



سری سوال : یک ۱

زمان آزمون (دقیقه): تستی : ۱۲۰ تشریحی : ۰

تعداد سوالات : تستی : ۳۰ تشریحی : ۰

عنوان درس : متون عرفانی به زبان خارجی ۲

رشته تحصیلی / گاه درس : الهیات و معارف اسلامی گرایش ادیان و عرفان ۱۲۲۰۱۷۰

Reading: Read each of the following texts and answer the questions

Man is the crown and final cause of the universe. Though last in the order of creation he is first in the process of divine thought, for the essential part of him is the primal Intelligence or universal Reason which emanates **immediatety**. from the Godhead. This corresponds to the Logos-- the animating principle of all things-- and is identical with the Prophet Mohammed. An interesting parallel might be drawn here between the Christian and Sufi doctrines. The same **expressions** are applied to the founder of Islam which are used by St. John, St. Paul, and later mystical theologians concerning Christ. Thus, Mohammed is called the Light of God, existed before the creation of the world, he is adored as the source of all life, actual and possible, he is the Perfect Man in whom all the divine **attributes** are **manifested**, and a Sufi tradition ascribes to him the saying, "He that hath seen me hath seen Allah." In the Moslem **scheme**, however, the Logos doctrine occupies a subordinate place, as it obviously must when the whole duty of man is believed to consist in **realising** the unity of God.

1-The word 'expressions' in the passage is similar in meaning to

1. actions 2. attitudes 3. statements 4. tendencies

2-The word 'manifest' in the passage is similar in meaning to

1. apparent 2. invisible 3. assembled 4. hidden

3-The word 'scheme' in the passage is similar in meaning to

1. dream 2. outline 3. reading 4. book

4-The word 'immediatety' in the passage is similar in meaning to

1. slowly 2. without delay 3. with delay 4. generally

5-The word 'attributes' in the passage is similar in meaning to

1. qualities 2. objects 3. purposes 4. aims

6-The word 'realising' in the passage is similar in meaning to

1. strengthening 2. making 3. feeling 4. understanding



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Read the following text and choose the best words for the blanks.

The gnostic recognises that the Law is valid and necessary in the moral sphere. While good and7..... remain, the Law stands over both, commanding and forbidding, rewarding and8..... . He knows, on the other hand, that only God really exists and acts: therefore, if evil really exists, it must be divine and if evil things are really done, God must be the doer of them. The conclusion is false because the hypothesis is false. Evil has no real existence; it is not- being, which is the privation and absence of being, just as darkness is the9..... of light.

7-

1. insisting 2. evil 3. examining 4. explanation

8-

1. punishing 2. justifying 3. streaming 4. expounding

9-

1. practice 2. existence 3. absence 4. balance

Read the following text and choose the best words for the blanks.

Jalaludin indicates the justice of God by asserting that men have the power10..... choose how they will act, although their freedom is11..... to the divine will. Approaching the question, 'Why does God ordain and create evil?' he points out that things are known through their12..... , and that the existence of evil is necessary for the13..... of good. In reply to the objection that a God who creates evil must Himself be evil, Jalaluddin, pursuing the analogy drawn from Art, remarks that ugliness in the picture is no14..... of ugliness in painter.

10-

1. to 2. in 3. on 4. with

11-

1. high 2. superior 3. subordinate 4. legitimate

12-

1. traditions 2. reflections 3. teachers 4. opposites

13-

1. manifestation 2. stop 3. hiding 4. folding



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14-

1. tolerance 2. evidence 3. ignorance 4. smilarity

Read the following text and choose the answers for the questions.

It has been said that the Sufis invented this **figurative** style as a mask for mysteries which they desired to keep secret. That desire was natural in those who proudly claimed to possess an **esoteric** doctrine known only to themselves; moreover a plain statement of what they believed might have endangered their liberties, if not their lives. but, apart from any such motives, the Sufis adopt the symbolic style because there is no other possible way of interpreting mystical experience. So little does knowledge of the infinite revealed in ecstatic vision need an artificial **disguise** that it cannot be communicated at all except through types and emblems drawn from the sensible world, which, imperfect as they are, may suggest and shadow forth a deeper meaning than appears on the surface. 'Gnostics', says Ibn alArabi 'cannot impart their feeling to other men; they can only indicate them symbolically to those who have begun to experience the like. 'What kind of symbolism each mystic will prefer depends on his **temperament** and character.

15- This passage is mainly concerned with.....

1. Sufis' love 2. Sufis' limitation 3. Sufis' mysteries 4. Sufis' desires

16- Which of the following is stated or implied in the passage?

1. expression of mysteries endangered their religion
2. gnostics can impart their feelings to other men
3. Sufis can indicate mysteries symbolically to every one
4. the only way of interpreting mystical experience is symbolic style

17- The underlined word 'temperament' in the passage is similar in meaning to

1. styles 2. nature 3. critics 4. ecstasies

18- The underlined word 'esoteric' is closer in meaning to

1. wide 2. mysterious 3. lovely 4. imperfect

19- The underlined word 'disguise' in the passage is similar in meaning to

1. جوهره 2. پنداشت 3. احساس شگرف 4. لباس مبدل

20- The underlined word 'figurative' in the passage is similar in meaning to

1. symbolic 2. pure 3. accessible 4. attractive



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Read the following text and choose the words which have almost the same meaning as the underlined words.

Love, like gnosis, is in its essence a divine gift, not anything that can be acquired. 'If the whole world wished to attract love, they could not; and if they made the utmost efforts to repel it, they could not'. Those who love God are those whom God loves. 'I fancied that I loved Him,' said Bayazid, 'but on consideration I saw that His love preceded mine.' Junayd defined love as the substitution of qualities of the Beloved for the qualities of the lover. In other words, love signifies the passing-away of the individual self; it is an uncontrollable rapture, a God-sent grace which must be sought by ardent prayer and aspiration.

21-'attract' means

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|-----------|-----------|------------|------------|
| 1. submit | 2. absorb | 3. present | 4. respect |
|-----------|-----------|------------|------------|

22-'repel' means

- | | | | |
|---------|-----------|----------|-----------|
| 1. seek | 2. reject | 3. trace | 4. accept |
|---------|-----------|----------|-----------|

23-'consideration' means

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|----------------|--------------|----------------|----------------|
| 1. development | 2. attention | 3. expectation | 4. application |
|----------------|--------------|----------------|----------------|

24-'substitution' means

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|---------------|--------------|---------------|----------------|
| 1. motivation | 2. extension | 3. individual | 4. replacement |
|---------------|--------------|---------------|----------------|

25-'rapture' means

- | | | | |
|------------|------------|------------|------------------|
| 1. ecstasy | 2. passion | 3. imagery | 4. understanding |
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Read the following text and choose the best word for the blanks

The Sufis have always declared and26..... themselves to be God's chosen people. The Koran refers in several places to His elect. According27..... the author of the Kitab al-luma, this title belongs,28....., to the prophets, elect in virtue of their sinlessness, their inspiration, and their apostolic mission; and secondly, to certain Moslems, elect in virtue of their sincere devotion and self-mortification and firm attachment to the eternal realities: in a word, the saints. While the Sufis are the elect of Moslem community, the saint are the elect of the Sufis. The Mohammedan saint is commonly known as a wali (plural, awliya). This word is used in various senses29..... from its root-meaning of 'nearness'; e.g. next of kin patron, protector, friend. It is applied in the Koran to God as the protector of the Faithful, to angels or idols30..... are supposed to protect their worshippers, and to men who are regarded as being specially under divine protection.

26-

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| 1. believed | 2. believers | 3. believable | 4. belief |
|-------------|--------------|---------------|-----------|

27-

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| 1. with | 2. in | 3. to | 4. on |
|---------|-------|-------|-------|

28-

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|------------|-------------|------------|-------------|
| 1. firstly | 2. secondly | 3. thirdly | 4. fourthly |
|------------|-------------|------------|-------------|

29-

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|------------|---------------|-------------|--------------|
| 1. derived | 2. approached | 3. answered | 4. contained |
|------------|---------------|-------------|--------------|

30-

- | | | | |
|--------|--------|----------|----------|
| 1. how | 2. who | 3. whose | 4. where |
|--------|--------|----------|----------|