

1 What Qur'anic teaching is placed at the beginning of this passage?	2 What complaint did the elderly man make about the prayers?	3 When the speaker later examined himself, what did he hear from his lower self?	4 How did the speaker interpret those words after reflecting on them?
lisans short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs	lisans short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs	lisans short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs	lisans short-words-p53-twenty-first-word-first-station-weariness-in-prayer-and-address-to-the-nafs
5 Why did the speaker decide to begin with himself rather than with other people?	6 How many warnings does the speaker say he will give to his lower self?	7 What spiritual condition of the lower self is described before those warnings are given?	8 What does the passage suggest about the source of spiritual excuses against worship?
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9 How is this section introduced structurally in the passage?	10 What religious phrase appears before the main discussion begins?	11 What kind of person first raised the objection about prayer?	12 What exactly bothered that person about the prayer schedule?
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Cevap 4 He understood them as coming from a soul inclined to wrong and influenced by Satan.	Cevap 3 He heard the same objection that the man had voiced earlier.	Cevap 2 He said praying five times every day feels too much and becomes tiring because it keeps continuing.	Cevap 1 It says that the prescribed prayers have fixed times for believers.
Cevap 8 It suggests such excuses may feel personal, but they are tied to inner weakness and satanic prompting.	Cevap 7 It is shown as ignorant, lazy, idle, and heedless.	Cevap 6 Five.	Cevap 5 He believed a person who has not corrected his own lower self is not ready to correct others.
Cevap 12 He felt the repeated daily pattern of five prayers was excessive and wearisome.	Cevap 11 It was a person described as advanced in age, physically impressive, and socially important.	Cevap 10 The opening begins with mentioning Allah's name and His mercy and compassion.	Cevap 9 It is introduced as the first station of a larger section called the Twenty-First Word.

13 What happened a long time after that conversation?	14 What role does laziness play in the speaker's understanding of the lower self?	15 What does the phrase about the lower self commanding evil mean in this passage?	16 How is the lower self addressed at the end of the target passage?
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17 What obligation is emphasized through the Qur'anic verse in this passage?	18 What human feeling toward worship is brought up through the old man's statement?	19 Why is the old man's statement important to the rest of the passage?	20 What does the speaker discover by listening carefully to his inner self?
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21 According to the passage, is this complaint treated as harmless personal preference or as a moral-spiritual danger?	22 How does the speaker move from diagnosis to action?	23 What principle about leadership or guidance appears in the speaker's self-criticism?	24 How is the lower self portrayed in the final sentence of the target passage?
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Cevap 16 It is called to listen to five warnings that answer its mistaken and lazy objections.	Cevap 15 It means the lower self naturally pushes a person toward wrong unless it is trained and corrected.	Cevap 14 Laziness is described as the channel through which harmful suggestions were being received.	Cevap 13 The speaker listened inwardly and found the same complaint rising from his own lower self.
Cevap 20 He discovers that his own lower self is repeating the same complaint against prayer.	Cevap 19 It becomes the starting point for a deeper reflection on the same weakness inside the speaker himself.	Cevap 18 A feeling of tiredness and frustration with repeated religious duties.	Cevap 17 The duty of performing the prescribed prayers at their appointed times.
Cevap 24 It is portrayed as speaking from deep ignorance, laziness, and spiritual heedlessness.	Cevap 23 A person should first work on his own inner state before trying to improve others.	Cevap 22 He admits his own need for reform and decides to address his lower self directly.	Cevap 21 It is treated as a moral-spiritual danger connected to evil influence.