

Islam

The practice and influence of the diverse ethical heritage in Islam has continued in varying degrees among Muslims in the contemporary world. Muslims, whether they constitute majorities in the large number of nation states that have arisen in this century, or where they live in significant numbers and communities elsewhere, are going through an important transitional phase. There is growing self-consciousness about identification with their past heritage and a recognition of the need to adapt that heritage to changing circumstances and a globalization of human society. As with the rest of the issues, ethical questions cannot be reflected in unified and monolithic responses. They must take into account the diversity and pluralism that has marked the Muslims of the past as well as the present.

Traditional religious language has unfortunately deepened stereotypical perceptions about Muslim fanaticism, violence and cultural and moral difference. As events and developments in the last quarter of the twentieth century indicate, no one response among the many Muslims societies in the world, can be regarded as normative for all Muslims.

From Nanji A – Islamic Ethics in ‘Great Ethical Traditions’ from Part 2 of Singer P (ed) - *A Companion to Ethics* (Blackwell, 2001) p116–117

1. (a) Clarify the argument and/or interpretation in the passage. **(24)**

- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(16)**

(Total 40 marks)

TOTAL FOR PAPER 1F: 40 MARKS

Start your answer on page 3.



