

5sinif 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 main danger described in the Second Abyss? (24 kelime)

It is the danger of falling

2-) What is wrong with the knowledge these people trust in so much? (16 kelime)

It is small and

3-) What is the connection between limited understanding and denial? (13 kelime)

When people cannot

4-) Besides the intellect, what other part of a person is described as being in bad shape? (9 kelime)

The heart

5-) What is one major difference between belief and unbelief in this passage? (11 kelime)

Belief matches

6-) What is special about belief in that comparison? (8 kelime)

Belief is

7-) What wrong idea is given as an example about someone who refuses Allah's necessary existence and eternal nature? (15 kelime)

Such a person

8-) What two places inside a person are made ready to receive the truths of Islam? (10 kelime)

A healthy

9-) What does unbelief confront belief with in this passage? (8 kelime)

It confronts

5sinif 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

1-) How many parts are mentioned in the way out of the Second Abyss? (4 kelime)

Two

2-) What kind of truths are too big for these restricted minds? (15 kelime)

The truths of

3-) Why do these people fail to understand the greatness of belief? (17 kelime)

They fail because their

4-) What bad character trait pushes them toward denial? (12 kelime)

Pride in their

5-) How certain is the proof said to be in showing this problem? (13 kelime)

It is presented

6-) What example is given of replacing one true belief with a much stranger claim? (19 kelime)

Rejecting Allah's unique divine

7-) What does the passage say has strongly shown this truth? (14 kelime)

It says the

8-) From what three harms do these truths free themselves? (11 kelime)

They free

9-) In what kind of people do these truths find a proper home? (10 kelime)

They find

5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 3

1-) What kind of people are being warned about in this passage? (19 kelime)

People whose minds are

2-) What mistake do such people make about their own knowledge? (17 kelime)

They become proud of

3-) What kinds of faith matters are said to be too great for these narrowed minds? (10 kelime)

They are

4-) What does it mean that the heart is spiritually lifeless? (17 kelime)
It means the heart

5-) What does the passage say unbelief contains when compared with belief? (7 kelime)

It

6-) How is belief compared to unbelief in terms of reason? (16 kelime)
Belief is shown as

7-) What kinds of bad things does belief protect people from? (12 kelime)

It protects them

8-) What shields the truths of Islam from the false ideas of unbelief? (7 kelime)

Their

9-) Where do the truths of belief settle firmly in the end? (13 kelime)

They settle in

5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 4

1-) What causes some minds to become too tight to understand big truths? (14 kelime)

Forgetting Allah, committing

2-) What three influences can shrink a person's understanding? (15 kelime)

Neglecting Allah, falling

3-) Why can these people not understand the truths of faith well? (13 kelime)

Because the truths

4-) What would a fair look at unbelief uncover? (14 kelime)

It would uncover

5-) According to the passage, what would happen if they truly examined their own unbelief? (12 kelime)

They would discover

6-) What would they learn if they examined unbelief carefully? (11 kelime)

They would

7-) What do the truths of belief and Islam rest on? (12 kelime)

They rest on

8-) What do those truths leave behind when they are accepted? (12 kelime)

They leave behind

9-) According to the passage, what helps belief take its place in people? (14 kelime)

Complete submission and

5sinif 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-) In this passage, what keeps a person from understanding very great truths? (23 kelime)

A narrowed mind caused by

2-) Why do some people rush to deny great truths? (18 kelime)

They do it because

3-) What are the truths of faith like according to the passage? (13 kelime)

They are grand,

4-) How are their hearts described? (13 kelime)

Their hearts are

5-) If such people looked honestly at their unbelief, what would they notice? (11 kelime)

They would

6-) What does the example about denying oneself and the universe show about false thinking? (16 kelime)

It shows that false

7-) What does the example of the Sophists teach? (15 kelime)

It teaches that

8-) How do the truths of belief and Islam stay safe from the false ideas

of unbelief? (11 kelime)

They rely

9-) By what attitude do people receive these truths properly? (8 kelime)

They receive

5sinif 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

1-) What is the first matter in escaping the Second Abyss mainly about? (17 kelime)

It is mainly about

2-) Which three things are named as causes of a narrowed mind? (11 kelime)

Neglect of

3-) What happens to people when their minds and hearts are not healthy enough for faith's truths? (11 kelime)

They throw

4-) What inner condition makes their response even worse than simple lack of knowledge? (10 kelime)

Their hearts

5-) What is the result of using such a weak inner state to judge faith? (8 kelime)

The person

6-) Why is denying both oneself and the universe presented as foolish? (16 kelime)

Because it rejects things

7-) What do all the truths of belief and Islam rely on? (11 kelime)

They rely

8-) What lesson comes from the example of denying one's own existence and the world's existence? (17 kelime)

It shows that unbelief

9-) What kind of students of truth, based on this passage, are most ready to accept faith well? (12 kelime)

Those with humble,

CEVAP ANAHTARI

5sinif 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 main danger described in the Second Abyss?

It is the danger of falling into unbelief and going astray because a person's mind and heart become too limited to understand great truths.

2-) What is wrong with the knowledge these people trust in so much?

It is small and limited, but they act as if it is enough for huge questions.

3-) What is the connection between limited understanding and denial?

When people cannot grasp the truths of faith, they may start rejecting them.

4-) Besides the intellect, what other part of a person is described as being in bad shape?

The heart is described as spoiled and spiritually lifeless.

5-) What is one major difference between belief and unbelief in this passage?

Belief matches greatness and truth, while unbelief hides foolishness and impossibility.

6-) What is special about belief in that comparison?

Belief is shown as fitting, reasonable, and necessary.

7-) What wrong idea is given as an example about someone who refuses Allah's necessary existence and eternal nature?

Such a person may wrongly spread Allah's qualities among countless beings or endless tiny particles.

8-) What two places inside a person are made ready to receive the truths of Islam?

A healthy heart and a straight mind are made ready.

9-) What does unbelief confront belief with in this passage?

It confronts belief with absurdity, superstition, and ignorance.

5sinif 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-) How many parts are mentioned in the way out of the Second Abyss?

Two parts are mentioned.

2-) What kind of truths are too big for these restricted minds?

The truths of faith, which are lofty, huge, and far-reaching, are too big for them.

3-) Why do these people fail to understand the greatness of belief?

They fail because their minds have become too small to take in matters of greatness and endlessness.

4-) What bad character trait pushes them toward denial?

Pride in their own small amount of knowledge pushes them toward denial.

5-) How certain is the proof said to be in showing this problem?

It is presented as being as certain as a very clear math fact.

6-) What example is given of replacing one true belief with a much stranger claim?

Rejecting Allah's unique divine qualities and then spreading them among endless beings or atoms is given as an example.

7-) What does the passage say has strongly shown this truth?

It says the Risale-i Nur has shown it through many comparisons with complete certainty.

8-) From what three harms do these truths free themselves?

They free themselves from absurd nonsense, frightening superstitions, and deep ignorance.

9-) In what kind of people do these truths find a proper home?

They find a home in sound hearts and straight intellects.

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1-) What kind of people are being warned about in this passage?

People whose minds are narrowed by sins, heedlessness, and too much focus on the physical world are being warned.

2-) What mistake do such people make about their own knowledge?

They become proud of it even though it is too small for the matters they are judging.

3-) What kinds of faith matters are said to be too great for these narrowed minds?

They are very vast, deep, and wide truths of belief.

4-) What does it mean that the heart is spiritually lifeless?

It means the heart is no longer healthy in faith and is not alive to spiritual truth.

5-) What does the passage say unbelief contains when compared with belief?

It contains many absurd and impossible claims.

6-) How is belief compared to unbelief in terms of reason?

Belief is shown as reasonable, fitting, and even necessary, while unbelief leads to nonsense and impossibilities.

7-) What kinds of bad things does belief protect people from?

It protects them from absurd ideas, scary false beliefs, and dark ignorance.

8-) What shields the truths of Islam from the false ideas of unbelief?

Their own grandeur and sublimity shield them.

9-) Where do the truths of belief settle firmly in the end?

They settle in healthy hearts and upright minds through full submission and acceptance.

5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-and-the-impossibility-of-unbelief - Set 4 - CEVAPLAR

1-) What causes some minds to become too tight to understand big truths?

Forgetting Allah, committing sins, and being overly tied to material things cause that problem.

2-) What three influences can shrink a person's understanding?

Neglecting Allah, falling into sin, and being absorbed only in physical things can shrink it.

3-) Why can these people not understand the truths of faith well?

Because the truths are too lofty, great, and endless for their shrunken understanding.

4-) What would a fair look at unbelief uncover?

It would uncover many ideas that do not make sense and cannot truly be.

5-) According to the passage, what would happen if they truly examined their own unbelief?

They would discover that it is full of unreasonable and impossible ideas.

6-) What would they learn if they examined unbelief carefully?

They would learn that unbelief contains many absurd and impossible ideas.

7-) What do the truths of belief and Islam rest on?

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

8-) What do those truths leave behind when they are accepted?

They leave behind the absurdity, superstition, and dark ignorance found in unbelief.

9-) According to the passage, what helps belief take its place in people?

Complete submission and willing acceptance help belief settle in sound hearts and straight minds.

5sinif 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 - CEVAPLAR

1-) In this passage, what keeps a person from understanding very great truths?

A narrowed mind caused by neglect of Allah, sin, and too much attachment to the material world keeps a person from understanding them.

2-) Why do some people rush to deny great truths?

They do it because they feel proud of the little knowledge they have and cannot grasp bigger matters.

3-) What are the truths of faith like according to the passage?

They are grand, deep, wide, and beyond the reach of a dried-up mind.

4-) How are their hearts described?

Their hearts are described as corrupt and nearly dead in a spiritual way.

5-) If such people looked honestly at their unbelief, what would they notice?

They would see that it hides many foolish and impossible ideas.

6-) What does the example about denying oneself and the universe show about false thinking?

It shows that false thinking can become so extreme that it rejects things that are obvious.

7-) What does the example of the Sophists teach?

It teaches that unbelief can become so extreme that a person denies even obvious existence.

8-) How do the truths of belief and Islam stay safe from the false ideas of unbelief?

They rely on the greatness and highness that belong to them.

9-) By what attitude do people receive these truths properly?

They receive them through full submission and assent.

5sinif 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 the first matter in escaping the Second Abyss mainly about?
It is mainly about understanding why some people deny faith and how belief remains stronger and sounder.

2-) Which three things are named as causes of a narrowed mind?
Neglect of Allah, sin, and being absorbed in the material world.

3-) What happens to people when their minds and hearts are not healthy enough for faith's truths?

They throw themselves into unbelief and wrong guidance and become trapped.

4-) What inner condition makes their response even worse than simple lack of knowledge?

Their hearts are spiritually damaged, which makes their response worse.

5-) What is the result of using such a weak inner state to judge faith?
The person falls into unbelief, misguidance, and confusion.

6-) Why is denying both oneself and the universe presented as foolish?
Because it rejects things that are plainly real and shows a person has abandoned sound thinking.

7-) What do all the truths of belief and Islam rely on?

They rely on the grandeur and sublimity that belong to them.

8-) What lesson comes from the example of denying one's own existence and the world's existence?

It shows that unbelief can become so unreasonable that it makes a person give up clear thinking.

9-) What kind of students of truth, based on this passage, are most ready to accept faith well?

Those with humble, healthy hearts and straight, balanced minds are most ready.