



زمان آزمون (دقیقه): تستی: ۷۰ تشریحی: --

تعداد سؤالات: تستی: ۳۰ تشریحی: --

نام درس: متون عرفانی به زبان خارجی (۲)

رشته تحصیلی/ کُد درس: الهیات و معارف اسلامی - ادیان و عرفان (چندبخشی) (۱۲۲۰۱۷۰)

مجاز است.

استفاده از: --

Part one. Vocabulary: Choose the words which have almost the same meaning as the underlined words.

1. It must be borne in mind that this is a theory of perfection, and that those whom it exalts above the Law are saints, spiritual guides, and profound theosophists who enjoy the special favour of God and presumably do not need to be restrained, coerced, or punished.
a. elevates b. downgrades c. distinguishes d. rebukes
2. In some cases, perhaps, the ambiguity serves an artistic purpose, as in the odes of Hafiz, but even when the poet is not deliberately keeping his readers suspended between earth and heaven, it is quite easy to mistake a mystical hymn for a drinking-song or a serenade.
a. incidentally b. intentionally c. vaguely d. haphazardly
3. No suffering can be too great, no devotion too high, for the piercing insight and burning faith of a true lover.
a. superficial b. insufficient c. deep d. irrelevant
4. The inspiration of the Islamic saints, though verbally distinguished from that of the prophets and inferior in degree, is of the same kind.
a. interior b. mean c. exterior d. junior
5. Avicenna lost all his self-command, and the enthusiastic belief in Sufism which then took possession of him continued until, at a later period of his life, he abandoned mysticism for philosophy.
a. joined b. blamed c. welcomed d. left
6. Statement that in realising the non-entity of his individual self the Sufi realises his essential oneness with God, sums up the Mohammedan theory of deification in terms with which my readers are now familiar.
a. refuses b. summarizes c. revises d. generalizes



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7. The proverbial headache after intoxication supplies a parallel to the periods of intense aridity and acute suffering that sometimes fill the interval between lower and higher states of ecstasy.

- a. secret b. smart c. negligible d. strong

Part two. Reading: Read each of the following texts and answer the questions.

Text 1

The inspiration of the Islamic saints, though verbally distinguished from that of the prophets and inferior in degree, is of the same kind. In consequence of their intimate relation to God, the veil shrouding the supernatural, or, as a Moslem would say, the unseen world, from their perceptions is withdrawn at intervals, and in their fits of ecstasy they rise to the prophetic level. Neither deep learning in divinity, nor devotion to good works, nor asceticism, nor moral purity makes the Mohammedan a saint; he may have all or none of these things, but the only indispensable qualification is that ecstasy and rapture which is the outward sign of 'passing-away' from the phenomenal self. Anyone thus enraptured (*majdhub*) is a *wali*, and when such persons are recognised through their power of working miracles, they are venerated as saints not only after death but also during their lives. Often, however, they live and die in obscurity. Hujwiri tells us that amongst the saints "there are four thousand who are concealed and do not know one another and are not aware of the excellence of their state, being in all circumstances hidden from themselves and from mankind."

8. This passage is mainly concerned with

- a. saints' personal lives b. saints' inspirations
c. saints' attitudes d. saints' knowledge of the world



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9. Which of the following is not stated or implied by the passage?

- a. saints' inspiration is the same as that of prophets.
- b. moral purity is one way through which saints can be enraptured.
- c. many saints prefer not to be known.
- d. ecstasy is one of the most important stages.

10. The underlined word 'shrouding' in the passage is similar in meaning to

- a. frowning
- b. revealing
- c. hiding
- d. unraveling

11. The passage implies that

- a. one may be a saint without being aware of that.
- b. moslems believe in only one saint.
- c. circumstances can change the state of sainthood.
- d. asceticism is the very realization of sainthood.

12. The underlined word 'venerated' is closer in meaning to

- a. revenged
- b. esteemed
- c. censured
- d. repudiated

Text 2

It would be an almost endless task to enumerate and exemplify the different classes of miracles which are related in the lives of the Mohammedan saints--for instance, walking on water, flying in the air (with or without a passenger), rain-making, appearing in various places at the same time, healing by the breath, bringing the dead to life, knowledge and prediction of future events, thought-reading, telekinesis, paralysing or beheading an obnoxious person by a word or gesture, conversing with animals or plants, turning earth into gold or precious stones, producing food and drink, etc. To the Moslem, who has no sense of natural law, all these 'violations of custom,' as he calls them, seem equally credible. We, on the other hand, feel ourselves obliged to distinguish phenomena which we regard as irrational and impossible from those for which we can find some sort of 'natural' explanation. Modern theories of psychical



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influence, faith-healing, telepathy, veridical hallucination, hypnotic suggestion and the like, have thrown open to us a wide avenue of approach to this dark continent in the Eastern mind. I will not, however, pursue the subject far at present, full of interest as it is. In the higher Sufi teaching the miraculous powers of the saints play a more or less insignificant part, and the excessive importance which they assume in the organized mysticism of the Dervish Orders is one of the clearest marks of its degeneracy.

13. This passage is mainly focusing on

- a. sufi teachings b. miracles c. eastern mind d. dervish orders

14. Which of the following is **TRUE**?

- a. The writer believes that the subject of the passage is not interesting.
b. The writer never discusses the subject in more details.
c. Though being interesting, the subject is discussed later.
d. The subject is too difficult to be understood.

15. Writer believes that Moslems

- a. can not tolerate miracles. b. can not believe miracles.
c. can understand all about miracles. d. accept the truth of all miracles.

16. The underlined word 'credible' is similar in meaning to

- a. false b. wonderful c. believable d. irrational

17. Dervish Orders.....

- a. do not adhere to miracles b. have developed new miracles
c. attach too much importance to miracles d. hold those ideas taught by Sufis

18. The underlined word 'degeneracy' is closer in meaning to

- a. accumulation of knowledge b. gain of interest
c. lack of interest d. loss of interest



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Text 3

Does personality survive in the ultimate union with God? If personality means a conscious existence distinct, though not separate, from God, the majority of advanced Moslem mystics say "No!" As the rain-drop absorbed in the ocean is not annihilated but ceases to exist individually, so the disembodied soul becomes indistinguishable from the universal Deity. It is true that when Sufi writers translate mystical union into terms of love and marriage, they do not, indeed they cannot, expunge the notion of personality, but such metaphorical phrases are not necessarily inconsistent with a pantheism which excludes all difference. To be united, here and now, with the World-Soul is the utmost imaginable bliss for souls that love each other on earth.

19. This passage is mainly concerned with

- a. world-Soul unity
- b. personality survival
- c. soul disembodiment
- d. pantheism tenets

20. Which of the following is **TRUE** according to the passage?

- a. Metaphorical phrases are not always consistent.
- b. Disembodied soul becomes distinguishable from the universal Soul.
- c. Unity with the World-Soul is the possible aspiration for all souls.
- d. Sufi writers have taken the unity for granted.

21. The underlined word 'indistinguishable' in the passage is similar in meaning to

- a. direct
- b. delineated
- c. disenchanted
- d. indistinct



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22. The writer used the example of rain-drop to show that

- a. there is no unity at all.
- b. the soul may be mixed with the universal Soul.
- c. the disembodied soul may come to a state of annihilation.
- d. personality has always been a conscious existence.

23. The underlined word 'expunge' in the passage is similar in meaning to

- a. expose
- b. expedite
- c. remove
- d. reverberate

Part C. Cloze passage: Read the following incomplete passage and choose the best word for each of the blanks.

This erotic and bacchanalian symbolism is not, of course, peculiar to the mystical poetry of Islam, but nowhere else is it displayed so opulently and in such perfection. It has often been24..... by European critics, one of whom even now can describe the ecstasies of the Sufis as "inspired partly by wine and strongly25..... with sensuality." As regards the whole body of Sufis, the26..... is altogether false. No intelligent and unprejudiced student of their writings could have made it, and we ought to have been informed on what sort of27..... it is based. There are black sheep in every flock, and amongst the Sufis we find many hypocrites, debauchees, and drunkards who bring28..... on the pure brethren. But it is just as unfair to judge Sufism in general by the29..... of these impostors as it would be to condemn all Christian mysticism on the30..... that certain sects and individuals are immoral.

24.

- a. misunderstood
- b. interpreted
- c. ignored
- d. rejected



کُد سری سؤال: یک (۱)

حضرت علی (ع): ارزش هر کس به میزان دانایی و تخصص اوست.

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استفاده از:	مجاز است.		
25.	a. separated	b. tinged	c. detached
			d. criticized
26.	a. evidence	b. opposition	c. charge
			d. approval
27.	a. idea	b. philosophy	c. statement
			d. document
28.	a. discredit	b. appreciation	c. honour
			d. admiration
29.	a. excesses	b. excuses	c. examples
			d. exigencies
30.	a. part	b. opinion	c. ground
			d. distinction