

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 1

1-) What is the main idea of the fifth aim of life in this passage? (25 kelime)

A person should knowingly beautify himself

2-) In that comparison, what corresponds to the soldier's decorations in human life? (14 kelime)

The refined inner

3-) What kinds of actions of living beings are highlighted in the sixth aim? (9 kelime)

Their life-driven

4-) What two steps follow seeing these signs in living beings? (10 kelime)

Reflecting on

5-) What does the sixth aim teach about the world of living things? (14 kelime)

It teaches that

6-) What are the human examples used in the seventh aim to help explain divine attributes? (7 kelime)

A

7-) How are those limited human qualities supposed to be used? (15 kelime)

They are to

8-) What divine qualities are highlighted at the end of the house-world example? (4 kelime)

Power,

9-) Which of the three aims most directly teaches observation of creation outside the self? (3 kelime)

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 2

1-) In the fifth aim, why is the image of a soldier at a ceremony used?
(18 kelime)

It illustrates how a

2-) Why does the fifth aim mention being seen by the Eternal Witness?
(15 kelime)

It stresses living

3-) In the sixth aim, what does the passage imply about animals and other living beings? (14 kelime)

Their very life

4-) What is the difference between merely noticing those signs and truly fulfilling the sixth aim? (12 kelime)

Fulfilling it requires

5-) What does the sixth aim imply about being spiritually awake in the world? (15 kelime)

It means seeing

6-) What human qualities are mentioned in the seventh aim as small measuring samples? (7 kelime)

Limited

7-) Why does the passage move from a person's house to the world as a whole? (29 kelime)

To show that if order in a

8-) What conclusion should be drawn from the order of the world, according to the passage? (13 kelime)

The One who

9-) How does the passage connect self-knowledge and knowledge of Allah? (16 kelime)

It teaches that understanding

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 3

1-) What practice does the fifth aim encourage regarding the subtle senses and inner gifts a person has? (18 kelime)

It encourages a person

2-) What would be missing if someone had those gifts but never recognized their source? (15 kelime)

The person would

3-) In the sixth aim, what are the signs of life said to include? (14 kelime)

They include forms

4-) How should a thoughtful believer respond to those responses in living beings? (13 kelime)

By observing them

5-) According to the sixth aim, why is simple looking not enough? (13 kelime)

Because the goal

6-) Which three human capacities are directly named for this purpose? (4 kelime)

Knowledge,

7-) What does the example of arranging a house show about human action? (13 kelime)

It shows that

8-) What larger lesson about the universe comes from the example in the seventh aim? (7 kelime)

The

9-) How do the fifth and seventh aims complement each other? (25 kelime)

One focuses on recognizing divine favor

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 4

1-) How does the fifth aim describe the right way to carry the gifts placed in human nature? (15 kelime)

A person should

2-) Why is a royal ceremony a fitting comparison for the fifth aim? (14 kelime)

Because it shows

3-) What three kinds of responses from living beings are described in the sixth aim? (19 kelime)

Greeting their Creator through

4-) Besides observing those signs in living beings, what else should a person do with them? (13 kelime)

He should think

5-) What is meant by taking human abilities as units of measurement in the seventh aim? (22 kelime)

It means using our small

6-) How do these limited qualities help a person know his Lord? (19 kelime)

They provide a relatable

7-) How does the house example support belief in divine wisdom? (22 kelime)

Order in a house shows

8-) What does the title “Disposer” in the example suggest about the Creator’s relationship to the world? (9 kelime)

It suggests

9-) Which of the three aims most directly teaches moving from human limits to divine perfection? (3 kelime)

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 5

1-) What does the fifth aim teach a person to do with the refined capacities given to him? (17 kelime)

He should wear them

2-) In the fifth aim, why is self-adornment not about vanity? (16 kelime)
Because the purpose is

3-) What does the sixth aim ask a person to notice in living beings? (10 kelime)

Their life-based

4-) How does the passage describe the believer's role when seeing those signs in creation? (19 kelime)

The believer is to

5-) In the seventh aim, why are human qualities called partial or limited? (11 kelime)

Because they

6-) What mistaken idea would this aim correct about human abilities? (11 kelime)

It corrects

7-) Why does the passage use an example from building or arranging a home? (17 kelime)

Because it is familiar

8-) Which divine qualities are directly named after the world example?
(7 kelime)

That

9-) If someone admired the order of the universe but refused to connect it to divine attributes, would that fit the seventh aim? (18 kelime)

No. The seventh aim

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 6

1-) What responsibility comes with the subtle senses and inner beauties mentioned in the fifth aim? (16 kelime)

The responsibility to recognize

2-) Before whom is a person described as appearing in the fifth aim? (7 kelime)

In

3-) The sixth aim mentions greetings, praises, and worship in living beings. What does that suggest about life itself? (16 kelime)

It suggests that life

4-) What public or outward role does a person have after understanding those signs? (14 kelime)

He is to

5-) In the seventh aim, what is the purpose of comparing human qualities with divine qualities? (20 kelime)

The purpose is not to

6-) What can your own limited power and choice teach you? (12 kelime)

They can help

7-) How does the example of a well-arranged house strengthen the argument? (24 kelime)

It shows that even a small

8-) What does the comparison between a house and the world teach?
(27 kelime)

If a small, ordered home points

9-) How do the sixth and seventh aims complement each other? (21
kelime)

One teaches us to read

CEVAP ANAHTARI

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 1 - CEVAPLAR

1-) What is the main idea of the fifth aim of life in this passage?

A person should knowingly beautify himself with the finer gifts placed in him by Allah's names and present those gifts as signs of divine favor.

2-) In that comparison, what corresponds to the soldier's decorations in human life?

The refined inner and outer capacities granted through the manifestations of the divine names.

3-) What kinds of actions of living beings are highlighted in the sixth aim?

Their life-driven greeting, glorifying, and worship of their Creator.

4-) What two steps follow seeing these signs in living beings?

Reflecting on them inwardly and then affirming them through witness.

5-) What does the sixth aim teach about the world of living things?

It teaches that living beings are engaged in meaningful acts that point to Allah.

6-) What are the human examples used in the seventh aim to help explain divine attributes?

A person's limited knowing, ability, and choosing.

7-) How are those limited human qualities supposed to be used?

They are to be used as measures for understanding Allah's unlimited attributes and sacred qualities.

8-) What divine qualities are highlighted at the end of the house-world example?

Power, knowledge, and wisdom.

9-) Which of the three aims most directly teaches observation of creation outside the self?

The sixth aim.

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 2 - CEVAPLAR

1-) In the fifth aim, why is the image of a soldier at a ceremony used? It illustrates how a person should wear and show the honors granted to him instead of ignoring them.

2-) Why does the fifth aim mention being seen by the Eternal Witness? It stresses living with awareness that one stands before Allah, not merely before other people.

3-) In the sixth aim, what does the passage imply about animals and other living beings?

Their very life contains forms of praise and worship that point to their Creator.

4-) What is the difference between merely noticing those signs and truly fulfilling the sixth aim?

Fulfilling it requires thoughtful reflection and clear testimony, not just passive noticing.

5-) What does the sixth aim imply about being spiritually awake in the world?

It means seeing creation as alive with remembrance of Allah rather than as spiritually empty.

6-) What human qualities are mentioned in the seventh aim as small measuring samples?

Limited knowledge, limited power, and limited will.

7-) Why does the passage move from a person's house to the world as a whole?

To show that if order in a small place points to skill and planning, then the order of the universe points even more strongly to the Creator's perfect attributes.

8-) What conclusion should be drawn from the order of the world, according to the passage?

The One who manages the world must possess complete power, knowledge, and wisdom.

9-) How does the passage connect self-knowledge and knowledge of Allah?

It teaches that understanding our limited capacities properly can lead

us to recognize Allah's unlimited perfection.

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 3 - CEVAPLAR

1-) What practice does the fifth aim encourage regarding the subtle senses and inner gifts a person has?

It encourages a person to adorn himself with them knowingly and treat them as marks of divine generosity.

2-) What would be missing if someone had those gifts but never recognized their source?

The person would miss the conscious acknowledgment of divine favor that the passage calls for.

3-) In the sixth aim, what are the signs of life said to include?

They include forms of praise and devotion shown by living beings toward their Creator.

4-) How should a thoughtful believer respond to those responses in living beings?

By observing them attentively, reflecting on their meaning, and bearing witness to them.

5-) According to the sixth aim, why is simple looking not enough?

Because the goal is not casual seeing but conscious reflection, recognition, and testimony.

6-) Which three human capacities are directly named for this purpose?

Knowledge, power, and will.

7-) What does the example of arranging a house show about human action?

It shows that even small human achievements depend on knowledge, ability, and choice.

8-) What larger lesson about the universe comes from the example in the seventh aim?

The universe is governed intentionally, not randomly.

9-) How do the fifth and seventh aims complement each other?

One focuses on recognizing divine favor in what we have been given, and the other focuses on using our limited qualities to understand Allah's perfection.

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 4 - CEVAPLAR

1-) How does the fifth aim describe the right way to carry the gifts placed in human nature?

A person should carry them like honored signs from his Lord, with awareness and dignity.

2-) Why is a royal ceremony a fitting comparison for the fifth aim? Because it shows honor, visibility, and awareness of the one who granted the gifts.

3-) What three kinds of responses from living beings are described in the sixth aim?

Greeting their Creator through life, praising Him through signs of life, and worshipping Him through the purposes of life.

4-) Besides observing those signs in living beings, what else should a person do with them?

He should think deeply about them, recognize them, and bear witness to them.

5-) What is meant by taking human abilities as units of measurement in the seventh aim?

It means using our small and limited abilities as starting points for understanding, in a fitting way, the perfection of Allah's attributes.

6-) How do these limited qualities help a person know his Lord?

They provide a relatable measure through which he can recognize, at a much higher level, the Creator's perfect attributes.

7-) How does the house example support belief in divine wisdom?

Order in a house shows purposeful arrangement, so the far greater order of the world points to perfect wisdom in its Maker.

8-) What does the title "Disposer" in the example suggest about the Creator's relationship to the world?

It suggests active governance and arrangement of the world.

9-) Which of the three aims most directly teaches moving from human limits to divine perfection?

The seventh aim.

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 5 - CEVAPLAR

1-) What does the fifth aim teach a person to do with the refined capacities given to him?

He should wear them inwardly and outwardly as gifts from Allah and present them with conscious gratitude.

2-) In the fifth aim, why is self-adornment not about vanity?

Because the purpose is to show the marks of Allah's favor, not to glorify the ego.

3-) What does the sixth aim ask a person to notice in living beings?

Their life-based praise, remembrance, and worship directed to their Creator.

4-) How does the passage describe the believer's role when seeing those signs in creation?

The believer is to observe them carefully, reflect on them, confirm them, and make them known through his witness.

5-) In the seventh aim, why are human qualities called partial or limited?

Because they are small, created, and restricted, not absolute or independent.

6-) What mistaken idea would this aim correct about human abilities?

It corrects the idea that our abilities are self-sufficient or ultimate.

7-) Why does the passage use an example from building or arranging a home?

Because it is familiar and shows clearly that order does not come without intelligence, ability, and purpose.

8-) Which divine qualities are directly named after the world example?

That Allah is powerful, knowing, and wise.

9-) If someone admired the order of the universe but refused to connect it to divine attributes, would that fit the seventh aim?

No. The seventh aim requires moving from observed order to recognition of the Creator's power, knowledge, and wisdom.

lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler - Set 6 - CEVAPLAR

1-) What responsibility comes with the subtle senses and inner beauties mentioned in the fifth aim?

The responsibility to recognize them as divine gifts and display them with conscious awareness before Allah.

2-) Before whom is a person described as appearing in the fifth aim? In the sight of the Eternal Witness.

3-) The sixth aim mentions greetings, praises, and worship in living beings. What does that suggest about life itself?

It suggests that life is full of signs pointing to Allah and expressing devotion to Him.

4-) What public or outward role does a person have after understanding those signs?

He is to bear witness to them and make them evident through that witness.

5-) In the seventh aim, what is the purpose of comparing human qualities with divine qualities?

The purpose is not to make them equal but to help the mind understand the greater reality of Allah's attributes.

6-) What can your own limited power and choice teach you?

They can help you understand the Creator's far greater power and will.

7-) How does the example of a well-arranged house strengthen the argument?

It shows that even a small ordered setting needs a capable planner, so the world's order points even more strongly to a perfect Planner.

8-) What does the comparison between a house and the world teach?

If a small, ordered home points to a capable planner, then the ordered world points even more strongly to a Creator who is powerful, knowing, and wise.

9-) How do the sixth and seventh aims complement each other?

One teaches us to read signs in living beings, while the other teaches us to read signs in our own capacities.