

تعداد سؤالات: تستی: — تشریحی: ۵
 زمان آزمون: تستی: — تشریحی: ۵۵ دقیقه
 آزمون نمره منفی دارد ○ ندارد ⊗

نام درس: آشنایی با متون اخلاق به زبان انگلیسی
 رشته تحصیلی/ کد درس: اخلاق (اخلاق اسلامی) ۱۲۲۰۴۶۷

استفاده از: کتاب و فرهنگ واژگان مجاز است. منبع: —

کد سری سؤال: چهار (۴)

پیامبر اعظم (ص): روزه سپر آتش جهنم است.

متون زیر را به فارسی روان ترجمه کنید. دقت و روانی ترجمه در نمره تأثیر فراوان دارد. اگر توضیحی اضافه دارید در گروه یا پراگتتز بیاورید.

(A) (نمره ۳)

Al-Dawani's ethical treatise follows essentially al-Tusi's lead, but in genuine Shi'ite fashion he stresses more than his predecessor the position of human as God's vicegerent (*khalifa*) on earth (Surah 2:30). In mystical fashion, he then goes on to argue that people reflect in their capacity as God's vicegerent the dual character of the divine nature, the outer and the inner, the spiritual and the corporeal, and more than any other creatures, including the angels, can be described as the 'image' of God.

(B) (نمره ۲/۵)

Shirk is another serious disease of the soul, and is a branch of ignorance. It lies in believing that other forces besides God have a role in directing the affairs of the world. If one worships these forces, it is called *shirk 'ibadi* (polytheism in worship), and if he obeys them, it would be *shirk ita'i* (polytheism in obedience). The first kind is also named *shirk jiali* (manifest polytheism), and the second is also called *shirk khafi* (hidden polytheism).

(C) (نمره ۲/۵)

Truth or Wisdom.— Wisdom as a human ideal stands for man's search for knowledge or truth. It is something which is distinguished from conjecture or imperfect knowledge¹⁰² and mere fancy.¹⁰³ Different stories are related in the Qur'ān,¹⁰⁴ several similitudes¹⁰⁵ and signs pointing to reality are detailed¹⁰⁶ and explained,¹⁰⁷ so that people may reflect and ponder over things.

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(D) (نمره ۲)

The votive which prompts people to adopt this moral attitude of *taqwa* is the desire to win the pleasure of God,⁴⁰⁸ to gain nearness to Him,⁴⁰⁹ and to seek His face⁴¹⁰ or countenance⁴¹¹ implying that their motive is not self-interest but the seeking of good for the sake of good,⁴¹² which benefits their own souls⁴¹³ and which they seek even at the sacrifice of life.

(E) (نمره ۴)

The second group of vices belonging to this category are those arising out of the sex instinct. This instinct is supposed to be the most powerful in man,⁴⁵ and so are its distractions from the right path. The sex appetite must always be directed, controlled, and managed by reason and should not be allowed to run wild: adultery is a moral and social as well as religious evil. Further, says al-Ghazālī, the seeker after the ideal should not marry in the earlier stages of his search, for the wife and children may prove a hindrance. But if, in spite of willful determination; he is not able to control himself, he may marry and then perform all his duties as a husband.