

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

1-) What Qur'anic teaching is placed at the beginning of this passage?
(11 kelime)

It says

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

He said praying five

3-) When the speaker later examined himself, what did he hear from
his lower self? (11 kelime)

He heard

4-) How did the speaker interpret those words after reflecting on
them? (15 kelime)

He understood them

5-) Why did the speaker decide to begin with himself rather than with
other people? (18 kelime)

He believed a person

6-) How many warnings does the speaker say he will give to his lower
self? (1 kelime)

7-) What spiritual condition of the lower self is described before those
warnings are given? (9 kelime)

It is

8-) What does the passage suggest about the source of spiritual

excuses against worship? (17 kelime)
It suggests such excuses

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

1-) How is this section introduced structurally in the passage? (15 kelime)

It is introduced

2-) What religious phrase appears before the main discussion begins? (12 kelime)

The opening begins

3-) What kind of person first raised the objection about prayer? (14 kelime)

It was a

4-) What exactly bothered that person about the prayer schedule? (13 kelime)

He felt the

5-) What happened a long time after that conversation? (15 kelime)

The speaker listened

6-) What role does laziness play in the speaker's understanding of the lower self? (13 kelime)

Laziness is described

7-) What does the phrase about the lower self commanding evil mean in this passage? (17 kelime)

It means the lower

8-) How is the lower self addressed at the end of the target passage?
(15 kelime)
It is called

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

1-) What obligation is emphasized through the Qur'anic verse in this passage? (11 kelime)

The duty

2-) What human feeling toward worship is brought up through the old man's statement? (10 kelime)

A feeling

3-) Why is the old man's statement important to the rest of the passage? (17 kelime)

It becomes the starting

4-) What does the speaker discover by listening carefully to his inner self? (14 kelime)

He discovers that

5-) According to the passage, is this complaint treated as harmless personal preference or as a moral-spiritual danger? (11 kelime)

It is

6-) How does the speaker move from diagnosis to action? (15 kelime)

He admits his

7-) What principle about leadership or guidance appears in the speaker's self-criticism? (15 kelime)

A person should

8-) How is the lower self portrayed in the final sentence of the target passage? (12 kelime)

It is portrayed

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

1-) What does the verse used here say about the timing of prayer? (11 kelime)

It teaches

2-) Which concern about daily worship is expressed by the man in the passage? (16 kelime)

He thinks repeating the

3-) How does the speaker's later experience deepen the meaning of that concern? (18 kelime)

He realizes the same

4-) What does the speaker mean by saying his lower self heard with the ear of laziness? (13 kelime)

He means laziness

5-) Who is identified as influencing the lower self's complaint? (9 kelime)

Satan is

6-) What are the two possible explanations the speaker gives for those words? (19 kelime)

Either they represented the

7-) What decision shows the speaker taking responsibility? (10 kelime)

He chooses

8-) In what state does the speaker say the lower self spoke those words? (11 kelime)

It spoke

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

1-) In this passage, what issue starts the discussion? (12 kelime)

The issue is

2-) What shows that the speaker does not dismiss the issue lightly? (17 kelime)

He later listens to

3-) What inner faculty is being challenged throughout this passage? (10 kelime)

The lower

4-) How does the speaker connect laziness and spiritual deception? (13 kelime)

He shows that

5-) Why does the speaker say he must start with himself? (11 kelime)

Because self-reform

6-) What does the direct address to the lower self accomplish? (13 kelime)

It turns the

7-) What do the five warnings seem designed to do? (12 kelime)

They are meant

8-) What is the immediate next step the speaker announces at the end of the passage? (12 kelime)

He announces that

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

1-) What name is given to the section containing this passage? (6 kelime)

It

2-) What scriptural support is given before the personal story begins? (16 kelime)

A verse is given

3-) How is the man who raised the objection described? (11 kelime)

He is

4-) What was his judgment about the five daily prayers? (15 kelime)

He judged them

5-) What important realization did the speaker have much later? (11 kelime)

He realized

6-) How does the speaker classify the source of those resistant thoughts? (11 kelime)

He links

7-) What moral standard does the speaker set for anyone who wants to guide others? (12 kelime)

Such a person

CEVAP ANAHTARI

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

1-) What Qur'anic teaching is placed at the beginning of this passage?

It says that the prescribed prayers have fixed times for believers.

2-) What complaint did the elderly man make about the prayers?

He said praying five times every day feels too much and becomes tiring because it keeps continuing.

3-) When the speaker later examined himself, what did he hear from his lower self?

He heard the same objection that the man had voiced earlier.

4-) How did the speaker interpret those words after reflecting on them?

He understood them as coming from a soul inclined to wrong and influenced by Satan.

5-) Why did the speaker decide to begin with himself rather than with other people?

He believed a person who has not corrected his own lower self is not ready to correct others.

6-) How many warnings does the speaker say he will give to his lower self?

Five.

7-) What spiritual condition of the lower self is described before those warnings are given?

It is shown as ignorant, lazy, idle, and heedless.

8-) What does the passage suggest about the source of spiritual excuses against worship?

It suggests such excuses may feel personal, but they are tied to inner weakness and satanic prompting.

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

- 1-) How is this section introduced structurally in the passage?
It is introduced as the first station of a larger section called the Twenty-First Word.
- 2-) What religious phrase appears before the main discussion begins?
The opening begins with mentioning Allah's name and His mercy and compassion.
- 3-) What kind of person first raised the objection about prayer?
It was a person described as advanced in age, physically impressive, and socially important.
- 4-) What exactly bothered that person about the prayer schedule?
He felt the repeated daily pattern of five prayers was excessive and wearisome.
- 5-) What happened a long time after that conversation?
The speaker listened inwardly and found the same complaint rising from his own lower self.
- 6-) What role does laziness play in the speaker's understanding of the lower self?
Laziness is described as the channel through which harmful suggestions were being received.
- 7-) What does the phrase about the lower self commanding evil mean in this passage?
It means the lower self naturally pushes a person toward wrong unless it is trained and corrected.
- 8-) How is the lower self addressed at the end of the target passage?
It is called to listen to five warnings that answer its mistaken and lazy objections.

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

1-) What obligation is emphasized through the Qur'anic verse in this passage?

The duty of performing the prescribed prayers at their appointed times.

2-) What human feeling toward worship is brought up through the old man's statement?

A feeling of tiredness and frustration with repeated religious duties.

3-) Why is the old man's statement important to the rest of the passage?

It becomes the starting point for a deeper reflection on the same weakness inside the speaker himself.

4-) What does the speaker discover by listening carefully to his inner self?

He discovers that his own lower self is repeating the same complaint against prayer.

5-) According to the passage, is this complaint treated as harmless personal preference or as a moral-spiritual danger?

It is treated as a moral-spiritual danger connected to evil influence.

6-) How does the speaker move from diagnosis to action?

He admits his own need for reform and decides to address his lower self directly.

7-) What principle about leadership or guidance appears in the speaker's self-criticism?

A person should first work on his own inner state before trying to improve others.

8-) How is the lower self portrayed in the final sentence of the target passage?

It is portrayed as speaking from deep ignorance, laziness, and spiritual heedlessness.

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

1-) What does the verse used here say about the timing of prayer?

It teaches that prayer is assigned to believers at specific times.

2-) Which concern about daily worship is expressed by the man in the passage?

He thinks repeating the prayers five times every day is too much and leads to weariness.

3-) How does the speaker's later experience deepen the meaning of that concern?

He realizes the same complaint is not only someone else's problem but also an inner struggle within himself.

4-) What does the speaker mean by saying his lower self heard with the ear of laziness?

He means laziness shaped how the lower self received and accepted harmful thoughts.

5-) Who is identified as influencing the lower self's complaint?

Satan is identified as the source behind that influence.

6-) What are the two possible explanations the speaker gives for those words?

Either they represented the voice of souls inclined toward evil generally, or they were directly prompted by satanic suggestion.

7-) What decision shows the speaker taking responsibility?

He chooses to start by reforming his own lower self.

8-) In what state does the speaker say the lower self spoke those words?

It spoke from a condition of layered ignorance, idleness, and heedlessness.

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

1-) In this passage, what issue starts the discussion?

The issue is whether praying five times every day feels too burdensome.

2-) What shows that the speaker does not dismiss the issue lightly?

He later listens to himself and honestly admits that the same thought appeared in his own soul.

3-) What inner faculty is being challenged throughout this passage?

The lower self that inclines a person away from obedience.

4-) How does the speaker connect laziness and spiritual deception?

He shows that laziness makes the soul more ready to accept misleading suggestions.

5-) Why does the speaker say he must start with himself?

Because self-reform is the foundation for helping and advising others rightly.

6-) What does the direct address to the lower self accomplish?

It turns the reflection into a personal confrontation with one's own spiritual weakness.

7-) What do the five warnings seem designed to do?

They are meant to answer excuses and train the soul toward obedience.

8-) What is the immediate next step the speaker announces at the end of the passage?

He announces that he will answer his lower self with five warnings.

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

1-) What name is given to the section containing this passage?

It is called the Twenty-First Word.

2-) What scriptural support is given before the personal story begins?

A verse is given to show that believers are required to observe prayers at appointed times.

3-) How is the man who raised the objection described?

He is presented as someone notable in age, body, and status.

4-) What was his judgment about the five daily prayers?

He judged them to be good in themselves but too frequent and exhausting in practice.

5-) What important realization did the speaker have much later?

He realized his own lower self was echoing the same resistance.

6-) How does the speaker classify the source of those resistant thoughts?

He links them to the evil-inclined soul and to satanic prompting.

7-) What moral standard does the speaker set for anyone who wants to guide others?

Such a person should first work to correct his own inner condition.