

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

تعداد سوالات: تستى: 30 تشريحي: 0

عنــوان درس: زبان تخصصی ۴

رشته تحصيلي/كد درس: الهيات ومعارف اسلامي گرايش فلسفه وكلام اسلامي ١٢٢٠٢٠٢

1-What will you put	as	s the subject of inquiry?			
<b>1.</b> On	<sup>2.</sup> From	<sup>3.</sup> Forth	<sup>4.</sup> Down		
2-According to Socrates all inquiry and all learning is but					
1. Recollection	<sup>2.</sup> Advise	3. Admiration	4. Suggestion		
			55		
	m in some degree to the				
1. Invisible	2. Discovery	3. Command	<sup>4.</sup> Arrange		
4-I want to establish a	ny	and permanent struc	cture in the scieces.		
<ol> <li>Official</li> </ol>	<sup>2.</sup> Request	3. Description	<sup>4.</sup> Firm		
5-Let us reflect that po	ossibly	our hands	our whole		
body are such as the	ey appear to be.	حاهد	باب		
1. Either - or	<sup>2.</sup> Either - nor	<sup>3.</sup> Neither - nor	<sup>4.</sup> Neither - or		
6-Just as a captive	in sle	eep enjoys imaginary libe	rty.		
1. Who	2. Whom	3. Whose	4. It		
7-Am I so	on body	and senses that I cannot	exist without these?		
1. Independent	<sup>2.</sup> Dependent	3. Dependence	4. Independence		
8-He had first to learn	through experience that bo	dies are heavy, and fall w	vhen their		
supports					
<b>1.</b> Is withdrawn	<sup>2.</sup> Are withdrawn	3. Withdrawns	<sup>4.</sup> Withdraw		
•	us a shining example of how	far, independently of ex	perience, we can progress		
	knowledge.	_			
1. a posteriori	<sup>2.</sup> Empirical	3. Practical	<sup>4.</sup> a priori		
10-That the proposition.	line betv	veen two points is the sh	ortest, is a synthetic		
1. Curved	<sup>2.</sup> Straight	<sup>3.</sup> Capable	4. Reasonable		
	_	•			
-	join in thought a certain pre epts	-	, and this necessity is		
1. Theirs	2. Itself	<sup>3.</sup> Themselves	<sup>4.</sup> Himself		



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12-The proper problem of	pure reason is contair	ned in the question:				
1. How are a posteriori synthetic judgements possible?						
2. How are a posteriori analytic judgements possible?						
3. How are a priori analytic judgements possible?						
4. How are a priori synthetic judgements possible?						
is thought through	•	n which the connection of po 	redicate with the subject			
1. Argument	<sup>2.</sup> Identity	<sup>3.</sup> Induction	<sup>4.</sup> Contradiction			
14-The outlook I have sketched might be thought to be radically						
1. Coherence	<sup>2.</sup> Incoherence	<sup>3.</sup> Coherently	<sup>4.</sup> Incoherent			
15-It is true that familiar objects, occasionally disappear without any						
adequate		:12151				
1. Extract	<sup>2.</sup> Explanation	<sup>3.</sup> Substance	<sup>4.</sup> Essence			
16-'Self justifying' means:	الم ويانيد	IINA.C.				
1. Something which is groundless.						
1. Something which is groundless.  2. Something whose credentials as a reason cannot be guestioned.						
3. Something whose credentials as a reason cannot be questioned.						
4. Something whose credentials as a reason can be questioned.						
17-Religious people often think of their own belief as a result of God's in their lives.						
1. Intervention	<sup>2.</sup> Overlap	3. Substance	4. Meaningless			
18-Practical philosophy is concerned learning one of the following.						
<b>1.</b> By	2. From	3. For	<sup>4.</sup> With			
19-The opposite of 'falseh	ood' is :					
1. Falseness	<sup>2.</sup> Certitude	3. Falsification	4. Deception			
20-Which one is true?						
1. Demonstration is the most relible form of sense experience.						
2. Syllogism is the most relible form of sense experience.						
3. Demonstration is the most relible form of syllogism.						
4. Syllogism is the most relible form of propositions.						

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21-Minerals, plants and animals, the last and highest of						
1. Who	<sup>2.</sup> Whom	<sup>3.</sup> Whose	<sup>4.</sup> Theirs			
22-The existence of a thi	ing is either necessary or .		•••••••••••••••••••••••••••••••••••••••			
1. Contingent	2. Contingence	3. Accident	4. Substance			
23-In his philosophy Suhrawardi speaks of :						
<ol> <li>Acquired knowledge</li> </ol>		2. Peripatetic wisdom				
3. Knowledge by presence		4. Mystical knowledge				
24-In the domain of formal logic Suhrawardi proves to be a remarkable logician.						
1. Herself	<sup>2.</sup> Himself	3. Itself	<sup>4.</sup> Themselves			
25-Suhrawardi uses the symbolism of light to describe problems.						
<ol> <li>Epistemological</li> </ol>	<sup>2.</sup> Logical	3. Ontological	<sup>4.</sup> Ethical			
26-Suhrawardi presents an epistemological foundation for constructing a holistic metaphysics.						
1. Alternative	2. Manifestation	<sup>3.</sup> Acceptance	<sup>4.</sup> Unacceptance			
27-At the heart of the whole philosophical exposition of Mulla Sadra stands the gnostic experience of Being as Reality.						
'Gnostic' is:						
1. Noun	2. Verb	<sup>3.</sup> Adverb	<sup>4.</sup> Adjective			
28-Mulla Sadra conceives the unity of being in relation to the						
1. Incredible	<sup>2.</sup> Multiplicity	3. Classic	4. Regular			
29-The unity of the knower and the known ultimately the unity of knowing and being.						
1. Selects	<sup>2.</sup> Private	3. Implies	4. Operation			
30-The desire to provide a rational foundation for a form of life is especially in the philosophy of religion.						
1. Disorder	2. Prominent	<sup>3.</sup> Abnormal	4. Significance			