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Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Islam

Tuesday 27 June 2017 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1F

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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Pearson

Islam

Philosophy, as conceived in the thought of major Ismaili writers of the period, had as its goal the enlarging of the meaning of religion and revelation through the application of a hermeneutics based on *tawil*, a Qur'anic term exemplifying the disclosure of the inner meaning of revelation and religious language. Among the Shia in general, such a hermeneutic task was guided by the Imam, the designated successor of the Prophet, whose authority in intellectual as well as spiritual matters served to consolidate and contextualize the faith in changing environments.

While law and theology provided the moral and conceptual foundation of society, philosophy reflected a universalism, and a relative indifference to parochial or denominational interests. It recognized no theoretical restraints on its own scope and capacity other than that of reason. Philosophy developed in the Islamic cultural context, and was written in Arabic and much later in Persian. Some of the earliest translators of Greek texts into Arabic were Christians. The first major philosophers to work from the translated texts and write commentaries on them were Muslims. But they were soon followed by Jewish and Christian authors. In the twelfth and thirteenth centuries, much of the Arabic heritage was translated into Latin and to an extent into Hebrew, so that a continual negotiation went on between these traditions. The role of philosophy in these three faith communities represents one perspective through which the whole history of medieval philosophy linking Muslim, Christian, and Jewish thought, may be seen.

Among those philosophers who followed, the only one who chose to break with religion altogether was Abu Bakr al-Razi (d. 925), who opposed all authority in matters intellectual, asserting the sufficiency of human reason. Declaring prophecy to be superfluous, he denounced religion as a ruse, feeding on the gullibility of the masses, and responsible for sowing discord and division in the world.

(Source: adapted from Nanji, A. and Esmail, A. 'Islam', Quinn, P. and Taliaferro, C. (ed) – *A Companion to Philosophy of Religion*, Blackwell, 2002, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1F = 50 MARKS

