

1 What central warning is given in this conclusion about worldly life?	2 What Qur’anic idea is brought at the beginning of the passage, and what does it say about worldly gain?	3 How is the nafs described at the start of the passage?	4 What animal is used in the comparison?
lisans short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave	lisans short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave	lisans short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave	lisans short-words-p61-twenty-first-word-first-station-conclusion-worldly-deception-death-and-the-grave
5 What does the ostrich do when it notices the hunter?	6 What mistake does the ostrich make in that image?	7 How does that inability shape its behavior?	8 What does the title-like note calling the passage “a slap for the heedless and a warning lesson” suggest about its tone?
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9 What is the first spiritual problem named in the passage?	10 What two attachments are linked together in the description of the nafs?	11 How does the passage portray worldly life when it is loved in the wrong way?	12 What does the verse at the opening contribute to the meaning of the passage?
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Cevap 4 An ostrich.	Cevap 3 It is presented as spiritually careless, attached to worldly sweetness, forgetful of the hereafter, and focused only on this world.	Cevap 2 It teaches that the attractions of this world are misleading and should not be treated as lasting truth.	Cevap 1 Being absorbed in this life and forgetting the next life is a serious form of heedlessness and deception.
Cevap 8 The tone is meant to be sharp, corrective, and awakening rather than gentle or merely descriptive.	Cevap 7 Since it cannot flee, it chooses a false way of coping by hiding its head.	Cevap 6 It acts as if not seeing the hunter means the hunter does not see it, while its body remains exposed.	Cevap 5 It hides its head in the sand because it cannot escape by flying.
Cevap 12 It frames the whole warning by teaching that worldly possessions can deceive people about what truly matters.	Cevap 11 It appears attractive, but that attraction misleads people.	Cevap 10 Love of worldly life and forgetfulness of the hereafter.	Cevap 9 Heedlessness.

13 In the comparison, what inability does the ostrich have?	14 What does the exposed body of the ostrich imply in the comparison?	15 Why is the nafs called “wretched” in this passage?	16 What does it mean here to say that the nafs sees life as sweet?
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17 What has the nafs forgotten?	18 What does the nafs seek according to the passage?	19 What is the structure of the comparison used in the passage?	20 What is irrational about the ostrich’s behavior?
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21 How does the hunter still have the advantage?	22 What relationship does the passage draw between heedlessness and the love of dunya?	23 Why is the worldly life called deceptive in the verse quoted here?	24 In the example, what danger does the ostrich recognize?
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Cevap 16 It is overly attracted to worldly pleasure and comfort.	Cevap 15 Because it has fallen into a low state through carelessness, worldly attachment, and neglect of the hereafter.	Cevap 14 The person's real condition is still open and vulnerable even if they try not to think about it.	Cevap 13 It cannot escape by flight.
Cevap 20 It confuses its own lack of sight with actual safety.	Cevap 19 A spiritually heedless person is compared to an ostrich reacting foolishly to a hunter.	Cevap 18 It seeks only worldly life.	Cevap 17 The hereafter.
Cevap 24 It recognizes the hunter.	Cevap 23 Because it can attract people with temporary pleasure and make them neglect what is permanent and true.	Cevap 22 It shows that heedlessness grows when a person becomes charmed by dunya and loses sight of the hereafter.	Cevap 21 The hunter can still see the ostrich clearly because most of it remains uncovered.