

lisans 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 the passage about beauty in the universe and the mission of Prophet Muhammad, peace be upon him? (16 kelime)

The passage says that

2-) How does the rest of the passage support that opening message? (23 kelime)

It explains why the Prophet,

3-) Why is man described as the most enlightened and complete being in this argument? (14 kelime)

Because man has

4-) What metaphor explains the human being's relation to the whole universe? (13 kelime)

The human being

5-) Which human being is implied to embody that response in the fullest way? (15 kelime)

Prophet Muhammad, peace

6-) What should this person do with those gifts of awareness and understanding? (15 kelime)

He should spend

7-) What conclusion is drawn from the connection between these two spheres? (21 kelime)

The leader of the second

8-) How is the Maker described in relation to the creatures He has fashioned? (14 kelime)

He is described

9-) What two honors are said to follow necessarily from his devotion? (9 kelime)

Divine speech

10-) What concise faith statements conclude the passage? (19 kelime)
That the religion before

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

1-) Which observable feature of the universe is used as evidence in this passage? (13 kelime)

The passage uses

2-) What deeper quality of the Maker is inferred from this will to beautify and adorn? (16 kelime)

It points to a

3-) What does this observed beauty prove about the Creator's action? (11 kelime)

It proves

4-) What does the passage say about the person among humanity who has the broadest vision? (12 kelime)

That person should

5-) What distinguishes the greatest human from other people in the passage? (13 kelime)

He has the

6-) How does the second sphere relate to the divine purposes shown in the first sphere? (13 kelime)

It supports and

7-) What does the second display contain? (8 kelime)

It contains

8-) How does the passage describe the effect of this servant's worship and gratitude? (14 kelime)
His praise and

9-) How is the Prophet's devotion pictured in the passage? (12 kelime)
It is pictured

10-) What final lesson should a student take from the closing lines of the passage? (24 kelime)
That the truth of Islam and

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

1-) What is the main line of reasoning in the passage? (34 kelime)

It argues from the beauty in creation to

2-) How certain is this conclusion said to be? (10 kelime)

It is

3-) Why is the human being given that special place in the argument? (15 kelime)

Because the human

4-) Why must this divine love be especially related to the human being? (15 kelime)

Because the human

5-) Why does the passage describe one sphere as related to lordship and art? (14 kelime)

To show the

6-) What are the two broad realities displayed before us in the passage? (19 kelime)

One is the display

7-) What does his leadership indicate about his standing with Allah? (7 kelime)

It

8-) What example is used to show that the Maker is attentive and

generous even in small matters? (15 kelime)

The passage points

9-) What final religious conclusion closes the passage? (21 kelime)

The passage ends by affirming

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

1-) According to the passage, what can be learned from the beauty of created things? (12 kelime)

One can learn

2-) What does the presence of refined artistry suggest about the Creator's attributes? (11 kelime)

It suggests

3-) After establishing divine intention, what emotional or relational attribute is then inferred? (13 kelime)

A holy love

4-) How is the highest human described in relation to the Maker? (14 kelime)

He is described

5-) What is special about the human being who stands above others in awareness? (9 kelime)

He has

6-) In what way does the second sphere serve the first? (15 kelime)

It serves by

7-) What does this say about the one who leads the second reality? (14 kelime)

It shows that

8-) What is the significance of mentioning the Throne, earth, land, and sea? (15 kelime)

These images show

9-) What is said to be impossible concerning that servant? (19 kelime)

It is said to

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

1-) What visible evidence does the passage begin with? (12 kelime)

It begins with

2-) What does purposeful beauty further indicate about the Creator's inner relation to His art? (12 kelime)

It indicates a

3-) Why would this love be especially directed toward human beings? (12 kelime)

Because humans are

4-) What image is used to explain the human being's place in creation? (11 kelime)

The human

5-) How is the first sphere characterized? (12 kelime)

It is described

6-) What does the passage say appears before us as two great displays? (19 kelime)

It says there appears

7-) How does the passage portray the Maker's generosity? (15 kelime)

It portrays Him

8-) What small human experience is mentioned to illustrate divine generosity? (8 kelime)

Human taste

9-) Besides speaking to him, what else would the Maker want according to the passage? (14 kelime)

The Maker would

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

1-) What does the verse at the start of the passage command believers to do if they love Allah? (13 kelime)

It commands them

2-) What chain of ideas connects beauty in creation to messengership? (23 kelime)

Beauty shows divine will to

3-) Which creature is identified as best suited for that response? (10 kelime)

The human

4-) What kind of human response is presented as the highest one? (14 kelime)

Wholehearted worship, thoughtful

5-) Among human beings, what kind of person is singled out as most fitting for special closeness to the Maker? (13 kelime)

The person with

6-) What relationship does the second sphere have to the first? (13 kelime)

It serves the

7-) What does this reveal about the one who leads the worshipful display? (18 kelime)

It reveals that he

8-) What signs of devotion are mentioned regarding that servant? (13 kelime)

He is described

9-) Why is it said that the Maker would want this servant's way to spread to others? (16 kelime)

Because his conduct is

CEVAP ANAHTARI

lisans 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 the passage about beauty in the universe and the mission of Prophet Muhammad, peace be upon him?

The passage says that the beauty and artistry seen throughout creation point decisively to his messengership.

2-) How does the rest of the passage support that opening message?

It explains why the Prophet, peace be upon him, is the supreme guide whose mission is rooted in the meaning of creation itself.

3-) Why is man described as the most enlightened and complete being in this argument?

Because man has the awareness to understand creation broadly and respond with conscious worship.

4-) What metaphor explains the human being's relation to the whole universe?

The human being is described as the fruit of the tree of creation.

5-) Which human being is implied to embody that response in the fullest way?

Prophet Muhammad, peace be upon him, is implied to embody it in the fullest way.

6-) What should this person do with those gifts of awareness and understanding?

He should spend them in worship, appreciating divine artistry, and thanking Allah for His blessings.

7-) What conclusion is drawn from the connection between these two spheres?

The leader of the second sphere must be very closely connected to the Maker and deeply loved and accepted by Him.

8-) How is the Maker described in relation to the creatures He has fashioned?

He is described as generous and as loving the art shown in those creatures.

9-) What two honors are said to follow necessarily from his devotion?

Divine speech to him and his appointment as Messenger.

10-) What concise faith statements conclude the passage?

That the religion before Allah is Islam and that Muhammad, peace be upon him, is the Messenger of Allah.

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

1-) Which observable feature of the universe is used as evidence in this passage?

The passage uses the visible beauty and artistry of the universe as evidence.

2-) What deeper quality of the Maker is inferred from this will to beautify and adorn?

It points to a lofty love and sacred inclination toward the perfections displayed in His creation.

3-) What does this observed beauty prove about the Creator's action? It proves that the Creator acts with intentional beauty and adornment.

4-) What does the passage say about the person among humanity who has the broadest vision?

That person should be the most exalted and radiant among human beings.

5-) What distinguishes the greatest human from other people in the passage?

He has the broadest awareness and uses it completely for worship and thankfulness.

6-) How does the second sphere relate to the divine purposes shown in the first sphere?

It supports and serves those purposes by recognizing, praising, and thanking the Maker.

7-) What does the second display contain?

It contains worship, reflection, admiration, gratitude, and faith.

8-) How does the passage describe the effect of this servant's worship and gratitude?

His praise and thanks are described as so powerful that they echo through creation.

9-) How is the Prophet's devotion pictured in the passage?

It is pictured as powerful praise and gratitude that resound throughout creation.

10-) What final lesson should a student take from the closing lines of

the passage?

That the truth of Islam and the messengership of Muhammad, peace be upon him, are presented as the fitting conclusion of reflecting on creation.

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

1-) What is the main line of reasoning in the passage?

It argues from the beauty in creation to the Creator's love of perfection, then to the need for a supreme human responder, and finally to the messengership of Prophet Muhammad, peace be upon him.

2-) How certain is this conclusion said to be?

It is said to be as certain as direct witnessing.

3-) Why is the human being given that special place in the argument?

Because the human being is presented as the conscious and most comprehensive fruit of creation.

4-) Why must this divine love be especially related to the human being?

Because the human being is the most conscious and comprehensive creature in the created order.

5-) Why does the passage describe one sphere as related to lordship and art?

To show the divine side of reality where power, order, and beauty are displayed.

6-) What are the two broad realities displayed before us in the passage?

One is the display of divine lordship and art, and the other is the display of worshipful human response.

7-) What does his leadership indicate about his standing with Allah?

It indicates special nearness, acceptance, and belovedness.

8-) What example is used to show that the Maker is attentive and generous even in small matters?

The passage points to the way human tastes of the mouth are taken into account.

9-) What final religious conclusion closes the passage?

The passage ends by affirming Islam as the true religion before Allah and Muhammad, peace be upon him, as Allah's Messenger.

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

1-) According to the passage, what can be learned from the beauty of created things?

One can learn that the Creator intentionally makes things beautiful and adorned.

2-) What does the presence of refined artistry suggest about the Creator's attributes?

It suggests intentional beauty-making and a powerful desire to embellish creation.

3-) After establishing divine intention, what emotional or relational attribute is then inferred?

A holy love for the perfection found in His own art is inferred.

4-) How is the highest human described in relation to the Maker?

He is described as one who meets with and receives address from the Maker.

5-) What is special about the human being who stands above others in awareness?

He has the widest outlook and deepest universal consciousness.

6-) In what way does the second sphere serve the first?

It serves by recognizing, praising, admiring, and giving thanks for what the first sphere displays.

7-) What does this say about the one who leads the second reality?

It shows that he is uniquely connected to the divine purpose manifested in creation.

8-) What is the significance of mentioning the Throne, earth, land, and sea?

These images show the vast reach and powerful effect of that servant's worship and praise.

9-) What is said to be impossible concerning that servant?

It is said to be impossible that the Maker would neither speak to him nor appoint him as Messenger.

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

1-) What visible evidence does the passage begin with?

It begins with the visible beauty and craftsmanship present in the universe.

2-) What does purposeful beauty further indicate about the Creator's inner relation to His art?

It indicates a sacred love for the excellences displayed in that art.

3-) Why would this love be especially directed toward human beings?

Because humans are described as the most conscious, enlightened, and complete creatures.

4-) What image is used to explain the human being's place in creation?

The human being is compared to the fruit of a tree.

5-) How is the first sphere characterized?

It is described as majestic, orderly, and filled with finely crafted beauty.

6-) What does the passage say appears before us as two great displays?

It says there appears a display of divine rule and artistry and a display of worshipful reflection and faith.

7-) How does the passage portray the Maker's generosity?

It portrays Him as so generous and attentive that even fine human preferences are considered.

8-) What small human experience is mentioned to illustrate divine generosity?

Human taste and enjoyment in eating are mentioned.

9-) Besides speaking to him, what else would the Maker want according to the passage?

The Maker would want that servant's praiseworthy way to be conveyed to other people.

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

1-) What does the verse at the start of the passage command believers to do if they love Allah?

It commands them to follow the Prophet so that Allah will love them.

2-) What chain of ideas connects beauty in creation to messengership? Beauty shows divine will to beautify, which shows love of perfection, which points to a highest conscious responder, which leads to the Messenger.

3-) Which creature is identified as best suited for that response?

The human being is identified as best suited for it.

4-) What kind of human response is presented as the highest one?

Wholehearted worship, thoughtful reflection, admiration, gratitude, and faith are presented as the highest response.

5-) Among human beings, what kind of person is singled out as most fitting for special closeness to the Maker?

The person with the broadest perception and most universal awareness is singled out.

6-) What relationship does the second sphere have to the first?

It serves the first with all its strength and acts on its behalf.

7-) What does this reveal about the one who leads the worshipful display?

It reveals that he is intimately tied to Allah's purposes in creation and is deeply accepted by Him.

8-) What signs of devotion are mentioned regarding that servant?

He is described as praising, admiring, thanking, and exalting Allah with overwhelming intensity.

9-) Why is it said that the Maker would want this servant's way to spread to others?

Because his conduct is worthy of being followed and serves the divine purposes reflected in creation.