lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 1

1-) What is the main subject of the marked passage? (25 kelime)
It explains the first proof in

2-) From what kind of starting point are these forms brought out? (9 kelime)
They are

3-) Why is the move from one substance to many forms important for the argument? (14 kelime)
Because it shows

4-) How is the earth's living world presented as even more striking than that first image? (17 kelime)
It is shown as

5-) How does Allah's complete knowledge support the argument about unity? (22 kelime)
Since nothing is hidden from

6-) Why does the passage avoid a long detailed discussion here? (13 kelime)
Because it says

7-) Why can this deed not belong to many different agents, according to the passage? (19 kelime)
Because the work is

8-) What do those sciences, as presented here, make clear about the cause of living forms? (19 kelime)
They make clear that

9-) Which details in human and animal formation are meant to block the idea of accident? (10 kelime)
The equilibrium,

10-) How does the passage define comprehensiveness as theological evidence? (20 kelime)
It treats comprehensiveness as a

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 2

1-) What title is given to the first truth in the marked passage? (7 kelime)
It

2-) What example from the larger universe is used first to explain this opening of forms? (21 kelime)
The passage points to the

3-) How does the passage present the speed and unity of this creative act? (11 kelime)
It says

4-) In the earthly example, what is special about the forms of animate species? (9 kelime)
Each species

5-) What two main ideas do the cited verses join together? (13 kelime)
They join Allah's

6-) Why are scientific disciplines mentioned here? (19 kelime)
They are used to

7-) What does the passage say no one besides Allah could undertake? (26 kelime)
No one besides the One who

8-) How does the same power operating all over the earth strengthen the argument? (17 kelime)
It shows that one

9-) What is the connection between the administration of the cosmos and the making of individual forms? (19 kelime)
The passage says only

10-) What broader lesson is drawn from the earlier nineteen truths? (20 kelime)
They are said to point

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 3

1-) In one sentence, what claim does the passage make about the formation of living things? (17 kelime)
The shaping of countless

2-) What is significant about the timing and spread of this opening? (13 kelime)
It happens together,

3-) About how many species of animate beings are mentioned on the earth? (5 kelime)
About

4-) What example from the cosmos helps the reader imagine the process? (11 kelime)
The emergence

5-) What does the phrase about three darknesses contribute to the point being made? (12 kelime)
It emphasizes that

6-) What does the passage say about discussing this topic in full here? (15 kelime)
It says a

7-) What does it mean that Allah can “see and do all things in all things,” as the passage teaches? (18 kelime)
It means His knowledge

8-) Why must infinite power be involved in this process? (12 kelime)
Because the work

9-) How does the passage say earlier truths also support unity? (19 kelime)
It says they testify

10-) What conclusion does the passage draw from the lack of confusion in worldwide creation? (13 kelime)
It concludes that

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 4

1-) What is the first truth that the traveller sees in this section? (6 kelime)
It

2-) Why is the earth compared to a garden in this passage? (20 kelime)
Because it is presented as

3-) How are flowers used in the passage? (20 kelime)
They are used as an

4-) According to the cited verses, how does human creation take place in the womb? (14 kelime)
It happens stage

5-) What qualities are repeatedly assigned to these earthly forms? (9 kelime)
They are

6-) Why does repeated occurrence strengthen the proof in this passage? (19 kelime)
Because when the same

7-) What does the passage say these sciences reveal about artistry in creation? (16 kelime)
They reveal a level

8-) How is errorlessness used as evidence in the argument? (17 kelime)
The absence of mix-up

9-) What details about formation in the womb strengthen the proof? (15 kelime)
The forms are

10-) Why does universal comprehensiveness rule out associating partners with Allah? (19 kelime)
Because if one reality

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 5

1-) What doctrine is the passage mainly defending through examples from nature and human life? (7 kelime)
It

2-) How does the passage describe the scale of this act? (13 kelime)
It presents it

3-) What does the passage imply by saying each species has a distinct form? (10 kelime)
It implies

4-) What do the Qur'anic verses contribute to the argument in this passage? (21 kelime)
They show that Allah forms

5-) Why does the passage treat the shaping of forms as a major sign of Divine unity? (20 kelime)
Because producing countless distinct forms

6-) What does the hidden setting of the womb show about Divine power? (14 kelime)
It shows that

7-) What kind of being alone could perform this all-embracing deed? (16 kelime)
Only the Single and

8-) What qualities of formed beings show wise intention rather than blind process? (11 kelime)
Their balance,

9-) According to the last part of the passage, what double testimony do the earlier truths provide? (18 kelime)
They testify to the

10-) For a student reflecting on this passage, what is the strongest repeated pattern in the evidence? (17 kelime)
The repeated pattern is

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 6

1-) What is being “opened” in the phrase “Truth of Opening”? (13 kelime)
The forms and

2-) What does the passage suggest by saying this comes from one deed? (10 kelime)
It suggests

3-) What is the first natural image used to help the reader picture this truth? (8 kelime)
A garden

4-) What do the references to the womb teach about Divine action? (16 kelime)
They show that Allah

5-) In the passage, what is called one of the strongest proofs of Divine unity? (7 kelime)
The

6-) According to the passage, what kind of qualities are required for the unfolding of forms? (10 kelime)
It requires

7-) Which modern sciences are called on as confirming witnesses? (3 kelime)

8-) What does the passage identify as impossible for any being other than Allah? (10 kelime)
Undertaking the

9-) What theological conclusion comes from this worldwide unity in formation? (13 kelime)
The conclusion is

10-) What transition happens at the very end of the marked passage? (16 kelime)
The traveller finishes seeing

CEVAP ANAHTARI

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 1 - CEVAPLAR

1-) What is the main subject of the marked passage?
It explains the first proof in that section, which is the opening and shaping of created forms, and shows how this points to Allah's oneness.
2-) From what kind of starting point are these forms brought out?
They are brought out from a single simple substance.
3-) Why is the move from one substance to many forms important for the argument?
Because it shows that great diversity can come from one will and one power.
4-) How is the earth's living world presented as even more striking than that first image?
It is shown as containing hundreds of thousands of species, each with its own carefully formed appearance.
5-) How does Allah's complete knowledge support the argument about unity?
Since nothing is hidden from Him, He can shape every being perfectly without confusion, which supports the idea of one all-knowing Creator.
6-) Why does the passage avoid a long detailed discussion here?
Because it says that this topic has already been explained in detail elsewhere.
7-) Why can this deed not belong to many different agents, according to the passage?
Because the work is universal and all-embracing, so it must belong to the One who governs the whole cosmos.
8-) What do those sciences, as presented here, make clear about the cause of living forms?
They make clear that such universal and artistic formation cannot come from anything less than the one all-powerful Creator.
9-) Which details in human and animal formation are meant to block the idea of accident?
The equilibrium, clarity, order, and absence of confusion or mistake.
10-) How does the passage define comprehensiveness as theological evidence?
It treats comprehensiveness as a mark of unity because a power that embraces all things cannot be divided among rivals.

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 2 - CEVAPLAR

1-) What title is given to the first truth in the marked passage?
It is called the Truth of Opening.
2-) What example from the larger universe is used first to explain this opening of forms?
The passage points to the many beings in the cosmic garden, like flowers, each given its own ordered shape and identity.
3-) How does the passage present the speed and unity of this creative act?
It says the act occurs together, instantly, and through one deed.
4-) In the earthly example, what is special about the forms of animate species?
Each species has its own measured and ornamented form.
5-) What two main ideas do the cited verses join together?
They join Allah's total knowledge with His power to form as He wills.
6-) Why are scientific disciplines mentioned here?
They are used to show that careful study of life also points toward comprehensive wisdom and power in creation.
7-) What does the passage say no one besides Allah could undertake?
No one besides the One who is unique, absolutely powerful, and fully seeing and acting in all things could carry out this universal shaping of forms.
8-) How does the same power operating all over the earth strengthen the argument?
It shows that one wisdom and one artistry are active everywhere, which supports unity rather than partnership.
9-) What is the connection between the administration of the cosmos and the making of individual forms?
The passage says only the One who runs the whole cosmos can also give each being its proper form.
10-) What broader lesson is drawn from the earlier nineteen truths?
They are said to point to the Creator's existence and also to His unity because of how broadly they apply.

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 3 - CEVAPLAR

1-) In one sentence, what claim does the passage make about the formation of living things?
The shaping of countless living forms is a direct and powerful sign that their Maker is one.
2-) What is significant about the timing and spread of this opening?
It happens together, across many places, and in one instant through one act.
3-) About how many species of animate beings are mentioned on the earth?
About four hundred thousand species.
4-) What example from the cosmos helps the reader imagine the process?
The emergence of many beings like flowers in a vast garden.
5-) What does the phrase about three darknesses contribute to the point being made?
It emphasizes that Allah creates perfectly even in concealed and inaccessible places.
6-) What does the passage say about discussing this topic in full here?
It says a fuller explanation exists elsewhere, so only a shorter treatment is given here.
7-) What does it mean that Allah can “see and do all things in all things,” as the passage teaches?
It means His knowledge and power reach every part of creation, so every form can be made properly.
8-) Why must infinite power be involved in this process?
Because the work is constant, universal, and precise, which requires unlimited ability.
9-) How does the passage say earlier truths also support unity?
It says they testify not only to the Creator’s existence but also to His oneness because of their comprehensiveness.
10-) What conclusion does the passage draw from the lack of confusion in worldwide creation?
It concludes that one power, one wisdom, and one artistry are acting everywhere.

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 4 - CEVAPLAR

1-) What is the first truth that the traveller sees in this section?
It is the Truth of Opening.
2-) Why is the earth compared to a garden in this passage?
Because it is presented as a place where many kinds of living things appear beautifully and in an ordered way.
3-) How are flowers used in the passage?
They are used as an example of many beings receiving ordered and distinct forms in the garden of the universe.
4-) According to the cited verses, how does human creation take place in the womb?
It happens stage by stage, within three layers of darkness, according to Allah's will.
5-) What qualities are repeatedly assigned to these earthly forms?
They are described as orderly, balanced, adorned, and distinct.
6-) Why does repeated occurrence strengthen the proof in this passage?
Because when the same precise act happens again and again everywhere, it points more clearly to one ruling power.
7-) What does the passage say these sciences reveal about artistry in creation?
They reveal a level of breadth and precision in formation that no limited being could manage.
8-) How is errorlessness used as evidence in the argument?
The absence of mix-up and mistake in countless creations shows a controlling wisdom and a unified command.
9-) What details about formation in the womb strengthen the proof?
The forms are produced separately and in a balanced, ordered way without confusion or mistakes.
10-) Why does universal comprehensiveness rule out associating partners with Allah?
Because if one reality includes and governs all things, there is no independent space left for another supposed partner.

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 5 - CEVAPLAR

1-) What doctrine is the passage mainly defending through examples from nature and human life?
It is defending the oneness of Allah.
2-) How does the passage describe the scale of this act?
It presents it as happening widely, all at once, and through one deed.
3-) What does the passage imply by saying each species has a distinct form?
It implies intentional design, not random sameness or uncontrolled development.
4-) What do the Qur'anic verses contribute to the argument in this passage?
They show that Allah forms human beings in the womb as He wills and that nothing is hidden from His knowledge.
5-) Why does the passage treat the shaping of forms as a major sign of Divine unity?
Because producing countless distinct forms with order, balance, and no mistakes requires one all-seeing, all-powerful ruler, not many separate powers.
6-) What does the hidden setting of the womb show about Divine power?
It shows that Allah's creative act does not depend on human sight or assistance.
7-) What kind of being alone could perform this all-embracing deed?
Only the Single and Unique One with absolute power and complete reach in knowledge and action.
8-) What qualities of formed beings show wise intention rather than blind process?
Their balance, distinctness, order, and freedom from confusion show wise intention.
9-) According to the last part of the passage, what double testimony do the earlier truths provide?
They testify to the Creator's existence by being present, and to His unity by being universal and comprehensive.
10-) For a student reflecting on this passage, what is the strongest repeated pattern in the evidence?
The repeated pattern is many different forms being produced everywhere with the same wisdom, order, and power.

lisans supreme-sign-p99-3rd-stopping-place-1st-truth-openerhood - Set 6 - CEVAPLAR

1-) What is being “opened” in the phrase “Truth of Opening”?
The forms and identities of created beings are being opened and brought forth.
2-) What does the passage suggest by saying this comes from one deed?
It suggests unified command and a single source of action.
3-) What is the first natural image used to help the reader picture this truth?
A garden filled with flowers and other beings.
4-) What do the references to the womb teach about Divine action?
They show that Allah creates gradually, precisely, and according to His will even in hidden places.
5-) In the passage, what is called one of the strongest proofs of Divine unity?
The opening and formation of created forms.
6-) According to the passage, what kind of qualities are required for the unfolding of forms?
It requires wisdom, careful attention, broad scope, and infinite power.
7-) Which modern sciences are called on as confirming witnesses?
Botany and biology.
8-) What does the passage identify as impossible for any being other than Allah?
Undertaking the full opening and unfolding of forms across creation.
9-) What theological conclusion comes from this worldwide unity in formation?
The conclusion is that Allah is one and has no partner in creation.
10-) What transition happens at the very end of the marked passage?
The traveller finishes seeing the proof from opening and then moves on to the second truth.