

Examiners' Report  
June 2014

GCE Religious Studies 6RS04 1F

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## Introduction

1. The question in AO1 says, 'Examine the argument and/or interpretation in the passage.'

All the level descriptors in the mark scheme for AO1 and AO2 begin with reference to the passage. There are many techniques which candidates used to demonstrate their understanding of the passage and examiners were alerted to this range in order to credit various methodologies. The essential point is that whatever approach was adopted the passage must be central and pivotal.

Some candidates presented a basic summary of the whole article, in this case Nanji and Esmail, with only passing reference to the passage in the question. Where material was applicable, candidates were credited but in some cases the passage received only scant attention. In many other cases candidates used the passage as the focal point, analysing it further with reference to the overall article and this method, used correctly, may be seen as an example of good practice.

2. Candidates have improved in answering all the range of demands within AO2:

- Do you agree with the idea(s) expressed?
- Justify your point of view
- Discuss its implications for understanding religion and human experience.

In some cases candidates failed to address one or more of these requirements and presented partial answers and this was reflected on their level of achievement.

3. A feature of good practice was that most candidates made effective use of the synoptic requirements of this paper. In AO1 levels 3, 4 & 5 of the Mark Scheme there is reference to crediting answers that demonstrate the application of different elements of their course of study in this paper.

4. The question was divided into parts (a) and (b): AO1 and AO2 respectively. This was done to help candidates answer the whole question rather than bypassing elements within an assessment objective. Over the years most candidates have followed through the structure of the question but some have conflated these two parts and this has often affected the standard of the work where relevant material in AO2 has been omitted. Exceptionally, a few using this holistic approach have succeeded and produced good quality answers. There was some evidence that the quality of work was higher in AO1 compared to AO2.

5. A number of candidates developed commendable styles of writing including a commanding and confident tone with ownership of the text.

## **Question 1**

Good practice and areas for improvement

AO1 characteristics of good quality:

- well-informed answers focused on the passage
- comprehensive understanding of the passage
- reference to the article as a whole or to related ideas and managed effectively in order to demonstrate an understanding of the passage
- structured answers in a coherent manner.
- effective use of scholarship.

AO2 characteristics of good quality:

- effective use of argument and sustained debate
- material related to other anthology sources and to relevant material in the other three units
- explicit attention to the implications for an understanding religion and human experience.

AO1 work that requires improvement:

- not focused on the passage in an explicit and systematic manner
- basic and too short in the analysis of key points and ideas
- a generic account of the whole article or a general account of related teachings at the expense of a focus on the passage in the question
- scattered references to the names of scholars but without further analysis of their work.

AO2 work that requires improvement:

- largely unsupported by evidence or argument
- limited explicit focus on the implications demands of the question.
- poor paragraphing techniques that restricted the quality of evaluation.

Observations on the content of answers

Some scripts required improvement:

- some were so short that they lacked analysis
- some went off at a tangent from the passage
- a few candidates saw some expressions which they interpreted for their own purposes
- an example is the expression 'dual circumstance' meaning kalam as independent from theology compared to a polity founded on religion. Some candidates saw this expression as an opportunity to embark upon lengthy material on Sunni and Shi'a divisions without linking this to the passage.

However, there were many cases of good practice:

- some presented a context for an understanding of this passage, such as seats of learning

- candidates highlighted the importance of knowledge, including the significance of the translation movement
- analysis of the complexity of kalam
- good use was made of the whole article, including the contributions of a range of philosophers and their various responses to philosophy
- in AO2 candidates were engaged with a range of debates
- these included views about the existence of God, the relationship between science and religion, and pluralism.

The following are examples of good practice.

This was an excellent answer. The candidate analysed the key ideas in the passage. There was very good use of various philosophers named in the whole article and these were applied to the selected passage. The candidate presented a detailed examination of kalam and the Qur'an.

In AO2 there was explicit attention given to various implications with a first class conclusion.

a) The interpretation in the passage states that knowledge amongst Muslims was challenged by a Prophetic Traditions which encouraged them to further pursue their expansion of knowledge by moving to various intellectual environments to which the Islamic Theology was made accessible and definite.

In the passage it mentions that the translation into Arabic of scientific and philosophical legacies in Greece and further institutions lead Muslims to aim mastering the tradition through the use of Arabic. The Islamic Theology was first developed in the 9<sup>th</sup> - 12<sup>th</sup> century when Muslims came across new traditions, particularly christianity, which led them to having to explain their theology and traditions, thus this period was a key time in the discussion of the development of Islamic Theology. Scholars allowed the translation of Arabic into various forms in various places such as Persia, India and Greece. This also meant that communication was enhanced as well as trading between countries increased and also it was a

form of dawah - spreading teachings of Islam to other people. The expansion of Islam and movement with regards to the translation had an impact on the environment itself as per non-Muslims were overwhelmed by the etiquettes and dress sense to such that it became a form of fashion wear, something common in countries such as Spain and Greece and so on.

With regards to philosophy in the Muslim environment, there was much concern and discussion in relation to religion. Theology and Kalam Allah, seemingly the speech of Allah as revealed to Muslims with the Quran.

Philosophers of which the most influential is Imam al-Ghazali. He put forward that philosophers were self-contradictory; anti-scriptural and also affirmed heretical beliefs. He was much on the side of religion and supporting the revealed faith and prophetic traditions.

Al-Kindi, a philosopher closely associated with the Mu'tazilah, who were a group who believed the Quran was the created word of God, he laid the first planks of the bridge between the doctrine of Islam and classical teachings of philosophy. He was known as the so-called 'philosopher of the Arabs' who was first to put philosophical subjects into the framework of Islam.

Furthermore, in relation to the independence of theology, Al-Farabi, ~~arg~~ attempted to merge or harmonise the religion with philosophy. He claimed that philosophy of religion

was linked to political philosophy. He argued that they were very similar in that they both distinctively argue on revealed faith and classical teachings of philosophy.

~~Abu Bakr Al Razi, however said that~~

Ibn Tufayl however was against the theology of religion and he argued that he made a book called Hayy ibn Yaqzan - meaning 'living son of the Arche' which explored the differences between philosophical teaching and literalist approaches to Islam. His student Ibn Rushd argued against Ghazali criticising him ~~and~~ through his book The Incoherence of the Incoherence with in reputation of Ghazali's book The Incoherence of the Philosophers. Also known as Tahafut al-Mawtafa'at and Tahafut al-Maqalat Falasafa but Imam Ghazali.

Ghazali distinguished that the disbelief of the Philosophers amounted from ~~their~~ belief in pre-eternity of the world, that the world was always there; immortality of the soul, that there is no bodily resurrection and lastly that God just has general knowledge of all things.

4 main opinions were formed in the East and West, in which divide was caused through teachings of philosophy and also of Islamic schools of thought, in which included Maliki school in the West and Hanafi, Hanbali, Shafi' school in the east. Of the first, was the Qadariyyah who deny destiny and fate. They believe that they are responsible for their own actions. Likewise, the

Mutawalliyah who also believe that humans are responsible for their own deeds and that God simply waits for them. The Jabariyah believe that ~~they~~ their actions are compelled by Jabir of God - Power. They negate the concept of free will saying that God controls everything & them. Furthermore, the Ahlus Sunnah wal Jamaah do not deny ~~there~~ or free will. They believe that human actions are created by God but  $\rightarrow$ s controlled through human kasb meaning acquisition.

This is similar to what the Theologian Imam Tahawi mentioned that, 'human actions are created by God but controlled simply by human acquisition'. God only <sup>obliges</sup> ~~makes~~ man do what he is capable of doing, and man is only capable of doing what God obliges. Hence the saying, 'No power or strength exceeds save by the command of God.'

The passage mentions that philosophy in the Muslim environment was very much dependent on theology referred to as kalam, which means speech of Allah, but it is also on a polity which is a government for its own existence, founded by religion. The much of question is, if Aql meaning reason and logic/ration was enough to prove the existence of God and teachings of religion then why did God send (wahy) revelation to affirm it, to support it and maybe even to correct it. - Ration alone is not enough, Naql meaning revelation is needed for textual and original background teaching. ~~The passage is~~ This

relates to Ibn Tufayl's book on Hayy ibn Yaqzan, a young boy who was born from natural materials and no parents grew up in philosophical thought of existence and reasoning. As he came across practicing religious people he tried to convince them that philosophy and religion must go their separate ways, when there are many ways however according to Ibn Sina for them to merge, Ibn Sina argued that philosophical proof can prove that God is the creator of the world. The existence of a soul means that there is individual mortality meaning that a soul of a being must exist created by a greater being, similarly to Farabi's view of harmonising, combining or merging the two.

At the beginning of the passage in which began the ethic for the reverence of knowledge, with regards to Noql the revelation, scriptures, text, wahy, the emphasis on knowledge is very high. In Islam, when the Quran was first revealed, the first verses were, "Read in the Name of your Lord, who created, created man from a clot of blood, read and your Lord is Most Generous who taught by the pen and taught man that which he knew not;" and the verses continue (Surah Alaq 96: 1-5) This was revealed to Muhammad who was unlettered-illiterate, neither could he read or write yet he was the Chosen One in which God had revealed Islam on the basis of knowledge. In many prophetic traditions

otherwise known as hadiths it is mentioned about knowledge eg. 'Seek knowledge from the cradle to grave' and 'Seeking knowledge is compulsory upon every believer male or female'. The reverence of knowledge exceeds its limits because it is knowledge, understanding and correct teaching of what brought down original, undistorted, uncreated ~~text~~ unchanged Kalamullah, the Quran. The Quran is which is extremely influential in Islamic Theology today as mainly the base of which forms it. It was the hadith of Prophet which he said, 'Seek knowledge even unto China', along with his order to send representatives of Islam to give da'wah and spread the word of Islam, which was taken literally by his companions and many of the Muslims, which led to them moving to certain intellectual environments of the masters.

It is also mentioned in the passage, that the establishment of endowed institutions which included Bayt ul Hikmah - School of Wisdom and Al Achar Academy in countries near to the North West, which promoted translation and learning and further stimulated interest in philosophical and scientific work. The work of Great Masters of Philosophy such as Ghazali who had mastered it in 2 years was very influential at the time being against it. The main thing which surprised many was that after having mastered philosophy he wrote a book called Meqanid al Kalifa which

meant the 'Purposes of Philosophy' and many were ecstatic about such a Great Scholar's support. However, as he came to understand its meaning and purpose, he wrote *Tahajut al Falasifa* which meant the Incoherence of the Philosophers, which caused uproar in argumentation and debate on the importance of philosophy. They take on the Quran quote, "those who do not use reason are dumb and deaf, with assurance to revelation," somewhat along the lines, expending that *Kalam Allah*, words of Allah states clearly that God is in support of reason.

The dual circumstance as mentioned in the passage did have an impact on Muslim culture and thought as the works of philosophy and religion is something much debated upon today. This leads on to the effects that this had on the Muslim world as well as other intellectual environments as many turn to support the religion and others ~~came~~ ~~came~~ to be reputed to be more against the theology of Islam, *Kalam Allah*, *Wahy* and prophetic traditions.

b) The ideas expressed in the first paragraph of the passage I do agree with, however the ~~the~~ ideas expressed in the second paragraph of the passage I do not agree with. ~~This is because~~

This is due to many reasons. Islam did expand in reverse to the ethic of knowledge. People took the prophetic tradition of Islam quite literally and travelled as far as to the depths of China to seek knowledge, and ~~to~~ authentically many companions of the Prophet (Sahabah) are buried there. 'seeking knowledge from the cradle to the grave' Muslim scholars led to develop an Islamic Theology which affirmed their Islamic beliefs and the origin of Islam in accordance to wahy, revelation and the prophetic authority. This meant that it was vital for them to master works e.g. in science and philosophy. This came to benefit in many ways. For Muslims and non-Muslims the ideas & works put across implied that God is eternal and absolute and that he sent down revelation to guide mankind in the form of the greatest example ~~of~~ ~~the~~ Prophet Muhammad, ~~sa~~.

These scholars and philosophers include Ghazali, Al Farabi, Ibn Sina who were all from different parts of the world but all argued similar things. Traditional orientalisks have argued that Naql which

means scriptures or revelation is false. The implications on human reasoning with regards to revelation is that it was simply a sheer phenomenon, or a religious phenomena in which Muhammed was having ecstatic seizures or epileptic seizures and that he was simply ill. However many have refuted their arguments such as Watt who argued that ~~it is~~ such an experience would be bound to have such profound effects on a person, as they are coming into contact with the supernatural which explains such a religious experience.

Many people due to there being such distinctive views on Theology and Philosophy many individuals have decided to take one side which they feel according to reason or Aql is sincerely correct. However, how can anything be rational without Naql ~~so~~ the division between the East & West and between Philosophers and Theologians is due to such argument on Aql & Naql as without Naql, how could this world reveal any Aql. The Lord is of divinity and His words reveal so.

Much of this has impacted on human experience as many extremist groups have formed, many denominations and one may call them cults & sects have also formed. They interpret the Quran literally, ~~also~~ including the ~~funnel~~ believing that this is very much the correct way.

The Mutazilites argue that the Quran is the ~~created~~ word of God meaning it is not of divine origin. This goes against every belief, practice and rule of Islam, however they still seek to interpret or others may say misinterpret the religion literally without any consensus of scholars and without any guidance from individuals who have studied the contents of the Quran in immense detail and have been given the permission to teach it.

Similarly Shiites who oppose Sunni beliefs, there is being more in conflict than any other in modern day world, they also have no ijma meaning consensus of the scholars. This means they also interpret it literally. They follow an Imamate in which they believe that the Imam has been given divine powers by God and some of which are the powers of God and that Imam has the right to interpret anything.

This is a very controversial matter which causes much of the conflict and is an implication of human reasoning and experience that as there is no longer a caliphate or a that the Prophet (saw) only left the Quran & Hadith as guidance does not allow the formation of such a ruling which indicates that God is not All Powerful and that He is not absolute, as His ~~power~~ divine powers have 'apparently' been given to the likes of a common man, who wisely practices what he

doesn't act upon. ~~The~~ <sup>overall</sup> implications  
~~Examine~~ the implications of this passage and both  
distinguishes benefit and conflict in the theology &  
philosophy with regards to modern world Islam.  
Implications on Muslims is that they find the way by  
exceedingly hard to seek knowledge on the correct path,  
and all Bismillah, on the path of the Lord. None of  
the materialistic things which philosophers argue in  
evidence to logic and reason should matter when  
focusing on carrying out the Quran & Hadith of the  
Prophet, Khata'mul Ambiya the Seal of the Prophets.  
I believe that much of what has been mentioned in  
the passage puts across a very distinctive & detailed  
argument on philosophy of religion and political,  
rational philosophy and that this has had a great  
impact over many centuries on both Muslims &  
non-Muslims. Personally, the view of Aql being greater  
than Naql. In other words Logic over scriptures is  
very not what I would agree with, as revelation is  
something which is unchanged and will be forevermore.  
Logic and reason does not fit with human reason  
and human experience yet still is significant in  
society & modern intellectual environments today.

This was a comprehensive answer with a range of philosophical views related to the passage. There was very good material on issues about interpretation as indicated in this passage.

In AO2 the candidate indicated a partial acceptance of the views in the passage. There were debates on key topics, including the relationship between religion and philosophy.

- a)
- knowledge
  - translation 200 years.
  - Nizamiyah / e/saw.
  - phil/science
  - interpretation
  - Kalam (Allah) questions.
- impl. knowledge  
 aql/raql  
 ↑  
 meng knowledge.  
 Gh. v. phil.  
Iron/Saudi  
 - extremism. misinterpret. knowl edgy.  
 - derivate views.

The passage speaks about the ethic of excellence for knowledge. This ethic is age-old in Islam. Knowledge / ilm is one of the gifts given by Allah, and it is sacred. It is an ethic because it involves removing traces of ignorance (ghayb) from a person, and should inspire them to avoid Allah's ~~base~~ limits / ~~base~~ prohibitions / ~~base~~ <sup>at they know what is right / wrong / must not do or avoid.</sup> and do only what is good. Pursuit of knowledge is therefore a Jihad / struggle as it guides towards what is right and prevents wrong. The Many hadiths encourage knowledge, for e.g. 'it is the last drop of the Muslim.' This entails the seeking and realising of ilm as a duty upon the Muslim, it is seen as their property. The pursuit of knowledge was fully acted upon by the early companions of the Prophet (saw) that many of them died in foreign countries. There is a related incident where Muqbilah was sent to Yemen by the Prophet (saw) as a teacher, and he was reluctant to go until reminded it was his duty to spread knowledge, showing how seriously knowledge was taken.

The expansion of Islam led to the contact with new intellectual environments <sup>or new forms of knowledge</sup> like Sayid Nasser states, with a growing

need for Muslims to form their own views and opinions upon the new vast array of philosophical/scientific works available to them. The ~~resources~~ scarcity of knowledge also may be said to be the context and motivation to do this, with development of Islamic philosophy entailing some of these environments were Persia, India, Greece. Much of Islam's philosophy is 'peripatetic' that is *marshai*, or influenced by the Greeks. This can cause problems as I will examine in part b.) The translation of such works into Arabic occurred in especially established institutions such as at ~~a~~ Bayt al-Hikmah, or al-Azhar university established by the Caliphate of al-Mansur. This also shows how knowledge was taken so seriously because of such expenditure and dedication, and effort towards utilising the existing works are by translating into Arabic. An area that links to this is Imam al-Ghazali's experience with the Sultan of his time, who had built a new university 'Nizamiyah' where he invited and gave 'patronage' to al-Ghazali as a teacher. The state was fully endorsing pursuit of Islamic knowledge which should guide towards good, similarly, the <sup>other</sup> institutes of eg. Bayt al-Hikmah established earlier on were for the utilisation of worldly / other knowledge (e.g. philosophy).

With regards to 'patronage' and institutions, the Islamic Shia state of Iran fully endorses Islam, so that the laws and practices within Iran are all shaped by Shia beliefs. An example of this is the constitutional concept of 'vilayat-e-faqih'

meaning that the head 'Ayatollah' or scholar has full authority in interpreting the Quran and making laws based on it. This can show how, in modern times, Islamic learning is interpreted and commented upon, as the passage mentions,

'The scholars who studied the new materials' were those such as al-Kindi, al-Farabi, Ibn Sina and Ibn Rushd. The former 3 of these were credited a lot to the development of Arabic as a language of learning, and were the first to evaluate the philosophical and scientific works according to Islam. They tried to harmonise Islam and philosophy (falasfa in Arabic) and were the first Islamic philosophers. An example of this is interpretation and commentary, here is al-Farabi's description of the Islamic sciences similar to how Aristotle had done this to the Greeks, and also Ibn Rushd's attitude towards Aristotle to the point he was referred to as 'The Commentator' even in the West. This shows the assimilation by these ~~receptive~~ participative philosophers to Islamic philosophy, the aim of which was to reach truth. An issue that arises here is the aql / intellect and naql / revelation debate, as Ibn Rushd insisted philosophy to separate from theology (or religious doctrines) so taking the side of aql. I will explore this further in part b).

The passage mentions the independence, and also dependence of philosophy upon government. With regards to institutions such as

the Alzammaynah, the any philosophical inquiry would have to be consistent with the form of Islam endorsed by the Government <sup>(not dependent on it)</sup>, as it was the Government funding of - Ghazali for example. A relevant incident involving kalams / theology is the Caliph Mawani's endorsement of the Mutazila (a theological sect seen as deviant) who placed too much reliance on aql, so coming to erroneous conclusions ~~that~~, most notoriously, that the Quran is created. This caused a scholar (Imam Hanbal) to ~~defend~~ argue against this, and be sentenced to prison for denying the Government's policies. The 'independence' mentioned refers to philosophy <sup>traditionally</sup> using aql alone to reach wisdom / Sophia, and not having recourse to religion, as the early logicians ~~from~~ which Muslims translated were <sup>not</sup> secular religiously based - for e.g. the Greeks were not monotheistic people like Muslims. ~~However, the~~ <sup>arguably</sup> the philosopher reckoning with the 'dual' circumstances may be Ibn Sina, who Sayid Naer describes as a genius who mastered ~~all~~ <sup>including Islamic sciences</sup> many forms of knowledge, and was a great philosopher and physician too. So, it may be said that he succeeded in reconciling aql and naql, since he tried to be faithful to theology and philosophy too, though others such as Ghazali (a theologian) question this.

b) I agree with <sup>some</sup> ~~most~~ of the ideas expressed in part a) as  
as a Muslim, I accept ~~on~~ the sacredness of knowledge in Islam  
and believe that ~~any struggle should~~ all efforts should be made  
to attain it. <sup>However some ideas I disagree with (philosophical ones.)</sup> I will be discussing the implications of the aqal /  
naql debate in philosophy, and the implications of the wrong  
kind of knowledge, also referring to the problems of philosophy; as I  
disagree with some of the conclusions of philosophy and kalam too.

The implications of attaining knowledge can be vast; it should  
theoretically improve a person's character and / or aqal and  
preparation for the Akhirah / afterlife having been guided towards  
good. However, it may be questioned whether knowledge of  
philosophy is actually conducive to this end. The philosophers (eg  
Fomai) were greatly interested in translating and interpreting  
peripatetic <sup>/greek</sup> philosophy, and this may be seen as a bad thing,  
because Islam gives all the answers to questions about the world,  
such as our relationship with the universe and God / Allah. Philosophy  
could diminish the role of religion / naql. An example is the  
philosopher Abu Bakr - al Razi, whose aqal <sup>(reason)</sup> led him to  
denance ~~prophecy~~ as a mere and religion ~~prophecy~~ as unnecessary  
and superfluous. In doing so, he demonstrated the prime danger of  
the exercise of too much reason, and shows how this can lead to  
arrogance / kibr. This is a disease of the heart, so I do not agree  
that all Muslims should pursue knowledge such as philosophy /  
galays because it can lead to false conclusions, potentially  
harming to a person's soul and akhirah, while pursuing knowledge

is supposed to improve a person. Imam Ghazali mentions how knowledge should cast a light into a person's heart but arrogance and denial of the Quran and Sunnah as Ibn Batai displayed is not light but <sup>equivalent to</sup> ~~misbelief~~ disbelief, a very serious thing.

Philosophy uses aql / reason to find truth, ~~truth~~ while naql / revelation gives a Muslim all kinds of truths and understanding. Imam Ghazali severely criticised the peripatetic philosophers in his book 'I'tihaf al-Falasifa' as they had used too much aql while overlooking naql. He cites Ibn Sina as 'unIslamic and heretical, because of 3 main mistakes, denying the Alchish, questioning God's knowledge, and saying the world / dunya was eternal.' <sup>disagree with these beliefs</sup> So this raises the issue of whether aql / naql can ever be truly reconciled, given as Ibn Sina and others tried to do this, a highly respected scholar such as Imam Ghazali warns that they have made serious mistakes. So, I disagree also that aql is enough to find truth, <sup>very incorrect conclusions are possible -</sup> because I believe that ~~the Quran is the essence of knowledge, from God -~~ <sup>the Quran is the essence of knowledge, from God -</sup> ~~study~~ <sup>study</sup> Both aql and naql ~~can work~~ <sup>can work</sup> together. In this respect, Ibn Sina and others' intentions may be correct, as they wanted to reconcile philosophy to religion, however, as Ghazali shows that it is just not possible..

An alternative view to the harmonisation of philosophy and religion is Ibn Tufayl's narrative of Hayy ibn Yaqzan, where a boy reaches spiritual truths without religion, and decides that philosophy and religion must go separate ways and satisfy different

needs. Thus, I agree that theology and philosophy must remain separate, as al-Ghazali has warned of this, also, the narrator makes it clear that those with different needs should follow different paths. The need of a Muslim should be inner enlightenment, not possible in philosophy but attainable through trying to follow the Quran (Sunna to the full (+ naql)).

The wrong kinds of knowledge can lead to excessive love of worldly things, and remove someone from the afterlife, especially if it is done with an impure intention (niggardly). Hadith Qudsi 6 shows the danger and punishment of this, <sup>as they wanted fame for their knowledge</sup> so I think it is necessary for Muslims to attain correct and beneficial forms of knowledge that will help them in their religion, and increase piety. <sup>instead of just pursuing for the sake of it.</sup> Increased knowledge can <sup>also</sup> lead to extreme such as the al-Muhajirah <sup>suicide bombings</sup>. If this could have been prevented if they knew the real Islam, as shown through more scholars and guides, and the sanad which is a chain of transmission verifying the source of every teaching.

There was a clear and competent examination of the passage. This included very good work on Al-Kindi and analysis of kalam.

AO2 continued debates about kalam. Implications included discussions about a range of beliefs about creation and their on-going significance.

Nanji has a number of arguments throughout this passage and the main and key interpretation is kalam. Kalam is a way to find the <sup>TRUE</sup> ~~HARER~~ interpretation through philosophy and theology. ~~meaning~~ the meaning of the word is word definition and definition. Kalam can be linked to Tawhid which is the way to find the true path and find the original meaning of the text. Scholar Armstrong says that the Quranic verses are known as ayat which means signpost, which must be followed to know and find the original meaning to the words of God. These signposts are meant to guide a muslim back to Allah through the help of Imam and the prophets teaching. An alternative to this in Christianity would be that when a Christian/catholic goes to confession they are guided back by the priest to the true path of God.

The kalam cosmological argument started with the original theory

3

introduced by the Greek philosopher Aristotle who is known as the first teacher. He came up with the idea of the 'unmoved mover' and prime mover. ~~The~~ ~~theory~~ 'with every motion there is a cause'. Aristotle suggests that there must have been a being which did not have a cause and this is the way he describes it to being God and that God is the 'prime' mover. Scholar Corbin said that the prime mover has no cause and can not be moved by anything itself but it can cause other things to move. Linking to Aristotle's theory is Thomas Aquinas' <sup>Christian</sup> theory of the ~~the~~ ~~causation~~ causation argument which he believed that everything has a cause and the world was created by a cause and that cause is God. This suggests that it keeps going until it reaches God as the cause for all beings. Aquinas also had the theory of ontological argument which was to prove that everything has a purpose and that God

~~THE~~ Gave everything its purpose.  
THU all links to Kalam as the  
Islamic philosopher took these notions  
like Al Kindi and western philosopher  
of today.

Al Kindi was the first Islamic  
philosopher who introduced the Kalam  
cosmological argument and  
he followed the teachings of  
Aristotle and Plato with the  
teachings also from the Hellenistic  
schools to help with his own  
knowledge. ~~But~~ Butterworth states that  
Al Kindi was involved in the  
Translation movement which is  
also included in Narjis passage  
which was in the time of the  
2nd century of the ~~the~~ Islamic calendar  
till the sixth century THU era  
was known as the Golden Age.  
Clark suggests that this was a time  
where Islamic philosophy, science  
and ~~philosophy~~ <sup>many</sup> really took off and developm  
ent was at its high. The Howe  
of unclan ties into this as

Scholar Corbin suggest that it was like a hub of philosophers funding cut ~~and~~ and research different aspects in doing so it means that it was full of intellects and that this was where the real translation movement began because here they ~~mixed~~ took philosophy and many different areas from the world and shared knowledge and intellect. Al Kindi's job was to translate lots of different works ~~a~~ into Arabic which became in the Golden age the key intellect of knowledge. From the translation movement this was where Aristotle's work get known across the world.

Al Kindi's main theory was that every thing had a cause and that the universe was not put there by accident it also had a purpose. This means that he believed that God created the universe and created it for a true purpose.

It wasn't just but there. Western scholars have taken this and developed it further in today's world such as William Lane Craig who took al-kundin's work and came up with the theory that the world was created with a purpose and God created everything which means that God must exist. Scholar ~~the~~ Corbin suggested that Craig wanted to prove that God was the true creator and that he gave everything its purpose but was not created itself.

Another scholar who took al-kundin's work was Ed... he believed that the world and universe is infinite that the world had to be created by God to last forever and that the days would continue this time to kaalam as it means that God created the world which it proves his existence and that day by day it would develop and carry on till the end of time.

Another scholar Islamic philosopher who believed in the theory was Al Farabi he believed that the God was the Creator of the world and he followed the teachings of Aristotle and the cosmological argument but also the teachings of Plato. ~~Plato~~ believed that the world was Plato brought about the theory of that there must have been an ultimate being and that this being must have been powerful which lead to that being, being God. ~~Plato~~ Al Farabi was seen as the second teacher after Aristotle and his main influence was the unmoved mover. An alternative point of view to Kalam was introduced by Sunni Islam ~~the~~ scholar ~~the~~ ~~ma~~ believed that Kalam was highly critical and that it was criticised and ~~the~~ prohibited by some Muslims. Sunni Muslims believed in the true black and white facts of the Quran some believed that. If Kalam

It followed it can lead to questioning which they believed was not allowed and that this wider knowledge could mean that the Quran is not read the way it should be because of this 'further knowledge'. Scholar Hanifa is one ~~of the~~ critic who said that people who follow Kalam have 'corrupt hearts' and are going against the word of God and he prohibited it in his teachings. Also scholar Hannabal said that Kalam was for the 'idiots' which means that he believed it was truly Islamic teachings and he also did not allow students to question it in schools and was not taught. Scholar Shafu believed that a muslim might as well do wrong all his life but not shirk than follow the books of Kalam which suggests that he seen it as disrespectful to God and a sin. Agreeing with this scholar Malik ~~refused~~ refused to talk and sit next to anyone who followed these

teachings. Overall this suggests that Kalam was not accepted by all and some Muslims did not believe it was what God wanted.

Naji also suggests that Muslims knowledge came from the Quran and also the Quranic appeal prophetic traditions as in the teachings of the prophet and the Quran is seen as the word of God and teaches that Muslims should follow Tawhid (the oneness of God). They believe that the Quran came from God through a revelation to Muhammad the last prophet on the night of power in 610 CE where Muhammad was told by Jibreel that he was to be God's messenger. The prophetic traditions are shown in the hadith which are the prophet's actions and teachings. Muslims believe that they must follow these words to find God and reach paradise.

However there is a split in Islam on what the groups believe. Sunni Muslims scholar mayleed said believe that the Quran is uncreated meaning they believe that the ~~the~~ it is the true word of God but scholar mayleed also says that the ~~the~~ the Shi'ah (friend of Ali) believe that it ~~is~~ must have been created suggesting that it could be equal to God as God was the first and creator. ~~the~~ Linking to this the Hadiths are also ~~is~~ seen differently by the two groups because Shi'ah only read Hadiths that have been written by Shi'ah and gone through Ali which have been passed through the Imams which are then taught.

Overall Nabli suggests the main point about Kalam but also makes reference to the way in which Muslims learn and gain knowledge about their religion.

b) Naniv's main argument towards the bottom of the passage is about Kalam. I believe that Kalam is correct and does show the understanding and theory to which that God is the creator. I believe in Al Kindi's argument to be correct as it shows that God created the world and that it was created by a divine being which is God, but also that God creates things for a main purpose. There would be opposition to my argument such as Al Ghazali who believed that the causation argument did show that things were caused by one another but it did not truly show that God was the true and 1st cause. Another argument would be from scientist like ~~James~~ H. Dawkins who believes the world was created by a big bang which brings about the implication that there wasn't a need for a creator.

because the world started with a big bang due to the involvement of particles and the universe this suggests that the world was ~~is~~ created through science and it brings forward the argument ~~that~~ science versus religion and that scientists believe they have proven the world had began with a big bang. in recent years they have done experiments to remake the big bang but it cant truly be said that it formed the world.

There is also the argument of evolution brought forward by charles darwin who believed that everything evolved and was created by god. ~~from~~ christian and muslims would both see this theory as completely wrong as god is the ultimate creator who created the world. I dont believe this is the true.

Nawvi also states that it was through the creation of institutions that would lead to the creation of the developing theories this can be argued because without the institutions like the 'house of wisdom' their may have still been development due to the number of philosophers at the time. However as Armstrong argues that ~~the~~ without the institution would philosophy be the way that it is today. ~~It~~ it could be argued the translation movement and the boom in development of knowledge in the Golden age may not have happened as the philosophers wouldnt have been sharing work and work being translated and spread across the world to prove the existence of God.

To conclude I believe that Nawvi shows the true understanding of Kalam and that it helped in the Islamic development to prove the existence of God and I believe that the Cosmological argument and the many other arguments prove this and also that the world was created by God and also that the house of wisdom and other institutions were key to the development of knowledge and without this the Islamic philosophy and understanding may not be what it is today with this broader understanding.

The candidate kept quite close to the text in the passage. Where applicable, the material was expanded to examine the contributions of relevant philosophers, including Greek philosophy.

A02 there was good quality work, including implications for some contemporary issues such as fundamentalism.

'The ethic of reverence for knowledge' that ~~is~~ was evident among Muslims at this time of new learning ~~may be~~ and described by the authors of this text was among the many aspects of life that Muslims have reverence for as everything is seen to be God-given. The knowledge gained at this time was also allowing Muslims to further understand the Qur'an and God so was treated with much respect and reverence as described.

Reasoning became a large part of this new learning rather than taking the Qur'an literally, although this was a contentious issue.

The prophetic traditions could be found by Muslims in their holy books such as the Qur'an and look to the Sunnah and Hadith in order to understand and emulate the life of Muhammad who is believed to be the 'seal of the prophets'. This belief in *Risalah* is a key aspect of Islam and may have acted as a prompt for some to gain new knowledge and truth like the prophets recorded.

The reference to China and 'new learning'

demonstrates how outside influences came into Islam and society at the time as it developed. For some orthodox Muslims, this was sometimes seen as dangerous and harmful as people were adopting other ideas\* and consequently becoming less Islamic. \*from other cultures and religions as many Christians were involved in translation

This development led to the ~~see~~ beginning of universities and further understanding of science, astrology, theology and many more. The house of wisdom was established and allowed a place for learned men and scholars to undertake new work in translating Greek philosophy, such as that of Plato and Aristotle, to Arabic.

Many Muslim philosophers also arose in this time, resulting in falsafa, Islamic philosophy. The work of Aristotle and Plato had a large influence on their work although some were not afraid to challenge their ideas and arguments if they didn't fit in with Islamic ideas.

One philosopher became the first Muslim of pure Arab blood to bear the title of philosopher and had a huge influence on

for the fusion of <sup>philosophical</sup> ideas with Islam. He said that although they gain knowledge in different ways, ~~for~~ the truth from prophets and philosophers is ~~also~~ ~~also~~ equally valid and significant.

For Any philosopher during this time had ~~to~~ the freedom to form opinions with regard to philosophy, but had to ensure they still fit with the ruling body of government at the time <sup>to avoid persecution</sup> ~~as well~~. The Mutazilites, for example, were in power for a period of time. During this time reason was of great importance and emphasised from philosophers. A key ~~the~~ area of importance for them was the concept of tawhid, God's oneness, and attempted to conquer any anthropomorphic ideas and polytheism. They, therefore, applied reason ~~at~~ rather than literal thinking when the Qur'an gives God human characteristics such as in Surah 2 where he's said to sit on a throne and have hands. Reason and interpretation was applied and it would be said that hands represent God's grace.

Many philosophers, such as Ibn Rushd, contributed by making commentaries to the work of Greek philosophers, such as Plato and Aristotle and emphasised the importance of philosophy. ~~Many argued that~~

Many philosophers were treated suspiciously by orthodox Muslims and theologians, such as Al-Ghazali. However, it was argued that philosophy and theology are compatible and could be used as an advantage for one another into understanding God's will for the people at the time.

Theologian Al-Ghazali ~~later~~ had an impact on what is known as the Kalam argument. This argument states that the universe cannot be infinite and there was a time that it didn't exist.

He said that when there is two equal possibilities, such as the universe existing and not existing, one is willed to happen by a ~~first cause~~ prime cause which we know as God.

A key Muslim philosopher during this time was Al Farabi, who was greatly influenced by Plato's view. He said that Plato's 'philosopher king' was similar to the Shia Imam and their authority. ~~He~~ Plato also spoke of the 'forms' which are the non-physical, ideal form of everything in the intelligible world that can only be accessed through reason which was a growing influence on learning at the time. Al Farabi similarly believed that truth and knowledge gained from philosophy <sup>that the soul seeks</sup> was to be accessed through reason, as well as interaction with others. <sup>which emanates from God and has a divine origin.</sup>

For many philosophers at the time, the issues arose due to the ~~pointed~~ fact that the 'polity was founded on religion'. Ibn Sina, for example, rejected ~~behaviorist~~ the behaviorist view held by Muslims & in bodily resurrection and rather accepted the dualist view of the immortality of the soul like Plato (although he didn't believe in reincarnation). The fact that this philosophy & influenced his view, which was not a view held in Islam, was problematic and

was seen to go against the faith, on which the law/government was built.

So, many philosophers had to converge and appease the view of the ruling body at the time.

(b) I agree with the ideas expressed by the author and interpretation of the passage. There's no doubt that this was a time of mass development and understanding ~~which~~ despite the suspicious views of orthodox Muslims and theologians. The work that came about during this time is evident still and was developed over the years. The Kalam argument, for example has been reformulated and modernised by various scholars and philosophers and is connected with the cosmological argument, famously presented by Aquinas with his 'ways'. William Lane Craig was one who reformulated the Kalam argument and focused on God as the first, non-contingent, ultimate cause of the universe. He recognised that a finite world needed an infinite cause <sup>outside of this world</sup> to be brought about which is God. Similarly, Aquinas

recognised movement, cause and effect, and contingency throughout the universe/world but recognised that there couldn't be an infinite regression of causes, moves, and contingent events. So, there must be an unmoved, uncaused, non-contingent being which we recognise to be God.

Understanding and gaining knowledge ~~is~~ may appear to be less respected in modern day as many don't seek to understand God and his will in many areas of the world.

Modern Islamic countries also seem to hold a similar view to those in the past, as many do not wish to see outside influence, such as the Western world, affecting Islam and their way of life.

Many use the word 'jihad' to represent the struggle faced by Muslim countries to remain Islamic and ~~not~~ protect themselves from outside influence. However, some may recognise that outside influence is a positive ~~is~~ thing and that truth can come from all areas of the world which would result in development as it did.

during the time as described by the text. Many ~~modernists~~ modernists hold this view that Islam should develop with the changing times and a deeper understanding of the Qur'an is needed in order to provide laws and opinions to fit with the modern day as the Qur'an doesn't always fit with the modern day. Some ~~of~~ Muslims, such as the Shia, may be seen to be similar to philosophers who interpreted the Qur'an as they believe that the Qur'an has deeper meanings and significance which can be interpreted by the Imams.

Fundamentalists, however, say that the Qur'an is to be taken literally and Islam should fight against outside influence.

~~Some~~ Some Sunni countries, such as Pakistan, take the Qur'an as literal and base their Shariah law on this as well as the Hadith and Sunnah.

The issue about whether ~~many often wonder if~~ Muslims should be able to form opinions on philosophy and allow outside influence is

contraversial and approached differently throughout the world. Many wish

to see the gates of ijtihad opened, allowing more freedom and diversity in understanding the Qur'an and gaining knowledge.

~~The~~ The philosophy presented by Muslims such as Ibn Arabi <sup>and al-Usul</sup> shows that this can be done and still has a significant impact, resulting in development.

## **Paper Summary**

Based on their performance on this paper, candidates are encouraged to:

- develop their interest in an academic study of religion
- develop study skills that reflect these academic demands such as a thorough study of the texts, the ability to analyse complex ideas and to manage their material in order to answer the question in an explicit manner
- adopt a critical approach which reflects on their prior learning in the other RS units
- engage with the implications of their studies.

## **Grade Boundaries**

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

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