

تعداد سوالات: تستی: - تشریحی: ۷

زمان آزمون (دقیقه): تستی: - تشریحی: ۱۰۰

نام درس/شنایی با متون اخلاق به زبان انگلیسی

رشته تحصیلی/ کد درس/الهیات (اخلاق اسلامی: ۱۲۲۰۴۶۷)

مجاز است.

استفاده از-

کد سری سؤالیک (۱)

امام علی(ع): هر که در آنچه آموخته است بسیار اندیشه کند؛ دانش خود را استوار گرداند و آنچه را نمی فهمیده، بفهمد.

عبارات زیر را ترجمه دقیق نمائید:

- 1- 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. The foremost duty of the ruler, he argues, is to preserve the ordinances of the divine law (*sharia*) and to conduct the affairs of state in accordance with universal principles and the requirements of the times.
- 2- Undoubtedly, knowledge and wisdom are two of the sublimest qualities that man can possess, just as they are the most important and noblest of Divine Attributes. In fact it is this characteristic that brings man close to God. This is so because the more a man's knowledge and learning is, the greater is his capacity for abstraction (*tajarrud*); since it has been demonstrated in study of philosophy that knowledge and abstraction are complementaries. Therefore, the greater the degree of abstraction in the mind, the closer is man to the Divine Essence.
- 3- Unity, as one of the ideals of man, implies unity in the internal life of man, a co-ordination of reason, will, and action. It requires complete control of one's passions and lust. It also stands for the unity of profession and practice. Faith in God is the necessary prerequisite of moral life, but it should not be mere verbal acceptance; it must be accompanied by good deeds, implying an attitude of mind which is motivated by a complete submission to God's will. Hypocrites say with their tongues what is not in their hearts.
- 4- Who is better in speech than those who invite people to the ways of the good with wisdom and beautiful preaching and argue with them in ways that are best and most gracious and say only those things that are of supreme excellence? The Quran exhorts people to adopt ways of the highest value, for God loves those who perform deeds of excellence, good-will, and conciliation. It advises people to return greetings with greetings of greater excellence and repel evil with that which is best, for thereby they will be adding to the beauty of their own souls.
- 5- Vice_ Against goodness the Quran denounces the disvalue of vice, i.e., doing wrong and shameful deeds. It is Satan who commands people to do what is evil and shameful. People are forbidden to come near adultery, for it is a shameful deed and an evil, opening the road to other evils. Similarly, wine and gambling involve great sin, for they are the work of Satan. The Quran forbids all shameful and evil deeds and uses a very comprehensive term *zulm* to cover them all. Hypocrites and unbelievers enjoin and plot evil and hold secret counsels for iniquity, evil, and rebellion and wrongfully eat up other people's property.

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6- Avoidance of the world is, however, not put forward as an end in itself. It has been over-emphasized by al-Ghazali simply to counteract the tendencies to vice, luxury, and pride, which were so common in his days. The curbing or controlling of passions has been stressed merely to achieve moderation; otherwise he fully knows the psychology of human nature. He is quite aware of the social spirit of the Quran and the Prophet's teaching that there is no asceticism in Islam. He does sometimes lay emphasis on our duties to other individuals and to society as a whole.

7- Now we turn to virtues, which are the redeeming qualities (*al-munjiyat*) and represent the positive efforts of the seeker towards God. Al-Ghazali has given us a detailed, interesting, and illuminating discussion on this topic in the fourth chapter of his "Revivification of Religious Sciences." The virtues that, speaking chronologically, come first are repentance, abstinence, poverty, and patience. Repentance belongs to the purgative period of life which is an indispensable prerequisite for the higher stages.