lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 1

1-) What is the main claim made in the section on perfections? (29 kelime)
The passage argues that the excellence, beauty,

2-) How is the existence of perfection presented in the passage? (14 kelime)
As something obvious

3-) How is the Creator described through His relationship to the cosmos? (18 kelime)
As the One who

4-) Why is the human being not just another example, but a special one? (16 kelime)
Because the human being

5-) How are human beings tied into this proof? (19 kelime)
Humans are presented as

6-) Why is this description of humanity important to the argument? (18 kelime)
Because it shows that

7-) What would happen to the rank of the human being if this false belief were accepted? (17 kelime)
Human beings would be

8-) How does the passage contrast a universe grounded in Divine unity with one interpreted through shirk? (19 kelime)
With Divine unity, the

9-) What happens to the understanding of the Creator if shirk is accepted? (19 kelime)
The reflected signs of

10-) What can a reader infer about the overall tone of this passage toward shirk? (10 kelime)
It treats

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 2

1-) What truth is being explained in the marked passage? (19 kelime)
The truth that real

2-) Which kinds of evidence are listed first to show that perfection exists? (13 kelime)
The passage points

3-) How does the existence of these qualities affect the understanding of the Creator? (17 kelime)
They lead to the

4-) Why is that important for belief in Divine unity? (16 kelime)
Because such complete and

5-) How is humanity described in relation to the universe? (14 kelime)
As its most

6-) How does the passage describe the condition of living beings under that false view? (24 kelime)
It says they would be seen

7-) Why would shirk, according to this passage, ruin the meaning of the world? (21 kelime)
Because it would strip the

8-) What is one consequence for human self-understanding in that outlook? (14 kelime)
Human dignity and

9-) Why does the passage point readers to another section instead of repeating all the proofs here? (21 kelime)
Because it says the matter

10-) What would happen to the recognition of the Creator's infinite qualities? (19 kelime)
It would be obscured,

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 3

1-) Summarize the passage's argument in one or two sentences. (39 kelime)
The passage says that the many forms of excellence

2-) What examples from the world are used to support that claim? (14 kelime)
The passage mentions

3-) What does the passage say about the way the cosmos came to be and continues to exist? (17 kelime)
It says the cosmos

4-) What conclusion does the passage draw from the perfected state of the cosmos? (9 kelime)
That the

5-) What would happen to the universe, according to the passage, if partnership were attributed to Allah? (19 kelime)
It would no longer

6-) What inference does the passage draw from the reality of perfection in creation? (14 kelime)
It concludes that

7-) What is one consequence for animals and living beings in that false outlook? (16 kelime)
Their existence would appear

8-) What does the passage mean when it says the Creator's perfections would be veiled? (19 kelime)
It means their signs

9-) Why does denying Divine unity also deny creativity in this argument? (19 kelime)
Because it blocks recognition

10-) What final move does the passage make after presenting its argument? (15 kelime)
It refers readers

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 4

1-) Does the passage treat perfection as imaginary or as objectively real? Explain. (18 kelime)
It treats perfection as

2-) Which qualities named in the passage show that the world is not meaningless? (11 kelime)
Wisdom, beauty,

3-) How does the passage portray the creation of the cosmos? (11 kelime)
As an

4-) According to the passage, why is associating partners with Allah unacceptable? (17 kelime)
Because it would deny

5-) What elevated role is given to the human being in this section? (16 kelime)
Humanity is presented as

6-) What is one cosmic consequence the passage gives for that belief? (15 kelime)
The universe would

7-) How would the standing of the human person change under that interpretation? (13 kelime)
Human honor and

8-) What does the passage suggest about the link between theology and human dignity? (16 kelime)
It suggests that right

9-) What would happen to the understanding of the human being under that false belief? (19 kelime)
Human beings would be

10-) How does the ending of the passage balance completeness and brevity? (16 kelime)
It gives the main

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 5

1-) What central relationship does this passage draw between the world and its Maker? (13 kelime)
It presents the

2-) Who or what gives this testimony? (19 kelime)
The universe gives it

3-) What place does the human being hold in this argument? (20 kelime)
Human beings are described as

4-) Why are human beings mentioned after the universe? (19 kelime)
Because humans are presented

5-) According to the passage, what is one intellectual problem with assigning partners to Allah? (16 kelime)
It would force a

6-) How would the experience of conscious creatures change under that interpretation? (13 kelime)
Their world would

7-) How does the passage use contrast to persuade the reader? (18 kelime)
It contrasts a universe

8-) What would happen to the understanding of living beings under that false belief? (16 kelime)
Their lives would appear

9-) Why does the discussion end briefly instead of continuing at length? (21 kelime)
Because the passage says this

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 6

1-) What is being “testified to” in this passage? (12 kelime)
The reality of

2-) How does the passage connect the perfection of creation to the perfection of the Creator? (21 kelime)
It reasons that a universe

3-) In what way is the universe itself treated as evidence? (19 kelime)
Its qualities are treated

4-) What does the passage imply about the value of the human being? (13 kelime)
It presents the

5-) How would the universe be reinterpreted if shirk were accepted? (16 kelime)
It would be seen

6-) According to the passage, what would be the emotional tone of existence if those false explanations were true? (14 kelime)
Existence would look

7-) What would happen to the understanding of the cosmos under that false belief? (14 kelime)
The cosmos would

8-) What kind of reasoning is used in this passage: only direct description, or also consequence-based argument? (16 kelime)
It uses both, describing

9-) How does the passage use the condition of humans to strengthen its point? (23 kelime)
It argues that visible human

CEVAP ANAHTARI

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 1 - CEVAPLAR

1-) What is the main claim made in the section on perfections?
The passage argues that the excellence, beauty, wisdom, order, and purpose seen in the universe point to the reality of perfection and show that the Creator must be perfect.
2-) How is the existence of perfection presented in the passage?
As something obvious from the order, beauty, justice, wisdom, and purpose found throughout creation.
3-) How is the Creator described through His relationship to the cosmos?
As the One who brought it into being and manages it in an extraordinary, beautiful, and ordered way.
4-) Why is the human being not just another example, but a special one?
Because the human being is described as conscious, highly valued, and a key fruit of creation.
5-) How are human beings tied into this proof?
Humans are presented as a conscious reflection of the Creator and as one of the highest products of creation.
6-) Why is this description of humanity important to the argument?
Because it shows that human worth and excellence are part of the larger pattern of perfection in creation.
7-) What would happen to the rank of the human being if this false belief were accepted?
Human beings would be lowered from an honored and meaningful position to a miserable and degraded one.
8-) How does the passage contrast a universe grounded in Divine unity with one interpreted through shirk?
With Divine unity, the universe is wise and meaningful; with shirk, it becomes pointless, cruel, and confused in meaning.
9-) What happens to the understanding of the Creator if shirk is accepted?
The reflected signs of His limitless perfection become covered over and the meaning of His creative work is denied.
10-) What can a reader infer about the overall tone of this passage toward shirk?
It treats shirk as deeply destructive intellectually, spiritually, and morally.

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 2 - CEVAPLAR

1-) What truth is being explained in the marked passage?
The truth that real perfection exists and that this perfection points to the oneness and perfection of the Creator.
2-) Which kinds of evidence are listed first to show that perfection exists?
The passage points to wisdom, beauty, justice, and purposeful arrangement in the universe.
3-) How does the existence of these qualities affect the understanding of the Creator?
They lead to the conclusion that the Maker of such a world must have perfection in Himself.
4-) Why is that important for belief in Divine unity?
Because such complete and meaningful order supports the belief that one perfect Creator is behind it.
5-) How is humanity described in relation to the universe?
As its most important fruit and as a conscious being that reflects the Creator.
6-) How does the passage describe the condition of living beings under that false view?
It says they would be seen as trapped in a harsh and painful existence instead of being part of a wise and meaningful order.
7-) Why would shirk, according to this passage, ruin the meaning of the world?
Because it would strip the world of wisdom and purpose and make it seem governed by blind chance or mere nature.
8-) What is one consequence for human self-understanding in that outlook?
Human dignity and excellence would collapse into a picture of weakness, misery, and lowliness.
9-) Why does the passage point readers to another section instead of repeating all the proofs here?
Because it says the matter has already been demonstrated in detail and only a shortened treatment is given in this place.
10-) What would happen to the recognition of the Creator’s infinite qualities?
It would be obscured, as if a covering had been placed over the signs that point to His perfection.

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 3 - CEVAPLAR

1-) Summarize the passage's argument in one or two sentences.
The passage says that the many forms of excellence seen in the universe and in human beings prove that perfection is real. From that, it concludes that the Creator is perfect and that associating partners with Him is false.
2-) What examples from the world are used to support that claim?
The passage mentions wise design, beauty, just order, and meaningful aims in the universe.
3-) What does the passage say about the way the cosmos came to be and continues to exist?
It says the cosmos was brought into existence and is governed in a remarkable and beautiful manner.
4-) What conclusion does the passage draw from the perfected state of the cosmos?
That the One who made it must possess perfection.
5-) What would happen to the universe, according to the passage, if partnership were attributed to Allah?
It would no longer be understood as purposeful and wise, but as something random, empty, and without true meaning.
6-) What inference does the passage draw from the reality of perfection in creation?
It concludes that the One who made such a world must Himself be perfect.
7-) What is one consequence for animals and living beings in that false outlook?
Their existence would appear harsh and tragic instead of part of a wise and merciful plan.
8-) What does the passage mean when it says the Creator's perfections would be veiled?
It means their signs in creation would be ignored or hidden, so their meaning would no longer be recognized.
9-) Why does denying Divine unity also deny creativity in this argument?
Because it blocks recognition of the Creator's perfect work and empties that work of its true source and meaning.
10-) What final move does the passage make after presenting its argument?
It refers readers to another work for fuller proof and then ends the discussion briefly.

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 4 - CEVAPLAR

1-) Does the passage treat perfection as imaginary or as objectively real? Explain.
It treats perfection as objectively real because it says the signs of it are plainly visible in creation.
2-) Which qualities named in the passage show that the world is not meaningless?
Wisdom, beauty, justice, and purposeful design show that it is meaningful.
3-) How does the passage portray the creation of the cosmos?
As an act that shows extraordinary power, beauty, and wise administration.
4-) According to the passage, why is associating partners with Allah unacceptable?
Because it would deny the meaning of the perfection seen in the Creator, the universe, and humanity.
5-) What elevated role is given to the human being in this section?
Humanity is presented as a highly valued result of creation and as a representative on earth.
6-) What is one cosmic consequence the passage gives for that belief?
The universe would be reduced to something purposeless and ruled by accident rather than wisdom.
7-) How would the standing of the human person change under that interpretation?
Human honor and high purpose would be replaced by degradation and inner misery.
8-) What does the passage suggest about the link between theology and human dignity?
It suggests that right belief protects human honor, while false belief lowers the human being severely.
9-) What would happen to the understanding of the human being under that false belief?
Human beings would be stripped of their elevated status and seen in a much lower and more miserable way.
10-) How does the ending of the passage balance completeness and brevity?
It gives the main conclusion clearly but says the fuller demonstration has already been provided elsewhere.

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 5 - CEVAPLAR

1-) What central relationship does this passage draw between the world and its Maker?
It presents the world's many excellences as evidence of the Maker's own perfection.
2-) Who or what gives this testimony?
The universe gives it through its wisdom, beauty, justice, and purposeful order, and the human being also reflects it.
3-) What place does the human being hold in this argument?
Human beings are described as the most important outcome of the universe and a conscious reflector of the Creator's qualities.
4-) Why are human beings mentioned after the universe?
Because humans are presented as a conscious reflection of the Creator and as a central example of created perfection.
5-) According to the passage, what is one intellectual problem with assigning partners to Allah?
It would force a denial of the clear perfection and meaningful order already visible in existence.
6-) How would the experience of conscious creatures change under that interpretation?
Their world would seem deeply sorrowful and oppressive rather than meaningful and ordered.
7-) How does the passage use contrast to persuade the reader?
It contrasts a universe full of wisdom and perfection with a universe emptied of meaning by false belief.
8-) What would happen to the understanding of living beings under that false belief?
Their lives would appear brutal and tragic instead of part of an ordered and meaningful creation.
9-) Why does the discussion end briefly instead of continuing at length?
Because the passage says this point has already been explained elsewhere with strong proofs, so it only gives a summary here.

lisans supreme-sign-p77-2nd-chapter-1st-stopping-place-perfections - Set 6 - CEVAPLAR

1-) What is being “testified to” in this passage?
The reality of perfection in existence and the perfection of the Creator.
2-) How does the passage connect the perfection of creation to the perfection of the Creator?
It reasons that a universe made in such a complete and excellent way must come from a Maker who possesses perfection.
3-) In what way is the universe itself treated as evidence?
Its qualities are treated like signs that testify to the greatness and perfection of the One who made it.
4-) What does the passage imply about the value of the human being?
It presents the human being as honored, significant, and central among created things.
5-) How would the universe be reinterpreted if shirk were accepted?
It would be seen as random, empty of real purpose, and cut off from wise intention.
6-) According to the passage, what would be the emotional tone of existence if those false explanations were true?
Existence would look cruel, dark, and full of grief for living and conscious beings.
7-) What would happen to the understanding of the cosmos under that false belief?
The cosmos would be viewed as purposeless and driven by accident rather than wisdom.
8-) What kind of reasoning is used in this passage: only direct description, or also consequence-based argument?
It uses both, describing visible perfections and also showing the destructive consequences of denying Divine oneness.
9-) How does the passage use the condition of humans to strengthen its point?
It argues that visible human excellence would be contradicted if people were reduced to a low and hopeless state by a false worldview.