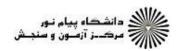
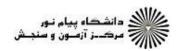


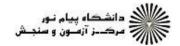
سری سوال: یک ۱	(دقیقه): تستی : ۶۰٪ تشریحی : ۰	زمان آزمون	تعداد سوالات: تستى : 30 تشريحى: .				
	لامى ١٢٢٠٢٠٢	اسلامی گرایش فلسفه وکلام اس	عنـــوان درس: زبان تخصصی ۴ رشته تحصیلی/کد درس: الهیات ومعارف				
1-I have heard from certain wise men and women who spoke of things divine. "divine" means?							
1. _{مختلف}	2. _{مادى}	3. تحقیق	4. الهي				
2-[According to Plato:] " <u>K</u> n	owledge as Recollection"	means?					
دانش یاد گرفتنی است. .1		عقیق امکان پذیر است. .2	تحت				
دانش یادآوری است. 3.		اخلاقي، معرفت است. 4.	اصل				
3-I must remember that I am a man, and that consequently I am in the <u>habit</u> of sleeping. "habit" means?							
عادت داشتن 1.	2. به یاد آ _{ور} دن	3. منع کردن	شک کر _{دن} .4				
4-Kant say's: "But though all our knowledge begins with experience, it does not follow that it all							
1. distinguish	2. arises out	^{3.} improve	4. belong				
5-In kant's view, <u>"all bodie</u>	s are extended" is ?						
1. synthetic judgement		^{2.} a priori synthetio	judgement				
^{3.} Analytic judgement		4. a posteriori synthetic judgement					
6-As Wittgenstein puts it: '	the child learns by believ	ring the D	oubt comes after belief.				
1. adult	2. God	3. religion	^{4.} science				
7-In Ibn sina's philosophy, knowledge alone.	The purpose of theoretica	al philosophy is to per	fect the through				
1. God	2. body	3. science	4. soul				
8- <u>He</u> chose the title philose	ophy of Illumination to na	ame his major Arabic v	work. "He" refer to?				
1. suhrawardi	^{2.} Mulla sadra	^{3.} Ibn sina	^{4.} Ibn Arabi				
9-Kant say's: "now the proper problem of is contained in the question: How are a priori synthetic judgements possible?"							
 empirical knowledge 		^{2.} experience					
^{3.} pure reason		^{4.} gnostic experien	ce				
10-The, in Ibn sina's physics, is defined as "a primary perfection of an organic, natural body to which it belongs to perform acts of life"?							
1. actuality	2. species	^{3.} intellect	4. soul				



سری سوال: یک ۱	تستى: ۶۰ تشریحى: ۰	زمان آزمون (دقيقه) : ا	تعداد سوالات: تستى : ٣٠٪ تشريحى : ٠			
			عنـــوان درس: زبان تخصصی ۴			
	١٢٢	می گرایش فلسفه وکلام اسلامی ۲۰۲۰	رشته تحصيلي/كد درس:الهيات ومعارف اسلا			
11-Descartes say's: "I am, I exist, is necessarily each time that I pronounce it, or that I mentally conceive it.						
1. _{true}	^{2.} false	^{3.} doubtful	4. deceptive			
12-Kant say's: "experience never confers on its judgements true or strict, but only assumed and comparative universality, through"?						
 a priori knowledge 		^{2.} proof				
3. syllogism		^{4.} induction				
13-In Ibn sina view's, what a	re the branches of	f theoretical knowledge?				
1. God, ethics, and math	ematics					
2. Pure mathematics, ph	ysics, and mataphy	/sics				
^{3.} Ethics, pure mathema	tics, and mataphys	ics				
4. physics, home manage	ement, and mataph	nysics				
14-According to Ibn sins, what is the subject of metaphysics?						
1. _{God}		^{2.} Necessary an	d possible existence			
^{3.} The existent in as muc	h as it exists	^{4.} Matter, form	er, form and category			
15-He did not believe in wah	ndat al- wujud?					
 Mulla sadra 	^{2.} sabzawari	^{3.} Ibn Arabi	^{4.} Ibn sina			
16-In Islamic philosophy,"Al	l objects are comp	osed of two components	'; what are thay?			
 Existence and quiddity 	′	^{2.} necessity and	existence			
^{3.} Principality and gradat	tion of existence	4. light and exist	tence			
17-At the heart of the whole Reality.	philosophical exp	osition of Mulla sadra sta	inds the of Being as			
 gnostic existence 		2. religious expe	erience			
^{3.} gnostic experience		4. logical intellig	ible			
18-According to a hadith of the prophet, "" (al-ilm nurun), a principle which is also foundational to Mulla sadra's thought.						
 Knowledge is light 		2. light is knowle	edge			
^{3.} Light is Being		4. existence is o	ne			
19-In Ibn sina,is ii and etc?	n a subject and is c	livided into nine types: qu	uality, quantity, relation, time,			
1. substance	2. existence	^{3.} condition	⁴ ∙ accident			



سری سوال: یک ۱	۶۰ تشریحی: ۰	زمان آزمون (دقیقه) : تستی :	تعداد سوالات: تستى : ٣٠٪ تشريحى: .				
			عنــــوان درس: زبان تخصصی ۴				
		ن فلسفه وكلام اسلامي ١٢٢٠٢٠٢	رشته تحصيلي/كد درس: الهيات ومعارف اسلامي گرايش				
20-Plato say's: "if the truth of all things always existed in the soul, then?							
1. The soul acquire the kr	nowledge in t	his life 2. The sou	ul is immortal				
^{3.} The soul is destroyed		^{4.} The sou	ıl is mortal				
	21-It is sometimes proved to me[Descartes] that these senses are, and it is wiser not to entirely to any thing by which we have once been deceived.						
1. trust- deceptive		^{2.} decept	ive- trust				
^{3.} detected- reject		^{4.} convinc	ced- doubt				
22-According to Kant, the proposition, "every alteration has its cause", is?							
 a posteriori propositio 	n	^{2.} a pure	proposition				
^{3.} not a proposition		^{4.} not a p	ure proposition				
23-What does Kant means b	y analytic jud	gements?					
1. The predicate B belong	1. The predicate B belong to the subject A.						
^{2.} The predicate B lies ou	^{2.} The predicate B lies outside the subject A.						
3. The connection of the	 The connection of the predicate B with the subject A, is thought through without identity. Analytic judgements can be entitled ampliative. 						
4. Analytic judgements ca							
24-Kant say's: "first of all, it has to be noted that mathematical propositions, strictly so called, are always judgements, and not; because they carry with them necessity."							
1. a posteriori – a priori		^{2.} a poste	riori – empirical				
^{3.} a priori - empirical		^{4.} empirio	cal – synthetic				
25-According to Ibn Sina, wh	at are the inc	dividual subjects of theo	retical knowledge?				
1. those to which movem	ent can be at	ttached.					
^{2.} those to which movem	ent cannot b	e attached.					
^{3.} ethics, political science	, and home r	nanagement.					
^{4.} A and B							
26-In Ibn sina logic, what is t	he most relia	ble form of the explana	tory phrase?				
1. description		^{2.} definiti	on				
^{3.} difference		^{4.} commo	on accident				
27-In Ibn Sina view's, through conjunction with the that contains the intelligible, the theoretical part of the rational soul receives its proper perfection.							
 potential intellect 		^{2.} actual i	ntellect				
3. agent intellect		^{4.} materia	al intellect				



تعداد سوالات: تستى : ٣٠٪ تشريحي : ٠	زمان آزمون (دقیقه) : تستی : ۶۰	تشریحی: ۰	سری سوال: یک ۱
عنــــوان درس: زبان تخصصی ۴			
رشته تحصيلي/كد درس: الهيات ومعارف اسلامي گرايش فلد	سفه وکلام اسلامی ۱۲۲۰۲۰۲		

- 28-Sabzawari say's: "<u>its notion</u> is one of the best known things, but its deepest reality is in the extremity of hiddenness". "It" refer to?
 - 1. Wujud
- 2. quiddity
- 3. mahiyyat
- 4. world
- 29-According to Mulla sadra, what are the three major paths of knowledge?
 - 1. demonstration, intellection, and mystical vision.
 - 2. demonstration, intellection, and spiritual vision.
 - 3. Revelation, spiritual and mystical vision.
 - 4. Revelation, intellection, and mystical vision.
- 30-Which case in Mula sadra philosophy is correct?
 - 1. He denied explicitly the possibility of motion in the category of substance.
 - 2. He denied explicitly the possibility of motion in the categories of accidents.
 - 3. The accidents have no existence independent of substance.
 - 4. He rejected the union of Intellect and the Intelligible.