

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 1

1-) What teaching from the Qur'an is mentioned near the beginning of the passage? (10 kelime)

Believers are

2-) What complaint did the older man make about the daily prayers? (17 kelime)

He said praying five

3-) When the speaker listened to his own self, what did he hear? (9 kelime)

He heard

4-) What was feeding this wrong way of thinking in the self? (6 kelime)

Laziness

5-) What did the speaker understand about those complaining words? (16 kelime)

He understood that they

6-) Why did the speaker decide to start with his own self first? (14 kelime)

Because a person

7-) How does the speaker describe the condition in which the self spoke those words? (7 kelime)

It

8-) What was the speaker planning to give his self after this? (11

kelime)

He was

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 2

1-) Who spoke first in the passage, and what was notable about him? (12 kelime)

An elderly man

2-) What good thing did the man admit before he complained? (7 kelime)

He

3-) What part of the prayers did he think was too much? (11 kelime)

He thought

4-) Did the speaker reject the man right away, or did something else happen later? (11 kelime)

Later, the

5-) What image is used to show how the self accepted this bad idea? (10 kelime)

It is

6-) From whom was the self learning this complaint? (7 kelime)

It

7-) What important character lesson did the speaker learn from this experience? (17 kelime)

He learned that a

8-) In a few words, what is the main problem being introduced in this

passage? (10 kelime)

The problem

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 3

1-) What does the verse in the passage teach about prayer times? (11 kelime)

It teaches

2-) Why is that verse a good match for the story that follows? (14 kelime)

Because the story

3-) What happened a long time after the man's complaint? (14 kelime)

The speaker examined

4-) What made the speaker realize the complaint was not trustworthy? (10 kelime)

He saw

5-) What does the phrase about the soul commanding evil mean here? (14 kelime)

It means the

6-) What wise step did the speaker take after understanding this? (12 kelime)

He chose to

7-) Why are the coming warnings needed? (11 kelime)

They are

8-) Name three bad states linked to the self's complaint. (4 kelime)

Ignorance,

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 4

1-) What two things are placed side by side at the start of the passage before the story begins? (14 kelime)

The name of

2-) What feeling did the man connect with praying five times a day? (5 kelime)

He

3-) Why did he think the prayers became wearisome? (12 kelime)

Because they continue

4-) What did the speaker discover when he paid attention to his own inner voice? (11 kelime)

He discovered

5-) According to the passage, were the words just one man's opinion, or did they represent something broader? (9 kelime)

They represented

6-) What rule for helping others does the speaker state? (12 kelime)

A person must

7-) How does the speaker address his self at the end of the passage? (9 kelime)

He calls

8-) What does the speaker promise to give his self next? (9 kelime)

He promises

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 5

1-) What is the setting of the complaint in this passage: prayer itself being bad, or prayer feeling too frequent? (15 kelime)

The complaint is

2-) What kind of person made this complaint to the speaker? (14 kelime)

It was made

3-) After much time passed, what made the speaker think more deeply about that complaint? (11 kelime)

He heard

4-) What was the self using, in a figurative way, when it accepted this message? (7 kelime)

It

5-) What source was behind that message according to the passage? (4 kelime)

Satan

6-) What conclusion did the speaker draw about the nature of the complaint? (16 kelime)

He concluded that it

7-) Instead of beginning by blaming others, what did the speaker choose to do? (7 kelime)

He

**5sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 6**

1-) What religious duty is the passage mainly talking about? (8 kelime)

It is

2-) What objection did the man raise against that duty? (14 kelime)

He said doing

3-) How did the speaker test whether this was only another person's problem? (7 kelime)

He

4-) What did he find inside himself? (6 kelime)

He

5-) What helped him understand where this complaint was coming from? (11 kelime)

He noticed

6-) What broad lesson did he take from hearing this in himself? (15 kelime)

He learned that

7-) Why is beginning with one's own self an important method in this passage? (9 kelime)

Because self-reform

CEVAP ANAHTARI

5sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 1 - CEVAPLAR

1-) What teaching from the Qur'an is mentioned near the beginning of the passage?

Believers are told to perform the prayers at fixed times.

2-) What complaint did the older man make about the daily prayers? He said praying five times every day felt too much and became tiring because it keeps continuing.

3-) When the speaker listened to his own self, what did he hear? He heard his own self saying the same complaint.

4-) What was feeding this wrong way of thinking in the self? Laziness and Satan were pushing it.

5-) What did the speaker understand about those complaining words? He understood that they came from the evil side of the soul and from bad whisperings.

6-) Why did the speaker decide to start with his own self first? Because a person who has not corrected his own self cannot properly help others.

7-) How does the speaker describe the condition in which the self spoke those words?

It spoke in ignorance, laziness, and heedlessness.

8-) What was the speaker planning to give his self after this?

He was going to give it five warnings as an answer.

**5sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 2 -
CEVAPLAR**

1-) Who spoke first in the passage, and what was notable about him?

An elderly man with a strong body and high position spoke first.

2-) What good thing did the man admit before he complained?

He admitted that the prayers are good.

3-) What part of the prayers did he think was too much?

He thought doing them five times every day was too much.

4-) Did the speaker reject the man right away, or did something else happen later?

Later, the speaker found the same complaint inside his own self.

5-) What image is used to show how the self accepted this bad idea?

It is shown as listening with the ear of laziness.

6-) From whom was the self learning this complaint?

It was taking that lesson from Satan.

7-) What important character lesson did the speaker learn from this experience?

He learned that a person should work on fixing his own soul before trying to fix others.

8-) In a few words, what is the main problem being introduced in this passage?

The problem is feeling bored with the regular daily prayers.

5sinif short-words-p53-twenty-first-word-first-station- weariness-in-prayer-and-address-to-the-nafs - Set 3 - CEVAPLAR

1-) What does the verse in the passage teach about prayer times?

It teaches that prayer times are appointed and not left random.

2-) Why is that verse a good match for the story that follows?

Because the story is about someone complaining that the prayers happen regularly every day.

3-) What happened a long time after the man's complaint?

The speaker examined himself and heard the same words from his own inner self.

4-) What made the speaker realize the complaint was not trustworthy?

He saw that it came through laziness and satanic whispering.

5-) What does the phrase about the soul commanding evil mean here?

It means the lower self can push a person toward wrong attitudes and actions.

6-) What wise step did the speaker take after understanding this?

He chose to begin reform by dealing with his own self first.

7-) Why are the coming warnings needed?

They are needed to answer the self's mistaken and careless complaint.

8-) Name three bad states linked to the self's complaint.

Ignorance, idleness, and heedlessness.

**5sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 4 -
CEVAPLAR**

1-) What two things are placed side by side at the start of the passage before the story begins?

The name of Allah and a Qur'anic teaching about prayers being at set times.

2-) What feeling did the man connect with praying five times a day? He connected it with weariness.

3-) Why did he think the prayers became wearisome?

Because they continue every day and do not come to an end.

4-) What did the speaker discover when he paid attention to his own inner voice?

He discovered that his own self was repeating the same complaint.

5-) According to the passage, were the words just one man's opinion, or did they represent something broader?

They represented the tendency of evil-commanding souls more generally.

6-) What rule for helping others does the speaker state?

A person must first correct his own self before correcting other people.

7-) How does the speaker address his self at the end of the passage?

He calls on it to listen to five warnings.

8-) What does the speaker promise to give his self next?

He promises to give it five warnings in reply.

**5sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 5 -
CEVAPLAR**

1-) What is the setting of the complaint in this passage: prayer itself being bad, or prayer feeling too frequent?

The complaint is not that prayer is bad, but that praying so often feels excessive.

2-) What kind of person made this complaint to the speaker?

It was made by an older man who had physical strength and high status.

3-) After much time passed, what made the speaker think more deeply about that complaint?

He heard the same complaint coming from his own lower self.

4-) What was the self using, in a figurative way, when it accepted this message?

It was using the ear of laziness.

5-) What source was behind that message according to the passage? Satan was behind it.

6-) What conclusion did the speaker draw about the nature of the complaint?

He concluded that it came from the evil side of the soul or from evil prompting.

7-) Instead of beginning by blaming others, what did the speaker choose to do?

He chose to begin by correcting himself.

**5sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 6 -
CEVAPLAR**

1-) What religious duty is the passage mainly talking about?

It is talking about the five daily prayers.

2-) What objection did the man raise against that duty?

He said doing it every day five times seemed too much and became tiring.

3-) How did the speaker test whether this was only another person's problem?

He listened carefully to his own self.

4-) What did he find inside himself?

He found the very same complaint.

5-) What helped him understand where this complaint was coming from?

He noticed that laziness was opening the way for satanic teaching.

6-) What broad lesson did he take from hearing this in himself?

He learned that people must battle their own lower selves, not just point at others.

7-) Why is beginning with one's own self an important method in this passage?

Because self-reform is necessary before trying to reform others.