

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 1

1-) What issue does the passage introduce about the daily prayers? (20 kelime)

It introduces the complaint that

2-) How is the man who raised this complaint described? (16 kelime)

He is described as

3-) When the speaker later examined himself, what did he hear from his nafs? (14 kelime)

He found that

4-) What does the passage suggest was influencing the nafs? (11 kelime)

It suggests

5-) What broader conclusion does the speaker draw from hearing the same words in his nafs? (20 kelime)

He concludes that the complaint

6-) Why does the speaker decide to begin with himself rather than with others? (19 kelime)

He realizes that a

7-) What kind of response does the speaker choose to give to his nafs? (7 kelime)

He

8-) What do the phrases about idleness, heedlessness, and compounded ignorance show about the speaker's judgment of the complaint? (20 kelime)

They show that he sees

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 2

1-) What Qur'anic teaching is mentioned near the beginning of the passage? (13 kelime)

It says that

2-) What specific objection does the man make about praying? (19 kelime)

He says prayer itself

3-) Why is it important that the speaker later hears the same objection within himself? (23 kelime)

It shows honesty and self-awareness,

4-) What does "with the ear of laziness" suggest about how the nafs was listening? (19 kelime)

It suggests the nafs

5-) According to the passage, what is one sign that these thoughts are spiritually dangerous? (11 kelime)

They are

6-) What principle of self-reform is stated in the passage? (14 kelime)

A person must

7-) What mood or tone does the speaker use when addressing his nafs at the end of the passage? (14 kelime)

He speaks in

8-) What does the final sentence prepare the reader for? (14 kelime)
It prepares the

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 3

1-) Who first voices the complaint about the prayers in this passage?

(11 kelime)

An older,

2-) What exactly makes the man say the prayers become hard to keep up with? (14 kelime)

He thinks their

3-) How much time passes before the speaker revisits those words within himself? (15 kelime)

A long time

4-) Why does the speaker treat the complaint as more than just one man's personal opinion? (19 kelime)

Because he recognizes the

5-) What does the statement about not reforming others unless one reforms oneself teach about leadership? (15 kelime)

It teaches that

6-) What is the purpose of the five warnings the speaker plans to give? (16 kelime)

Their purpose is to

7-) What can we infer about the speaker's method of dealing with spiritual weakness? (15 kelime)

He deals with

8-) In summary, what is the main lesson of this passage section? (26 kelime)

The main lesson is that complaints

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 4

1-) What main conflict appears in this passage? (17 kelime)

The main conflict is

2-) How does the man's social and physical status affect the meaning of the passage? (16 kelime)

It shows that even

3-) What happens when the speaker "listens" to his nafs? (14 kelime)

He discovers that

4-) What does the passage imply about laziness in spiritual life? (16 kelime)

It implies that laziness

5-) Why is Satan mentioned in connection with the nafs's complaint? (21 kelime)

Satan is mentioned to show

6-) How does the speaker move from recognition to action? (17 kelime)

After recognizing the problem

7-) What does the phrase "evil-commanding souls" mean in this passage? (15 kelime)

It refers to

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 5

1-) According to the passage, what did the man think about the quality of prayer itself? (7 kelime)

He

2-) If he respected prayer, why did he still object to it? (21 kelime)

He objected because of how

3-) What discovery makes the speaker take the complaint more seriously? (12 kelime)

He discovers that

4-) What does this discovery teach about blaming others for spiritual weakness? (18 kelime)

It teaches that a

5-) How does the passage describe the condition in which the nafs spoke these words? (13 kelime)

It describes the

6-) What decision does the speaker make once he understands the real problem? (12 kelime)

He decides to

7-) What kind of inner conversation does the passage model for the reader? (17 kelime)

It models self-accounting, where

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 6

1-) What religious duty stands at the center of this passage? (8 kelime)

The passage

2-) How are these prayers presented in relation to believers? (11 kelime)

They are

3-) What complaint is made against this duty? (20 kelime)

The complaint is that doing

4-) How does the speaker test the truth of that complaint? (11 kelime)

He examines

5-) What does the phrase about hearing the same lesson from Satan through laziness tell us? (16 kelime)

It tells us that

6-) What two possible explanations does the speaker give for those words? (19 kelime)

He says they either

7-) What moral responsibility does the speaker place on himself? (15 kelime)

He holds himself

CEVAP ANAHTARI

11sinif short-words-p53-twenty-first-word-first-station- weariness-in-prayer-and-address-to-the-nafs - Set 1 - CEVAPLAR

1-) What issue does the passage introduce about the daily prayers?

It introduces the complaint that praying five times every day feels too much and becomes tiring because it keeps repeating.

2-) How is the man who raised this complaint described?

He is described as someone advanced in age, strong in body, and high in social position.

3-) When the speaker later examined himself, what did he hear from his nafs?

He found that his nafs was saying the very same complaint about the prayers.

4-) What does the passage suggest was influencing the nafs?

It suggests that laziness opened it to Satan's influence and teaching.

5-) What broader conclusion does the speaker draw from hearing the same words in his nafs?

He concludes that the complaint represents the voice of souls that push people toward wrong, not just one individual's opinion.

6-) Why does the speaker decide to begin with himself rather than with others?

He realizes that a person who has not corrected his own nafs is not ready to guide other people.

7-) What kind of response does the speaker choose to give to his nafs?

He chooses to give it five warnings.

8-) What do the phrases about idleness, heedlessness, and compounded ignorance show about the speaker's judgment of the complaint?

They show that he sees the complaint as spiritually unhealthy, careless, and based on confused thinking rather than sound understanding.

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 2 - CEVAPLAR

1-) What Qur'anic teaching is mentioned near the beginning of the passage?

It says that prayer has been required for believers at specific appointed times.

2-) What specific objection does the man make about praying?

He says prayer itself is good, but doing it five times every day without end feels excessive and exhausting.

3-) Why is it important that the speaker later hears the same objection within himself?

It shows honesty and self-awareness, because he recognizes that the struggle is not only in other people but also inside his own soul.

4-) What does "with the ear of laziness" suggest about how the nafs was listening?

It suggests the nafs was listening in a careless, comfort-loving way that made it more open to bad whispers.

5-) According to the passage, what is one sign that these thoughts are spiritually dangerous?

They are linked to the evil-commanding self and to satanic prompting.

6-) What principle of self-reform is stated in the passage?

A person must work on fixing his own nafs before trying to reform others.

7-) What mood or tone does the speaker use when addressing his nafs at the end of the passage?

He speaks in a serious, corrective, and warning tone, preparing to confront it directly.

8-) What does the final sentence prepare the reader for?

It prepares the reader for a structured reply made up of five separate warnings.

11sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 3 - CEVAPLAR

1-) Who first voices the complaint about the prayers in this passage? An older, physically impressive, and socially important man voices it first.

2-) What exactly makes the man say the prayers become hard to keep up with?

He thinks their daily repetition never ends, so he feels worn out by them.

3-) How much time passes before the speaker revisits those words within himself?

A long time passes before he reflects and hears the same thing from his nafs.

4-) Why does the speaker treat the complaint as more than just one man's personal opinion?

Because he recognizes the same attitude in his own nafs, so he sees it as a wider human struggle.

5-) What does the statement about not reforming others unless one reforms oneself teach about leadership?

It teaches that real guidance starts with self-discipline and sincerity, not just speaking to others.

6-) What is the purpose of the five warnings the speaker plans to give?

Their purpose is to answer, challenge, and correct the nafs for its lazy and heedless objection.

7-) What can we infer about the speaker's method of dealing with spiritual weakness?

He deals with it through reflection, honesty, and direct moral instruction aimed first at himself.

8-) In summary, what is the main lesson of this passage section?

The main lesson is that complaints against regular prayer often come from the undisciplined nafs, so a believer should begin by reforming himself with honest self-warning.

11sinif short-words-p53-twenty-first-word-first-station- weariness-in-prayer-and-address-to-the-nafs - Set 4 - CEVAPLAR

1-) What main conflict appears in this passage?

The main conflict is between the duty of regular prayer and the nafs's resistance to that duty.

2-) How does the man's social and physical status affect the meaning of the passage?

It shows that even respected and powerful people can still struggle with prayer and spiritual discipline.

3-) What happens when the speaker "listens" to his nafs?

He discovers that his inner self is repeating the same negative view about prayer.

4-) What does the passage imply about laziness in spiritual life?

It implies that laziness distorts judgment and makes a person more ready to accept harmful suggestions.

5-) Why is Satan mentioned in connection with the nafs's complaint?

Satan is mentioned to show that such thoughts are not neutral; they can be whispers pushing a person away from worship.

6-) How does the speaker move from recognition to action?

After recognizing the problem in himself, he decides to confront it by addressing his own nafs first.

7-) What does the phrase "evil-commanding souls" mean in this passage?

It refers to souls that push a person toward wrongdoing, neglect, and resistance to obedience.

11sinif short-words-p53-twenty-first-word-first-station- weariness-in-prayer-and-address-to-the-nafs - Set 5 - CEVAPLAR

1-) According to the passage, what did the man think about the quality of prayer itself?

He thought prayer was good in itself.

2-) If he respected prayer, why did he still object to it?

He objected because of how often it must be performed each day and because he felt that constant repetition becomes burdensome.

3-) What discovery makes the speaker take the complaint more seriously?

He discovers that his own nafs is repeating the exact same complaint.

4-) What does this discovery teach about blaming others for spiritual weakness?

It teaches that a person should not rush to blame others without first examining his own inner faults.

5-) How does the passage describe the condition in which the nafs spoke these words?

It describes the nafs as influenced by laziness, idleness, heedlessness, and mixed-up ignorance.

6-) What decision does the speaker make once he understands the real problem?

He decides to start the work of correction with his own nafs.

7-) What kind of inner conversation does the passage model for the reader?

It models self-accounting, where a person speaks truthfully to his own soul instead of excusing its weaknesses.

**11sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 6 -
CEVAPLAR**

1-) What religious duty stands at the center of this passage?

The passage centers on the five daily prayers.

2-) How are these prayers presented in relation to believers?

They are presented as acts required at designated times for believers.

3-) What complaint is made against this duty?

The complaint is that doing it five times every day feels too much and becomes wearisome because it is ongoing.

4-) How does the speaker test the truth of that complaint?

He examines his own nafs and finds the same complaint there.

5-) What does the phrase about hearing the same lesson from Satan through laziness tell us?

It tells us that spiritual laziness can become a pathway for harmful whispering and wrong ideas.

6-) What two possible explanations does the speaker give for those words?

He says they either speak on behalf of evil-commanding souls in general or are directly prompted by satanic influence.

7-) What moral responsibility does the speaker place on himself?

He holds himself responsible to correct his own nafs before trying to correct anyone else.