

8sinif 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 about the prayers? (12 kelime)

It says that

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

He said praying five

3-) When the speaker later listened to his own inner self, what did he notice? (11 kelime)

He noticed

4-) What reason is given for why the nafs spoke that way? (11 kelime)

It was

5-) What did the speaker understand about those words after hearing them again in himself? (16 kelime)

He understood that they

6-) Why did the speaker decide to start with himself instead of others? (17 kelime)

He realized that a

7-) How does the speaker describe the state in which the nafs said those words? (10 kelime)

He describes

8-) What was the speaker planning to give his nafs in response? (8

kelime)

He was

8sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 2

1-) Who is being addressed directly in most of this passage? (7 kelime)
The

2-) What kind of person first spoke the complaint about prayer? (13 kelime)
He was someone

3-) What positive thing did that man still say about the prayers before complaining? (7 kelime)
He

4-) What was his main problem with them? (12 kelime)
He thought doing

5-) How much time passed before the speaker reflected on that complaint in himself? (4 kelime)
A

6-) What does the phrase about the “ear of laziness” show about the nafs? (12 kelime)
It shows that

7-) According to the passage, what source was feeding the nafs this complaint? (6 kelime)
Satan

8-) What does the speaker’s response teach about self-improvement? (19 kelime)
It teaches that a

**8sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 3**

1-) What is the main issue being discussed in this passage? (20 kelime)

The passage discusses why some

2-) How is the older man's objection described in simple terms? (16 kelime)

He felt the prayers

3-) What happened when the speaker examined his own inner self? (7 kelime)

He

4-) What does this discovery suggest about the problem? (18 kelime)

It suggests that this

5-) What connection does the passage make between laziness and Satan? (11 kelime)

It shows

6-) Why does the speaker say he must begin with his own nafs? (9 kelime)

Because personal

7-) What kind of condition was the nafs in when it made those excuses? (11 kelime)

It was

8-) What structure does the speaker announce at the end of the

passage? (9 kelime)

He announces

8sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 4

1-) According to the passage, are the daily prayers presented as random or scheduled? (11 kelime)

They are

2-) What feeling about repetition is expressed by the older man? (11 kelime)

He feels

3-) Did the speaker reject the older man's words right away as only that man's problem? (12 kelime)

No, because later

4-) What inner weakness allowed the nafs to receive that message? (7 kelime)

Laziness

5-) What spiritual danger is pointed out by saying the idea came from Satan? (15 kelime)

It warns that

6-) What principle about leadership and advice is taught in the passage? (20 kelime)

A person should correct himself

7-) How does the speaker talk to his nafs after reaching that conclusion? (11 kelime)

He speaks

8-) What is the purpose of the five warnings? (16 kelime)
They are meant to

8sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 5

1-) What does the passage say believers are required to do regarding prayer times? (11 kelime)

Believers are

2-) What two parts are found in the older man's statement about prayer? (17 kelime)

First he praises the

3-) Why does the complaint focus on the number of prayers rather than their value? (16 kelime)

Because he says the

4-) What did the speaker learn by listening carefully to his own nafs? (12 kelime)

He learned that

5-) How does the passage describe the nafs as receiving bad ideas? (14 kelime)

It describes the

6-) What broader lesson did the speaker take from this about human souls? (16 kelime)

He understood that such

7-) Why is beginning with one's own nafs an honest approach? (16 kelime)

Because it means a

8-) What is the tone of the speaker's final words to the nafs in this passage? (7 kelime)

The

8sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 6

1-) What subject from the Qur'an frames this short section? (16 kelime)
It frames the section

2-) How is the man who complained described before his words are given? (10 kelime)
He is

3-) What exactly made the man feel worn out about prayer? (14 kelime)
He felt worn

4-) What surprising thing did the speaker discover after much time had passed? (11 kelime)
He discovered

5-) What does the passage suggest about the source of such complaints against worship? (12 kelime)
It suggests they

6-) What self-criticism does the speaker make before teaching anyone else? (15 kelime)
He admits that

7-) Which bad qualities are linked to the nafs's words in the final sentence of the passage? (9 kelime)
They are

8-) What does the speaker prepare his nafs for at the end of the passage? (11 kelime)

He prepares

CEVAP ANAHTARI

8sinif 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 about the prayers?

It says that the prayers are required for believers at set times.

2-) What complaint did the older man make about praying?

He said praying five times every day felt too much and became tiring because it keeps repeating.

3-) When the speaker later listened to his own inner self, what did he notice?

He noticed that his own nafs was saying the same complaint.

4-) What reason is given for why the nafs spoke that way?

It was listening through laziness and taking that idea from Satan.

5-) What did the speaker understand about those words after hearing them again in himself?

He understood that they represented the voice of the evil-commanding soul and were influenced by whisperings.

6-) Why did the speaker decide to start with himself instead of others?

He realized that a person who has not corrected his own nafs cannot properly guide other people.

7-) How does the speaker describe the state in which the nafs said those words?

He describes it as ignorance mixed together, laziness, and heedlessness.

8-) What was the speaker planning to give his nafs in response?

He was going to give it five warnings.

**8sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 2 -
CEVAPLAR**

1-) Who is being addressed directly in most of this passage?

The speaker's own nafs, or lower self.

2-) What kind of person first spoke the complaint about prayer?

He was someone advanced in age, strong in body, and high in status.

3-) What positive thing did that man still say about the prayers before complaining?

He admitted that the prayers are good.

4-) What was his main problem with them?

He thought doing them every day five times was excessive and exhausting.

5-) How much time passed before the speaker reflected on that complaint in himself?

A long time passed.

6-) What does the phrase about the "ear of laziness" show about the nafs?

It shows that laziness makes the nafs ready to accept bad suggestions.

7-) According to the passage, what source was feeding the nafs this complaint?

Satan was feeding it that complaint.

8-) What does the speaker's response teach about self-improvement?

It teaches that a person should first work on fixing his own inner faults before trying to fix others.

8sinif short-words-p53-twenty-first-word-first-station- weariness-in-prayer-and-address-to-the-nafs - Set 3 - CEVAPLAR

1-) What is the main issue being discussed in this passage?

The passage discusses why some people feel burdened by praying five times daily and how that objection should be answered.

2-) How is the older man's objection described in simple terms?

He felt the prayers were good in themselves, but too frequent to keep doing every day.

3-) What happened when the speaker examined his own inner self?

He found the same objection inside himself.

4-) What does this discovery suggest about the problem?

It suggests that this is not just one person's problem but a common struggle of the human nafs.

5-) What connection does the passage make between laziness and Satan?

It shows that laziness opens a person up to Satan's whispering.

6-) Why does the speaker say he must begin with his own nafs?

Because personal reform has to come before guiding others.

7-) What kind of condition was the nafs in when it made those excuses?

It was in a state of idleness, heedlessness, and deep ignorance.

8-) What structure does the speaker announce at the end of the passage?

He announces that he will answer with five warnings.

**8sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 4 -
CEVAPLAR**

1-) According to the passage, are the daily prayers presented as random or scheduled?

They are presented as scheduled acts of worship at appointed times.

2-) What feeling about repetition is expressed by the older man?

He feels that repeating the prayers every day makes them wearisome.

3-) Did the speaker reject the older man's words right away as only that man's problem?

No, because later he heard the same thing in his own nafs.

4-) What inner weakness allowed the nafs to receive that message?

Laziness allowed it to receive that message.

5-) What spiritual danger is pointed out by saying the idea came from Satan?

It warns that excuses against worship can come from harmful whisperings, not from sound thinking.

6-) What principle about leadership and advice is taught in the passage?

A person should correct himself first, because someone who cannot manage his own nafs is not ready to reform others.

7-) How does the speaker talk to his nafs after reaching that conclusion?

He speaks to it firmly and directly, calling it to listen.

8-) What is the purpose of the five warnings?

They are meant to answer the nafs's complaint and wake it up from its careless attitude.

**8sinif short-words-p53-twenty-first-word-first-station-
weariness-in-prayer-and-address-to-the-nafs - Set 5 -
CEVAPLAR**

1-) What does the passage say believers are required to do regarding prayer times?

Believers are required to perform the prayers at specific appointed times.

2-) What two parts are found in the older man's statement about prayer?

First he praises the prayers, and then he complains that praying five times daily is too much.

3-) Why does the complaint focus on the number of prayers rather than their value?

Because he says the prayers are good, but the repeated daily practice feels heavy to him.

4-) What did the speaker learn by listening carefully to his own nafs? He learned that the same resistant attitude was living inside himself too.

5-) How does the passage describe the nafs as receiving bad ideas? It describes the nafs as hearing through laziness and picking up a harmful lesson.

6-) What broader lesson did the speaker take from this about human souls?

He understood that such excuses speak in the name of the evil side of the self.

7-) Why is beginning with one's own nafs an honest approach?

Because it means a person is not pretending to fix others while ignoring his own faults.

8-) What is the tone of the speaker's final words to the nafs in this passage?

The tone is serious, corrective, and warning.

8sinif short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs - Set 6 - CEVAPLAR

1-) What subject from the Qur'an frames this short section?

It frames the section with the teaching that prayer is required at appointed times for believers.

2-) How is the man who complained described before his words are given?

He is described as old, physically impressive, and socially important.

3-) What exactly made the man feel worn out about prayer?

He felt worn out because the five daily prayers continue every day without stopping.

4-) What surprising thing did the speaker discover after much time had passed?

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

5-) What does the passage suggest about the source of such complaints against worship?

It suggests they come from the evil-commanding self and from satanic prompting.

6-) What self-criticism does the speaker make before teaching anyone else?

He admits that if he has not reformed his own nafs, he cannot reform others.

7-) Which bad qualities are linked to the nafs's words in the final sentence of the passage?

They are linked to mixed ignorance, laziness, and heedlessness.

8-) What does the speaker prepare his nafs for at the end of the passage?

He prepares it to hear five warnings that answer its excuse.