11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 1

1-) What is meant by Allah speaking in a way people can understand? (19 kelime)
It means He addresses

2-) According to the first point, what does Allah do with the speech of conscious creatures? (18 kelime)
He gives them the

3-) What quality of Allah is said to require this communication with conscious beings? (6 kelime)
His

4-) According to the second point, how do the created things in the universe already make Allah known? (12 kelime)
They show His

5-) If creation already points to Allah, why does the passage say He would also speak with His own words? (18 kelime)
Because the One who

6-) In the third point, which people are especially mentioned as turning to Allah with prayer and gratitude? (13 kelime)
True human beings,

7-) What response is said to suit those prayers and thanks? (6 kelime)
A

8-) What two Divine qualities are closely linked to the attribute of Speech in the fourth point? (3 kelime)

9-) Why does the passage say Speech must exist in an eternal and complete way in Allah? (19 kelime)
Because His knowledge is

10-) How does the third point add an emotional and spiritual dimension to the argument? (16 kelime)
It brings in the

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 2

1-) What is the main theme shared by all four points in the passage? (17 kelime)
They all explain why

2-) How does the first point describe Allah's communication with human beings? (11 kelime)
As speech

3-) What does the passage suggest about the relationship between creating speech and using speech? (16 kelime)
The One who gives

4-) How does the second point move from signs in creation to direct communication? (17 kelime)
It argues that the

5-) What role do the wonders of the universe play in the second point? (12 kelime)
They act like

6-) In the third point, what human actions are mentioned as calling for a response from Allah? (5 kelime)
Prayers

7-) Why are human beings described with several qualities such as needy and ardent? (17 kelime)
To show that they

8-) What can be concluded from the third point about Allah's relationship with sincere servants? (11 kelime)
He does

9-) According to the fourth point, why is Speech connected to Knowledge and Life? (13 kelime)
Because speech is

10-) How is the argument of the fourth point different from the argument of the third point? (21 kelime)
The fourth is based on

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 3

1-) What does the first point teach about the way Allah addresses people? (10 kelime)
He addresses

2-) What three actions of Allah toward conscious creatures are mentioned in the first point? (11 kelime)
He gives

3-) How does the second point use the universe as evidence for Divine speech? (20 kelime)
It says the One who

4-) What do the created things reveal about Allah in the second point? (6 kelime)
They

5-) According to the third point, what kind of people especially call upon Allah? (16 kelime)
Those who are among

6-) What kind of answer is said to be fitting for their worship and gratitude? (3 kelime)

7-) What cause-and-effect relationship appears in the third point? (18 kelime)
Since sincere people pray

8-) In the fourth point, what does the passage say about a being with perfect knowledge and eternal life? (13 kelime)
Such a being

9-) How is the attribute of Speech described in relation to Knowledge and Life? (12 kelime)
It is described

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 4

1-) What is the first reason given for Divine speech in the passage? (12 kelime)
Allah's Lordship includes

2-) How does this first reason show care for human limits? (14 kelime)
It shows that

3-) What is the second reason given for Divine speech? (14 kelime)
The One who

4-) How do created things function in that second reason? (10 kelime)
They serve

5-) What is the third reason given for Divine speech? (14 kelime)
The Creator responds

6-) Why are these human beings described as especially needy and eager? (13 kelime)
To highlight their

7-) What is the fourth reason given for Divine speech? (15 kelime)
Speech belongs necessarily

8-) What does the word "necessarily" suggest in the second and fourth points? (19 kelime)
It suggests that Divine

9-) Which point is based mainly on Allah's relationship with creation, and which is based mainly on His eternal attributes? (17 kelime)
The second is based

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 5

1-) What does “speaking in accordance with human understanding” teach about Divine communication? (12 kelime)
It teaches that

2-) According to the first point, what shows that speech between Allah and conscious creatures is not foreign to their nature? (14 kelime)
Allah Himself gave

3-) What idea about Allah’s Lordship is stressed in the first point? (9 kelime)
His Lordship

4-) In the third point, why are true human beings given special attention? (16 kelime)
Because they are presented

5-) What is implied about Allah if He responds to supplication and gratitude in words? (10 kelime)
It implies

6-) In the fourth point, what makes Divine speech more than a temporary act? (10 kelime)
It is

7-) How does the passage connect speech with life? (10 kelime)
It presents

8-) How does the passage connect speech with knowledge? (10 kelime)
It presents

9-) Why must Speech be complete and eternal in Allah according to the passage? (17 kelime)
Because it belongs fittingly

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 6

1-) According to the passage, what does Divine condescension mean? (16 kelime)
It means Allah addresses

2-) What does the first point say Allah does before speaking to creatures? (12 kelime)
He grants conscious

3-) What does the second point say about the One who fills the universe with signs? (11 kelime)
Such a

4-) Why are the wonders of creation not treated as the only way Allah is known? (18 kelime)
Because the passage argues

5-) In the third point, what two human acts are singled out for response? (4 kelime)
Supplication

6-) What kind of people are especially described in the third point? (17 kelime)
People who are select

7-) What does the third point suggest about the bond between Allah and sincere people? (12 kelime)
Their worship and

8-) In the fourth point, what three attributes are tied together? (4 kelime)
Speech,

9-) What does it mean that Allah's Speech exists in a comprehensive and eternal form? (10 kelime)
It means

CEVAP ANAHTARI

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 1 - CEVAPLAR

1-) What is meant by Allah speaking in a way people can understand?
It means He addresses human beings at their level of understanding so His message can reach their minds clearly.
2-) According to the first point, what does Allah do with the speech of conscious creatures?
He gives them the ability to speak, knows what they say, and addresses them with His own speech.
3-) What quality of Allah is said to require this communication with conscious beings?
His Lordship over creation requires it.
4-) According to the second point, how do the created things in the universe already make Allah known?
They show His perfection through amazing and meaningful works throughout the universe.
5-) If creation already points to Allah, why does the passage say He would also speak with His own words?
Because the One who makes Himself known through His works would also directly make Himself known through speech.
6-) In the third point, which people are especially mentioned as turning to Allah with prayer and gratitude?
True human beings, especially those who are chosen, needy, sensitive, and deeply eager.
7-) What response is said to suit those prayers and thanks?
A verbal response from the Creator.
8-) What two Divine qualities are closely linked to the attribute of Speech in the fourth point?
Knowledge and Life.
9-) Why does the passage say Speech must exist in an eternal and complete way in Allah?
Because His knowledge is all-encompassing and His life is eternal, so His speech must also be perfect and everlasting.
10-) How does the third point add an emotional and spiritual dimension to the argument?
It brings in the human experience of praying, thanking, and longing for a response from Allah.

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 2 - CEVAPLAR

1-) What is the main theme shared by all four points in the passage?
They all explain why Divine speech is fitting and necessary in relation to Allah's nature and actions.
2-) How does the first point describe Allah's communication with human beings?
As speech suited to the limits of human minds and understanding.
3-) What does the passage suggest about the relationship between creating speech and using speech?
The One who gives speech to conscious beings and understands them would also speak to them.
4-) How does the second point move from signs in creation to direct communication?
It argues that the One who shows Himself through His works would also speak openly through words.
5-) What role do the wonders of the universe play in the second point?
They act like signs that display Allah's perfection and point to Him.
6-) In the third point, what human actions are mentioned as calling for a response from Allah?
Prayers and expressions of gratitude.
7-) Why are human beings described with several qualities such as needy and ardent?
To show that they are especially aware of their dependence on Allah and deeply turned toward Him.
8-) What can be concluded from the third point about Allah's relationship with sincere servants?
He does not ignore their turning to Him but answers them.
9-) According to the fourth point, why is Speech connected to Knowledge and Life?
Because speech is presented as a natural expression of living awareness and knowing.
10-) How is the argument of the fourth point different from the argument of the third point?
The fourth is based on Allah's essential attributes, while the third is based on His response to human prayer and gratitude.

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 3 - CEVAPLAR

1-) What does the first point teach about the way Allah addresses people?
He addresses them in a way suited to human understanding.
2-) What three actions of Allah toward conscious creatures are mentioned in the first point?
He gives them speech, knows their speech, and speaks to them.
3-) How does the second point use the universe as evidence for Divine speech?
It says the One who fills the universe with signs of His greatness would also make Himself known through words.
4-) What do the created things reveal about Allah in the second point?
They reveal His perfection and greatness.
5-) According to the third point, what kind of people especially call upon Allah?
Those who are among the finest of humanity and who are deeply needy, sensitive, and earnest.
6-) What kind of answer is said to be fitting for their worship and gratitude?
A spoken answer.
7-) What cause-and-effect relationship appears in the third point?
Since sincere people pray and give thanks, it is fitting for the Creator to answer them in words.
8-) In the fourth point, what does the passage say about a being with perfect knowledge and eternal life?
Such a being must also possess speech in a full and everlasting way.
9-) How is the attribute of Speech described in relation to Knowledge and Life?
It is described as a shining outcome that naturally goes with them.

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 4 - CEVAPLAR

1-) What is the first reason given for Divine speech in the passage?
Allah's Lordship includes addressing conscious creatures in a way they can understand.
2-) How does this first reason show care for human limits?
It shows that the message is given at a level suitable for human minds.
3-) What is the second reason given for Divine speech?
The One who introduces Himself through creation would also introduce Himself through direct speech.
4-) How do created things function in that second reason?
They serve as signs that announce Allah's qualities and perfection.
5-) What is the third reason given for Divine speech?
The Creator responds in words to the prayers and thanks of sincere human beings.
6-) Why are these human beings described as especially needy and eager?
To highlight their deep dependence on Allah and their strong desire for Him.
7-) What is the fourth reason given for Divine speech?
Speech belongs necessarily to the One whose knowledge is complete and whose life is eternal.
8-) What does the word "necessarily" suggest in the second and fourth points?
It suggests that Divine speech is not random but fully fitting and required by what Allah is and does.
9-) Which point is based mainly on Allah's relationship with creation, and which is based mainly on His eternal attributes?
The second is based mainly on His relationship with creation, and the fourth on His eternal attributes.

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 5 - CEVAPLAR

1-) What does “speaking in accordance with human understanding” teach about Divine communication?
It teaches that Allah communicates in a way people can actually comprehend.
2-) According to the first point, what shows that speech between Allah and conscious creatures is not foreign to their nature?
Allah Himself gave them the power of speech and fully knows what they say.
3-) What idea about Allah’s Lordship is stressed in the first point?
His Lordship includes caring for conscious beings through communication.
4-) In the third point, why are true human beings given special attention?
Because they are presented as the creatures who most deeply pray, thank, and turn to Allah.
5-) What is implied about Allah if He responds to supplication and gratitude in words?
It implies closeness, mercy, and active care for His servants.
6-) In the fourth point, what makes Divine speech more than a temporary act?
It is tied to Allah’s everlasting life and limitless knowledge.
7-) How does the passage connect speech with life?
It presents speech as a natural sign of living awareness.
8-) How does the passage connect speech with knowledge?
It presents speech as flowing from full understanding and awareness.
9-) Why must Speech be complete and eternal in Allah according to the passage?
Because it belongs fittingly to the One whose life never ends and whose knowledge includes all things.

11sinif supreme-sign-p35-the-world-of-the-unseen-5-truths-of-revelation-3rd-reciprocal-response-through-speech - Set 6 - CEVAPLAR

1-) According to the passage, what does Divine condescension mean?
It means Allah addresses people in a way suited to their minds and level of understanding.
2-) What does the first point say Allah does before speaking to creatures?
He grants conscious beings the ability to speak and knows their speech.
3-) What does the second point say about the One who fills the universe with signs?
Such a Being would also make Himself known by direct speech.
4-) Why are the wonders of creation not treated as the only way Allah is known?
Because the passage argues that direct speech is also fitting for the One who reveals Himself through works.
5-) In the third point, what two human acts are singled out for response?
Supplication and giving thanks.
6-) What kind of people are especially described in the third point?
People who are select among creation, deeply needy, spiritually sensitive, and intense in their turning to Allah.
7-) What does the third point suggest about the bond between Allah and sincere people?
Their worship and need are met with a meaningful response from Him.
8-) In the fourth point, what three attributes are tied together?
Speech, Knowledge, and Life.
9-) What does it mean that Allah's Speech exists in a comprehensive and eternal form?
It means His speech is complete, unlimited, and not temporary.