

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 1

1-) What comparison is introduced at the beginning of the passage?
(17 kelime)

It compares the results,

2-) How are ordinary beings in the universe presented in the passage?
(20 kelime)

They are presented as extraordinary

3-) How does the passage describe the world that people usually call ordinary? (13 kelime)

It describes that

4-) What kinds of things does philosophy focus on instead? (16 kelime)

It highlights rare, abnormal

5-) What does the passage suggest about physical irregularities in human beings? (16 kelime)

They are departures from

6-) Why is the normal creation of a human being more instructive than a rare deformity? (13 kelime)

Because it displays

7-) What wrong response does philosophy have toward that regular provision? (16 kelime)

It covers it with

8-) How does the passage define the Qur'an's richness? (12 kelime)
Its richness lies

9-) Which side of the comparison is linked with abundance, and which with lack? (12 kelime)
The Qur'an is

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 2

1-) What two sources of learning are being measured against each other in the passage? (7 kelime)

The

2-) How does the Qur'an change the way the universe appears to a reflective person? (14 kelime)

It makes the

3-) What becomes visible when that habit is removed? (14 kelime)

The astonishing signs

4-) What does philosophy do with those same everyday marvels? (13 kelime)

It treats them

5-) What does philosophy present as worth noticing? (12 kelime)

It presents strange

6-) What is the lesson from the contrast between a complete human being and a person with major bodily irregularities? (19 kelime)

The real miracle is

7-) Why is paying more attention to a rare underwater insect portrayed as misguided? (20 kelime)

Because it misses the much

8-) What view of mercy comes through in the discussion of babies and

the young? (11 kelime)

Mercy is

9-) In the passage's final evaluation, what is philosophy unable to provide well? (13 kelime)

It is unable

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 3

1-) What is the main purpose of the passage's comparison? (23 kelime)
It is meant to show

2-) What does the Qur'an help people recognize in the created world? (15 kelime)
It helps them

3-) In contrast, how does philosophy treat the wonders found in the universe? (17 kelime)
It hides them under

4-) In the passage, why is calling human creation ordinary a serious failure of understanding? (11 kelime)
Because it

5-) What does philosophy call attention to instead of the regular order of creation? (8 kelime)
It calls

6-) How does the passage describe the feeding of babies and young animals? (14 kelime)
It presents their

7-) What does the mention of ingratitude add to the criticism of philosophy? (20 kelime)
It shows that the problem

8-) How are learning and knowing the Maker connected in the passage? (14 kelime)

True learning is

9-) What lesson is the reader being pushed to take from the whole comparison? (28 kelime)

The reader is being urged to value

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 4

1-) What is the reader invited to examine at the start of the passage? (18 kelime)

The reader is invited

2-) What problem in human perception does the Qur'an correct according to the passage? (12 kelime)

It corrects the

3-) How does the Qur'an respond to that problem of familiarity? (15 kelime)

It breaks that

4-) How is philosophy said to hide the miracles in creation? (16 kelime)

It buries them under

5-) What kind of examples does philosophy prefer to showcase? (7 kelime)

It

6-) What does the example of infants being fed suggest about divine mercy? (16 kelime)

It suggests that Allah's

7-) In the nourishment example, what receives too much attention according to the passage? (11 kelime)

A rare

8-) What does the reaction to the rare sea-creature show about distorted attention? (15 kelime)
It shows attention

9-) What final contrast sums up the passage's message? (23 kelime)
The Qur'an is shown as

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 5

1-) What two paths of understanding are contrasted throughout the passage? (16 kelime)

One path is the

2-) How does the passage describe the Qur'an's effect on human understanding? (18 kelime)

It directs attention to

3-) According to the passage, what mistake does philosophy make about what counts as remarkable? (15 kelime)

It overlooks the

4-) What habit of philosophy is directly criticized? (11 kelime)

Philosophy is

5-) What is the point of the example about a person with an unusual body? (21 kelime)

It shows that philosophy gives

6-) What emotional reaction does the passage criticize in the example of the sea-creature? (19 kelime)

It criticizes making a

7-) What does the underwater example reveal about a flawed way of thinking? (18 kelime)

It reveals a mindset

8-) What overall judgment does the passage make about the Qur'an and philosophy in relation to knowledge of Allah? (26 kelime)
The Qur'an is portrayed as rich

9-) If a student had to state the central lesson in one sentence, what would it be? (22 kelime)
Real understanding sees everyday creation

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 6

1-) What does the passage ask the listener to compare carefully? (17 kelime)

It asks the listener

2-) What does the passage mean when it says familiar things are covered by a kind of veil? (18 kelime)

It means people become

3-) What image is used for the knowledge opened by the Qur'an? (11 kelime)

It is

4-) What opposite effect is attributed to philosophy? (13 kelime)

It covers those

5-) Why is normal human creation presented as a stronger sign than a body with rare abnormalities? (20 kelime)

Because a complete human being

6-) In the human example, what receives too little attention according to the passage? (9 kelime)

The fully

7-) Why is neglecting that regular provision spiritually serious? (9 kelime)

Because it

8-) How does the passage connect knowledge with gratitude? (15 kelime)

It implies that

9-) What response does the passage seek from the reader at the end? (16 kelime)

It seeks thoughtful reflection

CEVAP ANAHTARI

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 1 - CEVAPLAR

1-) What comparison is introduced at the beginning of the passage?
It compares the results, teaching methods, and levels of knowledge found in the Qur'an and in philosophy.

2-) How are ordinary beings in the universe presented in the passage?
They are presented as extraordinary signs and acts of divine power, even though people usually think of them as routine.

3-) How does the passage describe the world that people usually call ordinary?

It describes that world as actually filled with extraordinary works of divine power.

4-) What kinds of things does philosophy focus on instead?

It highlights rare, abnormal cases and treats them as the main objects of reflection and instruction.

5-) What does the passage suggest about physical irregularities in human beings?

They are departures from the usual balance of creation, not the highest examples of its wisdom.

6-) Why is the normal creation of a human being more instructive than a rare deformity?

Because it displays wholeness, order, and purposeful design on a much deeper level.

7-) What wrong response does philosophy have toward that regular provision?

It covers it with neglect and thanklessness instead of recognizing it as a mercy from Allah.

8-) How does the passage define the Qur'an's richness?

Its richness lies in wisdom, knowledge, and recognition of Allah through creation.

9-) Which side of the comparison is linked with abundance, and which with lack?

The Qur'an is linked with abundance, while philosophy is linked with lack.

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 2 - CEVAPLAR

1-) What two sources of learning are being measured against each other in the passage?

The passage measures the Qur'an against philosophy.

2-) How does the Qur'an change the way the universe appears to a reflective person?

It makes the universe appear full of wonder, meaning, and signs of divine action.

3-) What becomes visible when that habit is removed?

The astonishing signs of divine power in the beings of the universe become visible.

4-) What does philosophy do with those same everyday marvels?

It treats them as commonplace and fails to draw serious lessons from them.

5-) What does philosophy present as worth noticing?

It presents strange and exceptional cases that fall outside the usual order.

6-) What is the lesson from the contrast between a complete human being and a person with major bodily irregularities?

The real miracle is the normal and balanced human form, but philosophy wrongly gives the spotlight to rare abnormalities.

7-) Why is paying more attention to a rare underwater insect portrayed as misguided?

Because it misses the much broader and more meaningful mercy visible in the daily care given to countless vulnerable creatures.

8-) What view of mercy comes through in the discussion of babies and the young?

Mercy is shown as constant, generous, and active in ordinary life.

9-) In the passage's final evaluation, what is philosophy unable to provide well?

It is unable to provide deep instruction and sound knowledge concerning the Creator.

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 3 - CEVAPLAR

1-) What is the main purpose of the passage's comparison?

It is meant to show the difference between a God-centered understanding of the world and a philosophical approach that misses creation's deeper meaning.

2-) What does the Qur'an help people recognize in the created world?

It helps them recognize hidden marvels and signs of Allah in things they normally overlook.

3-) In contrast, how does philosophy treat the wonders found in the universe?

It hides them under the label of normality and passes over them without proper attention or gratitude.

4-) In the passage, why is calling human creation ordinary a serious failure of understanding?

Because it ignores a vast and intricate sign of divine craftsmanship.

5-) What does philosophy call attention to instead of the regular order of creation?

It calls attention to odd and irregular cases.

6-) How does the passage describe the feeding of babies and young animals?

It presents their regular provision as a subtle and wide-reaching sign of divine mercy.

7-) What does the mention of ingratitude add to the criticism of philosophy?

It shows that the problem is not only intellectual but also moral, because neglecting Allah's ongoing gifts leads to thanklessness.

8-) How are learning and knowing the Maker connected in the passage?

True learning is tied to recognizing the Creator through His acts in the world.

9-) What lesson is the reader being pushed to take from the whole comparison?

The reader is being urged to value the Qur'an's way of seeing creation and to recognize the weakness of a worldview that misses Allah's signs

in ordinary life.

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 4 - CEVAPLAR

1-) What is the reader invited to examine at the start of the passage?
The reader is invited to examine the outcomes and teachings of the Qur'an and philosophy side by side.

2-) What problem in human perception does the Qur'an correct according to the passage?

It corrects the habit of seeing creation as merely familiar and unremarkable.

3-) How does the Qur'an respond to that problem of familiarity?

It breaks that numbness and reveals the marvels in creation as signs of Allah's power.

4-) How is philosophy said to hide the miracles in creation?

It buries them under the assumption that they are merely normal and not worth serious amazement.

5-) What kind of examples does philosophy prefer to showcase?

It prefers unusual, exceptional, and irregular examples.

6-) What does the example of infants being fed suggest about divine mercy?

It suggests that Allah's mercy is constant, gentle, and built into the ordinary order of life.

7-) In the nourishment example, what receives too much attention according to the passage?

A rare and isolated case of feeding receives too much attention.

8-) What does the reaction to the rare sea-creature show about distorted attention?

It shows attention being pulled toward a small exception while much greater signs are ignored.

9-) What final contrast sums up the passage's message?

The Qur'an is shown as abundant in guidance about the Maker, while philosophy is shown as empty and weak in that same knowledge.

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 5 - CEVAPLAR

1-) What two paths of understanding are contrasted throughout the passage?

One path is the Qur'an's wisdom, and the other is philosophy's way of looking at things.

2-) How does the passage describe the Qur'an's effect on human understanding?

It directs attention to the wonders in creation and opens an endless field of learning for thoughtful people.

3-) According to the passage, what mistake does philosophy make about what counts as remarkable?

It overlooks the wonders built into normal existence and instead becomes impressed by odd exceptions.

4-) What habit of philosophy is directly criticized?

Philosophy is criticized for passing over common realities without proper reflection.

5-) What is the point of the example about a person with an unusual body?

It shows that philosophy gives more attention to exceptions and distortions than to the greater miracle found in sound, balanced creation.

6-) What emotional reaction does the passage criticize in the example of the sea-creature?

It criticizes making a dramatic display over an unusual case while remaining blind to the greater mercies surrounding us.

7-) What does the underwater example reveal about a flawed way of thinking?

It reveals a mindset that becomes fascinated by the unusual while failing to appreciate widespread and ongoing blessings.

8-) What overall judgment does the passage make about the Qur'an and philosophy in relation to knowledge of Allah?

The Qur'an is portrayed as rich and full in wisdom and recognition of the Creator, while philosophy is described as poor and lacking in that area.

9-) If a student had to state the central lesson in one sentence, what would it be?

Real understanding sees everyday creation as full of signs of Allah, while shallow thinking chases the unusual and misses the greater truth.

lisans 13-soz-eng-with-arabic-p01-kuran-hikmeti-ile-felsefenin-karsilastirilmesi - Set 6 - CEVAPLAR

1-) What does the passage ask the listener to compare carefully?

It asks the listener to compare what the Qur'an and philosophy produce in wisdom, teaching, and knowledge.

2-) What does the passage mean when it says familiar things are covered by a kind of veil?

It means people become so used to everyday things that they stop seeing how extraordinary they really are.

3-) What image is used for the knowledge opened by the Qur'an?

It is described as a treasure that does not run out.

4-) What opposite effect is attributed to philosophy?

It covers those signs, dulls attention to them, and treats them as unimportant.

5-) Why is normal human creation presented as a stronger sign than a body with rare abnormalities?

Because a complete human being reflects a deep, balanced, and comprehensive act of creation, while abnormalities are only unusual exceptions.

6-) In the human example, what receives too little attention according to the passage?

The fully formed human being receives too little attention.

7-) Why is neglecting that regular provision spiritually serious?

Because it leads to thanklessness toward Allah's ongoing care.

8-) How does the passage connect knowledge with gratitude?

It implies that real knowledge should lead a person to thankful recognition of Allah's favor.

9-) What response does the passage seek from the reader at the end?

It seeks thoughtful reflection and a willingness to learn from the superiority of the Qur'an's perspective.