

**8sinif 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? (24 kelime)

It says people at every level,

2-) Which groups of scholars are especially mentioned as drawing knowledge from the Qur'an? (18 kelime)

Experts in Islamic law,

3-) What does the passage suggest by calling the Qur'an a source of truth and a mine of reality? (15 kelime)

It means the

4-) Why is the failure of non-Muslim Arab literary experts important in this passage? (24 kelime)

Because they were highly skilled in

5-) What does the passage say about matching even a single sura? (13 kelime)

It says people

6-) According to the passage, is eloquence the only miraculous feature of the Qur'an? (12 kelime)

No. Eloquence is

7-) What does the continued inability of later speakers and scholars show? (19 kelime)

It shows that the

**8sinif 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 2**

1-) What is one sign in the passage that the Qur'an is meant for all people, not just a small group? (21 kelime)

The passage says every class

2-) How does the passage connect the Qur'an to many fields of Islamic knowledge? (15 kelime)

It says scholars

3-) Why does this support the idea that the Qur'an is true? (18 kelime)

Because one book giving

4-) Why were Arab masters of language in a strong position to challenge the Qur'an? (22 kelime)

They were highly advanced in

5-) What happened when they tried to oppose it? (21 kelime)

They could not produce something

6-) What does the silence of later famous speakers and scholars mean in the passage? (15 kelime)

It means they

7-) What does human inability to match any aspect of the Qur'an lead the passage to conclude? (14 kelime)

It leads to

**8sinif 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 3**

1-) In the passage, what shows that the Qur'an teaches both ordinary people and experts? (15 kelime)

It benefits all

2-) What does the passage imply about the depth of the Qur'an by saying many sciences draw from it? (17 kelime)

It implies that the

3-) How is the phrase about a mine of reality different from saying the Qur'an is just useful? (18 kelime)

It means the Qur'an

4-) Who are the two broad groups mentioned in the challenge to the Qur'an's literary power? (18 kelime)

First, early non-Muslim Arab

5-) What is important about the fact that even one sura could not be matched? (18 kelime)

It shows that the

6-) Why does the passage say eloquence alone is not the whole issue? (11 kelime)

Because the

7-) How does the passage extend this argument beyond the early Arabs? (15 kelime)

It says later

**8sinif 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 4**

1-) What broad claim does the passage make about who can understand the Qur'an? (23 kelime)

It claims that people across

2-) How do scholars serve as evidence in this part of the passage? (22 kelime)

Their ability to derive principles

3-) What does this tell us about the Qur'an's relationship to knowledge? (14 kelime)

It shows the

4-) Why does the passage focus on non-Muslim Arab literary experts instead of just any critics? (13 kelime)

Because they were

5-) What two things did these opponents have, according to the passage, that made their failure meaningful? (13 kelime)

They had strong

6-) What conclusion comes from their inability to imitate even one part of it? (11 kelime)

That the

7-) What does the passage say about later people who also wanted to oppose the Qur'an? (14 kelime)

It says they

**8sinif 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 5**

1-) What does the passage say about the Qur'an's ability to reach people with different levels of intelligence and learning? (18 kelime)
It says all kinds

2-) How do specialists in religion interact with the Qur'an in this passage? (13 kelime)
They draw out

3-) What can we infer from that about the Qur'an's richness? (14 kelime)
We can infer

4-) What challenge related to the Qur'an is discussed in the passage? (15 kelime)
The challenge is

5-) Why are early Arab experts especially important witnesses in this matter? (17 kelime)
Because they were leaders

6-) What was the outcome of their attempt or opportunity to respond? (15 kelime)
They were unable

7-) How does the passage use history after the first Arabs to strengthen its claim? (14 kelime)

It adds that

**8sinif 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 6**

1-) What first proof is given in this passage for the Qur'an being a source of truth? (21 kelime)

A first proof is that

2-) How does the passage show that the Qur'an supports many branches of learning? (16 kelime)

It says scholars in

3-) Why is this important for comprehension of the passage's main idea? (21 kelime)

Because it supports the main

4-) What second proof is built from the response of literary opponents? (15 kelime)

The second proof

5-) Why does the passage stress that they were not Muslims? (20 kelime)

It highlights that they had

6-) What does the phrase about only one aspect of seven major aspects teach us? (18 kelime)

It teaches that beautiful

CEVAP ANAHTARI

**8sinif 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 - CEVAPLAR**

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 guidance from it and can gain from its teachings.

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

Experts in Islamic law, many Islamic fields of study, and scholars of belief and religious foundations are mentioned.

3-) What does the passage suggest by calling the Qur'an a source of truth and a mine of reality?

It means the Qur'an contains deep and reliable knowledge that scholars can keep drawing from.

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

Because they were highly skilled in language and strongly motivated to challenge the Qur'an, yet they still could not produce anything equal to it.

5-) What does the passage say about matching even a single sura?

It says people were unable to produce something equal even to one sura.

6-) According to the passage, is eloquence the only miraculous feature of the Qur'an?

No. Eloquence is presented as only one part of its miraculous nature.

7-) What does the continued inability of later speakers and scholars show?

It shows that the Qur'an's miraculous quality is not limited to one time period and remains beyond human power.

**8sinif 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 2 - CEVAPLAR**

1-) What is one sign in the passage that the Qur'an is meant for all people, not just a small group?

The passage says every class of people can receive a share from its teaching and understand even deep truths from it.

2-) How does the passage connect the Qur'an to many fields of Islamic knowledge?

It says scholars in many disciplines find their needed principles and answers in the Qur'an.

3-) Why does this support the idea that the Qur'an is true?

Because one book giving guidance to many levels of people and many sciences suggests great depth and reliability.

4-) Why were Arab masters of language in a strong position to challenge the Qur'an?

They were highly advanced in literature and had reason to oppose it, so they had both the skill and motive to try.

5-) What happened when they tried to oppose it?

They could not produce something equal to it, even at the level of one sura or one aspect of its miraculousness.

6-) What does the silence of later famous speakers and scholars mean in the passage?

It means they were unable to answer the Qur'an's challenge despite wanting fame through opposition.

7-) What does human inability to match any aspect of the Qur'an lead the passage to conclude?

It leads to the conclusion that the Qur'an is a miracle beyond human power.

**8sinif 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 3 - CEVAPLAR**

1-) In the passage, what shows that the Qur'an teaches both ordinary people and experts?

It benefits all levels of humanity, while also providing deep truths for highly trained scholars.

2-) What does the passage imply about the depth of the Qur'an by saying many sciences draw from it?

It implies that the Qur'an has layers of meaning rich enough to support many branches of knowledge.

3-) How is the phrase about a mine of reality different from saying the Qur'an is just useful?

It means the Qur'an is not only helpful but full of lasting truths that can be continuously discovered.

4-) Who are the two broad groups mentioned in the challenge to the Qur'an's literary power?

First, early non-Muslim Arab literary experts, and second, later famous speakers and scholars who wanted to oppose it.

5-) What is important about the fact that even one sura could not be matched?

It shows that the challenge is so great that even the smallest unit mentioned remained beyond human ability.

6-) Why does the passage say eloquence alone is not the whole issue? Because the Qur'an's miraculousness includes other major aspects besides beautiful language.

7-) How does the passage extend this argument beyond the early Arabs?

It says later eloquent speakers and scholars also failed when trying to challenge the Qur'an.

**8sinif 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 4 - CEVAPLAR**

1-) What broad claim does the passage make about who can understand the Qur'an?

It claims that people across the full range of human ability can benefit from it and grasp its teachings according to their level.

2-) How do scholars serve as evidence in this part of the passage?

Their ability to derive principles and answers for many fields from the Qur'an is presented as proof of its truth and depth.

3-) What does this tell us about the Qur'an's relationship to knowledge?

It shows the Qur'an as a foundation that nourishes many kinds of religious learning.

4-) Why does the passage focus on non-Muslim Arab literary experts instead of just any critics?

Because they were especially skilled in language, so their failure carries stronger weight.

5-) What two things did these opponents have, according to the passage, that made their failure meaningful?

They had strong literary ability and a strong reason to challenge the Qur'an.

6-) What conclusion comes from their inability to imitate even one part of it?

That the Qur'an's excellence is beyond what human beings can produce.

7-) What does the passage say about later people who also wanted to oppose the Qur'an?

It says they too remained unable to challenge any aspect of its miraculous nature.

**8sinif 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 5 - CEVAPLAR**

1-) What does the passage say about the Qur'an's ability to reach people with different levels of intelligence and learning?

It says all kinds of people can receive instruction from it and take their portion from its guidance.

2-) How do specialists in religion interact with the Qur'an in this passage?

They draw out the principles, answers, and needs of their fields from it.

3-) What can we infer from that about the Qur'an's richness?

We can infer that it has deep and wide meanings, not just simple advice.

4-) What challenge related to the Qur'an is discussed in the passage?

The challenge is whether anyone can produce something equal to it in its miraculous qualities.

5-) Why are early Arab experts especially important witnesses in this matter?

Because they were leaders in language and expression, so they were among the most qualified to respond.

6-) What was the outcome of their attempt or opportunity to respond?

They were unable to produce anything equal, even at the level of a single sura.

7-) How does the passage use history after the first Arabs to strengthen its claim?

It adds that later famous thinkers and speakers also failed to challenge the Qur'an.

**8sinif 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 6 - CEVAPLAR**

1-) What first proof is given in this passage for the Qur'an being a source of truth?

A first proof is that all groups of people, including major scholars, benefit from it and find deep truths in it.

2-) How does the passage show that the Qur'an supports many branches of learning?

It says scholars in law, theology, and other Islamic sciences extract what they need from it.

3-) Why is this important for comprehension of the passage's main idea?

Because it supports the main idea that the Qur'an is full of real truth and not limited to one narrow subject.

4-) What second proof is built from the response of literary opponents? The second proof is that highly skilled opponents could not produce anything like the Qur'an.

5-) Why does the passage stress that they were not Muslims? It highlights that they had no bias in favor of the Qur'an and would have opposed it if they could.

6-) What does the phrase about only one aspect of seven major aspects teach us?

It teaches that beautiful language is only part of the Qur'an's miraculous nature, not the whole of it.