lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 1

1-) What is the first truth named in the passage? (8 kelime)
It is

2-) Why are stars mentioned as being very far from one another? (12 kelime)
To stress the

3-) How is spring presented in relation to resurrection? (14 kelime)
It is shown

4-) Besides creating living beings, what cosmic motion is mentioned? (12 kelime)
The turning of

5-) How does the passage define the collected activities it lists? (8 kelime)
It treats

6-) Why would partnership conflict with perfection? (7 kelime)
Because

7-) How does the passage evaluate this idea from the standpoint of reason? (10 kelime)
It says

8-) What is the focus of the second truth? (12 kelime)
The all-reaching and

9-) What is said about chance, nature, force, causality, and the elements? (9 kelime)
They cannot

10-) How many examples does the passage say will be given for this second truth? (2 kelime)

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 2

1-) What does the passage suggest about the reach of the Creator's activity among the stars? (12 kelime)
It says stars

2-) How does the passage portray the creation and administration of stars? (9 kelime)
As occurring

3-) What is remarkable about how those many kinds are handled? (10 kelime)
They are

4-) What does that single-act argument say about the identity of the Doer? (9 kelime)
The Doer

5-) What does the passage say about Allah's knowledge of people? (12 kelime)
He knows and

6-) Which Divine attribute would seem needy if partnership were allowed? (2 kelime)

7-) What is the second truth mainly about? (15 kelime)
It is about

8-) Why is shirk described as an enormous crime? (9 kelime)
Because it

9-) What is said about the elements that are scattered everywhere? (11 kelime)
They also

10-) What lies behind those coverings in reality? (7 kelime)
The

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 3

1-) What is the core claim of the first truth in this passage? (9 kelime)
Allah’s unmatched

2-) How does the passage use flowers to support its point about Divine unity? (23 kelime)
It says countless flowers of

3-) What makes that renewal a proof rather than just a seasonal habit? (13 kelime)
It happens with

4-) What logical step does the passage make after listing many acts? (13 kelime)
It says they

5-) According to the passage, what does this grandeur leave no room for? (9 kelime)
It leaves

6-) Why would shirk amount to attributing weakness? (9 kelime)
Because sharing

7-) Why is shirk not treated as just another error? (9 kelime)
Because it

8-) What is the second truth introduced after the first? (14 kelime)
It is the

9-) What kind of acts are they unable to produce? (10 kelime)
Acts that

10-) What does the passage promise next after introducing the second truth? (11 kelime)
It promises

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 4

1-) According to the passage, what is the first truth called? (6 kelime)
The

2-) What does the spring season display before human eyes, according to the passage? (7 kelime)
Many

3-) What short period is given for that management? (4 kelime)
Five

4-) How far does Divine knowledge reach in human beings, according to the passage? (9 kelime)
It reaches

5-) What would be wrongly ascribed to Divine grandeur if a partner were accepted? (4 kelime)
A

6-) What possibility is completely denied because of that majesty? (9 kelime)
Any possibility

7-) Which Divine attribute would seem restricted if partnership were allowed? (3 kelime)

8-) What kind of deeds are said to be beyond the power of those alternatives? (10 kelime)
Deeds that

9-) What gives these acts their limits and fitting forms? (13 kelime)
Allah’s wisdom and

10-) How does the passage transition toward evidence for the second truth? (11 kelime)
It says

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 5

1-) What theme stands at the center of the first truth? (5 kelime)
Allah's

2-) What does the treatment of hundreds of thousands of life-forms in a few weeks show? (9 kelime)
It shows

3-) What qualities mark the care of those living kinds in spring? (9 kelime)
Regularity, balance,

4-) What human dimension is included alongside cosmic events? (7 kelime)
Inner

5-) What does the passage say grandeur itself does to the possibility of partnership? (5 kelime)
It

6-) Why would allowing a partner be an insult to Divine greatness? (13 kelime)
It would treat

7-) What kind of reasoning is used when the passage says no sound intellect accepts this? (11 kelime)
It uses

8-) Where are these dominical deeds seen at work? (3 kelime)

9-) Why are those alternatives rejected? (14 kelime)
Because they cannot

10-) What role do those supposed causes actually play? (7 kelime)
They

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 6

1-) What is the name of the first truth discussed in the marked passage? (3 kelime)

2-) What does producing the same type of flower across the globe at one time suggest? (9 kelime)
It suggests

3-) What does the same Being also know about human beings? (7 kelime)
The

4-) What unseen or past reality does this visible revival help verify? (10 kelime)
The mighty

5-) What does the passage say about any chance for another being to share in this rule? (9 kelime)
It says

6-) What judgment does the passage make about the sound intellect and shirk? (9 kelime)
A sound

7-) What would partnership wrongly suggest about Divine comprehensiveness? (4 kelime)
That

8-) What limits those acts from spreading in every possible way? (11 kelime)
Allah's wisdom

9-) Why does the passage announce three examples at the end? (11 kelime)
To prepare

10-) From where are those three examples said to come? (9 kelime)
They come

CEVAP ANAHTARI

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 1 - CEVAPLAR

1-) What is the first truth named in the passage?
It is the truth of grandeur and sublimity.
2-) Why are stars mentioned as being very far from one another?
To stress the vast range of one and the same Divine action.
3-) How is spring presented in relation to resurrection?
It is shown as a repeated sign that bringing life back is fully possible.
4-) Besides creating living beings, what cosmic motion is mentioned?
The turning of the earth and the alternation of night and day.
5-) How does the passage define the collected activities it lists?
It treats them as one act in reality.
6-) Why would partnership conflict with perfection?
Because true perfection does not admit defect.
7-) How does the passage evaluate this idea from the standpoint of reason?
It says no sound mind would accept it as possible.
8-) What is the focus of the second truth?
The all-reaching and unrestricted nature of Divine governing actions in the universe.
9-) What is said about chance, nature, force, causality, and the elements?
They cannot share in these acts as real causes.
10-) How many examples does the passage say will be given for this second truth?
Three examples.

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 2 - CEVAPLAR

1-) What does the passage suggest about the reach of the Creator's activity among the stars?
It says stars separated by enormous distances are created and governed together.
2-) How does the passage portray the creation and administration of stars?
As occurring together under one pattern despite immense distances.
3-) What is remarkable about how those many kinds are handled?
They are managed quickly and perfectly without disorder or mistake.
4-) What does that single-act argument say about the identity of the Doer?
The Doer must be uniquely one and fully powerful.
5-) What does the passage say about Allah's knowledge of people?
He knows and directs even the most hidden thoughts in their hearts.
6-) Which Divine attribute would seem needy if partnership were allowed?
Divine power.
7-) What is the second truth mainly about?
It is about the unlimited and universal character of Allah's governing acts in the universe.
8-) Why is shirk described as an enormous crime?
Because it offends Allah's grandeur, glory, and sublime rank.
9-) What is said about the elements that are scattered everywhere?
They also cannot be partners in these wise and measured acts.
10-) What lies behind those coverings in reality?
The command, will, and power of Allah.

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 3 - CEVAPLAR

1-) What is the core claim of the first truth in this passage?
Allah's unmatched greatness and loftiness rule out any partner.
2-) How does the passage use flowers to support its point about Divine unity?
It says countless flowers of the same kind appear across the earth together and with the same pattern, which points to one Maker.
3-) What makes that renewal a proof rather than just a seasonal habit?
It happens with precision, balance, and no confusion across huge numbers of species.
4-) What logical step does the passage make after listing many acts?
It says they are truly one act and so come from one Doer.
5-) According to the passage, what does this grandeur leave no room for?
It leaves no room at all for any partner.
6-) Why would shirk amount to attributing weakness?
Because sharing rule would imply the need for support.
7-) Why is shirk not treated as just another error?
Because it directly violates Allah's majesty, glory, and loftiness.
8-) What is the second truth introduced after the first?
It is the absoluteness, comprehensiveness, and boundless appearance of dominical deeds in the cosmos.
9-) What kind of acts are they unable to produce?
Acts that are balanced, wise, life-giving, orderly, and firmly established.
10-) What does the passage promise next after introducing the second truth?
It promises three examples drawn from connected verses in Surat al-Nahl.

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 4 - CEVAPLAR

1-) According to the passage, what is the first truth called?
The truth of grandeur and sublimity.
2-) What does the spring season display before human eyes, according to the passage?
Many examples of revival after deathlike stillness.
3-) What short period is given for that management?
Five or six weeks.
4-) How far does Divine knowledge reach in human beings, according to the passage?
It reaches the most hidden thoughts of the heart.
5-) What would be wrongly ascribed to Divine grandeur if a partner were accepted?
A stain of deficiency.
6-) What possibility is completely denied because of that majesty?
Any possibility of a partner sharing in Divine action.
7-) Which Divine attribute would seem restricted if partnership were allowed?
Divine all-encompassing scope.
8-) What kind of deeds are said to be beyond the power of those alternatives?
Deeds that are measured, wise, insightful, life-giving, orderly, and firm.
9-) What gives these acts their limits and fitting forms?
Allah’s wisdom and will, along with the capacities of created things and places.
10-) How does the passage transition toward evidence for the second truth?
It says three examples will be chosen from many subtle signs.

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 5 - CEVAPLAR

1-) What theme stands at the center of the first truth?
Allah's supreme majesty and loftiness.
2-) What does the treatment of hundreds of thousands of life-forms in a few weeks show?
It shows vast power joined with precision and order.
3-) What qualities mark the care of those living kinds in spring?
Regularity, balance, and freedom from confusion, flaw, and mistake.
4-) What human dimension is included alongside cosmic events?
Inner thoughts and secrets of the heart.
5-) What does the passage say grandeur itself does to the possibility of partnership?
It removes that possibility completely.
6-) Why would allowing a partner be an insult to Divine greatness?
It would treat Divine glory, loftiness, and perfection as if they were lacking.
7-) What kind of reasoning is used when the passage says no sound intellect accepts this?
It uses rational judgment based on the implications of Divine attributes.
8-) Where are these dominical deeds seen at work?
Throughout the cosmos.
9-) Why are those alternatives rejected?
Because they cannot produce deeds that are so balanced, wise, life-giving, orderly, and firm.
10-) What role do those supposed causes actually play?
They are only outward coverings or instruments.

lisans supreme-sign-p81-2nd-stopping-place-1st-truth-grandeur-and-sublimity - Set 6 - CEVAPLAR

1-) What is the name of the first truth discussed in the marked passage?
Grandeur and sublimity.
2-) What does producing the same type of flower across the globe at one time suggest?
It suggests one will and one act behind them.
3-) What does the same Being also know about human beings?
The most hidden thoughts inside their hearts.
4-) What unseen or past reality does this visible revival help verify?
The mighty act of creating the heavens and the earth.
5-) What does the passage say about any chance for another being to share in this rule?
It says there is not even the slightest chance.
6-) What judgment does the passage make about the sound intellect and shirk?
A sound intellect would not count it as possible.
7-) What would partnership wrongly suggest about Divine comprehensiveness?
That it is limited.
8-) What limits those acts from spreading in every possible way?
Allah's wisdom and will, plus the capacities of creatures and places.
9-) Why does the passage announce three examples at the end?
To prepare the reader for concrete illustrations of the second truth.
10-) From where are those three examples said to come?
They come from three connected verses in Surat al-Nahl.