

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 1

1-) What Qur'anic idea is placed at the center of this conclusion? (8 kelime)

Worldly enjoyments

2-) What title-like description is given right after the verse, and what does it tell us about the tone? (19 kelime)

It describes the passage

3-) What does the speaker call the nafs before giving the comparison? (7 kelime)

A

4-) What mistake does the ostrich make in the example? (15 kelime)

It thinks hiding

5-) In the example, does the ostrich actually escape the hunter? (6 kelime)

No,

6-) What does the detail that the hunter still sees the ostrich teach? (12 kelime)

A person cannot

7-) According to the passage, what has the nafs forgotten? (7 kelime)

It

8-) Why is this comparison especially strong as a moral lesson? (14 kelime)

It uses a

9-) What danger comes from seeing life only as "sweet"? (14 kelime)

A person may

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 2

1-) What is the overall purpose of this short conclusion? (14 kelime)

It warns a

2-) What does the passage suggest about the sweetness of worldly life? (14 kelime)

Its appeal can

3-) What is the condition of the nafs in this conclusion? (13 kelime)

It is spiritually

4-) Why is speaking directly to the nafs effective here? (15 kelime)

It makes the

5-) How does the comparison challenge a false sense of safety? (11 kelime)

It shows

6-) What is wrong with the ostrich's logic? (13 kelime)

It acts as

7-) What does the image of the body left uncovered add to the meaning of the comparison? (8 kelime)

It shows

8-) What kind of response is expected after hearing this warning? (10 kelime)

Honest repentance,

9-) What lesson should a student take from this warning? (17 kelime)

A believer should face

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 3

1-) What warning is given by the verse cited in the conclusion? (18 kelime)

It warns that the

2-) How does the Qur'anic verse at the start support that criticism? (13 kelime)

It teaches that

3-) In the comparison, what does the hunter represent for the heedless person? (18 kelime)

It points to a

4-) Why is the ostrich a fitting example for these traits? (12 kelime)

It responds to

5-) How is the ostrich's action similar to spiritual heedlessness? (9 kelime)

Both avoid

6-) What does it mean that the nafs sees life as sweet? (15 kelime)

It is overly

7-) What kind of reasoning error is exposed in the comparison? (15 kelime)

It exposes the

8-) Give a brief lesson from the passage for daily Muslim living. (19 kelime)

A Muslim should enjoy

9-) What change in attitude is the passage trying to produce? (18 kelime)

It calls a person

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 4

1-) According to the passage, what has happened to the nafs because of heedlessness? (13 kelime)
It has become

2-) How is the world described through the Qur'anic verse included here? (10 kelime)
It is

3-) Who is being directly addressed in the passage? (4 kelime)
The

4-) What does the uncovered body symbolize? (13 kelime)
It symbolizes how

5-) What is the ostrich unable to do, and how does that shape its response? (16 kelime)
It cannot escape by

6-) What part of the ostrich's behavior matches the heedless person's attitude? (14 kelime)
Refusing to face

7-) What is the relationship between heedlessness and self-deception in this passage? (11 kelime)
Heedlessness allows

8-) Is the passage more focused on outward action or inward awareness? (16 kelime)
It is mainly focused

9-) State the main message of the whole passage in one sentence. (22 kelime)
A person should not let

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 5

1-) What false outlook on life is criticized in this passage? (16 kelime)

The outlook that treats

2-) Which animal is used in the comparison, and why is that image important? (22 kelime)

An ostrich is used because

3-) What four traits of the nafs are mentioned in the passage? (17 kelime)

It is heedless, charmed

4-) What practical mistake does the ostrich make when it notices the hunter? (13 kelime)

Since it cannot

5-) Why does the passage call the nafs “wretched”? (13 kelime)

Because it is

6-) How does this connect to someone who ignores the hereafter? (12 kelime)

That person may

7-) What inner habit is the passage urging the reader to fight? (12 kelime)

The habit of

8-) How does the ostrich example show self-deception? (12 kelime)

It pretends safety

9-) What is one central contrast in the passage? (9 kelime)

The contrast

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 6

1-) What does this passage mainly try to correct in a person's thinking? (16 kelime)

It tries to correct

2-) How does the opening Qur'anic verse shape the message of the passage? (13 kelime)

It frames worldly

3-) In the comparison, what does putting the head in the sand symbolize? (10 kelime)

Deliberately avoiding

4-) What role does the ostrich example play in the passage? (14 kelime)

It illustrates how

5-) How is the nafs's view of life shown to be flawed? (12 kelime)

It treats temporary

6-) Why does the passage begin by addressing the self instead of criticizing other people? (4 kelime)

It

7-) What does the phrase calling the nafs to look at the comparison suggest about guidance? (11 kelime)

Guidance begins

8-) Is the comparison mainly about lack of intelligence, lack of power, or lack of honesty with oneself? Explain. (18 kelime)

It is mainly about

9-) What is the best summary of the warning in this passage? (20 kelime)

Do not let love of

CEVAP ANAHTARI

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 1 - CEVAPLAR

1-) What Qur'anic idea is placed at the center of this conclusion?

Worldly enjoyments are temporary and can mislead people.

2-) What title-like description is given right after the verse, and what does it tell us about the tone?

It describes the passage as a strike against heedlessness and a warning lesson, showing a serious and corrective tone.

3-) What does the speaker call the nafs before giving the comparison?

A miserable self drowned in spiritual carelessness.

4-) What mistake does the ostrich make in the example?

It thinks hiding its eyes solves the problem, while the rest of it remains uncovered.

5-) In the example, does the ostrich actually escape the hunter?

No, it remains visible and unprotected.

6-) What does the detail that the hunter still sees the ostrich teach?

A person cannot escape reality just by refusing to think about it.

7-) According to the passage, what has the nafs forgotten?

It has forgotten the life to come.

8-) Why is this comparison especially strong as a moral lesson?

It uses a clear picture from everyday imagination to expose a deep spiritual mistake.

9-) What danger comes from seeing life only as "sweet"?

A person may become so charmed by temporary pleasure that they neglect eternal truth.

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 2 - CEVAPLAR

1-) What is the overall purpose of this short conclusion?

It warns a person against living in heedlessness and being fooled by worldly life.

2-) What does the passage suggest about the sweetness of worldly life?

Its appeal can fool a person if they treat it as the final goal.

3-) What is the condition of the nafs in this conclusion?

It is spiritually asleep, attached to dunya, and neglectful of the next life.

4-) Why is speaking directly to the nafs effective here?

It makes the warning personal and turns the passage into self-correction instead of just theory.

5-) How does the comparison challenge a false sense of safety?

It shows that emotional comfort from denial is not real protection.

6-) What is wrong with the ostrich's logic?

It acts as if not seeing the threat means the threat is gone.

7-) What does the image of the body left uncovered add to the meaning of the comparison?

It shows that denial does not remove vulnerability.

8-) What kind of response is expected after hearing this warning?

Honest repentance, clearer priorities, and greater awareness of the hereafter.

9-) What lesson should a student take from this warning?

A believer should face reality honestly, remember the hereafter, and not let worldly attraction make them heedless.

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 3 - CEVAPLAR

1-) What warning is given by the verse cited in the conclusion?

It warns that the attractions of worldly life are deceptive and should not be trusted as lasting success.

2-) How does the Qur'anic verse at the start support that criticism?

It teaches that worldly goods can deceive people rather than truly fulfill them.

3-) In the comparison, what does the hunter represent for the heedless person?

It points to a danger that is real and unavoidable, even if a person tries to ignore it.

4-) Why is the ostrich a fitting example for these traits?

It responds to danger by avoidance rather than truthfulness and wise action.

5-) How is the ostrich's action similar to spiritual heedlessness?

Both avoid seeing danger instead of preparing for it.

6-) What does it mean that the nafs sees life as sweet?

It is overly attracted to worldly pleasures and does not think seriously about their limits.

7-) What kind of reasoning error is exposed in the comparison?

It exposes the false idea that refusing to face something makes it unimportant or unreal.

8-) Give a brief lesson from the passage for daily Muslim living.

A Muslim should enjoy halal blessings without becoming so attached to dunya that they forget accountability and the hereafter.

9-) What change in attitude is the passage trying to produce?

It calls a person to wake up from heedlessness, remember the hereafter, and stop being deceived by dunya.

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 4 - CEVAPLAR

1-) According to the passage, what has happened to the nafs because of heedlessness?

It has become absorbed in worldly attraction and lost awareness of the hereafter.

2-) How is the world described through the Qur'anic verse included here?

It is described as something whose attractions can mislead people.

3-) Who is being directly addressed in the passage?

The speaker's own nafs.

4-) What does the uncovered body symbolize?

It symbolizes how a person remains exposed to reality even while pretending otherwise.

5-) What is the ostrich unable to do, and how does that shape its response?

It cannot escape by flying, so it resorts to a useless act of hiding its head.

6-) What part of the ostrich's behavior matches the heedless person's attitude?

Refusing to face danger and acting as though not looking makes the danger disappear.

7-) What is the relationship between heedlessness and self-deception in this passage?

Heedlessness allows a person to deceive themselves about what truly matters.

8-) Is the passage more focused on outward action or inward awareness?

It is mainly focused on inward awareness, because it targets the attitude behind a person's choices.

9-) State the main message of the whole passage in one sentence.

A person should not let love of dunya blind them to the hereafter, because ignoring reality does not protect them from it.

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 5 - CEVAPLAR

1-) What false outlook on life is criticized in this passage?

The outlook that treats worldly life as the main delight and ignores the life to come.

2-) Which animal is used in the comparison, and why is that image important?

An ostrich is used because it acts as if danger will disappear when it stops looking, even though it is still exposed.

3-) What four traits of the nafs are mentioned in the passage?

It is heedless, charmed by worldly life, forgetful of the hereafter, and focused only on this world.

4-) What practical mistake does the ostrich make when it notices the hunter?

Since it cannot escape properly, it chooses denial instead of a real solution.

5-) Why does the passage call the nafs "wretched"?

Because it is trapped in heedlessness and chooses short-lived pleasure over eternal truth.

6-) How does this connect to someone who ignores the hereafter?

That person may stop thinking about accountability, but accountability is still real.

7-) What inner habit is the passage urging the reader to fight?

The habit of hiding from uncomfortable truths about life and the hereafter.

8-) How does the ostrich example show self-deception?

It pretends safety exists just because it refuses to face the threat.

9-) What is one central contrast in the passage?

The contrast between facing reality and hiding from it.

11sinif short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave - Set 6 - CEVAPLAR

1-) What does this passage mainly try to correct in a person's thinking?

It tries to correct the mistake of living as if this world is all that matters.

2-) How does the opening Qur'anic verse shape the message of the passage?

It frames worldly possessions as something attractive on the surface but ultimately misleading.

3-) In the comparison, what does putting the head in the sand symbolize?

Deliberately avoiding truths a person does not want to face.

4-) What role does the ostrich example play in the passage?

It illustrates how foolish it is to ignore a danger that still remains present.

5-) How is the nafs's view of life shown to be flawed?

It treats temporary worldly life as if it were the main goal.

6-) Why does the passage begin by addressing the self instead of criticizing other people?

It teaches self-accountability first.

7-) What does the phrase calling the nafs to look at the comparison suggest about guidance?

Guidance begins with honest reflection and willingness to see oneself clearly.

8-) Is the comparison mainly about lack of intelligence, lack of power, or lack of honesty with oneself? Explain.

It is mainly about lack of honesty with oneself, because the person avoids reality instead of facing it.

9-) What is the best summary of the warning in this passage?

Do not let love of worldly life make you hide from the hereafter, because denial cannot save you from reality.