

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 1

1-) Where did the traveller arrive in this passage? (20 kelime)

He came to the school

2-) What does this teach about priorities in religion? (13 kelime)

It teaches that

3-) What did the Imam say about his relation to that hoped-for person? (13 kelime)

He said he

4-) What role does reflective thinking play in this section? (15 kelime)

It is treated

5-) In the passage, how is the silent remembrance of the Naqshbandi way understood? (11 kelime)

It is

6-) According to the traveller, how valuable is even the smallest increase in faith? (14 kelime)

He sees it

7-) Why are those foundations of belief so important in the passage? (15 kelime)

They are presented

8-) What response does he urge in the face of these attacks? (13

kelime)

He urges believers

9-) What door did he say they would knock on? (15 kelime)

He said they

10-) Which divine name is especially highlighted at the moment the gate opens? (6 kelime)

Allah

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 2

1-) Which Islamic scholar's school appears in the passage? (11 kelime)

The school

2-) How does the text compare certainty in belief with supernatural-seeming experiences? (13 kelime)

It says certainty

3-) What kind of person had earlier great figures expected to appear? (18 kelime)

They expected a scholar

4-) According to the lesson, what place do faith and tawhid hold in the life of a person? (11 kelime)

They are

5-) What practice is connected to the Hadith about an hour of thought? (11 kelime)

Serious reflection

6-) What did the traveller say about a very small increase in faith? (13 kelime)

He said it

7-) Which outside group is portrayed as opposing faith and the Qur'an? (6 kelime)

European

8-) What kind of faith is not enough according to the traveller? (10 kelime)
Faith that

9-) Why does the traveller mention the number thirty-three? (11 kelime)
It matches

10-) What does the traveller call the next stage he wants to see? (11 kelime)
He calls

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 3

1-) Who was teaching when the traveller entered the school? (4 kelime)

Imam-i

2-) What did he do after entering the school? (6 kelime)

He

3-) How does the explanatory note shift attention away from one person? (15 kelime)

It directs attention

4-) How does the footnote reinterpret the prediction? (11 kelime)

It says

5-) How is silent dhikr viewed in this lesson? (11 kelime)

It is

6-) Which practice of the Naqshbandi order is included under that reflection? (5 kelime)

Its

7-) What was the target of their intellectual attack? (9 kelime)

Their target

8-) How long is their campaign said to have lasted? (9 kelime)

It is

9-) What does the phrase about knocking at a door suggest about

learning? (12 kelime)

It suggests that

10-) What number did the traveller hope to complete, and why? (12 kelime)

He hoped to

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 4

1-) What setting frames the beginning of the target passage? (12 kelime)

The setting is

2-) What does the Imam say is better than many miracles and spiritual visions? (9 kelime)

Clearly understanding

3-) What clarification is given later about the real fulfillment of that mission? (14 kelime)

The mission was

4-) How are belief and the declaration of Allah's oneness described in relation to human perfection? (14 kelime)

They are described

5-) How is that practice interpreted? (10 kelime)

It is

6-) What danger from European philosophers is mentioned? (16 kelime)

They are described as

7-) What were those thinkers producing according to the passage? (11 kelime)

They were

8-) To what number did he want to raise them, and why is that number meaningful? (16 kelime)

He wanted to raise

9-) What does he intend to explore at the next stop? (14 kelime)

He intends to

10-) What words did he use when opening the gate? (9 kelime)

He used

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 5

1-) Whose school did the traveller enter during his journey through time? (9 kelime)

He entered

2-) What does the passage present as the chief fruit of spiritual paths? (10 kelime)

It presents

3-) What does the footnote say about that claim? (14 kelime)

It says the

4-) How does the note explain why people may have spoken in personal terms? (14 kelime)

It says they

5-) What does that connection show about silent dhikr? (12 kelime)

It shows that

6-) What does the traveller value more than large amounts of gnosis? (10 kelime)

He values

7-) What had they been trying to do for a long time? (13 kelime)

They had been

8-) According to the traveller, what duty follows from that threat? (12

kelime)

Believers should make

9-) What was the traveller's next numerical goal? (5 kelime)

His

10-) What name of Allah is emphasized when the gate is finally opened? (8 kelime)

The name

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 6

1-) What important figure from Islamic scholarship appears in this passage? (8 kelime)

Imam-i Rabbani,

2-) What expectation from earlier scholars is mentioned in the lesson? (14 kelime)

Earlier scholars expected

3-) What had earlier leading figures reportedly predicted? (18 kelime)
They reportedly predicted the

4-) Why is reflection given such a high place in the Hadith mentioned? (10 kelime)

Because thoughtful

5-) What specific Hadith is referred to in support of reflection? (17 kelime)

The Hadith saying an

6-) What does the mention of “honey” add to the traveller’s point? (16 kelime)

It shows that verified

7-) What comparison does he use to describe the sweetness of that increase? (12 kelime)

He says it

8-) What is the difference between imitative faith and realized faith in this context? (16 kelime)

Imitative faith is accepted

9-) What solution does the traveller draw from this danger? (14 kelime)

He says believers

10-) What happened when the traveller invoked Allah as the Opener? (9 kelime)

The gate

CEVAP ANAHTARI

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 1 - CEVAPLAR

1-) Where did the traveller arrive in this passage?

He came to the school of Imam-i Rabbani, Ahmad Faruqi, who is described as the Renewer of the Second Millenium.

2-) What does this teach about priorities in religion?

It teaches that strong and clear belief comes before miraculous or emotional experiences.

3-) What did the Imam say about his relation to that hoped-for person?

He said he wished to be that person and that perhaps he was.

4-) What role does reflective thinking play in this section?

It is treated as a high form of worship when it is focused on faith.

5-) In the passage, how is the silent remembrance of the Naqshbandi way understood?

It is presented as a form of that excellent reflective worship.

6-) According to the traveller, how valuable is even the smallest increase in faith?

He sees it as more precious than very large amounts of other spiritual gains.

7-) Why are those foundations of belief so important in the passage?

They are presented as the key and basis for everlasting happiness, endless life, and Paradise.

8-) What response does he urge in the face of these attacks?

He urges believers to move from secondhand faith to faith confirmed by realization.

9-) What door did he say they would knock on?

He said they would knock on the door of the Lord's sustenance for living creatures.

10-) Which divine name is especially highlighted at the moment the gate opens?

Allah is highlighted as the Opener.

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 2 - CEVAPLAR

1-) Which Islamic scholar's school appears in the passage?

The school of Imam-i Rabbani, Ahmad Faruqi, appears in the passage.

2-) How does the text compare certainty in belief with supernatural-seeming experiences?

It says certainty in belief is better than many miracles and mystical visions.

3-) What kind of person had earlier great figures expected to appear?

They expected a scholar who would prove the truths of Islam and faith with reason and clear evidence.

4-) According to the lesson, what place do faith and tawhid hold in the life of a person?

They are the basis and life-source of all true human perfection.

5-) What practice is connected to the Hadith about an hour of thought?

Serious reflection on the truths of faith is connected to it.

6-) What did the traveller say about a very small increase in faith?

He said it is worth more than huge amounts of other spiritual attainments.

7-) Which outside group is portrayed as opposing faith and the Qur'an?

European philosophers are portrayed that way.

8-) What kind of faith is not enough according to the traveller?

Faith that is merely imitated from others is not enough.

9-) Why does the traveller mention the number thirty-three?

It matches the number of litanies recited after the prescribed prayer.

10-) What does the traveller call the next stage he wants to see?

He calls it the third stopping-place in that world of instruction.

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1-) Who was teaching when the traveller entered the school?

Imam-i Rabbani was teaching.

2-) What did he do after entering the school?

He listened to the Imam's lesson.

3-) How does the explanatory note shift attention away from one person?

It directs attention to a body of writings as the true answer to that expectation.

4-) How does the footnote reinterpret the prediction?

It says the prediction truly pointed to the Risale-i Nur itself.

5-) How is silent dhikr viewed in this lesson?

It is viewed as a reflective act connected to strengthening belief.

6-) Which practice of the Naqshbandi order is included under that reflection?

Its silent invocation is included.

7-) What was the target of their intellectual attack?

Their target was the foundations of belief among believers.

8-) How long is their campaign said to have lasted?

It is said to have lasted a thousand years.

9-) What does the phrase about knocking at a door suggest about learning?

It suggests that gaining deeper truth requires seeking, humility, and divine help.

10-) What number did the traveller hope to complete, and why?

He hoped to reach thirty-three because it corresponds to the post-prayer litanies.

11sinif supreme-sign-p98-the-lesson-of-imam-i-rabbani-the-unfolding-of-the-truths-of-belief-and-the-call-to-verified-faith - Set 4 - CEVAPLAR

1-) What setting frames the beginning of the target passage?

The setting is the traveller's arrival at the school of Imam-i Rabbani.

2-) What does the Imam say is better than many miracles and spiritual visions?

Clearly understanding even one truth of belief is better.

3-) What clarification is given later about the real fulfillment of that mission?

The mission was fulfilled by the Risale-i Nur rather than by one individual person.

4-) How are belief and the declaration of Allah's oneness described in relation to human perfection?

They are described as the foundation, core, light, and life of all human perfection.

5-) How is that practice interpreted?

It is interpreted as an excellent kind of reflective devotion.

6-) What danger from European philosophers is mentioned?

They are described as spending many centuries producing objections and doubts against faith and the Qur'an.

7-) What were those thinkers producing according to the passage?

They were producing doubts and objections against faith and the Qur'an.

8-) To what number did he want to raise them, and why is that number meaningful?

He wanted to raise them to thirty-three, which matches the number of litanies recited after prayer.

9-) What does he intend to explore at the next stop?

He intends to explore a new station related to divine provision for living beings.

10-) What words did he use when opening the gate?

He used "In the Name of Allah, the Opener."

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1-) Whose school did the traveller enter during his journey through time?

He entered the school of Imam-i Rabbani, Ahmad Faruqi.

2-) What does the passage present as the chief fruit of spiritual paths?

It presents the clarification of belief as their chief fruit.

3-) What does the footnote say about that claim?

It says the true referent was the Risale-i Nur, not a single human individual.

4-) How does the note explain why people may have spoken in personal terms?

It says they may have noticed the modest interpreter and announcer of that work.

5-) What does that connection show about silent dhikr?

It shows that silent dhikr can be a thoughtful and faith-strengthening act.

6-) What does the traveller value more than large amounts of gnosis?

He values even a very small strengthening of faith more.

7-) What had they been trying to do for a long time?

They had been trying to create doubts and attack belief and the Qur'an.

8-) According to the traveller, what duty follows from that threat?

Believers should make their faith firm and certain rather than merely inherited.

9-) What was the traveller's next numerical goal?

His next goal was thirty-three.

10-) What name of Allah is emphasized when the gate is finally opened?

The name emphasized is Allah as the Opener.

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1-) What important figure from Islamic scholarship appears in this passage?

Imam-i Rabbani, Ahmad Faruqi, appears in the passage.

2-) What expectation from earlier scholars is mentioned in the lesson?
Earlier scholars expected a theologian-like figure who would prove Islam's truths through reasoned evidence.

3-) What had earlier leading figures reportedly predicted?

They reportedly predicted the rise of a theologian-scholar who would prove belief and Islam with strong rational clarity.

4-) Why is reflection given such a high place in the Hadith mentioned?
Because thoughtful reflection on faith deepens understanding and strengthens belief.

5-) What specific Hadith is referred to in support of reflection?

The Hadith saying an hour of reflection is better than a year of worship is referred to.

6-) What does the mention of "honey" add to the traveller's point?

It shows that verified faith is not only greater in value but also more spiritually pleasing.

7-) What comparison does he use to describe the sweetness of that increase?

He says it is sweeter than the sweetness of many visionary experiences.

8-) What is the difference between imitative faith and realized faith in this context?

Imitative faith is accepted by following others, while realized faith is confirmed through understanding and certainty.

9-) What solution does the traveller draw from this danger?

He says believers should strengthen faith until it becomes realized rather than merely imitated.

10-) What happened when the traveller invoked Allah as the Opener?

The gate opened and the Third Stopping-Place became visible.