

تعداد سؤالات: تستی: ۳۰ تشریحی: ۵
زمان آزمون: تستی: ۴۵ تشریحی: ۳۰ دقیقه
آزمون نمره منفی دارد ○ ندارد ⊗

نام درس: متون عرفانی به زبان خارجی ۲
رشته تحصیلی و کد درس: الهیات (ادیان و عرفان)
۱۳۲۰۱۷۰

مجاز است.

استفاده از: —

کد سری سؤال: یک (۱)

امام علی^(ع): برتری مردم به یکدیگر، به دانش‌ها و خردهاست؛ نه به ثروت‌ها و تبارها.

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

- This principle is carried to its extreme....., as we shall see.
a. rules b. followers c. militia d. consequences
- His thoughts should be directed solely towards God, he should not beof anything besides.
a. conscious b. negligent c. unaware d. ignorant
- Logically, these doctrinesevery moral and religious law.
a. annul b. add c. appease d. arrange
- Such open of war..... against the Mohammedan religion are exceptional.
a. tactics b. declarations c. soldiers d. fans
- The gnostic recognises that the Law is valid and necessary in the moral.....
a. law b. maxim c. metaphor d. sphere
- The divine light, streaming forth in a series of....., falls at last upon the darkness of not-being, every atom of which reflects some attribute of Deity.
a. talks b. negotiations c. emanations d. discussions
- Although it will beto treat of mystical love in a separate chapter, the reader must not fancy that a new subject is opening before him.
a. comfortable b. dsirable c. convenient d. inappropriate

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8. But it is just as unfair to judge Sufism in general by theof these impostors as it would be to condemn all Christian mysticism on the ground that certain sects and individuals are immoral.

- a. exemption b. extinction c. exegesis d. excesses

9. Inas the Sufi loves God, he sees God in all His creatures, and goes forth to them in acts of charity. Pious works are naught without love.

- a. practice b. portion c. proportion d. preparation

10. Love, like gnosis, is in its essence agift, not anything that can be acquired.

- a. divisible b. dilute c. distinct d. divine

Vocabulary: Part B. Choose the word that has almost the same meaning as the underlined word.

11. Hence the Sufis never weary of exposing the futility of a faith which supports itself on intellectual proofs, external authority, self-interest, or self-regard of any kind.

- a. refutable b. controversial c. convertible d. rational

12. The inspiration of the Islamic saints, though verbally distinguished from that of the prophets and inferior in degree, is of the same kind.

- a. external b. low c. exterior d. interior

13. This perilous theory, which opens the door to antinomianism, was mitigated by the emphasis laid on fulfilment of the religious law.

- a. execution b. evaporation c. extinction d. realization

14. We have often noticed the difficulty in which the Sufis find themselves when they try to make a logical compromise with Islam.

- a. conclusion b. agreement c. convulsion d. concord

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15. 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.

- a. acquired b. sentenced c. freed d. forced

16. It is related that the disciples and visitors who were admitted to the honour of kissing his hand always fell unconscious to the ground.

- a. nerdy b. nervous c. wary d. unaware

17. Whatever terms may be used to describe it, the unitive state is the culmination of the simplifying process by which the soul is gradually isolated from all that is foreign to itself, from all that is not God.

- a. purified b. mixed c. joined d. separated

18. A man who has entirely passed away from his phenomenal self exists *quâ* his real self, which is God.

- a. essential b. extraordinary c. eternal d. selfish

19. He contemplates the essence of God and finds it identical with his own.

- a. shows b. ponders c. accepts d. understands

20. In the second passage he makes use of a similar argument in order to refute the doctrine of *ittihad*.

- a. validate b. rectify c. complete d. dispute

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Part C: Reading. Read the following text and choose the words that can best complete it.

In the *third* journey this Perfect Man turns his attention to God's creatures, either as an Apostle or as a Spiritual Director (Sheykh), and²¹ himself to those who would fain be released from their²², to each according to his degree: to the adherent of positive religion as a²³; to the contemplative, who has not yet enjoyed full²⁴, as a gnostic; to the gnostic as one who has entirely passed-away from²⁵ (*waqif*); to the *waqif* as a *Qutb*. He is the horizon of every mystical station and²⁶ the furthest range of experience known to each grade of seekers.

The *fourth* journey is usually²⁷ with physical death. The Prophet was referring to it when he cried²⁸ his deathbed, "I choose the highest companions." In this journey, to judge from the²⁹ verses in which 'Afifuddin describes it, the Perfect Man, having been invested with all the divine³⁰, becomes, so to speak, the mirror which displays God to Himself.

21.

- a. reveals b. makes c. sees d. identifies

22.

- a. ways b. faculties c. desires d. bases

23.

- a. expert b. theologian c. jurist d. judge

24.

- a. leadership b. distinction c. contemplation d. disturbance

25.

- a. instinct b. eternity c. vigor d. individuality

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26.

- a. trespasses b. translates c. transforms d. transcends

27.

- a. attached b. ascribed c. attributed d. associated

28.

- a. on b. in c. at d. with

29.

- a. relevant b. obscure c. explicit d. judgmental

30.

- a. truths b. teachings c. attributes d. revelations

Part C: Translate each of the following excerpts into Persian

1. They have deepened and enriched the lives of millions by ruthlessly stripping off the husk of religion and insisting that its kernel must be sought, not in any formal act, but in cultivation of spiritual feelings and in purification of the inward man. (۱ نمره)

2. That desire was natural in those who proudly claimed to possess an esoteric doctrine known only to themselves; moreover, a plain statement of what they believed might have endangered their liberties, if not their lives. (۱ نمره)

3. Jalaluddin Rumi proclaims that the soul's love of God is God's love of the soul, and that in loving the soul God loves Himself, for He draws home to Himself that which in its essence is divine. (۱ نمره)

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4. 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. (۱ نمره)

5. How shall we form any conception of that which is declared to be ineffable by those who have actually experienced it? I can only reply that the same difficulty confronts us in dealing with all mystical phenomena. (۱ نمره)