

1 What is the main problem the speaker points out in the nafs at the start of the passage?	2 What does the passage say would have to be true for the nafs to have a right to boast?	3 Why are those examples not meant to prove the nafs is great?	4 What duty is given instead of taking pride in good deeds?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
5 What is the proper reaction to personal achievements according to the passage?	6 How does the passage compare the nafs with nature?	7 Why were the nafs and nature created as coverings or veils?	8 What serious spiritual error happens when the nafs forgets its true role?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
9 Why should a person not think being selected to display good works proves personal worth?	10 What should Muslim students learn from this when they do well in school or service?	11 What warning from the opening verse matches the lesson of this passage?	12 What false loves of the nafs are named near the start?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi

Cevap 4 Offering thanks to Allah.	Cevap 3 Because they challenge the idea that visible means deserve full credit.	Cevap 2 It would have to be the real producer of the blessings it carries.	Cevap 1 It loves attention, praise, and feeling important.
Cevap 8 It behaves as if it shares in the Creator's work.	Cevap 7 So things whose beauty is not obvious would be linked to them, while Allah is known to be free of defect.	Cevap 6 It says both have a similar created role as receivers, not independent agents.	Cevap 5 Gratitude, not boasting.
Cevap 12 Love of status, fame, and praise.	Cevap 11 People should not feel secure when they enjoy praise for things that are not truly theirs.	Cevap 10 They should thank Allah, stay humble, and not act as if success came only from themselves.	Cevap 9 Because the selection can come from greater need, not from greater merit.

13 Why does the passage say that claim fails in reality?	14 What does thanklessness do to those blessings?	15 What should replace wanting praise from people?	16 What comparison is made between the nafs in a person and nature in the world?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
17 What is the proper understanding of its role in relation to evil?	18 According to the passage, what may be the real reason a person receives many gifts?	19 How can this passage help a student stay sincere when receiving praise from others?	20 Who is being spoken to directly throughout most of this passage?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
21 What role do the examples from plants play in the argument?	22 Why is the nafs less excusable than a seed or branch?	23 What should replace pride in one's actions?	24 What should replace the wish for praise?
8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	8sinif 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi

Cevap 16 Both are described as receivers, not real makers.	Cevap 15 Repentance and asking Allah to forgive.	Cevap 14 It removes their value in the sight of proper servanthood.	Cevap 13 Because the nafs misuses its will and spoils what it receives.
Cevap 20 The speaker's own nafs.	Cevap 19 It reminds him that all good is from Allah and that praise should lead to shukr, not arrogance.	Cevap 18 Greater need and poverty before Allah.	Cevap 17 Evil is connected to it because of its failure and misuse.
Cevap 24 Repentance and asking Allah for forgiveness.	Cevap 23 Thankfulness to Allah.	Cevap 22 Because it has choice and responsibility.	Cevap 21 They give a simple picture showing that means are not the true source.