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.

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 - CEVAPLAR

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.