lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 1

1-) What is the second kind of provision described in the passage? (21 kelime)
It is a man-made, non-essential

2-) What causes the second kind of provision to appear necessary even though it is not truly necessary? (12 kelime)
Repeated habits, extravagance,

3-) What does the passage imply about expecting this second kind of provision as a right? (12 kelime)
A person should

4-) How does the passage connect happiness with frugality? (13 kelime)
It presents moderation

5-) What inner condition stands behind the “wretched” life described here? (8 kelime)
A restless

6-) What kind of character is formed by greed according to the passage? (11 kelime)
It forms

7-) Why are faculties like the eye, ear, imagination, and intellect compared to keys? (18 kelime)
Because they open the

8-) What does it mean that each faculty receives provision “in appropriate form”? (15 kelime)
Each one is

9-) How is the eye used to illustrate the idea of inner provision? (15 kelime)
It is shown

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 2

1-) Into how many kinds is provision divided in this passage, and which one is discussed here? (13 kelime)
It is divided

2-) According to the passage, what are the roots of this artificial kind of provision? (10 kelime)
It comes

3-) Why is the person called “happy” in this section? (14 kelime)
Because he lives

4-) In what way is grateful living connected to worship in the passage? (16 kelime)
Receiving blessings thankfully and

5-) How is extravagance evaluated here? (10 kelime)
It is

6-) What kind of provision do these other faculties receive? (15 kelime)
Each receives a

7-) Name three non-physical human faculties mentioned as receiving provision. (7 kelime)
The

8-) What effect does this provision have on the human faculties? (10 kelime)
It delights

9-) What is the meaning of saying these faculties benefit “through faith”? (19 kelime)
Faith allows a person

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 3

1-) What is meant by “metaphorical and artificial” provision in this passage? (23 kelime)
It means forms of consumption

2-) What does the passage say determines whether this second form is given? (12 kelime)
It is given

3-) What three qualities define the fortunate person in dealing with provision? (5 kelime)
Simplicity,

4-) Why is lawful striving honored in this passage? (11 kelime)
Because it

5-) Besides the stomach, what other human faculties are said to need provision? (15 kelime)
The inner and

6-) What comparison is made between bodily hunger and the needs of the inner human being? (16 kelime)
Just as the body

7-) How does the passage describe the source of this wider provision? (9 kelime)
It comes

8-) How does the example of the eye deepen the idea of provision? (16 kelime)
It shows that seeing

9-) What is the function of calling the faculties “keys”? (16 kelime)
It shows that they

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 4

1-) What false impression can develop about the second form of provision? (10 kelime)
People can

2-) How does the passage describe Allah's relation to this unnecessary type of provision? (21 kelime)
It says Allah may give

3-) What way of life is presented as blessed and healthy? (14 kelime)
A life of

4-) What makes a person "wretched" in this section? (19 kelime)
Wastefulness and greed lead

5-) What chain of harm begins with extravagance and greed? (14 kelime)
It leads to

6-) What broader meaning of "provision" appears in the second half of the passage? (17 kelime)
Provision includes not only

7-) What does the passage suggest about the purpose of the senses and inner powers? (11 kelime)
They were

8-) From where is this non-physical provision said to come? (7 kelime)
It

9-) What is one example of a treasury opened by a human faculty? (10 kelime)
The eye

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 5

1-) What practical problem does the second kind of provision begin with? (13 kelime)
People become attached

2-) What does this section teach about human expectations regarding extra comforts? (8 kelime)
People should

3-) Why is frugality presented as something positive in the passage? (17 kelime)
It brings peace and

4-) What emotional and spiritual state belongs to the person praised in this section? (10 kelime)
That person

5-) What moral warning is given about greed? (14 kelime)
Greed does not

6-) Why is it important that each faculty receives provision separately? (16 kelime)
Because each faculty has

7-) What does it mean that the faculties “request” their sustenance? (13 kelime)
Each faculty has

8-) Why might the creation of these faculties as “keys” be considered an act of generosity? (16 kelime)
Because it allows human

9-) What can the eye receive as its share of provision? (13 kelime)
It receives joy

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 6

1-) How does the passage define the second form of sustenance in relation to habit? (12 kelime)
It is shaped

2-) What attitude is praised for a person dealing with this second kind of provision? (16 kelime)
Living with moderation, being

3-) How should a believer view modest living and lawful work in relation to worship? (18 kelime)
They should see them

4-) Why is lawful striving linked with prayer in this section? (15 kelime)
Because honest effort

5-) What does the passage teach about the human person by mentioning the heart, spirit, and intellect? (15 kelime)
It teaches that

6-) Why does the passage move from the stomach to the heart and mind? (15 kelime)
To show that

7-) How does the passage describe the Provider's care for these different faculties? (14 kelime)
Each one is

8-) What role does faith play in benefiting from these faculties? (15 kelime)
Faith allows a

9-) What conclusion can be drawn from the statement that all the faculties benefit through faith? (14 kelime)
Faith is what

CEVAP ANAHTARI

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 1 - CEVAPLAR

1-) What is the second kind of provision described in the passage?
It is a man-made, non-essential kind of provision that grows out of habit, excess, and wrong use until it seems necessary.
2-) What causes the second kind of provision to appear necessary even though it is not truly necessary?
Repeated habits, extravagance, and misuse make it feel like a real need.
3-) What does the passage imply about expecting this second kind of provision as a right?
A person should not treat it as guaranteed or owed to him.
4-) How does the passage connect happiness with frugality?
It presents moderation as a source of ease and pleasure rather than deprivation.
5-) What inner condition stands behind the “wretched” life described here?
A restless craving driven by greed and wastefulness.
6-) What kind of character is formed by greed according to the passage?
It forms a person who is dependent, idle, unjust, and unhappy.
7-) Why are faculties like the eye, ear, imagination, and intellect compared to keys?
Because they open the way to different forms of mercy and allow a person to receive special blessings.
8-) What does it mean that each faculty receives provision “in appropriate form”?
Each one is given the kind of nourishment that matches its own function and nature.
9-) How is the eye used to illustrate the idea of inner provision?
It is shown as receiving joy and nourishment through perceiving the beauty spread throughout creation.

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 2 - CEVAPLAR

1-) Into how many kinds is provision divided in this passage, and which one is discussed here?
It is divided into two kinds, and this section explains the second kind.
2-) According to the passage, what are the roots of this artificial kind of provision?
It comes from dependence on habits, overuse, and wasteful living.
3-) Why is the person called “happy” in this section?
Because he lives simply, works lawfully, stays content, and receives what comes with thankfulness.
4-) In what way is grateful living connected to worship in the passage?
Receiving blessings thankfully and seeking livelihood in a lawful way are treated as acts of devotion.
5-) How is extravagance evaluated here?
It is treated as a cause of misery and loss.
6-) What kind of provision do these other faculties receive?
Each receives a fitting kind of nourishment suited to its nature, bringing joy and benefit.
7-) Name three non-physical human faculties mentioned as receiving provision.
The heart, the spirit, and the intellect.
8-) What effect does this provision have on the human faculties?
It delights them, benefits them, and fulfills their particular needs.
9-) What is the meaning of saying these faculties benefit “through faith”?
Faith allows a person to understand these gifts correctly and use them in a way that brings real gain.

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 3 - CEVAPLAR

1-) What is meant by “metaphorical and artificial” provision in this passage?
It means forms of consumption that are not basic to life but are treated as if they were necessary because of unhealthy patterns.
2-) What does the passage say determines whether this second form is given?
It is given according to Divine generosity, not as a fixed guarantee.
3-) What three qualities define the fortunate person in dealing with provision?
Simplicity, contentment, and lawful effort.
4-) Why is lawful striving honored in this passage?
Because it is a proper and worshipful way of seeking provision.
5-) Besides the stomach, what other human faculties are said to need provision?
The inner and outer faculties such as the heart, spirit, mind, eye, ear, and mouth.
6-) What comparison is made between bodily hunger and the needs of the inner human being?
Just as the body needs food, the inner faculties and senses also need their own nourishment.
7-) How does the passage describe the source of this wider provision?
It comes from the mercy of the Compassionate Provider.
8-) How does the example of the eye deepen the idea of provision?
It shows that seeing beauty is also a kind of sustenance, not just eating and drinking.
9-) What is the function of calling the faculties “keys”?
It shows that they are means by which a person reaches and receives different Divine gifts.

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 4 - CEVAPLAR

1-) What false impression can develop about the second form of provision?
People can begin to think something optional is actually necessary.
2-) How does the passage describe Allah's relation to this unnecessary type of provision?
It says Allah may give it out of generosity, but it is not promised in the same way as essential sustenance.
3-) What way of life is presented as blessed and healthy?
A life of moderation, contentment, lawful work, and thankful acceptance of what one receives.
4-) What makes a person "wretched" in this section?
Wastefulness and greed lead the person to leave lawful effort, become morally and spiritually degraded, and live in misery.
5-) What chain of harm begins with extravagance and greed?
It leads to leaving lawful effort, humiliating dependence, laziness, wrongdoing, and a miserable life.
6-) What broader meaning of "provision" appears in the second half of the passage?
Provision includes not only food for the body but also nourishment for the senses and inner faculties.
7-) What does the passage suggest about the purpose of the senses and inner powers?
They were made to receive and enjoy signs of Divine mercy.
8-) From where is this non-physical provision said to come?
It comes from the treasury of mercy.
9-) What is one example of a treasury opened by a human faculty?
The eye opens onto the beauty present throughout the universe.

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 5 - CEVAPLAR

1-) What practical problem does the second kind of provision begin with?
People become attached to unnecessary things until they treat them like basic needs.
2-) What does this section teach about human expectations regarding extra comforts?
People should not assume such comforts are guaranteed.
3-) Why is frugality presented as something positive in the passage?
It brings peace and satisfaction, and it helps a person live gratefully instead of chasing unnecessary wants.
4-) What emotional and spiritual state belongs to the person praised in this section?
That person lives with gratitude, appreciation, happiness, and inward peace.
5-) What moral warning is given about greed?
Greed does not enrich a person spiritually; it pushes him into disgrace and hardship.
6-) Why is it important that each faculty receives provision separately?
Because each faculty has a different role and therefore needs its own fitting kind of nourishment.
7-) What does it mean that the faculties “request” their sustenance?
Each faculty has its own natural longing for what completes and pleases it.
8-) Why might the creation of these faculties as “keys” be considered an act of generosity?
Because it allows human beings to access many forms of mercy in rich and varied ways.
9-) What can the eye receive as its share of provision?
It receives joy through witnessing the beauty and loveliness placed in the world.

lisans supreme-sign-p109-3rd-stopping-place-4th-truth-2-kinds-of-provision - Set 6 - CEVAPLAR

1-) How does the passage define the second form of sustenance in relation to habit?
It is shaped by habits that turn nonessential things into seeming necessities.
2-) What attitude is praised for a person dealing with this second kind of provision?
Living with moderation, being content, and seeking livelihood through lawful effort with the intention of worship.
3-) How should a believer view modest living and lawful work in relation to worship?
They should see them as part of worship and as a practical form of asking Allah for provision.
4-) Why is lawful striving linked with prayer in this section?
Because honest effort is presented as a practical way of turning to Allah for sustenance.
5-) What does the passage teach about the human person by mentioning the heart, spirit, and intellect?
It teaches that the human being has deeper dimensions that need nourishment beyond physical food.
6-) Why does the passage move from the stomach to the heart and mind?
To show that human need is not only physical but also emotional, spiritual, and intellectual.
7-) How does the passage describe the Provider's care for these different faculties?
Each one is given fitting gifts that gladden it and meet its particular need.
8-) What role does faith play in benefiting from these faculties?
Faith allows a person to make proper use of them and receive their deeper benefit.
9-) What conclusion can be drawn from the statement that all the faculties benefit through faith?
Faith is what turns these capacities into true means of receiving mercy and joy.