

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 1**

1-) What central claim is made at the beginning of this passage about the beauty seen in the universe? (21 kelime)

The passage argues that the

2-) What does the passage say this reality requires us to accept? (11 kelime)

It requires

3-) How does the argument move from the Creator's love of beauty to human beings? (25 kelime)

It says that this love must

4-) Why is the fruit image important in this argument? (20 kelime)
Because fruit is presented as

5-) What kind of human being becomes central to the argument from that point? (10 kelime)

The human

6-) What is the first of the two spheres mentioned in the passage mainly about? (12 kelime)

It is about

7-) What does the close connection between these two spheres help the reader understand? (17 kelime)

It helps show how

8-) How is the worship of this leader described in emotional and cosmic terms? (13 kelime)

It is described

9-) What does the passage suggest the Creator would naturally do for such a servant? (16 kelime)

He would speak to

10-) What final religious conclusion is affirmed in the closing lines? (16 kelime)

That the true religion

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 2**

1-) Which observed feature of the universe is used as the starting point of the argument in this passage? (10 kelime)

The visible

2-) What conclusion does the passage connect to that evidence? (9 kelime)

It connects

3-) What inner attribute of the Creator is inferred from this deliberate beautifying? (10 kelime)

A lofty

4-) Toward whom does the passage say this divine love is especially directed? (7 kelime)

It

5-) What makes the fruit comparison useful for the argument? (14 kelime)

It suggests completeness,

6-) What relationship does this person have with the Maker according to the passage? (13 kelime)

He meets the

7-) What does the first “signboard” represent? (15 kelime)

It represents the

8-) How are these two spheres connected? (13 kelime)

The second works

9-) What does this service show about the leader of the second sphere? (15 kelime)

It shows that

10-) What answer does the passage give to that question? (7 kelime)

It

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 3**

1-) What main idea ties the whole passage together? (19 kelime)

The beauty in creation

2-) How does the passage move from beautiful creation to the idea that the Maker loves perfection in art? (21 kelime)

It says that carefully made

3-) What feeling or orientation of the Maker is described after that? (18 kelime)

The Maker is described

4-) Why is humanity compared to the fruit of a tree? (16 kelime)

To show that human

5-) What are the main activities of that highest human being mentioned in the passage? (12 kelime)

Worshipping the Maker,

6-) What are the two major displays or “signboards” described in the passage? (21 kelime)

One is the display of

7-) Why is the second sphere important in the argument? (20 kelime)

Because it shows the proper

8-) What reason is given for saying the Maker would not ignore such a

servant? (24 kelime)

Because the Maker loves beauty and

9-) What answer does the passage give to that question? (6 kelime)

It

10-) How do the final quoted statements support the whole passage?
(17 kelime)

They present the conclusion

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 4**

1-) What is presented as clearly visible in the universe at the start of this passage? (10 kelime)

Artistic beauty

2-) How strong is this certainty described to be? (11 kelime)

It is

3-) What does the passage say this shows about the Creator's relation to perfection in art? (12 kelime)

It shows that

4-) What comparison helps explain the special role of humanity in creation? (10 kelime)

Humanity is

5-) What does the passage suggest should follow from being the most conscious creature? (15 kelime)

The most conscious

6-) What should that person focus his whole being on? (13 kelime)

On worship of

7-) What does the first sphere symbolize? (15 kelime)

It symbolizes the

8-) What is the role of the second signboard in relation to the first? (11

kelime)

It acts

9-) What example of divine generosity is mentioned to strengthen the argument? (14 kelime)

The passage says

10-) What is said to be impossible regarding the Creator's treatment of that servant? (16 kelime)

It is impossible that

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 5**

1-) According to the passage, what observed reality in the world forms the basis of its argument? (11 kelime)

The reality

2-) What does the passage say about the Maker's desire when it speaks of ornament and artistry? (15 kelime)

It says the

3-) What image is used to explain the position of human beings in creation? (11 kelime)

Humanity is

4-) What does the passage mean by calling humanity the fruit of creation? (14 kelime)

It means humans

5-) According to the passage, what should such a person devote himself to? (14 kelime)

He should devote

6-) How is the second sphere related to the first sphere? (13 kelime)

It serves the

7-) What does that service suggest about the person leading the sphere of worship? (17 kelime)

It suggests that he

8-) How does the passage describe the impact of this leader's praise and thanks? (14 kelime)

It describes them

9-) What conclusion is stated with certainty near the end of the passage? (16 kelime)

That the Maker would

10-) How do the last two statements summarize the passage's message? (15 kelime)

They summarize it

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 6**

1-) What evidence from the universe is used in the passage's main argument? (8 kelime)

The clear

2-) What does artistic beauty in created things indicate about the Creator's action? (7 kelime)

It

3-) What deeper quality of the Creator is inferred from His making beautiful things? (12 kelime)

A sacred love

4-) What metaphor explains this special status of man? (11 kelime)

Man is

5-) Which human being is described as the highest in rank in this argument? (12 kelime)

The one whose

6-) How does the passage describe what this highest person does with his abilities? (14 kelime)

He uses them

7-) What is the second sphere described after this? (9 kelime)

A sphere

8-) How does the second sphere function in relation to the first? (7 kelime)

It

9-) What question does the passage ask to reject the idea that the Creator would ignore such a person? (25 kelime)

It asks whether it is reasonable

10-) What two actions toward that servant are said to be certain? (13 kelime)

That the Creator

CEVAP ANAHTARI

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 1 - CEVAPLAR**

1-) What central claim is made at the beginning of this passage about the beauty seen in the universe?

The passage argues that the beauty and artistry in creation point clearly to the prophethood of Muhammad (peace be upon him).

2-) What does the passage say this reality requires us to accept?

It requires accepting the messengership of Muhammad (peace be upon him).

3-) How does the argument move from the Creator's love of beauty to human beings?

It says that this love must be directed most toward the creature best able to understand and respond to it, which is the human being.

4-) Why is the fruit image important in this argument?

Because fruit is presented as the most complete and far-reaching part, just as human beings have broad awareness and understanding.

5-) What kind of human being becomes central to the argument from that point?

The human being with the broadest understanding and fullest consciousness.

6-) What is the first of the two spheres mentioned in the passage mainly about?

It is about divine lordship shown in the ordered beauty of creation.

7-) What does the close connection between these two spheres help the reader understand?

It helps show how near and beloved the leader of the second sphere is to the Maker.

8-) How is the worship of this leader described in emotional and cosmic terms?

It is described as intense praise and thankfulness that shake and fill creation.

9-) What does the passage suggest the Creator would naturally do for such a servant?

He would speak to him, appoint him as Messenger, and make his

example known to others.

10-) What final religious conclusion is affirmed in the closing lines?

That the true religion with Allah is Islam and that Muhammad is the Messenger of Allah.

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 2 - CEVAPLAR**

1-) Which observed feature of the universe is used as the starting point of the argument in this passage?

The visible beauty and artistic order found throughout the universe.

2-) What conclusion does the passage connect to that evidence?

It connects it to the certainty of Muhammad's messengership.

3-) What inner attribute of the Creator is inferred from this deliberate beautifying?

A lofty love for the excellence displayed in His creation.

4-) Toward whom does the passage say this divine love is especially directed?

It is especially directed toward human beings.

5-) What makes the fruit comparison useful for the argument?

It suggests completeness, broad reach, and a summarizing role, which fit humanity's conscious nature.

6-) What relationship does this person have with the Maker according to the passage?

He meets the Maker, receives divine address, and turns himself fully to worship.

7-) What does the first "signboard" represent?

It represents the orderly and beautiful display of the Creator's rule and artistry in creation.

8-) How are these two spheres connected?

The second works in the name of the first and serves its purposes.

9-) What does this service show about the leader of the second sphere?

It shows that he is very close to the Creator and especially beloved by Him.

10-) What answer does the passage give to that question?

It says that such neglect is impossible.

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 3 - CEVAPLAR**

1-) What main idea ties the whole passage together?

The beauty in creation leads to the conclusion that Muhammad (peace be upon him) is the Messenger of Allah.

2-) How does the passage move from beautiful creation to the idea that the Maker loves perfection in art?

It says that carefully made and beautifully formed beings reflect a Creator who values excellence and beauty in what He creates.

3-) What feeling or orientation of the Maker is described after that?

The Maker is described as having a high and sacred love for the perfection shown in His works.

4-) Why is humanity compared to the fruit of a tree?

To show that human beings are presented as the fullest and most comprehensive outcome of creation.

5-) What are the main activities of that highest human being mentioned in the passage?

Worshiping the Maker, recognizing His art, and thanking Him for His blessings.

6-) What are the two major displays or “signboards” described in the passage?

One is the display of divine rule and artistry in creation, and the other is the display of worship and belief.

7-) Why is the second sphere important in the argument?

Because it shows the proper response to the first sphere and points to a leader who fulfills that response perfectly.

8-) What reason is given for saying the Maker would not ignore such a servant?

Because the Maker loves beauty and perfection, so He would not remain indifferent to His finest creature who responds with worship, praise, and thanks.

9-) What answer does the passage give to that question?

It says that would be impossible.

10-) How do the final quoted statements support the whole passage?

They present the conclusion directly by affirming Islam as the true religion and Muhammad as Allah's Messenger.

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 4 - CEVAPLAR**

1-) What is presented as clearly visible in the universe at the start of this passage?

Artistic beauty in creation is presented as something plainly seen.

2-) How strong is this certainty described to be?

It is described as being as certain as seeing something directly.

3-) What does the passage say this shows about the Creator's relation to perfection in art?

It shows that the Creator loves the excellences displayed in His creation.

4-) What comparison helps explain the special role of humanity in creation?

Humanity is compared to the fruit growing from a tree.

5-) What does the passage suggest should follow from being the most conscious creature?

The most conscious creature should recognize, worship, and thank the Creator in the fullest way.

6-) What should that person focus his whole being on?

On worship of the Creator, recognizing His artistry, and thanking Him for blessings.

7-) What does the first sphere symbolize?

It symbolizes the Creator's ordered rule and the beauty of His art in the world.

8-) What is the role of the second signboard in relation to the first?

It acts on behalf of the first and supports its purposes.

9-) What example of divine generosity is mentioned to strengthen the argument?

The passage says the Creator even takes into account the tastes of the mouth.

10-) What is said to be impossible regarding the Creator's treatment of that servant?

It is impossible that the Creator would not speak to him and make him His Messenger.

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 5 - CEVAPLAR**

1-) According to the passage, what observed reality in the world forms the basis of its argument?

The reality that the universe displays beauty, artistry, and fine design.

2-) What does the passage say about the Maker's desire when it speaks of ornament and artistry?

It says the Maker has a strong desire to beautify and decorate what He creates.

3-) What image is used to explain the position of human beings in creation?

Humanity is described like the fruit of the tree of creation.

4-) What does the passage mean by calling humanity the fruit of creation?

It means humans are presented as the most developed and meaningful result of creation.

5-) According to the passage, what should such a person devote himself to?

He should devote himself to worshiping the Creator, appreciating His works, and thanking Him.

6-) How is the second sphere related to the first sphere?

It serves the first sphere and works in its name with full strength.

7-) What does that service suggest about the person leading the sphere of worship?

It suggests that he fulfills the Creator's purposes in the best way and is beloved by Him.

8-) How does the passage describe the impact of this leader's praise and thanks?

It describes them as so great that all creation seems to resound with them.

9-) What conclusion is stated with certainty near the end of the passage?

That the Maker would certainly speak to such a servant and appoint him as His Messenger.

10-) How do the last two statements summarize the passage's message?

They summarize it by affirming Islam as the true religion and Muhammad as Allah's Messenger.

**11sinif 18-soz-eng-with-arabic-p03-ucuncu-nokta-
kainattaki-husn-u-sanattan-risalet-i-ahmediyenin-luzumu -
Set 6 - CEVAPLAR**

1-) What evidence from the universe is used in the passage's main argument?

The clear beauty and artistry seen throughout creation.

2-) What does artistic beauty in created things indicate about the Creator's action?

It indicates deliberate making, beautifying, and adorning.

3-) What deeper quality of the Creator is inferred from His making beautiful things?

A sacred love and inclination toward the perfections shown in His art.

4-) What metaphor explains this special status of man?

Man is compared to the fruit of the tree of creation.

5-) Which human being is described as the highest in rank in this argument?

The one whose understanding and awareness are the broadest and most universal.

6-) How does the passage describe what this highest person does with his abilities?

He uses them fully for worship, reflection on divine artistry, and gratitude for blessings.

7-) What is the second sphere described after this?

A sphere of worship, reflection, admiration, gratitude, and faith.

8-) How does the second sphere function in relation to the first?

It serves the first and represents it.

9-) What question does the passage ask to reject the idea that the Creator would ignore such a person?

It asks whether it is reasonable that a Creator who cares even for small details would neglect His most beautiful servant turned fully toward Him.

10-) What two actions toward that servant are said to be certain?

That the Creator would speak to him and appoint him as His Messenger.