

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

1-) What central statement of faith is summarized at the beginning of the passage? (18 kelime)

Only Allah is truly

2-) What does the passage suggest about the relationship between creation and belief? (17 kelime)

Creation serves as evidence

3-) Why does the passage mention both large units and small units of the cosmos? (15 kelime)

To show that

4-) What three broad truths in the cosmos are said to support this testimony? (17 kelime)

Its being created and

5-) Why is cooperation among beings important in this testimony? (15 kelime)

It shows that

6-) What moral or spiritual quality of the traveller stands out in the passage? (9 kelime)

He is

7-) How does the passage explain the role of the word “iyyaka”? (13 kelime)

It marks a

8-) What does the passage imply is insufficient about staying only at the level of indirect seeking? (18 kelime)

It implies that indirect

9-) Why does the passage say the object of search should be asked about from the one being sought? (15 kelime)

Because the One

10-) According to the passage, through what can people strive to know their Creator? (17 kelime)

They can strive to

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

1-) What does the passage say the universe proves about Allah besides His existence? (8 kelime)

It also

2-) How does the passage distinguish Allah from everything else? (12 kelime)

Allah alone is

3-) Why are literary and architectural images both used for the cosmos? (15 kelime)

They show both

4-) What role do change and renewal in the universe play in the argument? (14 kelime)

They serve as

5-) What does the traveller seek throughout this spiritual journey? (7 kelime)

He

6-) What stage of the journey is the traveller in when this passage begins? (15 kelime)

He is at

7-) What had he completed before arriving at direct address? (11 kelime)

He had

8-) What does the passage teach about the proper direction of a sincere search? (16 kelime)

A sincere search should

9-) What lesson is taught by the comparison with the sun and its light? (15 kelime)

The source that

10-) What limit does the passage place on human knowledge of Allah? (15 kelime)

People can know

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

1-) In one sentence, what is the main movement of thought in the passage? (15 kelime)

It moves from

2-) How are created beings contrasted with Allah in terms of existence? (14 kelime)

Created beings depend

3-) Which features of the cosmos are presented as agreeing together in giving testimony? (19 kelime)

Its foundations, kinds, parts,

4-) How does the passage connect the truths of createdness, change, and contingency? (17 kelime)

Together they show that

5-) What human disciplines are brought in to support the argument from creation? (11 kelime)

The study

6-) To whom does the traveller first speak when making this transition? (6 kelime)

He

7-) What is the difference between indirect praise and direct address in this passage? (12 kelime)

Indirect praise speaks

8-) What is the key teaching drawn from the word “You alone”? (15 kelime)

It signals intimate

9-) What example is used to explain why the seeker should ask the One sought directly? (19 kelime)

The example of the

10-) What balance does the passage keep when speaking about knowing Allah? (18 kelime)

It encourages real knowledge

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

1-) What does the opening summary say the cosmos does in relation to Allah's existence? (14 kelime)

It acts as

2-) In the opening statement, what is meant by saying all else is contingent? (13 kelime)

Everything besides Allah

3-) Why are the many parts of the cosmos listed in detail? (20 kelime)
To show that testimony to

4-) Which realities of the universe are said to be plainly observable? (14 kelime)

Its change, renewal,

5-) What kinds of relationships among beings strengthen this testimony? (13 kelime)

Their mutual support,

6-) What kind of seeker is the traveller described as being? (12 kelime)
He is passionate

7-) How is Surat al-Fatihah used as a model in the passage? (18 kelime)
Its movement from praise

8-) What does the traveller decide "we should" do? (15 kelime)

We should leave

9-) How does the sun comparison support this recommendation? (27 kelime)

It shows that the source of

10-) What overall lesson would a student of faith take from this passage? (18 kelime)

Reflecting on the world

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

1-) What does the phrase about Allah having no equal contribute to the meaning of the opening statement? (10 kelime)

It emphasizes

2-) What images are used for the cosmos to show that it points to Allah? (18 kelime)

It is pictured as

3-) What does the mention of things entering and leaving the cosmos add to the argument? (13 kelime)

It shows that

4-) How do change and regularity work together in the argument? (16 kelime)

Even though things change,

5-) After those stages, what new position does the traveller reach? (17 kelime)

He reaches a level

6-) Why is the traveller's speech directed to his own spirit first? (14 kelime)

Because inner conviction

7-) What inner action happens when he speaks to his own spirit? (10 kelime)

He internalizes

8-) What practical lesson does the traveller draw from this shift to direct address? (19 kelime)

He concludes that the

9-) Why are Allah's Names and attributes emphasized at the end of the passage? (17 kelime)

Because they are the

10-) What kind of knowing does the passage encourage instead? (11 kelime)

It encourages

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

1-) What overall testimony does the passage say the cosmos gives? (14 kelime)

The cosmos as

2-) What does the description of the cosmos as orderly and ornamented suggest? (10 kelime)

It suggests

3-) What does the passage mean by saying the cosmos has agreement among its parts? (15 kelime)

Its various levels

4-) How does the passage use ongoing change in the world as evidence rather than as a problem? (15 kelime)

It treats change

5-) What visible relationships among beings are included as signs in the passage? (11 kelime)

Cooperation, response

6-) What effect does this progress have on the way he speaks? (11 kelime)

He moves

7-) Why is this shift connected to the opening chapter of the Qur'an? (15 kelime)

Because that sura

8-) What change in method does the traveller recommend after this spiritual ascent? (10 kelime)

He recommends

9-) According to the final sentence, what are two channels through which the Creator is known? (11 kelime)

He is

10-) How does the end of the passage connect thought and worship? (16 kelime)

It shows that sound

CEVAP ANAHTARI

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

1-) What central statement of faith is summarized at the beginning of the passage?

Only Allah is truly worthy of worship, and His existence and oneness are affirmed by the whole cosmos.

2-) What does the passage suggest about the relationship between creation and belief?

Creation serves as evidence that leads a person toward stronger faith and more direct awareness of Allah.

3-) Why does the passage mention both large units and small units of the cosmos?

To show that the testimony to Allah comes from the whole universe at every scale.

4-) What three broad truths in the cosmos are said to support this testimony?

Its being created and changing, its contingent nature, and the visible harmony and mutual support among beings.

5-) Why is cooperation among beings important in this testimony?

It shows that creation does not act as disconnected pieces but as a coordinated whole.

6-) What moral or spiritual quality of the traveller stands out in the passage?

He is earnest, eager, and serious in seeking truth.

7-) How does the passage explain the role of the word “iyyaka”?

It marks a shift from speaking about Allah to speaking directly to Him.

8-) What does the passage imply is insufficient about staying only at the level of indirect seeking?

It implies that indirect seeking alone is incomplete if it does not lead to direct turning and recognition.

9-) Why does the passage say the object of search should be asked about from the one being sought?

Because the One who reveals everything else is the most fitting source for being known.

10-) According to the passage, through what can people strive to know their Creator?

They can strive to know Him through His Beautiful Names and holy attributes, according to human capacity.

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

1-) What does the passage say the universe proves about Allah besides His existence?

It also points to His unity and uniqueness.

2-) How does the passage distinguish Allah from everything else? Allah alone is necessary and without equal, while everything else is contingent.

3-) Why are literary and architectural images both used for the cosmos?

They show both meaning and structure, helping the reader see the universe as intelligently ordered.

4-) What role do change and renewal in the universe play in the argument?

They serve as signs that the universe is not self-sustaining and is continually governed.

5-) What does the traveller seek throughout this spiritual journey? He seeks the Creator of the world.

6-) What stage of the journey is the traveller in when this passage begins?

He is at a mature point in his search, after many levels of indirect knowledge.

7-) What had he completed before arriving at direct address?

He had passed through eighteen stages of learning and spiritual ascent.

8-) What does the passage teach about the proper direction of a sincere search?

A sincere search should lead the person beyond signs and arguments to direct turning toward Allah.

9-) What lesson is taught by the comparison with the sun and its light? The source that reveals all other things also provides the clearest way to know itself.

10-) What limit does the passage place on human knowledge of Allah? People can know Him only in a way suited to their own ability and capacity.

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

1-) In one sentence, what is the main movement of thought in the passage?

It moves from the universe's testimony about Allah to the traveller's direct turning toward Allah.

2-) How are created beings contrasted with Allah in terms of existence? Created beings depend on another for their existence, while Allah exists necessarily by Himself.

3-) Which features of the cosmos are presented as agreeing together in giving testimony?

Its foundations, kinds, parts, tiny components, inhabitants, contents, and everything entering and leaving it all work together as evidence.

4-) How does the passage connect the truths of createdness, change, and contingency?

Together they show that the universe depends on One who brought it into being and sustains it.

5-) What human disciplines are brought in to support the argument from creation?

The study of theology is mentioned as confirming what creation shows.

6-) To whom does the traveller first speak when making this transition? He speaks to his own soul.

7-) What is the difference between indirect praise and direct address in this passage?

Indirect praise speaks about Allah, while direct address turns to Allah Himself.

8-) What is the key teaching drawn from the word "You alone"?

It signals intimate turning toward Allah rather than remaining at the level of distant description.

9-) What example is used to explain why the seeker should ask the One sought directly?

The example of the sun is used: the source that makes other things visible can also make itself known.

10-) What balance does the passage keep when speaking about

knowing Allah?

It encourages real knowledge of Allah while reminding the reader that such knowledge is according to human limits.

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

1-) What does the opening summary say the cosmos does in relation to Allah's existence?

It acts as a witness that points to His necessary existence and His oneness.

2-) In the opening statement, what is meant by saying all else is contingent?

Everything besides Allah depends on Him and could not exist on its own.

3-) Why are the many parts of the cosmos listed in detail?

To show that testimony to Allah comes from every level of creation, from the largest structures to the smallest elements.

4-) Which realities of the universe are said to be plainly observable?

Its change, renewal, order, cooperation, balance, and preservation are said to be clearly seen.

5-) What kinds of relationships among beings strengthen this testimony?

Their mutual support, responsiveness, care for one another, and overall balance strengthen it.

6-) What kind of seeker is the traveller described as being?

He is passionate and deeply curious in his search for the Creator.

7-) How is Surat al-Fatihah used as a model in the passage?

Its movement from praise to direct address is presented as an example for the seeker's own spiritual approach.

8-) What does the traveller decide "we should" do?

We should leave behind merely indirect seeking and turn directly to the One we seek.

9-) How does the sun comparison support this recommendation?

It shows that the source of illumination is best known by its own light, so the Creator is to be known through what He reveals of Himself.

10-) What overall lesson would a student of faith take from this passage?

Reflecting on the world should deepen faith until it becomes conscious,

personal worship and direct address to Allah.

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

1-) What does the phrase about Allah having no equal contribute to the meaning of the opening statement?

It emphasizes that nothing resembles Him in His divine nature.

2-) What images are used for the cosmos to show that it points to Allah?

It is pictured as a vast book, a living Qur'an-like sign, a decorated palace, and a well-ordered city.

3-) What does the mention of things entering and leaving the cosmos add to the argument?

It shows that even ongoing processes and changes are under a unified order.

4-) How do change and regularity work together in the argument?

Even though things change, they do so within a stable pattern that points to wise governance.

5-) After those stages, what new position does the traveller reach?

He reaches a level of belief where he turns from indirect discussion to direct address before Allah.

6-) Why is the traveller's speech directed to his own spirit first?

Because inner conviction and self-address are part of moving from theory to lived faith.

7-) What inner action happens when he speaks to his own spirit?

He internalizes the lesson and turns reflection into personal guidance.

8-) What practical lesson does the traveller draw from this shift to direct address?

He concludes that the seeker should stop only describing the One being sought and instead turn directly to Him.

9-) Why are Allah's Names and attributes emphasized at the end of the passage?

Because they are the means through which human beings can know their Creator in a fitting way.

10-) What kind of knowing does the passage encourage instead?

It encourages a reverent, capacity-based knowledge through Allah's

Names and attributes.

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

1-) What overall testimony does the passage say the cosmos gives?
The cosmos as a whole bears witness to Allah's necessary existence, unity, and uniqueness.

2-) What does the description of the cosmos as orderly and ornamented suggest?

It suggests intentional design, wisdom, and a Maker behind it.

3-) What does the passage mean by saying the cosmos has agreement among its parts?

Its various levels and components fit together in a unified pattern rather than in conflict.

4-) How does the passage use ongoing change in the world as evidence rather than as a problem?

It treats change as a sign that the world is continuously managed and not independent.

5-) What visible relationships among beings are included as signs in the passage?

Cooperation, response to one another, support, mutual care, balance, and preservation.

6-) What effect does this progress have on the way he speaks?

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

7-) Why is this shift connected to the opening chapter of the Qur'an?

Because that sura also models a movement from praise to direct speech addressed to Allah.

8-) What change in method does the traveller recommend after this spiritual ascent?

He recommends moving from indirect reflection to direct prayerful address.

9-) According to the final sentence, what are two channels through which the Creator is known?

He is known through His Beautiful Names and His sacred attributes.

10-) How does the end of the passage connect thought and worship?

It shows that sound reflection on creation should lead to direct

devotion and nearness in address.