

8sinif 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 "Second Abyss" mainly about in this passage? (25 kelime)

It is about a dangerous way

2-) What weakens a person's ability to understand great truths, according to the passage? (16 kelime)

A life filled with

3-) How does pride play a role in the passage? (14 kelime)

Pride makes people

4-) What two inner qualities are described as unable to hold the truths of faith? (8 kelime)

A constricted

5-) How does the passage describe the heart of a person trapped in this state? (10 kelime)

It describes

6-) According to the passage, is unbelief simpler and more reasonable than belief? (12 kelime)

No. It is

7-) What is another extreme result mentioned for someone who rejects these truths? (18 kelime)

He may become so

8-) What does the passage suggest is the root problem: lack of facts alone, or also a moral-spiritual problem? (18 kelime)

It suggests both, especially

9-) What picture of unbelief is built across the passage? (11 kelime)

It is

10-) Where do these truths finally settle and become established? (6 kelime)

In

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1-) How many main parts are mentioned in the way of escaping the Second Abyss in this passage? (11 kelime)

Two parts

2-) What happens when a person cannot grasp the greatness and endlessness of faith matters? (11 kelime)

He tends

3-) What is the effect of being impressed by one's own knowledge? (15 kelime)

It leads a

4-) Why is this reaction shown as a serious mistake? (12 kelime)

Because failure to

5-) What is the result when people try to judge huge matters with a shrunken understanding? (7 kelime)

They

6-) What is one example given of an unreasonable result of rejecting Allah's necessary existence and eternal nature? (14 kelime)

A person may

7-) What does the example of denying one's own existence show? (14 kelime)

It shows that

8-) What does the mention of the Sophists add to the argument? (18 kelime)

It gives an example

9-) What do the truths of belief and Islam do when faced with the errors of unbelief? (16 kelime)

They rise above those

10-) By what means do the truths of belief take their place in people? (9 kelime)

They do

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1-) What is the first cause of the "Second Abyss" described here? (19 kelime)

The first cause is

2-) When intelligence becomes narrow, what kind of subjects become hard to understand? (12 kelime)

Great matters related

3-) Instead of admitting their limits, what do such people do? (7 kelime)

They

4-) What wrong attitude grows from that restriction? (7 kelime)

A

5-) What is the purpose of mentioning that these points were proven with many comparisons? (16 kelime)

It shows that the

6-) Why is assigning divine qualities to countless beings presented as a problem? (18 kelime)

Because it replaces one

7-) Why is that example meant to persuade the reader? (17 kelime)

It shows that rejecting

8-) What is the most extreme intellectual collapse mentioned in the examples? (6 kelime)

Denying

9-) What emotional or spiritual tone is used for belief in the last paragraph? (15 kelime)

It is presented

10-) In what kind of people do these truths firmly settle? (13 kelime)

They settle in

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1-) Which three influences are said to narrow human intelligence in this passage? (11 kelime)

Forgetfulness of

2-) What does the passage say about people who are deeply stuck in worldly and sinful ways? (14 kelime)

Their minds become

3-) What causes some minds to become too restricted for these truths? (10 kelime)

Neglecting Allah,

4-) What does the passage say would happen if such people really examined their unbelief? (19 kelime)

They would realize that

5-) How does the passage compare belief and unbelief? (19 kelime)

Belief is shown as

6-) In the example given, what happens when Allah's unique qualities are denied? (14 kelime)

Those qualities end

7-) Why is this false move portrayed as worse than the belief it rejects? (14 kelime)

Because it creates

8-) What emotional or spiritual tone is used for unbelief in the last paragraph? (11 kelime)

It is

9-) What do these truths escape from? (11 kelime)

They escape

10-) According to the ending of the passage, what attitudes help truth settle in a person? (9 kelime)

Deep submission

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1-) What is the main warning given in this passage? (18 kelime)

The warning is that

2-) What is the first matter discussed as part of escaping it? (17 kelime)

The passage explains how

3-) How are the mind and heart of such a person described? (15 kelime)

Their thinking is

4-) What does the passage connect with falling into unbelief and going astray? (12 kelime)

It connects that

5-) What claim is made about the logic of unbelief when compared with belief? (14 kelime)

The claim is

6-) What false move is described when someone rejects Allah's unique divine qualities? (15 kelime)

He shifts those

7-) What does the passage show through the example of denying self and world? (14 kelime)

It shows that

8-) What protects the truths of belief and Islam from the errors of unbelief? (9 kelime)

Their foundation

9-) What kind of person is ready to receive these truths well? (11 kelime)

A person

10-) What overall message does this passage teach about the relationship between faith and reason? (21 kelime)

It teaches that true faith

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1-) What is being escaped from in this section of the text? (11 kelime)

It is

2-) Why do such people rush toward denial? (24 kelime)

Because they cannot fully understand the

3-) Why are questions of faith described as hard for these people to contain? (18 kelime)

Because those questions are

4-) How are the inner state and outer conclusion connected in the passage? (18 kelime)

A damaged inner state,

5-) What does the passage say about the strength of the proof for this point? (10 kelime)

It says

6-) Give one consequence of unbelief mentioned in the example about divine qualities. (14 kelime)

It forces a

7-) What does the passage mean by mentioning someone who denies both himself and the universe? (16 kelime)

It means unbelief can

8-) How do the truths of belief and Islam protect a person from those dangers? (22 kelime)

They rest on true greatness

9-) From what three dangers do these truths save a person? (10 kelime)

They save

CEVAP ANAHTARI

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1-) What is the "Second Abyss" mainly about in this passage?

It is about a dangerous way of thinking where people with spiritually weakened minds cannot grasp great truths of faith and then fall into denial.

2-) What weakens a person's ability to understand great truths, according to the passage?

A life filled with neglect of Allah, sin, or obsession with material things weakens that ability.

3-) How does pride play a role in the passage?

Pride makes people trust their small knowledge too much and pushes them toward denial.

4-) What two inner qualities are described as unable to hold the truths of faith?

A constricted intellect and a spiritually dying heart.

5-) How does the passage describe the heart of a person trapped in this state?

It describes the heart as corrupted and almost spiritually dead.

6-) According to the passage, is unbelief simpler and more reasonable than belief?

No. It is portrayed as containing many more impossible and foolish ideas.

7-) What is another extreme result mentioned for someone who rejects these truths?

He may become so confused that he denies even his own existence and the existence of the world.

8-) What does the passage suggest is the root problem: lack of facts alone, or also a moral-spiritual problem?

It suggests both, especially a moral and spiritual problem in the heart along with a failure in thinking.

9-) What picture of unbelief is built across the passage?

It is pictured as confusing, self-contradictory, spiritually harmful, and intellectually unsafe.

10-) Where do these truths finally settle and become established?
In healthy hearts and upright minds.

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1-) How many main parts are mentioned in the way of escaping the Second Abyss in this passage?

Two parts are mentioned, and this section explains the first one.

2-) What happens when a person cannot grasp the greatness and endlessness of faith matters?

He tends to reject them instead of admitting his own limits.

3-) What is the effect of being impressed by one's own knowledge?

It leads a person to become overconfident and quick to reject what he cannot grasp.

4-) Why is this reaction shown as a serious mistake?

Because failure to understand something great does not prove it is false.

5-) What is the result when people try to judge huge matters with a shrunken understanding?

They fall into denial, unbelief, and confusion.

6-) What is one example given of an unreasonable result of rejecting Allah's necessary existence and eternal nature?

A person may wrongly spread those qualities among countless beings or endless tiny particles.

7-) What does the example of denying one's own existence show?

It shows that rejection can become so extreme that a person abandons plain reason.

8-) What does the mention of the Sophists add to the argument?

It gives an example of how denial can become so extreme that a person questions obvious reality itself.

9-) What do the truths of belief and Islam do when faced with the errors of unbelief?

They rise above those errors and remain secure because they rest on true grandeur and sublimity.

10-) By what means do the truths of belief take their place in people?

They do so through complete yielding and sincere acceptance.

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1-) What is the first cause of the “Second Abyss” described here?

The first cause is that a person’s mind becomes restricted by heedlessness, sin, and focus on worldly material things.

2-) When intelligence becomes narrow, what kind of subjects become hard to understand?

Great matters related to majesty, greatness, and the limitless truths of faith.

3-) Instead of admitting their limits, what do such people do?

They quickly move to rejecting the truth.

4-) What wrong attitude grows from that restriction?

A proud trust in one’s limited knowledge.

5-) What is the purpose of mentioning that these points were proven with many comparisons?

It shows that the argument is presented as very clear and firm, not weak or uncertain.

6-) Why is assigning divine qualities to countless beings presented as a problem?

Because it replaces one true and fitting belief with an even more impossible idea spread across endless things.

7-) Why is that example meant to persuade the reader?

It shows that rejecting the truth does not remove difficulty; it creates a far more unreasonable explanation.

8-) What is the most extreme intellectual collapse mentioned in the examples?

Denying both oneself and the world.

9-) What emotional or spiritual tone is used for belief in the last paragraph?

It is presented as secure, healthy, and at home in honest hearts and sound minds.

10-) In what kind of people do these truths firmly settle?

They settle in people whose hearts are sound and whose minds are straight.

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1-) Which three influences are said to narrow human intelligence in this passage?

Forgetfulness of Allah, sinful living, and being absorbed in material concerns.

2-) What does the passage say about people who are deeply stuck in worldly and sinful ways?

Their minds become too limited to understand the deep and wide truths of faith.

3-) What causes some minds to become too restricted for these truths? Neglecting Allah, committing sins, and being consumed by material concerns.

4-) What does the passage say would happen if such people really examined their unbelief?

They would realize that it contains many unreasonable and impossible ideas compared with the sound greatness found in belief.

5-) How does the passage compare belief and unbelief?

Belief is shown as fitting, reasonable, and necessary, while unbelief is shown as filled with contradictions and impossible claims.

6-) In the example given, what happens when Allah's unique qualities are denied?

Those qualities end up being wrongly given to unlimited creatures or even tiny particles.

7-) Why is this false move portrayed as worse than the belief it rejects?

Because it creates a much more unreasonable and impossible explanation than accepting the truth.

8-) What emotional or spiritual tone is used for unbelief in the last paragraph?

It is presented as dark, frightening, and full of false ideas.

9-) What do these truths escape from?

They escape from the absurdity, superstition, and darkness found in unbelief.

10-) According to the ending of the passage, what attitudes help truth

settle in a person?

Deep submission and sincere acceptance help truth take root.

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1-) What is the main warning given in this passage?

The warning is that spiritual neglect and pride can shrink a person's understanding and drag him into denial.

2-) What is the first matter discussed as part of escaping it?

The passage explains how narrow, worldly, and sinful thinking causes people to reject great truths of faith.

3-) How are the mind and heart of such a person described?

Their thinking is cramped and dried out, and their heart is morally and spiritually damaged.

4-) What does the passage connect with falling into unbelief and going astray?

It connects that fall with a narrowed mind and a corrupted heart.

5-) What claim is made about the logic of unbelief when compared with belief?

The claim is that unbelief actually carries many more irrational problems than belief does.

6-) What false move is described when someone rejects Allah's unique divine qualities?

He shifts those qualities away from Allah and spreads them among endless beings or atoms.

7-) What does the passage show through the example of denying self and world?

It shows that rejection can go so far that it destroys basic common sense.

8-) What protects the truths of belief and Islam from the errors of unbelief?

Their foundation in true majesty and greatness protects them.

9-) What kind of person is ready to receive these truths well?

A person with a sound heart and a straight, balanced intellect.

10-) What overall message does this passage teach about the relationship between faith and reason?

It teaches that true faith is not against reason; rather, humble and

healthy reason supports it, while arrogant denial harms reason.

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1-) What is being escaped from in this section of the text?

It is a deep danger of misguidance called the Second Abyss.

2-) Why do such people rush toward denial?

Because they cannot fully understand the greatness and vastness of matters of faith, so they reject what seems too great for their limited thinking.

3-) Why are questions of faith described as hard for these people to contain?

Because those questions are very vast, deep, and wide-reaching, while their understanding has become too small and lifeless.

4-) How are the inner state and outer conclusion connected in the passage?

A damaged inner state, like a deadened heart, leads to wrong outward conclusions such as unbelief and misguidance.

5-) What does the passage say about the strength of the proof for this point?

It says the proof is presented with very strong certainty.

6-) Give one consequence of unbelief mentioned in the example about divine qualities.

It forces a person to attribute Allah's special qualities to limitless creatures or atoms.

7-) What does the passage mean by mentioning someone who denies both himself and the universe?

It means unbelief can become so extreme that it cuts a person off from obvious reality.

8-) How do the truths of belief and Islam protect a person from those dangers?

They rest on true greatness and majesty, and they settle into healthy hearts and upright minds through humble acceptance and sincere agreement.

9-) From what three dangers do these truths save a person?

They save a person from absurdity, superstition, and dark ignorance.

