11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 1

1-) In the opening statement of the target passage, how is Allah described in relation to all other beings? (25 kelime)
He is presented as the only

2-) What does calling the cosmos “incarnate” or “personified” suggest in this passage? (16 kelime)
It suggests that the

3-) What overall impression is created by describing the cosmos as a written and constructed reality? (13 kelime)
It gives the

4-) What kind of person is the traveller described as being? (11 kelime)
He is

5-) What is the traveller mainly searching for? (9 kelime)
He is

6-) What had the traveller gained through the eighteen degrees before this point? (15 kelime)
He had gained

7-) What decision does the traveller say “we” should make after this realization? (16 kelime)
He says they should

8-) What lesson does he draw from the wording of Surah al-Fatihah? (17 kelime)
He learns that there

9-) What spiritual meaning is attached to saying “You alone”? (9 kelime)
It signals

10-) What are the two means mentioned for striving to know the Creator? (10 kelime)
They are

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 2

1-) What central belief is stated at the beginning of the passage? (10 kelime)
The passage

2-) What does the passage teach about the nature of everything besides Allah? (9 kelime)
Everything besides

3-) What does the passage show by mentioning both large structures and tiny particles? (17 kelime)
It shows that the

4-) What does the passage say about the state of the world's form and contents? (13 kelime)
It says they

5-) Which kinds of relationship among beings are named as signs of divine care? (16 kelime)
Mutual help, answering one

6-) What is the importance of the phrase "in the presence of Allah" in this passage? (14 kelime)
It points to

7-) What spiritual movement happens when the traveller reaches the "throne of truth"? (12 kelime)
He rises from

8-) Why is indirect seeking not the final step for the traveller? (19 kelime)
Because once the seeker

9-) How does the example of sunlight help explain recognition of Allah? (18 kelime)
Just as sunlight leads

10-) What balanced approach to knowing Allah is taught at the end of the passage? (17 kelime)
A person should seek

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 3

1-) In the opening summary, what claim does the cosmos make through its overall condition? (9 kelime)
It points

2-) How are all other things described in contrast to Allah? (17 kelime)
They are described as

3-) Which major truths in the cosmos are said to testify to Allah's existence and oneness? (24 kelime)
Its being created, its constant change,

4-) Why are change and contingency important in the passage's argument? (23 kelime)
They show that the world

5-) How does cooperation among beings strengthen the passage's message? (17 kelime)
It shows that creation

6-) What does the word "iyyaka" represent in this explanation? (10 kelime)
It represents

7-) To whom does the traveller speak after reaching this new station? (9 kelime)
He speaks

8-) How are the verses before "iyyaka" treated in this explanation? (15 kelime)
They are treated

9-) Based on that comparison, how can people strive to know their Creator? (20 kelime)
They can try to know

10-) What humble attitude toward knowledge of Allah is encouraged at the end? (15 kelime)
It encourages seeking

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 4

1-) What truth about Allah is emphasized by saying that nothing else is like Him? (13 kelime)
It emphasizes His

2-) What do the comparisons of the cosmos to a book, Qur'an, palace, and city all have in common? (13 kelime)
They all suggest

3-) What does the mention of chapters, lines, parts, and letters suggest about the universe? (16 kelime)
It suggests that the

4-) What does the regular renewal of the universe point to in the passage? (12 kelime)
It points to

5-) How far had the traveller progressed before speaking directly? (10 kelime)
He had

6-) What had the traveller been doing before reaching the stage described here? (13 kelime)
He had been

7-) What shift does "iyyaka" illustrate in worship and understanding? (12 kelime)
It illustrates a

8-) What does the traveller think should be left behind after reaching this understanding? (9 kelime)
He thinks

9-) What reasoning is given for asking the sought One directly? (22 kelime)
If something reveals everything else,

10-) What means of knowing Allah are presented as available to people? (15 kelime)
People are told

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 5

1-) What does the opening declaration say about Allah's relationship to existence itself? (13 kelime)
It says that

2-) According to the passage, what parts of the cosmos are in harmony with one another? (19 kelime)
Its foundations, kinds, parts,

3-) What does the passage indicate by mentioning both what enters the cosmos and what leaves it? (15 kelime)
It indicates that

4-) What does the passage say about change in the cosmos? (11 kelime)
Change is

5-) What change in style from the opening sura of the Qur'an is highlighted in the passage? (16 kelime)
It points out a

6-) What happens to the traveller's way of knowing at the end of those stages? (14 kelime)
His knowing rises

7-) What part of the Qur'an is used to explain this transition? (11 kelime)
The opening

8-) According to the comparison, how do people first recognize the sun? (6 kelime)
They

9-) How does the sun example support this conclusion? (24 kelime)
Since the sun is known through

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 6

1-) According to the passage, what does the cosmos testify to about Allah? (11 kelime)
It testifies

2-) Why is the cosmos described with examples like a book and a city? (15 kelime)
These examples show

3-) What is shown by the agreement among the universe's parts and inhabitants? (9 kelime)
It shows

4-) What additional pattern among beings is presented as clear evidence in the cosmos? (13 kelime)
Their cooperation, responsiveness,

5-) What qualities among created beings are listed as signs within the cosmos? (14 kelime)
Cooperation, answering one

6-) What had brought the traveller close to direct awareness of Allah? (11 kelime)
A gradual

7-) What is the role of the word "iyyaka" in that movement? (10 kelime)
It marks

8-) What makes "iyyaka" especially important in the passage? (13 kelime)
It marks the

9-) In the comparison, what corresponds to the rays of the sun? (16 kelime)
The signs through which

CEVAP ANAHTARI

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 1 - CEVAPLAR

1-) In the opening statement of the target passage, how is Allah described in relation to all other beings?
He is presented as the only true God, necessarily existing by Himself, while everything besides Him depends on Him and is not necessary in itself.
2-) What does calling the cosmos “incarnate” or “personified” suggest in this passage?
It suggests that the universe visibly displays meanings and signs rather than being random or silent.
3-) What overall impression is created by describing the cosmos as a written and constructed reality?
It gives the impression that the universe is meaningful, arranged, and intentionally ordered.
4-) What kind of person is the traveller described as being?
He is eager, searching, and deeply curious about finding the Creator.
5-) What is the traveller mainly searching for?
He is searching for the Creator of the world.
6-) What had the traveller gained through the eighteen degrees before this point?
He had gained indirect knowledge of Allah through a gradual process of belief and reflection.
7-) What decision does the traveller say “we” should make after this realization?
He says they should leave indirect searching and ask directly from the One they are seeking.
8-) What lesson does he draw from the wording of Surah al-Fatihah?
He learns that there is a movement from praising Allah from a distance to addressing Him directly.
9-) What spiritual meaning is attached to saying “You alone”?
It signals closeness, presence, and direct devotion to Allah.
10-) What are the two means mentioned for striving to know the Creator?
They are His Most Beautiful Names and His sacred attributes.

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 2 - CEVAPLAR

1-) What central belief is stated at the beginning of the passage?
The passage begins by affirming Allah's absolute oneness and uniqueness.
2-) What does the passage teach about the nature of everything besides Allah?
Everything besides Allah is dependent, created, and not self-sufficient.
3-) What does the passage show by mentioning both large structures and tiny particles?
It shows that the evidence of order and unity appears throughout the whole universe at every scale.
4-) What does the passage say about the state of the world's form and contents?
It says they keep changing and renewing in a wise and balanced way.
5-) Which kinds of relationship among beings are named as signs of divine care?
Mutual help, answering one another, standing together, caring for each other, balance, and preservation are named.
6-) What is the importance of the phrase "in the presence of Allah" in this passage?
It points to a spiritual state of nearness where the seeker addresses Allah directly.
7-) What spiritual movement happens when the traveller reaches the "throne of truth"?
He rises from learning about Allah through signs to addressing Allah directly.
8-) Why is indirect seeking not the final step for the traveller?
Because once the seeker recognizes nearness to Allah, direct turning becomes more fitting than staying only with indirect signs.
9-) How does the example of sunlight help explain recognition of Allah?
Just as sunlight leads people to know the sun, the signs of Allah lead people toward knowing Him.
10-) What balanced approach to knowing Allah is taught at the end of the passage?
A person should seek knowledge of Allah through His Names and attributes while staying within human limits.

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 3 - CEVAPLAR

1-) In the opening summary, what claim does the cosmos make through its overall condition?
It points to Allah's necessary existence and His oneness.
2-) How are all other things described in contrast to Allah?
They are described as contingent, meaning they could not exist on their own and rely on Him.
3-) Which major truths in the cosmos are said to testify to Allah's existence and oneness?
Its being created, its constant change, its dependent nature, its orderly renewal, and the cooperation and balance among its beings all testify to Him.
4-) Why are change and contingency important in the passage's argument?
They show that the world does not exist by itself and must depend on the One who gives it existence and manages it.
5-) How does cooperation among beings strengthen the passage's message?
It shows that creation works together in a way that points to one caring and governing Lord.
6-) What does the word "iyyaka" represent in this explanation?
It represents coming into Allah's presence and addressing Him directly.
7-) To whom does the traveller speak after reaching this new station?
He speaks to his own soul or inner self.
8-) How are the verses before "iyyaka" treated in this explanation?
They are treated as words of praise directed about Allah rather than to Him directly.
9-) Based on that comparison, how can people strive to know their Creator?
They can try to know Him, as far as they are able, through His Beautiful Names and His sacred attributes.
10-) What humble attitude toward knowledge of Allah is encouraged at the end?
It encourages seeking real knowledge of Allah sincerely while recognizing the limits of human ability.

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 4 - CEVAPLAR

1-) What truth about Allah is emphasized by saying that nothing else is like Him?
It emphasizes His complete uniqueness and that no other being can match Him.
2-) What do the comparisons of the cosmos to a book, Qur'an, palace, and city all have in common?
They all suggest that the universe has purpose, order, meaning, and careful arrangement.
3-) What does the mention of chapters, lines, parts, and letters suggest about the universe?
It suggests that the universe is full of detailed order and meaning, like something intentionally composed.
4-) What does the regular renewal of the universe point to in the passage?
It points to wisdom, discipline, and balance in how creation is managed.
5-) How far had the traveller progressed before speaking directly?
He had progressed through eighteen degrees of learning about Allah.
6-) What had the traveller been doing before reaching the stage described here?
He had been gaining knowledge of Allah step by step through indirect signs.
7-) What shift does "iyyaka" illustrate in worship and understanding?
It illustrates a shift from speaking about Allah to speaking to Allah.
8-) What does the traveller think should be left behind after reaching this understanding?
He thinks merely indirect searching should be left behind.
9-) What reasoning is given for asking the sought One directly?
If something reveals everything else, then it should reveal itself even more clearly, so the One being sought should be asked directly.
10-) What means of knowing Allah are presented as available to people?
People are told to seek knowledge of Him through His Beautiful Names and sacred attributes.

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 5 - CEVAPLAR

1-) What does the opening declaration say about Allah's relationship to existence itself?
It says that His existence is necessary and not dependent on anything else.
2-) According to the passage, what parts of the cosmos are in harmony with one another?
Its foundations, kinds, parts, tiny pieces, inhabitants, contents, and the things that enter and leave it all fit together.
3-) What does the passage indicate by mentioning both what enters the cosmos and what leaves it?
It indicates that even movement and exchange within the universe happen in an organized way.
4-) What does the passage say about change in the cosmos?
Change is not random; it happens with wisdom, regularity, and balance.
5-) What change in style from the opening sura of the Qur'an is highlighted in the passage?
It points out a shift from speaking about Allah in praise to speaking directly to Him.
6-) What happens to the traveller's way of knowing at the end of those stages?
His knowing rises into a more immediate and personal form of turning to Allah.
7-) What part of the Qur'an is used to explain this transition?
The opening sura of the Qur'an is used to explain it.
8-) According to the comparison, how do people first recognize the sun?
They recognize it through its rays.
9-) How does the sun example support this conclusion?
Since the sun is known through the light it spreads, the source behind all signs should be even more able to make itself known.

11sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 6 - CEVAPLAR

1-) According to the passage, what does the cosmos testify to about Allah?
It testifies that Allah exists necessarily and is One without partner.
2-) Why is the cosmos described with examples like a book and a city?
These examples show that the universe has structure, meaning, arrangement, and signs of wise management.
3-) What is shown by the agreement among the universe's parts and inhabitants?
It shows unity, coordination, and wise governance throughout creation.
4-) What additional pattern among beings is presented as clear evidence in the cosmos?
Their cooperation, responsiveness, support, care, balance, and preservation are presented as clear evidence.
5-) What qualities among created beings are listed as signs within the cosmos?
Cooperation, answering one another's needs, mutual support, reciprocal care, balance, and preservation are listed.
6-) What had brought the traveller close to direct awareness of Allah?
A gradual climb in faith and understanding had brought him there.
7-) What is the role of the word "iyyaka" in that movement?
It marks the turning point into direct speech to Allah.
8-) What makes "iyyaka" especially important in the passage?
It marks the moment of direct address, showing nearness and presence before Allah.
9-) In the comparison, what corresponds to the rays of the sun?
The signs through which people know Allah correspond to the rays, especially His Names and attributes.