

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 1

1-) According to the passage, why should people say Allah's name in their actions with blessings and daily needs? (23 kelime)

Because everything in creation brings

2-) What conclusion is drawn from that idea for human conduct? (14 kelime)

Humans should also

3-) What social interaction does the passage use to explain human dependence on Allah? (8 kelime)

The act

4-) In that comparison, who is the real owner of the blessings? (1 kelime)

5-) Why does that question matter for understanding the passage? (13 kelime)

Because it shifts

6-) Why is thanks placed at the end? (11 kelime)

Because after

7-) How does the passage connect praising Allah at the end with one of those three duties? (9 kelime)

It presents

8-) How does the passage define proper reflection on blessings? (17 kelime)

It means seeing them

9-) What does that comparison teach about proper love and praise? (13 kelime)

Love and praise

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 2

1-) What central lesson does the passage teach about a believer's relationship to blessings? (18 kelime)

A believer should connect

2-) Why are people not treated as the final source of blessings in this section? (10 kelime)

Because they

3-) What are believers told not to do with heedless people? (14 kelime)

They are told

4-) What does Allah ask as the "price" for His blessings? (7 kelime)

He

5-) What does the passage teach that Allah seeks from people instead of money? (6 kelime)

He

6-) What spoken practice represents gratitude? (3 kelime)

7-) What mental act completes these two verbal acts? (13 kelime)

Thinking carefully about

8-) What does the passage say a person is realizing when reflecting properly? (13 kelime)

That blessings are

9-) According to the ending, what is enough guidance for the nafs in this section? (9 kelime)

To give,

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 3

1-) What idea about all created things forms the basis of the passage's advice to human beings? (20 kelime)

The idea that creation brings

2-) What reason is given first for this command? (14 kelime)

That all things

3-) What comparison is used to describe people who pass blessings to us? (13 kelime)

They are compared

4-) What question interrupts the passage before the answer is given? (17 kelime)

It asks what Allah

5-) Why is remembrance placed at the beginning? (13 kelime)

Because a believer

6-) How does the passage connect saying Allah's name at the beginning with one of those three duties? (11 kelime)

It presents

7-) What is the third part? (9 kelime)

Reflecting on

8-) What kind of person is compared to someone kissing a servant's foot while ignoring a king? (11 kelime)

Someone who

9-) What final practical advice is given to the self at the end of the passage? (11 kelime)

A person

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 4

1-) In the passage, what should a Muslim remember when receiving any blessing? (7 kelime)
That

2-) What practical religious habit is urged in ordinary dealings with blessings? (8 kelime)
Saying and

3-) Why are human givers compared to servers or delivery-bearers instead of owners? (15 kelime)
Because they pass

4-) What issue is raised by mentioning that people pay a price to other people? (17 kelime)
It raises the deeper

5-) What spoken practice represents remembrance? (4 kelime)
Beginning

6-) How is gratitude practiced after receiving or using a blessing? (3 kelime)

7-) Which part requires deeper awareness of the meaning of the blessing? (1 kelime)

8-) What does the comparison with the royal gift reveal about spiritual blindness? (16 kelime)
It shows how absurd

9-) According to the closing lines, what kind of life-pattern should a believer build? (15 kelime)
One in which

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 5

1-) What is the main command repeated throughout the passage? (12 kelime)

To relate one's

2-) From whom should a person not take, according to the passage? (12 kelime)

From heedless people

3-) What kind of people are described as neglectful in the passage? (13 kelime)

People who do

4-) What does the passage say Allah asks in return for His gifts? (11 kelime)

Three responses

5-) What are the three things asked in return? (9 kelime)

Remembering Allah,

6-) What is the second part? (2 kelime)

7-) How are the blessings characterized in order to deepen appreciation for them? (14 kelime)

They are presented

8-) Why is it described as foolish to admire the visible source of a blessing while forgetting Allah? (17 kelime)

Because that is like

9-) What warning is given to the nafs in the final lines? (19 kelime)

If it does not

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 6

1-) How does the passage move from creation in general to human responsibility in particular? (16 kelime)

It says that since

2-) What does the passage suggest is wrong with taking from people who are heedless? (19 kelime)
It suggests that such

3-) What caution is added right after that instruction? (16 kelime)

A person should avoid

4-) What three responses form the proper return to Allah? (9 kelime)

Remembering Him,

5-) How is remembrance practiced at the start of an action? (5 kelime)

By

6-) Which part belongs after the blessing is received or enjoyed? (1 kelime)

7-) Why does the passage call the blessings beyond price? (16 kelime)

Because they are not

8-) What moral mistake is highlighted by the image of honoring the messenger but ignoring the king? (14 kelime)

It is the

9-) What complete pattern of behavior is recommended in the final sentence? (17 kelime)

To begin in Allah's

CEVAP ANAHTARI

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 1 - CEVAPLAR

1-) According to the passage, why should people say Allah's name in their actions with blessings and daily needs?

Because everything in creation brings Allah's gifts by His command, so people should also receive and use those gifts with awareness of Him.

2-) What conclusion is drawn from that idea for human conduct?

Humans should also live with the practice of invoking Allah in what they do.

3-) What social interaction does the passage use to explain human dependence on Allah?

The act of paying someone who delivers something.

4-) In that comparison, who is the real owner of the blessings?

Allah.

5-) Why does that question matter for understanding the passage?

Because it shifts attention from human transactions to a person's duty toward Allah.

6-) Why is thanks placed at the end?

Because after receiving the blessing, gratitude should be expressed to Allah.

7-) How does the passage connect praising Allah at the end with one of those three duties?

It presents that praise as an act of gratitude.

8-) How does the passage define proper reflection on blessings?

It means seeing them as beyond price and recognizing them as signs of Allah's power and mercy.

9-) What does that comparison teach about proper love and praise?

Love and praise should go first to Allah, not stop at created means.

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 2 - CEVAPLAR

1-) What central lesson does the passage teach about a believer's relationship to blessings?

A believer should connect every blessing back to Allah rather than stopping at the human or material means.

2-) Why are people not treated as the final source of blessings in this section?

Because they only pass on what Allah has actually granted.

3-) What are believers told not to do with heedless people?

They are told not to receive from them in a way that ignores Allah.

4-) What does Allah ask as the "price" for His blessings?

He asks remembrance, gratitude, and thoughtful reflection.

5-) What does the passage teach that Allah seeks from people instead of money?

He seeks remembrance, thankfulness, and reflection.

6-) What spoken practice represents gratitude?

Praising Allah afterward.

7-) What mental act completes these two verbal acts?

Thinking carefully about the blessing as a sign of Allah's power and mercy.

8-) What does the passage say a person is realizing when reflecting properly?

That blessings are precious signs of divine artistry and merciful gifts from Allah.

9-) According to the ending, what is enough guidance for the nafs in this section?

To give, take, begin, and act in Allah's name.

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 3 - CEVAPLAR

1-) What idea about all created things forms the basis of the passage's advice to human beings?

The idea that creation brings forth Allah's blessings by His command and in a way that points back to Him.

2-) What reason is given first for this command?

That all things already bring Allah's favors in a way that points to Him.

3-) What comparison is used to describe people who pass blessings to us?

They are compared to carriers who deliver something that belongs to someone else.

4-) What question interrupts the passage before the answer is given?

It asks what Allah wants in return when people already pay other people for what they receive.

5-) Why is remembrance placed at the beginning?

Because a believer should start with awareness of Allah before using His gifts.

6-) How does the passage connect saying Allah's name at the beginning with one of those three duties?

It presents that opening phrase as an act of remembering Allah.

7-) What is the third part?

Reflecting on the meaning and source of the blessings.

8-) What kind of person is compared to someone kissing a servant's foot while ignoring a king?

Someone who praises the visible source of blessings but forgets Allah.

9-) What final practical advice is given to the self at the end of the passage?

A person should give, receive, begin, and act in Allah's name.

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 4 - CEVAPLAR

1-) In the passage, what should a Muslim remember when receiving any blessing?

That the blessing truly comes from Allah.

2-) What practical religious habit is urged in ordinary dealings with blessings?

Saying and acting with Allah's name in mind.

3-) Why are human givers compared to servers or delivery-bearers instead of owners?

Because they pass along blessings but do not truly possess them in the ultimate sense.

4-) What issue is raised by mentioning that people pay a price to other people?

It raises the deeper issue of what is owed to Allah, the true owner of the blessing.

5-) What spoken practice represents remembrance?

Beginning with Allah's name.

6-) How is gratitude practiced after receiving or using a blessing?

By praising Allah.

7-) Which part requires deeper awareness of the meaning of the blessing?

Reflection.

8-) What does the comparison with the royal gift reveal about spiritual blindness?

It shows how absurd it is to honor the apparent channel while forgetting the true giver.

9-) According to the closing lines, what kind of life-pattern should a believer build?

One in which the believer begins, gives, receives, and acts with Allah consciously in view.

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 5 - CEVAPLAR

1-) What is the main command repeated throughout the passage?

To relate one's actions and blessings to Allah by using His name.

2-) From whom should a person not take, according to the passage?

From heedless people who pass things along without relating them to Allah.

3-) What kind of people are described as neglectful in the passage?

People who do not connect giving to Allah and pass things on carelessly.

4-) What does the passage say Allah asks in return for His gifts?

Three responses of the heart and tongue: remembrance, thanks, and reflection.

5-) What are the three things asked in return?

Remembering Allah, thanking Him, and reflecting on His gifts.

6-) What is the second part?

Thanking Him.

7-) How are the blessings characterized in order to deepen appreciation for them?

They are presented as immensely precious and as signs of divine artistry and mercy.

8-) Why is it described as foolish to admire the visible source of a blessing while forgetting Allah?

Because that is like honoring a servant who delivers a royal gift while ignoring the true giver.

9-) What warning is given to the nafs in the final lines?

If it does not want to act foolishly, it must center its giving, taking, beginning, and deeds on Allah.

lisans short-words-p04-first-word-giving-receiving-and-thanking-through-bismillah - Set 6 - CEVAPLAR

1-) How does the passage move from creation in general to human responsibility in particular?

It says that since all things serve in Allah's name, humans should consciously do the same.

2-) What does the passage suggest is wrong with taking from people who are heedless?

It suggests that such taking can train a person to focus on created means and forget the true source.

3-) What caution is added right after that instruction?

A person should avoid taking from those who are spiritually careless about Allah's role in giving.

4-) What three responses form the proper return to Allah?

Remembering Him, thanking Him, and reflecting on His gifts.

5-) How is remembrance practiced at the start of an action?

By beginning with Allah's name.

6-) Which part belongs after the blessing is received or enjoyed?

Thankfulness.

7-) Why does the passage call the blessings beyond price?

Because they are not ordinary objects only; they are wondrous gifts that point to divine generosity.

8-) What moral mistake is highlighted by the image of honoring the messenger but ignoring the king?

It is the mistake of loving the apparent cause while neglecting the real giver.

9-) What complete pattern of behavior is recommended in the final sentence?

To begin in Allah's name and to carry out all giving, receiving, and acting in His name.