

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 1

1-) What are the two main ideas named in this passage as the first truth? (5 kelime)

They

2-) Which groups are described as having supported these two ideas with many proofs? (12 kelime)

Scholars of Islamic

3-) What observation about the world is used to show that it is not eternal in itself? (8 kelime)

Everything in

4-) According to the passage, what follows if the world has been brought into existence? (5 kelime)

It

5-) How does the passage describe a thing whose existence and non-existence are equally possible? (6 kelime)

It

6-) Why does contingency point beyond things themselves? (16 kelime)

Because contingent things do

7-) How does the passage move from individual things to the whole world? (17 kelime)

It observes change in

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 2

1-) What evidence from daily reality is given for createdness? (11 kelime)

The passage

2-) What does the passage say cannot be true about the world if change is visible in it? (8 kelime)

It cannot

3-) What must exist if something is created? (6 kelime)

A

4-) What is missing in a contingent thing that keeps it from being necessary? (10 kelime)

It lacks

5-) What contrast is the passage making between necessary existence and contingent existence? (16 kelime)

Necessary existence does not

6-) How would you restate the scholars' argument in one short chain of logic? (19 kelime)

The world changes, so

7-) Why can a contingent thing not be eternal by its own nature? (9 kelime)

Because its

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 3

1-) What is the heading given to this section of the argument? (7 kelime)

It

2-) What two fields of Muslim learning are directly mentioned as supporting this truth? (6 kelime)

The

3-) What feature of the world is treated as a sign that it had a beginning? (6 kelime)

Its

4-) If the world is temporary and brought into being, what conclusion does the passage draw? (8 kelime)

It concludes

5-) What does the passage say about a thing whose existence is not required by its own essence? (9 kelime)

Such a

6-) Is the argument in this passage based mainly on blind acceptance or on reflection supported by proofs? Explain. (20 kelime)

It is based on reflection

7-) Why does equal possibility of existence and non-existence show dependence? (11 kelime)

Because the

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 4

1-) What two terms should a student understand to follow this passage well? (3 kelime)

2-) According to the passage, who recognized and defended these truths? (8 kelime)

Respected Muslim

3-) What simple fact about the world is the starting point of the argument? (6 kelime)

The

4-) Why does change matter so much in the passage's reasoning? (12 kelime)

It shows that

5-) What is the next step after saying the world is created? (11 kelime)

The next

6-) How does the passage define a non-necessary thing? (10 kelime)

It is

7-) If a thing is contingent, what two qualities does the passage deny of it? (3 kelime)

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 5

1-) What first truth of the cosmos is explained in this short passage? (8 kelime)

The truth

2-) What does the passage say Islamic scholars did with regard to this truth? (6 kelime)

They

3-) What evidence can be observed directly in the world according to the passage? (4 kelime)

Ongoing

4-) What conclusion is drawn from the fact that the world is always changing? (8 kelime)

The world

5-) Once createdness is accepted, what further conclusion follows? (7 kelime)

There

6-) What does it mean for being and non-being to be equally possible for a thing? (11 kelime)

It means

7-) In one sentence, summarize the whole passage. (19 kelime)

Since the world changes

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 6

1-) What are the names of the two truths discussed in this passage? (3 kelime)

2-) What kinds of Muslim thinkers are said to agree on these truths? (9 kelime)

Theologians, scholars

3-) What repeated condition of the world is the key evidence in the passage? (6 kelime)

The

4-) According to the passage, what does that condition show about the world's status? (14 kelime)

It shows that

5-) What being is required if the world was brought into existence? (4 kelime)

A

6-) How does the passage describe the inner nature of a contingent thing? (12 kelime)

Its own essence

7-) Is the passage speaking only about a few unusual things, or about the world and all things in general? (9 kelime)

It speaks

CEVAP ANAHTARI

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 1 - CEVAPLAR

1-) What are the two main ideas named in this passage as the first truth?

They are createdness and contingency.

2-) Which groups are described as having supported these two ideas with many proofs?

Scholars of Islamic theology and principles of religion, along with Muslim sages.

3-) What observation about the world is used to show that it is not eternal in itself?

Everything in the world changes and undergoes alteration.

4-) According to the passage, what follows if the world has been brought into existence?

It must have a Maker.

5-) How does the passage describe a thing whose existence and non-existence are equally possible?

It is not necessary or eternal.

6-) Why does contingency point beyond things themselves?

Because contingent things do not contain within themselves a final reason for why they must exist.

7-) How does the passage move from individual things to the whole world?

It observes change in all things and then applies that reality to the world as a whole.

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 2 - CEVAPLAR

1-) What evidence from daily reality is given for createdness?

The passage points to ongoing change and transformation throughout the world.

2-) What does the passage say cannot be true about the world if change is visible in it?

It cannot be uncreated and beginningless in itself.

3-) What must exist if something is created?

A creator or maker must exist.

4-) What is missing in a contingent thing that keeps it from being necessary?

It lacks an inner reason that makes its existence unavoidable.

5-) What contrast is the passage making between necessary existence and contingent existence?

Necessary existence does not depend on anything else, while contingent existence depends on something beyond itself.

6-) How would you restate the scholars' argument in one short chain of logic?

The world changes, so it is not eternal in itself; if it is made, it must have a Maker.

7-) Why can a contingent thing not be eternal by its own nature?

Because its essence does not make its existence certain.

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 3 - CEVAPLAR

1-) What is the heading given to this section of the argument?

It is presented as the first truth.

2-) What two fields of Muslim learning are directly mentioned as supporting this truth?

The principles of religion and theology.

3-) What feature of the world is treated as a sign that it had a beginning?

Its constant change and shifting condition.

4-) If the world is temporary and brought into being, what conclusion does the passage draw?

It concludes that the world has a Maker.

5-) What does the passage say about a thing whose existence is not required by its own essence?

Such a thing is not necessary and not eternal.

6-) Is the argument in this passage based mainly on blind acceptance or on reflection supported by proofs? Explain.

It is based on reflection supported by many proofs, since learned scholars are said to have established it with evidence.

7-) Why does equal possibility of existence and non-existence show dependence?

Because the thing needs something outside itself to give it existence.

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 4 - CEVAPLAR

1-) What two terms should a student understand to follow this passage well?

Createdness and contingency.

2-) According to the passage, who recognized and defended these truths?

Respected Muslim scholars and wise thinkers within Islam.

3-) What simple fact about the world is the starting point of the argument?

The world is full of change.

4-) Why does change matter so much in the passage's reasoning?

It shows that the world is not self-sufficient and eternal in itself.

5-) What is the next step after saying the world is created?

The next step is that a Maker must have created it.

6-) How does the passage define a non-necessary thing?

It is something that could either exist or not exist.

7-) If a thing is contingent, what two qualities does the passage deny of it?

Necessity and eternity.

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 5 - CEVAPLAR

1-) What first truth of the cosmos is explained in this short passage?

The truth that things are created and contingent.

2-) What does the passage say Islamic scholars did with regard to this truth?

They established it through many proofs.

3-) What evidence can be observed directly in the world according to the passage?

Ongoing change and mutation.

4-) What conclusion is drawn from the fact that the world is always changing?

The world is temporary and created, not uncreated.

5-) Once createdness is accepted, what further conclusion follows?

There must be a Maker behind creation.

6-) What does it mean for being and non-being to be equally possible for a thing?

It means the thing does not have to exist by itself.

7-) In one sentence, summarize the whole passage.

Since the world changes and its things are not necessary in themselves, it must be created by a Maker.

11sinif supreme-sign-p63-1st-truth-a-summary-of-the-proofs-of-createdness-and-contingency - Set 6 - CEVAPLAR

1-) What are the names of the two truths discussed in this passage?

Createdness and contingency.

2-) What kinds of Muslim thinkers are said to agree on these truths?

Theologians, scholars of religious principles, and sages of Islam.

3-) What repeated condition of the world is the key evidence in the passage?

The world is always undergoing change.

4-) According to the passage, what does that condition show about the world's status?

It shows that the world is not beginningless in itself but brought into existence.

5-) What being is required if the world was brought into existence?

A Maker is required.

6-) How does the passage describe the inner nature of a contingent thing?

Its own essence does not force either its existence or its non-existence.

7-) Is the passage speaking only about a few unusual things, or about the world and all things in general?

It speaks about the world and all things generally.