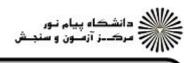
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كارشناسي



سری سوال: یک ۱	یقه): نستی: ۱۲۰ نشریحی: ۰	زمان ازمون (دف	داد سوالات: نستى: 30 نشريحى: 0	
			ن نــــوان درس: زبان تخصصی ۳	
	177.487	اسلامي گرايش فلسفه وكلام اسلامي	ِشته تحصيلي/كد درس: الهيات ومعارف	
1-Sabzawarian metaphys "intuition" means in pe	•	und mystical or gnostic <u>i</u>	ntuition of reality.	
1. حقیقت	مفهوم	3. تج _{ربه}	4. شهود	
2-The other is a mental a	nd <u>shadowy</u> mode of ex	istence. "shadowy" mea	ns in Persian	
1. ظلّی	2. عيني	3. خا _ر جى	واقعى 4.	
3-Every ens(mawjud) is a persian	composite of essentia(r	nahiyah) and esse(wuju	d). "composite" means in	
1. وحدت	2. _{مر کب}	3. تحليل	تحويل 4.	
4-In every finite being the	ere is an intrinsic ontolo	gical <u>duality</u> . " duality "	means in Persian	
1. ثنویت	نامتناهی .2	وحدانيت .3	ف _{طرت} .4	
5-The position which is ca "advocate" means in po		existence was <u>advocated</u>	<u>l</u> by Mulla sadra.	
حمایت کر _{دن} .1	ود کردن 2.	3. بحث کردن	4. جدل کردن	
6-Tusi represented the auphilosophy.	uthentic form of	for the subseque	nt ages of Hikmat	
 Aristotlianism 	2. Scholasticism	^{3.} Avicennism	^{4.} Sabzawarianism	
7-What, in suhrawardi, is	the lowest being?			
1. light of all light	2. light	3. existence	^{4.} darkness	
8-What is the very first th	nesis of sabzawarian me	taphysics?		
1. the principality of existent		^{2.} the self-evidenc	2. the self-evidence of existence	
3. the dichotomy of quiddity and multiplicity		^{4.} the self-evidenc	4. the self-evidence of quiddity	
9- <u>He</u> was the first to intro "He" refer to	oduce into Islamic philos	ophy the dichotomy of o	quiddity and existence.	
1. Mulla sadra	2. Aristotle	^{3.} Sabzawari	^{4.} Farabi	
10-The reality of existence bring others into manif	_	ture of light being to be	" in itself and	
1. other-manifesting		2. self-different		
3. self-manifesting		4. relationship		

كارشناسي

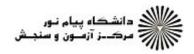


سر ی سوال: یک ۱	زمان آزمون (دقیقه) : تستی : ۱۲۰ تشریحی: ۰	تعداد سوالات: تستى: ٣٠ تشريحى: ٠
		عنـــوان درس: زبان تخصصی ۳
	امی گرایش فلسفه وکلام اسلامی۱۲۲۰۴۶۲	رشته تحصيلي/كد درس:الهيات ومعارف اسلا

ی ۱۲۲۰۴۶۲	ه تحصیلی/کد درس: الهیات ومعارف اسلامی گرایش فلسفه وکلام اسلام	
11- <u>It</u> is reducible to nothing else, while all other no	tions are ultimately reducible to it. "it" refer to	
1. the notion of existence	2. the reality of existence	
3. the notion of quiddity	4. the reality of quiddity	
12-In Farabi, existence is an arid, something	to the quiddity.	
1. same	2. essential constituent	
3. accidental	4. caused	
13-If, therefore, only one of the two[existence and itibari.	quiddity] is asil, the other will be	
1. occasionally 2. necessarily	3. sometimes 4. rarely	
14-In the view of all Hikmat philosophers without completely unified with one anoth	• •	
1. mental	2. rational analysis	
3. shadowy	4. concreto	
15-Everything existent in the external world is	·····	
1. universal	2. individual	
3. being-a-universal	4. logical intelligible	
16-In the case of a, both occurrence external world, as a real event.	e and qualification happen in concreto in the	
 primary intelligible 	2. secondary intelligible	
3. logical secondary intelligible	4. philosophical secondary intelligible	
17-"Man is a universal" is		
 philosophical secondary intelligible 	^{2.} primary intelligible	
3. logical secondary intelligible	4. philosophical primary intelligible	
18-The "necessary existence", in Avicenna's though or	ht, which is existence itself is the	
1. possible- man	2. absolute- God	
3. absolute- possible	4. possible- God	

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سری سوال: یک ۱	4): نستی: ۱۲۰ نشریحی: ۰	زمان ازمون (دفیفا	ىداد سوالات: ىستى: 30 نشريحى: .	
			عن ـــوان درس: زبان تخصصی ۳	
	177.49	، اسلامی گرایش فلسفه وکلام اسلامی۲	ِشته تحصيلي/كد درس: الهيات ومعارف	
19-A(n) is a th sense that it can be and	_	ndifferent to both existenc	e and non-existence in the	
1. absolute existent		^{2.} necessary exister	nt	
^{3.} God		4. possible existent		
20-The distinction between	n quiddity and existen	ce is in Avicenna a(n)	distinction.	
1. impossible	2. concrete	3. conceptual	^{4.} external	
21-What, in sabzawarin, is	the principle of unity	?		
1. existence	^{2.} quiddity	3. multiplicity	^{4.} notion	
22-It is to be observed that as understood by Mulla	•	physical light exactly	to that of existence	
1. contrary	^{2.} distinct	^{3.} different	^{4.} corresponds	
23-All things are different f	from one another, not	only but a	lso?	
 specifically- existence 		^{2.} actually- existend	2. actually- existence	
3. individually- specifically		^{4.} quiddity- existen	^{4.} quiddity- existence	
24-Choose the correct sent	ence in Farabi view?			
1. the quiddity is the sa	me as existence			
^{2.} existence must be so	mething concomitant	that occurs to quiddity from	n the outside	
3. existence contained a	as a constituent eleme	nt in the quiddity		
^{4.} the source from whic	ch existence issues mus	st be quiddity		
25-The whole world, ranging metaphysically one. This			ngs, is ultimately and	
1. the transcendental u	nity of existence	^{2.} the transcendent	cal unity of quiddity	
^{3.} the principality of exi	stence	^{4.} the principality o	f quiddity	
26- <u>It</u> corresponds to the Av	vicennian concept of "	natural universal". "it" re	fer to?	
1. the mahiyah in the go	eneral sense	^{2.} the mahiyah in th	2. the mahiyah in the particular sense	
3. the existence in the g	general sense	^{4.} the mahiyah in th	ne sense of essence	
27 definite	ely stands opposed to	existence.		
1. the mahiyah in the particular sense		^{2.} the mahiyah in th	2. the mahiyah in the general sense	
3. the mahiyah in the se	ense of essence	4. all of them		



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