

**UNIVERSITY OF LONDON**  
**ARTS FACULTY**  
**MA EXAMINATION**  
**for Internal Students**  
**PHILOSOPHY NEW REGULATIONS**

ARABIC PHILOSOPHY

Answer THREE questions.

1. Why might the *Theology of Aristotle* say that God is 'pure being' (*anniyya faqat*)? How does this make the theology of the *Theology* different from the theology of Plotinus?
2. EITHER (a) Given the role of the heavens in his theory of Providence, does al-Kindi have to be a determinist? Can he still believe in human freedom?  
  
OR (b) On the assumption that there is an omnipotent God, whose theory of human freedom is more convincing: that of the Mu'tazilites or the Ash'arite belief in 'acquisition' (*kasb*)?
3. Assess al-Kindi's argument that nothing can be said truly of God if God is truly One.
4. Assess al-Farabi's argument that the ideal ruler must be a prophet as well as a philosopher.
5. Does Avicenna show convincingly that God must exist, by arguing that there must be one and only one Necessary Existent?
6. What is Avicenna trying to prove with the Flying Man argument? Does the proof work?
7. EITHER (a) Evaluate al-Ghazali's arguments that the world cannot be eternal.  
  
OR (b) Evaluate al-Ghazali's argument that causation in the natural world does not necessitate the effect that seems to follow from the cause.
8. When Averroes argues in his *Long Commentary on the De Anima* that there is only one intellect for all humans, does he have any basis for this argument in Aristotle?

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9. For Averroes, can there be any conflict between theology and philosophy if both are done correctly?
10. Are Ibn Tufayl and Ibn 'Arabi being irrational when they speak of a mystic union with God?
11. Is Suhrawardi's rejection of Avicenna's distinction between existence and essence coherent?
12. Given that the Mu'tazilites denied that divine attributes were real and distinct from God, can they make sense of statements in the Koran that God is 'good', 'just', and so on?

END OF PAPER