

11sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 1

1-) What is the "Second Abyss" mainly connected to in this passage? (26 kelime)

It is connected to falling into

2-) How is the human intellect described when it is cut off from remembrance of Allah? (8 kelime)

It is

3-) What type of truths become hard for such people to understand? (7 kelime)

Large

4-) What two bad outcomes are mentioned as the result of this condition? (6 kelime)

They

5-) What would happen if disbelievers examined the real content of their unbelief? (10 kelime)

They would

6-) How is the certainty of this claim emphasized? (14 kelime)

It is emphasized

7-) What extreme error of the Sophists is mentioned? (15 kelime)

They are described

8-) What does the reference to the Sophists show about the danger of

unchecked denial? (14 kelime)

It shows denial

9-) Through what means do the truths of belief overcome the errors of unbelief? (8 kelime)

They do

10-) According to the final sentence, what kind of people can properly receive these truths? (7 kelime)

People

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1-) What is the first matter in the means of escaping the Second Abyss?
(22 kelime)

It is understanding that a

2-) What kinds of realities are said to be too great for these restricted minds? (7 kelime)

Realities

3-) What sort of matters remain beyond the reach of such reduced understanding? (8 kelime)

Great matters

4-) Why are the questions of faith too large for these people to handle?
(19 kelime)

Because those questions are

5-) What would be discovered by looking carefully into unbelief itself?
(11 kelime)

It would

6-) If they reflected on disbelief itself, what would they find inside it? (8 kelime)

They would

7-) What happens when someone refuses to accept Allah's divine qualities because they seem too great? (12 kelime)

That person may

8-) What do these examples teach about trying to escape divine greatness? (17 kelime)

They teach that avoiding

9-) What does the passage say all the truths of belief and Islam are based on? (7 kelime)

They

10-) What is the overall lesson of this passage? (21 kelime)

True faith matches reality and

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1-) What does the passage suggest is one major reason some people deny faith? (21 kelime)

Their inner life has become

2-) What narrows human understanding according to the passage? (11 kelime)

Forgetfulness of

3-) Besides the intellect, what other inner quality is described as damaged in these people? (9 kelime)

Their hearts

4-) Why does the passage mention both intellect and heart? (13 kelime)

Because the problem

5-) What would an honest comparison between belief and unbelief reveal? (15 kelime)

It would reveal

6-) What example is given of a false belief formed by rejecting Allah's necessary existence and eternal nature? (19 kelime)

A person may spread

7-) Why is assigning divine qualities to countless atoms presented as a problem? (14 kelime)

Because it makes

8-) What is shown by the example of denying one's own existence and the world's existence? (9 kelime)

It shows

9-) How do these truths protect a person from the errors of unbelief? (17 kelime)

They save a person

10-) What human response allows a person to escape these errors? (5 kelime)

Humble

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1-) In this passage, what blocks some people from understanding the greatness of faith? (16 kelime)

Their minds are made

2-) What three influences shrink a person's ability to understand truth? (10 kelime)

Neglecting Allah,

3-) How does pride make the problem worse? (18 kelime)

A person becomes impressed

4-) What does the passage mean by saying their hearts are spiritually dead? (17 kelime)

It means their inner

5-) What does the passage say they bring upon themselves as a result? (7 kelime)

They

6-) What role does the Risale-i Nur play in the argument? (14 kelime)

It is presented

7-) What is another extreme alternative mentioned? (7 kelime)

Denying

8-) What is the point of mentioning the Sophists? (21 kelime)

The point is to show

9-) According to the passage, how do the truths of Islam find a place in a person? (14 kelime)

They settle in

10-) Where do these truths finally settle? (8 kelime)

They settle

11sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 5

1-) What is the central warning given in this passage? (16 kelime)

The warning is that

2-) Why do such people move quickly toward denial? (26 kelime)

Because they cannot fully understand the

3-) What is the relationship between limited understanding and denial in this passage? (19 kelime)

Limited understanding leads some

4-) What happens when a person cannot fit matters of faith into a restricted mind and heart? (8 kelime)

He may

5-) How strongly does the passage say this point has been established? (16 kelime)

It says it has

6-) What specific theological mistake is described as an example of disbelief? (16 kelime)

Refusing Allah's unique eternal

7-) Why is this false move worse than belief in one Creator? (10 kelime)

Because it

8-) On what foundation do the truths of belief and Islam stand in this

passage? (12 kelime)

They stand on

9-) What two qualities are needed for the truths of faith to settle properly in a person? (7 kelime)

A

10-) What two inner qualities are the proper home for these truths? (5 kelime)

Sound

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1-) What is being described as an abyss in this passage? (18 kelime)
It is the danger

2-) What kinds of matters can such narrowed minds not understand well? (11 kelime)
They cannot

3-) Why are faith-related questions difficult for such people? (16 kelime)
Because those questions are

4-) Why can't they contain the questions of faith? (17 kelime)
Because the questions of

5-) What comparison is made between belief and unbelief? (20 kelime)
Belief is presented as reasonable,

6-) What mistaken alternative to belief is mentioned regarding Allah's divine qualities? (17 kelime)
Some people spread those

7-) What example is given of a person trying to explain reality without affirming Allah properly? (11 kelime)
He gives

8-) What does the example of the Sophists add to the discussion? (21

kelime)

It shows that denial can

9-) From what three things do these truths rescue people? (9 kelime)

They rescue

CEVAP ANAHTARI

11sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 1 - CEVAPLAR

1-) What is the "Second Abyss" mainly connected to in this passage?

It is connected to falling into denial and wrong guidance when a person's mind is narrowed by neglect, sin, and being overly tied to material things.

2-) How is the human intellect described when it is cut off from remembrance of Allah?

It is described as narrowed and dried out.

3-) What type of truths become hard for such people to understand?

Large and elevated truths connected with belief.

4-) What two bad outcomes are mentioned as the result of this condition?

They fall into unbelief and misguidance.

5-) What would happen if disbelievers examined the real content of their unbelief?

They would realize it includes many contradictions and impossible claims.

6-) How is the certainty of this claim emphasized?

It is emphasized by comparing it to the certainty of a basic arithmetic rule.

7-) What extreme error of the Sophists is mentioned?

They are described as denying both their own existence and the existence of the universe.

8-) What does the reference to the Sophists show about the danger of unchecked denial?

It shows denial can become so extreme that a person abandons common sense altogether.

9-) Through what means do the truths of belief overcome the errors of unbelief?

They do so through complete submission and acceptance.

10-) According to the final sentence, what kind of people can properly receive these truths?

People with sound hearts and upright minds.

11sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 2 - CEVAPLAR

1-) What is the first matter in the means of escaping the Second Abyss?

It is understanding that a mind narrowed by neglect of Allah, sin, and materialism cannot judge the great truths of faith correctly.

2-) What kinds of realities are said to be too great for these restricted minds?

Realities related to majesty, greatness, and boundlessness.

3-) What sort of matters remain beyond the reach of such reduced understanding?

Great matters marked by majesty, depth, and vastness.

4-) Why are the questions of faith too large for these people to handle?

Because those questions are extremely broad, deep, and comprehensive, while their intellects and hearts have become dry and restricted.

5-) What would be discovered by looking carefully into unbelief itself?

It would be seen as full of absurd and impossible claims.

6-) If they reflected on disbelief itself, what would they find inside it?

They would find layers of absurdity and impossibility.

7-) What happens when someone refuses to accept Allah's divine qualities because they seem too great?

That person may wrongly distribute those qualities among endless beings or atoms.

8-) What do these examples teach about trying to escape divine greatness?

They teach that avoiding the truth of Allah's greatness leads to even stranger and more unreasonable beliefs.

9-) What does the passage say all the truths of belief and Islam are based on?

They are based on grandeur and sublimity.

10-) What is the overall lesson of this passage?

True faith matches reality and protects the human being, while unbelief grows out of spiritual sickness and leads to irrational beliefs.

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1-) What does the passage suggest is one major reason some people deny faith?

Their inner life has become weakened by neglect, sin, and focus on the material world, so they cannot grasp higher truths.

2-) What narrows human understanding according to the passage? Forgetfulness of Allah, sinful behavior, and over-attachment to the material world.

3-) Besides the intellect, what other inner quality is described as damaged in these people?

Their hearts are described as corrupted and spiritually lifeless.

4-) Why does the passage mention both intellect and heart?

Because the problem is not only intellectual; it is also moral and spiritual.

5-) What would an honest comparison between belief and unbelief reveal?

It would reveal that belief is reasonable and fitting, while unbelief carries many impossible ideas.

6-) What example is given of a false belief formed by rejecting Allah's necessary existence and eternal nature?

A person may spread those divine qualities across countless beings or endless atoms instead of affirming them for Allah.

7-) Why is assigning divine qualities to countless atoms presented as a problem?

Because it makes the explanation far more irrational and impossible than affirming one Creator.

8-) What is shown by the example of denying one's own existence and the world's existence?

It shows that disbelief can become self-defeating and irrational.

9-) How do these truths protect a person from the errors of unbelief?

They save a person from absurd ideas, dark superstition, and ignorant confusion through sincere submission and acceptance.

10-) What human response allows a person to escape these errors?

Humble submission and sincere assent.

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1-) In this passage, what blocks some people from understanding the greatness of faith?

Their minds are made small by spiritual neglect, sinful habits, and excessive attachment to material concerns.

2-) What three influences shrink a person's ability to understand truth? Neglecting Allah, committing sins, and being absorbed in material things.

3-) How does pride make the problem worse?

A person becomes impressed with his small amount of knowledge and rushes to reject what is beyond him.

4-) What does the passage mean by saying their hearts are spiritually dead?

It means their inner moral and spiritual life has become damaged, so they cannot receive truth properly.

5-) What does the passage say they bring upon themselves as a result? They throw themselves into disbelief and error.

6-) What role does the Risale-i Nur play in the argument?

It is presented as having proven this truth through many comparisons with decisive certainty.

7-) What is another extreme alternative mentioned?

Denying both oneself and the whole universe.

8-) What is the point of mentioning the Sophists?

The point is to show that denial can strip a person of sound reasoning to the extent of rejecting obvious existence.

9-) According to the passage, how do the truths of Islam find a place in a person?

They settle in healthy hearts and straight-thinking minds through full submission and willing acceptance.

10-) Where do these truths finally settle?

They settle in healthy hearts and upright minds.

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1-) What is the central warning given in this passage?

The warning is that a spiritually damaged and worldly-focused mind can fall into denial of faith.

2-) Why do such people move quickly toward denial?

Because they cannot fully understand the greatness, depth, and wide scope of matters of belief, so they reject what they cannot contain in their limited thinking.

3-) What is the relationship between limited understanding and denial in this passage?

Limited understanding leads some people to reject truths that are actually too great for their restricted minds to contain.

4-) What happens when a person cannot fit matters of faith into a restricted mind and heart?

He may fall into unbelief and go astray.

5-) How strongly does the passage say this point has been established?

It says it has been shown with complete certainty, as clearly as a basic math truth.

6-) What specific theological mistake is described as an example of disbelief?

Refusing Allah's unique eternal and necessary existence, then wrongly assigning those realities to endless created things.

7-) Why is this false move worse than belief in one Creator?

Because it replaces one coherent truth with countless impossible claims.

8-) On what foundation do the truths of belief and Islam stand in this passage?

They stand on the greatness and majesty that properly belong to them.

9-) What two qualities are needed for the truths of faith to settle properly in a person?

A sound heart and a straight intellect.

10-) What two inner qualities are the proper home for these truths?

Sound hearts and straight intellects.

11sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 6 - CEVAPLAR

1-) What is being described as an abyss in this passage?

It is the danger of falling into unbelief because of a narrowed and spiritually unhealthy way of thinking.

2-) What kinds of matters can such narrowed minds not understand well?

They cannot understand realities that are vast, exalted, and without limit.

3-) Why are faith-related questions difficult for such people?

Because those questions are broad and profound, while their inner faculties have become weak and constricted.

4-) Why can't they contain the questions of faith?

Because the questions of faith are too broad and deep for their restricted intellects and weakened hearts.

5-) What comparison is made between belief and unbelief?

Belief is presented as reasonable, fitting, and even necessary in its greatness, while unbelief is shown as hiding many impossibilities.

6-) What mistaken alternative to belief is mentioned regarding Allah's divine qualities?

Some people spread those qualities among limitless beings instead of recognizing them as belonging to Allah alone.

7-) What example is given of a person trying to explain reality without affirming Allah properly?

He gives divine-level qualities to unlimited numbers of beings or atoms.

8-) What does the example of the Sophists add to the discussion?

It shows that denial can become so extreme that a person even rejects his own existence and the world around him.

9-) From what three things do these truths rescue people?

They rescue people from absurdity, superstition, and dark ignorance.