سری سوال : یک ۱	. (دقیقه): تستی : ۱۰۰ تشریحی : ۰	: ۰ زمان آزمون	تعداد سوالات: تستى: ٣٠ تشريحى: ٠		
		1 زبان خارجی	عنــوان درس: متون عرفانی به		
	144-18	ومعارف اسلامی گرایش ادیان وعرفان۷	رشته تحصيلي/كد درس:الهيات و		
1-The mainspring of Moslem religious life during the eighth century was fear-fear of God, Hell, death, sin.					
1. sens	^{2.} motif	^{3.} seal	^{4.} breath		
2-The <u>prevailing</u> rationa knowledge and emotion	lism and scepticism prov onal faith.	oked counter movemen	ts towards intuitive		
1. fought	^{2.} current	^{3.} though	^{4.} patince		
3-We cannot isolate the internal working in this direction, since they were subject to the law of spiritual gravitation.					
1. forces	^{2.} acts	3. needs	4. wills		
4-Wisdom's loveliness w	ould have been	if there had been a vi	sible image of her.		
^{1.} mainspring	^{2.} transporting	^{3.} unquestioning	^{4.} praying		
5- These matters are	to the stude	ent of comparative religi	on.		
1. interesting	^{2.} resulting	^{3.} arose	^{4.} information		
6-These definitions characteristics of Sufis	with conven	ient brevity certain aspe	ects and		
^{1.} withhold	^{2.} state	^{3.} emotion	^{4.} illustrate		
7-The extinction of that sinful, grasping condition of mind and heart, according to the great mysteryof Karma, would be the cause ofindividual existence.					
 advantage 	^{2.} renewed	^{3.} extraordinary	^{4.} sweet		
8-For every one of the veils of light passed through, in this journey towards birth, the soul puts off a quality.					
1. law	^{2.} wrong	^{3.} earthly	^{4.} divine		
9- Each type of mysticism is marked by peculiar characteristics resulting from the circumstances in which it arose and					
1. discerned	^{2.} flourished	^{3.} reflected	^{4.} demanded		
¹⁰⁻ He cried out in <u>astonishment</u> , for he thought Mohammed ibn Wasi' had a superior claim to the honour.					
1. amazement	^{2.} relevant	^{3.} irrecociable	^{4.} spoilment		

سری سوال : یک ۱	زمان آزمون (دقيقه) : تستى : ١٠٠ تشريحي : ٠		عداد سوالات: تستى: 30٪ تشريحى: 0	
		ى 1	عنــــوان درس : متون عرفانی به زبان خارج	
	177-191	لامی گرایش ادیان وعرفان۷	ر شته تحصيلي /كد درس : الهيات ومعارف اس	
11-The receptivity of Islan and the history of Sufis	n to foreign ideas has be sm is only a single	. 		
 awaking 	^{2.} instance	^{3.} enough	^{4.} sinner	
12-The truth is that Sufish given to the question h		s, and therefore n	o simple answer can be	
1. contract	^{2.} conclude	^{3.} complex	^{4.} connected	
13-The earliest Sufis were	, in fact, ascetics and	rather th	an mystics.	
1. quietists	^{2.} reflexions	^{3.} steels	^{4.} sufis	
14-The essence of Sufism is best displayed in itstype, which is pantheistic and speculative rather than ascetic or devotional.				
^{1.} interrupt	^{2.} associate	^{3.} prodominate	d ^{4.} extreme	
15-The body is not to be p	out off; it is to be	and made sp	oiritual .	
1. refined	^{2.} host	^{3.} perusals	^{4.} claiming	
16-We have seen that the origin.	dress, from w	which the name Su	ufi is derived is of Christian	
1. bilingual	^{2.} hades	^{3.} woollen	^{4.} plot	
	owledge, and love- from w they were developed.		the new Sufism, and I shall	
1. try	^{2.} censure	^{3.} balme	^{4.} fight	
18-He awoke and went to	Sari's house before day	break, and <u>knock</u>	ed at the door.	
1. scare	^{2.} average	^{3.} hit	^{4.} resorting	
19-The Sufi who sets out t	o seek God calls himself		ılik).	
1. delight	^{2.} attraction	^{3.} traveller	^{4.} divester	
20-The Sufi who has eradi 'stages' of	cated self-will is said, in or 'satisfaction'(<i>rida</i>).		ge, to have reached the	
^{1.} acquiescence	^{2.} aquarius	^{3.} aptness	4. pageanty	
21- Prophet set an impass	able betw	een the world an	d Allah.	
1. gulf	^{2.} spoil	^{3.} hiding	^{4.} located	

= صفحه ۲ از ۳ =

سری سوال : یک ۱	ون (دقیقه): تستی : ۱۰۰ تشریحی: ۰	ی:۰ زمان آزمو	تعداد سوالات: تستى: 30٪ تشريح
		1 زبان خارجی زبان خارجی	عنـــوان درس: متون عرفانی به
	177-159	ومعارف اسلامی گرایش ادیان وعرفان	رشته تحصيلي/كد درس : الهيات
22-The first place in every I	list of stages is	by repentance.	
1. easy	^{2.} light	^{3.} tent	^{4.} occupied
23-The first stage of <i>dhikr</i> is worshipper in the act of			of the
1. effacement	^{2.} movement	^{3.} annulment	^{4.} attendance
24-Love is not to be learned.	d from men: it is one of	God's gifts and comes o	f His
1. race	^{2.} actual	^{3.} epoch	^{4.} grace
25-Sin appertains to self-ex	kistence, which itself is t	he of all sin	s.
^{1.} trender	^{2.} littleness	^{3.} novitiate	^{4.} greatest
26-A tremendous power with personal intercourse.	ith which no human cre	ature could have any	or
1. communion	^{2.} condemn	^{3.} champion	^{4.} inconsistence
27-But that point <u>assumes</u> and temperament.	widely different aspects	s according to the mysti	c's religion, race,
1. profusions	^{2.} predudes	^{3.} attends	^{4.} persumes
28-Creeds and catechisms	count for nothing in the	Sufi's	
1. repentance	^{2.} brevity	^{3.} intention	^{4.} estimation
29- Sufi has a specific religion profess the Mohammed		restricted by usage to t	hose mystics who
1. معني	انزجار ^{2.}	ارتباطات ^{.3}	رفتار ^{.4}
30-Until recently derivatio	n of the word mystic wa	as in dispute.	
مجموعه 1.	اشتقاق ^{.2}	^{3.} كمال	خصوصیت ^{.4}

شىمار، سىواك	پاسخ صحیح	وضعيت كليد
Y	الف	عادي
۲	الف	عادي
	پ	عادي
۴	5	عادي
۵	Ų	عادي
5	الف	عادي
٧	د	عادي
Λ	ب	عادي
٩	الف	عادي
1.	5	عادي
- 11	الف	عادي
17	الف	عادي
۱۳	۷	عادي
14	ب	عادي
۱۵	ب	عادي
15	الف	عادي
17	الف	عادي
١٨	ب	عادي
19	5	عادي
۲٠	ب	عادي
71	الف	عادي
77	الف	عادي
77	ڼ	عادي
74	الف	عادي
۲۵.	الف	عادي
75	Ģ	عادي
77	5	عادي
77	ب	عادي
79	الف	عادي
٣٠	الف	عادي