



تعداد سوالات: تستی: ۳۰ تشریحی: ۰

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

سری سوال: یک ۱

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1-As a philosopher, Sabzawari, equipped a sharp analytic ability.

1. On 2. With 3. By 4. For

2-After Averroes, in the ages to the Mongol invasion, the Muslim world produced nothing.

1. Subsequent 2. Dominated 3. Prominent 4. Scholastic

3-Hikmat discloses as a perfect scholastic philosophy.

1. Themselves 2. Those 3. Himself 4. Itself

4-Avecenna, was attacked by al - Ghazali and Averroes.

1. Theology 2. Severly 3. Inwardly 4. Mystical

5-An imperfect mystic is one who the power of analytic thinking.

1. Lack 2. Ultimate 3. Lacks 4. Return

6-The very nature of light being:

1. To be self - manifesting in others and bringing others into manifestation.
2. To be self - manifesting in itself and bringing others into manifestation.
3. To be self - manifesting in others and bringing itself into manifestation.
4. To be self - manifesting in itself and bringing itself into manifestation.

7-This second aspect of the Absolute divides itself a number of sub - stages.

1. In 2. From 3. Into 4. By

8-Pure existence is:

1. Existence in its absolute form 2. Existence in its lowest form
3. Existence in its metaphysical form 4. Existence in its conceived form

9-Mulla Sadra created a philosophical world - view of an dimension.

1. Vision 2. Immense 3. Reason 4. Training

10-Eastern scholasticism has achieved a far reacher development than its Western

1. Continent 2. Vigorous 3. Counterpart 4. Athletic

11-Jean - Paul Sartre appears as a sharp and throughgoing.....

1. Dialectic 2. Scholastic 3. Spontaneous 4. Dialectician



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12- No notion is more naturally than the notion of existence.

1. Evidence 2. Evident 3. Unplanned 4. Importance

13- 'Primary' means:

1. Basic 2. Authority 3. Expressly 4. Extremely

14- We become aware of the presence of something in our

1. Elaboration 2. External world 3. Consciousness 4. Preconceptual

15- On the level of ,each concretely existent thing can be divided into existence and quiddity.

1. Fundamentality 2. Rational analysis
3. Diversity 4. Fundamental reality

16- The gist of Farabi's argument may as follows.

1. Be summarized 2. Summarize 3. Summarizing 4. Be summarizes

17- In the case of a "....." both occurrence and qualification happen in the external world.

1. Thingness 2. Secondary intelligibles
3. Predict - quality 4. Primary intelligible

18- In the "world of reality":

1. Quiddity precedes existence 2. Quiddity occurs in reality
3. Existence precedes quiddity 4. Quiddity is existence

19- Sabzawari says that quiddities raise only the dust of

1. Multiplicity 2. Attributing 3. Presence 4. Extraordinary

20- Its existence must be proved by

1. Definition 2. Fabulous 3. Demonstration 4. Happening

21- This remarkable fact became the main preoccupation of the Muslim philosophers.

"Main" is:

1. Noun 2. Adjective 3. Verb 4. Adverb

22- Farabi himself does not make the answer clear.

1. Explicitly 2. Inclusive 3. Phenomenon 4. Imaginary



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23- Only when a thing is actualized do a number of things (properties) to it.

1. Occurs 2. Occurred 3. Occur 4. Will occurred

24- Existence in this metaphysical system is something which cannot be accountedby the essential nature of quiddity alone.

1. In 2. Down 3. From 4. For

25- Mulla Ali Zunuzi may be mentioned as a remarkable of principality of existence.

1. Opposing 2. Opponent 3. Exponent 4. Enemy

26- The Mahiyah in the general sense to existence.

1. Is opposed 2. Is not opposed 3. Not opposed 4. Stands opposed

27- It fills up our world without leaving any interval.

It referring to:

1. Quiddity 2. Essence 3. Existence 4. Principle

28- Sabzawari's proofs of the principality of existence are presented in a form.

1. Concise 2. Conspicuous 3. Detailed 4. Elaborate

29- He says in detail about the existence and quiddity.

1. Posteriority 2. Analogical 3. Dichotomy 4. Picture

30- Existence in order to be actualized:

1. Is in need of any other existence. 2. Is in need of any other quiddity.
3. Is in need of any other essence. 4. Is not in need of any other existence.