

11sinif supreme-sign-p57-the-miraculousness-and-testimony-of-the-quran-17th-degree-all-classes-benefiting-from-it-and-the-derivation-of-sciences-and-sharia-from-it - Set 1

1-) What does the passage say about how different kinds of people benefit from the Qur'an? (26 kelime)

It says people at every level,

2-) Which groups of scholars are especially mentioned as drawing knowledge from the Qur'an? (20 kelime)

Experts in Islamic law, scholars

3-) What does the ability of many scholars to draw answers for their fields from the Qur'an show? (13 kelime)

It shows that

4-) Why is the reaction of non-Muslim Arab literary experts important in this passage? (21 kelime)

Because they were highly skilled

5-) What specific challenge are these literary figures said to have failed to meet? (14 kelime)

They could not

6-) Does the passage limit the Qur'an's miraculous nature to eloquence alone? Explain. (17 kelime)

No. It says eloquence

7-) How does the passage describe later speakers and scholars who tried to oppose the Qur'an? (20 kelime)

It says they wanted fame

8-) What conclusion is drawn from the failure of these opponents across time? (12 kelime)

The conclusion is

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Set 2**

1-) What is one main proof given that the Qur'an is a source of truth?
(23 kelime)

One proof is that people

2-) How does the passage describe the range of people who learn from
the Qur'an? (14 kelime)

It describes a

3-) Why is it significant that many branches of Islamic learning find
what they need in the Qur'an? (15 kelime)

It suggests that

4-) What does the passage imply about the depth of the Qur'an's
message? (19 kelime)

It implies that the

5-) Why are non-Muslim Arab experts in language used as evidence in
the passage? (15 kelime)

They were among

6-) What were those experts unable to do? (13 kelime)

They were unable

7-) What does the passage mean by saying eloquence is only one
aspect of the Qur'an's miraculousness? (18 kelime)

It means the Qur'an's

8-) How does the passage portray famous later opponents of the Qur'an? (20 kelime)

It portrays them as people

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Set 3**

1-) According to the passage, what makes the Qur'an meaningful to both simple and advanced learners? (16 kelime)

It provides guidance that

2-) Name two kinds of scholars specifically mentioned in the passage. (11 kelime)

Scholars of

3-) What overall judgment is made from the fact that many sciences draw from the Qur'an? (12 kelime)

The judgment is

4-) How does the passage use the example of pre-Islamic and early Arab literary experts? (17 kelime)

It uses them as

5-) Why would their inability be especially striking? (14 kelime)

Because they were

6-) What does the phrase about being unable to oppose even one aspect suggest? (15 kelime)

It suggests that

7-) Besides the early Arabs, who else is said to have failed in challenging the Qur'an? (13 kelime)

Later orators and

8-) How are later challengers described morally or emotionally? (11 kelime)

They are

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Set 4**

1-) How does the passage present the Qur'an as a book for all humanity? (16 kelime)

It says every class

2-) What does the passage say highly trained scholars are able to do with the Qur'an? (15 kelime)

They are able

3-) What does this suggest about the Qur'an's content? (10 kelime)

It suggests

4-) Which group is described as strongest in literary skill among the Arabs? (19 kelime)

Arab literary figures are

5-) Why is their failure to match the Qur'an an important argument? (20 kelime)

Because if the most capable

6-) What part of the Qur'an were they unable to imitate? (9 kelime)

They were

7-) What warning against a shallow reading of the argument is built into the passage? (18 kelime)

The passage makes clear

8-) What does that repeated failure suggest about human ability? (12 kelime)

It suggests that

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testimony-of-the-quran-17th-degree-all-classes-benefiting-
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Set 5**

1-) What broad educational claim does the passage make about the Qur'an? (16 kelime)

It claims that the

2-) How does the passage show that the Qur'an is not limited to one field of study? (17 kelime)

It says many Islamic

3-) What conclusion is attached to this wide usefulness? (11 kelime)

That the

4-) What historical evidence is given from the Arab world for the Qur'an's miraculousness? (16 kelime)

Skilled Arab experts in

5-) Why does the passage mention that they had reason to dispute it? (15 kelime)

To show that

6-) What does the passage say about the scope of their failure? (14 kelime)

Their failure reached

7-) How does the passage broaden the argument beyond early history? (14 kelime)

It adds that

8-) What is one inference we can make from their helplessness? (14
kelime)

The Qur'an's uniqueness

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1-) In what way does the passage say the Qur'an reaches both ordinary people and experts? (19 kelime)

It says ordinary people

2-) What does the phrase about all classes of mankind imply about access to the Qur'an? (15 kelime)

It implies that

3-) Which learned communities are named as especially drawing from the Qur'an? (13 kelime)

Interpreters of Islamic

4-) What does their dependence on the Qur'an prove in the passage's argument? (11 kelime)

It proves

5-) How is the literary challenge of the Qur'an described? (18 kelime)

Even the most advanced

6-) What does the passage say about eloquence compared to the Qur'an's other miraculous qualities? (12 kelime)

It says eloquence

7-) How have ambitious challengers in later generations been portrayed? (15 kelime)

They are portrayed

CEVAP ANAHTARI

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1-) What does the passage say about how different kinds of people benefit from the Qur'an?

It says people at every level, from the least educated to the most learned, receive their share from its teaching and can grasp truths from it.

2-) Which groups of scholars are especially mentioned as drawing knowledge from the Qur'an?

Experts in Islamic law, scholars of many Islamic sciences, and specialists in theology and the foundations of religion are mentioned.

3-) What does the ability of many scholars to draw answers for their fields from the Qur'an show?

It shows that the Qur'an is a true source of guidance and reality.

4-) Why is the reaction of non-Muslim Arab literary experts important in this passage?

Because they were highly skilled in language and had strong reason to challenge the Qur'an, yet they could not match it.

5-) What specific challenge are these literary figures said to have failed to meet?

They could not produce anything equal even to one short chapter of the Qur'an.

6-) Does the passage limit the Qur'an's miraculous nature to eloquence alone? Explain.

No. It says eloquence is only one part of its miraculous nature, which has several major aspects.

7-) How does the passage describe later speakers and scholars who tried to oppose the Qur'an?

It says they wanted fame by challenging it, but they could not answer even one aspect of its miraculous character.

8-) What conclusion is drawn from the failure of these opponents across time?

The conclusion is that the Qur'an is miraculous and beyond human

ability.

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1-) What is one main proof given that the Qur'an is a source of truth? One proof is that people of all levels of understanding benefit from it, and many scholars draw knowledge from it for their disciplines.

2-) How does the passage describe the range of people who learn from the Qur'an?

It describes a very wide range, including both ordinary people and highly intelligent scholars.

3-) Why is it significant that many branches of Islamic learning find what they need in the Qur'an?

It suggests that the Qur'an contains guidance broad enough to support many fields of knowledge.

4-) What does the passage imply about the depth of the Qur'an's message?

It implies that the Qur'an has layers of meaning deep enough for advanced study while still benefiting common people.

5-) Why are non-Muslim Arab experts in language used as evidence in the passage?

They were among the strongest possible challengers in eloquence, so their failure carries special weight.

6-) What were those experts unable to do?

They were unable to create anything matching even one sura of the Qur'an.

7-) What does the passage mean by saying eloquence is only one aspect of the Qur'an's miraculousness?

It means the Qur'an's wonder is not only in its language but also in other qualities beyond style.

8-) How does the passage portray famous later opponents of the Qur'an?

It portrays them as people who tried to gain recognition by challenging it but ended up unable to answer it.

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1-) According to the passage, what makes the Qur'an meaningful to both simple and advanced learners?

It provides guidance that reaches ordinary people while also containing profound truths for highly trained scholars.

2-) Name two kinds of scholars specifically mentioned in the passage. Scholars of Islamic law and scholars of theology are specifically mentioned.

3-) What overall judgment is made from the fact that many sciences draw from the Qur'an?

The judgment is that the Qur'an is a reliable fountain of truth.

4-) How does the passage use the example of pre-Islamic and early Arab literary experts?

It uses them as evidence that even the strongest masters of language could not match the Qur'an.

5-) Why would their inability be especially striking?

Because they were highly skilled in literature and had strong motivation to challenge it.

6-) What does the phrase about being unable to oppose even one aspect suggest?

It suggests that the Qur'an's miraculous nature is too great for human effort to overcome.

7-) Besides the early Arabs, who else is said to have failed in challenging the Qur'an?

Later orators and learned people who sought reputation by disputing it also failed.

8-) How are later challengers described morally or emotionally?

They are described as wanting fame, yet ending in helpless silence.

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1-) How does the passage present the Qur'an as a book for all humanity?

It says every class of people can benefit from its teaching, no matter their intellectual level.

2-) What does the passage say highly trained scholars are able to do with the Qur'an?

They are able to derive the needs and answers of their own disciplines from it.

3-) What does this suggest about the Qur'an's content?

It suggests that its content is rich, deep, and wide-ranging.

4-) Which group is described as strongest in literary skill among the Arabs?

Arab literary figures are described that way, especially those who were not Muslim and wanted to oppose the Qur'an.

5-) Why is their failure to match the Qur'an an important argument?

Because if the most capable experts could not rival it, that supports the claim that it is beyond human power.

6-) What part of the Qur'an were they unable to imitate?

They were unable to imitate even a single sura.

7-) What warning against a shallow reading of the argument is built into the passage?

The passage makes clear that language beauty is not the only proof, since miraculousness includes more than eloquence.

8-) What does that repeated failure suggest about human ability?

It suggests that human ability cannot reach the level of the Qur'an.

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1-) What broad educational claim does the passage make about the Qur'an?

It claims that the Qur'an teaches all levels of people and nourishes many kinds of scholarship.

2-) How does the passage show that the Qur'an is not limited to one field of study?

It says many Islamic sciences and major scholars in different areas find what they need in it.

3-) What conclusion is attached to this wide usefulness?

That the Qur'an is a wellspring of truth and real knowledge.

4-) What historical evidence is given from the Arab world for the Qur'an's miraculousness?

Skilled Arab experts in language, even those outside Islam, could not produce anything comparable to it.

5-) Why does the passage mention that they had reason to dispute it?

To show that they were not uninterested; they had motive and ability, yet still failed.

6-) What does the passage say about the scope of their failure?

Their failure reached even the smallest challenge, since they could not match one sura.

7-) How does the passage broaden the argument beyond early history?

It adds that later famous speakers and scholars also failed to answer the Qur'an.

8-) What is one inference we can make from their helplessness?

The Qur'an's uniqueness remains firm across time and cannot be canceled by human talent.

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Set 6 - CEVAPLAR**

1-) In what way does the passage say the Qur'an reaches both ordinary people and experts?

It says ordinary people receive guidance from it, while experts draw out deep truths and scholarly answers from it.

2-) What does the phrase about all classes of mankind imply about access to the Qur'an?

It implies that the Qur'an is not reserved for an elite group but benefits everyone.

3-) Which learned communities are named as especially drawing from the Qur'an?

Interpreters of Islamic law, scholars of Islamic sciences, and theologians are especially named.

4-) What does their dependence on the Qur'an prove in the passage's argument?

It proves that the Qur'an is a dependable source of truth.

5-) How is the literary challenge of the Qur'an described?

Even the most advanced Arab masters of language could not bring anything equal to one of its suras.

6-) What does the passage say about eloquence compared to the Qur'an's other miraculous qualities?

It says eloquence is only one major side of its miraculous character.

7-) How have ambitious challengers in later generations been portrayed?

They are portrayed as seeking fame but ending up unable to produce a real answer.