



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

تعداد سوالات: تستى: ٣٠ تشريحي: ٠

درس: زبان تخصصی ۴

PNU News Agency		وکلام اسلامی)۱۲۲۰۲۰۲	رشته تحصيلي/كد درس: الهيات (فلسفه	
- \ There have been poets who spoke of their profession by inspiration.				
الهام ١٠	اغراق ۲۰	استعاره ۳۰	اخلاص ^۴ .	
2- But do you suppose was really of		e learned what he fancied	that he know, though he	
1. Ignorance	^{2.} Ignorant	3. Ignores	4. Will ignore	
3- Now that he knows t	he truth, he will wish to	his ignorance	e.	
1. double	^{2.} increase	^{3.} remedy	^{4.} prepore	
2. If a person is freq	recovery of knowledge quently replied by the ag at a person have learned opment in knowledge	e in oneself gent	4. Remenbrance	
6- The soul which is nev	ver destroyed is said to	be		
1. glorious	2. Holiness	3. Inspiration	4. Immortal	
7- Descartes says: if I w	anted to establish any f	firm and permanent struct	ure in the sciences, I must:	
Seriously undertaSeriously rid myse	ke to rid myself of all the	e emotions which I had form e passions which I had form Dinions and build anew from I have already neglected	nerly accepted	
•	ed to me that these sen we have once been	•	wiser not to trust entirely	
1. Executed	2. Procured	3. Persuades	^{4.} Deceived	
9- There is the fact that of the rest of the edifi		foundations of necessity b	rings with it the downfall	
آ _{رامش} 1.	باقیمانده 2.	بدیهی 3.	استراحت 4.	

PNUNA.COM





زمان آزمون (دقیقه) : تستی : ۶۰٪ تشریحی : ۵

تعداد سوالات: تستى: 30 تشريحى: ٠

درس: زبان تخصصی ۴

رشته تحصيلي/كد درس: الهيات (فلسفه وكلام اسلامي) ١٢٢٠٢٠٢

10-	Descartes thinks that Physics, Astrono	my, Medicine and a	III other sciences a	are very dubious and
	uncertain. Because:			

- 1. In comparison with Geometry and other sciences of that kind they are not so simple and general
- 2. They have not been formed as the counterparts of something real and true
- Their imagination is so extravagent to invent something so noval
- 4. We are bound to confess that they are so simple and general
- 11- Nevertheless I have long had fixed in my mind the belief that an all-Powerfull God existed by...... I have been created such as I am.
 - **1**. Who
- 2. Whose
- 3. Him

- 4. Whom
- 12- About " Arithmetic, Geometry, and other sciences of that kind " Which one is True:
 - 1. Arithmetic, Geometry, and other sciences of that kind are not so simple
 - 2. This kind of sciences contain some measure of certainty and an element of the indubitable
 - 3. We have not great trouble to ascertain the actuality of them
 - 4. It does not seem possible to prove the simpleness and clarity of these sciences
- 13- What is the distinction between a priori and a posteriori knowledge?
 - 1. a priori is independent of experience A posteriori has not its sources in experience
 - 2. a priori is dependent on experience A posteriori has its sources in experience
 - 3. a priori is independent of experience A posteriori has its sources in experience
 - 4. a priori is independent of experience A posteriori has full meaning and contain
- 14- If we have a proposition which in being thought is thought as necessary, it is......judgement; and if, besides, it is not derived from any proposition exept one which also has the validity of a necessary judgement, it is an absolutely......judgement.
 - 1. a priori a priori

2. a priori - a posteriori

3. a posteriori - a priori

- 4. a posteriori a posteriori
- 15- In Kant's view. there are some unavoidable problems set by pure reason itself. They are:
 - 1. God Immortality Metaphysics

2. God - Immortality - Freedom

3. God - Immortality - Dignity of the soul

- 4. God Freedom Metaphysics
- 16- In Kant's opinion; "It would be absurd to found an analytic judgement on":
 - 1. Wisdom
- 2. Reason
- 3. Emotion
- 4. Experience

صفحه ۱۲ز ۵

نيمسال اول 91-1390 :





ِمان آزمون (دقیقه) : تستی : ۶۰٪ تشریحی: ۰

تعداد سوالات: تستى: 30 تشريحى: 0

رس: زبان تخصصی ۴

رشته تحصيلي/كد درس: الهيات (فلسفه وكلام اسلامي) ١٢٢٠٢٠٢

17- The proper problem of pure reason is contained in the question	problem of pure reason is contained in the que	estion:
--	--	---------

- 1. How are a priori analytic judgements possible?
- 2. How are a psteriori synthetic judgements possible?
- 3. How are a posteriori analytic judgements possible?
- 4. How are a priori synthetic judgements possible?

18- A provides bounderies within which we ask questions , corry out investions	tigations and
make judgements.	

- 1. verification
- 2. justification
- 3. system
- 4. proposition

- 1. They are common ways of speaking and thinking that are pressed on us by our human community
- 2. We accept the framework propositions with reflection and deliberation
- 3. We do not come to adhere to a framework proposition, in the sense that it shapes the way we think
- 4. There are some boundaries within which we are not able to ask questions

20- Ibn Sina thinks that "the purpose of theoretical philosophy is":

- 1. To perfect the soul through good act and remembherance of heaven
- 2. To perfect the soul through movement which can be attached to it
- 3. To perfect the soul through knowledge alone
- 4. To perfect the soul through knowledge of what must be done

21- Why, from Ibn-Sina"s view, are universal concepts so important?

- 1. For logicians derive known concepts from unknown ones
- 2. For logician distinguishes the valid from invalid explanatory phrases
- 3. For the primary concern of the logician is to arrange concepts in a certain manner
- 4. For the ultimate goal of the logician is to mirror the nature of things

11/837





مان آزمون (دقیقه) : تستی : ۶۰٪ تشریحی :

تعداد سوالات: تستى: 30 تشريحى: ٠

رس: زبان تخصصی ۴

رشته تحصيلي/كد درس: الهيات (فلسفه وكلام اسلامي) ١٢٢٠٢٠٢

22-	Ihn	Sina	savs:
	1011	Jilla	3 a v 3.

What moves the theoretical intellect from potentiality to actuality can not be a body, because:

- 1. It must already possess the intelligible forms, which are non-material
- 2. A thing to move from potentiality to actuality does not possess the intelligible forms
- 3. It has the capacity for receiving material forms
- 4. Arguments are advanced to show that it is not enough to realize the immateriality of something
- 23- The science of the principles of theoretical philosophy, from Ibn Sina"s point of view, is called:
 - 1. Practical philosophy

2. Transcendent philosophy

3. Metaphysics

- 4. Theology
- 24- Possible existence is such that if the thing to which it belongs is assumed to be non existent or existent, no.....arises.
 - 1. Contingency
- 2. Impossibility
- 3. Intellectuality
- 4. Actuality
- 25- Illuminationist knowledge by presence (al-ilm al-huduri al- ishraqi) signifies the priority of:
 - 1. An immediate, durationless, scientific mode of understanding
 - 2. An immediate, durationless, intuitive mode of cognition
 - 3. An unessential, intellectual, motionless mode of recognition
 - 4. An immediate, durationless, intellectual mode of cognition
- 26-These principles have been employed to <u>accentuate</u> the differences between the peripatetics and the illuminationists.
 - "Accentuate " means:
 - 1. Inspire
- 2. Constitute
- 3. Emphasize
- 4. Admittance
- 27- The separate "intellects", in Suhrawardi's view, are called:......
 - Abstract lights

2. Composed lights

3. Illustrate lights

- Permanent lights
- - 1. Exist (maujud) Existence (wujud)

2. Quiddity - Existence (wujud)

3. Exist (maujud) - Quiddity

4. Existence (wujud) - Exist (maujud)





مان آزمون (دقیقه) : تستی : ۶۰٪ تشریحی: ۰

تعداد سوالات: تستى: ٣٠ تشريحي: ٠

ارس: زبان تخصصی ۴

رشته تحصيلي/كد درس: الهيات (فلسفه وكلام اسلامي ١٢٢٠٢٠٢

- 29- What is Mulla Sadra's interpretation of Wahdat al Wujud?
 - 1. Only God is real and nothing else exists in any way
 - 2. He sees the manifested order as theophanies (tajalliyat) of the Divine Names and Qualities upon the mirror of nothingness
 - 3. He conceives the unity of being in relation to the multiplicity of existence as the rays of the Sun in relation to the Sun
 - 4. Besides God which is real and with the whole manifestation, everything else, moreover, has a reality
- 30- The believed that if the world were " Qadim ", then something eternal would exist besides God and would not even be caused by Him.
 - **1.** Theologians
- 2. Philosophers
- 3. Scientists
- 4. Sufis

11/837 صفحه ۱۳۹۰ الله المحمد ا