



# Mark Scheme (Results)

November 2021

Pearson Edexcel GCSE  
In Religious Studies B (1RB0)  
Paper 2: Area of Study 2 – Religion, Peace and  
Conflict  
Option 2C – 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 2: Religion, Peace and Conflict 2C - Islam Mark Scheme**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<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"> <li>• Muslims may learn to trust in Allah (1)</li> <li>• To follow Allah's commands (1)</li> <li>• To be fair (1)</li> <li>• To be brave (1)</li> <li>• To respect others (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</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"> <li>• Belief in angels is important because they are sent by Allah (1). Muslims believe they are in constant contact with humans (1)</li> <li>• They remind Muslims of their duty to worship Allah (1), as they can appear in human form (1)</li> <li>• They protect the faithful (1), 'Those who have said 'Our Lord is Allah and then remained on a right course - the angels will descend upon them' (Surah 41:30) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each purpose. Award further marks for each development of the purpose 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"> <li>• The Qur'an is the way in which Allah reveals himself to humanity (1). It is described as 'Not but a revelation revealed' (Surah 53:4) (1), making the Qur'an a clear statement of Allah's will (1)</li> <li>• The Qur'an offers 'guidance and mercy and good tidings' (Surah 16:89) (1). Since the Qur'an contains 'clarification for all things' (Surah 16:89) (1), Muslims need nothing else to help them live a good Muslim life (1)</li> <li>• It updates and completes the other holy books (1), which are believed to have been corrupted over time (1). In his final sermon Muhammad stated 'No prophet or messenger will come after me and no new faith will be born' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated purpose/ development</li> <li>• Development that does not relate both to the purpose given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the purpose given.</li> </ul>	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="370 279 768 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1377 510">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="370 558 435 590"><b>AO2</b></p> <p data-bbox="370 596 812 627"><b>Arguments for the statement:</b></p> <ul data-bbox="370 634 1377 1066" style="list-style-type: none"> <li data-bbox="370 634 1377 785">• Many Sunni Muslims believe that Allah is in control of their life so they do not need to fear for their eternal future. ‘No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being’ (Surah 57:22)</li> <li data-bbox="370 791 1377 905">• Knowing that Allah already knows the outcome of the judgement means that Muslims will seek guidance from Allah, and use their freewill to fulfil Allah’s will, not affecting the decreed outcome</li> <li data-bbox="370 911 1377 1066">• Some believe all possible choices are already created by Allah and humans just choose which action to take. Their choice is determined by their human nature which Allah already understands so their choices merely fulfil their destiny.</li> </ul> <p data-bbox="370 1115 873 1146"><b>Arguments against the statement:</b></p> <ul data-bbox="370 1152 1377 1545" style="list-style-type: none"> <li data-bbox="370 1152 1377 1266">• Muslims believe that this life is a test determining where a person spends eternity. The judgement is based on the quality of their life on earth, therefore the choices they make determine their afterlife</li> <li data-bbox="370 1272 1377 1428">• Allah knows the fate of every human being because he is all-knowing. Therefore, as Muslims use their freewill in the present they are determining their own destiny, but Allah, who is outside time, already knows the outcome and has written it</li> <li data-bbox="370 1434 1377 1545">• Some Shi’a Muslims, such as the Twelvers, reject the idea of total predestination. They argue that since Allah is omnipotent he can, as a consequence of a person’s actions, change their destiny.</li> </ul> <p data-bbox="370 1593 816 1625">Accept any other valid response.</p> <p data-bbox="370 1673 1385 1787">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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

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



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 marks.</p> <ul style="list-style-type: none"> <li>• Muslims believe capital punishment is permitted in the Qur'an (1)</li> <li>• It removes dangerous people from society (1)</li> <li>• It acts as a deterrent (1)</li> <li>• There must be irrefutable evidence for conviction (1)</li> <li>• Victim's families can choose to receive blood money instead of the criminal dying (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
2(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"> <li>• The ultimate reward for good behaviour is an eternity in paradise (1), Allah judges all Muslims based on their good and bad actions in life (1)</li> <li>• The Qur'an teaches that whoever does good deeds whilst they are a believer Allah will cause them to live a good life (1). So Muslims believe that their faith can improve their life on earth (1)</li> <li>• Muslims believe the reward for good deeds is based on the intentions of the person performing them (1). Good intentions mean that Allah will show mercy in the afterlife (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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"> <li>• The Qur'an instructs Muslims to give food 'to the needy, the orphan and the captive' (Surah76:8) (1). So punishment must ensure that human rights are protected (1). This is seen as an act of charity (1)</li> <li>• Criminals should be judged according to the law (1). The Qur'an teaches 'Those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after' (Surah 24:4) (1). This ensures that no one is tried without sufficient reliable evidence (1)</li> <li>• There should be equality before the law (1). Some crimes have punishments defined by the Qur'an (1). For example 'As for the thief... amputate their hands in recompense for what they committed, as a deterrent from Allah' (Surah 5:38) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Retributive punishments are ordained in the Qur'an and are still in use in countries using Shari'ah law. The Qur'an says 'We ordained for them therein a life for a life, an eye for an eye' (Surah 5:45)</li> <li>• For most Muslims an equivalent punishment for an offender allows the victim to feel that justice has been served. This deters criminals from further crime and discourages others from criminal acts</li> <li>• In Islam retributive justice can be served quickly and efficiently, this reduces the cost to the society both in terms of court expenses and in the maintenance and staffing of prisons.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Surah 5:45 says 'but whoever gives up his right as charity, it is an expiation for him'. So those who show mercy rather than retribution gain favour from Allah</li> <li>• Many Muslims work in the justice system to help aid the reform of criminals. Crime takes believers away from Allah and the ummah. A reformed criminal can again make an active contribution to society</li> <li>• Other Muslims may view the protection of society as the most important aim of punishment. Releasing criminals quickly may put dangerous people back into society where they may carry out further crimes.</li> </ul> <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>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

Question number	Answer	Reject	Mark
<b>3(a)</b>	<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"> <li>• Attending Hajj fulfils Allah's command (1)</li> <li>• It develops faith (1)</li> <li>• It unites Muslims from around the world (1)</li> <li>• It results in the forgiveness of sins (1)</li> <li>• It provides Muslims with a 'fresh start' in life (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>3(b)</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"> <li>• Some Muslims do not have to fast as the Qur'an permits some exceptions (1), since Allah is a merciful God (1)</li> <li>• The exemption can be applied if a person is ill (1), Surah 2:184 explains that a Muslim can make up an equal number of days when they recover (1)</li> <li>• If a person can fast but it is a hardship the Qur'an also provides an alternative (1). They can pay a ransom by feeding a poor person each day (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
3(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"> <li>• Lesser Jihad may take place because Muslims believe they are called to struggle in the name of Allah (1). The Qur'an says that Muslims may fight if they are attacked: 'Permission [to fight] has been given to those who are being fought,' (Surah 22:39) (1), since Allah has been wronged (1)</li> <li>• The Qur'an permits Muslims to fight against those who rebel against a rightful Muslim authority (1). '...and fitnah is worse than killing'. (Surah 2:191) (1), so lesser Jihad may be the lesser of two evils (1)</li> <li>• War may support Muslims who are being persecuted for their faith (1), the end result therefore restores worship to Allah (1). Surah 2:193 teaches Muslims they should '... fight until there is no more fitnah...' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
3(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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Giving Zakah is a religious duty. It is commanded in the Qur'an 'establish prayer and give Zakah' (Surah 2:43). It benefits both the individual and the community therefore it must be of value</li> <li>• Zakah is used to help the poor and those who are most needy in the community. In some richer countries Zakah money is sent to support mosques in other parts of the world, showing it is of value to the whole ummah</li> <li>• Many aspects of Islam are designed to redistribute wealth from those who have been given much to those who have little, e.g. Zakah monies were used by Mr Edhi in Pakistan to establish an ambulance service to bring medicines to the poor.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The benefits of giving Zakah depend on the intention as well as the act. If a person pays Zakah grudgingly then it is of no benefit to them and of limited value to others</li> <li>• Some may argue that a small annual donation does not go far enough to support the needy. More practical service would do more good, such as volunteering at food banks</li> <li>• Zakah is one of the Five Pillars. Muslims believe all five are both compulsory and necessary for a healthy functioning community, no single one is of more value in isolation.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>



**SPaG**

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

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 marks.</p> <ul style="list-style-type: none"> <li>• Muslims must fight if called upon by a legitimate authority so no one can be a pacifist (1)</li> <li>• The teaching of the Qur'an is that there are always alternatives to violent responses (1)</li> <li>• Pacifism may make a person vulnerable to attack (1)</li> <li>• He who kills a man... it is as though he killed the whole of humankind (Surah 5:32) (1)</li> <li>• Since war today cannot be waged without the death of non-combatants everyone should be a pacifist (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Indiscriminate use of weapons of mass destruction (WMDs) is unacceptable (1), because the Qur'an forbids the killing of innocent civilians (1)</li> <li>• WMD's provide a useful means of protection (1). If everyone had access to them, no-one would use them (1)</li> <li>• Limited use of WMDs may be necessary to protect Islam (1). Their use should be absolutely as a last resort (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development</li> <li>• Development that does not relate both to the attitude given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
4(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"> <li>• Forgiveness is important in peacemaking because when conflict ends there remain tensions and hatred (1). The Qur'an teaches: 'Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.' (Surah 41:34) (1). Forgiveness allows enemies to become friends (1)</li> <li>• Allah is most forgiving and most merciful (1). Muslims aim to be like Allah and are taught that 'If you pardon and overlook and forgive – then indeed, Allah is Forgiving and Merciful' (Surah 64:14) (1). Muslims gain favour from Allah when they forgive in order to make peace (1)</li> <li>• The Qur'an describes forgiveness as a good deed (1) 'who restrain anger and who pardon the people – and Allah loves the doers of good' (Surah 3:134) (1). Without restraint and forgiveness there can be no true peace (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>5</b>

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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Many Muslims believe that war, even as a last resort, inevitably causes suffering, both for combatants on both sides and innocent civilians. The cost is always greater than the potential benefit</li> <li>• Many non-religious people believe war is the cause of future problems because it leads to the waste of human life. Since they believe a human has no hope of an afterlife, life should be lived to its full potential for the benefit of all in society</li> <li>• War deprives the ummah of many of its young people who would have, in the future, contributed economically to the society. This may lead to stagnation, as money is invested in the war effort rather than the future.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Qur'an does permit Muslims to fight 'in the way of Allah [against] those who fight you' (Surah 2:190). If Muslims are attacked, they should fight, since preventing an occupation by a foreign power causes less suffering than the alternative</li> <li>• Non-religious people may think that war can resolve long-standing disputes between nations when diplomatic efforts have failed. It may therefore improve the future lives of the inhabitants as they may have access to more resources</li> <li>• The price being paid by the Muslim citizens of a country may make their plight impossible to ignore. Fighting to end oppression will make the short-term costs of the war worth the sacrifice.</li> </ul> <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>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>