



KS5 RE Curriculum

Islam	Philosophy	Ethics
Theme 1 – Religious Figures & Sacred Texts	Theme 1 – Arguments for the Existence of God	Theme 1 – Ethical Thought
A. Life and teachings of Muhammad in Makkah following the Night of Power.	A. Inductive arguments ĩ cosmological.	A. Divine Command Theory
B. Hijrah and the life and teachings of Muhammad in Madinah.	B. Inductive arguments ĩ teleological.	B. Virtue Theory
C. The QurĀn as a source of wisdom and authority ĩ its use and treatment in Islam.	C. Challenges to inductive arguments.	C. Ethical Egoism
D. Sources of shariĀ.	D. Deductive arguments - origins of the ontological argument.	D. Naturalism
E. The role of shariĀ.	E. Deductive arguments - developments of the ontological argument.	E. Intuitionism
F. Jihad.	F. Challenges to the ontological argument.	F. Emotivism
Theme 2 – Religious Concepts & Religious Life	Theme 2 – Challenges to religious belief	Theme 2 – Deontological Ethics
A. The concept of Allah ĩ tawhid (oneness) and shahadah (bearing witness)	A. The problem of evil and suffering.	A. St Thomas AquinasĒNatural Law - laws and precepts as the basis of morality: AquinasĒfour levels of law (eternal, divine, natural and human); secondary and primary precepts, synderesis rule.
B. Nabi (prophets), rasul (messenger), nadir (warner) and risalah (the message)	B. Religious responses to the problem of evil (i): Augustinian type theodicy.	B. AquinasĒNatural Law - the role of virtues and goods in supporting moral behaviour: Cardinal Virtues, Revealed Virtues, Internal and external acts and real and apparent goods.
C. Malaikah (angels) and Akhirah (afterlife)	C. Religious responses to the problem of evil (ii): Irenaean type theodicy.	C. AquinasĒNatural Law - application of the theory: The application of AquinasĒNatural Law to both of the following issues: 1. abortion 2. voluntary euthanasia
D. Salah and other forms of prayer	D. Religious belief as a product of the human mind ĩ Sigmund Freud.	D. John FinnisĒdevelopment of Natural Law

E. Zakah (purification through giving) and Hajj (pilgrimage)	E. Religious belief as a product of the human mind ĩ Carl Jung.	E. Bernard Hoose's Proportionalism: As a hybrid of Natural Law, a deontological / teleological ethic
F. The five categories of ethical action	F. Issues relating to rejection of religion: Atheism.	F. Finnis's Natural Law and Hoose's Proportionalism: application to 1. immigration 2. capital punishment
Theme 3 – Significant social and historical developments in religious thought	Theme 3 – Religious Experience	Theme 3 – Teleological Ethics
A. The Muslim State.	A. The nature of religious experience: Visions, Conversions, Mysticism, Prayer.	A. Joseph Fletcher's Situation Ethics - his rejection of other forms of ethics and his acceptance of agape as the basis of morality.
B. The challenges to Islam from science.	B. Mystical experience.	B. Fletcher's Situation Ethics - the principles as a means of assessing morality; Boss principle, 6 fundamentals and 4 working principles.
C. Islamic attitudes towards pluralism.	C. Challenges to the objectivity and authenticity of religious experience.	C. Fletcher's Situation Ethics - application of theory: The application of Fletcher's Situation Ethics to both of the issues listed below: 1. homosexual relationships 2. polyamorous relationships
D. Family life, religion, equality and discrimination.	D. The influence of religious experience on religious practice and faith.	D. Classical Utilitarianism - Jeremy Bentham's Act Utilitarianism: happiness as the basis of morality
E. Challenges of being a Muslim in Britain today.	E. Miracles.	E. John Stuart Mill's development of Utilitarianism
F. Western perceptions of Islam.	F. A comparative study of David Hume and Richard Swinburne.	F. Bentham's Act Utilitarianism and Mill's Rule Utilitarianism - application of the theory: Animal experimentation for medical research and Nuclear weapons as a deterrent
Theme 4 – Religious practices that shape religious identity	Theme 4 – Religious Language	Theme 4 – Freewill and determinism
A. The role of the masjid (mosque).	A. Inherent problems of religious language.	A. Religious concepts of predestination, with reference to the teachings of: St Augustine and John Calvin.
B. The role of festivals ĩ Ashura.	B. Religious language as cognitive, but meaningless.	B. Concepts of Determinism: Hard and Soft determinism.

C. The role of festivals ī Ramadan and Eid-ul-Fitr.	C. Religious language as non-cognitive and analogical.	C. The implications of predestination / determinism: on moral responsibility, worth of human ideas of right and wrong and on religious belief.
D. Shiā Islam.	D. Religious language as non-cognitive and symbolic.	D. Religious concepts of freewill with reference to teachings of: Pelagius and Arminius.
E. Sufi philosophical thought.	E. Religious language as non-cognitive and mythical.	E. Concepts of Libertarianism: Philosophical, Scientific and Psychological.
F. Crime and punishment.	F. Religious language as a language game.	F. The implications of libertarianism on: moral responsibility and religious belief.