11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 1

1-) What happened when the desert poet heard the verse being recited? (5 kelime)
He

2-) What reason did the poet give for his prostration? (23 kelime)
He said he was not

3-) According to the passage, what did many experts in language and rhetoric agree about the Qur'an's style? (12 kelime)
They agreed that

4-) How did the Qur'an challenge proud speakers and writers? (12 kelime)
It called on

5-) What conclusion is drawn from the fact that its opponents chose conflict and sacrifice instead of meeting that challenge directly? (14 kelime)
It shows they

6-) How does the passage use the many Arabic books written by both supporters and enemies of the Qur'an as evidence? (18 kelime)
It says that even

7-) What judgment does the passage say even an ordinary listener would make when comparing the Qur'an with other books? (14 kelime)
Such a listener

8-) Why does the passage say the Qur'an cannot be considered lower than other books? (12 kelime)
Because no sensible

9-) What main idea ties together the examples of the poet, the scholars, and the failed challengers? (14 kelime)
All of them

10-) What kind of proof is emphasized most strongly in this passage: historical, scientific, or literary? Explain briefly. (18 kelime)
Literary proof, because the

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 2

1-) Who are mentioned as having reached a united judgment about the Qur'an's eloquence? (9 kelime)
Scholars and

2-) What does their united judgment add to the argument in the passage? (17 kelime)
It strengthens the claim

3-) In the passage, what was the response of the Bedouin poet when people thought he might have become Muslim? (12 kelime)
He clarified that

4-) What does this reaction suggest about the effect of the Qur'an's language on listeners? (17 kelime)
It suggests that its

5-) What challenge does the Qur'an present to its opponents? (10 kelime)
It dares

6-) Why is producing one surah described as the short path? (23 kelime)
Because it would have been

7-) What does the passage infer from their choosing danger instead of taking that short path? (11 kelime)
It infers

8-) How does the passage compare the Qur'an with the large number of Arabic books in circulation? (17 kelime)
It says none of

9-) What is the significance of saying the Qur'an is either above those books or below them? (22 kelime)
It sets up a clear

10-) What overall claim about the Qur'an is being defended in this passage? (14 kelime)
The passage is

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 3

1-) What did the poet from the desert do as soon as he heard the verse? (4 kelime)
He

2-) Did he say his action meant he had entered Islam? Give the fuller answer. (15 kelime)
No. He said

3-) Why is this story important in the passage's argument? (14 kelime)
It gives a

4-) What do the named scholars represent in the passage? (9 kelime)
They represent

5-) What was their common conclusion about the Qur'an? (11 kelime)
They concluded

6-) What did the Qur'an call proud literary people to do? (13 kelime)
It called them

7-) What warning was attached to that challenge? (16 kelime)
The challenge came with

8-) Why does the passage mention books written by both allies and opponents of the Qur'an? (14 kelime)
To show that

9-) According to the passage, how would an average person likely rank the Qur'an beside those books? (12 kelime)
The average person

10-) What can we infer about the passage's view of human literary talent compared with the Qur'an? (16 kelime)
Human talent is seen

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 4

1-) What immediate effect did one verse have on the Bedouin poet? (8 kelime)
It moved

2-) What does his explanation show about his understanding of the verse? (12 kelime)
It shows he

3-) How does the passage use expert testimony after giving this individual example? (13 kelime)
It moves from

4-) What field were the mentioned experts known for? (9 kelime)
They were

5-) What was the Qur'an's challenge to arrogant speakers and writers meant to do to their pride? (13 kelime)
It was meant

6-) What practical choice did the opponents make instead of answering the challenge? (13 kelime)
They chose a

7-) Why does the passage treat that choice as evidence? (18 kelime)
Because if they could

8-) How does the passage use comparison with other Arabic writings to support its claim? (18 kelime)
It argues that all

9-) What role does the "common man" play in the argument? (16 kelime)
He shows that the

10-) State the central conclusion of the whole passage in one sentence. (15 kelime)
The Qur'an's language

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 5

1-) In the account given, what mistaken assumption did people make about the poet's prostration? (6 kelime)
They

2-) How did he correct that assumption? (16 kelime)
He said his prostration

3-) What does this detail add to the force of the example? (15 kelime)
It shows that

4-) What kind of agreement existed among the many scholars and literary masters mentioned? (15 kelime)
They shared a

5-) What invitation did the Qur'an give to its opponents in the literary arena? (9 kelime)
It invited

6-) What does the passage mean by saying they left the short path for the long path? (16 kelime)
It means they avoided

7-) What conclusion does the passage draw from that behavior? (9 kelime)
It concludes

8-) Why are books by both friends and enemies mentioned together? (20 kelime)
Because both groups had reasons

9-) According to the passage, what would be an unreasonable claim about the Qur'an and other books? (12 kelime)
It would be

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 6

1-) What action of the Bedouin poet opens this passage's argument? (9 kelime)
His prostration

2-) What inner response caused that action? (8 kelime)
He felt

3-) Besides this poet, what larger group also supports the passage's view? (11 kelime)
A large

4-) What did those experts decide about the Qur'an's eloquence? (10 kelime)
They decided

5-) How does the Qur'an address proud people of language and rhetoric in the passage? (13 kelime)
It confronts them

6-) What does their failure to do so suggest about their actual ability? (12 kelime)
It suggests that

7-) How do the many Arabic books mentioned function as comparative evidence? (17 kelime)
They serve as examples

8-) What observation is attributed to an ordinary listener comparing the Qur'an with those books? (16 kelime)
The listener would recognize

9-) If it cannot reasonably be placed beneath the other books, what conclusion follows? (8 kelime)
The conclusion

CEVAP ANAHTARI

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 1 - CEVAPLAR

1-) What happened when the desert poet heard the verse being recited?
He immediately fell in prostration.
2-) What reason did the poet give for his prostration?
He said he was not accepting Islam at that moment, but was bowing because of the power and beauty of the verse's language.
3-) According to the passage, what did many experts in language and rhetoric agree about the Qur'an's style?
They agreed that its eloquence is beyond what human beings can produce.
4-) How did the Qur'an challenge proud speakers and writers?
It called on them to produce even one chapter equal to it.
5-) What conclusion is drawn from the fact that its opponents chose conflict and sacrifice instead of meeting that challenge directly?
It shows they were unable to answer the challenge by producing something like it.
6-) How does the passage use the many Arabic books written by both supporters and enemies of the Qur'an as evidence?
It says that even with so many attempts to imitate it or oppose it, none reached its level.
7-) What judgment does the passage say even an ordinary listener would make when comparing the Qur'an with other books?
Such a listener would see that it is in a different and higher category.
8-) Why does the passage say the Qur'an cannot be considered lower than other books?
Because no sensible person, not even among unbelievers, could honestly claim that.
9-) What main idea ties together the examples of the poet, the scholars, and the failed challengers?
All of them point to the unmatched eloquence and unique status of the Qur'an.
10-) What kind of proof is emphasized most strongly in this passage: historical, scientific, or literary? Explain briefly.
Literary proof, because the passage mainly focuses on language, eloquence, and the inability of others to match it.

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 2 - CEVAPLAR

1-) Who are mentioned as having reached a united judgment about the Qur'an's eloquence?
Scholars and masters of literature and rhetoric are mentioned.
2-) What does their united judgment add to the argument in the passage?
It strengthens the claim by showing that qualified experts agreed on it, not just a few individuals.
3-) In the passage, what was the response of the Bedouin poet when people thought he might have become Muslim?
He clarified that his prostration came from amazement at the verse's eloquence.
4-) What does this reaction suggest about the effect of the Qur'an's language on listeners?
It suggests that its language can deeply move even someone who has not yet embraced the faith.
5-) What challenge does the Qur'an present to its opponents?
It dares them to produce one surah comparable to it.
6-) Why is producing one surah described as the short path?
Because it would have been the easiest direct way to answer the Qur'an's claim if they had truly been able to do so.
7-) What does the passage infer from their choosing danger instead of taking that short path?
It infers that they had no ability to meet the challenge.
8-) How does the passage compare the Qur'an with the large number of Arabic books in circulation?
It says none of those books, whether friendly or hostile to the Qur'an, reaches the same level.
9-) What is the significance of saying the Qur'an is either above those books or below them?
It sets up a clear comparison, then argues that since nobody can reasonably place it below them, it must be above them.
10-) What overall claim about the Qur'an is being defended in this passage?
The passage is defending that the Qur'an's eloquence is unmatched and beyond human imitation.

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 3 - CEVAPLAR

1-) What did the poet from the desert do as soon as he heard the verse?
He prostrated right away.
2-) Did he say his action meant he had entered Islam? Give the fuller answer.
No. He said his action was a response to the extraordinary eloquence of the verse.
3-) Why is this story important in the passage's argument?
It gives a real example of how strongly the Qur'an's language affected a listener.
4-) What do the named scholars represent in the passage?
They represent highly respected authorities in eloquence and rhetoric.
5-) What was their common conclusion about the Qur'an?
They concluded that human beings cannot reach its level of expression.
6-) What did the Qur'an call proud literary people to do?
It called them to bring forth a chapter like it if they could.
7-) What warning was attached to that challenge?
The challenge came with the message that refusal and failure would lead to disgrace and loss.
8-) Why does the passage mention books written by both allies and opponents of the Qur'an?
To show that many people tried from different motives, yet none could equal it.
9-) According to the passage, how would an average person likely rank the Qur'an beside those books?
The average person would recognize that the Qur'an stands higher than them.
10-) What can we infer about the passage's view of human literary talent compared with the Qur'an?
Human talent is seen as limited, while the Qur'an is presented as far beyond that limit.

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 4 - CEVAPLAR

1-) What immediate effect did one verse have on the Bedouin poet?
It moved him to prostrate on the spot.
2-) What does his explanation show about his understanding of the verse?
It shows he recognized an exceptional beauty and force in its wording.
3-) How does the passage use expert testimony after giving this individual example?
It moves from one personal reaction to the broad agreement of many specialists.
4-) What field were the mentioned experts known for?
They were known for language, rhetoric, and literary analysis.
5-) What was the Qur'an's challenge to arrogant speakers and writers meant to do to their pride?
It was meant to humble them by exposing their inability to match it.
6-) What practical choice did the opponents make instead of answering the challenge?
They chose a costly path that put their lives and wealth at risk.
7-) Why does the passage treat that choice as evidence?
Because if they could have answered the challenge easily, they would not have taken the more dangerous option.
8-) How does the passage use comparison with other Arabic writings to support its claim?
It argues that all attempts to imitate or oppose the Qur'an still fall short when compared with it.
9-) What role does the "common man" play in the argument?
He shows that the difference is so clear that even a regular listener can notice it.
10-) State the central conclusion of the whole passage in one sentence.
The Qur'an's language is presented as uniquely elevated and impossible for human beings to equal.

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 5 - CEVAPLAR

1-) In the account given, what mistaken assumption did people make about the poet's prostration?
They assumed he had become Muslim.
2-) How did he correct that assumption?
He said his prostration was in response to the verse's eloquence, not a declaration of conversion.
3-) What does this detail add to the force of the example?
It shows that even without conversion, the listener still felt overwhelmed by the verse's power.
4-) What kind of agreement existed among the many scholars and literary masters mentioned?
They shared a unanimous view that the Qur'an's eloquence cannot be reached by human effort.
5-) What invitation did the Qur'an give to its opponents in the literary arena?
It invited them to produce one surah like it.
6-) What does the passage mean by saying they left the short path for the long path?
It means they avoided the direct test of imitation and instead entered harmful struggle and resistance.
7-) What conclusion does the passage draw from that behavior?
It concludes that they could not meet the challenge.
8-) Why are books by both friends and enemies mentioned together?
Because both groups had reasons to write in relation to the Qur'an, yet neither group produced anything equal to it.
9-) According to the passage, what would be an unreasonable claim about the Qur'an and other books?
It would be unreasonable to claim that the Qur'an ranks below them.

11sinif supreme-sign-p53-the-miraculousness-and-testimony-of-the-quran-17th-degree-3rd-point-the-challenge-of-eloquence-and-its-inimitability - Set 6 - CEVAPLAR

1-) What action of the Bedouin poet opens this passage's argument?
His prostration after hearing a verse opens the argument.
2-) What inner response caused that action?
He felt deep awe at the verse's eloquence.
3-) Besides this poet, what larger group also supports the passage's view?
A large body of scholars and literary experts also supports it.
4-) What did those experts decide about the Qur'an's eloquence?
They decided that it cannot be matched by human beings.
5-) How does the Qur'an address proud people of language and rhetoric in the passage?
It confronts them with a challenge to produce a single surah like it.
6-) What does their failure to do so suggest about their actual ability?
It suggests that they did not have the power to match it.
7-) How do the many Arabic books mentioned function as comparative evidence?
They serve as examples showing that repeated attempts across time still did not reach the Qur'an's level.
8-) What observation is attributed to an ordinary listener comparing the Qur'an with those books?
The listener would recognize that the Qur'an is not in the same class as the others.
9-) If it cannot reasonably be placed beneath the other books, what conclusion follows?
The conclusion is that it stands above them.