

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 1

1-) In the short summary at the beginning of the passage, what does the universe point to about Allah? (9 kelime)

It points

2-) What does the passage teach about everything besides Allah? (7 kelime)

Everything

3-) What do the references to order in both large and small parts of the universe suggest? (9 kelime)

They suggest

4-) Besides what is seen in the universe, whose agreement is also mentioned? (9 kelime)

The agreement

5-) How is the traveler's search different at the end of the eighteen stages than at the beginning? (21 kelime)

At the end, he is

6-) What had the traveler achieved after eighteen degrees of learning? (20 kelime)

He had reached a high

7-) What change happens in the traveler's way of speaking to Allah? (12 kelime)

He moves from

8-) What spiritual advice is given to the soul? (17 kelime)

The soul is told

9-) How does the sun example support that instruction? (17 kelime)

It shows that the

10-) According to the passage, how can people try to know their Creator? (19 kelime)

They can try to

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 2

1-) What is the main faith lesson summed up in the opening lines of the passage? (19 kelime)

The whole universe gives

2-) What does the phrase about all other things being contingent tell us about creation? (13 kelime)

It tells us

3-) Why is the universe also compared to an organized city and decorated palace? (10 kelime)

Because those

4-) What does the mention of contingency teach about created things? (14 kelime)

It teaches that

5-) What had the traveler been doing before he reached direct address? (13 kelime)

He had been

6-) How did he first come to know about Allah before speaking directly? (13 kelime)

He came to

7-) What does reaching a place of direct address show about his spiritual progress? (16 kelime)

It shows that his

8-) Why is direct turning to Allah presented as better at this point than only indirect searching? (20 kelime)

Because once the signs have

9-) Why is the sun used as an example in this lesson? (22 kelime)

Because the sun is known

10-) Does the passage teach that people can fully grasp Allah, or know Him according to their human ability? (11 kelime)

It teaches

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 3

1-) In the opening statement, what two truths about Allah are emphasized most clearly? (7 kelime)

His

2-) Why does the passage pile up many pictures of the universe instead of using only one? (14 kelime)

To show in

3-) Which major realities in the universe are mentioned as signs: beginning, change, possibility, or all three? (4 kelime)

All

4-) What does the passage say can be clearly observed in creation? (11 kelime)

Cooperation, mutual

5-) What qualities describe the traveler's search for the Creator? (7 kelime)

His

6-) After learning through eighteen stages, how far had the traveler progressed in his search? (18 kelime)

He had risen through

7-) Why is the opening of Surah al-Fatihah used in the passage? (15 kelime)

It gives an

8-) What instruction does the traveler give once he realizes this? (15 kelime)

He tells himself

9-) What lesson is taught by the example of the sun? (14 kelime)

The one that

10-) According to the passage, what should be the humble attitude of a believer in this search? (15 kelime)

A believer should

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 4

1-) What central declaration about Allah appears in the summary at the start of the passage? (12 kelime)

That only Allah

2-) What does calling the universe a grand written work suggest about how we should view it? (15 kelime)

It suggests that

3-) How do change and renewal in the world support the argument being made? (15 kelime)

They show that

4-) How do cooperation and mutual care among beings function in the argument? (11 kelime)

They act

5-) Who is the main human figure in this passage, and what is he trying to do? (17 kelime)

It is a searching

6-) How did the traveler gain his earlier knowledge of Allah before this point? (10 kelime)

He learned

7-) According to the passage, what happens in Surah al-Fatihah at the word "iyyaka"? (8 kelime)

The style

8-) What practical lesson does the traveler draw from that Qur'anic pattern? (14 kelime)

He learns that

9-) How does the comparison with sunlight help explain knowing Allah? (16 kelime)

Just as sunlight helps

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 5

1-) What overall claim does the opening paragraph make about the message of the cosmos? (11 kelime)

The cosmos

2-) What kinds of things inside the universe are said to agree together in giving this testimony? (21 kelime)

Its basic parts, living kinds,

3-) What is the effect of listing so many parts of the universe, from large parts to tiny ones? (13 kelime)

It shows that

4-) How does the passage connect visible change with belief in Allah? (15 kelime)

It presents change

5-) What group of qualities among created things gives another strong proof in this summary? (15 kelime)

Their cooperation, answering

6-) What does “direct” address mean here? (11 kelime)

It means

7-) Why is this difference important in the traveler’s journey? (16 kelime)

It shows that true

8-) What advice does the traveler give his own soul about the search for the Creator? (16 kelime)

He says they should

9-) What are the two main ways named for seeking to know the Creator? (8 kelime)

Through His

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 6

1-) In the brief allusion at the beginning, what does the universe testify to together? (11 kelime)

It testifies

2-) What does the passage suggest by mentioning pages, lines, chapters, and letters in the cosmos? (15 kelime)

It suggests that

3-) What is the value of mentioning both what enters the cosmos and what leaves it? (12 kelime)

It shows that

4-) Which observed qualities among beings are included near the end of the summary statement? (8 kelime)

Cooperation, response,

5-) What kind of person is the traveler described as being? (10 kelime)

He is

6-) When the traveler speaks to his own spirit, what does that show? (12 kelime)

It shows self-reflection

7-) How does the passage use the opening of al-Fatihah to explain this spiritual turning? (16 kelime)

It says the opening

8-) Why does the traveler say the one being sought should be asked directly? (14 kelime)

Because the One

9-) How is knowing Allah similar to seeing sunlight, according to the passage? (9 kelime)

Both happen

CEVAP ANAHTARI

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 1 - CEVAPLAR

1-) In the short summary at the beginning of the passage, what does the universe point to about Allah?

It points to Allah's necessary existence and His oneness.

2-) What does the passage teach about everything besides Allah?

Everything besides Allah is dependent and created.

3-) What do the references to order in both large and small parts of the universe suggest?

They suggest that the same wise control reaches everything.

4-) Besides what is seen in the universe, whose agreement is also mentioned?

The agreement of scholars of theology is also mentioned.

5-) How is the traveler's search different at the end of the eighteen stages than at the beginning?

At the end, he is no longer only studying signs from a distance but is ready to turn directly to Allah.

6-) What had the traveler achieved after eighteen degrees of learning?

He had reached a high point in belief and come close to a state of direct nearness in his search.

7-) What change happens in the traveler's way of speaking to Allah?

He moves from speaking indirectly about Allah to speaking directly to Him.

8-) What spiritual advice is given to the soul?

The soul is told to stop staying only with indirect search and to turn straight to Allah.

9-) How does the sun example support that instruction?

It shows that the source that reveals everything else is best known from its own revealing light.

10-) According to the passage, how can people try to know their Creator?

They can try to know Him, as much as they are able, through His Beautiful Names and Holy Attributes.

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 2 - CEVAPLAR

1-) What is the main faith lesson summed up in the opening lines of the passage?

The whole universe gives witness that Allah alone is the true God and that everything else depends on Him.

2-) What does the phrase about all other things being contingent tell us about creation?

It tells us that creation is not self-sufficient and depends completely on Allah.

3-) Why is the universe also compared to an organized city and decorated palace?

Because those examples help show planning, beauty, and careful management.

4-) What does the mention of contingency teach about created things?

It teaches that created things are not necessary by themselves and depend on Allah.

5-) What had the traveler been doing before he reached direct address?

He had been learning about Allah step by step through reflection on creation.

6-) How did he first come to know about Allah before speaking directly?

He came to know through many levels of reflection and learning from creation.

7-) What does reaching a place of direct address show about his spiritual progress?

It shows that his faith has deepened from signs about Allah to turning straight to Allah.

8-) Why is direct turning to Allah presented as better at this point than only indirect searching?

Because once the signs have led a person near, he should personally turn to the One those signs point to.

9-) Why is the sun used as an example in this lesson?

Because the sun is known through its light, and that helps explain how a source can make itself known through its effects.

10-) Does the passage teach that people can fully grasp Allah, or know Him according to their human ability?

It teaches that people know Him according to their human ability.

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 3 - CEVAPLAR

1-) In the opening statement, what two truths about Allah are emphasized most clearly?

His necessary existence and His absolute oneness.

2-) Why does the passage pile up many pictures of the universe instead of using only one?

To show in different ways that creation is full of meaning, structure, and signs.

3-) Which major realities in the universe are mentioned as signs: beginning, change, possibility, or all three?

All three are mentioned.

4-) What does the passage say can be clearly observed in creation? Cooperation, mutual support, care, balance, and protection can be clearly seen.

5-) What qualities describe the traveler's search for the Creator? His search is passionate, questioning, and serious.

6-) After learning through eighteen stages, how far had the traveler progressed in his search?

He had risen through many levels of belief and come near a station of direct turning to Allah.

7-) Why is the opening of Surah al-Fatihah used in the passage?

It gives an example of moving from praise about Allah to direct words to Allah.

8-) What instruction does the traveler give once he realizes this?

He tells himself to ask from Allah directly rather than remain only with distant searching.

9-) What lesson is taught by the example of the sun?

The one that makes other things visible can make itself known even more clearly.

10-) According to the passage, what should be the humble attitude of a believer in this search?

A believer should seek to know Allah sincerely while remembering that human understanding has limits.

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 4 - CEVAPLAR

1-) What central declaration about Allah appears in the summary at the start of the passage?

That only Allah is God and that no one is like Him.

2-) What does calling the universe a grand written work suggest about how we should view it?

It suggests that we should see it as meaningful and full of messages, not pointless.

3-) How do change and renewal in the world support the argument being made?

They show that the world does not exist on its own and is constantly managed.

4-) How do cooperation and mutual care among beings function in the argument?

They act as signs that one Lord manages all things together.

5-) Who is the main human figure in this passage, and what is he trying to do?

It is a searching traveler who is trying to find and know the Creator of the world.

6-) How did the traveler gain his earlier knowledge of Allah before this point?

He learned about Allah indirectly through many stages of reflection.

7-) According to the passage, what happens in Surah al-Fatihah at the word "iyyaka"?

The style changes into directly speaking to Allah.

8-) What practical lesson does the traveler draw from that Qur'anic pattern?

He learns that after learning from signs, a person should personally turn to Allah.

9-) How does the comparison with sunlight help explain knowing Allah?

Just as sunlight helps us know the sun, Allah's Names and Attributes help us know Him.

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 5 - CEVAPLAR

1-) What overall claim does the opening paragraph make about the message of the cosmos?

The cosmos gives a united witness to Allah's existence and unity.

2-) What kinds of things inside the universe are said to agree together in giving this testimony?

Its basic parts, living kinds, smaller pieces, inhabitants, contents, and the things that come in and go out all support it.

3-) What is the effect of listing so many parts of the universe, from large parts to tiny ones?

It shows that the testimony to Allah comes from every level of creation.

4-) How does the passage connect visible change with belief in Allah?

It presents change as evidence that the world is created, dependent, and governed by Him.

5-) What group of qualities among created things gives another strong proof in this summary?

Their cooperation, answering one another, supporting one another, caring for one another, balance, and preservation.

6-) What does "direct" address mean here?

It means speaking to Allah personally in awareness of His presence.

7-) Why is this difference important in the traveler's journey?

It shows that true faith is not only knowing facts but also turning personally to Allah.

8-) What advice does the traveler give his own soul about the search for the Creator?

He says they should leave indirect searching and ask directly from the One they are seeking.

9-) What are the two main ways named for seeking to know the Creator?

Through His Beautiful Names and His Sacred Attributes.

8sinif supreme-sign-p68-direct-knowledge-of-allah-19th-degree-1st-truth-from-searching-in-absentia-to-direct-address - Set 6 - CEVAPLAR

1-) In the brief allusion at the beginning, what does the universe testify to together?

It testifies to Allah's existence, His oneness, and His unmatched nature.

2-) What does the passage suggest by mentioning pages, lines, chapters, and letters in the cosmos?

It suggests that the universe is full of signs that can be read and understood.

3-) What is the value of mentioning both what enters the cosmos and what leaves it?

It shows that all movement and change are under one complete order.

4-) Which observed qualities among beings are included near the end of the summary statement?

Cooperation, response, support, mutual care, balance, and preservation.

5-) What kind of person is the traveler described as being?

He is eager, curious, and sincerely searching for the Creator.

6-) When the traveler speaks to his own spirit, what does that show?

It shows self-reflection and an inner effort to guide himself toward Allah.

7-) How does the passage use the opening of al-Fatihah to explain this spiritual turning?

It says the opening begins with praise, then shifts into direct address at a certain word.

8-) Why does the traveler say the one being sought should be asked directly?

Because the One being searched for is the best One to make Himself known.

9-) How is knowing Allah similar to seeing sunlight, according to the passage?

Both happen through signs that make the source known.