

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

زمان آزمون (دقیقه): تستی: ۶۰ تشریحی: ۰

سری سوال: یک ۱

عنوان درس: زبان تخصصی ۴

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۲۰۲

1-I know, Meno, what you mean; but, just see what a tiresome dispute you are introducing.

1. تحقیق عمیق      2. تحقیق کاهلانه      3. جدال طاقت فرسا      4. جدال شگفت

2-And is not the argument sound?

1. صدا      2. صوت      3. شیرین      4. درست

3-What we learn is only a process of recollection.

1. گردآوری      2. یادآوری      3. مجموعه سازی      4. آموزش

4-He would never have inquired into or learned what he fancied that he knew.

1. خیال کردن      2. اطمینان کردن      3. تردید داشتن      4. پیشرفت کردن

5-You must know this if he was born and bred in your house.

1. نان      2. انکار      3. تحصیل کردن      4. پرورش یافتن

6-They say that the soul of man is ....., and at one time has an end and at another time is born again, but is never destroyed.

1. Meaningless      2. Happening      3. Immortal      4. Mortal

7-If he did not .....the knowledge in this life, then he must have had and learned it in some other time.

1. Require      2. Acquire      3. Indulge      4. Teach

8-I was doing wrong were I to occupy in deliberation the time that yet remains for me for action.

1. تفکر      2. تصمیم      3. اراده      4. اطمینان

9-To such a class of things pertains corporeal nature in general.

1. بسیط      2. واضح      3. جسمانی      4. وهمی

10-God is supremely good and the fountain of truth.

1. بنیان حقیقت      2. سرچشمه حقیقت      3. خیر مطلق      4. قادر حقیقی

11-I (Descartes) must once for all undertake to .....of all the opinions which I had firmly accepted, and commence to build anew from the foundation.

1. Conclude      2. Request      3. Ask myself      4. Rid myself



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12- Knowledge that is independent of experience and even of all impressions of the senses is called

- .....
- |                       |                           |
|-----------------------|---------------------------|
| 1. Sense knowledge    | 2. A posteriori knowledge |
| 3. A priori knowledge | 4. Empirical knowledge    |

13- Our empirical knowledge is made up of what we receive through impressions and of what our own faculty of knowledge supplies from itself.

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|------------|-------------|---------------|--------------|
| 1. خرد ناب | 2. دانش محض | 3. نماد حقیقت | 4. قوه شناخت |
|------------|-------------|---------------|--------------|

14- Experience never confers on its judgments true or strict, but only assumed and comparative universality through induction.

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| 1. استقرا | 2. قیاس | 3. کلیت | 4. مفروض |
|-----------|---------|---------|----------|

15- Even without appealing to such examples, it is possible to show that pure a priori principles are indispensable for the possibility of experience.

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| 1. صراحت | 2. توسل | 3. مستقل | 4. شناخت |
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16- .....judgments are those in which the connection of the predicate with the subject is through identity.

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|--------------|-------------|--------------|------------------|
| 1. Synthetic | 2. Analytic | 3. Syntactic | 4. Contradictory |
|--------------|-------------|--------------|------------------|

17- Metaphysics exists, if not as a science, yet still as natural disposition.

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|----------------|--------------|----------------|--------------|
| 1. دستگاه رایج | 2. اصل طبیعی | 3. تمایل طبیعی | 4. فلسفه محض |
|----------------|--------------|----------------|--------------|

18- We may regard as abortive all attempts to establish a metaphysic dogmatically.

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| 1. نابالغ | 2. اجتناب ناپذیر | 3. ذاتی | 4. عقیم |
|-----------|------------------|---------|---------|

19- In Kant's view, in the order of time, we have no knowledge..... experience, and with experience all our knowledge begins.

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|------------------|-------------------|-----------|--------------------|
| 1. Antecedent to | 2. Following from | 3. Beside | 4. With respect to |
|------------------|-------------------|-----------|--------------------|

20- Each position is compatible with ordinary experience.

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| 1. ناسازگار | 2. سازگار | 3. طبیعی | 4. قابل مقایسه |
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21- Hypotheses are put forth and challenged within a system.

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|---------------|-----------------------|
| 1. Along with | 2. In comparison with |
| 3. Inside     | 4. Outside            |

22- We have an aversion to statements, reports and beliefs that are not based on grounds.

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| 1. تمسک | 2. تمایل | 3. وفاداری | 4. ضدیت |
|---------|----------|------------|---------|

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23- My illustrations belong to what could be called the pathology of philosophy.

1. آسیب شناسی 2. روانشناسی 3. روان-درمانی 4. تمثیل

24- Our fear of groundlessness makes us conceive that we are under some logical compulsion to terminate at those particular stopping points.

1. صدق 2. فشار 3. ترسیم 4. حجت

25- Wittgenstein understanding of religious belief is that it does not rise or fall.....

1. Without reason 2. Accidentally  
3. On the basis of grounds 4. At all

26- Most of his discussion of the single expressions focuses on the study of universal terms (the five predicables).

1. محمولات 2. مقولات 3. حواس 4. اجزا

27- The numerous references Aquinas gives to Ibn Sina are sufficient to show .....  
Ibn Sina had on him.

1. The cause 2. The influence 3. The cost 4. The possibility

28- Suhrawardi distinguished his work from that of the established Peripatetic works of his time.

1. اشراقی 2. اضافی 3. مدرسی 4. مشایی

29- "In numerous places in his writings, Suhrawardi argues against Ibn Sina's philosophical position, while carefully delineating his own". The underlined word refers to .....

1. Places 2. Suhrawardi 3. Ibn Sina 4. Writings

30- Suhrawardi claims that his new system triumphs where the Peripatetic .....

1. Accomplishes 2. Wins 3. Fails 4. Sounds