11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 1

1-) What does the traveller notice about how believers, especially people connected to spiritual paths, speak about Allah's oneness? (17 kelime)
He notices that they

2-) What does the traveller understand from that practice about spiritual growth? (12 kelime)
He understands that

3-) How does the passage present tawhid in relation to worship and personal devotion? (18 kelime)
It presents tawhid as

4-) What kind of understanding of tawhid is being rejected in this passage? (12 kelime)
A vague, imagined,

5-) What role does proof play in the kind of tawhid the traveller seeks? (11 kelime)
Proof gives

6-) What does true affirmation require from the person, not just from the intellect? (8 kelime)
It requires

7-) What should created things not become for a person who truly affirms Allah's oneness? (11 kelime)
They should

8-) What negative situation is avoided when a person sees all things as leading to the Creator? (16 kelime)
The person avoids treating

9-) What new realm does the traveller enter after calling himself forward? (14 kelime)
He enters the

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 2

1-) Which group is specially mentioned along with believers as frequently repeating words of tawhid? (9 kelime)
People associated

2-) What does the traveller infer from believers saying that phrase so often? (11 kelime)
He infers

3-) What three value judgments are given about affirming Allah's unity? (11 kelime)
It is

4-) How does the passage distinguish real knowledge from imagined knowledge? (18 kelime)
Real knowledge is based

5-) What stronger approach does the passage present instead? (9 kelime)
It presents

6-) What words in the passage show that true affirmation is an inward commitment? (15 kelime)
It is shown

7-) What does the passage imply is wrong with seeing the cosmos only as a covering? (20 kelime)
It would make the search

8-) Why would it be a problem if created things were seen only as veils? (18 kelime)
Then a person would

9-) What two themes mark the new stopping-place the traveller enters? (17 kelime)
It is marked by

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 3

1-) What religious practice in the passage leads the traveller to reflect more deeply on tawhid? (16 kelime)
The constant repetition and

2-) What does he learn from that behavior about the nature of tawhid? (16 kelime)
He learns that tawhid

3-) Why does the traveller want to open another “stopping-place” in this learning journey? (14 kelime)
He wants to

4-) According to the passage, is true tawhid only a mental picture? Explain. (17 kelime)
No. It is not

5-) What kind of knowledge does he consider worthy? (9 kelime)
Knowledge built

6-) How does a person with true tawhid view the relationship between Allah and created things? (18 kelime)
Such a person sees

7-) How does this view affect the person’s understanding of the world? (17 kelime)
It makes the world

8-) What mistaken effort would be needed if this understanding were missing? (18 kelime)
A person would think

9-) Where does he enter, and what does he witness there? (28 kelime)
He enters the realm of Allah’s acts

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 4

1-) What repeated phrase of faith is central to the opening of the passage? (12 kelime)
The repeated declaration

2-) What does their repeated declaration show about faith in Allah's unity? (13 kelime)
It shows that

3-) Why is the traveller not satisfied with a shallow form of knowledge about Allah's oneness? (13 kelime)
Because he wants

4-) What false approach to tawhid does the passage warn against? (15 kelime)
It warns against

5-) Why is proof so important in the passage's understanding of tawhid? (14 kelime)
Because tawhid is

6-) How does true tawhid change the way a person reads the world? (12 kelime)
The person sees

7-) What is the proper role of created things in this understanding? (13 kelime)
Created things should

8-) What does the passage imply about a view of the world that blocks awareness of Allah? (20 kelime)
It implies that such a

9-) What is the result of entering the realm of creation and origination? (15 kelime)
He observes five

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 5

1-) In the passage, what common behavior of the faithful becomes a lesson for the traveller? (13 kelime)
Their constant remembrance

2-) How is affirming Allah's oneness described in terms of value and worship? (20 kelime)
It is described as deeply

3-) What is the traveller hoping to gain by opening another place of reflection? (12 kelime)
He hopes to

4-) What kind of knowledge is not enough for him? (12 kelime)
Knowledge based only

5-) According to the passage, what does true affirmation of Allah's oneness include besides knowing an idea? (10 kelime)
It includes

6-) What is one sign that a person has reached this stronger form of tawhid? (16 kelime)
One sign is that

7-) How should every created thing function for someone with true tawhid? (14 kelime)
Every created thing

8-) What does the traveller do after speaking to himself about moving forward? (19 kelime)
He turns toward the

9-) What broad conclusion does he reach in that new stage? (14 kelime)
He sees that

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 6

1-) Who are mentioned as repeatedly declaring Allah's oneness? (15 kelime)
The people of

2-) In this passage, how is tawhid connected to human nature? (12 kelime)
It is presented

3-) What does the traveller decide to do in order to move to a higher level? (10 kelime)
He decides

4-) What does the passage contrast with proof-based knowledge? (10 kelime)
It contrasts

5-) According to the passage, what spiritual ability comes from true tawhid? (13 kelime)
A person becomes

6-) How does true affirmation shape a believer's awareness of Allah in daily life? (13 kelime)
It enables the

7-) How does the passage describe the connection between created things and the Creator? (13 kelime)
It describes created

8-) What doorway does he approach in this next stage? (9 kelime)
He approaches

9-) What does he see throughout the cosmos in that domain? (14 kelime)
He sees five

CEVAP ANAHTARI

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 1 - CEVAPLAR

1-) What does the traveller notice about how believers, especially people connected to spiritual paths, speak about Allah's oneness?
He notices that they keep repeating words of tawhid and openly remembering Allah's oneness again and again.
2-) What does the traveller understand from that practice about spiritual growth?
He understands that faith in Allah's oneness can deepen through different levels.
3-) How does the passage present tawhid in relation to worship and personal devotion?
It presents tawhid as a sacred and uplifting form of worship that the soul is naturally drawn to.
4-) What kind of understanding of tawhid is being rejected in this passage?
A vague, imagined, or merely assumed kind of understanding is being rejected.
5-) What role does proof play in the kind of tawhid the traveller seeks?
Proof gives it certainty and raises it above imagination or guesswork.
6-) What does true affirmation require from the person, not just from the intellect?
It requires heartfelt acceptance and firm inward confirmation.
7-) What should created things not become for a person who truly affirms Allah's oneness?
They should not become barriers that hide Allah from the person.
8-) What negative situation is avoided when a person sees all things as leading to the Creator?
The person avoids treating the whole universe as something that must be removed before knowing Allah.
9-) What new realm does the traveller enter after calling himself forward?
He enters the realm where Allah's actions in creating and originating things are observed.

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 2 - CEVAPLAR

1-) Which group is specially mentioned along with believers as frequently repeating words of tawhid?
People associated with a sufi order are specially mentioned.
2-) What does the traveller infer from believers saying that phrase so often?
He infers that understanding Allah's oneness has many depths and degrees.
3-) What three value judgments are given about affirming Allah's unity?
It is described as highly enjoyable, highly precious, and highly elevated.
4-) How does the passage distinguish real knowledge from imagined knowledge?
Real knowledge is based on evidence and certainty, while imagined knowledge is only mental assumption without firm grounding.
5-) What stronger approach does the passage present instead?
It presents tawhid as certain knowledge reached through proof.
6-) What words in the passage show that true affirmation is an inward commitment?
It is shown by describing it as confirmation, assent, and acceptance, not just bare information.
7-) What does the passage imply is wrong with seeing the cosmos only as a covering?
It would make the search for Allah unnecessarily difficult, as if creation only blocks the way instead of guiding it.
8-) Why would it be a problem if created things were seen only as veils?
Then a person would feel he had to get past the whole universe before reaching knowledge of Allah.
9-) What two themes mark the new stopping-place the traveller enters?
It is marked by Allah's majesty and by His acts of creating and bringing things into existence.

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 3 - CEVAPLAR

1-) What religious practice in the passage leads the traveller to reflect more deeply on tawhid?
The constant repetition and proclamation of Allah's oneness by believers leads him to reflect more deeply.
2-) What does he learn from that behavior about the nature of tawhid?
He learns that tawhid is not one flat idea but something with many levels of realization.
3-) Why does the traveller want to open another "stopping-place" in this learning journey?
He wants to reach a higher degree of understanding and certainty about Allah's oneness.
4-) According to the passage, is true tawhid only a mental picture? Explain.
No. It is not just a mental picture; it is a proven and reliable form of knowledge.
5-) What kind of knowledge does he consider worthy?
Knowledge built on proof and certainty is considered worthy.
6-) How does a person with true tawhid view the relationship between Allah and created things?
Such a person sees Allah's care and presence with all things and sees creation as leading to Him.
7-) How does this view affect the person's understanding of the world?
It makes the world into a means of guidance rather than a wall blocking access to Allah.
8-) What mistaken effort would be needed if this understanding were missing?
A person would think he has to strip away the whole world to try to reach his Lord.
9-) Where does he enter, and what does he witness there?
He enters the realm of Allah's acts in creation and bringing things into existence, and he sees five broad truths ruling the universe and clearly proving Divine unity.

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 4 - CEVAPLAR

1-) What repeated phrase of faith is central to the opening of the passage?
The repeated declaration that only Allah is worthy of worship is central.
2-) What does their repeated declaration show about faith in Allah's unity?
It shows that this faith can be experienced and understood at different levels.
3-) Why is the traveller not satisfied with a shallow form of knowledge about Allah's oneness?
Because he wants certainty based on proof, not something built only on imagination.
4-) What false approach to tawhid does the passage warn against?
It warns against treating tawhid as a weak or imagined idea with no firm evidence.
5-) Why is proof so important in the passage's understanding of tawhid?
Because tawhid is meant to be certain and well-founded, not uncertain or merely supposed.
6-) How does true tawhid change the way a person reads the world?
The person sees everything as a signpost pointing back to the Creator.
7-) What is the proper role of created things in this understanding?
Created things should serve as routes that direct the heart to the Creator.
8-) What does the passage imply about a view of the world that blocks awareness of Allah?
It implies that such a view is flawed because it turns the universe into a barrier instead of a guide.
9-) What is the result of entering the realm of creation and origination?
He observes five major truths spread across the universe, each plainly testifying to Allah's oneness.

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 5 - CEVAPLAR

1-) In the passage, what common behavior of the faithful becomes a lesson for the traveller?
Their constant remembrance and declaration of Allah's unity becomes a lesson for him.
2-) How is affirming Allah's oneness described in terms of value and worship?
It is described as deeply joyful, very precious, very lofty, and a sacred act of worship that fits human nature.
3-) What is the traveller hoping to gain by opening another place of reflection?
He hopes to gain a more advanced degree of understanding of tawhid.
4-) What kind of knowledge is not enough for him?
Knowledge based only on imagination or unsupported mental pictures is not enough.
5-) According to the passage, what does true affirmation of Allah's oneness include besides knowing an idea?
It includes inner judgment, firm confirmation, acceptance, and sincere assent.
6-) What is one sign that a person has reached this stronger form of tawhid?
One sign is that the person can sense his Sustainer's nearness in connection with all things.
7-) How should every created thing function for someone with true tawhid?
Every created thing should function like a sign that guides the person to Allah.
8-) What does the traveller do after speaking to himself about moving forward?
He turns toward the door of Allah's majesty and greatness and enters a new stage focused on Divine action.
9-) What broad conclusion does he reach in that new stage?
He sees that five far-reaching truths dominate the universe and clearly establish Divine unity.

11sinif supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 6 - CEVAPLAR

1-) Who are mentioned as repeatedly declaring Allah's oneness?
The people of faith in general, and especially those linked to sufi paths, are mentioned.
2-) In this passage, how is tawhid connected to human nature?
It is presented as something natural and fitting for the human soul.
3-) What does the traveller decide to do in order to move to a higher level?
He decides to enter another stage of learning and reflection.
4-) What does the passage contrast with proof-based knowledge?
It contrasts proof-based knowledge with knowledge formed only by imagination.
5-) According to the passage, what spiritual ability comes from true tawhid?
A person becomes able to recognize his Lord with all things around him.
6-) How does true affirmation shape a believer's awareness of Allah in daily life?
It enables the believer to recognize Allah's sustaining presence through everything around him.
7-) How does the passage describe the connection between created things and the Creator?
It describes created things as pathways that lead the observer to the Creator.
8-) What doorway does he approach in this next stage?
He approaches the doorway of Allah's greatness and majesty.
9-) What does he see throughout the cosmos in that domain?
He sees five comprehensive truths active everywhere, each giving clear evidence for Allah's oneness.