



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

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

درس: زبان تخصصی ۴

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۲۰۲

- 10- Descartes thinks that Physics, Astronomy, Medicine and all other sciences are very dubious and uncertain. Because:
1. In comparison with Geometry and other sciences of that kind they are not so simple and general
 2. They have not been formed as the counterparts of something real and true
 3. Their imagination is so extravagant to invent something so novel
 4. We are bound to confess that they are so simple and general
- 11- Nevertheless I have long had fixed in my mind the belief that an all-Powerfull God existed by..... I have been created such as I am.
1. Who
 2. Whose
 3. Him
 4. Whom
- 12- About " Arithmetic, Geometry, and other sciences of that kind " Which one is True:
1. Arithmetic, Geometry, and other sciences of that kind are not so simple
 2. This kind of sciences contain some measure of certainty and an element of the indubitable
 3. We have not great trouble to ascertain the actuality of them
 4. It does not seem possible to prove the simpleness and clarity of these sciences
- 13- What is the distinction between a priori and a posteriori knowledge ?
1. a priori is independent of experience - A posteriori has not its sources in experience
 2. a priori is dependent on experience - A posteriori has its sources in experience
 3. a priori is independent of experience - A posteriori has its sources in experience
 4. a priori is independent of experience - A posteriori has full meaning and contain
- 14- If we have a proposition which in being thought is thought as necessary, it is..... judgement; and if, besides , it is not derived from any proposition except one which also has the validity of a necessary judgement, it is an absolutely..... judgement.
1. a priori - a priori
 2. a priori - a posteriori
 3. a posteriori - a priori
 4. a posteriori - a posteriori
- 15- In Kant's view. there are some unavoidable problems set by pure reason itself. They are:
1. God - Immortality - Metaphysics
 2. God - Immortality - Freedom
 3. God - Immortality - Dignity of the soul
 4. God - Freedom - Metaphysics
- 16- In Kant's opinion; "It would be absurd to found an analytic judgement on" :
1. Wisdom
 2. Reason
 3. Emotion
 4. Experience



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

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

درس: زبان تخصصی ۴

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۲۰۲

17- The proper problem of pure reason is contained in the question:

1. How are a priori analytic judgements possible?
2. How are a posteriori synthetic judgements possible?
3. How are a posteriori analytic judgements possible?
4. How are a priori synthetic judgements possible?

18- A provides boundaries within which we ask questions , carry out investigations and make judgements.

1. verification
2. justification
3. system
4. proposition

19- The framework propositions that we accept, grow into, are not idiosyncrasies; but

1. They are common ways of speaking and thinking that are pressed on us by our human community
2. We accept the framework propositions with reflection and deliberation
3. We do not come to adhere to a framework proposition, in the sense that it shapes the way we think
4. There are some boundaries within which we are not able to ask questions

20- Ibn Sina thinks that " the purpose of theoretical philosophy is":

1. To perfect the soul through good act and remembrance of heaven
2. To perfect the soul through movement which can be attached to it
3. To perfect the soul through knowledge alone
4. To perfect the soul through knowledge of what must be done

21- Why, from Ibn-Sina's view, are universal concepts so important ?

1. For logicians derive known concepts from unknown ones
2. For logician distinguishes the valid from invalid explanatory phrases
3. For the primary concern of the logician is to arrange concepts in a certain manner
4. For the ultimate goal of the logician is to mirror the nature of things



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

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

درس: زبان تخصصی ۴

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۲۰۲

22- Ibn Sina says:

What moves the theoretical intellect from potentiality to actuality can not be a body, because:

1. It must already possess the intelligible forms, which are non- material
2. A thing to move from potentiality to actuality does not possess the intelligible forms
3. It has the capacity for receiving material forms
4. Arguments are advanced to show that it is not enough to realize the immateriality of something

23- The science of the principles of theoretical philosophy, from Ibn Sina's point of view, is called:

1. Practical philosophy
2. Transcendent philosophy
3. Metaphysics
4. Theology

24- Possible existence is such that if the thing to which it belongs is assumed to be non - existent or existent, no.....arises.

1. Contingency
2. Impossibility
3. Intellectuality
4. Actuality

25- Illuminationist knowledge by presence (al-ilm al-huduri al- ishraqi) signifies the priority of:

1. An immediate, durationless, scientific mode of understanding
2. An immediate, durationless, intuitive mode of cognition
3. An unessential, intellectual, motionless mode of recognition
4. An immediate, durationless, intellectual mode of cognition

26-These principles have been employed to accentuate the differences between the peripatetics and the illuminationists.

" Accentuate " means:

1. Inspire
2. Constitute
3. Emphasize
4. Admittance

27- The separate " intellects ", in Suhrawardi's view, are called:..... .

1. Abstract lights
2. Composed lights
3. Illustrate lights
4. Permanent lights

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

1. Exist (maujud) - Existence (wujud)
2. Quiddity - Existence (wujud)
3. Exist (maujud) - Quiddity
4. Existence (wujud) - Exist (maujud)



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

تعداد سوالات: تستی: ۳۰ تشریحی: ۰

درس: زبان تخصصی ۴

رشته تحصیلی/کد درس: الهیات (فلسفه و کلام اسلامی) ۱۲۲۰۲۰۲

29- What is Mulla Sadra's interpretation of Wahdat al - Wujud ?

1. Only God is real and nothing else exists in any way
2. He sees the manifested order as theophanies (tajalliyat) of the Divine Names and Qualities upon the mirror of nothingness
3. He conceives the unity of being in relation to the multiplicity of existence as the rays of the Sun in relation to the Sun
4. Besides God which is real and with the whole manifestation, everything else, moreover, has a reality

30- The believed that if the world were " Qadim ", then something eternal would exist besides God and would not even be caused by Him.

1. Theologians
2. Philosophers
3. Scientists
4. Sufis