

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 1

1-) What is the main problem the speaker points out in the nafs at the start of the passage? (7 kelime)

It

2-) What does the passage say would have to be true for the nafs to have a right to boast? (13 kelime)

It would have

3-) Why are those examples not meant to prove the nafs is great? (11 kelime)

Because they

4-) What duty is given instead of taking pride in good deeds? (4 kelime)

Offering

5-) What is the proper reaction to personal achievements according to the passage? (3 kelime)

6-) How does the passage compare the nafs with nature? (13 kelime)

It says both

7-) Why were the nafs and nature created as coverings or veils? (21 kelime)

So things whose beauty is

8-) What serious spiritual error happens when the nafs forgets its true role? (10 kelime)

It behaves

9-) Why should a person not think being selected to display good works proves personal worth? (12 kelime)

Because the selection

10-) What should Muslim students learn from this when they do well in school or service? (16 kelime)

They should thank Allah,

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2

1-) What warning from the opening verse matches the lesson of this passage? (16 kelime)

People should not feel

2-) What false loves of the nafs are named near the start? (6 kelime)

Love

3-) Why does the passage say that claim fails in reality? (11 kelime)

Because the

4-) What does thanklessness do to those blessings? (10 kelime)

It removes

5-) What should replace wanting praise from people? (6 kelime)

Repentance

6-) What comparison is made between the nafs in a person and nature in the world? (8 kelime)

Both are

7-) What is the proper understanding of its role in relation to evil? (11 kelime)

Evil is

8-) What happens when they go against that purpose? (12 kelime)

They take on

9-) According to the passage, what may be the real reason a person

receives many gifts? (6 kelime)

Greater

10-) How can this passage help a student stay sincere when receiving praise from others? (18 kelime)

It reminds him that

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3

1-) Who is being spoken to directly throughout most of this passage? (4 kelime)

The

2-) What role do the examples from plants play in the argument? (13 kelime)

They give a

3-) Why is the nafs less excusable than a seed or branch? (6 kelime)
Because

4-) What should replace pride in one's actions? (3 kelime)

5-) What should replace the wish for praise? (6 kelime)
Repentance

6-) What does the passage say about being centered on oneself? (8 kelime)
It is

7-) Why is that connection to evil mentioned? (16 kelime)
Because they fail to

8-) Why is saying "beauty shows through me, so I am beautiful" a weak excuse? (12 kelime)
Because reflecting something

9-) Why does the passage refuse the idea that displaying beauty makes someone beautiful? (15 kelime)
Because he only

10-) What is the best summary of the passage's message? (16 kelime)
Never let blessings make

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4

1-) What kind of inner struggle is shown in this passage? (6 kelime)

A

2-) What lesson comes from the example of a tiny beginning leading to many results? (13 kelime)

A small means

3-) Why is the nafs especially responsible for its bad response? (10 kelime)

Because it

4-) What should a person do instead of boasting about good deeds? (4 kelime)

Be

5-) Which is better in this passage: fame or modesty? (1 kelime)

6-) In what way are the nafs and nature similar? (8 kelime)

Neither is

7-) What is the wisdom in having them serve as veils? (10 kelime)

It helps

8-) What wrong attitude makes them seem like partners to the Creator? (11 kelime)

Turning what

9-) What correction is given to the thought, "I was chosen, so I must be special"? (11 kelime)

Being chosen

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 5

1-) What is the speaker trying to do to the nafs in this passage? (8 kelime)

Correct it

2-) What image of fruit-bearing plants is used to test whether pride is justified? (10 kelime)

The image

3-) How does ingratitude affect blessings? (9 kelime)

It wipes

4-) How does the passage describe taking credit for blessings? (10 kelime)

As a

5-) What spiritual action should take the place of wanting compliments? (4 kelime)

Repentance

6-) What does “receiver” suggest in this passage? (14 kelime)

That good comes

7-) What side of events are they made to carry? (8 kelime)

The side

8-) What two forms of false worship are directly criticized? (6 kelime)

Worshipping

9-) Why does the passage reject the claim, “I was chosen, so I must have special merit”? (18 kelime)
Because those gifts were

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6

1-) What inner enemy is being addressed in the passage? (5 kelime)
The

2-) Why is the nafs said to deserve blame instead of admiration? (16 kelime)
Because it uses its

3-) What is one harmful result of conceit mentioned in the passage? (5 kelime)
It

4-) What does the passage teach is the right response to blessings from Allah? (1 kelime)

5-) What shows that the passage is not only about behavior but also about belief? (8 kelime)
It says

6-) How is human excellence defined here? (10 kelime)
By knowing

7-) What higher belief does this arrangement protect? (8 kelime)
That Allah

8-) Why does the passage reject the excuse, "Beauty appears through me, so I must be beautiful"? (15 kelime)
Because passing beauty

9-) According to the final paragraph, why are gifts given first to such a

person? (11 kelime)
Because of

CEVAP ANAHTARI

8sinif 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 problem the speaker points out in the nafs at the start of the passage?

It loves attention, praise, and feeling important.

2-) What does the passage say would have to be true for the nafs to have a right to boast?

It would have to be the real producer of the blessings it carries.

3-) Why are those examples not meant to prove the nafs is great?

Because they challenge the idea that visible means deserve full credit.

4-) What duty is given instead of taking pride in good deeds?

Offering thanks to Allah.

5-) What is the proper reaction to personal achievements according to the passage?

Gratitude, not boasting.

6-) How does the passage compare the nafs with nature?

It says both have a similar created role as receivers, not independent agents.

7-) Why were the nafs and nature created as coverings or veils?

So things whose beauty is not obvious would be linked to them, while Allah is known to be free of defect.

8-) What serious spiritual error happens when the nafs forgets its true role?

It behaves as if it shares in the Creator's work.

9-) Why should a person not think being selected to display good works proves personal worth?

Because the selection can come from greater need, not from greater merit.

10-) What should Muslim students learn from this when they do well in school or service?

They should thank Allah, stay humble, and not act as if success came only from themselves.

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 2 - CEVAPLAR

1-) What warning from the opening verse matches the lesson of this passage?

People should not feel secure when they enjoy praise for things that are not truly theirs.

2-) What false loves of the nafs are named near the start?

Love of status, fame, and praise.

3-) Why does the passage say that claim fails in reality?

Because the nafs misuses its will and spoils what it receives.

4-) What does thanklessness do to those blessings?

It removes their value in the sight of proper servanthood.

5-) What should replace wanting praise from people?

Repentance and asking Allah to forgive.

6-) What comparison is made between the nafs in a person and nature in the world?

Both are described as receivers, not real makers.

7-) What is the proper understanding of its role in relation to evil?

Evil is connected to it because of its failure and misuse.

8-) What happens when they go against that purpose?

They take on a role opposite to what they were created for.

9-) According to the passage, what may be the real reason a person receives many gifts?

Greater need and poverty before Allah.

10-) How can this passage help a student stay sincere when receiving praise from others?

It reminds him that all good is from Allah and that praise should lead to shukr, not arrogance.

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 3 - CEVAPLAR

1-) Who is being spoken to directly throughout most of this passage?

The speaker's own nafs.

2-) What role do the examples from plants play in the argument?

They give a simple picture showing that means are not the true source.

3-) Why is the nafs less excusable than a seed or branch?

Because it has choice and responsibility.

4-) What should replace pride in one's actions?

Thankfulness to Allah.

5-) What should replace the wish for praise?

Repentance and asking Allah for forgiveness.

6-) What does the passage say about being centered on oneself?

It is not the way to reach perfection.

7-) Why is that connection to evil mentioned?

Because they fail to receive and respond properly to the good that comes from absolute goodness.

8-) Why is saying "beauty shows through me, so I am beautiful" a weak excuse?

Because reflecting something is not the same as possessing it in oneself.

9-) Why does the passage refuse the idea that displaying beauty makes someone beautiful?

Because he only passes it on and does not absorb it into his own essence.

10-) What is the best summary of the passage's message?

Never let blessings make you proud; let them make you thankful, humble, and aware of Allah.

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 4 - CEVAPLAR

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

A struggle against pride and self-admiration.

2-) What lesson comes from the example of a tiny beginning leading to many results?

A small means should not act as if it owns all the outcomes.

3-) Why is the nafs especially responsible for its bad response?

Because it has will and can choose how to respond.

4-) What should a person do instead of boasting about good deeds?

Be thankful to Allah.

5-) Which is better in this passage: fame or modesty?

Modesty.

6-) In what way are the nafs and nature similar?

Neither is an independent maker; both are receivers.

7-) What is the wisdom in having them serve as veils?

It helps people understand that Allah is free from flaw.

8-) What wrong attitude makes them seem like partners to the Creator?

Turning what they receive into a claim of ownership and power.

9-) What correction is given to the thought, "I was chosen, so I must be special"?

Being chosen may come from need and dependence, not from excellence.

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 5 - CEVAPLAR

1-) What is the speaker trying to do to the nafs in this passage?

Correct it and bring it down from pride.

2-) What image of fruit-bearing plants is used to test whether pride is justified?

The image of a small source connected to many fruits.

3-) How does ingratitude affect blessings?

It wipes out their benefit in a moral sense.

4-) How does the passage describe taking credit for blessings?

As a wrongful attempt to own what belongs to Allah.

5-) What spiritual action should take the place of wanting compliments?

Repentance and seeking forgiveness.

6-) What does “receiver” suggest in this passage?

That good comes to them, but they do not originate it on their own.

7-) What side of events are they made to carry?

The side where evil and deficiency are referred.

8-) What two forms of false worship are directly criticized?

Worshiping the self and worshiping nature.

9-) Why does the passage reject the claim, “I was chosen, so I must have special merit”?

Because those gifts were given due to need, weakness, and poverty before Allah, not because of personal greatness.

8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi - Set 6 - CEVAPLAR

1-) What inner enemy is being addressed in the passage?

The commanding self, or nafs.

2-) Why is the nafs said to deserve blame instead of admiration?

Because it uses its will badly and harms the value of the blessings given to it.

3-) What is one harmful result of conceit mentioned in the passage?

It ruins the blessings morally.

4-) What does the passage teach is the right response to blessings from Allah?

Thankfulness.

5-) What shows that the passage is not only about behavior but also about belief?

It says true perfection comes from recognizing Allah.

6-) How is human excellence defined here?

By knowing Allah and not making the self the center.

7-) What higher belief does this arrangement protect?

That Allah is pure and free from imperfection.

8-) Why does the passage reject the excuse, "Beauty appears through me, so I must be beautiful"?

Because passing beauty along does not mean the person has made it part of himself.

9-) According to the final paragraph, why are gifts given first to such a person?

Because of greater neediness, weakness, and sadness, not because of superiority.