

1 What is the main problem being addressed to the lower self in this passage?	2 What signs of ego are named at the beginning?	3 What do those natural images suggest about visible means?	4 How does free choice make the lower self more accountable?
lisans 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	lisans 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	lisans 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi	lisans 18-soz-eng-with-arabic-p01-baslik-ve-birinci-nokta-nefs-i-emmareye-tedib-ve-sukur-dersi
5 Why is claiming ownership of blessings described as wrongful?	6 Why were the lower self and nature made as veils according to the passage?	7 How does the passage answer the thought that being chosen to display good works proves personal merit?	8 What reversal happens when the lower self or nature forgets this role?
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9 Why is being a channel for beauty not the same as being beautiful in oneself?	10 What does the passage encourage a successful person to remember about himself?	11 What character traits of the lower self are criticized at the start of the passage?	12 Why is the lower self said to deserve blame rather than admiration?
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Cevap 4 It allows the person to respond with gratitude or with arrogance, so misuse becomes blameworthy.	Cevap 3 They are only instruments through which results appear.	Cevap 2 Craving honor, fame, praise, and acting as though no one equals it.	Cevap 1 It is being corrected for loving praise, fame, and self-importance.
Cevap 8 They start presenting themselves as if they share in divine creativity.	Cevap 7 It says such gifts may come first to the one who is most needy and poor before Allah, not the most worthy in his own eyes.	Cevap 6 So that things whose beauty is not immediately seen could be linked to them, while Allah remains understood as free from fault.	Cevap 5 Because those gifts come from Allah, so treating them as one's private property is unjust.
Cevap 12 Because it damages blessings through pride, ingratitude, and acting as if those gifts belong to it.	Cevap 11 Love of status, desire for fame, hunger for praise, and extreme ego.	Cevap 10 He should remember his dependence, weakness, and need for Allah's mercy.	Cevap 9 Because what passes through a person does not become his essential possession.

13 What mistaken conclusion does the lower self want to draw from blessings?	14 How does pride affect a blessing spiritually?	15 What false center of life does the passage reject?	16 What kind of self-understanding leads to true excellence?
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17 What judgment is given about worshipping oneself or worshipping nature?	18 What connection does the opening verse have to the warning given to the lower self?	19 What is wrong with thinking that reflected beauty proves personal greatness?	20 What attitude toward one's own talents best fits this passage?
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21 What verse is placed before the rebuke to the lower self, and what warning does it give in meaning?	22 Why does the passage say the lower self is unlike the seed and the branch in an important way?	23 What qualities are said to suit the lower self better than fame and praise?	24 What role does human choice play in this rebuke?
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Cevap 16 Seeing one's neediness and recognizing Allah.	Cevap 15 Making the self the main focus.	Cevap 14 It weakens and spoils its true value.	Cevap 13 That it deserves pride and admiration.
Cevap 20 A servant's attitude that sees talent as mercy from Allah.	Cevap 19 Reflected beauty may simply pass through a person without becoming his own excellence.	Cevap 18 It warns against rejoicing in what one claims and wanting praise for what one did not truly accomplish.	Cevap 17 It is deep foolishness and a major wrong.
Cevap 24 Choice makes the self responsible for turning gifts into reasons for arrogance.	Cevap 23 Humility, repentance, and seeking forgiveness.	Cevap 22 Because the lower self has choice, so it can misuse blessings through arrogance and bad response.	Cevap 21 It warns people not to feel secure when they enjoy false credit and seek praise for what is not truly theirs.