

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 1

1-) What does the person think about before bowing in this passage? (17 kelime)

He reflects on Allah's

2-) What thought leads into bowing during the 'Isha prayer? (12 kelime)

Thinking about Allah's

3-) What do the hidden suns and calm stars add to the meaning of the scene? (15 kelime)

They expand the

4-) What happens to creatures again after this passing away? (19 kelime)

They are brought back

5-) What does the revival of spring teach about Allah's power? (13 kelime)

It teaches that

6-) In what way is man invited to imitate the rest of creation? (9 kelime)

By glorifying

7-) What is meant by saying that this prostration is "a sort of Ascension"? (15 kelime)

It means prostration

8-) What tone does the passage use to describe the 'Isha prayer overall? (10 kelime)

It presents

9-) What is the connection between the five daily prayer times and events in creation? (11 kelime)

Each prayer

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 2

1-) What main idea about Allah is emphasized when the worshipper says "Allah is Most Great"? (9 kelime)

Allah's supreme

2-) What does the military image of "soldiers" teach about creation? (13 kelime)

It teaches that

3-) How does the passage show that all creatures submit to Allah, not just human beings? (19 kelime)

It describes all kinds

4-) What does the repeated orderly passing of creatures each year and century suggest about the universe? (12 kelime)

It suggests that

5-) Why is the human being called "insignificant" in this part of the passage? (12 kelime)

To stress human

6-) How is human prostration connected to this revival in creation? (18 kelime)

Human prostration joins the

7-) How does the passage describe the human being in comparison with the rest of creation? (17 kelime)

The human being is

8-) What judgment does the passage make about the 'Isha prayer as a duty? (11 kelime)

It presents

9-) What do the five prayer times each point to in the world around us? (11 kelime)

They point

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 3

1-) Which two prayer movements are especially explained in this passage? (3 kelime)

2-) Why are even sleeping living things mentioned in the passage? (14 kelime)

To show that

3-) How does the passage connect death with prostration? (20 kelime)

It describes death as a

4-) How does the passage present death: as chaos or as ordered submission? (6 kelime)

As

5-) How does the passage connect resurrection with obedience? (12 kelime)

Creatures return to

6-) What feelings should fill a person during this prostration? (7 kelime)

Awe,

7-) What does the phrase about a spiritual ascent suggest about worship? (16 kelime)

It suggests that true

8-) What does the passage suggest a thoughtful believer should feel about the 'Isha prayer? (11 kelime)

He should

9-) Why is fixing prayer at five daily times called wise in the passage? (16 kelime)

Because each time matches

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 4

1-) In this passage, what truth is a believer meant to realize during 'Isha before going into prostration? (18 kelime)

He is meant to

2-) After bowing, what larger picture does the worshipper reflect on? (9 kelime)

He reflects

3-) In the passage, what does it mean for creatures to be "discharged from duty"? (18 kelime)

It means their time

4-) What seasonal event is given as a living example of renewal after decline? (4 kelime)

The

5-) What event in nature serves as a sign of coming back to life? (6 kelime)

The

6-) What lesson is the human being supposed to learn from the rising of creatures in spring? (17 kelime)

He should learn to

7-) What does "dignified self-effacement" mean in simple terms here? (13 kelime)

It means lowering

8-) Based on this passage, is 'Isha presented as a burden or as a meaningful gift of worship? (12 kelime)

It is presented

9-) How do those changes support the obligation of prayer at appointed times? (16 kelime)

They make those times

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 5

1-) What is the worshipper recognizing when he says "Allah is Most Great" and bows? (11 kelime)
He is

2-) What example from creation is used to explain the meaning of prostration? (20 kelime)
The passage points to how

3-) What broad pattern in creation is used to explain prostration? (15 kelime)
The pattern of

4-) What idea about the unseen world is implied when creatures are sent away from their duties? (16 kelime)
Their departure is not

5-) What does the human being do after reflecting on these signs? (16 kelime)
He follows this pattern

6-) What inner state should a believer have while prostrating according to the passage? (18 kelime)
He should feel amazed

7-) What makes this prostration more than a physical movement? (11 kelime)
It carries

8-) Why does the passage say the prescribed prayers are set at specific times? (19 kelime)
Because those times point

9-) Why is observing prayer at those times described as both a debt and a duty? (13 kelime)
Because Allah's blessings

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 6

1-) What is the first major act described after the worshipper reflects on Allah's greatness? (8 kelime)
He says

2-) What comparison is made between creatures and an army? (14 kelime)
Creatures are compared

3-) How is prostration linked to both endings and new beginnings? (17 kelime)
It is linked to

4-) Why is the phrase "Be!, and it is" important in this passage? (12 kelime)
It shows that

5-) How does the passage describe the return of life after death-like decline? (18 kelime)
It shows life returning

6-) What kind of love appears in the believer's prostration? (9 kelime)
A love

7-) What does the passage mean by calling sujud a kind of ascension? (13 kelime)
It means sujud

8-) What conclusion does the passage draw about the 'Isha prayer? (14 kelime)
It concludes that

9-) What final reason is given for assigning prayers to fixed times? (19 kelime)
Those times are the

CEVAP ANAHTARI

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 1 - CEVAPLAR

1-) What does the person think about before bowing in this passage?

He reflects on Allah's greatness and power, and on how all created things are under His command.

2-) What thought leads into bowing during the 'Isha prayer?

Thinking about Allah's greatness and the obedience of all creation to Him.

3-) What do the hidden suns and calm stars add to the meaning of the scene?

They expand the picture from earth to the heavens, showing that Allah rules over everything.

4-) What happens to creatures again after this passing away?

They are brought back to life, especially as seen in the revival of spring, and return ready for service.

5-) What does the revival of spring teach about Allah's power?

It teaches that Allah can restore life after decline and death with ease.

6-) In what way is man invited to imitate the rest of creation?

By glorifying Allah, bowing, and prostrating in conscious submission.

7-) What is meant by saying that this prostration is "a sort of Ascension"?

It means prostration raises the servant spiritually and brings him nearer to Allah in worship.

8-) What tone does the passage use to describe the 'Isha prayer overall?

It presents it as noble, pleasing, meaningful, and spiritually elevating.

9-) What is the connection between the five daily prayer times and events in creation?

Each prayer time matches important signs and transitions in the world.

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 2 - CEVAPLAR

1-) What main idea about Allah is emphasized when the worshipper says "Allah is Most Great"?

Allah's supreme greatness over all creation is being recognized.

2-) What does the military image of "soldiers" teach about creation?

It teaches that creation is not random but disciplined and obedient to Allah.

3-) How does the passage show that all creatures submit to Allah, not just human beings?

It describes all kinds of beings, across time and space, as obeying His command in life, death, and renewal.

4-) What does the repeated orderly passing of creatures each year and century suggest about the universe?

It suggests that the universe is managed with wisdom, order, and purpose.

5-) Why is the human being called "insignificant" in this part of the passage?

To stress human smallness before Allah's greatness and the vastness of creation.

6-) How is human prostration connected to this revival in creation?

Human prostration joins the same pattern of submission and response to Allah seen in the renewal of life.

7-) How does the passage describe the human being in comparison with the rest of creation?

The human being is small, but he joins the worship of creation by consciously submitting to Allah.

8-) What judgment does the passage make about the 'Isha prayer as a duty?

It presents it as a fitting, wise, elevated, and rewarding duty.

9-) What do the five prayer times each point to in the world around us?

They point to major transformations and signs of Allah's ruling activity.

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 3 - CEVAPLAR

1-) Which two prayer movements are especially explained in this passage?

Bowing and prostration.

2-) Why are even sleeping living things mentioned in the passage?

To show that whether creatures seem active or still, they remain under Allah's command.

3-) How does the passage connect death with prostration?

It describes death as a form of submission in which creatures are sent on from this world by Allah's command.

4-) How does the passage present death: as chaos or as ordered submission?

As ordered submission under Allah's command.

5-) How does the passage connect resurrection with obedience?

Creatures return to life and stand ready again to serve their Lord.

6-) What feelings should fill a person during this prostration?

Awe, love, humility, and self-effacement before Allah.

7-) What does the phrase about a spiritual ascent suggest about worship?

It suggests that true worship lifts a person beyond ordinary worldly concerns toward closeness to Allah.

8-) What does the passage suggest a thoughtful believer should feel about the 'Isha prayer?

He should see it as something beautiful, uplifting, and deeply appropriate.

9-) Why is fixing prayer at five daily times called wise in the passage?

Because each time matches major signs in creation and reminds people of Allah's actions and gifts.

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 4 - CEVAPLAR

1-) In this passage, what truth is a believer meant to realize during 'Isha before going into prostration?

He is meant to realize that Allah alone has overwhelming greatness and that everything is under His authority.

2-) After bowing, what larger picture does the worshipper reflect on?

He reflects on the universal prostration of all creatures.

3-) In the passage, what does it mean for creatures to be "discharged from duty"?

It means their time in this world ends and they pass from visible life into the unseen realm.

4-) What seasonal event is given as a living example of renewal after decline?

The coming of spring.

5-) What event in nature serves as a sign of coming back to life?

The reawakening of creation in spring.

6-) What lesson is the human being supposed to learn from the rising of creatures in spring?

He should learn to submit to Allah, worship Him, and recognize His power over life and death.

7-) What does "dignified self-effacement" mean in simple terms here?

It means lowering one's ego before Allah in an honorable and sincere way.

8-) Based on this passage, is 'Isha presented as a burden or as a meaningful gift of worship?

It is presented as a meaningful, elevated, and pleasant act of worship.

9-) How do those changes support the obligation of prayer at appointed times?

They make those times especially fitting for worship because they display Allah's acts, rule, and blessings.

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 5 - CEVAPLAR

1-) What is the worshipper recognizing when he says "Allah is Most Great" and bows?

He is recognizing Allah's greatness, authority, and control over all beings.

2-) What example from creation is used to explain the meaning of prostration?

The passage points to how created things complete their duties, pass away in an orderly way, and submit to Allah.

3-) What broad pattern in creation is used to explain prostration?

The pattern of beings being sent into death and then being raised again to life.

4-) What idea about the unseen world is implied when creatures are sent away from their duties?

Their departure is not annihilation without meaning but a transfer beyond what we can currently see.

5-) What does the human being do after reflecting on these signs?

He follows this pattern of creation by saying "Allah is Most Great" and going into prostration.

6-) What inner state should a believer have while prostrating according to the passage?

He should feel amazed love, humility connected to the eternal, and a lowering of the ego before Allah.

7-) What makes this prostration more than a physical movement?

It carries deep meanings of love, humility, amazement, and spiritual nearness.

8-) Why does the passage say the prescribed prayers are set at specific times?

Because those times point to major changes in creation, show Allah's ongoing rule, and remind people of His blessings.

9-) Why is observing prayer at those times described as both a debt and a duty?

Because Allah's blessings and signs call for grateful worship at the proper moments.

11sinif short-words-p51-ninth-word-fifth-point-bowing-and-prostration-with-the-universe-general-result - Set 6 - CEVAPLAR

1-) What is the first major act described after the worshipper reflects on Allah's greatness?

He says "Allah is Most Great" and bows.

2-) What comparison is made between creatures and an army?

Creatures are compared to a well-ordered army or obedient soldiers carrying out assigned duties.

3-) How is prostration linked to both endings and new beginnings?

It is linked to endings through death and to new beginnings through being raised again into service.

4-) Why is the phrase "Be!, and it is" important in this passage?

It shows that Allah creates and restores things by His command alone.

5-) How does the passage describe the return of life after death-like decline?

It shows life returning in a powerful renewal, especially in spring, when creatures rise again ready to serve.

6-) What kind of love appears in the believer's prostration?

A love filled with wonder and reverence for Allah.

7-) What does the passage mean by calling sujud a kind of ascension?

It means sujud becomes a means of spiritual rising and closeness to Allah.

8-) What conclusion does the passage draw about the 'Isha prayer?

It concludes that 'Isha is a noble, enjoyable, reasonable, and serious act of worship.

9-) What final reason is given for assigning prayers to fixed times?

Those times are the wisest moments because they clearly display Allah's acts and blessings, making worship especially fitting then.