

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 1

1-) What makes the traveler think that affirming Allah's oneness has multiple levels, not just one simple level? (27 kelime)

He notices that believers, especially people

2-) What conclusion does he draw from that repeated practice? (14 kelime)

He concludes that

3-) In what three broad ways is this affirmation praised? (10 kelime)

It is

4-) What kind of understanding of Divine unity is accepted as the true one? (20 kelime)

It is a settled conviction

5-) What gives the desired knowledge of Allah's unity its strength? (14 kelime)

Its strength comes

6-) What does true affirmation include beyond just knowing an idea? (6 kelime)

It

7-) What does the traveler do after speaking to his heart? (18 kelime)

He turns toward a

8-) What action shows that the traveler is continuing his spiritual journey? (10 kelime)

He urges

9-) What area of reality becomes the focus in the next stopping-place?
(13 kelime)

The focus becomes

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 2

1-) In the passage, what role do the repeated remembrances of Divine unity among believers play for the traveler's thinking? (15 kelime)

They serve as

2-) What does the passage suggest about worship and human nature? (20 kelime)

It suggests that affirming Allah's

3-) How does the passage portray this affirmation in relation to worship and vocation? (17 kelime)

It portrays it as

4-) How does the passage distinguish between imagination and real knowledge? (17 kelime)

Imagination is treated as

5-) What is the spiritual result of being able to find the Sustainer with all things? (13 kelime)

A person no

6-) According to the passage, what is the spiritual character of true affirmation? (11 kelime)

It is

7-) What does the image of tearing away the veil of the cosmos suggest? (19 kelime)

It suggests an unhealthy

8-) What broad field does the traveler enter after invoking Allah's greatness? (14 kelime)

He enters the

9-) Where does the traveler arrive after turning to Allah's grandeur? (15 kelime)

He arrives at

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 3

1-) What observation about believers starts the traveler's reflection in this passage? (10 kelime)

He notices

2-) What important idea does this repeated practice point to? (15 kelime)

It points to

3-) What kind of understanding of Divine unity is rejected in this passage? (8 kelime)

A merely

4-) Why is imagined knowledge not enough in this discussion? (9 kelime)

Because it

5-) What marks the knowledge he is actually seeking? (10 kelime)

It is

6-) What problem would happen if someone could not see Allah's nearness through created things? (17 kelime)

That person would feel

7-) What false view of the universe is rejected? (14 kelime)

The view that

8-) How does the traveler move into the next phase of discovery? (11

kelime)

He encourages

9-) What is a main idea of this whole passage? (23 kelime)

Real belief in Divine unity

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 4

1-) How does the passage connect repeated remembrance of Allah's unity with deeper learning? (19 kelime)

It presents repeated remembrance

2-) What does he infer from that habit about the nature of tawhid? (15 kelime)

He infers that

3-) What does the traveler mean by saying he wants "another stopping-place" in the house of instruction? (15 kelime)

He means he

4-) Which parts of the person are involved in true affirmation of Allah's unity according to the passage? (15 kelime)

Both thought and

5-) According to the passage, what is the intellectual character of true affirmation? (8 kelime)

It is

6-) What does it mean that all things contain a path to the Creator? (19 kelime)

It means every part

7-) What does the traveler's language of "door" and "stopping-place" suggest about the path to knowledge? (12 kelime)

It suggests that

8-) What would be the burden of a person who lacked this vision? (19 kelime)

Such a person would

9-) What overall lesson does this passage teach about tawhid? (18 kelime)

Tawhid should become a

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 5

1-) Who especially among the people of faith is mentioned as frequently repeating words of Divine unity? (9 kelime)

Those associated

2-) Why does the traveler want to open another “door” in this journey of learning? (16 kelime)

He wants to reach

3-) What does the traveler seek beyond simple verbal repetition? (9 kelime)

He seeks

4-) What kind of “knowledge” does he say he is not looking for? (14 kelime)

He is not

5-) How does this true affirmation change the way a person looks at created things? (17 kelime)

It helps the person

6-) How should the universe be viewed once this level is reached? (12 kelime)

It should be

7-) What mistaken assumption about creation is corrected by this passage? (12 kelime)

The mistaken assumption

8-) What does he witness there across the whole universe? (14 kelime)
He sees five

9-) What does he discover there? (15 kelime)
He finds five

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 6

1-) What spiritual habit in the community prompts the traveler's next reflection? (12 kelime)

The ongoing repetition

2-) Besides being true, how is affirming Allah's unity characterized emotionally and spiritually? (12 kelime)

It is described

3-) What is the difference between a made-up mental picture and the knowledge sought here? (15 kelime)

A made-up mental

4-) Why is merely imagined understanding considered insufficient? (12 kelime)

Because it lacks

5-) What is the practical sign that someone has reached this true affirmation? (20 kelime)

Such a person can recognize

6-) Why would someone need to strip away the cosmos if this level of affirmation were missing? (14 kelime)

Because without that

7-) What does the passage say about the relationship between things and the Creator? (12 kelime)

It says that

8-) What kind of proof do the five truths offer? (9 kelime)
They offer

9-) What is the function of those five truths in the passage? (9 kelime)
They serve

CEVAP ANAHTARI

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 1 - CEVAPLAR

1-) What makes the traveler think that affirming Allah's oneness has multiple levels, not just one simple level?

He notices that believers, especially people connected to spiritual paths, keep repeating words of Divine unity, which shows that this truth goes deeper than a one-time statement.

2-) What conclusion does he draw from that repeated practice?

He concludes that the reality of tawhid has many degrees of depth and understanding.

3-) In what three broad ways is this affirmation praised?

It is praised as spiritually sweet, highly precious, and exalted.

4-) What kind of understanding of Divine unity is accepted as the true one?

It is a settled conviction based on proof, one that the mind confirms and the heart accepts as real knowledge.

5-) What gives the desired knowledge of Allah's unity its strength?

Its strength comes from proof and from the mind and heart accepting it together.

6-) What does true affirmation include beyond just knowing an idea?

It includes inward approval and acceptance.

7-) What does the traveler do after speaking to his heart?

He turns toward a new stage of reflection by seeking entry through the majesty and greatness of Allah.

8-) What action shows that the traveler is continuing his spiritual journey?

He urges himself forward and seeks entry into another station.

9-) What area of reality becomes the focus in the next stopping-place?

The focus becomes Allah's actions in bringing things into existence and governing creation.

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 2 - CEVAPLAR

1-) In the passage, what role do the repeated remembrances of Divine unity among believers play for the traveler's thinking?

They serve as evidence that the truth of Allah's oneness contains many stages of realization.

2-) What does the passage suggest about worship and human nature?

It suggests that affirming Allah's oneness is not only worship but also something fitting to the human soul by nature.

3-) How does the passage portray this affirmation in relation to worship and vocation?

It portrays it as a sacred act of worship and a natural responsibility built into human life.

4-) How does the passage distinguish between imagination and real knowledge?

Imagination is treated as weaker and less reliable, while real knowledge comes from evidence and firm understanding.

5-) What is the spiritual result of being able to find the Sustainer with all things?

A person no longer feels cut off from Allah by the created world.

6-) According to the passage, what is the spiritual character of true affirmation?

It is a sincere inner acceptance that settles in the heart.

7-) What does the image of tearing away the veil of the cosmos suggest?

It suggests an unhealthy way of thinking in which the world seems like a barrier instead of a sign.

8-) What broad field does the traveler enter after invoking Allah's greatness?

He enters the field of Divine acts in the realm of creation and origination.

9-) Where does the traveler arrive after turning to Allah's grandeur?

He arrives at the station of Divine acts within the world of creation and origination.

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 3 - CEVAPLAR

1-) What observation about believers starts the traveler's reflection in this passage?

He notices that they repeatedly declare and remember Allah's oneness.

2-) What important idea does this repeated practice point to?

It points to the fact that belief in Allah's oneness has many levels of realization.

3-) What kind of understanding of Divine unity is rejected in this passage?

A merely imagined or vague idea is rejected.

4-) Why is imagined knowledge not enough in this discussion?

Because it does not provide certainty or firm conviction.

5-) What marks the knowledge he is actually seeking?

It is grounded in proof and becomes an established conviction.

6-) What problem would happen if someone could not see Allah's nearness through created things?

That person would feel as if the world must first be pushed aside before finding the Sustainer.

7-) What false view of the universe is rejected?

The view that the universe stands in the way of reaching Allah is rejected.

8-) How does the traveler move into the next phase of discovery?

He encourages himself onward and approaches through reflection on Allah's majesty.

9-) What is a main idea of this whole passage?

Real belief in Divine unity is not just saying words; it is reaching a proof-based, heart-confirmed awareness of Allah through everything in creation.

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 4 - CEVAPLAR

1-) How does the passage connect repeated remembrance of Allah's unity with deeper learning?

It presents repeated remembrance as a sign that one statement of faith can unfold into many levels of insight.

2-) What does he infer from that habit about the nature of tawhid?

He infers that tawhid is layered and can be grasped at deeper and deeper levels.

3-) What does the traveler mean by saying he wants "another stopping-place" in the house of instruction?

He means he wants to move to a new level of spiritual and intellectual learning.

4-) Which parts of the person are involved in true affirmation of Allah's unity according to the passage?

Both thought and inner commitment are involved, since it includes mental judgment and heartfelt acceptance.

5-) According to the passage, what is the intellectual character of true affirmation?

It is a reasoned conclusion supported by proof.

6-) What does it mean that all things contain a path to the Creator?

It means every part of creation can lead a person to awareness of Allah rather than distract from Him.

7-) What does the traveler's language of "door" and "stopping-place" suggest about the path to knowledge?

It suggests that spiritual understanding develops step by step through distinct stages.

8-) What would be the burden of a person who lacked this vision?

Such a person would think he must first remove the created world in order to reach awareness of Allah.

9-) What overall lesson does this passage teach about tawhid?

Tawhid should become a deeply grounded way of seeing reality, not just a phrase spoken by the tongue.

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 5 - CEVAPLAR

1-) Who especially among the people of faith is mentioned as frequently repeating words of Divine unity?

Those associated with a sufi path are especially mentioned.

2-) Why does the traveler want to open another “door” in this journey of learning?

He wants to reach a higher stage of understanding and not stop at a basic level.

3-) What does the traveler seek beyond simple verbal repetition?

He seeks a deeper, well-grounded realization of Allah’s unity.

4-) What kind of “knowledge” does he say he is not looking for?

He is not looking for a weak kind of awareness built on imagination alone.

5-) How does this true affirmation change the way a person looks at created things?

It helps the person see every created thing as a sign and pathway leading to the Creator.

6-) How should the universe be viewed once this level is reached?

It should be viewed as full of signs pointing toward the Creator.

7-) What mistaken assumption about creation is corrected by this passage?

The mistaken assumption that creation blocks access to the Creator is corrected.

8-) What does he witness there across the whole universe?

He sees five broad realities dominating the cosmos and clearly pointing to Allah’s oneness.

9-) What does he discover there?

He finds five all-encompassing truths ruling throughout the cosmos and openly testifying to Allah’s oneness.

lisans supreme-sign-p80-the-degrees-of-divine-unity-and-the-passage-to-the-2nd-stopping-place - Set 6 - CEVAPLAR

1-) What spiritual habit in the community prompts the traveler's next reflection?

The ongoing repetition of declarations of Allah's oneness among believers prompts it.

2-) Besides being true, how is affirming Allah's unity characterized emotionally and spiritually?

It is described as joyful, noble, and highly valuable for the soul.

3-) What is the difference between a made-up mental picture and the knowledge sought here?

A made-up mental picture is uncertain, while the knowledge sought here is evidence-based and dependable.

4-) Why is merely imagined understanding considered insufficient? Because it lacks the firmness and evidential basis needed for real certainty.

5-) What is the practical sign that someone has reached this true affirmation?

Such a person can recognize the Sustainer with all things and does not see creation as blocking access to Him.

6-) Why would someone need to strip away the cosmos if this level of affirmation were missing?

Because without that insight, the person would wrongly assume that creation hides the Sustainer.

7-) What does the passage say about the relationship between things and the Creator?

It says that each thing can direct a person toward the Creator.

8-) What kind of proof do the five truths offer?

They offer clear and direct proof of Divine unity.

9-) What is the function of those five truths in the passage?

They serve as open proof that Allah is one.