

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 1

1-) What mistaken habit of thinking is criticized at the beginning of the passage? (20 kelime)
It criticizes carrying past pain

2-) Why is this a harmful way to think? (17 kelime)
Because it overloads the

3-) How does the passage show that this misuse damages the present? (17 kelime)
It compares the person

4-) According to the passage, how should a person respond to past acts of worship that were difficult? (14 kelime)
The person should

5-) Why is fear of future duties called unreasonable? (14 kelime)
Because a person

6-) What response to future difficulties is rejected? (10 kelime)
Imagining them

7-) What change can happen if a person follows that attitude? (10 kelime)
Bitter discouragement

8-) What are the three areas in which patience is required? (10 kelime)
Serving Allah

9-) Which three categories organize the teaching on patience? (7 kelime)
Worship,

10-) According to the passage, what happens if a person preserves the patience Allah has given instead of misusing it? (10 kelime)
That patience

**11sinif short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 2**

1-) Who is being addressed throughout this passage? (12 kelime)

The speaker is

2-) How does the passage portray the self at the start of this warning? (12 kelime)

It portrays the

3-) What second mental mistake does the self make? (14 kelime)

It treats future

4-) How should that truth affect a believer's attitude toward previous hardships in worship? (12 kelime)

It should lead

5-) What remains from yesterday's hardship according to the passage? (11 kelime)

Its positive

6-) What attitude should replace frustration over those earlier hardships? (9 kelime)

A fresh

7-) What inner result comes from thinking in this balanced way? (11 kelime)

Sad and

8-) How is today's worship characterized? (17 kelime)

It is presented as

9-) What is the first patience a believer needs? (5 kelime)

Perseverance

10-) What hopeful promise closes this warning? (17 kelime)

If patience is used

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 3

1-) What false assumption leads the self into impatience in this passage? (14 kelime)

It acts as

2-) What two time periods does the self misuse in its thinking? (5 kelime)

The

3-) How does the passage describe the hardships of yesterday when viewed from today? (12 kelime)

Their pain is

4-) What should replace weariness when a person remembers past difficulty in worship? (8 kelime)

Fresh eagerness

5-) What does the passage say about the suffering part of those earlier struggles? (5 kelime)

It

6-) What practical attitude toward worship is recommended for today? (26 kelime)

A person should focus on today

7-) What emotional transformation does this new self-talk produce? (8 kelime)

It changes

8-) What effect can this wise approach have on a person's mood? (8 kelime)

It can

9-) What overall lesson about patience and time does this warning teach? (25 kelime)

It teaches a person to use

10-) How could this warning help a Muslim student in daily life? (20 kelime)

It can help the student

**11sinif short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 4**

1-) What is the central message of this warning? (15 kelime)

A believer should

2-) What mental mistake does the self make first? (8 kelime)

It brings

3-) What truth about past suffering is emphasized? (15 kelime)

The suffering itself

4-) What does the passage say has happened to yesterday's pain? (4 kelime)

It

5-) According to the passage, what has become of earlier hardships by the time today arrives? (14 kelime)

Their painful side

6-) How is worship for one hour of the day described? (15 kelime)

It is presented

7-) What simple principle about time is implied in this teaching? (18 kelime)

Deal with what Allah

8-) What positive result follows from thinking this way? (6 kelime)

Discouragement

9-) Name the third kind of patience listed in the passage. (7 kelime)

Endurance

10-) What is the third patience a believer needs? (5 kelime)

Endurance

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 5

1-) What kind of self is being corrected in this passage? (10 kelime)

An impatient

2-) What example from military leadership is used to show this mistake? (23 kelime)

A commander weakens the middle

3-) How are yesterday's troubles reinterpreted in the passage? (15 kelime)

They are seen

4-) How are previous struggles in worship meant to be viewed after they are over? (16 kelime)

They should be viewed

5-) Which everyday needs are used to show how absurd that behavior is? (5 kelime)

Future

6-) What sentence of self-talk is the reader encouraged to adopt about today's worship? (27 kelime)

The reader is encouraged to tell

7-) What wise approach to today is recommended? (17 kelime)

To devote part of

8-) What instruction is given about the strength Allah has given for patience? (22 kelime)

A person should not waste

9-) What final advice is given after mentioning the three kinds of patience? (15 kelime)

A person should

10-) What final practical advice is given about these three kinds of patience? (21 kelime)

Use the patience Allah has

11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience - Set 6

1-) What question is this warning really answering about the self? (15 kelime)

It is answering

2-) How does the army comparison help explain inner impatience? (17 kelime)

It shows that when

3-) How does that military mistake connect to spiritual life? (15 kelime)

It reflects how

4-) In personal terms, what does "sending away the forces" represent? (12 kelime)

It represents spending

5-) What is the healthy way to think about worship in relation to time? (19 kelime)

A believer should deal

6-) Why should future acts of worship not make a person feel bored today? (9 kelime)

Because they

7-) What model of thinking about worship is encouraged for the present day? (16 kelime)

A person should see

8-) Name the second kind of patience listed in the passage. (5 kelime)

Self-control

9-) What warning is implied by the words about squandering patience? (18 kelime)

If a person wastes

CEVAP ANAHTARI

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 1 - CEVAPLAR

1-) What mistaken habit of thinking is criticized at the beginning of the passage?

It criticizes carrying past pain into the present and borrowing worry from the future, then becoming restless because of both.

2-) Why is this a harmful way to think?

Because it overloads the soul with burdens that either no longer exist or have not yet arrived.

3-) How does the passage show that this misuse damages the present?

It compares the person to a leader who empties the center of his forces and becomes vulnerable.

4-) According to the passage, how should a person respond to past acts of worship that were difficult?

The person should continue with renewed energy instead of feeling tired from remembering them.

5-) Why is fear of future duties called unreasonable?

Because a person is exhausting himself over responsibilities that are not yet before him.

6-) What response to future difficulties is rejected?

Imagining them now and becoming drained before they even arrive.

7-) What change can happen if a person follows that attitude?

Bitter discouragement can turn into a pleasant and active effort.

8-) What are the three areas in which patience is required?

Serving Allah faithfully, resisting sin, and standing firm during hardship.

9-) Which three categories organize the teaching on patience?

Worship, avoiding sin, and responding to calamity.

10-) According to the passage, what happens if a person preserves the patience Allah has given instead of misusing it?

That patience becomes sufficient to endure hardships and serious tests.

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 2 - CEVAPLAR

1-) Who is being addressed throughout this passage?

The speaker is addressing the self that becomes impatient and spiritually weak.

2-) How does the passage portray the self at the start of this warning?

It portrays the self as restless and unable to bear things wisely.

3-) What second mental mistake does the self make?

It treats future responsibilities and future troubles as if they are already happening now.

4-) How should that truth affect a believer's attitude toward previous hardships in worship?

It should lead to gratitude and stronger commitment, not boredom or complaint.

5-) What remains from yesterday's hardship according to the passage?

Its positive fruit, such as mercy, blessing, or reward, can remain.

6-) What attitude should replace frustration over those earlier hardships?

A fresh willingness to continue doing what is right.

7-) What inner result comes from thinking in this balanced way?

Sad and draining feelings can become hopeful effort and fresh motivation.

8-) How is today's worship characterized?

It is presented as a pleasant and elevated service that takes little trouble compared to its reward.

9-) What is the first patience a believer needs?

Perseverance in acts of worship.

10-) What hopeful promise closes this warning?

If patience is used correctly, it will be enough to help a person remain firm through difficulties.

11sinif short-words-p56-twenty-first-word-first-station-third-warning-impatience-and-three-kinds-of-patience - Set 3 - CEVAPLAR

1-) What false assumption leads the self into impatience in this passage?

It acts as if it must bear yesterday, today, and tomorrow all at once.

2-) What two time periods does the self misuse in its thinking?

The past and the future.

3-) How does the passage describe the hardships of yesterday when viewed from today?

Their pain is gone, while their benefit, reward, and good result remain.

4-) What should replace weariness when a person remembers past difficulty in worship?

Fresh eagerness and a serious desire to continue.

5-) What does the passage say about the suffering part of those earlier struggles?

It is no longer there.

6-) What practical attitude toward worship is recommended for today?

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.

7-) What emotional transformation does this new self-talk produce?

It changes discouragement into steady and sweet striving.

8-) What effect can this wise approach have on a person's mood?

It can replace hopeless fatigue with purposeful effort.

9-) What overall lesson about patience and time does this warning teach?

It teaches a person to use today's strength for today's duties, not to drain it with regrets about the past or fears about the future.

10-) How could this warning help a Muslim student in daily life?

It can help the student focus on today's duties, avoid overthinking, and face challenges with sabr and trust in Allah.

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 4 - CEVAPLAR

1-) What is the central message of this warning?

A believer should not waste patience by dragging the past and future into the present.

2-) What mental mistake does the self make first?

It brings old pain back into the present.

3-) What truth about past suffering is emphasized?

The suffering itself has passed, while its possible mercy, reward, and good fruit can remain.

4-) What does the passage say has happened to yesterday's pain?

It has gone away.

5-) According to the passage, what has become of earlier hardships by the time today arrives?

Their painful side has passed, and what may remain is mercy, blessing, and reward.

6-) How is worship for one hour of the day described?

It is presented as a beautiful and honorable service with little hardship and great reward.

7-) What simple principle about time is implied in this teaching?

Deal with what Allah has put in front of you now, not with imagined burdens from another time.

8-) What positive result follows from thinking this way?

Discouragement gives way to energetic striving.

9-) Name the third kind of patience listed in the passage.

Endurance when facing disasters and painful events.

10-) What is the third patience a believer needs?

Endurance during hardship and disaster.

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 5 - CEVAPLAR

1-) What kind of self is being corrected in this passage?

An impatient self that reacts badly to worship and hardship.

2-) What example from military leadership is used to show this mistake?

A commander weakens the middle of his army by sending forces where they are not needed, so the enemy attacks the exposed center.

3-) How are yesterday's troubles reinterpreted in the passage?

They are seen as experiences whose pain has ended but whose spiritual value can remain.

4-) How are previous struggles in worship meant to be viewed after they are over?

They should be viewed through their lasting good results, not through pain that has already passed.

5-) Which everyday needs are used to show how absurd that behavior is?

Future hunger and future thirst.

6-) What sentence of self-talk is the reader encouraged to adopt about today's worship?

The reader is encouraged to tell himself that giving one hour today to worship is worth it because the burden is small and the reward is great.

7-) What wise approach to today is recommended?

To devote part of today to worship with awareness that it is meaningful, manageable, and richly rewarded.

8-) What instruction is given about the strength Allah has given for patience?

A person should not waste it in the wrong way, because if used correctly it is enough to face trials and difficulties.

9-) What final advice is given after mentioning the three kinds of patience?

A person should hold firm and continue by relying on the patience Allah has provided.

10-) What final practical advice is given about these three kinds of patience?

Use the patience Allah has given carefully and keep holding firm, because it is enough for the trials a person faces.

11sinif short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 6 - CEVAPLAR

1-) What question is this warning really answering about the self?

It is answering how the self should deal with worship and hardship without becoming impatient.

2-) How does the army comparison help explain inner impatience?

It shows that when a person spreads emotional strength in the wrong directions, the present becomes defenseless.

3-) How does that military mistake connect to spiritual life?

It reflects how a person weakens himself by spending emotional strength on the wrong things.

4-) In personal terms, what does "sending away the forces" represent?

It represents spending emotional and spiritual energy where it is not needed.

5-) What is the healthy way to think about worship in relation to time?

A believer should deal with the duty of the present day and not pile extra imagined burdens onto it.

6-) Why should future acts of worship not make a person feel bored today?

Because they do not yet exist as present burdens.

7-) What model of thinking about worship is encouraged for the present day?

A person should see today's worship as a short, worthy, and uplifting service with great benefit.

8-) Name the second kind of patience listed in the passage.

Self-control in avoiding sinful actions.

9-) What warning is implied by the words about squandering patience?

If a person wastes patience on useless fear and worry, he may feel weak when real tests come.