



Part one. Vocabulary: Choose the correct answers for the underlined words in the following.

- Though all the great types of mysticism have something in common, each is marked by peculiar characteristics resulting from the circumstances in which it arose and flourished.
 - interesting
 - strange
 - vague
 - common
- If Sufism was nothing but a revolt of the Aryan spirit, how are we to explain the undoubted fact that some of the leading pioneers of Mohammedan mysticism were natives of Syria and Egypt, and Arabs by race?
 - followers
 - successors
 - leaders
 - disbelievers
- "The extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.
 - intriguing
 - greedy
 - disrespectful
 - upcoming
- Repentance is described as the awakening of the soul from the slumber of heedlessness, so that the sinner becomes aware of his evil ways and feels contrition for past disobedience.
 - sleep
 - crime
 - layer
 - nightmare
- I need not anticipate here the question, which will be discussed in the following chapter, how far the claims of an infallible conscience are reconcilable with external religion and morality.
 - awakening
 - ignorant
 - hidden
 - never wrong
- That Moslems are extraordinarily susceptible to the sweet influences of sound will not be doubted by any one.
 - inclined
 - suspicious
 - resentful
 - amicable



مجاز است.

استفاده از:

7. Book-learning fosters self-conceit and obscures the idea of the Truth with clouds of empty words.
- a. discourages
c. spoils
- b. develops
d. reduces

Part two. Reading: Read the following texts and answer the questions.

Text1

The relation of individual Sufis to Islam varies from more or less entire conformity to a merely nominal profession of belief in Allah and His Prophet. While the Koran and the Traditions are generally acknowledged to be the unalterable standard of religious truth, this acknowledgment does not include the recognition of any external authority which shall decide what is orthodox and what is heretical. Creeds and catechisms count for nothing in the Sufi's estimation. Why should he concern himself with these when he possesses a doctrine derived immediately from God? As he reads the Koran with studious meditation and rapt attention, lo, the hidden meanings--infinite, inexhaustible--of the Holy Word flash upon his inward eye.

This is what the Sufis call istinbat, a sort of intuitive deduction; the mysterious inflow of divinely revealed knowledge into hearts made pure by repentance and filled with the thought of God, and the outflow of that knowledge upon the interpreting tongue. Naturally, the doctrines elicited by means of istinbat do not agree very well either with Mohammedan theology or with each other, but the discord is easily explained. Theologians, who interpret the letter, cannot be expected to reach the same conclusions as mystics, who interpret the spirit; and if both classes differ amongst themselves, that is a merciful dispensation of divine wisdom, since theological controversy serves to extinguish religious error, while the variety of mystical truth corresponds to the manifold degrees and modes of mystical experience.



مجاز است.

استفاده از:

8. This passage is mainly concerned with
- how mystics and theologians differ.
 - what istinbat is and how it is arrived at.
 - how Sufis interpret Koran.
 - when the two sects come to agreement
9. Which of the following is **not true** about Sufis?
- Creeds have a central place in Sufism.
 - Sufis rely on a kind of intuitive deduction.
 - Sufis may not have one single deduction about a given matter.
 - Theologians and mystics come to deductions in different ways.
10. The underlined word 'nominal' in the passage is close in meaning to
- substantial
 - respected
 - unreal
 - distinguished
11. According to the writers, the apparent difference between doctrines is something
- surprising
 - reconcilable
 - unacceptable
 - blameworthy
12. The underlined word 'discord' in the passage is similar in meaning to
- sameness
 - disagreement
 - separation
 - unanimity
13. According to the passage, Koran and the Traditions are
- variable resources
 - unchangeable religious truths
 - mystic experience
 - mere theological controversy



مجاز است.

استفاده از:

Text2

The Sufi ideal of poverty goes far beyond this. True poverty is not merely lack of wealth, but lack of desire for wealth: the empty heart as well as the empty hand. The 'poor man' (faqir) and the 'mendicant' (dervish) are names by which the Mohammedan mystic is proud to be known, because they imply that he is stripped of every thought or wish that would divert his mind from God. "To be severed entirely from both the present life and the future life, and to want nothing besides the Lord of the present life and the future life-- that is to be truly poor." Such a faqir is denuded of individual existence, so that he does not attribute to himself any action, feeling, or quality. He may even be rich, in the common meaning of the word, though spiritually he is the poorest of the poor; for, sometimes, God endows His saints with an outward show of wealth and worldliness in order to hide them from the profane.

14. This passage is mainly dealing with (the)..... .

- | | |
|-----------------------------|--|
| a. characteristics of Sufis | b. Sufis outward wealth |
| c. poverty in Sufi ideology | d. life after death according to Sufis |

15. The underlined word 'stripped' in the passage is close in meaning to

- | | |
|--------------|-------------|
| a. connected | b. detached |
| c. occupied | d. filled |

16. Wealth and worldliness are introduced in the passage as two.....cases.

- | | |
|----------------|---------------|
| a. contrasting | b. similar |
| c. opposing | d. irrelevant |

17. The underlined word 'attribute' in the passage is similar in meaning to..... .

- | | | | |
|-----------|------------|-----------|--------------|
| a. relate | b. request | c. retard | d. resurrect |
|-----------|------------|-----------|--------------|

18. What does the writer mean by the last sentence in the passage?

- An outward show of wealth could be conducive to spirituality.
- Wealth, in any form could be harmful.
- Rich people cannot understand real poverty
- God may exclude someone from real wealth.



مجاز است.

استفاده از:

Text 3

Among the positive elements in the Sufi discipline there is one that Moslem mystics unanimously regard as the keystone of practical religion. I refer to the dhikr, an exercise well known to Western readers from the careful description given by Edward Lane in his *Modern Egyptians*, and by Professor D. B. Macdonald in his recently published *Aspects of Islam*. The term dhikr--'recollection' seems to me the most appropriate equivalent in English--signifies 'mentioning,' 'remembering,' or simply 'thinking of'; in the Koran the Faithful are commanded to "remember God often," a plain act of worship without any mystical savour. But the Sufis made a practice of repeating the name of God or some religious formula, e.g. "Glory to Allah" (subhan Allah), "There is no god but Allah" (la ilaha illa 'llah), accompanying the mechanical intonation with an intense concentration of every faculty upon the single word or phrase; and they attach greater value to this irregular litany, which enables them to enjoy uninterrupted communion with God, than to the five services of prayer performed, at fixed hours of the day and night, by all Moslems. Recollection may be either spoken or silent, but it is best, according to the usual opinion, that tongue and mind should co-operate. Sahl ibn 'Abdallah bade one of his disciples endeavour to say "Allah! Allah!" the whole day without intermission. When he had acquired the habit of doing so, Sahl instructed him to repeat the same words during the night, until they came forth from his lips even while he was asleep. "Now," said he, "be silent and occupy yourself with recollecting them." At last the disciple's whole being was absorbed by the thought of Allah. One day a log fell on his head, and the words "Allah, Allah" were seen written in the blood that trickled from the wound.

19. This passage is mainly concerned with.....

- the importance of dhikr as a whole
- the practice of dhikr by Sufis
- the element of repetition in dhikr
- different interpretations of dhikr



مجاز است.

استفاده از:

20. It could be inferred from the passage that dhikr
- is only practiced only by few
 - has mostly a verbal aspect
 - is regarded by all Sufis as a religious milestone
 - has assumed different versions
21. The underlined word 'unanimously' in the passage, in line 2, is close in meaning to.....
- rarely
 - agreed by everyone
 - intentionally
 - predominantly
22. The last part of the passage is dealing with
- arguments against dhikr
 - disadvantages of dhikr
 - an example of someone who practiced dhikr
 - dhikr in its present state
23. The underlined word 'communion' in the passage is similar in meaning to
- worship
 - relationship
 - respect
 - community
24. It seems that the writer is..... with 'recollection' as the English equivalent for dhikr.
- displeased
 - satisfied
 - critical
 - neutral

Part C. Cloze passage: Read the following incomplete passage and choose the best word for each of the blanks.

There are really two kinds of contemplation. The former is the result of perfect faith, the25..... of rapturous love, for in the rapture of love a man26..... such a degree that his27..... being is absorbed in the thought of his Beloved and he sees28..... else. Muhammad ibn Wasi' said: 'I never saw anything without seeing God therein,' i.e.29..... perfect faith. Shibli said: 'I never saw anything except God,' i.e. in the rapture of love and the30..... of contemplation.



پیام نور-

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تعداد سوالات: تستی: ۳۰ تشریحی: --

نام درس: متون عرفانی به زبان خارجی (۱)

رشته تحصیلی/ کُد درس: الهیات و معارف اسلامی - ادیان و عرفان (چندبخشی) (۱۶۷-۱۲۲۰)

مجاز است.

استفاده از:

25. a. last b. second c. latter d. least
26. a. ends b. attains c. loses d. disembodies
27. a. whole b. well c. all d. entire
28. a. anything b. everything c. nothing d. all things
29. a. though b. even though c. thorough d. through
30. a. fervour b. fever c. focus d. feast