

1 What is the main danger described in the Second Abyss?	2 What is wrong with the knowledge these people trust in so much?	3 What is the connection between limited understanding and denial?	4 Besides the intellect, what other part of a person is described as being in bad shape?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
5 What is one major difference between belief and unbelief in this passage?	6 What is special about belief in that comparison?	7 What wrong idea is given as an example about someone who refuses Allah's necessary existence and eternal nature?	8 What two places inside a person are made ready to receive the truths of Islam?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
9 What does unbelief confront belief with in this passage?	10 How many parts are mentioned in the way out of the Second Abyss?	11 What kind of truths are too big for these restricted minds?	12 Why do these people fail to understand the greatness of belief?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-

Cevap 4 The heart is described as spoiled and spiritually lifeless.	Cevap 3 When people cannot grasp the truths of faith, they may start rejecting them.	Cevap 2 It is small and limited, but they act as if it is enough for huge questions.	Cevap 1 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.
Cevap 8 A healthy heart and a straight mind are made ready.	Cevap 7 Such a person may wrongly spread Allah's qualities among countless beings or endless tiny particles.	Cevap 6 Belief is shown as fitting, reasonable, and necessary.	Cevap 5 Belief matches greatness and truth, while unbelief hides foolishness and impossibility.
Cevap 12 They fail because their minds have become too small to take in matters of greatness and endlessness.	Cevap 11 The truths of faith, which are lofty, huge, and far-reaching, are too big for them.	Cevap 10 Two parts are mentioned.	Cevap 9 It confronts belief with absurdity, superstition, and ignorance.

13 What bad character trait pushes them toward denial?	14 How certain is the proof said to be in showing this problem?	15 What example is given of replacing one true belief with a much stranger claim?	16 What does the passage say has strongly shown this truth?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
17 From what three harms do these truths free themselves?	18 In what kind of people do these truths find a proper home?	19 What kind of people are being warned about in this passage?	20 What mistake do such people make about their own knowledge?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
21 What kinds of faith matters are said to be too great for these narrowed minds?	22 What does it mean that the heart is spiritually lifeless?	23 What do the truths of belief and Islam rest on?	24 What do all the truths of belief and Islam rely on?
5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	5sinif supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-

Cevap 16 It says the Risale-i Nur has shown it through many comparisons with complete certainty.	Cevap 15 Rejecting Allah's unique divine qualities and then spreading them among endless beings or atoms is given as an example.	Cevap 14 It is presented as being as certain as a very clear math fact.	Cevap 13 Pride in their own small amount of knowledge pushes them toward denial.
Cevap 20 They become proud of it even though it is too small for the matters they are judging.	Cevap 19 People whose minds are narrowed by sins, heedlessness, and too much focus on the physical world are being warned.	Cevap 18 They find a home in sound hearts and straight intellects.	Cevap 17 They free themselves from absurd nonsense, frightening superstitions, and deep ignorance.
Cevap 24 They rely on the grandeur and sublimity that belong to them.	Cevap 23 They rest on the greatness and majesty that properly belong to them.	Cevap 22 It means the heart is no longer healthy in faith and is not alive to spiritual truth.	Cevap 21 They are very vast, deep, and wide truths of belief.