taking suggest spiritually? (11 kelime)

Claiming Allah's

5-) Which two practices are named as more fitting than receiving praise? (4 kelime)

Repentance

6-) How does the passage describe the role of the nafs and nature in one word: active or receptive?

(1 kelime)

7-) How is evil said to be connected to them? (14 kelime)

Evil is linked

8-) What happens when the self ignores that it is only a veil and receiver? (10 kelime)

It begins

9-) Why can't a person say, "Beauty showed through me, so I am beautiful"? (8 kelime)

Because outward

10-) How can this passage help a Muslim student stay sincere after receiving praise? (18 kelime)

It teaches the student

CEVAP ANAHTARI

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 1 - CEVAPLAR

1-) What is the main purpose of this passage?

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.

2-) What point is made through the examples of the seed and the vine branch?

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.

3-) According to the passage, what should replace boasting about one's deeds?

Thankfulness to Allah.

4-) What is presented as a person's true due instead of praise?

Repentance and asking Allah for forgiveness.

5-) In what way is the nafs compared to nature in the world?

Both receive good but are the side to which evil is assigned, meaning they are not the true makers but only recipients.

6-) Why were the nafs and nature created as veils?

So things whose beauty is not immediately seen could be attached to them, while Allah would be known as far above defect.

7-) What judgment is given about worshiping the self or worshiping nature?

It is described as extreme foolishness and a serious injustice.

8-) What is the difference between being a place of passage and truly taking something in?

A place of passage only lets something pass through, while true assimilation means it has become part of one's real character.

9-) What view of human weakness is taught near the end of the passage?

A person may receive gifts precisely because he is more needy and helpless, which should lead to humility, not self-admiration.

10-) What overall attitude toward the nafs is modeled in the passage?

Honest self-criticism meant to correct arrogance and bring the heart back to sincerity before Allah.

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2 - CEVAPLAR

1-) What central warning is given to the nafs in this passage?

The self must not become proud of blessings and good works, because it is not their true source.

2-) What lesson comes from comparing the self to a seed and a branch?

Things that carry results are not necessarily the true producers, so outward involvement does not justify pride.

3-) Why is free choice mentioned as part of the nafs's problem?

Because with choice comes responsibility, and the nafs uses that freedom to damage blessings through wrong attitudes.

4-) What does it mean that the nafs wrongfully lays claim to blessings?

It acts as if what Allah gives belongs independently to itself.

5-) What does the passage say about self-centeredness and spiritual growth?

Self-centeredness blocks true completion, while knowing Allah leads to real perfection.

6-) Why are ugly or defective appearances linked to veils?

Because the hidden wisdom and beauty are not always visible at first, and the veil protects proper belief about Allah's perfection.

7-) How does the nafs go too far after being made as a veil?

It moves from being a dependent screen to acting like an equal partner with the Creator.

8-) Why is outward appearance not enough to claim inner worth?

Because something can pass through a person without becoming part of that person's true state.

9-) According to the passage, why might a person receive divine gifts first?

Because that person is especially needy, poor, or broken-hearted.

10-) What emotional and spiritual posture is encouraged by the final sentence of the passage?

A broken, needy, humble posture before Allah.

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3 - CEVAPLAR

1-) What is being corrected in this passage more than anything else?

The habit of giving the self too much credit for blessings and achievements.

2-) Why are plant images used in the passage?

They make it easier to understand that visible means are not the true owners of the outcomes they carry.

3-) Since that is not the reality, what response does the self deserve?

Ongoing correction and blame rather than admiration.

4-) How does the passage treat the act of claiming blessings as one's own?

It presents it as an unlawful kind of seizure.

5-) What does the passage identify as the opposite of true perfection?

Being focused on oneself.

6-) Why are the nafs and nature not called real agents of good?

Because they only receive what is given and do not independently originate it.

7-) What is the wisdom behind making the nafs and nature into veils?

They serve as screens for things whose deeper beauty is hidden, while preserving belief in Allah's freedom from flaw.

8-) What two forms of false worship are condemned together?

Worshiping one's own self and worshiping nature.

9-) What is meant by saying the self is only a channel, not a container?

Good may appear through it without belonging to it inwardly.

10-) How does the passage turn human weakness into a spiritual lesson?

It teaches that weakness should make a person more grateful and humble before Allah.

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4 - CEVAPLAR

1-) What problem in the human self is the passage mainly trying to heal?

The disease of ego that seeks honor, praise, and self-glorification.

2-) What false conclusion does the proud self make about blessings?

It assumes that receiving or displaying blessings means owning or producing them.

3-) What happens to blessings when a person becomes conceited?

Their value is damaged and their proper purpose is undermined.

4-) What wrongdoing is involved in treating blessings as personal property?

It is like taking what belongs to Allah and attaching it to oneself.

5-) What does the passage teach about the path to real human excellence?

Real excellence comes through recognizing Allah, not through admiring oneself.

6-) What does the passage say is their only kind of effect?

They become the side to which fault and evil are attributed because of deficiency and misuse.

7-) What belief about Allah is protected by this idea?

That Allah is pure from imperfection and deficiency.

8-) What strong judgment is made about taking the self or nature as an object of devotion?

It is called foolish and deeply unjust.

9-) Why is “passing through” not the same as “becoming”?

Because something can appear temporarily in a person’s life without changing the person’s true essence.

10-) How should a believer understand being needy, poor, or sad in light of the ending?

These states can be reasons for receiving mercy, so they should lead to dependence on Allah, not shameful pride.

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 5 - CEVAPLAR

1-) What kind of inner struggle is shown in this passage?

A struggle against the ego that wants recognition and tries to claim what belongs to Allah.

2-) What do the natural examples prove about visible causes?

Visible causes are not enough to justify taking full credit for what comes through them.

3-) Since that is false, what does the passage say the self really deserves?

Rebuke and correction.

4-) Give three ways the nafs ruins the good entrusted to it.

It becomes proud, grows conceited, and fails to be thankful.

5-) What attitude is named as fitting for a person instead of fame?

Humility.

6-) How is true completion defined in this passage?

It is found in awareness of Allah, not in making oneself the center.

7-) Why can they not be treated as ultimate sources?

Because they do not originate good by themselves.

8-) What serious error happens when the self forgets this role?

It starts acting as if it has a share in the work of the Creator.

9-) Why does the argument from “manifestation” not rescue the ego?

Because serving as a display point does not mean possessing the quality in oneself.

10-) What humble explanation is given for why someone may be chosen for blessings or service?

The person may be more in need of help and mercy than others.

11sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6 - CEVAPLAR

1-) What false love in the nafs is directly challenged by this passage?

Love of being admired and honored by others.

2-) Why are the seed and branch useful comparisons for the human self?

They show that carrying results does not equal creating them.

3-) Why is that claim denied?

Because the self is not the true source and also corrupts blessings through its wrong attitudes.

4-) What does the phrase about unlawful taking suggest spiritually?

Claiming Allah's gifts for oneself is a kind of moral theft.

5-) Which two practices are named as more fitting than receiving praise?

Repentance and asking forgiveness.

6-) How does the passage describe the role of the nafs and nature in one word: active or receptive?

Receptive.

7-) How is evil said to be connected to them?

Evil is linked to them because of failure, misuse, and not receiving good properly.

8-) What happens when the self ignores that it is only a veil and receiver?

It begins to imagine itself as sharing in divine action.

9-) Why can't a person say, "Beauty showed through me, so I am beautiful"?

Because outward display does not prove inward possession.

10-) How can this passage help a Muslim student stay sincere after receiving praise?

It teaches the student to redirect credit to Allah, remember personal neediness, and avoid turning success into ego.