

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 1

1-) What did the traveller believe was the real purpose of worldly life and the core of human life? (18 kelime)

He believed the goal

2-) Why is faith central to the traveller's approach? (13 kelime)

Because he sees

3-) Why does he connect the Qur'an with the Being he is seeking? (11 kelime)

Because it

4-) Why did he begin by looking at the Risale-i Nur? (23 kelime)

Since he lived in the

5-) Why is the Risale-i Nur useful to someone living in the present age? (15 kelime)

It gives explanations

6-) How does the passage describe the intellectual content of the Risale-i Nur? (16 kelime)

It describes it as

7-) Which two sections of the Risale-i Nur are singled out, and what are they said to do? (21 kelime)

The Twenty-Fifth Word and the

8-) What can be inferred about the author's confidence in the Qur'an from the decision to give only a few brief indications here? (18 kelime)
It shows strong confidence,

9-) What kind of response is ruled out for someone who properly sees those demonstrations? (12 kelime)
Dismissive criticism is

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 2

1-) In the opening of the passage, how is the traveller described in terms of his spiritual search? (16 kelime)

He is shown as

2-) Why does he speak to his heart instead of only to his mind? (13 kelime)

Because the matter

3-) What action does he decide to take next in his search? (6 kelime)

He

4-) What feature of the Qur'an's public role is mentioned to show its confidence and authority? (12 kelime)

It openly challenges

5-) How are the parts of the Risale-i Nur characterized? (17 kelime)

They are described as

6-) What is the first resource he consults, and why? (22 kelime)

He consults the Risale-i Nur

7-) What does the continued strength of the Risale-i Nur against opposition imply? (17 kelime)

It implies that the

8-) What is significant about the claim that forty aspects of miraculousness are established? (17 kelime)

It shows the argument

9-) What does the traveller choose not to do after mentioning those proofs? (21 kelime)

He chooses not to repeat

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 3

1-) What does the traveller want to learn from the Qur'an? (15 kelime)

He wants to

2-) What does he identify as the book he now needs to investigate? (11 kelime)

He identifies

3-) Before studying its message, what did the traveller think had to be established first? (15 kelime)

He thought it

4-) What must be proven before its teachings can be fully trusted, according to the traveller? (8 kelime)

Its origin

5-) Why is beginning with the Risale-i Nur appropriate for someone in the present age? (11 kelime)

It addresses

6-) What conclusion is drawn from the fact that the Risale-i Nur cannot be defeated? (20 kelime)

Its source, guide, and highest

7-) What specific claim is made about human criticism of the proof found in the two named sections? (20 kelime)

The claim is that once

8-) How do the named sections of the Risale-i Nur function in the argument? (13 kelime)

They serve as

9-) What main idea about the Qur'an is covered by the passage as a whole? (26 kelime)

The passage argues that the Qur'an

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 4

1-) What inner conviction shapes the traveller's whole investigation at the start of the passage? (12 kelime)

He is convinced

2-) What two ideas about life had already become clear to him? (17 kelime)

He had become convinced

3-) What reason is given for taking the Qur'an seriously from the start? (19 kelime)

It is regarded as

4-) Why does the traveller not begin by analyzing every teaching in the Qur'an right away? (12 kelime)

He first wants

5-) Why is proving the Qur'an's source necessary before discussing its message? (14 kelime)

Because if it

6-) In what way is the Risale-i Nur said to be connected to the Qur'an rather than independent from it? (17 kelime)

Its many sections are

7-) What is meant by saying the Qur'an is the source, authority, and sun of the Risale-i Nur? (12 kelime)

It means the

8-) How do the Twenty-Fifth Word and the ending of the Nineteenth Letter strengthen this case? (17 kelime)

They reportedly lay out

9-) What teaching method does the traveller model by giving only a few brief signs after mentioning fuller proofs elsewhere? (19 kelime)

He models disciplined study

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 5

1-) What motivates the traveller to keep searching rather than stop with earlier conclusions? (17 kelime)

His strong desire for

2-) What special status does the passage give to the Qur'an among books? (23 kelime)

It describes it as the

3-) How is the Qur'an distinguished from ordinary books in the passage? (14 kelime)

It is treated

4-) What priority does the traveller set before looking into the Qur'an's content? (9 kelime)

He prioritizes

5-) What does the passage say about the Risale-i Nur in a stubborn and unbelieving age? (21 kelime)

It says that despite strong

6-) How does the passage connect the strength of the Risale-i Nur to the Qur'an itself? (18 kelime)

Its inability to be

7-) What does that historical endurance prove about the Qur'an according to the passage? (18 kelime)

It proves that the

8-) Why does the traveller avoid giving a full proof of the Qur'an's miraculous nature at this point? (22 kelime)

He leaves that detailed task

9-) What is the main argumentative flow of the passage? (37 kelime)

It moves from the traveller's desire to study the

lisans supreme-sign-p51-the-miraculousness-and-testimony-of-the-quran-17th-degree-turning-to-the-quran-and-referring-to-the-risale-i-nur - Set 6

1-) How is the traveller's character presented at the beginning of the target passage? (12 kelime)

He is presented

2-) What does this self-address suggest about the kind of search he is making? (13 kelime)

It suggests his

3-) What ongoing test does the Qur'an issue, according to the passage? (12 kelime)

It continually calls

4-) What does the Qur'an do toward those who reject it, according to the passage? (7 kelime)

It

5-) How does the traveller's historical situation affect where he begins his investigation? (17 kelime)

Because he lives in

6-) What theological conclusion is drawn from that success? (14 kelime)

The Qur'an must

7-) What argument is made from the fact that no one can defeat the Risale-i Nur? (16 kelime)

The argument is that

8-) What is the effect of the proof discussed in the Twenty-Fifth Word and the end of the Nineteenth Letter? (14 kelime)

It presents the

9-) What transition does the passage make at the end? (22 kelime)

It shifts from defending the

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lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 1 - CEVAPLAR

1-) What did the traveller believe was the real purpose of worldly life and the core of human life?

He believed the goal of life in this world and the essence of life are found in faith.

2-) Why is faith central to the traveller's approach?

Because he sees faith as the true purpose and inner reality of life.

3-) Why does he connect the Qur'an with the Being he is seeking?

Because it is said to be the speech of that Being.

4-) Why did he begin by looking at the Risale-i Nur?

Since he lived in the modern age, he first turned to a work from his own time that explains and defends the Qur'an.

5-) Why is the Risale-i Nur useful to someone living in the present age?

It gives explanations and evidences suited to a modern setting while drawing from the Qur'an.

6-) How does the passage describe the intellectual content of the Risale-i Nur?

It describes it as a set of illuminated insights and sound explanations rooted in the Qur'an.

7-) Which two sections of the Risale-i Nur are singled out, and what are they said to do?

The Twenty-Fifth Word and the ending of the Nineteenth Letter are said to show forty dimensions of the Qur'an's miraculous character.

8-) What can be inferred about the author's confidence in the Qur'an from the decision to give only a few brief indications here?

It shows strong confidence, since even a small sample is presented as enough to point toward its greatness.

9-) What kind of response is ruled out for someone who properly sees those demonstrations?

Dismissive criticism is ruled out; admiration is presented as the natural response.

lisans supreme-sign-p51-the-miraculousness-and-testimony-of-the-quran-17th-degree-turning-to-the-quran-and-referring-to-the-risale-i-nur - Set 2 - CEVAPLAR

1-) In the opening of the passage, how is the traveller described in terms of his spiritual search?

He is shown as deeply driven, never satisfied with shallow answers, and committed to finding truth.

2-) Why does he speak to his heart instead of only to his mind?

Because the matter he is exploring involves spiritual commitment as well as reasoning.

3-) What action does he decide to take next in his search?

He decides to examine the Qur'an.

4-) What feature of the Qur'an's public role is mentioned to show its confidence and authority?

It openly challenges those who refuse to accept it in every age.

5-) How are the parts of the Risale-i Nur characterized?

They are described as many sections made up of insights and dependable explanations derived from the Qur'an.

6-) What is the first resource he consults, and why?

He consults the Risale-i Nur first because he lives in the current age and finds in it reflections of the Qur'an's miraculousness.

7-) What does the continued strength of the Risale-i Nur against opposition imply?

It implies that the power behind it comes from a heavenly source, not merely from human effort.

8-) What is significant about the claim that forty aspects of miraculousness are established?

It shows the argument is not based on one point only but on many dimensions of evidence.

9-) What does the traveller choose not to do after mentioning those proofs?

He chooses not to repeat the full demonstration and instead gives only a short indication of a few signs of greatness.

lisans supreme-sign-p51-the-miraculousness-and-testimony-of-the-quran-17th-degree-turning-to-the-quran-and-referring-to-the-risale-i-nur - Set 3 - CEVAPLAR

1-) What does the traveller want to learn from the Qur'an?

He wants to learn what it says as the speech of the One he seeks.

2-) What does he identify as the book he now needs to investigate?

He identifies the Qur'an as the book he needs to examine.

3-) Before studying its message, what did the traveller think had to be established first?

He thought it first had to be shown that the Qur'an comes from the Creator.

4-) What must be proven before its teachings can be fully trusted, according to the traveller?

Its origin from the Creator must be established.

5-) Why is beginning with the Risale-i Nur appropriate for someone in the present age?

It addresses modern conditions while drawing its strength from the Qur'an.

6-) What conclusion is drawn from the fact that the Risale-i Nur cannot be defeated?

Its source, guide, and highest authority must be the Qur'an, which is described as divine speech rather than human speech.

7-) What specific claim is made about human criticism of the proof found in the two named sections?

The claim is that once people truly see that proof, they are moved to respect it rather than attack it.

8-) How do the named sections of the Risale-i Nur function in the argument?

They serve as concentrated demonstrations of many features of the Qur'an's miraculous nature.

9-) What main idea about the Qur'an is covered by the passage as a whole?

The passage argues that the Qur'an is from Allah and that both its message and the works explaining it point to its miraculous and unmatched status.

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 4 - CEVAPLAR

1-) What inner conviction shapes the traveller's whole investigation at the start of the passage?

He is convinced that faith gives life its true meaning and essence.

2-) What two ideas about life had already become clear to him?

He had become convinced that life has a real goal and that faith is its essential core.

3-) What reason is given for taking the Qur'an seriously from the start?

It is regarded as the speech of the One being sought and as a uniquely wise and famous book.

4-) Why does the traveller not begin by analyzing every teaching in the Qur'an right away?

He first wants to make sure it truly comes from the Creator.

5-) Why is proving the Qur'an's source necessary before discussing its message?

Because if it is from the Creator, its words carry final authority and trustworthiness.

6-) In what way is the Risale-i Nur said to be connected to the Qur'an rather than independent from it?

Its many sections are said to be derived from the Qur'an's light and to explain its meanings.

7-) What is meant by saying the Qur'an is the source, authority, and sun of the Risale-i Nur?

It means the Qur'an gives it its content, legitimacy, and illuminating power.

8-) How do the Twenty-Fifth Word and the ending of the Nineteenth Letter strengthen this case?

They reportedly lay out forty lines of evidence for the Qur'an's miraculous nature in a compelling way.

9-) What teaching method does the traveller model by giving only a few brief signs after mentioning fuller proofs elsewhere?

He models disciplined study by recognizing strong detailed scholarship and then offering a focused summary instead of repeating everything.

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 5 - CEVAPLAR

1-) What motivates the traveller to keep searching rather than stop with earlier conclusions?

His strong desire for truth and his belief that faith is life's central reality keep him searching.

2-) What special status does the passage give to the Qur'an among books?

It describes it as the most widely known, most radiant, and wisest book, and as a book that challenges deniers in every age.

3-) How is the Qur'an distinguished from ordinary books in the passage?

It is treated as uniquely famous, wise, radiant, and bold in confronting its rejecters.

4-) What priority does the traveller set before looking into the Qur'an's content?

He prioritizes proving that it truly comes from Allah.

5-) What does the passage say about the Risale-i Nur in a stubborn and unbelieving age?

It says that despite strong opposition, no one has been able to overcome it in its service of spreading Qur'anic truths.

6-) How does the passage connect the strength of the Risale-i Nur to the Qur'an itself?

Its inability to be defeated is treated as evidence that the Qur'an is its true source and authority.

7-) What does that historical endurance prove about the Qur'an according to the passage?

It proves that the Qur'an is the true source behind that strength and that its speech is divine.

8-) Why does the traveller avoid giving a full proof of the Qur'an's miraculous nature at this point?

He leaves that detailed task to the Risale-i Nur and only gives a short indication of a few signs of its greatness.

9-) What is the main argumentative flow of the passage?

It moves from the traveller's desire to study the Qur'an, to the need to verify its source, to using the Risale-i Nur as supporting evidence, and finally to a brief transition toward signs of the Qur'an's greatness.

lisans supreme-sign-p51-the-miraculousness-and- testimony-of-the-quran-17th-degree-turning-to-the-quran- and-referring-to-the-risale-i-nur - Set 6 - CEVAPLAR

1-) How is the traveller's character presented at the beginning of the target passage?

He is presented as persistent, eager, and never content with partial understanding.

2-) What does this self-address suggest about the kind of search he is making?

It suggests his search is not only intellectual but also inward and spiritual.

3-) What ongoing test does the Qur'an issue, according to the passage? It continually calls on those who reject it to face its challenge.

4-) What does the Qur'an do toward those who reject it, according to the passage?

It confronts them with an ongoing challenge.

5-) How does the traveller's historical situation affect where he begins his investigation?

Because he lives in the present era, he starts with a contemporary work connected to the Qur'an.

6-) What theological conclusion is drawn from that success?

The Qur'an must be a revelation from heaven, not a product of human speech.

7-) What argument is made from the fact that no one can defeat the Risale-i Nur?

The argument is that the Qur'an behind it must be its true master and heavenly source.

8-) What is the effect of the proof discussed in the Twenty-Fifth Word and the end of the Nineteenth Letter?

It presents the Qur'an's miraculous qualities so strongly that criticism gives way to admiration.

9-) What transition does the passage make at the end?

It shifts from defending the Qur'an's divine origin through the Risale-i Nur to briefly introducing a few signs of the Qur'an's greatness.