

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 1

1-) What main comparison is used at the start of the passage to explain how different time periods relate to one another? (23 kelime)

The passage compares them to

2-) What does the passage suggest about the structure of the world by calling it a vast clock? (16 kelime)

It suggests that the

3-) What does it mean that these layers are examples of one another? (15 kelime)

It means they

4-) What is connected with days in this same pattern? (11 kelime)

The long

5-) What is the broadest historical unit named in this section? (7 kelime)

The

6-) What general spiritual theme unites all the things associated with Fajr? (8 kelime)

The theme

7-) What stage of human beginning is linked with Fajr? (8 kelime)

The beginning

8-) Which prayer time is described as coming just after midday? (1 kelime)

9-) Which prayer time is connected with midsummer and the strength of youth? (1 kelime)

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 2

1-) Why does the passage begin with the image of a clock? (16 kelime)

To show that time

2-) Why is that object a helpful teaching tool in the passage? (15 kelime)

Because its parts

3-) How is that same feature applied to the world? (17 kelime)

The world's daily, yearly,

4-) Name two beginnings that Fajr brings to mind. (14 kelime)

It brings to

5-) What broad historical dimension completes the pattern? (7 kelime)

The

6-) What human beginning is used to explain Fajr? (7 kelime)

The

7-) What age of life is associated with Zuhr? (4 kelime)

The

8-) What period of a person's life does Zuhr resemble? (8 kelime)

The strongest

9-) What does the passage highlight as being present in the realities connected with Zuhr? (6 kelime)

Manifestations

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 3

1-) What idea does the passage communicate by saying the time cycles “look to” one another? (18 kelime)

It means the cycles

2-) What are the four layers of time named in this section? (16 kelime)

Daily cycles, yearly cycles,

3-) What part of human life is linked with hours in this pattern? (10 kelime)

The stages

4-) After years, what human-centered unit appears? (6 kelime)

The

5-) What beginning beyond ordinary human experience is also tied to Fajr? (10 kelime)

The early

6-) What season is Fajr associated with? (2 kelime)

7-) How does the movement from Fajr to Zuhr reflect a broader progression? (7 kelime)

It

8-) What stage of the year and what stage of life are linked to Zuhr? (9 kelime)

The peak

9-) What does Zuhr remind a person to notice about Allah? (8 kelime)

His mercy

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 4

1-) What everyday object is used to explain the connection between different kinds of time? (2 kelime)
Its different hands

2-) What feature of a clock is especially important in the opening comparison? (15 kelime)
It covers

3-) What part of the day does Fajr cover in this passage? (8 kelime)
The

4-) What human experience is used to bridge personal life with cosmic time? (6 kelime)
Early

5-) Which season helps explain Fajr, and what does that season emphasize? (7 kelime)
Midsummer, because

6-) Which season matches Zuhr, and why is that fitting? (8 kelime)
It shows that Fajr reflects

7-) How does the connection between Fajr and the first stage of creation deepen its meaning? (20 kelime)
It directs attention

8-) What does Fajr call the mind to notice in those beginnings? (15 kelime)
Mercy

9-) What does the passage say is especially seen in the realities connected with Zuhr? (4 kelime)

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 5

1-) What central teaching about time is presented before the examples of Fajr and Zuhr? (12 kelime)
Time is made

2-) How are years described in relation to that larger time order? (11 kelime)
They are

3-) What larger unit comes after day and night in the pattern? (2 kelime)

4-) What two kinds of beginnings in created life are tied to Fajr? (14 kelime)
The start of

5-) Which prayer time is discussed first, and what part of the day is it? (12 kelime)
Fajr is discussed

6-) What three things are tied to Zuhr in this passage? (15 kelime)
Midsummer, the height

7-) What season does Zuhr resemble? (1 kelime)

8-) How are Fajr and Zuhr different in the kinds of meanings they highlight? (13 kelime)
Fajr highlights beginnings

9-) Besides midsummer and youth, what larger historical stage is linked with Zuhr? (9 kelime)
A period

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 6

1-) How does the passage connect ordinary timekeeping with spiritual reflection? (20 kelime)
It uses the structure of

2-) What is the relationship among those four levels? (18 kelime)
Each one reflects the

3-) How are years positioned in relation to day and night? (18 kelime)
They are presented as

4-) What is the first prayer time explained in the examples? (1 kelime)

5-) What time of day is Zuhr in the passage? (5 kelime)
It

6-) Why is the beginning of life in the womb paired with Fajr? (12 kelime)
Because both represent

7-) Which prayer time is paired with the highest point of the day so far in this passage? (1 kelime)

8-) What season and life stage are paired with Zuhr? (6 kelime)
Midsummer

9-) What is the main reason the passage gives these comparisons? (19 kelime)
To show that the

CEVAP ANAHTARI

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 1 - CEVAPLAR

1-) What main comparison is used at the start of the passage to explain how different time periods relate to one another?

The passage compares them to the different hands of a clock, showing that smaller and larger cycles match, reflect, and follow one another.

2-) What does the passage suggest about the structure of the world by calling it a vast clock?

It suggests that the world runs in an ordered, measured, and purposeful way under Allah's control.

3-) What does it mean that these layers are examples of one another?

It means they share patterns, so a person can understand one by reflecting on another.

4-) What is connected with days in this same pattern?

The long eras of the world's life are connected with days.

5-) What is the broadest historical unit named in this section?

The great eras in the world's lifetime.

6-) What general spiritual theme unites all the things associated with Fajr?

The theme of beginnings brought about by Allah.

7-) What stage of human beginning is linked with Fajr?

The beginning of life in the mother's womb.

8-) Which prayer time is described as coming just after midday?

Zuhr.

9-) Which prayer time is connected with midsummer and the strength of youth?

Zuhr.

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 2 - CEVAPLAR

1-) Why does the passage begin with the image of a clock?

To show that time is arranged in connected layers, where one cycle can help explain another.

2-) Why is that object a helpful teaching tool in the passage?

Because its parts move in coordination, which helps explain how different time cycles are related.

3-) How is that same feature applied to the world?

The world's daily, yearly, human, and historical cycles are shown as coordinated parts of one meaningful order.

4-) Name two beginnings that Fajr brings to mind.

It brings to mind early spring and the beginning of life in the womb.

5-) What broad historical dimension completes the pattern?

The major periods of the world's existence.

6-) What human beginning is used to explain Fajr?

The earliest stage of life before birth.

7-) What age of life is associated with Zuhr?

The prime of youth.

8-) What period of a person's life does Zuhr resemble?

The strongest and most developed part of youth.

9-) What does the passage highlight as being present in the realities connected with Zuhr?

Manifestations of mercy and many blessings.

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 3 - CEVAPLAR

- 1-) What idea does the passage communicate by saying the time cycles “look to” one another?
It means the cycles are linked in meaning, with each one reflecting and reminding us of the others.
- 2-) What are the four layers of time named in this section?
Daily cycles, yearly cycles, the phases of human life, and the long ages of the world.
- 3-) What part of human life is linked with hours in this pattern?
The stages of a person’s life are linked with hours.
- 4-) After years, what human-centered unit appears?
The stages of a person’s lifetime.
- 5-) What beginning beyond ordinary human experience is also tied to Fajr?
The early phase of the heavens and earth being created.
- 6-) What season is Fajr associated with?
Early spring.
- 7-) How does the movement from Fajr to Zuhr reflect a broader progression?
It reflects movement from beginning to maturity.
- 8-) What stage of the year and what stage of life are linked to Zuhr?
The peak of summer and the prime of youth.
- 9-) What does Zuhr remind a person to notice about Allah?
His mercy and the abundance of His favors.

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 4 - CEVAPLAR

1-) What everyday object is used to explain the connection between different kinds of time?

A clock.

2-) What feature of a clock is especially important in the opening comparison?

Its different hands move in relation to one another and represent different scales of time.

3-) What part of the day does Fajr cover in this passage?

It covers the early morning up to sunrise.

4-) What human experience is used to bridge personal life with cosmic time?

The stages of a person's lifespan.

5-) Which season helps explain Fajr, and what does that season emphasize?

Early spring, emphasizing fresh emergence and renewal.

6-) Which season matches Zuhr, and why is that fitting?

Midsummer, because it represents fullness, strength, and abundance.

7-) How does the connection between Fajr and the first stage of creation deepen its meaning?

It shows that Fajr reflects not only daily dawn but also the larger reality of creation beginning by Allah's command.

8-) What does Fajr call the mind to notice in those beginnings?

It directs attention to Allah's acts in times of beginning and bringing things into existence.

9-) What does the passage say is especially seen in the realities connected with Zuhr?

Mercy and plentiful blessings.

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 5 - CEVAPLAR

1-) What central teaching about time is presented before the examples of Fajr and Zuhr?

Time is made of connected layers, and one layer can mirror another.

2-) How are years described in relation to that larger time order?

They are presented as a bigger unit that corresponds to minutes.

3-) What larger unit comes after day and night in the pattern?

The years.

4-) What two kinds of beginnings in created life are tied to Fajr?

The start of spring and the start of a child's life in the womb.

5-) Which prayer time is discussed first, and what part of the day is it?

Fajr is discussed first, and it is the early morning before sunrise.

6-) What three things are tied to Zuhr in this passage?

Midsummer, the height of youth, and a major stage in human creation within world history.

7-) What season does Zuhr resemble?

Midsummer.

8-) How are Fajr and Zuhr different in the kinds of meanings they highlight?

Fajr highlights beginnings and emergence, while Zuhr highlights maturity, fullness, and abundant gifts.

9-) Besides midsummer and youth, what larger historical stage is linked with Zuhr?

A period in humanity's creation during the world's lifetime.

lisans short-words-p38-ninth-word-fourth-point-great-cycles-of-time-dawn-and-noon - Set 6 - CEVAPLAR

1-) How does the passage connect ordinary timekeeping with spiritual reflection?

It uses the structure of measured time to show that daily moments can point to greater realities created by Allah.

2-) What is the relationship among those four levels?

Each one reflects the others, serves as a likeness of the others, and brings the others to mind.

3-) How are years positioned in relation to day and night?

They are presented as a larger time measure that corresponds to them the way minutes relate to seconds.

4-) What is the first prayer time explained in the examples?

Fajr.

5-) What time of day is Zuhr in the passage?

It is just after midday.

6-) Why is the beginning of life in the womb paired with Fajr?

Because both represent an early and hidden start before fuller development appears.

7-) Which prayer time is paired with the highest point of the day so far in this passage?

Zuhr.

8-) What season and life stage are paired with Zuhr?

Midsummer and the height of youth.

9-) What is the main reason the passage gives these comparisons?

To show that the prayer times are meaningful signs tied to the ordered patterns of life, history, and creation.