

lisans 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 being addressed to the lower self in this passage? (10 kelime)
It is

2-) What signs of ego are named at the beginning? (12 kelime)
Craving honor, fame,

3-) What do those natural images suggest about visible means? (8 kelime)
They are

4-) How does free choice make the lower self more accountable? (15 kelime)
It allows the

5-) Why is claiming ownership of blessings described as wrongful? (15 kelime)
Because those gifts

6-) Why were the lower self and nature made as veils according to the passage? (22 kelime)
So that things whose beauty

7-) How does the passage answer the thought that being chosen to display good works proves personal merit? (26 kelime)
It says such gifts may come

8-) What reversal happens when the lower self or nature forgets this role? (11 kelime)
They start

9-) Why is being a channel for beauty not the same as being beautiful in oneself? (12 kelime)
Because what passes

10-) What does the passage encourage a successful person to remember about himself? (11 kelime)
He should

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

1-) What character traits of the lower self are criticized at the start of the passage? (12 kelime)

Love of status,

2-) Why is the lower self said to deserve blame rather than admiration? (16 kelime)

Because it damages blessings

3-) What mistaken conclusion does the lower self want to draw from blessings? (6 kelime)

That

4-) How does pride affect a blessing spiritually? (7 kelime)

It

5-) What false center of life does the passage reject? (6 kelime)

Making

6-) What kind of self-understanding leads to true excellence? (6 kelime)

Seeing

7-) What judgment is given about worshipping oneself or worshipping nature? (8 kelime)

It is

8-) What connection does the opening verse have to the warning given to the lower self? (18 kelime)

It warns against rejoicing

9-) What is wrong with thinking that reflected beauty proves personal greatness? (13 kelime)

Reflected beauty may

10-) What attitude toward one's own talents best fits this passage? (10 kelime)

A servant's

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

1-) What verse is placed before the rebuke to the lower self, and what warning does it give in meaning? (21 kelime)

It warns people not to

2-) Why does the passage say the lower self is unlike the seed and the branch in an important way? (16 kelime)

Because the lower self

3-) What qualities are said to suit the lower self better than fame and praise? (5 kelime)

Humility,

4-) What role does human choice play in this rebuke? (12 kelime)

Choice makes the

5-) Why is self-ownership of blessings treated as illegitimate? (11 kelime)

Because blessings

6-) How are the lower self and nature similar in relation to divine action? (14 kelime)

Neither independently produces

7-) What role do the lower self and nature play regarding things that seem ugly on the surface? (15 kelime)

They serve as

8-) What false conclusion about being “chosen” is corrected in the passage? (13 kelime)

The idea that

9-) How does ingratitude affect blessings in the passage’s argument? (9 kelime)

It empties

10-) What would a humble reading of one’s accomplishments sound like according to this passage? (16 kelime)

“These are Allah’s gifts,

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

1-) What kind of inner conversation is taking place in this passage? (11 kelime)

A person

2-) What human tendency is being challenged by the examples of fruit, seed, and branch? (11 kelime)

The tendency

3-) What is the proper response to blessings instead of self-glorification? (2 kelime)

4-) How is the lower self compared to nature? (20 kelime)

Both receive good things and

5-) What kind of inward focus is criticized? (9 kelime)

A self-centered

6-) What kind of person is truly complete in this teaching? (10 kelime)

One who

7-) Why were they made as veils? (11 kelime)

To screen

8-) Why is self-worship presented as irrational? (15 kelime)

Because it gives

9-) How does the passage connect free will with moral responsibility? (15 kelime)

Since a person

10-) What overall lesson about human agency is taught in this section? (21 kelime)

Human beings are not independent

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

1-) What warning from the opening verse frames the message of this passage? (15 kelime)

It warns against

2-) What do the examples from plant life teach about causes and results? (18 kelime)

They teach that visible

3-) What makes the lower self especially blameworthy in contrast to those natural examples? (10 kelime)

It has

4-) What spiritual actions are described as more fitting than wanting praise? (6 kelime)

Repentance

5-) What kind of wrong happens when a person treats himself or nature like a partner with the Creator? (9 kelime)

It becomes

6-) How does the passage describe the lower self and nature in relation to good? (6 kelime)

They

7-) What theological purpose is served by making them veils? (10 kelime)

It protects

8-) What spiritual error follows from giving nature or the self independent power? (12 kelime)

A person may

9-) How does the passage reinterpret being selected for good works? (18 kelime)

It can be a

10-) If someone receives many visible successes, how should this passage shape his interpretation of them? (16 kelime)

He should see them

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

1-) What overall purpose does this passage serve in relation to the self? (13 kelime)

It disciplines the

2-) What natural images are used to question the lower self's desire for credit? (11 kelime)

A tiny

3-) Why is pride actually unjustified according to the passage? (15 kelime)

Because the lower

4-) What effect does thanklessness have on blessings? (8 kelime)

It empties

5-) What shared role do the lower self and nature have in relation to good and evil? (12 kelime)

They receive good,

6-) What distinction is made between being a place where something appears and being a place where it simply passes through? (21 kelime)

The first would imply inward

7-) Why is their role as a veil important? (12 kelime)

It helps explain

8-) How are self-worship and nature-worship evaluated? (8 kelime)

They are

9-) How does the passage overturn the idea that selection proves superiority? (15 kelime)

It says a

10-) What core lesson about blessings ties the whole passage together? (15 kelime)

Blessings should lead

CEVAP ANAHTARI

lisans 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 being addressed to the lower self in this passage?

It is being corrected for loving praise, fame, and self-importance.

2-) What signs of ego are named at the beginning?

Craving honor, fame, praise, and acting as though no one equals it.

3-) What do those natural images suggest about visible means?

They are only instruments through which results appear.

4-) How does free choice make the lower self more accountable?

It allows the person to respond with gratitude or with arrogance, so misuse becomes blameworthy.

5-) Why is claiming ownership of blessings described as wrongful?

Because those gifts come from Allah, so treating them as one's private property is unjust.

6-) Why were the lower self and nature made as veils according to the passage?

So that things whose beauty is not immediately seen could be linked to them, while Allah remains understood as free from fault.

7-) How does the passage answer the thought that being chosen to display good works proves personal merit?

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.

8-) What reversal happens when the lower self or nature forgets this role?

They start presenting themselves as if they share in divine creativity.

9-) Why is being a channel for beauty not the same as being beautiful in oneself?

Because what passes through a person does not become his essential possession.

10-) What does the passage encourage a successful person to remember about himself?

He should remember his dependence, weakness, and need for Allah's mercy.

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

1-) What character traits of the lower self are criticized at the start of the passage?

Love of status, desire for fame, hunger for praise, and extreme ego.

2-) Why is the lower self said to deserve blame rather than admiration?

Because it damages blessings through pride, ingratitude, and acting as if those gifts belong to it.

3-) What mistaken conclusion does the lower self want to draw from blessings?

That it deserves pride and admiration.

4-) How does pride affect a blessing spiritually?

It weakens and spoils its true value.

5-) What false center of life does the passage reject?

Making the self the main focus.

6-) What kind of self-understanding leads to true excellence?

Seeing one's neediness and recognizing Allah.

7-) What judgment is given about worshipping oneself or worshipping nature?

It is deep foolishness and a major wrong.

8-) What connection does the opening verse have to the warning given to the lower self?

It warns against rejoicing in what one claims and wanting praise for what one did not truly accomplish.

9-) What is wrong with thinking that reflected beauty proves personal greatness?

Reflected beauty may simply pass through a person without becoming his own excellence.

10-) What attitude toward one's own talents best fits this passage?

A servant's attitude that sees talent as mercy from Allah.

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

1-) What verse is placed before the rebuke to the lower self, and what warning does it give in meaning?

It warns people not to feel secure when they enjoy false credit and seek praise for what is not truly theirs.

2-) Why does the passage say the lower self is unlike the seed and the branch in an important way? Because the lower self has choice, so it can misuse blessings through arrogance and bad response.

3-) What qualities are said to suit the lower self better than fame and praise?

Humility, repentance, and seeking forgiveness.

4-) What role does human choice play in this rebuke?

Choice makes the self responsible for turning gifts into reasons for arrogance.

5-) Why is self-ownership of blessings treated as illegitimate?

Because blessings belong to Allah and are entrusted, not self-produced possessions.

6-) How are the lower self and nature similar in relation to divine action?

Neither independently produces good; both simply receive and reflect conditions tied to their weakness.

7-) What role do the lower self and nature play regarding things that seem ugly on the surface?

They serve as coverings through which such things are attributed, while Allah's perfection remains clear.

8-) What false conclusion about being "chosen" is corrected in the passage?

The idea that being selected as a means for blessings proves one's superiority.

9-) How does ingratitude affect blessings in the passage's argument?

It empties them of meaning and cancels their value.

10-) What would a humble reading of one's accomplishments sound like according to this passage?

"These are Allah's gifts, and my duty is to thank Him and repent for my shortcomings."

lisans 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 conversation is taking place in this passage?

A person is seriously disciplining and correcting his own lower self.

2-) What human tendency is being challenged by the examples of fruit, seed, and branch?

The tendency to take personal credit for blessings and good outcomes.

3-) What is the proper response to blessings instead of self-glorification?

Thanking Allah.

4-) How is the lower self compared to nature?

Both receive good things and become the place where evil is attributed, but neither is the true source of good.

5-) What kind of inward focus is criticized?

A self-centered way of looking at perfection and worth.

6-) What kind of person is truly complete in this teaching?

One who knows Allah rather than one who praises himself.

7-) Why were they made as veils?

To screen apparent ugliness and preserve clear understanding of Allah's perfection.

8-) Why is self-worship presented as irrational?

Because it gives ultimate value and power to something dependent, weak, and not truly creative.

9-) How does the passage connect free will with moral responsibility?

Since a person has will, he is blameworthy when he corrupts how he receives blessings.

10-) What overall lesson about human agency is taught in this section?

Human beings are not independent sources of goodness; they are needy recipients who should turn to Allah with thanks and repentance.

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

1-) What warning from the opening verse frames the message of this passage?

It warns against delighting in false achievement and wanting praise without real right to it.

2-) What do the examples from plant life teach about causes and results?

They teach that visible means should not be treated as the true source of what Allah brings about.

3-) What makes the lower self especially blameworthy in contrast to those natural examples?

It has will and still responds wrongly to divine gifts.

4-) What spiritual actions are described as more fitting than wanting praise?

Repentance and asking Allah for forgiveness.

5-) What kind of wrong happens when a person treats himself or nature like a partner with the Creator?

It becomes a serious act of foolishness and injustice.

6-) How does the passage describe the lower self and nature in relation to good?

They are receivers, not independent agents.

7-) What theological purpose is served by making them veils?

It protects the understanding that Allah is free from deficiency.

8-) What spiritual error follows from giving nature or the self independent power?

A person may end up revering created things in place of Allah.

9-) How does the passage reinterpret being selected for good works?

It can be a sign of greater need for divine generosity, not a sign of higher personal rank.

10-) If someone receives many visible successes, how should this passage shape his interpretation of them?

He should see them as trusts and gifts from Allah, not proof of his own greatness.

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

1-) What overall purpose does this passage serve in relation to the self?

It disciplines the self by exposing its pride and redirecting it toward Allah.

2-) What natural images are used to question the lower self's desire for credit?

A tiny source of figs and a vine branch carrying grapes.

3-) Why is pride actually unjustified according to the passage?

Because the lower self neither creates the blessings nor receives them in the right spirit.

4-) What effect does thanklessness have on blessings?

It empties them of their worth and benefit.

5-) What shared role do the lower self and nature have in relation to good and evil?

They receive good, while evil is linked to their failure or deficiency.

6-) What distinction is made between being a place where something appears and being a place where it simply passes through?

The first would imply inward possession, while the second means it only comes through temporarily without becoming part of the self.

7-) Why is their role as a veil important?

It helps explain apparent ugliness while preserving belief in Allah's flawless holiness.

8-) How are self-worship and nature-worship evaluated?

They are seen as foolish and deeply unjust.

9-) How does the passage overturn the idea that selection proves superiority?

It says a person may be chosen because of deeper need and poverty before Allah.

10-) What core lesson about blessings ties the whole passage together?

Blessings should lead a person to gratitude and repentance before Allah, not ego and self-praise.