



سری سوال: یک ۱

زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: ۰

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

درس: زبان تخصصی ۳

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۴۶۲

Choose the best answer (1, 2, 3 or 4) and then mark it on your answer sheet.

1- In the nineteenth century Iran ,Sabzawari was a great:

- | | |
|---------------------------|---------------------------|
| 1. Philosophic - Mystical | 2. Philosopher - Mystical |
| 3. Philosopher - Mystic | 4. Philosophical - Mystic |

2- With the death of Averroes Muslim philosophy ceased to be alive for the , but this does not mean that it ceased to be alive for the as well.

- | | | | |
|----------------|----------------|----------------|----------------|
| 1. East - West | 2. West - East | 3. West - West | 4. East - East |
|----------------|----------------|----------------|----------------|

3- Recently, scholars have realized that philosophical thinking in Islam did not fall into decadence and fossilization after the Mongol invasion.

- | | | | |
|------------|---------------|----------|--------------|
| 1. dynasty | 2. discussion | 3. sense | 4. decadence |
|------------|---------------|----------|--------------|

4- Who did attack Avicenna in the name of true Islamic belief, and who did attack him in the name of an authentic Aristotelianism ?

- | | |
|--------------------------|---------------------------|
| 1. Al- Ghazali / Tusi | 2. Tusi / Averroes |
| 3. Averroes / Ibn- Arabi | 4. Al- Ghazali / Averroes |

5- This aspect of the Absolute further divides itself into a number of sub - stages constituting as a whole a vast order of "existents", the lowest stage being that of material world.

- | | | | |
|-----------------|---------------|-------------|---------------|
| 1. hierarchical | 2. conceptual | 3. mystical | 4. observable |
|-----------------|---------------|-------------|---------------|

6- In other traditions of Oriental philosophy, like Taoism and Zen Buddhism for example, is conceived as Nothingness.

- | | |
|------------------------|--------------|
| 1. Appearance of being | 2. Existents |
| 3. Ultimate Reality | 4. Quiddity |

7- Eastern scholasticism, thus, has had a much longer life and has achieved a far richer development than its Western

- | | | | |
|----------------|----------------|-------------------|------------------|
| 1. Particulars | 2. Counterpart | 3. Existentialism | 4. Anachronistic |
|----------------|----------------|-------------------|------------------|

8- The main difference between Modern Existentialism and Hikmat Philosophy arises from the fact that:

1. Modern Existentialism is almost exclusively concerned with the concept of existence.
2. Hikmat Philosophy is a result of an organic and harmonious unification of mysticism and conceptual thinking.
3. None of Hikmat Philosophy and Modern Existentialism are concerned with the concrete existence.
4. Modern Existentialism wants to be face to face with "existence" pure and simple in complete isolation from all existents.



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9- Who does make it clear that "reason, glorified for centuries, is the most obstinate adversary of thinking" ?

1. Al- Ghazali 2. Ibn- Arabi 3. Heidegger 4. Suhrawardi

10- As in the case of Descartes and Kant, in Sartre's eyes the world of Being is irreparably split apart into the:

1. Sphere of human consciousness and the sphere of things.
2. Sphere of human consciousness and the sphere of subject.
3. Sphere of object and the sphere of things.
4. Sphere of subjective world and the sphere of human consciousness.

11- Confusion between the level of notion and the level of external reality leads, when it is done consciously, to ; and, when it is done unconsciously, to

1. Mistakes - Sophistry 2. Sophistry - Misunderstanding
3. Sophistry - conceptual clarity 4. Misunderstanding - Sophistry

12-..... It is reducible to nothing else, while all other notions are ultimately reducible to it.

1. Existent 2. Quiddity 3. Concept 4. Existence

13-Why "existence", must primary and a priori be understandable to all men?

1. Since it is self - evident 2. Since it is Wujud
3. Because it is not quiddity 4. Because it is conceptual

14- Concerning a "primary intelligible" and a "secondary intelligible" which one is true ?

1. In the case of a "primary intelligible", both "occurrence" and "qualification" take place in the mind.
2. In the case of a "primary intelligible", both "occurrence" and "qualification" happen in the external world.
3. In the case of a "primary intelligible", both "occurrence" and "qualification" take place in the internal world.
4. "Secondary intelligible" as distinguished from "primary intelligible", points to the reality of external world.

15- It is obvious that a quality of "universality" has no extra - mental existence.

This means that:

1. Everything existent in the external world is universal.
2. Everything existent in the internal world is particular and individual.
3. We are talking about a relationship between external and internal world.
4. Everything existent in the external world is particular and individual.



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16- Which one is true?

1. In the world of concepts, "quiddity" precedes "existence", and the latter occurs to the former.
2. In the world of reality, again, "quiddity" precedes existence.
3. The "existents" are merely abstractions drawn by the mind from the "quiddities".
4. The notion of "quiddity" is the most ultimate and fundamental of all notions.

17- Farabi, like Aristotle, starts from concretely existent things which are the primary reality for him.

1. فارابی مانند ارسطو، از مفهوم وجود که برای او واقعیت اساسی دارد شروع می کند
2. فارابی مانند ارسطو، از اشیای موجود عینی که برای او واقعیت اساسی دارند شروع می کند
3. فارابی مانند ارسطو، از مفهوم وجود که برای او واقعیت ذهنی دارد شروع می کند
4. فارابی مانند ارسطو، از اشیای موجود که برای او واقعیت جزئی دارند شروع می کند

18- We become aware of the presence of something in our consciousness.

1. ما از حضور بسیاری از امور در جهان آگاه می گردیم
2. ما از حضور بعضی مسایل در جهان آگاه می گردیم
3. ما از حضور بسیاری از امور در جهان به طور نا خود آگاه مطلع می گردیم
4. ما از حضور بعضی از امور در وجدان خود آگاه می گردیم

19- The notion of "existence" in this particular sense is something that occurs to our minds naturally and spontaneously.

1. مفهوم وجود در این معنای خاص، چیزی است که با تأمل و به طور غیر طبیعی در ذهن ما حاصل می شود
2. مفهوم وجود در این معنای خاص، چیزی است که به طور ناگهانی و طبیعی در جهان حاصل می شود
3. مفهوم وجود در این معنای خاص، چیزی است که به طور طبیعی و خود به خود در ذهن ما حاصل می شود
4. مفهوم وجود در این معنای خاص، چیزی است که با تأمل و به طور غیر طبیعی در جهان حاصل می شود

20- Both Suhrawardi and Ibn Arabi exercised a tremendous influence on the thinkers who came after them and thereby radically changed the course of philosophy in Islam.

1. سهروردی و ابن عربی، تأثیر بسیار کمی بر متفکران بعدی خود داشته و مسیر فلسفه در اسلام را به تدریج تغییر داده اند
2. سهروردی و ابن عربی، تأثیر بسیار شگفتی بر متفکران بعدی خود داشته و مسیر فلسفه در اسلام را به طور اساسی تغییر داده اند
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4. سهروردی و ابن عربی، تأثیر بسیار شگفتی بر متفکران بعدی خود داشته ولی مسیر فلسفه در اسلام بعد از آنان تغییر اساسی پیدا نکرده است



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21- The tradition of the Hikmat-type of philosophy in persia produced a long chain of outstanding thinkers and innumerable works of great value.

1. سنت مبتنی بر نوع حکمی فلسفه ، در ایران متفکران برجسته فراوان و آثار پر ارزش بی شماری پدید آورد
2. سنت مبتنی بر نوع حکمی فلسفه ، در ایران متفکران برجسته فراوان و آثار پر ارزش اندکی پدید آورد
3. سنت مبتنی بر نوع حکمی فلسفه ، در ایران زنجیره ای ناقص از متفکران برجسته و مجموعه ای کم تعداد از آثار پر ارزش پدید آورد
4. سنت مبتنی بر نوع حکمی فلسفه ، در ایران زنجیره ای ناقص از متفکران برجسته و مجموعه ای پر تعداد از آثار پر ارزش پدید آورد

22- In Islamic thought the thesis of the distinction between "quiddity" and "existence" was first maintained explicitly by:

1. Avicenna
2. Farabi
3. Mulla Sadra
4. Averroes

23- A "quiddity" does not contain in itself "existence" as a constituent part. This Phrase means that

1. A "quiddity" does imply its own "existence"
2. An "existence" does imply its own "concept"
3. A "quiddity" does not imply its own "existence"
4. An "existence" does not imply its own "concept"

24- "Existence" or "is-ness" is not a constituent element of any existent thing. So it must be something that "occurs" (to quiddity) from the outside.

1. Concomitant
2. Representing
3. Actualize
4. Concretely

25- Thus, Avicenna, following Farabi, establishes the distinction between "quiddity" and "existence". "Existence" in this metaphysical system is something which cannot be accounted by the essential nature of "quiddity" alone.

1. Down
2. For
3. Up
4. From

26- The primary and ultimate object of all metaphysical thinking, for Avicenna, is the

1. Quiddity
2. Existence
3. Existent
4. Essence

27- The distinction between "quiddity" and "existence" is in Avicenna

1. A concrete distinction
2. A perceptual distinction
3. An extra-menta distinction
4. A conceptual distinction



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28-The contrary to "asil" is "itibari " meaning:

1. A notion or concept which is not directly and primarily drawn from a concrete extra- mental piece of reality.
2. A notion or concept which is fundamentally real and concrete.
3. A notion or concept which is part of the well-established tradition of antiquity.
4. A notion or concept which is directly and primarily drawn from a concrete extra- mental piece of reality.

29- In Islamic philosophy what is the difference between the meaning of 'mahiya'(ماهیه) " in the particular sense" and "in the general sense"?

1. Mahiya "in the particular sense" refers to what is given in answer to the question about anything "what is it?"and mahiya`" in the general sense" referring to that by which a thing is what it is (haqiqah) of the thing.
2. Mahiya "in the general sense" refers to what is given in answer to the question about anything "what is it?" and mahiya "in the particular sense" referring to that by which a thing is what it is (haqiqah) of the thing.
3. Mahiya in the particular sense or quiddity does not stand opposed to existence.
4. Mahiya in the general sense corresponds to the Avicennian concept of "natural universal".

30- On the assumption that "existence" is itibari and that whatever is actual in the external world is "quiddity", Which one is true:

1. On this assumption, there would be two different concepts in the same object (misdaq).
2. On this assumption, it is tantamount to admitting "analogical gradation".
3. There would be no real unity actualized, for a "quiddity" by definition is the principle of multiplicity and diversity.
4. There would be gradation in quiddity, so a quiddity is always itself.