



ORIENTAL STUDIES TRIPOS Part II

Friday 28 May 2010 13.30 - 16.30

IS.14 ARABIC LITERATURE, 2.
CLASSICAL ARABIC PHILOSOPHICAL LITERATURE.

Answer **three** questions.

All questions carry equal marks.

STATIONERY REQUIREMENTS

20 page Answer Book x 1
A Rough Work Pad

SPECIAL REQUIREMENTS

None.

You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you
may do so by the Invigilator

- 1 What, if anything, does Ibn Tufayl's choice of literary style tell us about the intended audience of *Ḥayy ibn Yaqzān*?
- 2 In what sense, if any, does *al-Sīra al-falsafiyya* support the description of Rāzī as a freethinker?
- 3 What is the relationship between *kalām* and *fiqh* in Fārābī's *Iḥsā ' al-'ulūm*?
- 4 What is the significance of the alleged Ismaili sympathies of the Ikhwān al-ṣafā ' ?
- 5 Is Ibn Rushd's *Faṣl al-maqāl* better read as a legal or as a philosophical text?
- 6 Can the need to disguise metaphysical insight as described by Maimonides in his *Guide for the Perplexed* be compared to Ibn Khaldūn's account of his encounter with Tamerlane? Give reasons for your answer.
- 7 To what extent, if any, do the medieval Muslim philosophers you have read suggest that they concealed their true views because they feared persecution?
- 8 "Islamic philosophy is an invention of modern Western scholarship." Discuss.
- 9 Based on any two of the philosophical writers you have read, what vision of society, if any, do they provide?

END OF PAPER