

امام خمینی^(ره): این محرم و صفر است که اسلام را زنده نگه داشته است.

1. *Socrates*: Meno, you argue that a man cannot inquire either about or about that which he does not know, for if he knows, he has no need to inquire, and if not, he cannot; for the very subject about which he is to inquire.

- a. That which he knows / he does not know
- b. That which he does not know / he knows
- c. Which he know / he do not know
- d. That which he does not know / he does not know

2. We ought not to listen to this sophistical argument about the of inquiry, for it will make us idle, and is sweet only to the; but the other saying will make us active and inquisitive in that confiding.

- a. impossibility / inquisitive
- b. inquisitive / impossibility
- c. impossibility / sluggard
- d. sluggard / inquisitive

3. “Spontaneous recovery of knowledge.” *Spontaneous* is closest in meaning to:

- a. Frequently
- b. Recollected
- c. Voluntary
- d. Acquiring

4. I remind myself that on many occasions I have in sleep been deceived by similar..... .

- a. illusory
- b. liberty
- c. illusions
- d. liberal

5. To such a class of things (a whole body, eyes, a head, etc.) pertains nature in general.

- a. Corporeal
- b. Fictitious
- c. Extravagant
- d. Imaginary

6. *Arithmetic, Geometry and other sciences of that kind which only treat of things that are very simple and very general, without taking great trouble to ascertain whether they are actually existent or not, contain some measure of certainty and an element of the indubitable.*

Which statement is **true** regarding the above quotation?

- a. Arithmetic and geometry are not very simple.
- b. There would be great trouble to ascertain that they are not actually existent.
- c. The certainty and clarity of these sciences are doubtful.
- d. A feeling of certainty and doubtlessness accompanies these sciences.

7. Nevertheless I have long had fixed in my mind the belief that an all powerful God existed by I have been created such as I am.

- a. how b. when c. where d. whom

8. What is the distinction between *a priori* and *a posteriori* knowledge?

- a. *a priori* is independent of experience while *a posteriori* has not its sources in experience.
b. *a priori* is dependent to experience while *a posteriori* has its sources in experience.
c. *a priori* is independent of experience while *a posteriori* has its sources in experience.
d. *a priori* has full meaning while *a posteriori* has not.

9. If we have a proposition which in being thought is thought as necessary, it is a(n)..... Judgment, and if, besides, it is not derived from any proposition except one which also has the validity of a necessary Judgment it is an absolutely..... Judgment.

- a. a priori / a priori b. a priori / a posteriori
c. a posteriori / a priori d. a posteriori / a posteriori

10. Kant says that there are some unavoidable problems set by pure reason itself. They are The science which directed solely to their solution is metaphysics.

- a. God, dignity of the soul, and morality
b. God, freedom, and immortality
c. God, freedom, and immorality
d. God, dignity of the soul, and mortality

11. Judgments of experience are one and all For it would be absurd to found an analytic judgment on

- a. Analytic / reason b. Synthetic / pure reason
c. Synthetic / experience d. Analytic / identity

12. Now the proper problem of pure reason is contained in the question:

- a. How are *a priori* analytic judgments possible?
- b. How are *a priori* synthetic judgments impossible?
- c. How are *a posteriori* analytic judgments possible?
- d. How are *a priori* synthetic judgments possible?

13. "Eccentric" in *Eccentric beliefs* means.....

- a. odd
- b. fundamental
- c. explanatory
- d. serious

14. Those people use pretty much the same criteria of that we do.

- a. identifiable
- b. identical
- c. identify
- d. identity

15. *There are many illustrations of this philosophical bent.* This means:

- a. We have many examples of this philosophical inclination.
- b. Philosophical thinking is greatly influenced by this opposition.
- c. It is said that a sign of philosophical thought is to make so many evidences.
- d. In philosophical thinking you are aware of a particular mental state.

16. *Present-day academic philosophers are far more prone to challenge the credentials of religion than of science.* What is the meaning of the above quotation?

- a. In western academic philosophy, religious belief is commonly regarded as reasonable.
- b. Religious people are those who are able to confront the stern realities of the world.
- c. Among academic philosophers there is the illusion that science can justify its own framework while religion cannot.
- d. We have an inclination to think that religion is more justifiable than science and we do not and cannot participate in it.

17. *They can be viewed from either a scientific or a religious Weltanschauung.*

Weltanschauung means:

- a. a miracle
- b. the Bible
- c. a nonscientific tool
- d. a particular world view

18. The management of the city, in Ibn Sina's view, means:
- The principles on which public sharing among people is based.
 - The principles on which personal sharing among people is based.
 - The principles on which the affairs of the individual is based.
 - The principles that deals with things in particular situation.
19. The ultimate goal of the logician is to pave the way for:
- knowledge of things that exist not owing to our choice and action.
 - knowledge of the natures of things.
 - determination of all things, inasmuch as that is possible for a human being.
 - making some principles for understanding the universe.
20. The discussion of the soul takes up a large portion of Ibn Sina's:
- physics
 - metaphysics
 - practical philosophy
 - cosmology
21. In Ibn Sina's opinion qualities such as unity, multiplicity, potentiality and actuality, eternity and coming into being, cause and effect are accidents of the existent inasmuch as it exists, as well as being accidents of the particular existent.
- nonessential / essential
 - essential / nonessential
 - nonessential / principal
 - principal / essential
22. Which of the following statements is **False**?
- "Necessary existence" is such that if the thing to which it belongs is assumed to be non-existent, an impossibility arises.
 - "Possible existence" is such that if the thing to which it belongs is assumed to be non-existent or existent, no impossibility arises.
 - In some contexts "possible existence" could also be used in the sense of being in actuality.
 - "Accident" is in a subject and is divided into nine types.
23. "Illuminationist relation" (*idāfah ishrāqiyyah*) specifies the relation between subject and object and is a new technical term signifying the Illuminationist position in the logical foundations of epistemology.
- Non-predictive
 - Conceptual
 - Predicative
 - Affirmative

24. All of the major Illuminationist commentators that Suhrawardī's philosophical position is markedly different from that of the Peripatetic school.

- a. agree b. agrees c. agreement d. disagreement

25. Suhrawardī restates a number of problems in a different manner than the way in which they are named and discussed in the Ibn Sīnan logical corpus. "Corpus" means:

- a. directions b. writings c. plans d. assumptions

26. Presential knowledge means:

- a. This kind of knowledge is gained through concepts in the mind of that which is to be known.
b. This kind of knowledge implies the presence of the essence to be known in the human intellect.
c. This kind of knowledge is illuminative and under the realm of ratiocination.
d. Forms of knowledge unified in the being of the possessor of knowledge on the highest level.

27. Mulla Sadra received through inspiration a vision of reality in which everything was seen as acts of and not objects that

- a. expression / demonstrate b. performance / transcend
c. existence / exist d. essence / witness

28. is a cornerstone of Ṣadrian metaphysics without which his whole world view would collapse.

- a. Wahdat al-wujūd b. Knowledge as Recollection
c. Meditation d. Pure Reason

29. Which of the following statements is **False**?

- a. Mir Damad and Suhrawardi are considered as followers of the school of principality of quiddity.
b. Ibn Sina is considered as a follower of principality of existence.
c. In the case of Ibn Sina the doctrine of principality of existence takes on a similar meaning with Mullā Ṣadra.
d. Mullā Ṣadra realized that it is wujūd which bestows reality upon things.

30. The doctrine of *The Union of the Intellect and the Intelligible* was asserted by in the fourth/tenth century.

- a. Ibn Sina b. Ibn Rushd
c. Ibn Arabi d. Abu'l-Hasan Al-ʿĀmirī