

## **11sinif short-words-p54-twenty-first-word-first-station-first-warning-imagined-permanence-and-lifes-shortness - Set 1**

1-) What mistaken idea is the nafs blamed for in the First Warning? (16 kelime)

It acts as if

2-) What two short time periods are mentioned to show how uncertain life is? (12 kelime)

Even reaching the

3-) According to the passage, what is the real reason the nafs gets bored with worship? (10 kelime)

It wrongly

4-) How is human life described in relation to time? (7 kelime)

It

5-) How much of the day is described as being spent in worship? (5 kelime)

One

6-) How is that hour of worship characterized? (9 kelime)

It is

7-) What lasting benefit is connected to that act of worship? (13 kelime)

It helps a

8-) What does the phrase about true happiness point toward? (13 kelime)

It points toward

9-) How does this warning try to reform the nafs? (15 kelime)

It corrects its

**11sinif short-words-p54-twenty-first-word-first-station-first-warning-  
imagined-permanence-and-lifes-shortness - Set 2**

1-) Who is being addressed in the First Warning? (8 kelime)

The person's

2-) Why does the speaker question whether the nafs has proof of living longer? (10 kelime)

To show

3-) What attitude toward worldly enjoyment is criticized? (12 kelime)

Wanting to keep

4-) What false assumption turns worship into something annoying for the nafs? (11 kelime)

The assumption

5-) What is the one-hour act meant to achieve beyond this worldly life? (10 kelime)

It is

6-) What emotional change is expected when a person understands the truth correctly? (8 kelime)

Boredom should

7-) What words best describe the act of worship in this passage: harsh and heavy, or pleasant and merciful? (3 kelime)

8-) How should a wise person respond to the shortness of life? (10 kelime)

By using

### **11sinif short-words-p54-twenty-first-word-first-station-first-warning-imagined-permanence-and-lifes-shortness - Set 3**

1-) What is the first challenge made to the nafs in this warning? (10 kelime)

It is

2-) Why is asking for proof about tomorrow important in the argument? (14 kelime)

It reminds the

3-) What kind of outlook makes the nafs complain? (12 kelime)

A careless outlook

4-) According to the passage, what is happening to life even while a person delays worship? (7 kelime)

It

5-) What does the passage teach about the value of a single hour? (13 kelime)

A small amount

6-) Which is presented as more reasonable: chasing endless comfort in this world or worshipping for eternal benefit? (9 kelime)

Worshipping for

7-) What is the relationship between worship and eternal life in this passage? (14 kelime)

Worship is presented

8-) What should replace boredom once the truth is understood? (5 kelime)

Cheerful

**11sinif short-words-p54-twenty-first-word-first-station-first-warning-  
imagined-permanence-and-lifes-shortness - Set 4**

1-) What is the main problem in the nafs's thinking according to the First Warning? (14 kelime)  
It misunderstands the

2-) How does the passage weaken the excuse of boredom? (11 kelime)  
It shows

3-) What role does uncertainty about death play in the warning? (15 kelime)  
It pushes the

4-) What is being contrasted when the passage mentions one hour and twenty-four hours? (18 kelime)  
A very small daily

5-) What does the passage suggest about wasting time? (13 kelime)  
It means letting

6-) Why is worship described in positive terms rather than as a burden? (15 kelime)  
To show that

7-) What practical lesson can a Muslim student apply from this warning? (19 kelime)  
Do not delay prayer

8-) What inference can be made about procrastination from this warning? (11 kelime)  
Delaying worship

**11sinif short-words-p54-twenty-first-word-first-station-first-warning-  
imagined-permanence-and-lifes-shortness - Set 5**

1-) What question is used to shake the nafs out of heedlessness? (12 kelime)

Whether it really

2-) What illusion causes the nafs to resent acts of worship? (12 kelime)

The illusion that

3-) What does the passage say about the direction of life's movement? (7 kelime)

It

4-) How much time is asked for in worship compared with the rest of the day? (10 kelime)

Only a

5-) What future result gives that small daily act such great importance? (10 kelime)

It can

6-) What criticism of worldly-mindedness is implied here? (13 kelime)

It focuses too

7-) How does the passage appeal both to reason and to emotion? (15 kelime)

It uses logic

8-) What inner change is expected if the nafs understands this message? (8 kelime)

Complaining should

## **11sinif short-words-p54-twenty-first-word-first-station-first-warning-imagined-permanence-and-lifes-shortness - Set 6**

1-) In the First Warning, what is the nafs unable to guarantee? (8 kelime)

Its continued

2-) What mental habit leads the nafs to become tired of worship? (6 kelime)

Imagining

3-) What does the warning reveal about the connection between wrong beliefs and wrong feelings?

(11 kelime)

False beliefs

4-) What is the condition of life as described in the passage? (7 kelime)

It

5-) Why is dedicating one hour of the day to worship presented as fair? (13 kelime)

Because it is

6-) What reward is greater than temporary enjoyment in this world? (6 kelime)

The

7-) If a person truly understood the shortness of life, how would that affect his attitude toward prayer? (11 kelime)

He would

8-) What is the central message of this warning for a believer? (25 kelime)

Since life is short and uncertain,

## CEVAP ANAHTARI

## **11sinif short-words-p54-twenty-first-word-first-station-first-warning-imagined-permanence-and-lifes-shortness - Set 1 - CEVAPLAR**

1-) What mistaken idea is the nafs blamed for in the First Warning?

It acts as if life in this world will last a long time or never end.

2-) What two short time periods are mentioned to show how uncertain life is?

Even reaching the next year or the next day is not guaranteed.

3-) According to the passage, what is the real reason the nafs gets bored with worship?

It wrongly assumes there will always be more time later.

4-) How is human life described in relation to time?

It is short and quickly passing away.

5-) How much of the day is described as being spent in worship?

One hour out of twenty-four.

6-) How is that hour of worship characterized?

It is presented as good, manageable, gentle, and beneficial.

7-) What lasting benefit is connected to that act of worship?

It helps a person gain the true happiness of the life to come.

8-) What does the phrase about true happiness point toward?

It points toward success in the eternal life, not just temporary worldly comfort.

9-) How does this warning try to reform the nafs?

It corrects its false hope of long life and teaches it to value immediate obedience.

**11sinif short-words-p54-twenty-first-word-first-station-first-warning-  
imagined-permanence-and-lifes-shortness - Set 2 - CEVAPLAR**

1-) Who is being addressed in the First Warning?

The person's own nafs, meaning the lower self.

2-) Why does the speaker question whether the nafs has proof of living longer?

To show that it has no certainty about the future.

3-) What attitude toward worldly enjoyment is criticized?

Wanting to keep enjoying this world as if it will continue forever.

4-) What false assumption turns worship into something annoying for the nafs?

The assumption that there will always be plenty of time later.

5-) What is the one-hour act meant to achieve beyond this worldly life?

It is a means to eternal success and real happiness.

6-) What emotional change is expected when a person understands the truth correctly?

Boredom should change into sincere desire and joy.

7-) What words best describe the act of worship in this passage: harsh and heavy, or pleasant and merciful?

Pleasant and merciful.

8-) How should a wise person respond to the shortness of life?

By using time carefully and giving proper attention to worship.

### **11sinif short-words-p54-twenty-first-word-first-station-first-warning- imagined-permanence-and-lifes-shortness - Set 3 - CEVAPLAR**

1-) What is the first challenge made to the nafs in this warning?

It is challenged to prove that its life will continue.

2-) Why is asking for proof about tomorrow important in the argument?

It reminds the reader that even the near future is not in human control.

3-) What kind of outlook makes the nafs complain?

A careless outlook that treats temporary life as if it were permanent.

4-) According to the passage, what is happening to life even while a person delays worship?

It is passing away and being lost.

5-) What does the passage teach about the value of a single hour?

A small amount of time can have great spiritual value if used properly.

6-) Which is presented as more reasonable: chasing endless comfort in this world or worshipping for eternal benefit?

Worshipping for eternal benefit is presented as more reasonable.

7-) What is the relationship between worship and eternal life in this passage?

Worship is presented as a path leading to lasting happiness in the next life.

8-) What should replace boredom once the truth is understood?

Cheerful readiness and sincere enthusiasm.

## **11sinif short-words-p54-twenty-first-word-first-station-first-warning-imagined-permanence-and-lifes-shortness - Set 4 - CEVAPLAR**

1-) What is the main problem in the nafs's thinking according to the First Warning?

It misunderstands the nature of life by treating it as if it were endless.

2-) How does the passage weaken the excuse of boredom?

It shows that boredom comes from illusion, not from worship itself.

3-) What role does uncertainty about death play in the warning?

It pushes the reader to act now instead of assuming there will be later opportunities.

4-) What is being contrasted when the passage mentions one hour and twenty-four hours?

A very small daily effort is being compared with the whole day to show how reasonable worship is.

5-) What does the passage suggest about wasting time?

It means letting a short life pass without gaining real benefit from it.

6-) Why is worship described in positive terms rather than as a burden?

To show that it is a mercy and a source of good, not something crushing.

7-) What practical lesson can a Muslim student apply from this warning?

Do not delay prayer or treat it like a burden, because life is uncertain and worship brings lasting benefit.

8-) What inference can be made about procrastination from this warning?

Delaying worship is foolish because no one is promised more time.

**11sinif short-words-p54-twenty-first-word-first-station-first-warning-  
imagined-permanence-and-lifes-shortness - Set 5 - CEVAPLAR**

1-) What question is used to shake the nafs out of heedlessness?

Whether it really thinks its life will continue for a long time.

2-) What illusion causes the nafs to resent acts of worship?

The illusion that worldly life is long enough to delay serious obedience.

3-) What does the passage say about the direction of life's movement?

It is moving away and not staying.

4-) How much time is asked for in worship compared with the rest of the day?

Only a small portion of the day is asked for.

5-) What future result gives that small daily act such great importance?

It can lead to the real joy of eternal life.

6-) What criticism of worldly-mindedness is implied here?

It focuses too much on temporary comfort and too little on the hereafter.

7-) How does the passage appeal both to reason and to emotion?

It uses logic about life's uncertainty and also encourages a heartfelt desire for eternal happiness.

8-) What inner change is expected if the nafs understands this message?

Complaining should turn into willing and joyful devotion.

## **11sinif short-words-p54-twenty-first-word-first-station-first-warning- imagined-permanence-and-lifes-shortness - Set 6 - CEVAPLAR**

1-) In the First Warning, what is the nafs unable to guarantee?

Its continued life even into the near future.

2-) What mental habit leads the nafs to become tired of worship?

Imagining a long, ongoing worldly life.

3-) What does the warning reveal about the connection between wrong beliefs and wrong feelings?

False beliefs about life produce negative feelings like boredom toward worship.

4-) What is the condition of life as described in the passage?

It is brief and steadily slipping away.

5-) Why is dedicating one hour of the day to worship presented as fair?

Because it is a small amount of time for something with immense benefit.

6-) What reward is greater than temporary enjoyment in this world?

The real happiness of everlasting life.

7-) If a person truly understood the shortness of life, how would that affect his attitude toward prayer?

He would feel eager and pleased instead of tired of it.

8-) What is the central message of this warning for a believer?

Since life is short and uncertain, regular worship is not too much to ask but a wise use of time that leads to eternal good.