کارشناسی

دانشگاه پیام‌نور

مرکز آزمون وسنجش

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

کد سری سؤال: یک(۱)

تعداد سؤالات: تستی: ۲۶   تشریحی: --

زمان آزمون (دقیقه): تستی: ۵۰   تشریحی: --

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی - ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)

استفاده از: --   مجاز است.

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

1. They subjected religion to precisely the same kind of study that went into their explorations of politics, morality, science, and other major <u>phenomena</u> of modern society.

   a. attractions   b. facts

   c. rewards   d. gifts

2. The structure of authority has played an <u>immense</u> role in the histories of religions.

   a. significant   b. imminent

   c. negligible   d. trivial

3. There is one more preoccupation with change that has sociological as well as <u>ethnological</u> or anthropological aspects.

   a. related to races   b. related to ideas

   c. related to religions   d. related to precepts

4. An especially telling aspect of the Christian background of the seventeenth-century <u>emergence</u> of science relates to the history of the three Newtonian laws of motion.

   a. distinction   b. extinction

   c. development   d. modification

5. In fact, the methodical <u>precept</u> that Socrates imposed as the first and ultimate question about any event, motion, or thing was whether it was best for it to happen, to be so, or to proceed in this or that manner.

   a. superstition   b. tie

   c. gospel   d. principle

دانشگاه پیام‌نور

مرکز آزمون وسنجش

کارشناسی

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

کد سری سؤال: یک(۱)

تعداد سؤالات: تستی: ۲۶ تشریحی: ––

زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: ––

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی – ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)
––

استفاده از: مجاز است.

6. The Islamic world did not lack economic strength, cultural <u>cohesion</u>, or contact with other cultures, both Eastern and Western.

a. crisis
b. segregation
c. dichotomy
d. unity

7. It is not so logical that their conflict with <u>dogmatic</u> Christianity has for some time been taken as the conflict between science and religion.

a. biased
b. egalitarian
c. fair
d. novel

8. Springs of monotheism can be <u>discerned</u> at the very earliest levels of known human cultural life, in the primordial high god of the archaic hunters.

a. removed
b. appended
c. recognized
d. ignored

9. But these demons, devils, and satans are only part of the <u>panorama</u> of human existence, and they cannot limit or act against God's power, authority, and will.

a. scope
b. pain
c. style
d. panic

10. Contemporary Jewish and Muslim writers have also stressed radical monotheism as a critique of the polytheistic or henotheistic <u>tendencies</u> of modern society.

a. areas
b. cultures
c. interests
d. mores

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

کد سری سؤال: یک(۱)

دانشگاه پیام‌نور
مرکز آزمون وسنجش

تعداد سؤالات: تستی: ۲۶ تشریحی: ––
زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: ––

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی – ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)
––

استفاده از: مجاز است.

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

Text 1

This close and reciprocal relationship between religion and sociology calls attention to another important aspect of their common history. Both areas of thought, sociology and the distinctively social cast of religion in the West, may be profitably seen as intellectual responses to the two great revolutions of modern times: the industrial and the democratic. Beginning in England and France in the eighteenth century, these massive disturbances of the social landscape spread in the nineteenth century to all of Europe and in the twentieth to the whole world. The growth and mechanization of the factory system, the mushrooming of villages into cities, the multiplication of population, the development of more egalitarian democracies and wider electorates—all of these, together with some of their by-products such as science and technology, the spirit of secularism, and an ever growing political bureaucracy, were bound to have profound impact upon the traditional social structure of Western nations. Everywhere the forces of political and economic modernism resulted in the <u>fragmentation</u> of ancient loyalties—of nation, community, kin, and religion. In sum, the rise and spread of sociology in the nineteenth and the twentieth centuries are part and parcel of the dual revolution that overcame first the West, then the world.

More than any other social science, sociology is the almost immediate intellectual result of the two revolutions. This fact is <u>abundantly</u> illustrated by the broad antinomies of the new discipline, which either encompass or loom over <u>its</u> more concrete concepts. In the sociological tradition five major antinomies arose in response to the great social changes of the past two centuries; each embodies a perspective that focuses upon a particular dialectic.

کارشناسی

دانشگاه پیام نور
مرکز آزمون وسنجش

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

کُد سری سؤال: یک(۱)

تعداد سؤالات: تستی: ۲۶ تشریحی: --
زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: --

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کُد درس: الهیات و معارف اسلامی – ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)
--

استفاده از: .... مجاز است.

11. The underlined word "its" in second paragraph refers to ....

a. fact

b. broad

c. discipline

d. loom

12. Which of the following has **not** been mentioned in the passage as one of the factors influencing traditional social structure of Western nations?

a. mechanization of the factory system

b. democratic revolution

c. political modernism

d. broad antinomies

13. The word 'fragmentation' in the passage is closer in meaning to ....

a. development

b. extinction

c. division

d. revival

14. probably, the rest of the above passage would deal with ....

a. industrial revolution

b. sociology trends

c. political bureaucracy

d. ancient loyalties

15. The word 'abundantly' in the passage is similar in meaning to ....

a. dauntingly

b. disturbingly

c. drastically

d. thoughtfully

16. The relationship between sociology and religion is ....

a. new

b. reciprocal

c. distinctively

d. remotely

تعداد سؤالات: تستی: ۲۶ تشریحی: --

زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: --

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی – ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)

--

استفاده از: مجاز است.

Text 2

Growing from the ancient Indo-Iranian polytheistic religion, Zoroastrianism unified all divine reality in the high god Ahura Mazda. Zarathushtra (Zoroaster), who lived sometime between 1700 and 1500 BCE, was a priest who turned against some of the traditional cultic rituals and proclaimed the overthrow of polytheism. In his teaching, Ahura Mazda (Pahl., Ohrmazd) is the one God who, to <u>implement</u> his will in the world, associates with himself the six Amesha Spentas ("holy immortals"), spirits or angels that represent moral attitudes and principles. Ahura Mazda, the Wise Lord, is good, just, and moral; he creates only good things and gives only blessings to his worshipers. The one God is sovereign over history, working out the plan he has for the world. Humans are to assist God through upright deeds, and there will be a final judgment in which every soul will be judged to see if it is worthy of entering Paradise. Conflict is accounted for as the hostility of two primordial spirits: Spenta Mainyu, the good spirit, and Angra Mainyu (Pahl., Ahriman), the evil spirit. Ahura Mazda apparently fathered these two spirits; the struggle between them has been going on since the beginning of time, when they chose between good and evil. It appears, then, that Ahura Mazda cannot be called <u>omnipotent</u>, for the realm of evil is beyond his control; in that sense it may be said that this is not a complete monotheism. Yet there is no doubt that Zoroastrianism considers the realm of Ahura Mazda to be ultimately victorious. Further, in this eschatological religion the conflict between good and evil is understood not so much metaphysically as ethically, involving the free choice of humans either for the rule of the Wise Lord or for that of Angra Mainyu. It is true that later Zoroastrianism brought some of the other gods back into the picture again. But in the teaching of Zarathushtra in the Gathas is found a unique monotheism with an ethico-dualistic accent.

دانشگاه پیام نور

مرکز آزمون وسنجش

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

کد سری سؤال: یک (۱)

تعداد سؤالات: تستی: ۲۶ تشریحی: --

زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: --

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی - ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)
--

استفاده از: مجاز است.

17. Zoroastrianism could be argued not to be a complete monotheism because

   a. it has a duality.

   b. ahura Mazda fathered two spirits.

   c. the realm of evil is not fully under Ahura Mazda's control.

   d. Zoroastrianism considers the realm of Ahura Mazda to be ultimately victorious.

18. The conflict between good and evil in Zoroastrianism is mostly ....

   a. ethical   b. spiritual

   c. eschatological   d. metaphysical

19. The word 'implement' in the passage is closer in meaning to ....

   a. hide   b. execute

   c. amend   d. intend

20. It can be understood from the passage that later Zoroastrianism was less ....

   a. notewothry   b. eschatological

   c. monotheistic   d. ethical

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

   a. quite innocent   b. really guilty

   c. very powerful   d. just aware

22. Which of the following could **not** be inferred from the passage?

   a. Zoroaster lived for two hundred years.

   b. Good is often the winner in the conflict.

   c. Monotheism is always inseparable from Zoroastrianism.

   d. Holy immortals help Ahura Mazda do what he likes.

WWW.20FILE.ORG

کارشناسی

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

کُد سری سؤال: یک(۱)

دانشگاه پیام نور

مرکز آزمون وسنجش

تعداد سؤالات: تستی: ۲۶   تشریحی: --

زمان آزمون (دقیقه): تستی: ۵۰ تشریحی: --

نام درس: متون دینی به زبان خارجی (۳)

رشته تحصیلی/ کد درس: الهیات و معارف اسلامی - ادیان و عرفان (چندبخشی) (۱۲۳۰۱۵۹)
--

استفاده از: مجاز است.

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

The securing of the dogma of incarnation in its pristine form had been a supreme concern throughout patristic times, and the ......23....... for the Nicene Creed against Arians, Semi-Arians, Monophysites, and Nestorians had momentous consequence for the notion of the physical universe as well as for subsequent theology. In that antique world, where the ....24........was invariably looked upon as a pantheistic entity, or an emanational product from the godhead, the Christian doctrine about Jesus as "only begotten Son" represented the sharpest conceivable form of dissent. For if Jesus, a flesh-and-blood reality, was alone begotten (monogenes), the existence of no other thing could be ....25....... to divine generation, which like all generation produces an offspring of the same nature. Rather, each and everything had to be seen as the ....26........ of a very different process, creation out of nothing, which can but produce beings very different in nature from the creator.

23.

  a. conflict   b. debate   c. struggle   d. coclusion

24.

  a. universe   b. human   c. religion   d. gospel

25.

  a. generated   b. reproduced   c. inscribed   d. ascribed

26.

  a. existence   b. subject   c. Introduction   d. result