

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 1

1-) In the opening comparison, what natural example is used to help explain unity and oneness? (15 kelime)

The example is

2-) How does the sun's light serve as a sign of unity? (9 kelime)

It extends

3-) What human response is expected after seeing the sun's all-reaching light? (12 kelime)

A person should

4-) What Divine attribute is compared to light in the next part of the passage? (1 kelime)

5-) What is the first conclusion drawn from that mercy? (8 kelime)

That Allah

6-) What does that universal relation show about Allah's action? (16 kelime)

It shows that He

7-) What special point is made about human beings in this part of the passage? (11 kelime)

Human beings

8-) How does the passage describe Allah's treatment of each member of living species? (16 kelime)

He gathers many examples

9-) What does the melon-seed example teach about ownership and control in creation? (14 kelime)

Whoever makes the

10-) What chain of comparison leads to the final conclusion of the passage? (31 kelime)

The cosmos is like a tree or

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 2

1-) What is the main purpose of the comparison with the sun? (16
kelime)

It is used to

2-) What feature of sunlight points to oneness in the comparison? (12
kelime)

Its reflection appears

3-) What kinds of things are said to receive those reflections? (8
kelime)

Shining and

4-) What in the created world functions like sunlight in the spiritual
argument? (5 kelime)

The

5-) What is said to exist in everything under the covering of mercy? (13
kelime)

Traces of many

6-) Which created beings receive special emphasis in this discussion? (9
kelime)

Living beings

7-) What is gathered together in each living creature? (11 kelime)

Samples of

8-) Why must the maker of the seed also be the maker of the melon?
(24 kelime)

Because the seed is drawn from

9-) Why is man compared to a seed? (15 kelime)

Because he contains

10-) What conclusion does the passage draw about the Creator of the
smallest living being? (16 kelime)

That Creator must also

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 3

1-) Which two theological ideas are illustrated by the example of the sun? (3 kelime)

2-) What appears in every clear and polished object that receives sunlight? (11 kelime)

A reflection

3-) What does seeing the sun's reflection in shining objects and water drops suggest? (13 kelime)

It suggests that

4-) What further conclusion follows from seeing reflected sunlight in many objects? (13 kelime)

The observer sees

5-) What is the significance of Divine Names being manifested in everything? (10 kelime)

It shows

6-) What does life give a human being besides mere existence? (12 kelime)

It gives a

7-) How does that comprehensiveness support belief in oneness? (14 kelime)

It indicates that

8-) What does the passage say about Allah's attention to each individual? (9 kelime)

It says

9-) In the final comparison, what does the cosmos become like, what does the earth become like, and what does man become like? (20 kelime)

The cosmos becomes like a

10-) State the final conclusion of the passage in one sentence. (26 kelime)

The Lord who creates and sustains

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 4

1-) What image from nature begins this passage's explanation of Divine realities? (11 kelime)

The image

2-) In the comparison, what do the sun's many reflections represent? (12 kelime)

They represent oneness

3-) Why do reflections in many small objects support the idea of oneness? (14 kelime)

Because they show

4-) Besides mercy itself, what is said to be found in everything, especially in living beings and most of all in human beings? (17 kelime)

Signs of many Divine

5-) What does that surrounding mercy prove? (9 kelime)

It proves

6-) What does life do for the individual according to the passage? (12 kelime)

It gives the

7-) How is the glory of the Merciful One displayed in the cosmos? (11 kelime)

It is

8-) What balance does the passage maintain between care for individuals and the order of the whole universe? (14 kelime)
Each individual receives

9-) How does the melon-seed example reinforce the argument? (17 kelime)
It shows that the

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth-from-the-comprehensiveness-of-mercifulness-to-unity-and-oneness - Set 5

1-) What lesson does the passage draw from sunlight reaching all visible things? (11 kelime)

One source

2-) What does the broad spread of sunlight symbolize? (10 kelime)

It symbolizes

3-) What should a thoughtful observer understand from the sun shining over many things? (10 kelime)

That the

4-) What doctrinal point is proven by mercy's reach over all things? (10 kelime)

It proves

5-) How does that broad capacity support the idea of oneness? (18 kelime)

It shows that the

6-) Which beings most clearly show this reality? (5 kelime)

Living

7-) What does the passage mean by gathering samples of all bounties in each living member? (13 kelime)

It means each

8-) What does the passage say about the arrangement of the organs

and tools of living creatures? (13 kelime)

They are set

9-) What does the process involving the melon and its seed suggest about authorship in creation? (19 kelime)

The producer of the

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 6

1-) What comparison does the passage use first to make an abstract idea easier to grasp? (10 kelime)

It uses

2-) Why are drops of water mentioned along with larger bright objects? (15 kelime)

To show that

3-) How does the passage describe the sun's relation to reflective things? (14 kelime)

It presents the

4-) What reality in creation is compared to the sun's all-reaching light? (5 kelime)

The

5-) What effect does life have on a person's relation to the universe? (13 kelime)

It gives the

6-) What happens in every member of living species through the manifestation of oneness? (13 kelime)

Samples of all

7-) What does this wide-ranging capacity reveal about Allah's relation to creation? (13 kelime)

It reveals that

8-) In what sense is man like a summary? (12 kelime)

Many different blessings

9-) How is man described in relation to Divine gifts? (12 kelime)

He is described

CEVAP ANAHTARI

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 1 - CEVAPLAR

1-) In the opening comparison, what natural example is used to help explain unity and oneness?

The example is the sun, its light, and its reflection in bright and clear things.

2-) How does the sun's light serve as a sign of unity?

It extends over all receptive things from one source.

3-) What human response is expected after seeing the sun's all-reaching light?

A person should recognize that there is one sun, not many suns.

4-) What Divine attribute is compared to light in the next part of the passage?

Mercy.

5-) What is the first conclusion drawn from that mercy?

That Allah is one and has no partner.

6-) What does that universal relation show about Allah's action?

It shows that He is near all things and carries out His works within all things.

7-) What special point is made about human beings in this part of the passage?

Human beings receive a concentrated display of many different Divine favors.

8-) How does the passage describe Allah's treatment of each member of living species?

He gathers many examples of His gifts in each one and arranges their means and faculties.

9-) What does the melon-seed example teach about ownership and control in creation?

Whoever makes the complete thing is also the one who makes its concentrated form.

10-) What chain of comparison leads to the final conclusion of the passage?

The cosmos is like a tree or garden, the earth like a fruit, and man like a

seed, so the Maker of the seed must be the Maker of the whole.

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 2 - CEVAPLAR

1-) What is the main purpose of the comparison with the sun?

It is used to explain how unity and oneness can be understood through a familiar example.

2-) What feature of sunlight points to oneness in the comparison?

Its reflection appears closely in many separate objects at the same time.

3-) What kinds of things are said to receive those reflections?

Shining and transparent things, even tiny water drops.

4-) What in the created world functions like sunlight in the spiritual argument?

The all-encompassing mercy of Allah.

5-) What is said to exist in everything under the covering of mercy?

Traces of many Divine Names and a kind of manifestation connected to Him.

6-) Which created beings receive special emphasis in this discussion?

Living beings in general, and human beings in particular.

7-) What is gathered together in each living creature?

Samples of many Divine bounties are gathered together in each one.

8-) Why must the maker of the seed also be the maker of the melon?

Because the seed is drawn from the melon, gathered in a measured way, and given its form by the same knowing and wise maker.

9-) Why is man compared to a seed?

Because he contains in concentrated form many meanings and gifts connected to the larger whole.

10-) What conclusion does the passage draw about the Creator of the smallest living being?

That Creator must also be the Creator and Sustainer of the earth and the entire cosmos.

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 3 - CEVAPLAR

1-) Which two theological ideas are illustrated by the example of the sun?

Unity and oneness.

2-) What appears in every clear and polished object that receives sunlight?

A reflection of the sun's light, warmth, and colors appears there.

3-) What does seeing the sun's reflection in shining objects and water drops suggest?

It suggests that the sun's effects are present near many things at once.

4-) What further conclusion follows from seeing reflected sunlight in many objects?

The observer sees that the same sun's qualities are near all those objects.

5-) What is the significance of Divine Names being manifested in everything?

It shows that creation carries many signs of Allah's attributes.

6-) What does life give a human being besides mere existence?

It gives a broad scope that relates him to the whole universe.

7-) How does that comprehensiveness support belief in oneness?

It indicates that one Lord is acting everywhere and is near to all things.

8-) What does the passage say about Allah's attention to each individual?

It says each individual receives special care and favor.

9-) In the final comparison, what does the cosmos become like, what does the earth become like, and what does man become like?

The cosmos becomes like a tree or garden, the earth like a fruit or melon, and man like a seed.

10-) State the final conclusion of the passage in one sentence.

The Lord who creates and sustains even the smallest living being is the same Lord who creates and sustains the whole earth and the whole cosmos.

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 4 - CEVAPLAR

1-) What image from nature begins this passage's explanation of Divine realities?

The image of the sun shining and reflecting in many objects.

2-) In the comparison, what do the sun's many reflections represent?
They represent oneness through the source's nearness and presence in many places.

3-) Why do reflections in many small objects support the idea of oneness?

Because they show the same source appearing near countless separate things without being divided.

4-) Besides mercy itself, what is said to be found in everything, especially in living beings and most of all in human beings?
Signs of many Divine Names and a kind of manifestation connected to His essence are found there.

5-) What does that surrounding mercy prove?

It proves Divine unity and rules out any partner.

6-) What does life do for the individual according to the passage?

It gives the individual a broad relation to the rest of existence.

7-) How is the glory of the Merciful One displayed in the cosmos?

It is displayed through mercy that is both united and far-reaching.

8-) What balance does the passage maintain between care for individuals and the order of the whole universe?

Each individual receives special care without any damage to the order of the whole.

9-) How does the melon-seed example reinforce the argument?

It shows that the one who produces the whole also produces the concentrated form taken from it.

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 5 - CEVAPLAR

1-) What lesson does the passage draw from sunlight reaching all visible things?

One source can affect many things together, which points to unity.

2-) What does the broad spread of sunlight symbolize?

It symbolizes unity through a single reality reaching many things.

3-) What should a thoughtful observer understand from the sun shining over many things?

That the source of that light is single and unique.

4-) What doctrinal point is proven by mercy's reach over all things?

It proves Allah's unity and denies any partner beside Him.

5-) How does that broad capacity support the idea of oneness?

It shows that the One who gives life is present with all things and acts in all things.

6-) Which beings most clearly show this reality?

Living beings, especially human beings.

7-) What does the passage mean by gathering samples of all bounties in each living member?

It means each living thing carries many kinds of Divine favor within itself.

8-) What does the passage say about the arrangement of the organs and tools of living creatures?

They are set in order as part of a deliberate and caring design.

9-) What does the process involving the melon and its seed suggest about authorship in creation?

The producer of the part must also be the producer of the whole from which that part is taken.

lisans supreme-sign-p102-3rd-stopping-place-2nd-truth- from-the-comprehensiveness-of-mercifulness-to-unity-and- oneness - Set 6 - CEVAPLAR

1-) What comparison does the passage use first to make an abstract idea easier to grasp?

It uses the example of the sun and its light.

2-) Why are drops of water mentioned along with larger bright objects?
To show that even the smallest reflective thing can display signs of the same sun.

3-) How does the passage describe the sun's relation to reflective things?

It presents the sun's effects as being very near them, almost at their center.

4-) What reality in creation is compared to the sun's all-reaching light?

The all-encompassing mercy of Allah.

5-) What effect does life have on a person's relation to the universe?

It gives the person a wide-ranging connection with the universe as a whole.

6-) What happens in every member of living species through the manifestation of oneness?

Samples of all kinds of Divine gifts are gathered together in each one.

7-) What does this wide-ranging capacity reveal about Allah's relation to creation?

It reveals that He is with all things and active in all things.

8-) In what sense is man like a summary?

Many different blessings are shown together in him in a focused form.

9-) How is man described in relation to Divine gifts?

He is described as a concentrated summary of many kinds of bounty.