

Do all three questions. Maximum 2 sides for questions 1 and 2 (12½ % each of total grade).
Maximum 4 sides for question 3 (25 % of total grade).

1. Explain the meaning and significance of the following.

"Luxury corrupts the character, through luxury the soul acquiring diverse kinds of evil and sophisticated customs... People lose the good qualities that were a sign and indication of royal authority. They adopt the contrary bad qualities. This points toward retrogression and ruin, according to the way God has planned for His creatures in this connection. The dynasty shows symptoms of dissolution and disintegration. It becomes affected by the chronic diseases of senility and finally dies.

Third: As we have mentioned, royal authority, by its very nature, requires tranquillity. When people become accustomed to tranquillity and rest and adopt them as character traits, they become part of their nature. This is the case with all the things to which one grows accustomed.

The new generations grow up in comfort and the ease of luxury and tranquillity. The trait of savagery that former generations had possessed undergoes transformation. They forget the customs of desert life that enabled them to achieve royal authority..."

2. Explain the meaning and significance of one of the following.

(a) "Whoever becomes the master of a city accustomed to freedom, and does not destroy it, may expect to be destroyed himself; because, when there is a rebellion, such a city justifies itself by calling on the name of liberty and its ancient institutions, never forgotten despite the passing of time and the benefits received from the new ruler. Whatever the conqueror's actions or foresight, if the inhabitants are not dispersed and scattered, they will forget neither that name nor those institutions; and at the first opportunity they will at once have recourse to them... But when cities or provinces are used to living under a prince, and his family is wiped out, since on the one hand they are used to obeying, and on the other have lost their former prince, they cannot agree on the choice of a new prince from among themselves and they cannot live in freedom without one. So they are slower to take up arms, and a prince can win them and assure himself of them more easily. But in republics there is more life, more hatred, a greater desire for revenge; the memory of their ancient liberty does not and cannot let them rest; in their case the surest way is to wipe them out or to live there in person."

(b) "Of the same nature are the precepts which Paul gives in Rom. 13[:1-7], namely, that Christians should be subject to the governing authorities and be ready to do every good work, not that they shall in this way be justified, since they already are righteous through faith, but that in the liberty of the Spirit they shall by so doing serve others and the authorities themselves and obey their will freely and out of love. The works of all colleges, monasteries, and priests should be of this nature. Each one should do the works of his profession and station, not that by them he may strive after righteousness, but that through them he may keep his body under control, be an example to others who also need to keep their bodies under control, and finally that by such works he may submit his will to that of others in the freedom of love.

Anyone knowing this could easily and without danger find his way through those numberless mandates and precepts of pope, bishops, monasteries, churches, princes, and magistrates upon which some ignorant pastors insist as if they were necessary to righteousness and salvation, calling them 'precepts of the church,' although they are nothing of the kind."

3. Write an essay on one of the following topics.

(a) Contrast Luther's idea of "emptying oneself" with the Sufi "purification of the heart" or "oneness" described by al-Ghazali and Ibn Tufayl, and with Augustine's portrayal of love in his *Confessions*. If these authors were to meet each other, like Asal and Hayy ibn Yaqzan, do you think they would agree that each was speaking about the same state though from different perspectives?

(b) "Try to tell when doubt is appropriate, and make an effort to know when it is called for, so as to know when conviction is appropriate and necessary. Practise doubting on the object of doubt itself. Even when this has no other advantage but to make one hesitate and carry out a searching scrutiny, it is still worth while. It is generally held that there are differing degrees of doubt, though not everyone agrees that there are degrees of conviction. (...)

The common people have fewer doubts than the elite, for they have no hesitation about whether to believe or not. They are not naturally suspicious, and are capable only of rushing headlong into undiluted faith or undiluted denial; they miss the third possibility, the state of doubt with its differences of degree, depending on the favourable or unfavourable opinion one forms and the probabilities of the case." (al-Jahiz)

Compare al-Jahiz's approach to rational conviction with the approaches of any three authors of CS-202 (e.g. Ibn Khaldun regarding history, Ibn Rushd or Aquinas regarding reason, al-Ghazali or Augustine regarding self-doubt, or Machiavelli regarding the "middle path").

(c) "God does not want to do everything Himself, and take away from us our free will and our share of the glory which belongs to us" (Machiavelli, chapter 26). Contrast Machiavelli's statement on free will with the opinions of Ibn Khaldun or al-Jahiz, and Dante or Augustine.