

lisans 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 problem described in the Second Abyss? (24 kelime)

It is the danger of a

2-) Does the passage present denial as the result of deeper understanding or of reduced capacity? Explain briefly. (20 kelime)
It presents denial as the

3-) How does the passage describe the knowledge such people rely on? (11 kelime)
It describes

4-) What result follows from trying to judge the truths of faith with such a limited inner state? (12 kelime)
The person falls

5-) What would happen if unbelievers examined the inside of their own position honestly? (11 kelime)
They would

6-) What false alternative to belief is described in the example about atoms and beings? (15 kelime)
The alternative is

7-) What other extreme example is mentioned? (19 kelime)
A person may become

8-) What kind of hearts and minds can properly receive the truths of Islam? (9 kelime)

Hearts that

9-) What attitude allows those truths to settle there? (4 kelime)

Full

lisans 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-) The passage says this abyss consists of two matters. In the part given here, what is the first matter mainly about? (20 kelime)

It is about how spiritual

2-) What condition first traps a person in this abyss? (15 kelime)

Becoming mentally and

3-) What is the first bad step taken by a person with this narrowed outlook? (17 kelime)

He becomes impressed with

4-) Why can't they contain the questions of faith properly? (19 kelime)

Because the matters of

5-) What hidden feature of unbelief is emphasized? (10 kelime)

Beneath its

6-) What example is given to show the strange results of rejecting Allah's necessary and eternal being? (13 kelime)

A person may

7-) In the example given, what mistake is made by someone who rejects divine uniqueness? (12 kelime)

He transfers what

8-) What is shown by the example of denying both self and universe?

(13 kelime)

That unbelief can

9-) What kind of unbelief is being criticized here most strongly: calm ignorance or active rejection shaped by pride and limitation? (10 kelime)

Active rejection

lisans 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 is the central warning in this passage? (24 kelime)

A person who lives in heedlessness

2-) What kind of truths are especially hard for such weakened minds to grasp? (6 kelime)

Very

3-) How are the intellect and heart of such a person described? (16 kelime)

The intellect is tight

4-) Why is pride mentioned as an important factor? (17 kelime)

Because pride makes a

5-) How is belief presented as intellectually stronger than unbelief? (17 kelime)

It is shown as

6-) What example is given of a false response to rejecting Allah's necessary existence and eternal nature? (14 kelime)

A person may

7-) What is the point of mentioning the Sophists? (19 kelime)

It gives an example

8-) According to the final sentence, what two qualities must a person have to receive the truths of belief well? (7 kelime)

A

9-) Where do these truths finally settle according to the passage? (15 kelime)

They find their

lisans 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 does the phrase “means for escaping” suggest about the purpose of this section? (20 kelime)

It suggests that the section

2-) What narrows the mind, according to the passage? (13 kelime)
Neglect of Allah,

3-) What attitude worsens their problem? (9 kelime)
They become

4-) How does the passage portray the inner life of those who fall into this state? (14 kelime)
Their minds are

5-) In contrast, what does belief contain? (11 kelime)
It contains

6-) What role does the reference to mathematical certainty play? (16 kelime)
It emphasizes that the

7-) Why is assigning divine qualities to infinite atoms presented as worse than belief? (13 kelime)
Because it creates

8-) What function does grandeur and sublimity serve for the truths of

Islam? (16 kelime)

They provide the proper

9-) What positive conclusion closes the passage? (19 kelime)

The truths of faith

lisans 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 weakens the human ability to understand faith properly? (11 kelime)

Immersion in

2-) Why do such people move quickly toward denial? (18 kelime)

Because they rely proudly

3-) How does the passage connect moral condition with intellectual judgment? (21 kelime)

It teaches that sin and

4-) What would an honest look at unbelief reveal? (13 kelime)

It would reveal

5-) How strongly does the passage claim this point has been demonstrated? (16 kelime)

It says it has

6-) What example shows that rejecting one divine reality can lead to many greater problems? (19 kelime)

Rejecting Allah's necessary and

7-) What does the reference to someone denying his own existence suggest about the limits of skepticism? (14 kelime)

It suggests that

8-) How do the truths of belief and Islam protect themselves from these absurdities? (12 kelime)

They rest on

9-) Based on the whole passage, what is one major cause of misguidance? (15 kelime)

Trying to measure

lisans 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 one key contrast running through this whole passage? (16 kelime)

The contrast is between

2-) What kinds of realities become hard for such people to understand? (7 kelime)

Realities

3-) Why is disbelief described as a rushed move? (17 kelime)

Because people turn to

4-) What does the passage say unbelief contains when viewed carefully? (9 kelime)

It contains

5-) What comparison is made between belief and unbelief? (18 kelime)

Belief is shown as

6-) How does the passage argue against rejecting Allah's unique necessary existence? (21 kelime)

It says that rejection does

7-) What is illustrated by the case of denying both oneself and the world? (13 kelime)

It illustrates that

8-) What does the mention of denying one's own existence and the universe show? (15 kelime)
It shows how

9-) What is the practical path by which these truths are received? (15 kelime)
They are received

CEVAP ANAHTARI

lisans 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 problem described in the Second Abyss?

It is the danger of a mind becoming too limited by heedlessness, sin, and materialism to grasp the greatness of the truths of faith.

2-) Does the passage present denial as the result of deeper understanding or of reduced capacity? Explain briefly.

It presents denial as the result of reduced capacity, because the mind has become too narrow to grasp vast truths.

3-) How does the passage describe the knowledge such people rely on?

It describes it as limited knowledge that they treat with pride.

4-) What result follows from trying to judge the truths of faith with such a limited inner state?

The person falls into unbelief and misguidance and becomes overwhelmed by them.

5-) What would happen if unbelievers examined the inside of their own position honestly?

They would find layers of absurdity and impossibility hidden within it.

6-) What false alternative to belief is described in the example about atoms and beings?

The alternative is to distribute what belongs only to Allah among endlessly many created entities.

7-) What other extreme example is mentioned?

A person may become so confused that he denies both his own existence and the existence of the universe.

8-) What kind of hearts and minds can properly receive the truths of Islam?

Hearts that are healthy and minds that are upright.

9-) What attitude allows those truths to settle there?

Full surrender and acceptance.

lisans 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-) The passage says this abyss consists of two matters. In the part given here, what is the first matter mainly about?

It is about how spiritual neglect and attachment to the material world shrink human understanding and push people toward denial.

2-) What condition first traps a person in this abyss?

Becoming mentally and spiritually constricted through negligence of Allah, sin, and fixation on material things.

3-) What is the first bad step taken by a person with this narrowed outlook?

He becomes impressed with his own limited knowledge and moves quickly to reject what he cannot encompass.

4-) Why can't they contain the questions of faith properly?

Because the matters of faith are extremely broad and deep, while their minds and hearts have become too constricted.

5-) What hidden feature of unbelief is emphasized?

Beneath its surface, it contains many absurd and impossible ideas.

6-) What example is given to show the strange results of rejecting Allah's necessary and eternal being?

A person may assign those realities to limitless beings or endless atoms instead.

7-) In the example given, what mistake is made by someone who rejects divine uniqueness?

He transfers what belongs only to Allah to endlessly many created things.

8-) What is shown by the example of denying both self and universe?

That unbelief can collapse into a form of reasoning that abandons obvious reality.

9-) What kind of unbelief is being criticized here most strongly: calm ignorance or active rejection shaped by pride and limitation?

Active rejection shaped by pride, narrow understanding, and spiritual decline.

lisans 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 is the central warning in this passage?

A person who lives in heedlessness and sin can lose the ability to understand the greatness of faith and may then rush into denial.

2-) What kind of truths are especially hard for such weakened minds to grasp?

Very great, elevated, and unlimited truths.

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

The intellect is tight and dried out, and the heart is morally damaged and spiritually lifeless.

4-) Why is pride mentioned as an important factor?

Because pride makes a person trust his limited understanding too much and reject what goes beyond it.

5-) How is belief presented as intellectually stronger than unbelief?

It is shown as more appropriate to reality and more necessary than the alternatives offered by unbelief.

6-) What example is given of a false response to rejecting Allah's necessary existence and eternal nature?

A person may wrongly spread those divine qualities across countless beings or endless particles.

7-) What is the point of mentioning the Sophists?

It gives an example of a person giving up sound reason so completely that even obvious existence is denied.

8-) According to the final sentence, what two qualities must a person have to receive the truths of belief well?

A sound heart and a straight intellect.

9-) Where do these truths finally settle according to the passage?

They find their place in sound hearts and upright minds through full submission and acceptance.

lisans 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 does the phrase “means for escaping” suggest about the purpose of this section?

It suggests that the section is not only diagnosing a problem but also pointing to a way out of it.

2-) What narrows the mind, according to the passage?

Neglect of Allah, sin, and excessive focus on the material side of life.

3-) What attitude worsens their problem?

They become self-satisfied and proud of their limited knowledge.

4-) How does the passage portray the inner life of those who fall into this state?

Their minds are cramped, their hearts are corrupted, and their spiritual life is fading.

5-) In contrast, what does belief contain?

It contains a greatness that matches what reason and reality require.

6-) What role does the reference to mathematical certainty play?

It emphasizes that the argument is presented as decisive and not merely as a personal opinion.

7-) Why is assigning divine qualities to infinite atoms presented as worse than belief?

Because it creates a far more irrational explanation than accepting one transcendent Creator.

8-) What function does grandeur and sublimity serve for the truths of Islam?

They provide the proper foundation that saves those truths from the absurdities and darkness of unbelief.

9-) What positive conclusion closes the passage?

The truths of faith and Islam are embraced by healthy hearts and balanced minds through sincere surrender and affirmation.

lisans 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 weakens the human ability to understand faith properly?

Immersion in heedlessness, sinful behavior, and material concerns weakens that ability.

2-) Why do such people move quickly toward denial?

Because they rely proudly on their small amount of knowledge and reject what their narrowed minds cannot contain.

3-) How does the passage connect moral condition with intellectual judgment?

It teaches that sin and neglect damage the heart and that this spiritual damage affects how a person thinks and judges.

4-) What would an honest look at unbelief reveal?

It would reveal that unbelief is full of multiple contradictions and impossible assumptions.

5-) How strongly does the passage claim this point has been demonstrated?

It says it has been shown with complete certainty, as clearly as a basic mathematical fact.

6-) What example shows that rejecting one divine reality can lead to many greater problems?

Rejecting Allah's necessary and eternal being can lead someone to assign those qualities to endlessly many beings or atoms.

7-) What does the reference to someone denying his own existence suggest about the limits of skepticism?

It suggests that skepticism can become so excessive that it destroys basic rational judgment.

8-) How do the truths of belief and Islam protect themselves from these absurdities?

They rest on the grandeur and sublimity that properly belong to them.

9-) Based on the whole passage, what is one major cause of misguidance?

Trying to measure infinite and sacred truths with a spiritually damaged

and overly narrow mind.

lisans 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 one key contrast running through this whole passage?

The contrast is between the greatness of belief and the narrowness of minds that reject it.

2-) What kinds of realities become hard for such people to understand?

Realities connected to majesty, greatness, and boundlessness.

3-) Why is disbelief described as a rushed move?

Because people turn to it quickly when they cannot grasp something, instead of recognizing their own limitations.

4-) What does the passage say unbelief contains when viewed carefully?

It contains many things that are unreasonable and impossible.

5-) What comparison is made between belief and unbelief?

Belief is shown as fitting, reasonable, and necessary in its greatness, while unbelief hides many contradictions and impossibilities.

6-) How does the passage argue against rejecting Allah's unique necessary existence?

It says that rejection does not remove the issue but forces a person to spread divine qualities across endless created things.

7-) What is illustrated by the case of denying both oneself and the world?

It illustrates that disbelief can end by undermining even the most obvious facts.

8-) What does the mention of denying one's own existence and the universe show?

It shows how far unbelief can drift from common sense when carried to an extreme.

9-) What is the practical path by which these truths are received?

They are received through complete submission and heartfelt assent in healthy hearts and straight minds.