

1 What issue does the passage introduce about the daily prayers?	2 How is the man who raised this complaint described?	3 When the speaker later examined himself, what did he hear from his nafs?	4 What does the passage suggest was influencing the nafs?
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5 What broader conclusion does the speaker draw from hearing the same words in his nafs?	6 Why does the speaker decide to begin with himself rather than with others?	7 What kind of response does the speaker choose to give to his nafs?	8 What do the phrases about idleness, heedlessness, and compounded ignorance show about the speaker’s judgment of the complaint?
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9 What Qur’anic teaching is mentioned near the beginning of the passage?	10 What specific objection does the man make about praying?	11 Why is it important that the speaker later hears the same objection within himself?	12 What does “with the ear of laziness” suggest about how the nafs was listening?
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Cevap 4 It suggests that laziness opened it to Satan's influence and teaching.	Cevap 3 He found that his nafs was saying the very same complaint about the prayers.	Cevap 2 He is described as someone advanced in age, strong in body, and high in social position.	Cevap 1 It introduces the complaint that praying five times every day feels too much and becomes tiring because it keeps repeating.
Cevap 8 They show that he sees the complaint as spiritually unhealthy, careless, and based on confused thinking rather than sound understanding.	Cevap 7 He chooses to give it five warnings.	Cevap 6 He realizes that a person who has not corrected his own nafs is not ready to guide other people.	Cevap 5 He concludes that the complaint represents the voice of souls that push people toward wrong, not just one individual's opinion.
Cevap 12 It suggests the nafs was listening in a careless, comfort-loving way that made it more open to bad whispers.	Cevap 11 It shows honesty and self-awareness, because he recognizes that the struggle is not only in other people but also inside his own soul.	Cevap 10 He says prayer itself is good, but doing it five times every day without end feels excessive and exhausting.	Cevap 9 It says that prayer has been required for believers at specific appointed times.

13 According to the passage, what is one sign that these thoughts are spiritually dangerous?	14 What principle of self-reform is stated in the passage?	15 What mood or tone does the speaker use when addressing his nafs at the end of the passage?	16 What does the final sentence prepare the reader for?
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17 Who first voices the complaint about the prayers in this passage?	18 What exactly makes the man say the prayers become hard to keep up with?	19 How much time passes before the speaker revisits those words within himself?	20 Why does the speaker treat the complaint as more than just one man's personal opinion?
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21 What does the statement about not reforming others unless one reforms oneself teach about leadership?	22 What is the purpose of the five warnings the speaker plans to give?	23 What can we infer about the speaker's method of dealing with spiritual weakness?	24 In summary, what is the main lesson of this passage section?
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Cevap 16 It prepares the reader for a structured reply made up of five separate warnings.	Cevap 15 He speaks in a serious, corrective, and warning tone, preparing to confront it directly.	Cevap 14 A person must work on fixing his own nafs before trying to reform others.	Cevap 13 They are linked to the evil-commanding self and to satanic prompting.
Cevap 20 Because he recognizes the same attitude in his own nafs, so he sees it as a wider human struggle.	Cevap 19 A long time passes before he reflects and hears the same thing from his nafs.	Cevap 18 He thinks their daily repetition never ends, so he feels worn out by them.	Cevap 17 An older, physically impressive, and socially important man voices it first.
Cevap 24 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.	Cevap 23 He deals with it through reflection, honesty, and direct moral instruction aimed first at himself.	Cevap 22 Their purpose is to answer, challenge, and correct the nafs for its lazy and heedless objection.	Cevap 21 It teaches that real guidance starts with self-discipline and sincerity, not just speaking to others.