

1 According to the passage, what is the first major aim of human life?	2 What is the second aim of life in this passage?	3 What does the third aim ask a person to do in relation to the world and other creatures?	4 How is the fourth aim of life supposed to be carried out?
lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir
5 What kind of awareness is required in the third aim?	6 What is the difference between the first and second aims?	7 Why does the passage connect worship with both words and disposition?	8 What does the passage suggest about human life in relation to the divine names?
lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir
9 If someone enjoys blessings but never gives thanks, which aim of life is being neglected most directly?	10 What is a concise summary of the passage's message?	11 What is the central action connected with the first matter?	12 In the second matter, what role do a person's built-in abilities play?
lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir

Cevap 4 It is carried out by declaring worship both with speech and by the way one's natural state and character point to servanthood.	Cevap 3 It asks a person to show, through his life, the fine works and subtle signs connected to the divine names so that they become visible in the world.	Cevap 2 It is to use the abilities placed in human nature to discover the meanings of the divine names and, through them, know Allah.	Cevap 1 It is to recognize the blessings given through divine mercy by using one's senses and to respond with broad gratitude.
Cevap 8 It suggests that human life is a place where signs of those names can be known, reflected, and shown.	Cevap 7 Because true worship is not just spoken; it should also appear in a person's inner state and way of being.	Cevap 6 The first focuses on recognizing blessings and thanking Allah, while the second focuses on understanding the divine names through human capacities.	Cevap 5 A person must live consciously, knowing that his life can reflect signs of divine artistry.
Cevap 12 They function as means for discovering hidden realities related to the divine names.	Cevap 11 Recognizing divine gifts and giving comprehensive thanks.	Cevap 10 Human life is meant to recognize mercy, discover divine meanings, reflect them in the world, and live in worship.	Cevap 9 The first aim is being neglected.

13 What is the goal of knowing the divine names in the second matter?	14 According to the third matter, how can a human life serve in the world's exhibition?	15 What does the phrase about the court of dominicality point to in the fourth matter?	16 How does the passage move from inward awareness to outward expression?
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17 What can be inferred about the value of the senses from the first matter?	18 Why is gratitude described in a broad or universal way rather than a narrow way?	19 What is one key difference between the third and fourth matters?	20 What shared theme ties all four matters together?
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21 What does this passage teach about the true purpose of human senses?	22 What does the second aim teach about human nature?	23 What does the passage mean by hidden treasures in connection with the divine names?	24 In the third aim, what is a person expected to make known?
lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir	lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir

Cevap 16 It starts with noticing blessings and divine names inwardly, then moves to showing their signs through life and worship outwardly.	Cevap 15 It points to standing before divine lordship as a servant who offers worship.	Cevap 14 It can serve by making visible the beauty and subtlety of the divine artistry attached to that person.	Cevap 13 The goal is to come to know the Holy One through those names.
Cevap 20 All four center on living consciously as a servant of Allah by recognizing, knowing, reflecting, and worshipping.	Cevap 19 The third is about displaying divine artistry through one's life before creation, while the fourth is about offering worship to the Creator.	Cevap 18 Because the passage points to recognizing many kinds of blessings together, not just one or two personal favors.	Cevap 17 The senses are not random tools; they have a meaningful role in spiritual recognition and gratitude.
Cevap 24 The person is expected to make known the wonderful works and fine signs of the divine names reflected in his life.	Cevap 23 It means deeper realities and meanings that are not reached without proper use of one's God-given faculties.	Cevap 22 It teaches that human nature contains abilities designed to lead a person toward knowledge of Allah through His names.	Cevap 21 They are meant to help a person recognize blessings from divine mercy and respond with thankfulness.