lisans 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 was the bedouin poet’s immediate response when he heard the verse recited? (6 kelime)
He

2-) Did the poet connect his response to becoming Muslim? (11 kelime)
No. He

3-) How did he correct that misunderstanding? (12 kelime)
He said his

4-) What challenge did the Qur'an give to those who opposed it? (11 kelime)
It called

5-) How does the passage portray the Qur'an’s challenge to literary opponents? (12 kelime)
It portrays it

6-) What direct test did the Qur'an present to its literary opponents? (10 kelime)
It challenged

7-) According to the passage, what would even an ordinary listener recognize when comparing the Qur'an with other books? (17 kelime)
Such a listener would

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

9-) What conclusion would an average person reach after comparing the Qur'an with those books? (18 kelime)
The average person would

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

1-) In the opening example, what happened when a desert poet heard a Qur'anic verse? (5 kelime)
He

2-) How did the poet describe the reason for his prostration? (8 kelime)
He said

3-) What can be inferred from the fact that he was not claiming conversion? (19 kelime)
The passage wants readers

4-) What kind of invitation does the passage say the Qur'an gave to skilled opponents? (15 kelime)
It challenged them

5-) What did the Qur'an demand from those who were too proud to accept it? (13 kelime)
It demanded that

6-) What was the challenge they were given? (11 kelime)
They were

7-) How broad is the comparison the passage makes between the Qur'an and other Arabic writings? (9 kelime)
It includes

8-) According to the passage, what would a regular listener notice without needing advanced scholarship? (17 kelime)
The listener would notice

9-) What simple comparison is an ordinary listener said to be able to make? (16 kelime)
The listener can tell

lisans 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 does the story of the bedouin poet reveal about the effect of a single verse? (14 kelime)
A single verse

2-) What misunderstanding did others have about his action? (9 kelime)
They thought

3-) How does the passage describe the people whom the Qur'an challenged? (13 kelime)
It presents them

4-) What exactly did those experts conclude about the Qur'an? (12 kelime)
They concluded that

5-) What was their shared conclusion? (9 kelime)
The Qur'an’s

6-) What kinds of Arabic books does the passage mention in comparison with the Qur'an? (21 kelime)
It mentions books written by

7-) What reasoning does the passage build from that behavior? (12 kelime)
It reasons that

8-) How does the passage use the existence of many Arabic books to strengthen its case? (15 kelime)
It says that

9-) What main method of proof is used across this passage to defend the Qur'an’s uniqueness? (13 kelime)
It uses lived

lisans 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 is the first piece of evidence given in this passage for the Qur'an's extraordinary eloquence? (16 kelime)
The first evidence is

2-) What reason did he give for that response? (11 kelime)
He said

3-) Which group of experts is mentioned after this story, and what did they agree on? (20 kelime)
Major scholars of eloquence and

4-) How strong is that scholarly judgment described to be? (5 kelime)
It

5-) Who are the main targets of the Qur'an's challenge in this passage? (14 kelime)
The targets are

6-) Why is their choice presented as evidence for the Qur'an's inimitability? (13 kelime)
Because if imitation

7-) What range of written works is brought into the comparison with the Qur'an? (12 kelime)
The comparison includes

8-) Why does the passage mention books written by both admirers and critics of the Qur'an? (11 kelime)
To show

9-) What central claim ties all the examples in this passage together? (15 kelime)
They all support

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

1-) What happened when the bedouin poet heard the Qur'anic verse? (4 kelime)
He

2-) What judgment did many scholars of rhetoric reach about the Qur'an’s eloquence? (12 kelime)
They agreed that

3-) After this example, whose agreement is used as further support? (11 kelime)
The agreement

4-) Besides this one story, what broader support does the passage mention? (11 kelime)
It mentions

5-) What conclusion does the passage draw from their refusal to produce a chapter like the Qur'an? (12 kelime)
It argues that

6-) What behavior of the opponents serves as evidence in the passage? (14 kelime)
They did not

7-) Why is their alternative response described as the harder route? (14 kelime)
Because they chose

8-) What final conclusion is made about the Qur'an’s level of eloquence? (8 kelime)
Its eloquence

9-) What conclusion does the passage finally make about the Qur'an and all other books? (9 kelime)
The Qur'an

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

1-) In the passage's first example, how did a bedouin poet react to hearing a verse? (6 kelime)
He

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

3-) What second kind of evidence does the passage present after the story? (12 kelime)
It presents the

4-) According to them, what is true about the Qur'an's eloquence? (8 kelime)
It is

5-) Instead of meeting the challenge directly, what path did the opponents take? (14 kelime)
They chose a

6-) Why does choosing the long path support the passage's argument? (12 kelime)
It suggests they

7-) What does the passage say they chose instead of answering the challenge? (10 kelime)
They chose

8-) What possibility does the passage treat as impossible regarding the Qur'an's rank among books? (13 kelime)
It treats the

9-) What overall conclusion about human authorship is supported by this passage? (10 kelime)
Human beings

CEVAP ANAHTARI

lisans 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 was the bedouin poet’s immediate response when he heard the verse recited?
He fell in prostration right away.
2-) Did the poet connect his response to becoming Muslim?
No. He connected it to admiration for the verse’s powerful wording.
3-) How did he correct that misunderstanding?
He said his response came from being struck by the verse’s eloquence.
4-) What challenge did the Qur'an give to those who opposed it?
It called on them to produce even one chapter like it.
5-) How does the passage portray the Qur'an’s challenge to literary opponents?
It portrays it as a public challenge meant to humble their pride.
6-) What direct test did the Qur'an present to its literary opponents?
It challenged them to bring one surah comparable to it.
7-) According to the passage, what would even an ordinary listener recognize when comparing the Qur'an with other books?
Such a listener would recognize that the Qur'an is not in the same category as those books.
8-) Why does the passage mention books written by both supporters and enemies of the Qur'an?
To show that no side, whether friendly or hostile, has succeeded in matching it.
9-) What conclusion would an average person reach after comparing the Qur'an with those books?
The average person would conclude that the Qur'an stands above them and is not of the same kind.

lisans 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-) In the opening example, what happened when a desert poet heard a Qur'anic verse?
He immediately went into prostration.
2-) How did the poet describe the reason for his prostration?
He said he was honoring the verse's eloquence.
3-) What can be inferred from the fact that he was not claiming conversion?
The passage wants readers to see that the Qur'an's literary power can be recognized even before faith is embraced.
4-) What kind of invitation does the passage say the Qur'an gave to skilled opponents?
It challenged them to a direct test by asking for one chapter comparable to it.
5-) What did the Qur'an demand from those who were too proud to accept it?
It demanded that they produce one surah equal to it if they could.
6-) What was the challenge they were given?
They were told to produce a single surah like the Qur'an.
7-) How broad is the comparison the passage makes between the Qur'an and other Arabic writings?
It includes many books by both admirers and critics.
8-) According to the passage, what would a regular listener notice without needing advanced scholarship?
The listener would notice that the Qur'an is unlike ordinary books and belongs to a higher level.
9-) What simple comparison is an ordinary listener said to be able to make?
The listener can tell that the Qur'an is not on the same level as other books.

lisans 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 does the story of the bedouin poet reveal about the effect of a single verse?
A single verse had enough expressive force to make him bow down in awe.
2-) What misunderstanding did others have about his action?
They thought his prostration meant he had become Muslim.
3-) How does the passage describe the people whom the Qur'an challenged?
It presents them as proud and self-important experts in language and public speech.
4-) What exactly did those experts conclude about the Qur'an?
They concluded that its eloquence lies beyond the limits of human production.
5-) What was their shared conclusion?
The Qur'an’s eloquence cannot be reached by human effort.
6-) What kinds of Arabic books does the passage mention in comparison with the Qur'an?
It mentions books written by supporters trying to imitate it and books written by enemies trying to oppose or criticize it.
7-) What reasoning does the passage build from that behavior?
It reasons that they avoided imitation because they were incapable of it.
8-) How does the passage use the existence of many Arabic books to strengthen its case?
It says that despite so many attempts from different sides, none has matched the Qur'an.
9-) What main method of proof is used across this passage to defend the Qur'an’s uniqueness?
It uses lived reactions, scholarly agreement, failed opposition, and comparison with other writings.

lisans 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 is the first piece of evidence given in this passage for the Qur'an's extraordinary eloquence?
The first evidence is the reaction of a bedouin poet who prostrated after hearing a verse.
2-) What reason did he give for that response?
He said he was bowing in admiration of the verse's eloquence.
3-) Which group of experts is mentioned after this story, and what did they agree on?
Major scholars of eloquence and literature are mentioned, and they agreed that the Qur'an cannot be matched by human speech.
4-) How strong is that scholarly judgment described to be?
It is described as unanimous.
5-) Who are the main targets of the Qur'an's challenge in this passage?
The targets are proud writers and speakers who thought highly of their own skill.
6-) Why is their choice presented as evidence for the Qur'an's inimitability?
Because if imitation had been possible, they would have taken that easier route.
7-) What range of written works is brought into the comparison with the Qur'an?
The comparison includes many Arabic books produced by both allies and opponents.
8-) Why does the passage mention books written by both admirers and critics of the Qur'an?
To show that attempts from every direction have still fallen short.
9-) What central claim ties all the examples in this passage together?
They all support the claim that the Qur'an's eloquence is unmatched and beyond human ability.

lisans 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-) What happened when the bedouin poet heard the Qur'anic verse?
He immediately made sajdah.
2-) What judgment did many scholars of rhetoric reach about the Qur'an's eloquence?
They agreed that its eloquence is beyond what human beings can produce.
3-) After this example, whose agreement is used as further support?
The agreement of many scholars and experts in language is used.
4-) Besides this one story, what broader support does the passage mention?
It mentions the agreement of many leading scholars and literary experts.
5-) What conclusion does the passage draw from their refusal to produce a chapter like the Qur'an?
It argues that the easier option was not truly possible for them.
6-) What behavior of the opponents serves as evidence in the passage?
They did not answer the challenge through writing but turned to harmful struggle instead.
7-) Why is their alternative response described as the harder route?
Because they chose dangerous struggle instead of the simpler task of producing matching language.
8-) What final conclusion is made about the Qur'an's level of eloquence?
Its eloquence is above all other Arabic works.
9-) What conclusion does the passage finally make about the Qur'an and all other books?
The Qur'an is placed above them all in eloquence.

lisans 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-) In the passage’s first example, how did a bedouin poet react to hearing a verse?
He responded by prostrating at once.
2-) What does this incident 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.
3-) What second kind of evidence does the passage present after the story?
It presents the united judgment of leading scholars of rhetoric and literature.
4-) According to them, what is true about the Qur'an’s eloquence?
It is beyond the reach of human ability.
5-) Instead of meeting the challenge directly, what path did the opponents take?
They chose a much harder and more dangerous route involving personal and material loss.
6-) Why does choosing the long path support the passage’s argument?
It suggests they could not succeed through language, so they turned elsewhere.
7-) What does the passage say they chose instead of answering the challenge?
They chose a dangerous course involving bodily and financial loss.
8-) What possibility does the passage treat as impossible regarding the Qur'an’s rank among books?
It treats the idea that the Qur'an is below ordinary books as impossible.
9-) What overall conclusion about human authorship is supported by this passage?
Human beings cannot produce speech equal to the Qur'an’s eloquence.