

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

1-) What central warning is given in this conclusion about worldly life?
(18 kelime)

Being absorbed in this

2-) What Qur'anic idea is brought at the beginning of the passage, and
what does it say about worldly gain? (18 kelime)

It teaches that the

3-) How is the nafs described at the start of the passage? (20 kelime)

It is presented as spiritually

4-) What animal is used in the comparison? (2 kelime)

5-) What does the ostrich do when it notices the hunter? (13 kelime)

It hides its

6-) What mistake does the ostrich make in that image? (20 kelime)

It acts as if not

7-) How does that inability shape its behavior? (15 kelime)

Since it cannot

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

1-) What does the title-like note calling the passage “a slap for the heedless and a warning lesson” suggest about its tone? (16 kelime)

The tone is meant

2-) What is the first spiritual problem named in the passage? (1 kelime)

3-) What two attachments are linked together in the description of the nafs? (9 kelime)

Love of

4-) How does the passage portray worldly life when it is loved in the wrong way? (8 kelime)

It appears

5-) What does the verse at the opening contribute to the meaning of the passage? (17 kelime)

It frames the whole

6-) In the comparison, what inability does the ostrich have? (5 kelime)

It

7-) What does the exposed body of the ostrich imply in the comparison? (18 kelime)

The person's real condition

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

1-) Why is the nafs called “wretched” in this passage? (17 kelime)

Because it has fallen

2-) What does it mean here to say that the nafs sees life as sweet? (9 kelime)

It is

3-) What has the nafs forgotten? (2 kelime)

4-) What does the nafs seek according to the passage? (5 kelime)

It

5-) What is the structure of the comparison used in the passage? (14 kelime)

A spiritually heedless

6-) What is irrational about the ostrich’s behavior? (10 kelime)

It confuses

7-) How does the hunter still have the advantage? (14 kelime)

The hunter can

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

1-) What relationship does the passage draw between heedlessness and the love of dunya? (18 kelime)

It shows that heedlessness

2-) Why is the worldly life called deceptive in the verse quoted here? (17 kelime)

Because it can attract

3-) In the example, what danger does the ostrich recognize? (4 kelime)
It

4-) What does hiding the head symbolize in human terms? (9 kelime)
Avoiding serious

5-) Why does the passage end by telling the nafs to look carefully at the comparison? (16 kelime)
Because the lesson is

6-) What poor substitute does it choose instead of a real solution? (8 kelime)
It chooses

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

1-) Which attitude is being corrected? (12 kelime)

The attitude of

2-) How does the opening verse support that correction? (12 kelime)

It teaches that

3-) What personal flaw of the nafs is highlighted first? (4 kelime)

Its

4-) What three traits are listed about the nafs in the passage? (14 kelime)

It finds worldly

5-) In the comparison, why does the ostrich not simply escape? (7 kelime)

It

6-) What fact proves that assumption false within the comparison? (9 kelime)

The rest

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

1-) What theme ties together the verse, the address to the nafs, and the ostrich example? (17 kelime)

The theme is that

2-) What does the cited verse say about the value of worldly goods compared with ultimate reality? (14 kelime)

It lowers their

3-) How is the nafs spiritually disordered in this passage? (14 kelime)

Its loves and

4-) What natural image is used to make the warning memorable? (8 kelime)

The image

5-) What does the ostrich wrongly assume? (17 kelime)

It assumes that if

6-) What is the effect of the final call to “consider the comparison”? (15 kelime)

It pushes the

CEVAP ANAHTARI

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

1-) What central warning is given in this conclusion about worldly life?
Being absorbed in this life and forgetting the next life is a serious form of heedlessness and deception.

2-) What Qur'anic idea is brought at the beginning of the passage, and what does it say about worldly gain?

It teaches that the attractions of this world are misleading and should not be treated as lasting truth.

3-) How is the nafs described at the start of the passage?

It is presented as spiritually careless, attached to worldly sweetness, forgetful of the hereafter, and focused only on this world.

4-) What animal is used in the comparison?

An ostrich.

5-) What does the ostrich do when it notices the hunter?

It hides its head in the sand because it cannot escape by flying.

6-) What mistake does the ostrich make in that image?

It acts as if not seeing the hunter means the hunter does not see it, while its body remains exposed.

7-) How does that inability shape its behavior?

Since it cannot flee, it chooses a false way of coping by hiding its head.

**lisans short-words-p61-twenty-first-word-first-station-
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CEVAPLAR**

1-) What does the title-like note calling the passage “a slap for the heedless and a warning lesson” suggest about its tone?

The tone is meant to be sharp, corrective, and awakening rather than gentle or merely descriptive.

2-) What is the first spiritual problem named in the passage?
Heedlessness.

3-) What two attachments are linked together in the description of the nafs?

Love of worldly life and forgetfulness of the hereafter.

4-) How does the passage portray worldly life when it is loved in the wrong way?

It appears attractive, but that attraction misleads people.

5-) What does the verse at the opening contribute to the meaning of the passage?

It frames the whole warning by teaching that worldly possessions can deceive people about what truly matters.

6-) In the comparison, what inability does the ostrich have?
It cannot escape by flight.

7-) What does the exposed body of the ostrich imply in the comparison?

The person’s real condition is still open and vulnerable even if they try not to think about it.

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

1-) Why is the nafs called “wretched” in this passage?

Because it has fallen into a low state through carelessness, worldly attachment, and neglect of the hereafter.

2-) What does it mean here to say that the nafs sees life as sweet?

It is overly attracted to worldly pleasure and comfort.

3-) What has the nafs forgotten?

The hereafter.

4-) What does the nafs seek according to the passage?

It seeks only worldly life.

5-) What is the structure of the comparison used in the passage?

A spiritually heedless person is compared to an ostrich reacting foolishly to a hunter.

6-) What is irrational about the ostrich’s behavior?

It confuses its own lack of sight with actual safety.

7-) How does the hunter still have the advantage?

The hunter can still see the ostrich clearly because most of it remains uncovered.

**lisans short-words-p61-twenty-first-word-first-station-
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CEVAPLAR**

1-) What relationship does the passage draw between heedlessness and the love of dunya?

It shows that heedlessness grows when a person becomes charmed by dunya and loses sight of the hereafter.

2-) Why is the worldly life called deceptive in the verse quoted here?

Because it can attract people with temporary pleasure and make them neglect what is permanent and true.

3-) In the example, what danger does the ostrich recognize?

It recognizes the hunter.

4-) What does hiding the head symbolize in human terms?

Avoiding serious reflection and refusing to confront uncomfortable truths.

5-) Why does the passage end by telling the nafs to look carefully at the comparison?

Because the lesson is meant to be recognized personally, not just admired as a clever image.

6-) What poor substitute does it choose instead of a real solution?

It chooses not to look at the danger.

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

1-) Which attitude is being corrected?

The attitude of being absorbed in this world while neglecting the hereafter.

2-) How does the opening verse support that correction?

It teaches that worldly attractions are unreliable and can mislead a person.

3-) What personal flaw of the nafs is highlighted first?

Its state of heedlessness.

4-) What three traits are listed about the nafs in the passage?

It finds worldly life appealing, forgets the hereafter, and runs after this world alone.

5-) In the comparison, why does the ostrich not simply escape?

It lacks the ability to do so.

6-) What fact proves that assumption false within the comparison?

The rest of the bird remains visible and exposed.

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

1-) What theme ties together the verse, the address to the nafs, and the ostrich example?

The theme is that attachment to this world can deceive a person into heedlessness about the hereafter.

2-) What does the cited verse say about the value of worldly goods compared with ultimate reality?

It lowers their status by showing that they can mislead rather than truly fulfill.

3-) How is the nafs spiritually disordered in this passage?

Its loves and concerns are directed toward temporary life instead of the eternal one.

4-) What natural image is used to make the warning memorable?

The image of an ostrich facing a hunter.

5-) What does the ostrich wrongly assume?

It assumes that if it does not see the threat, the threat is no longer a problem.

6-) What is the effect of the final call to “consider the comparison”?

It pushes the reader to reflect honestly and apply the example to their own life.