

1 What is the main idea of the fifth aim of life in this passage?	2 In that comparison, what corresponds to the soldier's decorations in human life?	3 What kinds of actions of living beings are highlighted in the sixth aim?	4 What two steps follow seeing these signs in living beings?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler
5 What does the sixth aim teach about the world of living things?	6 What are the human examples used in the seventh aim to help explain divine attributes?	7 How are those limited human qualities supposed to be used?	8 What divine qualities are highlighted at the end of the house-world example?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler
9 Which of the three aims most directly teaches observation of creation outside the self?	10 In the fifth aim, why is the image of a soldier at a ceremony used?	11 Why does the fifth aim mention being seen by the Eternal Witness?	12 In the sixth aim, what does the passage imply about animals and other living beings?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler

Cevap 4 Reflecting on them inwardly and then affirming them through witness.	Cevap 3 Their life-driven greeting, glorifying, and worship of their Creator.	Cevap 2 The refined inner and outer capacities granted through the manifestations of the divine names.	Cevap 1 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.
Cevap 8 Power, knowledge, and wisdom.	Cevap 7 They are to be used as measures for understanding Allah's unlimited attributes and sacred qualities.	Cevap 6 A person's limited knowing, ability, and choosing.	Cevap 5 It teaches that living beings are engaged in meaningful acts that point to Allah.
Cevap 12 Their very life contains forms of praise and worship that point to their Creator.	Cevap 11 It stresses living with awareness that one stands before Allah, not merely before other people.	Cevap 10 It illustrates how a person should wear and show the honors granted to him instead of ignoring them.	Cevap 9 The sixth aim.

13 What is the difference between merely noticing those signs and truly fulfilling the sixth aim?	14 What does the sixth aim imply about being spiritually awake in the world?	15 What human qualities are mentioned in the seventh aim as small measuring samples?	16 Why does the passage move from a person's house to the world as a whole?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler
17 What conclusion should be drawn from the order of the world, according to the passage?	18 How does the passage connect self-knowledge and knowledge of Allah?	19 What practice does the fifth aim encourage regarding the subtle senses and inner gifts a person has?	20 What would be missing if someone had those gifts but never recognized their source?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler
21 In the sixth aim, what are the signs of life said to include?	22 How should a thoughtful believer respond to those responses in living beings?	23 According to the sixth aim, why is simple looking not enough?	24 What three kinds of responses from living beings are described in the sixth aim?
lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler	lisans 11-soz-eng-with-arabic-p13-hayatin-gayeleri-dokuz-emir-5-7-emirler

Cevap 16 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.	Cevap 15 Limited knowledge, limited power, and limited will.	Cevap 14 It means seeing creation as alive with remembrance of Allah rather than as spiritually empty.	Cevap 13 Fulfilling it requires thoughtful reflection and clear testimony, not just passive noticing.
Cevap 20 The person would miss the conscious acknowledgment of divine favor that the passage calls for.	Cevap 19 It encourages a person to adorn himself with them knowingly and treat them as marks of divine generosity.	Cevap 18 It teaches that understanding our limited capacities properly can lead us to recognize Allah's unlimited perfection.	Cevap 17 The One who manages the world must possess complete power, knowledge, and wisdom.
Cevap 24 Greeting their Creator through life, praising Him through signs of life, and worshipping Him through the purposes of life.	Cevap 23 Because the goal is not casual seeing but conscious reflection, recognition, and testimony.	Cevap 22 By observing them attentively, reflecting on their meaning, and bearing witness to them.	Cevap 21 They include forms of praise and devotion shown by living beings toward their Creator.