11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 1

1-) What is the second kind of provision described in the passage? (21 kelime)
It is a made-up kind

2-) On what does this second form depend? (10 kelime)
It depends

3-) What does the passage teach about relying on this artificial kind of provision? (19 kelime)
A person should not

4-) How does the passage connect simplicity in spending with happiness? (11 kelime)
It says

5-) What inward quality shapes the way he receives blessings? (1 kelime)

6-) What chain of harm begins with wastefulness according to the passage? (15 kelime)
It leads to

7-) From where do these inner faculties receive their fitting provision? (10 kelime)
They receive

8-) What comparison does the passage make between the stomach and the rest of the human being? (18 kelime)
Just as the stomach

9-) How does the example of the eye help explain the rest of the faculties? (17 kelime)
It shows by one

10-) What does calling the faculties “keys” suggest about the world around us? (15 kelime)
It suggests that

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 2

1-) What causes the second form of provision to seem necessary even though it is not truly natural? (11 kelime)
Habit, overuse,

2-) Why is the second form called metaphorical or artificial? (17 kelime)
Because it is not

3-) What does the passage teach about whether a person can demand this second type as a right? (12 kelime)
He cannot demand

4-) How should that fortunate person view his effort to earn provision? (13 kelime)
He should see

5-) What is meant by calling lawful work an “active prayer”? (13 kelime)
It means a

6-) Which human faculties are mentioned as receiving their own provision? (15 kelime)
The heart, spirit,

7-) What is said about prodigality? (10 kelime)
It is

8-) Why does the passage say these faculties are given different forms of provision? (13 kelime)
Because each faculty

9-) Why does the passage mention joy and pleasure when speaking about these faculties? (16 kelime)
To show that Allah’s

10-) What relationship between faith and human faculties is taught at the end of the passage? (14 kelime)
Faith allows the

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 3

1-) Summarize the difference between the second form of provision and real necessary provision. (20 kelime)
Real provision is truly needed

2-) Why might people confuse this second type with a real need? (10 kelime)
Because long

3-) What three traits are brought together in the example of the fortunate person? (5 kelime)
Frugality,

4-) How is contentment presented as helpful for a believer's life? (15 kelime)
It helps a

5-) According to the passage, is provision needed only by the body? Explain. (20 kelime)
No. The body needs food,

6-) What attitude should a believer have toward Allah's gifts according to the passage? (9 kelime)
A believer

7-) What idea does the passage give about human nature by mentioning both body and inner faculties? (18 kelime)
It shows that human

8-) What does it mean that the faculties receive provision "in appropriate form"? (16 kelime)
Each faculty is given

9-) Why are these provisions described as pleasing and joyful? (13 kelime)
Because they satisfy

10-) What lesson can be learned from the example of the eye as a key to beauty? (12 kelime)
Human senses are

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 4

1-) What is the source of the second type of provision discussed in the passage? (9 kelime)
It grows

2-) How does the passage describe Allah's giving in relation to this artificial provision? (16 kelime)
It says Allah may

3-) What attitude toward money and consumption is encouraged in the passage? (8 kelime)
A balanced,

4-) What makes a person "wretched" in this passage? (16 kelime)
Wastefulness and greed lead

5-) How is lawful striving viewed in the passage? (12 kelime)
It is treated

6-) What strong statement is made about the end result of that lifestyle? (11 kelime)
It says

7-) What main comparison introduces the discussion of the human faculties? (17 kelime)
The passage compares the

8-) What kind of source provides for these faculties? (8 kelime)
A treasury

9-) What is the purpose of saying each faculty is like a key? (14 kelime)
It explains that

10-) What specific treasure does the eye help unlock? (11 kelime)
It helps

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 5

1-) According to the passage, what is one reason some forms of provision are called artificial? (12 kelime)
They come from

2-) What does the passage teach about control over receiving those extra wants? (14 kelime)
They are not

3-) How does such a grateful person respond to what he receives? (9 kelime)
He receives

4-) Besides frugality, what other two attitudes are joined with lawful effort in the good example? (4 kelime)
Contentment

5-) What does the passage suggest happens to a person who leaves lawful work because of greed? (9 kelime)
He falls

6-) What moral problems are linked to greed and wastefulness here? (9 kelime)
They are

7-) Name four faculties or senses listed in the passage. (6 kelime)
The

8-) How does the passage portray Allah's care for human inner life? (16 kelime)
It shows Allah giving

9-) What condition allows all these faculties to benefit properly? (4 kelime)
They

10-) What is the final condition mentioned for benefiting from all these inner gifts? (4 kelime)
The

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 6

1-) What false impression can habit create about certain wants? (8 kelime)
Habit can

2-) What qualities make a person “happy” in the passage’s description of dealing with provision? (20 kelime)
Being moderate, content, and earning

3-) How does the passage describe frugality? (10 kelime)
It presents

4-) In what way is earning a living connected to worship here? (17 kelime)
Lawful effort, joined with

5-) What is wrong with “knocking at every door” in the passage’s wording? (14 kelime)
It points to

6-) What larger view of the human being appears when the heart, spirit, and mind are mentioned? (16 kelime)
The passage presents the

7-) What do the eye and ear suggest about the range of human provision? (14 kelime)
They suggest that

8-) How is the eye used as an example in the passage? (17 kelime)
The eye is described

9-) What broader lesson is taught by saying the eye, ear, heart, imagination, and intellect are keys? (16 kelime)
Human abilities are designed

CEVAP ANAHTARI

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 1 - CEVAPLAR

1-) What is the second kind of provision described in the passage?
It is a made-up kind of need that grows from habit, excess, and wrong use until it starts to feel necessary.
2-) On what does this second form depend?
It depends on Allah's generosity, not on a fixed guarantee.
3-) What does the passage teach about relying on this artificial kind of provision?
A person should not treat it like something owed to him, since it is given only by divine generosity.
4-) How does the passage connect simplicity in spending with happiness?
It says moderation brings peace and pleasure, making life more joyful.
5-) What inward quality shapes the way he receives blessings?
Gratitude.
6-) What chain of harm begins with wastefulness according to the passage?
It leads to greed, leaving lawful work, humiliating pursuit, laziness, wrongdoing, and a ruined life.
7-) From where do these inner faculties receive their fitting provision?
They receive it from the mercy of the Compassionate Provider.
8-) What comparison does the passage make between the stomach and the rest of the human being?
Just as the stomach asks for food, the inner powers and senses also ask for their own nourishment.
9-) How does the example of the eye help explain the rest of the faculties?
It shows by one clear case that each faculty opens onto a different blessing from Allah's mercy.
10-) What does calling the faculties "keys" suggest about the world around us?
It suggests that creation contains treasures of mercy that human faculties are meant to access.

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 2 - CEVAPLAR

1-) What causes the second form of provision to seem necessary even though it is not truly natural?
Habit, overuse, and waste make it look like a real need.
2-) Why is the second form called metaphorical or artificial?
Because it is not naturally required for life; it only comes to look essential through unhealthy patterns.
3-) What does the passage teach about whether a person can demand this second type as a right?
He cannot demand it as a right, since it is not guaranteed.
4-) How should that fortunate person view his effort to earn provision?
He should see it as worship and as a practical prayer to Allah.
5-) What is meant by calling lawful work an “active prayer”?
It means a person seeks sustenance through proper effort while depending on Allah.
6-) Which human faculties are mentioned as receiving their own provision?
The heart, spirit, mind, eye, ear, and mouth are mentioned, along with other subtle capacities.
7-) What is said about prodigality?
It is shown as a cause of misery and loss.
8-) Why does the passage say these faculties are given different forms of provision?
Because each faculty has its own purpose and receives what suits it best.
9-) Why does the passage mention joy and pleasure when speaking about these faculties?
To show that Allah’s mercy feeds not only survival but also deeper human delight and fulfillment.
10-) What relationship between faith and human faculties is taught at the end of the passage?
Faith allows the faculties to gain proper benefit from the provisions prepared for them.

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 3 - CEVAPLAR

1-) Summarize the difference between the second form of provision and real necessary provision.
Real provision is truly needed for life, while the second type is an artificial need shaped by habit and excess.
2-) Why might people confuse this second type with a real need?
Because long practice can make an unhealthy desire feel necessary.
3-) What three traits are brought together in the example of the fortunate person?
Frugality, contentment, and lawful striving.
4-) How is contentment presented as helpful for a believer's life?
It helps a believer live peacefully, accept Allah's gifts, and avoid misery caused by greed.
5-) According to the passage, is provision needed only by the body? Explain.
No. The body needs food, but a person's inner faculties and senses also need forms of nourishment suited to them.
6-) What attitude should a believer have toward Allah's gifts according to the passage?
A believer should accept them with gratitude and appreciation.
7-) What idea does the passage give about human nature by mentioning both body and inner faculties?
It shows that human beings are more than physical bodies; they also have spiritual, emotional, and intellectual needs.
8-) What does it mean that the faculties receive provision "in appropriate form"?
Each faculty is given a type of benefit that matches what it was made to receive.
9-) Why are these provisions described as pleasing and joyful?
Because they satisfy the deeper needs of each faculty in a fitting way.
10-) What lesson can be learned from the example of the eye as a key to beauty?
Human senses are meant to recognize and enjoy Allah's signs and blessings.

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 4 - CEVAPLAR

1-) What is the source of the second type of provision discussed in the passage?
It grows out of repeated habits, waste, and misuse.
2-) How does the passage describe Allah's giving in relation to this artificial provision?
It says Allah may give it out of generosity, but He may also choose not to.
3-) What attitude toward money and consumption is encouraged in the passage?
A balanced, careful, and thankful attitude is encouraged.
4-) What makes a person "wretched" in this passage?
Wastefulness and greed lead him away from lawful effort and into a miserable way of living.
5-) How is lawful striving viewed in the passage?
It is treated as worship and as an active prayer for sustenance.
6-) What strong statement is made about the end result of that lifestyle?
It says he brings about the destruction of his own life.
7-) What main comparison introduces the discussion of the human faculties?
The passage compares the stomach's need for food with the inner faculties' need for their own nourishment.
8-) What kind of source provides for these faculties?
A treasury of divine mercy provides for them.
9-) What is the purpose of saying each faculty is like a key?
It explains that each faculty opens access to a different blessing placed in creation.
10-) What specific treasure does the eye help unlock?
It helps a person enjoy the beauty found throughout the universe.

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 5 - CEVAPLAR

1-) According to the passage, what is one reason some forms of provision are called artificial?
They come from learned habits and excess rather than from true need.
2-) What does the passage teach about control over receiving those extra wants?
They are not assured to a person; they come only by Allah's generous will.
3-) How does such a grateful person respond to what he receives?
He receives it with thankfulness and lives with joy.
4-) Besides frugality, what other two attitudes are joined with lawful effort in the good example?
Contentment and lawful striving.
5-) What does the passage suggest happens to a person who leaves lawful work because of greed?
He falls into restless seeking, laziness, wrongdoing, and misery.
6-) What moral problems are linked to greed and wastefulness here?
They are linked to laziness, injustice, and personal ruin.
7-) Name four faculties or senses listed in the passage.
The eye, ear, heart, and intellect.
8-) How does the passage portray Allah's care for human inner life?
It shows Allah giving each inner faculty a special share from His mercy suited to it.
9-) What condition allows all these faculties to benefit properly?
They benefit through faith.
10-) What is the final condition mentioned for benefiting from all these inner gifts?
The condition is faith.

11sinif supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 6 - CEVAPLAR

1-) What false impression can habit create about certain wants?
Habit can make unnecessary things seem like necessities.
2-) What qualities make a person “happy” in the passage’s description of dealing with provision?
Being moderate, content, and earning in a lawful way while seeing that effort as worship and a kind of prayer.
3-) How does the passage describe frugality?
It presents frugality as something that brings happiness and pleasure.
4-) In what way is earning a living connected to worship here?
Lawful effort, joined with the right intention, becomes an act of worship and a prayer through action.
5-) What is wrong with “knocking at every door” in the passage’s wording?
It points to desperate, undignified searching caused by greed instead of steady lawful effort.
6-) What larger view of the human being appears when the heart, spirit, and mind are mentioned?
The passage presents the human being as having spiritual and inner dimensions, not only physical ones.
7-) What do the eye and ear suggest about the range of human provision?
They suggest that provision includes meaningful experiences and perceptions, not just food and drink.
8-) How is the eye used as an example in the passage?
The eye is described as a means to enjoy the beauty and loveliness spread through the universe.
9-) What broader lesson is taught by saying the eye, ear, heart, imagination, and intellect are keys?
Human abilities are designed to connect us to Allah’s mercy, not just to serve worldly survival.