

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 1

1-) What warning is given at the beginning about people who feel happy about what they arranged and want praise for things they did not do? (14 kelime)

They should not

2-) Which part of a person is especially being corrected here? (8 kelime)

The commanding

3-) What mistake would the self make if it copied the seed or branch in the wrong way? (13 kelime)

It would think

4-) What does pride do to the blessings a person has? (4 kelime)

It

5-) What is one harmful result of thanklessness? (3 kelime)

6-) What should replace showing off good deeds? (2 kelime)

7-) What is the similarity between the human self and nature in the world? (18 kelime)

Both receive good and

8-) How can the self become connected to evil? (8 kelime)

By failing

9-) Why should the self not say, "I was the place where beauty showed up, so I deserve beauty"? (14 kelime)

Because beauty passing

10-) What reason is given for being chosen to receive gifts first? (7 kelime)

Greater

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2

1-) What kind of people are warned of painful suffering in the opening verse? (15 kelime)

People who delight

2-) What kind of self is being warned and corrected? (8 kelime)

A proud

3-) Why is the self said to deserve blame again and again? (12 kelime)

Because it acts

4-) What is one harmful result of pride? (6 kelime)

It

5-) What does the passage say ingratitude does to blessings? (4 kelime)

It

6-) Instead of wanting praise, what should a person seek? (6 kelime)

Repentance

7-) According to the passage, what makes a person truly complete? (8 kelime)

Realizing Allah

8-) Why are hidden ugly things linked to self and nature? (7 kelime)

So

9-) What big mistake does a person make by worshipping nature or the self? (12 kelime)

The person gives

10-) What answer is given to someone who says, "Beautiful works appeared through me, so I must have merit"? (14 kelime)

The gifts came

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3

1-) What false hope is denied in the verse at the start of the passage? (9 kelime)

The hope

2-) What do the fruit examples teach about where success comes from? (16 kelime)

Success and blessings come

3-) What lesson should the self learn from those examples? (10 kelime)

It should

4-) Why is the self especially responsible for its mistakes? (7 kelime)

Because

5-) Instead of showing off actions, what should a person do? (5 kelime)

A

6-) What should replace the desire for fame? (1 kelime)

7-) What common role do the self and nature have regarding good? (7 kelime)

They

8-) How can evil become attached to the self? (6 kelime)

By

9-) What role do they have in relation to ugly-looking things whose wisdom is hidden? (11 kelime)

They serve

10-) What is the real reason given for being selected for gifts? (11 kelime)

Being more

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4

1-) What behavior in the opening verse is connected with punishment? (13 kelime)

Feeling proud of

2-) What four traits of the self are criticized early in the passage? (13 kelime)

Loving glory, wanting

3-) What do the examples of fruits teach about cause and result? (15 kelime)

The thing we

4-) What does ingratitude do to blessings? (5 kelime)

It

5-) What does it mean to wrongfully claim blessings as your own? (9 kelime)

It means

6-) What spiritual actions are said to be a person's right instead of praise? (4 kelime)

Repentance

7-) What is better for a person: self-centeredness or knowing Allah? (2 kelime)

8-) In what way are the self and nature alike? (12 kelime)

Both receive good

9-) What does the passage say about worshipping the self or nature? (8 kelime)

It is

10-) Why might gifts be given first to someone in great need? (12 kelime)

Because that person

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

1-) What are people wrongly happy about in the opening warning? (15 kelime)

They are pleased

2-) What inner enemy is being corrected in this passage? (8 kelime)

The selfish

3-) According to the passage, what power makes the self more blameworthy than a seed or branch? (8 kelime)

It has

4-) What happens to blessings when a person becomes conceited? (4 kelime)

Their

5-) Name one duty of the self mentioned in the passage. (3 kelime)

6-) Which is better in this passage: fame or humility? (1 kelime)

7-) What kind of perfection is rejected in the passage? (4 kelime)

Perfection

8-) What shared condition do they have in relation to evil? (10 kelime)

Evil is

9-) Why is the self told not to think being chosen among people proves its worth? (16 kelime)

Because gifts may be

10-) What attitude should this passage build in a believer's heart? (7 kelime)

Thankfulness,

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6

1-) What kind of praise is condemned in the opening verse? (9 kelime)

Praise for

2-) What example is used to show where fruit really comes from? (15 kelime)

The passage points

3-) Why does the passage reject that claim? (13 kelime)

Because the self

4-) What is one way thanklessness affects blessings? (4 kelime)

It

5-) What is wrong with saying, "These blessings are mine by my own power"? (8 kelime)

It is

6-) What character quality fits the self better than public honor? (1 kelime)

7-) How should a believer understand true excellence? (9 kelime)

True excellence

8-) What serious mistake happens when a person worships the self or nature? (11 kelime)

That person

9-) Why is self-worship described as very foolish? (11 kelime)

Because it

10-) What is one strong summary sentence for the passage? (12 kelime)

Do not praise

CEVAP ANAHTARI

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 1 - CEVAPLAR

1-) What warning is given at the beginning about people who feel happy about what they arranged and want praise for things they did not do?

They should not think they are safe from punishment, because painful punishment awaits them.

2-) Which part of a person is especially being corrected here?

The commanding self that pushes toward wrong desires.

3-) What mistake would the self make if it copied the seed or branch in the wrong way?

It would think it deserves all the credit for what appears through it.

4-) What does pride do to the blessings a person has?

It reduces their worth.

5-) What is one harmful result of thanklessness?

It cancels blessings.

6-) What should replace showing off good deeds?

Thanking Allah.

7-) What is the similarity between the human self and nature in the world?

Both receive good and are places where evil is linked, rather than being the true source of good.

8-) How can the self become connected to evil?

By failing to welcome good as it should.

9-) Why should the self not say, "I was the place where beauty showed up, so I deserve beauty"?

Because beauty passing through something does not prove that thing owns or absorbs it.

10-) What reason is given for being chosen to receive gifts first?

Greater need and poverty, not greater greatness.

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2 - CEVAPLAR

1-) What kind of people are warned of painful suffering in the opening verse?

People who delight in what they managed and want credit for things they never did.

2-) What kind of self is being warned and corrected?

A proud self that loves status and praise.

3-) Why is the self said to deserve blame again and again?

Because it acts proudly even though it should be thankful and humble.

4-) What is one harmful result of pride?

It lowers the worth of blessings.

5-) What does the passage say ingratitude does to blessings?

It erases their value.

6-) Instead of wanting praise, what should a person seek?

Repentance and asking Allah for forgiveness.

7-) According to the passage, what makes a person truly complete?

Realizing Allah and not living around the ego.

8-) Why are hiddenly ugly things linked to self and nature?

So Allah's purity from faults is understood.

9-) What big mistake does a person make by worshipping nature or the self?

The person gives created things a place that belongs only to Allah.

10-) What answer is given to someone who says, "Beautiful works appeared through me, so I must have merit"?

The gifts came not because of merit, but because of greater need and poverty.

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3 - CEVAPLAR

1-) What false hope is denied in the verse at the start of the passage?

The hope of escaping punishment while loving undeserved praise.

2-) What do the fruit examples teach about where success comes from?

Success and blessings come from a true giver, not from the object that merely carries them.

3-) What lesson should the self learn from those examples?

It should not become proud over blessings shown through it.

4-) Why is the self especially responsible for its mistakes?

Because it has the ability to choose.

5-) Instead of showing off actions, what should a person do?

A person should thank Allah.

6-) What should replace the desire for fame?

Modesty.

7-) What common role do the self and nature have regarding good?

They receive it rather than produce it.

8-) How can evil become attached to the self?

By its bad response to good.

9-) What role do they have in relation to ugly-looking things whose wisdom is hidden?

They serve as screens to which such things are outwardly attributed.

10-) What is the real reason given for being selected for gifts?

Being more needy, poor, and broken, not being better than others.

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4 - CEVAPLAR

1-) What behavior in the opening verse is connected with punishment?

Feeling proud of one's plotting and wanting applause for things not actually done.

2-) What four traits of the self are criticized early in the passage?

Loving glory, wanting fame, being attached to praise, and being full of ego.

3-) What do the examples of fruits teach about cause and result?

The thing we see holding the result is not always the true maker of it.

4-) What does ingratitude do to blessings?

It wipes out their benefit.

5-) What does it mean to wrongfully claim blessings as your own?

It means acting like you own what Allah gave.

6-) What spiritual actions are said to be a person's right instead of praise?

Repentance and seeking forgiveness.

7-) What is better for a person: self-centeredness or knowing Allah?

Knowing Allah.

8-) In what way are the self and nature alike?

Both receive good but are linked with evil in a secondary way.

9-) What does the passage say about worshipping the self or nature?

It is extreme foolishness and a serious injustice.

10-) Why might gifts be given first to someone in great need?

Because that person is poorer, weaker, and more in need of help.

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

1-) What are people wrongly happy about in the opening warning?

They are pleased with what they brought about and enjoy praise they did not earn.

2-) What inner enemy is being corrected in this passage?

The selfish inner side that commands toward wrong.

3-) According to the passage, what power makes the self more blameworthy than a seed or branch?

It has a will and makes wrong choices.

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

Their worth is spoiled.

5-) Name one duty of the self mentioned in the passage.

To give thanks.

6-) Which is better in this passage: fame or humility?

Humility.

7-) What kind of perfection is rejected in the passage?

Perfection based on self-centeredness.

8-) What shared condition do they have in relation to evil?

Evil is attached to them because of deficiency and failure.

9-) Why is the self told not to think being chosen among people proves its worth?

Because gifts may be given first to the one who is most needy, weak, and sad.

10-) What attitude should this passage build in a believer's heart?

Thankfulness, repentance, humility, and dependence on Allah.

5sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6 - CEVAPLAR

1-) What kind of praise is condemned in the opening verse?

Praise for things a person did not actually do.

2-) What example is used to show where fruit really comes from?

The passage points to a tiny seed for figs and a vine branch carrying grapes.

3-) Why does the passage reject that claim?

Because the self is not the true source of the blessings it carries.

4-) What is one way thanklessness affects blessings?

It cancels their good.

5-) What is wrong with saying, "These blessings are mine by my own power"?

It is like grabbing what belongs to Allah.

6-) What character quality fits the self better than public honor?

Humility.

7-) How should a believer understand true excellence?

True excellence comes from recognizing Allah, not praising oneself.

8-) What serious mistake happens when a person worships the self or nature?

That person acts with great foolishness and commits a serious wrong.

9-) Why is self-worship described as very foolish?

Because it gives created things a place they do not deserve.

10-) What is one strong summary sentence for the passage?

Do not praise yourself for Allah's gifts; be humble, thankful, and repentant.