1. Sun Yat Sen argues that, ‘it is easy to act, but difficult to ----------------
   a. say  b. think  c. know  d. explain
   An. c. know

2. Who wrote ,”On Practice”
   An. b. Mao Tes Tung

3. Mao Tes Tung in his ‘On Practice’ advocated the synthesis of ----------------
   a. Knowledge and theory  b. knowledge and life
   c. . theory and practice
   An.c. theory and practice

4. Mao Tes Tung in his ------------------advocated the synthesis of theory
   and practice in revolutionary behaviour.
   a. ‘On Practice’ b. ‘Book of Changes’ c. ‘Yi jing’  d.None of these
   An. a. ‘On Practice’

5. The Japanese Philosopher Dogen discusses action in the term of----------
   a. yi  b. le  c.dharma  d. none of these
   An. c. dharma
6. According to Dogen dharma is the way of life appropriate to --------------
   a. society  b. nation  c. state  d. each individual
   An. d. each individual

7. According to Dogen dharma is the --------------- appropriate to each individual.
   a. service  b. theory  c. way of life  d. prayer
   An. c. way of life

8. According to Dogen one cannot be Buddha without having :
   a. meditation  b. practice  c. buddha nature  d. none of these
   An. c. buddha nature

9. According to Ash’arism, one and only principle of act is:
   An b. God

10. Arabic al-aql-al-fa means:
    a. Agent intellect  b. Intellect  c. Active agent  d. none of these
    An. a. Agent intellect

11. --------------- is a crucial concept in Islamic philosophy
    a. Intellect  b. Active intellect  c. Active Soul  d. none of these
    An. b. Active intellect

12. In Arabic philosophy active intellect is often described as :
    a. ethical entity  b. material entity  
    c. psychological entity  d. transcedent immaterial entity
    An. d. transcedent immaterial entity

13. Al-Frabi accepts that, the immediate notion of beauty is visual and more closely related to the--------------. 
    a. imagination  b. reason  c. intuition  d. sensations
    An. d. sensations

14. Who accepts that, the immediate notion of beauty is visual and more closely related to the sensations?
    An. a. Al- Frabi

15. According to Al- Frabi, ---------------is the most perfect thing.
    a. love  b. soul  c. God  d. nature
    An. C. God

16. According to Al- Frabi, ‘God is the most perfect thing, therefore also the most:
    a. intellectual  b. merciful  c. compassionate  d. beautiful
    An. d. beautiful
17. Who argues that, the rational soul is indestructible since it is simple and so cannot break up into parts?
   a. Al-Frabi  
   b. Avicenna  
   c. Averroes  
   d. Al-Gazel  
   An. b. Avicenna

18. Avicenna argues that, the rational soul is ________________
   a. constructable  
   b. diminishable  
   c. destructible  
   d. indestructible  
   An. d. indestructible

19. Who argues that, there is no need for God to bring us back to life in the next world after we have died in this world?
   a. Al-Frabi  
   b. Avicenna  
   c. Averroes  
   d. Al-Gazel  
   An. c. Averroes

20. “Ahura Mazda” literally means:
   a. ‘The Wise Lord’  
   b. ‘The Perfect God’  
   c. ‘The Powerful God’  
   d. ‘The Absolute’  
   An. a. ‘The Wise Lord’

21. Ahura Mazda  the term is created for referring the God by:
   a. Zoroaster  
   b. Buddha  
   c. Al-Farabi  
   d. Confucius  
   An. a. Zoroaster

22. Ahura Mazda  represent:
   a. All mighty  
   b. Personified God  
   c. Protector  
   d. Good creator  
   An. d. Good creator

23. Ahriman represent the:
   a. Soul  
   b. Goodness  
   c. Evil  
   d. none of these  
   An. c. Evil

24. According to Zoroastrianism, ______________is the source of all good in the world.
   a. Rahiman  
   b. Ahriman  
   c. Ahriman  
   d. Ohrmazd  
   An. d. Ohrmazd

25. According to Zoroastrianism, ______________influence leads to harmony and order.
   a. Ahriman’s  
   b. Ohrmazd’s  
   c. Rahiman’s  
   d. Tao’s  
   An. b. Ohrmazd’s

26. “Al-aql’ means:
   a. reason  
   b. freedom  
   c. liberation  
   d. experience  
   An. a. reason

27. ______________ is an influential theological movement in the early Islamic world.
   a. Bi-la kayfa.  
   b. Mu tazila  
   c. Ash ari  
   d. none of these  
   An. b. Mu tazila
28. The main principle of the Mu tazila were belief in the:
   a. unity of God                  b. unity of humanity  
   c. unity of world                d. unity of moral laws  
   An. a. unity of God

29. For Asharites, Quran must be:
   a. not eternal                  b. perishable  
   c. eternal                      d. diminishable  
   An. c. eternal

30. In Taoism represent the term non–existence:
   a. li                                 b. wu                  c. qi                 d. yin  
   An. b. wu

31. In Taoism wu means:
   a. form                               b. spirit               c. existence         d. non–existence  
   An. d. non–existence

32. Tao is the origin and the principle of:
   a. soul                                b. matter               c. being             d. experience  
   An. c. being

33. In Taoism is considered as both all beings and all possible beings:
   a. yin                                b. yang                 c. wu                d. tao  
   An. d. tao

34. According to Neo Confucianism is the principle describes the mode of being of everything possible.  
   a. qi                                 b. li                   c. wu                d. tao  
   An. b. li

35. According to Neoconfucianism is the principle which brings some of the possible things into actuality.  
   a. qi                                 b. li                   c. wu                d. tao  
   An. a. qi

36. The term zazen is related with:
   An. a. Dogen

37. Zazen means:
   a. meditation                        b. sudden meditation  
   c. seated meditation                 d. none of these  
   An. c. seated meditation

38. According to Dogen involves transcending the body mind dichotomy.  
   a. ssen                               b. dharma               c. zazen             d. koan  
   An. c. zazen
39. According to Dogen, zazen or seated meditation involves the body-mind dichotomy.
   a. constructing  
   b. destructing  
   c. opposing  
   d. transcending  
   An. d. transcending

40. -------- is a fundamental work of Chinese cosmological and philosophical speculation.
   a. The Book of Matter  
   b. The Book of Mind  
   c. On Practice  
   d. The Book of Changes.  
   An. d. The Book of Changes

41. In Chinese, The Book of Changes is called:
   a. Yi Yung  
   b. Yi jing  
   c. Yi Yang  
   d. none of these  
   An. b. Yi jing

42. Yi jing sometimes known as:
   a. Zohu yi  
   b. Tao yi  
   c. Zohu Yung  
   d. Zohu jing  
   An. a. Zohu yi

43. Zohu yi means:
   a. The changes of Zohu  
   b. The Will of Zohu  
   c. The power of Zohu  
   d. none of these  
   An. a. The changes of Zohu

44. ---- and ------- are considered as the opposing force in Chinese cosmology.
   a. Le and qe  
   b. fa and wu  
   c. yin and yang  
   d. tao and fu  
   An. c. yin and yang

45. Yin is:
   a. a passive principle  
   b. an active principle  
   c. a positive principle  
   d. none of these  
   An. a. a passive principle

46. Yang is:
   a. a passive principle  
   b. an active principle  
   c. a negative principle  
   d. none of these  
   An. b. an active principle

47. Yin represents:
   a. light  
   b. bright  
   c. dark  
   d. none of these  
   An. c. dark

48. Yang represents:
   a. light  
   b. shade  
   c. dark  
   d. dullness  
   An. a. light
49. According to Mao Zedong, -------is the only constant phenomenon in this universe.
   a. soul          b. matter          c. permanence          d. change
   An. d. change

50. Which book helped Mao Zedong to make the idea that, change is the only constant phenomenon in this universe?
   a. ‘On Practice’       b. ‘Book of Changes’
   c. On Theory’          d. ‘Thus Capital’
   An. b. ‘Book of Changes’

51. According to Dogen, the Buddha Nature is not an innate potentiality but it is part of the ------------------
   a. rational authority       b. constant reality.
   c. constantly changing reality       d. consciousness
   An. c. constantly changing reality

52. Koon means:
   a. puzzles          b. analogies          c. parables          d. similes
   An. a. puzzles

53. In Zen Buddhism which sect advocated the use of koan in referring sudden enlightenment?
   An. c. Rinzai

54. Who is called as Master Kong?
   An. a. Confucius

55. Confucius is also known as :
   a. Teacher Kong      b. Divine Kong
   c. Master Kong        d. Bodhidharma
   An. c. Master Kong

56. . The ruler has the sanction of Heaven if he is righteous, and it has been taken away from him if he behaves badly’. Who proposed this view?
   An. a. Confucius

57. ---------- treated as the well written book of Confucius.
   a. ‘On Practice’     b. ‘Book of Changes’
   c. Spring and Autumn Annals     d. ‘Yi Jing’
   An. c. Spring and Autumn Annals

58. ---------------- is the collection of Confucius’ sayings and ideas. *****
   a. ‘On Practice’     b. ‘Book of Changes’
   C’.Analects’        d. ‘Yi Jing’
   An. c. ‘ Analects’
59. The founder of Taoism is:
   An. c. Laozi

60. ------------ is the main text book of Taoism.*****
   a) 'On Practice’   b. 'Book of Changes’
   c. 'Analects’   d. Dao de jing’
   An. d. 'Dao de jing’

61. ‘Dao de jing’ is also known as:
   An. a. Account of Dao and its Power

62. Lotus Sutra is related with -------------- Chinese school.
   a. Hu yan   b. Neo Taoism    c. Neo Confucianism    d. Tin tai
   An. d. Tin tai

63. Who created a form of communism, which is some ways a synthesis of Marxist and Chinese thought?
   An. b. Mao Zedong

64. Mao argues that, world is :
   a. real   b. apparently real   c. really real   d. objectively real
   An. d. objectively real

65. Mao definitely supports himself with the tradition in Chinese philosophy that emphasizes ----------
   a. reflection only   b. action over reflection.
   C. theory   d. meditation over practice
   An. b. action over reflection

66. Confucius paid more attention to -------------- rather than cosmology.
   a. social philosophy   b. epistemology
   c. ontology   d. moral philosophy
   An. a. social philosophy

67. Confucius gave emphasis upon the principles of :
   An. c. Benevolence

68. According Confucius a --------------is superior and inevitably an aristocrat.
   a. wealthy person   b. benevolent person
   c. strong person   d. wise person
   An. b. benevolent person
69. ‘Do not do unto others what you would not want others to do you’ – This view is hold by:
a. Confucius  
b. Kukai  
c. Laozi  
d. Hakuin Ekaku  
An. a. Confucius

70. ‘Do not do unto others what you would not want others to do you’ – this slogan is also known as:
a. The Golden rule of Confucianism  
b. The Golden rule of Taoism  
c. The Golden rule of Zen  
d. The Golden rule of Zoroastrianism  
An. a. The Golden rule of Confucianism

71. ‘In order to establish myself, I establish others: in order to enlarge myself, I enlarge others’- this principle is propounded by:
a. Confucius  
b. Kukai  
c. Laozi  
d. Hakuin Ekaku  
An. Confucius

72. Rejection of the notion of gentleman by high birth is considered as the most revolutionary aspects of:
a. Confucius  
b. Laozi  
c. Mao  
d. Kukai  
An. Confucius

73. According to Confucius, ----------- is a combination of morality and etiquette. 
a. ren  
b. de  
c. li  
d. fa  
An. li

74. According to Confucius, li is a combination of  
a. power and knowledge  
b. justice and wisdom  
c. morality and etiquette  
d. right and courage  
An. morality and etiquette

75. According to Confucius, li means:  
a. excellent  
b. wisdom  
c. justice  
d. propriety  
An. d. propriety

76. ----------- is the most important Confucianist emphasised Confucius’ philosophy of benevolence.  
a. Xunzi  
b. Mencius  
c. Mao  
d. Dogen  
An. b. Mencius

77. Laozi or Lao Tzu is also known as:  
a. Divine Master  
b. Divine Kong  
c. Master Kong  
d. Old Master  
An. d. Old Master]

78. ----------- is the way of in which things exist, the way in which things change in the world and how we should exist.  
a. Tao  
b. Yang  
c. Zen  
d. Tendai  
An. a. Tao
79. The basis of tao is a form of reality that is:
   a. nothing b. ultimate c. essence d. spirit
   An. a. nothing

80. in Tao *wei* means:
   a. inaudible b. invisible c. intangible d. noting
   An. c. intangible

81. Zhuangzi the best known book provided a clear account of:
   An. a. Taoism

82. *Dao de jing* literally means:
   a. The Classic of Dao and de b. The Classic of *de*
   c. The classic of Lao d. none of these
   An. a. The Classic of Dao and de

83. -------------- is the central concept of *Dao de jing*.
   a. *Li* and *ren* b. *fa* and *de* c. *yin* and *yang* d. none of these
   An. c. *yin* and *yang*

84. According to Zoroastrian philosophy, death enters the world with:
   d. An: Angra Mainyu

85. According to Zoroastrian philosophy Angra Mainyu means:
   a. Perfect God b. Good creator c. Evil Spirit d. Good protector
   An. c. Evil Spirit

86. Who advocated the liberal notion of democracy in China?
   An. a. Sun Yat Sen

87. According to Confucianism the purpose of education is nothing but:
   a. acquiring wisdom b. imparting knowledge
   c. imbibing culture d. self- cultivation
   An. d. self-cultivation

88. *Hadith* means:
   a. saying of the Prophet b. saying of the master
   c. saying of the leader d. saying of the God
   An. a. saying of the Prophet

89. Which school of Japan preached the doctrine of Three Truths?
   An. a. Tendai

90. Which are the three truths emphasised in Tendai tradition?
a. The emptiness, the temporary and the middle
b. The emptiness, the action and the permanent
c. The emptiness, the temporary and the permanent
d. none of these
An. a. The emptiness, the temporary and the middle

91. *Ikhwan al-Safa* can be translates as:
a. Brethren of divine  
b. Brethren of soul  
c. Brethren of purity  
d. Brethren of God  
An. c. Brethren of purity

92. In Islamic tradition *kalam* means;
a. philosophy  
b. ethics  
c. ontology  
d. theology  
An. d. theology

93. Pure Land movement is related with:
a. Chinese philosophy  
b. Arabic Philosophy  
c. Japanese Philosophy  
d. Zoroastrian Philosophy  
An. c. Japanese Philosophy

94. Rinzai Zen was introduced by:
a. Confucius  
b. Kukai  
c. Laozi  
d. Eisi  
An. d. Eisi

95. Rinzai Zen advocated the principle of ----------- enlightenment.  
a. sudden  
b. gradual  
c. slow  
d. calm  
An. a, sudden

96. Who is considered as the best of earliest logician from Arab world?  
a. Al- Frabi  
b. Avicenna  
c. Averroes  
d. Al-Gazel  
An. a. Al-Farabi

97. Who was founded the Shingon school of Buddhism?  
a. Confucius  
b. Kukai  
c. Laozi  
d. Hakuin Ekaku  
An. b. Kukai

98. Shingon school of Buddhism is also known as:  
a. Thantric Buddhism  
b. Tendai Buddhism  
c. Lotus Buddhism  
d. Magical Buddhism  
An. a. Thantric Buddhism

99. For Confucius *tian* means:  
a. hell  
b. divine  
c. heaven  
d. meditation  
An. c. heaven

100. Al- Farabi is also known as:  
a. Iban Rushd  
b. Abunaser  
c. Abusalim  
d. Iban Sina  
An. b. Abunaser
101. In Arabic tradition who is known as “Second Teacher”?  
a. Al Kindi  
b. Averroes  
c. Al Frabi  
d. Matta lbin  
An. c. Al Frabi

102. In Arabic tradition Al Frabi is known as:  
a. First philosopher  
b. First Teacher  
c. Second philosopher  
d. Second Teacher  
An. d. Second Teacher

103. Who holds full Arabic translation of world classics and their major Hellenistic commentaries on the traditional time?  
a. Al Kindi  
b. Averroes  
c. Al Frabi  
d. Matta lbin  
An. c. Al Farabi

104. Much of the responsibility for the separation between Islamic theology and philosophy may be attributed to:  
a. Al Kindi  
b. Averroes  
c. Matta lbin  
d. Al Frabi  
An. d. Al Frabi

105. “Principles of the views of the Citizen of the Best State” is written by:  
a. Al Kindi  
b. Averroes  
c. Al Frabi  
d. Matta lbin  
An. c. Al Frabi

106. Al Frabi’s ‘Principles of the views of the Citizen of the Best State’ give an Islamic coloration to:  
a. Aristotelian teachings  
b. Platonic teachings  
c. Cartesian teachings  
d. Buddhist teachings  
An. b. Platonic teachings

107. ------------------ called as ‘Philosopher of the Arabs’.  
a. Al Kindi  
b. Averroes  
c. Al Frabi  
d. Matta lbin  
An. a. Al Kindi

108. Al Kindi is also known as:  
a. Iban Rushd  
b. Abunaser  
c. Abusalim  
d. Abu Yusaf  
An. d. Abu Yusaf

109. Al Kindi’s Master piece is:  
a. On First Philosophy  
b. Shiffa  
c. Qanun Tibb  
d. Gathas  
An. a. On First Philosophy

110. In Arabic tradition who is known as “First Philosopher”?
   a. Al Kindi  
b. Averroes  
c. Al Frabi  
d. Matta lbin  
An. a. Al Kindi

111. In Arabic tradition Al Kindi is known as:  
a. First philosopher  
b. First Teacher  
c. Second philosopher  
d. Second Teacher  
An. a. First Philosopher
112. Al-Haqq means:
   a. The Faith  b. The Prophet  c. The Truth  d. The Divine  
   An. c. The Truth

113. Al Kindi’s philosophy closely based on:
   An. b. Neoplatonism

114. Al- Farabi’s philosophy shows affinity towards:
   An. a. Aristotelianism

115. Averroes developed his philosophical tradition on the basis of:
   An. a. Aristotelianism

116. The synthesis of Neoplatonism and Aristotelianism can be seen in the works of--------
   a. Al Kindi  b. Averroes  c. Avicenna  d. Matta Ibin  
   An. c. Avicenna

117. According to Avicenna Neoplatonism and Aristotelianism are :
   a. contradictory  b. interactive  c. opposing  d. mutually interdependent  
   An. d. mutually interdependent

118. Averroes rejects :
   a. natural theology  b. revelation  c. emanation  d. correlation  
   An. c. emanation

119. Averroes recommended:
   a. natural theology  b. revealed theology  c. emanation  d. release  
   An. a. natural theology

120. Avicenna is also known as :
   a. Al Sina  b. Averroes  c. Al Sina  d. Ibin Sina  
   An. a. natural theology

121. Avicenna preserved :
   a. Aristotelian cosmology  b. Aristotelian logic  c. Aristotelian ontology  d. Aristotelian naturalism  
   An. d. Aristotelian naturalism

122. ------------------ is written by Avicenna.
   An. b. Shiffa
123. ------------ is not a book written by Avicenna.
a. Galenic Canon  
b. Shiffa  
c. Qanun Tibb  
d. On First Philosophy  
An. d. On First Philosophy

124. Who is the founder of Jodo Shinhu?
a. Shinran  
b. Kukai  
c. Laozi  
d. Hakuin Ekaku  
An. a. Shinran

125. ------------------ was the national religion of the ancient Iran.
a. Sufism  
b. Islam  
c. Zoroastrianism  
d. Shintoism  
An. c. Zoroastrianism

126. -------- is the prophet of Zoroastrianism.
a. Zoratha  
b. Ahura Mazda  
c. Zarathustra  
d. Gathas  
An. c. Zarathustra

127. Zoroaster’s hymns to Ahura Mazda is called: 
a. Geethas  
b. Gathas  
c. Ganas  
d. Aviras  
An. b. Gathas

128. ------------------ is the founder of Republic China.
a. Sun Yat Sen  
b. Mao Tes Tung  
c. Stalin  
d. Ekaku  
An. a. Sun Yat Sen