

CVSP 202 - Dr Wrisley  
Spring 2004 - Final Exam - Part 2 (2 hours)  
3 June 2004

YOUR NAME \_\_\_\_\_

PERSON TO YOUR LEFT \_\_\_\_\_

PERSON TO YOUR RIGHT \_\_\_\_\_

**This final exam is in three parts. No books or notes are to be used in answering the questions. Absolute silence is required in the room. Eyes on your own paper. If you have a question, ask your instructor, not another student!**

**ANSWER QUESTIONS THAT TOUCH ON ALL OF THE AUTHORS. (Exams which dwell on the same issues from the same authors will not receive as many points as exams which give a variety of answers which demonstrate your broad knowledge of the material).**

**I Identifications (30 points). Choose three (3) of the eight (8) quotations below. In about ten (10) sentences, you should identify thoroughly**

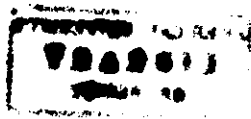
- a. The text and the author
- b. The context within the work. Explain the relevance of the passage to the *plot* or to the author's *argument*.
- c. Its significance to the work as a whole. Give some of the major themes of the author's work that are reflected in it?

**In this exercise you will be graded primarily on your attention to detail in the passage and your synthesis of that detail with your basic understanding of core concepts as they are found in the passage. The *more details* and *specific interpretation* concerning the passage itself, the *higher* the grade.**

1 [He] was very close in time to that caliph and to his forebears. He was reared under the influence of such and similar conduct in his own family, so that it became his own nature. How could such a man have been a winebibber and have drunk wine openly? It is well known that noble pre-Islamic Arabs avoided wine. The vine was not one of the plants cultivated by them. Most of them considered it reprehensible to drink wine. [He] and his forebears were very successful in avoiding anything reprehensible in their religious or worldly affairs and in making all praiseworthy actions and qualities of perfection, as well as the aspirations of the Arabs, their own nature...

2 Another benefit that comes from the revelation to men of truths that exceed the reason is the curbing of presumption, which is the mother of error. For there are some who have a presumptuous opinion of their own ability that they deem themselves able to measure the nature of everything; I mean to say that, in their estimation, everything is true that seems to them so, and everything is false that does not. So that the human mind, therefore, might be freed from this presumption and come to a humble inquiry of the truth, it was necessary that some things should be proposed to man by God that would completely surpass his intellect.

3 Although we are all equally priests, we cannot all publicly minister and teach. We ought not do so even if we could. Paul writes accordingly in I Cor. 4[:1], "This is how one should regard us, as servants of Christ and stewards of the mysteries of God." That stewardship, however, has now been developed into so great a display of power and so terrible a tyranny that no heathen empire or other earthly power can be compared with it, just as if laymen were not also Christian. Through this perversion the knowledge of Christian grace, faith, liberty, and of Christ himself has altogether perished, and its place has been taken by an unbearable bondage of human works and laws, until we have become (...) servants of the vilest men on earth, who abuse our misfortune to serve only their base and shameless will.



4

And instantly—though many years had passed  
since last I stood trembling before her eyes,  
captured by adoration, stunned by awe—

my soul, that could not see her perfectly,  
still felt, succumbing to her mystery  
and power, the strength of its enduring love.

No sooner were my eyes struck by the force  
Of the high, piercing virtue I had known  
Before I quit my boyhood years, than I

Turned to the left—with all the confidence  
That makes a child run to its mother's arms,  
When he is frightened or needs comforting—

To say to Virgil: "Not one drop of blood  
Is left inside my veins that does not throb:  
I recognize signs of the ancient flame."

5

Men, therefore, needed the restraint of laws,  
needed a ruler able to at least  
discern the towers of the True city. True,

The laws there are, but who enforces them?  
No one. The shepherd who is leading you  
can chew the cud but lacks the cloven hoof.

...

As you can see, bad leadership has caused  
The present state of evil in the world,  
Not Nature that has grown corrupt in you.

On Rome, that brought the world to know the  
good,  
Once shone two suns that lighted up two ways:  
The road of this world and the road of God.

The one sun has put out the other's light;  
The sword is now one with the crook...

6 I believe that it is a question of cruelty used well or badly. We can say that cruelty is used well (if it is permissible to talk in this way of what is evil) when it is employed once and for all, and one's safety depends on it, and then it is not persisted in but as far as possible turned to the good of one's subjects. Cruelty badly used is that which, although infrequent to start with, as time goes on, rather than disappearing, grows in intensity. Those who use the first method can, with God and with men, somewhat enhance their position, as did Agathocles: the others cannot possibly stay in power.

7 Ibn Rushd erred in this respect. He mentioned prestige in the *Rhetoric*. "Prestige," he states, "belongs to people who are ancient settlers in a town." He did not consider the things we have just mentioned. I should like to know how long residence in a town can help (anyone to gain prestige), if he does not belong to a group that makes him feared and causes others to obey him. Ibn Rushd considers prestige as depending exclusively on the number of forefathers. Yet, rhetoric means to sway the opinions of those whose opinions count, that is, the men in command. It takes no notice of those who have no power. They cannot sway anyone's opinions, and their own opinions are not sought. The sedentary inhabitants of cities fall into that category. It is true that Ibn Rushd grew up in a generation and a place where people had no experience of group feeling and were not familiar with the conditions governing it.

8 Now since this religion is true and summons to the study which leads to knowledge of the Truth, we the Muslim community know definitely that demonstrative study does not lead to [conclusions] conflicting with what Scripture has given us; for truth does not oppose truth but accords with it and bears witness to it. This being so, whenever demonstrative study leads to any manner of knowledge about nay being, that being is inevitably either unmentioned or mentioned in Scripture. If it is unmentioned there is no contradiction, and it is in the same case as an act whose category is unmentioned, so that the lawyer has to infer by reasoning from Scripture. If Scripture speaks about it, the apparent meaning of the words inevitably either accords or conflicts with the conclusions of demonstration about it. If this [apparent meaning] accords there is no argument. If it conflicts there is a call for allegorical interpretation of it.

**A.**

### Identification

Number of identification answered

[illegible]

## B. Identification

Number of identification answered \_\_\_\_\_

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### C. Identification

Number of identification answered \_\_\_\_\_

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**II Multiple choice section (40 questions, 20 points). Choose the best answer and write the corresponding letter in the blank at left.**

**A Matching.** Please read the descriptions at right and decide which one fits best the following ten concepts or people at left. Write the letter of the description in the corresponding blank. Each item at left has only one possibility at right.

1	_____ Asal	a. an allegory for princely power.
2	_____ Virgil	b. ruler who committed suicide.
3	_____ Manichees	c. the ancient inspiration for Aquinas and Ibn Rushd.
4	_____ Cato of Utica	d. the origins of science in Late Antiquity.
5	_____ al-'Abbasah	e. praise, exaltation of God.
6	_____ Beatrice	f. love for whom is the path to the pilgrim's salvation.
7	_____ Centaur	g. a woman known for her questionable virtue.
8	_____ Aristotle	h. knows more than man, less than God.
9	_____ angel	i. a man without a community or a nation.
10	_____ <i>confessio</i>	j. searched for deep meanings of religion.
		k. laughed at people who only believe in one God.
		l. descendant of the caliphs and, therefore, the Prophet.
		m. example of a generous ruler.
		n. leads the pilgrim on the first stage of his quest.
		o. young philosopher under the 'Abbasid dynasty.

**B. Multiple choice.** Choose the best answer, A, B, C or D and write it in the blank next to each question.

- 11 \_\_\_\_\_ According to Ibn Khaldoun's theory of civilization, some people will *never* become sedentary. Why?
- A Their means of subsistence does not lend itself to organization in cities.
- B Group feeling (عصبية) does not necessarily lead to sedentary life (حضارة).
- C Some people have a preference for life in the dry climates.
- D Man is not a political animal for Ibn Khaldoun.

- 12 \_\_\_\_\_ The Arabs arrived in Spain (al Andalus) in
- A 662 AD.
  - B 711 AD.
  - C 1095 AD.
  - D 1258 AD.
- 13 \_\_\_\_\_ Before his conversion, not having truly understood the notion of the faithful self, Augustine describes his soul as a
- A "house on fire."
  - B "society in the midst of civil war."
  - C "house divided against itself."
  - D "building divided into many rooms."
- 14 \_\_\_\_\_ These two writers we read this semester were living and working in Al Andalus:
- A Ibn Tufayl and Al Ghazali.
  - B Ibn Rushd and Ibn Khaldoun.
  - C Ibn Rushd and Ibn Tufayl.
  - D Ibn Khaldoun and Ibn Tufayl.
- 15 \_\_\_\_\_ Why is philosophical study obligatory according to Ibn Rushd?
- A The Qur'an commands the study of creation and being.
  - B It is the key to understanding Al Ghazali.
  - C It provides a justification for the afterlife.
  - D It helps princes understand how their state really can work the best.
- 16 \_\_\_\_\_ Luther in his *95 Theses* gave a severe critique of the practice of
- A baptism.
  - B contrition.
  - C indulgences.
  - D crusade.
- 17 \_\_\_\_\_ The main distinction between the French and the Turks for Ibn Khaldoun is
- A it would be difficult to bring down the king, and easy, the Sultan.
  - B the land mass that each possesses.
  - C the organization of power in the society.
  - D the first is a Christian society, the second a Muslim one.
- 18 \_\_\_\_\_ What is not a characteristic of a miracle according to Aquinas?
- A It is a visible sign of what surpasses human reason.
  - B It is a manifest work of divine inspiration.
  - C It should lead man away from the material and the worldly.
  - D It is a justification of the need for philosophy.
- 19 \_\_\_\_\_ Dante believed that
- A allegiance to the state should be equal to allegiance to God.
  - B the Church should be responsible for political life on earth.
  - C the Pope should advise on matters of spiritual and political life.
  - D morality and politics must be separated.

- 20 \_\_\_\_\_ What is not a characteristic of injustice according to Ibn Khaldoun?
- A It is something that the Prophet himself forbade.
  - B It is a sign of decay in civilization.
  - C It undermines the hard work of building a society.
  - D It is a sign of God's disapproval of a dynasty.
- 21 \_\_\_\_\_ Al Ghazali believed that the most effective way to dispute the philosophers was
- A to submit their axioms to a comparison with Aristotle.
  - B to understand them fully first, and to write about them before attacking them.
  - C to read their works aloud at the mosques.
  - D to critique them publicly, identifying first what is incorrect about them.
- 22 \_\_\_\_\_ Even though the Ancient Philosophers were not Muslim, they are essential to Ibn Rushd because
- A they can be shown to have transmitted the same message as the Prophet.
  - B the Qur'an mentions them explicitly.
  - C their writings predicted the coming of the Prophet.
  - D we can learn the most about logic from them.
- 23 \_\_\_\_\_ When Dante the pilgrim reaches the top of the mountain, what does he find?
- A A celestial tribunal
  - B God sitting on a cliff
  - C Beatrice in Earthly Paradise
  - D The mirror image of Hell (Inferno)
- 24 \_\_\_\_\_ What is not an effective way of administering a principality after it has been conquered?
- A A prince can live among the conquered people.
  - B A prince can insist on extensive reform of the country.
  - C A prince can set up an oligarchy (=a small ruling group) in the country.
  - D A prince can devastate the place.
- 25 \_\_\_\_\_ In Ibn Rushd's opinion, when something in the Qur'an contradicts the findings of rational philosophy,
- A one must call in a judge to decide which is true.
  - B such misunderstanding shows the limits of the human mind.
  - C the Quranic reading must be understood allegorically.
  - D the philosophical conclusion must be revised.
- 26 \_\_\_\_\_ When Al Ghazali called himself the *mujaddid* he meant that
- A he would introduce new political rulers into Islam.
  - B he would emerge from isolation to usher Islam into a new age.
  - C he would be a new prophet.
  - D he would renew and modernize the Sufi *tariqa* system.
- 27 \_\_\_\_\_ For Aquinas, what is the best way to reach the "adversary," that is, someone who does not share the same beliefs as us?
- A We must speak in allegorical terms.
  - B We must use the authority of Scripture.
  - C We must turn to philosophical language.
  - D We must learn their native language.



- 28 \_\_\_\_\_ On the seventh terrace of Purgatory, Statius gives a speech which is reminiscent of
- A Al Ghazali's refutation of the infallible imam.
  - B Ibn Tufayl's description of the creation of Hayy.
  - C Aquinas' description of the Gentiles.
  - D Augustine's conversation through wholehearted faith.
- 29 \_\_\_\_\_ What did Ibn Khaldoun not say about philosophy?
- A Its idea of happiness is valid.
  - B Philosophy replaces articles of faith with axioms of reason.
  - C It sharpens the logical mind.
  - D It leads to the decay of civilization.
- 30 \_\_\_\_\_ What was the basis of the Augustinian critique of Epicureanism?
- A They basically come to the same conclusions as the Manichees.
  - B The Epicureans were withdrawn from the world, and were terrible rhetoricians.
  - C True happiness cannot come except after death.
  - D True beauty is seen through the eyes of the soul, not the eyes of the flesh.
- 31 \_\_\_\_\_ One tenet of Protestantism which we encounter in Luther's *On Christian Liberty* is
- A Faith, not works, assures salvation.
  - B Christians must not forget Mary, the mother of God, when considering the message of the Scriptures
  - C Works, in combination with faith, lead to salvation.
  - D Intercession of the saints can help Christians on Earth.
- 32 \_\_\_\_\_ Which author did not say explicitly that the study of reason and philosophy should be reserved to a select few in any society?
- A Ibn Rushd
  - B Ibn Tufayl (Hayy)
  - C Al Ghazali
  - D Machiavelli
- 33 \_\_\_\_\_ What does Machiavelli say about princes who come to power by crime?
- A Regular massacres are a way of overcoming adversity.
  - B A prince who comes to power by crime is destined to fail.
  - C Killing fellow citizens can win a prince power, but not glory.
  - D Regardless of its use, cruelty is an effective means of leadership.
- 34 \_\_\_\_\_ Ibn Rushd wrote a critique of the philosophies of
- A Al Ghazali, Ibn Sina and Aristotle.
  - B Plato, Aristotle and Epicurus.
  - C Al Ghazali, Al Farabi and Ibn Sina.
  - D Aristotle and Thomas Aquinas.
- 35 \_\_\_\_\_ Aquinas is known for his synthesis of
- A Islamic and Christian theology.
  - B Christian metaphysics and Aristotelian philosophy.
  - C Al Ghazali and Augustine.
  - D Plato and Aristotle.

- 36 \_\_\_\_\_ What is not a reason that Ibn Tufayl chose an allegorical form for his philosophical ideas?
- A As a doctor he did not know how to write philosophy.
  - B The Muwahhids' notion of the separation of the learned and the masses.
  - C The figurative makes the difficult idea more accessible to the masses.
  - D An invitation to the general reader to seek truth.
- 37 \_\_\_\_\_ What characteristic did Ibn Khaldoun's notion of true Arabism not include?
- A Ethical self-restraint of believers.
  - B Leisure and tranquility in the deserts.
  - C Piety and respect for revelation.
  - D Purity of tribal lineage.
- 38 \_\_\_\_\_ To whom is Machiavelli's text dedicated?
- A The duke of Savoy.
  - B The pope.
  - C The duke of Milan.
  - D Lorenzo de Medici.
- 39 \_\_\_\_\_ The two thinkers we read this term who believed that contradictions between philosophy and revelation have a positive benefit for the believer are
- A Ibn Rushd and Ibn Khaldoun.
  - B Ibn Tufayl and Aquinas.
  - C Dante and Al Ghazali.
  - D Aquinas and Ibn Rushd.
- 40 \_\_\_\_\_ According to the medieval Persian letter included in the *Muqaddima* of Ibn Khaldoun, protecting his subjects assures a prince
- A that those unfaithful to the king will leave the kingdom.
  - B that Islam will be maintained.
  - C that they will go to Heaven.
  - D that his dynasty will last forever.