

**lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -
Set 1**

1-) According to the passage, what is the first major aim of human life? (20 kelime)

It is to recognize the

2-) What is the second aim of life in this passage? (23 kelime)

It is to use the

3-) What does the third aim ask a person to do in relation to the world and other creatures? (28 kelime)

It asks a person to show, through

4-) How is the fourth aim of life supposed to be carried out? (22 kelime)

It is carried out by

5-) What kind of awareness is required in the third aim? (15 kelime)

A person must

6-) What is the difference between the first and second aims? (21 kelime)

The first focuses on recognizing

7-) Why does the passage connect worship with both words and disposition? (20 kelime)

Because true worship is not

8-) What does the passage suggest about human life in relation to the divine names? (19 kelime)

It suggests that human

9-) If someone enjoys blessings but never gives thanks, which aim of life is being neglected most directly? (6 kelime)

The

10-) What is a concise summary of the passage's message? (19 kelime)

Human life is meant

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 2

1-) What is the central action connected with the first matter? (7 kelime)

Recognizing

2-) In the second matter, what role do a person's built-in abilities play? (13 kelime)

They function as

3-) What is the goal of knowing the divine names in the second matter? (13 kelime)

The goal is

4-) According to the third matter, how can a human life serve in the world's exhibition? (18 kelime)

It can serve by

5-) What does the phrase about the court of dominicality point to in the fourth matter? (13 kelime)

It points to

6-) How does the passage move from inward awareness to outward expression? (20 kelime)

It starts with noticing blessings

7-) What can be inferred about the value of the senses from the first matter? (16 kelime)

The senses are not

8-) Why is gratitude described in a broad or universal way rather than a narrow way? (18 kelime)

Because the passage points

9-) What is one key difference between the third and fourth matters? (22 kelime)

The third is about displaying

10-) What shared theme ties all four matters together? (17 kelime)

All four center on

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 3

1-) What does this passage teach about the true purpose of human senses? (16 kelime)

They are meant to

2-) What does the second aim teach about human nature? (19 kelime)

It teaches that human

3-) What does the passage mean by hidden treasures in connection with the divine names? (17 kelime)

It means deeper realities

4-) In the third aim, what is a person expected to make known? (21 kelime)

The person is expected to

5-) Why does the passage mention the sight of creatures in describing the third aim? (18 kelime)

Because human life is

6-) What is meant by worship through the tongue of one's disposition? (19 kelime)

It means that a

7-) Which of the four aims deals most directly with direct praise and devotion to Allah? (4 kelime)

The

8-) Which of the four aims deals most directly with noticing blessings? (4 kelime)

The

9-) Which of the four aims deals most directly with knowledge of Allah through His names? (4 kelime)

The

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 4

1-) What response should follow from recognizing the blessings measured through the senses? (12 kelime)

A person should

2-) What are the faculties in human nature supposed to open, according to the passage? (12 kelime)

They are supposed

3-) After opening those meanings, what should a person come to know? (13 kelime)

The person should

4-) What is being displayed through human life in the third aim? (14 kelime)

The remarkable beauty

5-) Where is this display said to take place? (17 kelime)

It takes place in

6-) What two ways of expressing worship are named in the fourth aim? (13 kelime)

One is verbal

7-) How does the passage connect self-knowledge and knowledge of Allah? (19 kelime)

It shows that the

8-) Which aim is most focused on a person's relationship to other creatures? (13 kelime)

The third aim

9-) Which aim is most focused on a person's direct relationship with Allah as Lord? (4 kelime)

The

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 5

1-) According to the passage, what should a person do with the blessings experienced through the senses? (10 kelime)

The person

2-) Why are the senses important in the first aim of life? (12 kelime)

They help a

3-) In the second aim, what is the relationship between human faculties and the divine names? (11 kelime)

Human faculties

4-) What is the final outcome of using those faculties correctly in the second aim? (10 kelime)

It leads

5-) What kind of role does human life play in the third aim? (11 kelime)

It plays

6-) What does the fourth aim add that the third aim does not fully express? (10 kelime)

It adds

7-) Which aim is most clearly connected to thanksgiving? (3 kelime)

8-) Which aim is most clearly connected to making inner realities visible in public life? (3 kelime)

9-) What is the best short summary of the four aims named here? (21 kelime)

Human life is for thankful

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 6

1-) What does the passage present as one basic purpose of human life regarding divine mercy? (19 kelime)

One purpose is to

2-) What image is used to explain how a person comes to know the divine names? (11 kelime)

The passage

3-) What are the keys in that image? (10 kelime)

They are

4-) In the third aim, what is attached to the human being and shown through life? (15 kelime)

The wondrous works

5-) What does the passage suggest about the world by calling it an exhibition? (19 kelime)

It suggests that the

6-) How should worship appear according to the fourth aim? (17 kelime)

It should appear both

7-) Which aim would be most directly fulfilled by saying words of praise and also living obediently? (8 kelime)

The fourth

8-) What unites sensing blessings and proclaiming worship in this passage? (11 kelime)

Both are

9-) If a person studies creation but never connects it to Allah's names, which matter is especially left incomplete? (7 kelime)

The

CEVAP ANAHTARI

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -

Set 1 - CEVAPLAR

1-) According to the passage, what is the first major aim of human life?

It is to recognize the blessings given through divine mercy by using one's senses and to respond with broad gratitude.

2-) What is the second aim of life in this passage?

It is to use the abilities placed in human nature to discover the meanings of the divine names and, through them, know Allah.

3-) What does the third aim ask a person to do in relation to the world and other creatures?

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.

4-) How is the fourth aim of life supposed to be carried out?

It is carried out by declaring worship both with speech and by the way one's natural state and character point to servanthood.

5-) What kind of awareness is required in the third aim?

A person must live consciously, knowing that his life can reflect signs of divine artistry.

6-) What is the difference between the first and second aims?

The first focuses on recognizing blessings and thanking Allah, while the second focuses on understanding the divine names through human capacities.

7-) Why does the passage connect worship with both words and disposition?

Because true worship is not just spoken; it should also appear in a person's inner state and way of being.

8-) What does the passage suggest about human life in relation to the divine names?

It suggests that human life is a place where signs of those names can be known, reflected, and shown.

9-) If someone enjoys blessings but never gives thanks, which aim of life is being neglected most directly?

The first aim is being neglected.

10-) What is a concise summary of the passage's message?

Human life is meant to recognize mercy, discover divine meanings, reflect them in the world, and live in worship.

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -

Set 2 - CEVAPLAR

1-) What is the central action connected with the first matter?

Recognizing divine gifts and giving comprehensive thanks.

2-) In the second matter, what role do a person's built-in abilities play?

They function as means for discovering hidden realities related to the divine names.

3-) What is the goal of knowing the divine names in the second matter?

The goal is to come to know the Holy One through those names.

4-) According to the third matter, how can a human life serve in the world's exhibition?

It can serve by making visible the beauty and subtlety of the divine artistry attached to that person.

5-) What does the phrase about the court of dominicality point to in the fourth matter?

It points to standing before divine lordship as a servant who offers worship.

6-) How does the passage move from inward awareness to outward expression?

It starts with noticing blessings and divine names inwardly, then moves to showing their signs through life and worship outwardly.

7-) What can be inferred about the value of the senses from the first matter?

The senses are not random tools; they have a meaningful role in spiritual recognition and gratitude.

8-) Why is gratitude described in a broad or universal way rather than a narrow way?

Because the passage points to recognizing many kinds of blessings together, not just one or two personal favors.

9-) What is one key difference between the third and fourth matters?

The third is about displaying divine artistry through one's life before creation, while the fourth is about offering worship to the Creator.

10-) What shared theme ties all four matters together?

All four center on living consciously as a servant of Allah by recognizing, knowing, reflecting, and worshipping.

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -

Set 3 - CEVAPLAR

1-) What does this passage teach about the true purpose of human senses?

They are meant to help a person recognize blessings from divine mercy and respond with thankfulness.

2-) What does the second aim teach about human nature?

It teaches that human nature contains abilities designed to lead a person toward knowledge of Allah through His names.

3-) What does the passage mean by hidden treasures in connection with the divine names?

It means deeper realities and meanings that are not reached without proper use of one's God-given faculties.

4-) In the third aim, what is a person expected to make known?

The person is expected to make known the wonderful works and fine signs of the divine names reflected in his life.

5-) Why does the passage mention the sight of creatures in describing the third aim?

Because human life is meant to be a visible witness in the world, not only a private experience.

6-) What is meant by worship through the tongue of one's disposition?

It means that a person's condition, character, and way of living should also express servanthood, not just spoken words.

7-) Which of the four aims deals most directly with direct praise and devotion to Allah?

The fourth aim does.

8-) Which of the four aims deals most directly with noticing blessings?

The first aim does.

9-) Which of the four aims deals most directly with knowledge of Allah through His names?

The second aim does.

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -

Set 4 - CEVAPLAR

1-) What response should follow from recognizing the blessings measured through the senses?

A person should give thankful worship in a wide and sincere way.

2-) What are the faculties in human nature supposed to open, according to the passage?

They are supposed to open the concealed riches of the divine names.

3-) After opening those meanings, what should a person come to know?

The person should come to know the Most Holy One through those names.

4-) What is being displayed through human life in the third aim?

The remarkable beauty and fine traces of the divine names connected to that person.

5-) Where is this display said to take place?

It takes place in the world, which is described like a place where things are shown publicly.

6-) What two ways of expressing worship are named in the fourth aim?

One is verbal expression, and the other is expression through one's natural state.

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

It shows that the abilities placed within the human being are meant to guide the person toward knowing Allah.

8-) Which aim is most focused on a person's relationship to other creatures?

The third aim is, because it involves making divine artistry visible before them.

9-) Which aim is most focused on a person's direct relationship with Allah as Lord?

The fourth aim is.

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir -

Set 5 - CEVAPLAR

1-) According to the passage, what should a person do with the blessings experienced through the senses?

The person should assess them properly and answer with gratitude.

2-) Why are the senses important in the first aim of life?

They help a person perceive blessings and become aware of their source.

3-) In the second aim, what is the relationship between human faculties and the divine names?

Human faculties are tools for reaching understanding of the divine names.

4-) What is the final outcome of using those faculties correctly in the second aim?

It leads to knowing the Holy Creator through His names.

5-) What kind of role does human life play in the third aim?

It plays the role of a conscious display of divine artistry.

6-) What does the fourth aim add that the third aim does not fully express?

It adds direct worship and open servanthood before the Creator.

7-) Which aim is most clearly connected to thanksgiving?

The first aim.

8-) Which aim is most clearly connected to making inner realities visible in public life?

The third aim.

9-) What is the best short summary of the four aims named here?

Human life is for thankful awareness, knowing Allah through His names, showing His signs through one's life, and worshipping Him sincerely.

lisans 11-soz-eng-with-arabic-p12-hayatin-gayeleri-dokuz-emir-ilk-dort-emir - Set 6 - CEVAPLAR

1-) What does the passage present as one basic purpose of human life regarding divine mercy?

One purpose is to recognize the blessings that come from divine mercy and to thank Allah for them fully.

2-) What image is used to explain how a person comes to know the divine names?

The passage uses the image of opening locked treasures with keys.

3-) What are the keys in that image?

They are the faculties and abilities placed within human nature.

4-) In the third aim, what is attached to the human being and shown through life?

The wondrous works and subtle signs connected to the divine names are shown through life.

5-) What does the passage suggest about the world by calling it an exhibition?

It suggests that the world is a place where meanings and signs are displayed so they can be noticed.

6-) How should worship appear according to the fourth aim?

It should appear both in what a person says and in the person's natural condition and conduct.

7-) Which aim would be most directly fulfilled by saying words of praise and also living obediently?

The fourth aim would be most directly fulfilled.

8-) What unites sensing blessings and proclaiming worship in this passage?

Both are parts of the same servant-centered life directed toward Allah.

9-) If a person studies creation but never connects it to Allah's names, which matter is especially left incomplete?

The second matter is especially left incomplete.