

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 1**

1-) What mistaken habit of mind is criticized at the start of this passage? (17 kelime)

It is the habit

2-) What two time directions create the impatience discussed here? (12 kelime)

Looking backward at

3-) What does the commander story add to the argument? (12 kelime)

It gives a

4-) How does the passage describe the condition of past hardships now that they are over? (14 kelime)

Their pain is

5-) How should a believer reinterpret yesterday's struggle once it is over? (15 kelime)

He should see

6-) Why is pre-living tomorrow's burdens criticized? (13 kelime)

Because it makes

7-) According to the passage, what is the sound way to think about worship in the present? (26 kelime)

A person should focus on today

8-) What emotional transformation is expected from that reframing? (8 kelime)

Gloom and

9-) What three channels of patience must be carried responsibly? (8 kelime)

Obedience, self-restraint

10-) What source gives a person the capacity for these three forms of patience? (10 kelime)

Allah is

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 2**

1-) What is the main problem being corrected in this passage? (13 kelime)

It corrects impatience

2-) What does the passage imply about suffering that has already ended? (13 kelime)

It should no

3-) How does the military scene clarify this inner problem? (20 kelime)

It shows that when support

4-) What positive meanings are attached to completed hardships? (10 kelime)

They become

5-) What present-focused statement is the reader encouraged to make about worship? (22 kelime)

The reader is encouraged to

6-) What response to past effort does the passage reject? (12 kelime)

It rejects becoming

7-) How does this viewpoint affect a person's emotional state? (9 kelime)

It replaces

8-) What does the passage teach about masculinity or courage in facing hardship? (16 kelime)

It presents courage as

9-) What are the three areas where patience is required? (9 kelime)

In worship,

10-) What does the passage say about the sufficiency of patience from Allah? (16 kelime)

It says that if

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 3**

1-) Which part of the self is being addressed throughout this passage? (11 kelime)

The impatient

2-) How does the passage judge that behavior? (10 kelime)

It judges

3-) In that comparison, what do the wrongly moved forces stand for in a person's inner life? (13 kelime)

They stand for

4-) What does that illustration imply about emotional and spiritual strength? (18 kelime)

It implies that strength

5-) What should that realization produce in a believer? (8 kelime)

It should

6-) What everyday example is given to show how irrational that behavior is? (20 kelime)

It is like worrying today

7-) What is the healthier way to frame one hour of worship today? (14 kelime)

It should be

8-) How is worship characterized in terms of dignity and emotional tone? (9 kelime)

It is

9-) What practical advice is given about using patience well? (17 kelime)

A person should preserve

10-) What condition must be met for patience to be enough? (9 kelime)

It must

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 4**

1-) What kind of impatience is challenged in this passage? (16 kelime)

It is the impatience

2-) Which two kinds of thoughts feed that impatience? (10 kelime)

Dwelling on

3-) Why should past difficulties no longer be treated as a current burden? (11 kelime)

Because their

4-) Why is the military comparison effective for this lesson? (17 kelime)

It shows clearly that

5-) What remains from those earlier struggles according to the passage? (6 kelime)

Their

6-) What balanced view of worship does the passage recommend for today? (18 kelime)

It recommends seeing worship

7-) Name the three types of patience in the order given. (11 kelime)

Patience in

8-) What effect does this have on a person's discouragement? (6 kelime)

It

9-) How does intelligence relate to patience in this passage? (13 kelime)

Intelligence means learning

10-) What overall lesson about time and worship ties the whole passage together? (21 kelime)

A believer should carry only

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 5**

1-) What false approach to hardship does the passage warn against first? (17 kelime)

It warns against combining

2-) What example from military leadership is used to show this mistake? (21 kelime)

A foolish commander weakens his

3-) What mistake did the commander make in the illustration? (16 kelime)

He sent forces to

4-) How are yesterday's troubles revalued in the passage? (13 kelime)

They are shown

5-) How are future acts of worship and future troubles described before they arrive? (15 kelime)

They are still

6-) How should future worship be treated before its time comes? (17 kelime)

It should be left

7-) How much of the day does the passage ask a person to think about in worship? (16 kelime)

It asks the person

8-) What are the three kinds of patience named in the passage? (13 kelime)

Patience in worship,

9-) According to the ending, what should a person do with those reserves of patience? (9 kelime)

He should

10-) What is the broader moral lesson of the passage? (18 kelime)

A wise believer manages

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 6**

1-) What is the passage mainly trying to teach about impatience? (15 kelime)

It teaches that

2-) What is the central point of the battlefield comparison? (12 kelime)

Misplaced effort leaves

3-) What is wrong with bringing future religious duties into the present emotionally? (11 kelime)

It burdens

4-) What has happened to the painful side of earlier worship struggles? (3 kelime)

5-) What does the comparison to future hunger and thirst teach? (13 kelime)

It teaches that

6-) What change in motivation follows from thinking this way? (9 kelime)

Low morale

7-) What present-day perspective does the passage recommend instead? (15 kelime)

It recommends concentrating

8-) What final command sums up the response the passage calls for? (15 kelime)

It calls the

9-) What role does reason play in handling those channels? (11 kelime)

Reason helps

10-) What final attitude does the passage call the reader to adopt? (14 kelime)

It calls the

CEVAP ANAHTARI

lisans short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 1 - CEVAPLAR

1-) What mistaken habit of mind is criticized at the start of this passage?

It is the habit of piling yesterday's pain and tomorrow's duties onto today and then becoming restless.

2-) What two time directions create the impatience discussed here?

Looking backward at earlier pain and forward at future burdens creates it.

3-) What does the commander story add to the argument?

It gives a concrete image of how misdirected strength leads to collapse.

4-) How does the passage describe the condition of past hardships now that they are over?

Their pain is gone, while their good results remain as mercy, blessing, and reward.

5-) How should a believer reinterpret yesterday's struggle once it is over?

He should see that the hardship has passed and that only its beneficial outcome remains.

6-) Why is pre-living tomorrow's burdens criticized?

Because it makes a person suffer for something that is not yet real.

7-) According to the passage, what is the sound way to think about worship in the present?

A person should focus on today alone and devote a small part of it to a noble act whose benefit is great and hardship is light.

8-) What emotional transformation is expected from that reframing?

Gloom and reluctance give way to energized striving.

9-) What three channels of patience must be carried responsibly?

Obedience, self-restraint from sin, and endurance through trials.

10-) What source gives a person the capacity for these three forms of patience?

Allah is the One who gives those reserves of patience.

lisans short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 2 - CEVAPLAR

1-) What is the main problem being corrected in this passage?

It corrects impatience that comes from thinking about burdens in the wrong way.

2-) What does the passage imply about suffering that has already ended?

It should no longer dominate a person because its painful part is over.

3-) How does the military scene clarify this inner problem?

It shows that when support is sent to the wrong places, the most important point is left open to attack.

4-) What positive meanings are attached to completed hardships?

They become signs of divine mercy, gifts, and earned reward.

5-) What present-focused statement is the reader encouraged to make about worship?

The reader is encouraged to say that one hour today can be spent on a beautiful and noble service with great reward.

6-) What response to past effort does the passage reject?

It rejects becoming tired now because of struggles that are already finished.

7-) How does this viewpoint affect a person's emotional state?

It replaces bitterness and low spirits with sweet determination.

8-) What does the passage teach about masculinity or courage in facing hardship?

It presents courage as standing firm, calling on Allah, and carrying the duties of patience honorably.

9-) What are the three areas where patience is required?

In worship, in avoiding sins, and in enduring calamities.

10-) What does the passage say about the sufficiency of patience from Allah?

It says that if it is not wasted, it is enough for every hardship and disaster.

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 3 - CEVAPLAR**

1-) Which part of the self is being addressed throughout this passage?

The impatient side of the self is being addressed and corrected.

2-) How does the passage judge that behavior?

It judges it to be foolish and lacking sound sense.

3-) In that comparison, what do the wrongly moved forces stand for in a person's inner life?

They stand for the strength of patience being wasted in the wrong places.

4-) What does that illustration imply about emotional and spiritual strength?

It implies that strength must be kept for real needs in the present rather than scattered by imagination.

5-) What should that realization produce in a believer?

It should produce fresh eagerness rather than tiredness.

6-) What everyday example is given to show how irrational that behavior is?

It is like worrying today about hunger and thirst that belong to the future and already crying out over them.

7-) What is the healthier way to frame one hour of worship today?

It should be seen as a short, honorable, and worthwhile service with high return.

8-) How is worship characterized in terms of dignity and emotional tone?

It is presented as an uplifting and pleasant service.

9-) What practical advice is given about using patience well?

A person should preserve the patience Allah has given and use it properly rather than wasting it.

10-) What condition must be met for patience to be enough?

It must not be wasted in the wrong way.

**lisans short-words-p56-twenty-first-word-first-station-third-warning-
impatience-and-three-kinds-of-patience - Set 4 - CEVAPLAR**

1-) What kind of impatience is challenged in this passage?

It is the impatience that comes from mentally carrying too much across past, present, and future.

2-) Which two kinds of thoughts feed that impatience?

Dwelling on old pain and imagining future strain feed it.

3-) Why should past difficulties no longer be treated as a current burden?

Because their painful side has passed, while their spiritual gain remains.

4-) Why is the military comparison effective for this lesson?

It shows clearly that when resources are misplaced, a person becomes weak where strength is most needed.

5-) What remains from those earlier struggles according to the passage?

Their beneficial and rewarding side remains.

6-) What balanced view of worship does the passage recommend for today?

It recommends seeing worship as a pleasant and elevated service that takes little hardship and brings great reward.

7-) Name the three types of patience in the order given.

Patience in worship, patience in avoiding sin, and patience under calamity.

8-) What effect does this have on a person's discouragement?

It turns discouragement into energized striving.

9-) How does intelligence relate to patience in this passage?

Intelligence means learning from the comparison and directing patience where it truly belongs.

10-) What overall lesson about time and worship ties the whole passage together?

A believer should carry only today's responsibility, learn from the past without reliving its pain, and trust Allah regarding the future.

lisans short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 5 - CEVAPLAR

1-) What false approach to hardship does the passage warn against first?

It warns against combining memories of past pain with imagined future burdens and then calling that patience.

2-) What example from military leadership is used to show this mistake?

A foolish commander weakens his center by sending troops where they are not needed, so the enemy attacks the unprotected middle.

3-) What mistake did the commander make in the illustration?

He sent forces to places that did not need them and left the crucial area undefended.

4-) How are yesterday's troubles revalued in the passage?

They are shown to have lost their pain and kept their meaningful benefit.

5-) How are future acts of worship and future troubles described before they arrive?

They are still unreal for the present moment, so carrying their burden now is senseless.

6-) How should future worship be treated before its time comes?

It should be left in the future rather than dragged into today as a source of fatigue.

7-) How much of the day does the passage ask a person to think about in worship?

It asks the person to think about the present day and give one hour to worship.

8-) What are the three kinds of patience named in the passage?

Patience in worship, patience in staying away from sin, and patience during hardship.

9-) According to the ending, what should a person do with those reserves of patience?

He should hold firm by relying on them properly.

10-) What is the broader moral lesson of the passage?

A wise believer manages his inner strength carefully, lives faithfully in the present, and meets hardship with patience.

lisans short-words-p56-twenty-first-word-first-station-third-warning- impatience-and-three-kinds-of-patience - Set 6 - CEVAPLAR

1-) What is the passage mainly trying to teach about impatience?

It teaches that impatience often comes from mismanaging how we think about time and burden.

2-) What is the central point of the battlefield comparison?

Misplaced effort leaves the most important area exposed and leads to defeat.

3-) What is wrong with bringing future religious duties into the present emotionally?

It burdens a person with something that is not yet required.

4-) What has happened to the painful side of earlier worship struggles?

It has disappeared.

5-) What does the comparison to future hunger and thirst teach?

It teaches that suffering in advance over what is not present is foolish.

6-) What change in motivation follows from thinking this way?

Low morale is replaced by sincere and hopeful effort.

7-) What present-day perspective does the passage recommend instead?

It recommends concentrating on today and seeing worship as a brief, meaningful, and rewarding service.

8-) What final command sums up the response the passage calls for?

It calls the person to remain firm by using the patience Allah has already provided.

9-) What role does reason play in handling those channels?

Reason helps a person direct patience correctly instead of scattering it.

10-) What final attitude does the passage call the reader to adopt?

It calls the reader to stay steadfast and bear life's tests with disciplined patience.