

پیامبر اعظم (ص): آنکه در جست و جوی دانش بیرون رود، در راه خداست تا آنگاه که باز گردد.

1. Socrates says: Meno argues that a man
a. cannot inquire about which he doesn't know.
b. cannot inquire about which he knows.
c. can inquire about which he knows.
d. a & b
2. The soul is
a. mortal
b. immortal
c. material
d. immoral
3. According to Socrates, which item isn't correct?
a. I can teach you.
b. There is no teaching.
c. There is only recollection.
d. We do not learn
4. According to Socrates, what we call learning is.....
a. only a process of recollection
b. true teaching
c. an experience
d. a new knowledge
5. According to Socrates, he who does not know,
a. may still has true notions.
b. doesn't have true notions.
c. has false notions.
d. may not has true notions.
6. According to Socrates, if the truth of all things always existed in the soul, then the soul is
a. mortal
b. immortal
c. exist
d. immoral
7. Descartes says, It is sometimes proved to me that these senses are
a. doubted
b. deceptive
c. ignored
d. confirmed
8. "dubious" means
a. uncertain
b. certain
c. explained
d. knower

9. Descartes says, whether I am awake or sleep,
a. two and three usually form five.
b. the square can never have more than four sides.
c. two and three sometimes form five.
d. a & c
10. Descartes says, I myself did exist since..... .
a. I thought of something. b. all powerful God didn't exist.
c. all powerful God existed. d. some evil genius existed.
11. Descartes says, If some deceiver devices me, but -- .
a. I probably exist. b. I'm not sure that I exist.
c. without doubt I exist. d. without doubt it is not true.
12. Descartes says, I am, I exist, is
a. necessarily not true. b. necessarily true.
c. necessarily doubtful. d. probably true.
13. According to Kant, the empirical knowledge is..... .
a. a priori knowledge b. a posteriori knowledge
c. pure knowledge d. independent of experience
14. What is the criterion of a priori knowledge?
a. necessity b. universality
c. independent of experience d. all of them
15. These unavoidable problems set by pure reason itself are..... .
a. God and freedom b. God, freedom and immortality
c. God and immortality d. freedom and immortality
16. "elucidation" means..... .
a. explanation b. imagination
c. conversion d. intervention
- 17..... are those in which the connection of predicate with the subject is thought through identity.
a. Analytic judgments b. Synthetic judgments
c. A posteriori judgments d. Empirical judgments

18. If I say "All bodies are heavy" this is
a. an analytic judgment. b. a synthetic judgment.
c. an *a priori* judgment. d. an unempirical judgment.
19. Judgments of inexperience are
a. analytic b. synthetic
c. empirical d. a posteriori
20. The critique of reason, in the end, necessarily leads to
a. skepticism b. knowing the things in themselves.
c. nothing d. scientific knowledge
21. Wittgenstein says: The child learns by believing the adult. Doubt comes..... .
a. before belief. b. after belief.
c. sometimes before belief. d. a & b
22. According to Wittgenstein's final notebooks, realization the groundlessness of our believing is
a. not difficult b. obvious
c. difficult d. unproved
23. According to Norman Malcolm, in Western academic philosophy, religious belief is commonly regarded..... .
a. as justifiable b. as reasonable
c. as intelligible d. as unreasonable
24. Religion is a form of life, it is language embedded in action, what Wittgenstein calls
a. "Meaningless" b. "Religion belief"
c. "Language-game" d. "Ontological proof"
25. According to Norman Malcolm, the wonders of nature, music, art, the ontological proof and so on can be responded to..... .
a. religiously. b. non religiously.
c. either religiously or non religiously. d. neither religiously nor non religiously.
26. Belief in a mystical principle of causality according to which good produces good and evil produces evil is
a. form of religious belief. b. not form of religious belief.
c. language-game. d. Groundlessness

27. Ibn Sina understands "the determination of the realities of all things" is
a. the purpose of philosophy. a. the subject of philosophy.
c. a question in philosophy. d. belong to science.
28. According to Ibn Sina, practical philosophy is concerned with learning the principle based on
a. public sharing among people. b. personal sharing among people.
c. the affairs of individual. d. all of the above are correct.
29. Ibn Sina considers logicphilosophy.
a. doesn't need to b. as result of
c. as the key to d. that needs to
30. According to Ibn Sina, concepts are mental objects with
a. affirmation or negation. b. no affirmation or negation.
c. affirmation d. negation.
31. According to Ibn Sina, the mainly principles in physics are
a. matter and form b. matter and agent intellect.
c. form and agent intellect. c. matter, form and agent intellect.
32. According to Ibn Sina, the most reliable form of proof is
a. Syllogism b. Induction
c. Analogy d. Experience.
33. According to Ibn Sina, the rational soul with a capacity for action called.....
a. Theoretical Intellect b. Physics
c. Metaphysics d. Practical Intellect
34. According to Ibn Sina, the subject of metaphysic is.....
a. knowledge b. existent
c. substance d. quality
35. The title of philosophy of Suhrawardi is.....
a. Theosophy. b. Philosophy of religion.
c. Philosophy of illumination. d. Philosophy of knowledge.

36. In numerous places in his writings Suhrawardi Ibn Sina's philosophical position.
- argues in favor of
 - accepts
 - confirms
 - argues against
37. According to Suhrawardi, 'Light of Light' means.....
- Intellect
 - angels
 - necessary being
 - humankind
38. The foundation of the whole metaphysics of Mulla Sadra is the
- Illumination
 - Transcendent theosophy
 - The divine science
 - The science of being (*wujud*)
39. The views of Wujud are complemented by the principle of
- Principality of quiddity.
 - Principality of existence
 - Principality of unity
 - Principality of reality
40. The doctrine of is the key for the solution of many problems for Mulla Sadra.
- Principality of unity
 - Principality of quiddity
 - Trans-substantial motion
 - Illumination