

سری سوال : یک ۱

زمان آزمون (دقیقه) : تستی : ۱۲۰ تشریحی : ۰

تعداد سوالات : تستی : ۳۰ تشریحی : ۰

عنوان درس : زبان تخصصی ۳

رشته تحصیلی / کد درس : الهیات و معارف اسلامی گرایش فلسفه و کلام اسلامی ۱۲۲۰۴۶۲

1-Sabzawarian metaphysics, based upon a profound mystical or gnostic intuition of reality. "intuition" means in persian

1. حقیقت 2. مفهوم 3. تجربه 4. شهود

2-The other is a mental and shadowy mode of existence. "shadowy" means in Persian

1. ظلی 2. عینی 3. خارجی 4. واقعی

3-Every ens(mawjud) is a composite of essentia(mahiyah) and esse(wujud). "composite" means in persian

1. وحدت 2. مرکب 3. تحلیل 4. تحویل

4-In every finite being there is an intrinsic ontological duality. " duality " means in Persian

1. ثنویت 2. نامتناهی 3. وحدانیت 4. فطرت

5-The position which is called the principality of existence was advocated by Mulla sadra. "advocate" means in persian

1. حمایت کردن 2. رد کردن 3. بحث کردن 4. جدل کردن

6-Tusi represented the authentic form of for the subsequent ages of Hikmat philosophy.

1. Aristotlianism 2. Scholasticism 3. Avicennism 4. Sabzawarianism

7-What, in suhrawardi, is the lowest being?

1. light of all light 2. light 3. existence 4. darkness

8-What is the very first thesis of sabzawarian metaphysics?

1. the principality of existent 2. the self-evidence of existence
3. the dichotomy of quiddity and multiplicity 4. the self-evidence of quiddity

9-He was the first to introduce into Islamic philosophy the dichotomy of quiddity and existence. "He" refer to

1. Mulla sadra 2. Aristotle 3. Sabzawari 4. Farabi

10-The reality of existence is the light, the very nature of light being to be "..... in itself and bring others into manifestation".

1. other-manifesting 2. self-different
3. self-manifesting 4. relationship



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11- **It is reducible to nothing else, while all other notions are ultimately reducible to it. "it" refer to**

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|----------------------------|-----------------------------|
| 1. the notion of existence | 2. the reality of existence |
| 3. the notion of quiddity | 4. the reality of quiddity |

12- **In Farabi, existence is an arid, something to the quiddity.**

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|---------------|--------------------------|
| 1. same | 2. essential constituent |
| 3. accidental | 4. caused |

13- **If, therefore, only one of the two[existence and quiddity] is asil, the other will be itibari.**

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|-----------------|----------------|--------------|-----------|
| 1. occasionally | 2. necessarily | 3. sometimes | 4. rarely |
|-----------------|----------------|--------------|-----------|

14- **In the view of all Hikmat philosophers without exception, existence and quiddity are in completely unified with one another.**

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| 1. mental | 2. rational analysis |
| 3. shadowy | 4. concreto |

15- **Everything existent in the external world is**

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| 1. universal | 2. individual |
| 3. being-a-universal | 4. logical intelligible |

16- **In the case of a, both occurrence and qualification happen in concreto in the external world, as a real event.**

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| 1. primary intelligible | 2. secondary intelligible |
| 3. logical secondary intelligible | 4. philosophical secondary intelligible |

17- **"Man is a universal" is**

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| 1. philosophical secondary intelligible | 2. primary intelligible |
| 3. logical secondary intelligible | 4. philosophical primary intelligible |

18- **The "necessary existence", in Avicenna's thought, which is existence itself is the or.....**

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|-----------------------|------------------|
| 1. possible- man | 2. absolute- God |
| 3. absolute- possible | 4. possible- God |

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19- A(n) is a thing which in itself is indifferent to both existence and non-existence in the sense that it can be and can not-be.

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| 1. absolute existent | 2. necessary existent |
| 3. God | 4. possible existent |

20- The distinction between quiddity and existence is in Avicenna a(n) distinction.

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|---------------|-------------|---------------|-------------|
| 1. impossible | 2. concrete | 3. conceptual | 4. external |
|---------------|-------------|---------------|-------------|

21- What, in sabzawarin, is the principle of unity?

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| 1. existence | 2. quiddity | 3. multiplicity | 4. notion |
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22- It is to be observed that this concept of metaphysical light exactly to that of existence as understood by Mulla sadra.

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| 1. contrary | 2. distinct | 3. different | 4. corresponds |
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23- All things are different from one another, not only but also

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| 1. specifically- existence | 2. actually- existence |
| 3. individually- specifically | 4. quiddity- existence |

24- Choose the correct sentence in Farabi view?

1. the quiddity is the same as existence
2. existence must be something concomitant that occurs to quiddity from the outside
3. existence contained as a constituent element in the quiddity
4. the source from which existence issues must be quiddity

25- The whole world, ranging from the mystery of mysteries to material things, is ultimately and metaphysically one. This thesis is called

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| 1. the transcendental unity of existence | 2. the transcendental unity of quiddity |
| 3. the principality of existence | 4. the principality of quiddity |

26- It corresponds to the Avicennian concept of "natural universal". "it" refer to?

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| 1. the mahiyah in the general sense | 2. the mahiyah in the particular sense |
| 3. the existence in the general sense | 4. the mahiyah in the sense of essence |

27- definitely stands opposed to existence.

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| 1. the mahiyah in the particular sense | 2. the mahiyah in the general sense |
| 3. the mahiyah in the sense of essence | 4. all of them |

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28- It is evident that these two notions [existence and quiddity] which in our minds are from one another refer back to one and the same object in the world.

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| 1. different- mental | 2. same- mental |
| 3. the same- external | 4. different- external |

29- What, in Mulla sadra, is the principle of multiplicity and diversity?

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| 1. existence | 2. quiddity | 3. one | 4. unity |
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30- "Whiteness" is

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|---------------------------|---|
| 1. secondary intelligible | 2. logical secondary intelligible |
| 3. primary intelligible | 4. philosophical secondary intelligible |