

1 What is the main problem described in the Second Abyss?	2 Does the passage present denial as the result of deeper understanding or of reduced capacity? Explain briefly.	3 How does the passage describe the knowledge such people rely on?	4 What result follows from trying to judge the truths of faith with such a limited inner state?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
5 What would happen if unbelievers examined the inside of their own position honestly?	6 What false alternative to belief is described in the example about atoms and beings?	7 What other extreme example is mentioned?	8 What kind of hearts and minds can properly receive the truths of Islam?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
9 What attitude allows those truths to settle there?	10 The passage says this abyss consists of two matters. In the part given here, what is the first matter mainly about?	11 What condition first traps a person in this abyss?	12 What is the first bad step taken by a person with this narrowed outlook?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-

Cevap 4 The person falls into unbelief and misguidance and becomes overwhelmed by them.	Cevap 3 It describes it as limited knowledge that they treat with pride.	Cevap 2 It presents denial as the result of reduced capacity, because the mind has become too narrow to grasp vast truths.	Cevap 1 It is the danger of a mind becoming too limited by heedlessness, sin, and materialism to grasp the greatness of the truths of faith.
Cevap 8 Hearts that are healthy and minds that are upright.	Cevap 7 A person may become so confused that he denies both his own existence and the existence of the universe.	Cevap 6 The alternative is to distribute what belongs only to Allah among endlessly many created entities.	Cevap 5 They would find layers of absurdity and impossibility hidden within it.
Cevap 12 He becomes impressed with his own limited knowledge and moves quickly to reject what he cannot encompass.	Cevap 11 Becoming mentally and spiritually constricted through negligence of Allah, sin, and fixation on material things.	Cevap 10 It is about how spiritual neglect and attachment to the material world shrink human understanding and push people toward denial.	Cevap 9 Full surrender and acceptance.

13 Why can't they contain the questions of faith properly?	14 What hidden feature of unbelief is emphasized?	15 What example is given to show the strange results of rejecting Allah's necessary and eternal being?	16 In the example given, what mistake is made by someone who rejects divine uniqueness?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
17 What is shown by the example of denying both self and universe?	18 What kind of unbelief is being criticized here most strongly: calm ignorance or active rejection shaped by pride and limitation?	19 What is the central warning in this passage?	20 What kind of truths are especially hard for such weakened minds to grasp?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-
21 How are the intellect and heart of such a person described?	22 Why is pride mentioned as an important factor?	23 How is belief presented as intellectually stronger than unbelief?	24 What example is given of a false response to rejecting Allah's necessary existence and eternal nature?
lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-	lisans supreme-sign-p08-2nd-abyss-and-the-means-for-escaping-1st-matter-the-narrow-minds-denial-of-grandeur-

Cevap 16 He transfers what belongs only to Allah to endlessly many created things.	Cevap 15 A person may assign those realities to limitless beings or endless atoms instead.	Cevap 14 Beneath its surface, it contains many absurd and impossible ideas.	Cevap 13 Because the matters of faith are extremely broad and deep, while their minds and hearts have become too constricted.
Cevap 20 Very great, elevated, and unlimited truths.	Cevap 19 A person who lives in heedlessness and sin can lose the ability to understand the greatness of faith and may then rush into denial.	Cevap 18 Active rejection shaped by pride, narrow understanding, and spiritual decline.	Cevap 17 That unbelief can collapse into a form of reasoning that abandons obvious reality.
Cevap 24 A person may wrongly spread those divine qualities across countless beings or endless particles.	Cevap 23 It is shown as more appropriate to reality and more necessary than the alternatives offered by unbelief.	Cevap 22 Because pride makes a person trust his limited understanding too much and reject what goes beyond it.	Cevap 21 The intellect is tight and dried out, and the heart is morally damaged and spiritually lifeless.