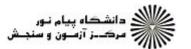
1+:4+



سری سوال : یک ۱	نیقه): تستی: ۱۰۰ تشریحی: ۰	زمان آزمون (ده	ىداد سوالات: تستى: ٣٠٪ تشريحى: ٠		
			نـــوان درس : متون دینی به زبان خا ِ شته تحصیلی/کد درس : الهیات ومعارف		
	11	ک اسلامی درایس ادیان وغرفان ۱۰۱۵۹ 	سنه فحصیتی رفت فارس . انهیات ومعاره		
		sociology and religion onstituents of the socia	•		
1. presentyng in history		^{2.} directing differe	^{2.} directing different events		
3. bringing higher stages		^{4.} continuing for a	4. continuing for a long time		
2-Each antinomy embo	odies a perspective that	focuses upon a particu	lar dialectic.		
^{1.} include	^{2.} influence	^{3.} resolve	^{4.} ascribe		
3-It is widely held view conflicts.	that to speak of religio	on and science is to <u>emb</u>	oark on a long recital of		
1. predict	^{2.} start	^{3.} prevent	^{4.} insist		
4-He tried as best he constablishment.	ould to <u>conceal</u> his unit	arianism to maintain hi	s peace in the Anglican		
1. hide	^{2.} prove	3. save	^{4.} share		
5-Galileo's immortal <u>co</u> its empirical demons		thematical proof of the	time squared law and		
1. oppose	² . help	^{3.} change	^{4.} recall		
6-It helped Aristarchos the moon and the su		nethod for measuring th	ne sizes and distances of		
^{1.} endorse	^{2.} reveal	^{3.} praise	^{4.} invent		
7-Scientific advances w the treatment of eye		I were <u>restricted</u> to me	dical skill, centering on		
1. react	^{2.} convince	^{3.} limit	^{4.} conceive		
8-Hinduism is characte world in a unity calle		tht, which <u>merges</u> the d	ivine reality with the		
1. combine	^{2.} emerge	^{3.} serve	^{4.} infuse		
	ntinomy that reflects a	contrast between mod sm and democracy.	ern society and the		
1. Authority versus Power		^{2.} Status versus Cla	^{2.} Status versus Class		
3. Community versus	s Society	^{4.} Sacred versus Se	ecular		

1+:4+



سری سوال : یک ۱	ن (دقیقه): تستی: ۱۰۰۰ تشریحی: ۰		تعداد سوالات: تستى: 30٪ تشريح		
			عنـــوان درس: متون دینی به ز		
	۱۲۲۰۱۵۰	ومعارف اسلامی گرایش ادیان وعرفان ۱	ر شنه تحصیلی / قد درس : الهیات 		
$^{10}\mbox{-}\text{Some}$ forms of monotheistic thought $\underline{\text{permitted}}$ to cause destruction and evil for various purposes .					
1. involve	^{2.} posit	^{3.} provide	^{4.} allow		
11-The charismatic is the kind of that emenates directly from the great individual, whether a Jesus in religion or a Napoleon in war and government.					
 universality 	^{2.} authority	^{3.} multiciplicity	^{4.} integrity		
12-A kind of re	elationship existed in the	e nineteenth century be	tween sociology and		
1. symbiotic	^{2.} theistic	^{3.} theocractic	^{4.} dualistic		
13-For sociology, the very essence of is the estrangement of individuals from community and other primary forms of association.					
^{1.} salvation	^{2.} dimension	3. creation	^{4.} alienation		
14-For Marx,, whether low or high, was the crucial determinant of social behavior.					
1. visual image		^{2.} verbal dimension			
3. social class	903	^{4.} spiritual being			
15-Buridan and Oresme in fact made a complete departure from Aristotle's theory of motion, which rested ultimately on the of the heavens.					
^{1.} divinity	^{2.} potentiality	^{3.} identity	^{4.} personality		
16-Studies of ancient Greece rarely fail to contain something to the phrase "the Greek miracle".					
^{1.} dominant	^{2.} omniscient	^{3.} covenant	^{4.} equivalent		
17-Scientism is also known	n as or physi	calism.			
^{1.} reductionism	^{2.} criticism	^{3.} nondualism	^{4.} dualism		
18-The term monotheism refers to the religious experience and the philosophical that emphasize God as one creator.					
1. function	^{2.} perception	^{3.} tradition	^{4.} revelation		
¹⁹⁻ Aristotle also made the idea of central to his concept of God, the casual principle of all.					
1. harness	^{2.} femininity	^{3.} goodness	^{4.} creativity		

1+:4+



سری سوال : یک ۱	(دقیقه): تستی: ۱۰۰۰ تشریحی: ۰	: ٠	عداد سوالات: تستى : ٣٠٪ تشريحى:			
	۱۲۲۰	ن خارجی 3 معارف اسلامی گرایش ادیان وعرفان۱۵۹	عنـــوان درس: متون دینی به زبار رشته تحصیلی/کد درس: الهیات و م			
20-God is both transcendent as pure potentiality and as world- embodiment.						
^{1.} immanent	^{2.} alternate	^{3.} capitalist	^{4.} concrete			
21 differs from	those views that accep	ot a plurality of divine be	ings .			
 Positivism 	^{2.} Polytheism	^{3.} Unitarianism	^{4.} Monotheism			
22-All social structures are	compounds of certain	n fundamental, universal	patterns of social			
1. consideration	^{2.} interaction	3. population	^{4.} continuation			
23-Final salvation for hum with water .	ans is , absorp	otion into God's being lik	e water blending			
^{1.} pantheon	^{2.} mono	^{3.} nirvana	4. theoi			
24 contains ma	=	ethical monotheism, but mystical absorption into				
 Calvinism 	2. Deism	^{3.} Humanism	^{4.} Sikhism			
25-A kind of behavior that social order is called		e rules, codes and stereo	types of a given			
^{1.} deviant behavior		^{2.} moral behavior				
^{3.} legitimate behavior		^{4.} social behavior				
26-The emergence of scien	nce in the seventeenth	century took place in we	estern Europe .			
1. ضرورت	2. ظهور	اهمیت .3	4. ق _{در} ت			
27-Engels found many <u>ana</u> Christianity of imperial		fant socialism of his day a	and the infant			
1. شباهت	2. تفاوت	تناقض 3.	نزدیکی 4.			
28-The character of sociolodirected than in Europe		ore <u>pragmatic</u> , problem-c	oriented, and policy-			
مصلحت اندیشانه 1.	خط و مشی دار 2.	ويژه .3	4. عميق			
29- When we look out on the world, we do not see masses of <u>discrete</u> individuals.						
1. متصل	2. جدا	3. يكسا _ن	4. متغير			



ى سوال : يک ١	سر
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زمان آزمون (دقيقه): تستى: ١٠٠ تشريحي: ٠

تعداد سوالات: تستى: 30 تشريحى: 0

عنـــوان درس: متون دینی به زبان خارجی 3

رشته تحصيلي/كد درس: الهيات ومعارف اسلامي گرايش اديان وعرفان ١٢٢٠١٥٩

30- It is as true to say that human beings are <u>roles</u> as it is to say that all roles are human beings.

قوانين 1.

- حكمرانان 2.
- افراد 3.

4. نقشها



صفحه ۱۴ ۴

= نیمسال دوم ۹۵—۱۳۹۴

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