

1. Mulla Sadrathe various school of Islamic Thought and the paths of human knowledge.
a. criticized b. synthesized c. listed d. studied
2. Mulla Sadra's epistemology is..... that of Suhrawardi. and the school of illumination in general.
a. directly related to b. completely different from c. not related to d. no directed to
3. According to Mulla Sadra, three paths of knowledge are spiritual, demonstration, and
a. intellection b. mystical c. revelation d. deductive
4. What is the name of Islamic Thought created by Mulla Sadra, in European languages?
a. Islamic Philosophy b. Transcendent Theosophy
c. Transcendent Thought d. School of Illumination
5. The foundation of the *al-hikmat al-mula aliya* and the whole metaphysics of Mulla Sadra is the
a. The divine science b. The science of being(wujud)
c. Illumination d. Divine principle
6. Which item is the most obvious of all concepts and the easiest to comprehend?
a. Reality of being (*haqiqat al-wujud*) b. Quitted
c. Concept of being (*mafhum al-wujud*) d. Principality of existence
7. A consequence of the gnostic experience of being is the realization of
a. it's plurality b. it's unity c. it's abundance d. it's multiplicity
8. According to Mulla Sadra, what it the correct answer to the question "What is it?"
a. Quitted b. existence c. notion d. concept of existence
9. According to Mulla Sadra trans-substantial motion refers to.....
a. intelligible world
b. material world
c. the universe blow the level of the intelligible and archetypal realities.
d. a and b are correct .

10. Mulla Sadra' s dynamic vision of the world.Darwinian evolution.
- a. is the same as b. is totally different with c. confirms d. denies
11. Which item is not correct?
- a. Islamic *Philosophers* (*falasifah*) believe the world is eternal
- b. Mutakallimin believe the world is eternal
- c. Mutakallimin believe the world was eternal
- d. Mutakallimin believe the world was in time
12. Another Mulla Sadra's major doctrines, is thatof intellect and intelligible.
- a. the union b. the duality c. multiplicity d. distinction
13. According to Mulla Sadra, the unity of knowledge and known implies ultimatelyknowing and being.
- a. the duality of b. the unity of c. continual of d. substance of
14. Suhrawardi In his writings,Ibn Sina's philosophical position.
- a. argues against b. confirms c. admires d. distorts
15. According to Suhrawardi, necessary being is called
- a. Light b. Abstract Light c. Intellect d. Light of Light
16. One significant and distinguishing characteristic of Suhrawardi' s philosophy is
- a. the use of symbolic language b. the union of intellect and intelligible
- c. the duality of intellect and intelligible d. the doctrine of trans-substantial motion
17. According to Ibn Sina the purpose of philosophy is
- a. knowing the duties
- b. knowing God
- c. knowing human
- d. the determination of realities of all things possible for human being.

18. Which item is correct about the "Concept" and "Judgment" in logic?
- both of them are mental objects with no affirmation
 - both of them are mental objects with affirmation
 - both of them are mental objects but only the first one is with affirmation
 - both of them are mental objects but only the second one is with affirmation
19. According to Ibn Sina, What is the most reliable form of proof?
- Syllogism
 - Induction
 - Analogy
 - None of the above
20. According to Ibn Sina, the rational soul with a capacity for knowledge called
- Practical Intellect
 - Theoretical Intellect
 - A and b are correct
 - none of the above
21. The subject of metaphysic is the
- existent
 - quality
 - substance
 - knowledge
22. According to Wittgenstein the small children
- don't ask for grounds
 - ask for grounds
 - don't accept what they are told
 - need to ask for grounds
23. According to Norman Malcolm in western academic philosophy, religious belief is commonly regarded
- as reasonable
 - as justifiable
 - as unreasonable
 - as intelligible
24. Religion is a form of life, it is language embedded in action, what Wittgenstein calls
- "Religion belief"
 - "Ontological proof"
 - "Language-game"
 - "Meaningless"
25. According to Kant, what is a priori knowledge?
- empirical knowledge
 - knowledge through experience
 - a posteriori knowledge
 - Knowledge independent of all experience

26. According to Kant. All of our knowledge begins with
- a. Reasons b. Pure reasons c. Experience d. Analytic belief
27. According to Kant, all mathematical judgments, without exception are
- a. Analytic b. Synthetic c. a and b are correct d. empirical
28. According to Descartes I myself did exist since..... .
- a. I thought of something b. all powerful God existed
- c. some evil genius existed d. none of the above
29. According to Socrates, what doe's a teacher do?
- a. Teaching new things b. Recollection
- c. Learning d. Studying
30. According to Socrates, the soul is.....
- a. mortal b. immortal c. material d. destructible

متن زیر را به فارسی روان ترجمه کنید.

The existent is either substance or accident. A substance is anything that is not in a subject, whether or not it is in matter. Thus, substance is of two main types: (1) that which is in matter, and (2) that which is not in matter. The latter category is broken down into three types: (2a) matter, (2b) that which is accompanied by matter, and (2c) that which is neither matter nor accompanied by matter. This scheme means that substance is of four types: (1) form in matter, as the soul is in body; (2a) matter with no form this is absolute matter, which has no existence in actuality but only in conception; (2b) the composite of form and matter, as the human being is a composite of soul and body; (2c) form separate, as God or any intellect is neither matter nor in contact with matter. Accident, on the other hand, is in a subject and is divided into nine types: quality, quantity, relation, time, place, position, condition, action and reaction.