



Mark Scheme (Results)

November 2021

Pearson Edexcel GCSE
In Religious Studies B (1RB0)
Paper 1: Area of Study 1- Religion and Ethics
Option 1C - Islam

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 1: Religion and Ethics 1C – Islam Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The five roots encourage Muslims to live a good life (1) • Muslims acknowledge the oneness of Allah daily in prayer (1) • They encourage Muslims to treat others fairly (1) • They follow the example of Muhammad (1) • They wait for the appearance of Imam Muhammad Al-Mahdi (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Qur'an shows that angels are Allah's messengers (1). Jibril delivered the Qur'an to Muhammad (1) • Angel Mika'il is shown as responsible for the angels who carry out the laws of nature (1), he provides nourishment for bodies and souls (1) • Izra'il is shown as the angel of death (1). He parts the soul from the body of the dead (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muslims believe the Qur'an is a holy book since it is the word of Allah (1). It was carried to Muhammad by the angel Jibril (1). The Qur'an says it is 'Not but a revelation revealed' (Surah 53:4) (1) • The Qur'an is described as 'guidance and mercy and good tidings' (1). As it contains 'clarification for all things' (Surah 16:89) (1). Muslims need nothing else to help them live a good Muslim life (1) • The Qur'an is the final revelation (1). In his final sermon Muhammad said that 'No prophet or messenger will come after me and no new faith will be born' (1). Therefore, the Qur'an is the completion of Allah's wishes for humanity (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an gives many descriptions of the Day of Judgement emphasising the reward of living a good Muslim life. Muslims will strive to please Allah so they may be rewarded with paradise • Muslims consider this life to be a test in preparation for judgement. Life must be lived in submission to Allah's will in order to fulfill the purpose of life • Following Allah's commands to prepare for Judgement Day unites the Muslim community. This enables all Muslims to live productive, peaceful lives for the good of all. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Allah judges the intentions of the heart, so doing good from fear of judgement is a selfish act and does not honour Allah. Thinking only of your own afterlife reduces the richness and value of this life • Allah is described as just, merciful and willing to forgive mistakes. A Muslim should therefore trust in al-Qadr, believing that Allah knows the future, and not live a life defined by fear of judgement • Muslims should embrace this life and live it to the full, trusting that Allah will judge them fairly on the Day of Judgement, rather than worry about the future. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> Some Muslims believe the use of any form of contraception is always wrong (1) It is acceptable if used to protect the life of a mother (1) It is unacceptable as it would interfere with Allah's plan (1) Some accept it may be used to limit family size (1) It may be used as the lesser of two evils (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> The ummah works to support families because they are believed to be the foundation of society (1). Encouraging strong stable families improves the whole community (1) The ummah works to keep struggling families together (1), because, as children are born, it increases the size of the community (1) The Prophet encouraged Muslims to see each other as brothers (1); therefore, by supporting struggling families a person is also helping their own family (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated reason/ development Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muslims are encouraged to be modest (1), as correct sexual behavior pleases Allah (1). 'And those who guard their private parts except from their wives... will not be blamed' (Surah 23:5-6) (1) • The Qur'an teaches that any form of sex outside marriage is forbidden (1). This includes both sex before marriage and adultery (1). Surah 17:32 says 'Do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way' (1) • Muslims believe that Allah has created men and women as pairs (1). The Qur'an lays down rules for how both parties in a marriage should be treated (1) and instructs Muslims that those who do not find the means for marriage 'abstain from sexual relations until Allah enriches them from His bounty' (Surah 24:33) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 279 558 310">AO2 12 marks</p> <p data-bbox="363 401 1370 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="363 596 428 627">AO2</p> <p data-bbox="363 636 802 667">Arguments for the statement:</p> <ul data-bbox="363 676 1386 1066" style="list-style-type: none"> <li data-bbox="363 676 1386 827">• Muslims believe family is the foundation of society since the Qur'an teaches that marriage is the only place to lawfully have and raise Muslim children. Therefore, successful marriages are vital for a stable community <li data-bbox="363 835 1386 947">• The Qur'an provides detailed instructions for the conduct of successful married life. Since Allah is benevolent following his rules must be best for society <li data-bbox="363 955 1386 1066">• Many non-religious people also believe that marriage is the basis of a successful society, since the increase in divorce and rise in the number of single-parent families has coincided with a decline in society's values. <p data-bbox="363 1115 867 1146">Arguments against the statement:</p> <ul data-bbox="363 1155 1386 1545" style="list-style-type: none"> <li data-bbox="363 1155 1386 1306">• Muslims accept that sometimes marriages fail and divorce becomes the lesser of two evils. The ummah works to support failing marriages for the benefit of the wider society. It may be better for everyone concerned if divorce were managed according to the Qur'an <li data-bbox="363 1314 1386 1425">• Some non-religious people see no need to marry. Such people may cohabit and have families. It is the strength of the relationship that is important for society rather than a marriage contract <li data-bbox="363 1434 1386 1545">• Many factors, other than the success of marriage, affect society. Muslim families are also affected by wider issues, such as the prevailing economic conditions. <p data-bbox="363 1593 808 1625">Accept any other valid response.</p> <p data-bbox="363 1673 1377 1785">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p data-bbox="1417 1749 1463 1780">12</p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • One purpose is to fulfil Allah’s command (1) • To strengthen belief in Allah’s existence (1) • To encourage a person to be a better Muslim (1) • To purify the heart (1) • To comfort the soul (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing away. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Greater Jihad is personal whilst lesser Jihad is outwardly aimed (1). So greater Jihad benefits the believer and lesser Jihad aims to support others (1) • All Muslims are called to greater Jihad but not all are involved in lesser Jihad (1), many Muslims live in a society where they can practice their beliefs without conflict (1) • Greater Jihad is a peaceful struggle with oneself; lesser Jihad may involve violent action (1). Many believe Muhammad suggested the personal Jihad may be the more important (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each benefit. Award further marks for each development of the benefit up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Zakah payments improve the quality of life of the poor (1). This is commanded by Allah (1). Surah 2:43 says 'Establish prayer and give zakah' (1) • The recipients feel they are valued by the wider community (1). Muhammad said 'None of you will have faith until he loves for his brother what he loves for himself' (Sahih Al-Bukhari 13) (1). No-one wants to be poor and hungry (1) • The poor know they are loved by Allah (1). He judges their righteousness rather than their wealth (1). The Prophet taught 'Allah does not look at your appearance or wealth, but he looks at your hearts and actions' (Sahih Muslim 2564) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated benefit/ development • Development that does not relate both to the benefit given and to the question • Reference to a source of wisdom that does not relate to the benefit given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="365 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 431 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1308 1062" style="list-style-type: none"> <li data-bbox="365 676 1273 827">• Hajj is one of the Five Pillars of Sunni Islam and a religious duty for all Muslims. Surah 2:196 says ‘Complete the Hajj and umrah for Allah’ so many Muslims see attending Hajj as an essential spiritual requirement <li data-bbox="365 835 1284 947">• Attending Hajj brings many benefits. Not only do Muslims fulfil Allah’s command but they receive Allah’s mercy and forgiveness of sins, making it valuable for all rather than an optional extra <li data-bbox="365 955 1308 1062">• Many Muslims save for their whole lives in order to attend Hajj, suggesting that they see it as a necessity. It enables Muslims from the West to unite in faith with Muslims from all over the world. <p data-bbox="365 1113 870 1144">Arguments against the statement:</p> <ul data-bbox="365 1152 1308 1539" style="list-style-type: none"> <li data-bbox="365 1152 1256 1264">• Hajj is not compulsory for all. Surah 2:196 gives examples of exemptions, e.g. illness or insanity, this suggests that it is only essential if you have the capacity to do it <li data-bbox="365 1272 1265 1423">• Historically many Muslims living outside of Saudi Arabia would never have been able to attend the Hajj because of the huge distances and large amounts of time required to travel. They were not considered to be lesser Muslims <li data-bbox="365 1432 1308 1539">• To travel to Hajj from western countries is increasingly expensive. This makes it financially impossible for many Muslims who do not wish to neglect their other responsibilities in order to go to Hajj. <p data-bbox="365 1589 812 1621">Accept any other valid response.</p> <p data-bbox="365 1671 1265 1782">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p data-bbox="1334 1749 1373 1780">15</p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Muslims believe Allah created the world for humans to cherish (1) • Muslims should look after the natural world, not damage it (1) • Stewardship is part of humanity's duty owed to Allah (1) • Muslims have responsibility for the state of the world (1) • The Qur'an provides examples of how Muslims should treat the natural world (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Qur'an states that Allah is expanding the universe (Surah 51:47) (1). Scientists can now show that the galaxies are moving away from earth (1) • The Qur'an teaches the universe had a beginning as it was created by Allah (Surah 6:101) (1). Until the 1920's scientists believed the universe had always existed (1) • In the Qur'an Allah states that the heavens and earth were once joined (1). Scientists believe that all matter came into existence from a single hot, dense point which then exploded (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Some Muslims do not believe in evolution (1). They interpret the Qur'an to mean that each individual form of life, including humans, was specifically made to Allah's design (1), since he 'perfected everything which He created' (Surah 32:7) (1) • Some Muslims suggest that evolution is a tool used by Allah (1). 'Who perfected everything which He created and began the creation of man from clay' (Surah 32:7) (1). Evolution and survival of the fittest therefore occurred under Allah's guidance (1) • Some believe the scientific basis of the origin of life (1). They use Surah 71:14 'While He has created you in stages' (1), to suggest that humanity was the result of a long process, using the laws of science set down by Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Muslims believe that Allah created all living things and therefore every life is sacred. Surah 5:32 says 'And whoever saves [a life] - it is as if he had saved mankind entirely.' This makes consideration of the sanctity of life of primary importance • Muslims argue that the life of the foetus has the same value as any other life and therefore it should never be ended prematurely, especially when this is a matter of convenience • Allah has a plan for every life, so it is impossible to justify euthanasia. Quality of life or free will cannot be used as an argument since these choices are in Allah's hands. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • It is possible to take life for murder or for corruption in the land (Surah 5:32). Therefore sanctity of life can be over-ridden for the greater good. This suggests that in some cases the Qur'an allows the sanctity of life to be disregarded • The Qur'an also gives Muslims the right to take life in times of war, though there are strict guidelines on who can be killed. Sanctity of life of the individual is less important than the good of society • In some cases it becomes impossible for a Muslim to value both the life of a mother and the life of a foetus equally. Where a pregnancy would harm the life or health of the mother the foetus may be sacrificed for the good of the family unit. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p style="text-align: right;">12</p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.