

1 What mistaken habit of thinking is criticized at the beginning of the passage?	2 Why is this a harmful way to think?	3 How does the passage show that this misuse damages the present?	4 According to the passage, how should a person respond to past acts of worship that were difficult?
11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience	11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience	11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience	11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience
5 Why is fear of future duties called unreasonable?	6 What response to future difficulties is rejected?	7 What change can happen if a person follows that attitude?	8 What are the three areas in which patience is required?
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9 Which three categories organize the teaching on patience?	10 According to the passage, what happens if a person preserves the patience Allah has given instead of misusing it?	11 Who is being addressed throughout this passage?	12 How does the passage portray the self at the start of this warning?
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Cevap 4 The person should continue with renewed energy instead of feeling tired from remembering them.	Cevap 3 It compares the person to a leader who empties the center of his forces and becomes vulnerable.	Cevap 2 Because it overloads the soul with burdens that either no longer exist or have not yet arrived.	Cevap 1 It criticizes carrying past pain into the present and borrowing worry from the future, then becoming restless because of both.
Cevap 8 Serving Allah faithfully, resisting sin, and standing firm during hardship.	Cevap 7 Bitter discouragement can turn into a pleasant and active effort.	Cevap 6 Imagining them now and becoming drained before they even arrive.	Cevap 5 Because a person is exhausting himself over responsibilities that are not yet before him.
Cevap 12 It portrays the self as restless and unable to bear things wisely.	Cevap 11 The speaker is addressing the self that becomes impatient and spiritually weak.	Cevap 10 That patience becomes sufficient to endure hardships and serious tests.	Cevap 9 Worship, avoiding sin, and responding to calamity.

13 What second mental mistake does the self make?	14 How should that truth affect a believer's attitude toward previous hardships in worship?	15 What remains from yesterday's hardship according to the passage?	16 What attitude should replace frustration over those earlier hardships?
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17 What inner result comes from thinking in this balanced way?	18 How is today's worship characterized?	19 What two time periods does the self misuse in its thinking?	20 What practical attitude toward worship is recommended for today?
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21 What mental mistake does the self make first?	22 What does the passage say has happened to yesterday's pain?	23 According to the passage, what has become of earlier hardships by the time today arrives?	24 What is the healthy way to think about worship in relation to time?
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Cevap 16 A fresh willingness to continue doing what is right.	Cevap 15 Its positive fruit, such as mercy, blessing, or reward, can remain.	Cevap 14 It should lead to gratitude and stronger commitment, not boredom or complaint.	Cevap 13 It treats future responsibilities and future troubles as if they are already happening now.
Cevap 20 A person should focus on today alone and spend a small part of it on a noble act whose reward is great and burden is light.	Cevap 19 The past and the future.	Cevap 18 It is presented as a pleasant and elevated service that takes little trouble compared to its reward.	Cevap 17 Sad and draining feelings can become hopeful effort and fresh motivation.
Cevap 24 A believer should deal with the duty of the present day and not pile extra imagined burdens onto it.	Cevap 23 Their painful side has passed, and what may remain is mercy, blessing, and reward.	Cevap 22 It has gone away.	Cevap 21 It brings old pain back into the present.