



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

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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Summer 2022

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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.

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"> • Belief in al-Qadr makes Muslims responsible for their actions (1) • It makes them patient in difficult situations (1) • It gives them hope of eternal reward (1) • It makes them courageous for Allah (1) • It makes them respect Allah's will (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 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 omnipotence of Allah is important because he has no partners or equal (1). Allah is absolute, the one and only (1) • Muslims believe Allah has ultimate control of everything (1). This includes every event that happens to an individual or in the wider world (1) • He does not need anyone to fulfil his will (1). Humans can therefore choose to follow Allah or choose to disbelieve (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
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each lesson. Award further marks for each development of the lesson 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 may learn that Allah reveals his teaching through the prophets (1). ‘Say [O believers], “We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac... and what was given to the prophets from their Lord.”’ (Surah 2:136) (1). The words of the prophets reveal the will of Allah (1) • The life of prophet Adam may teach Muslims the importance of obedience and repentance (1). Allah told Adam ‘But do not approach this tree, lest you be among the wrongdoers’ (Surah 2:35) (1). Adam disobeyed and was punished (1) • Muslims may learn the importance of being a good person (1). The Qur’an says of Muhammad ‘And indeed, you are of a great moral character’. (Surah 68:4) (1). This teaches Muslims that they must be honest and trustworthy (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated lesson/ development • Development that does not relate both to the lesson given and to the question • Reference to a source of wisdom that does not relate to the lesson given. 	(5)

Question number	Indicative content	Mark
<p>1(d)</p>	<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 Arguments for the statement:</p> <ul style="list-style-type: none"> • In order to be a Shi'a Muslim a person must believe the Five Roots of Usul ad-Din, they are what define someone as a Muslim and unite the Shi'a community (Surah 2:177) • The Five Roots emphasise the importance of belief in the oneness of Allah which unites all Muslims. Allah gives everyone the opportunity to know his will. It is the only way to gain paradise by living well on earth following Allah's rules • If everyone believed in the Five Roots society would benefit. With one set of common beliefs there would be less reason for people to disagree and all could live in harmony. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • No-one can be forced to believe in anything, belief has to be based on revelation and reason. The Qur'an acknowledges that some will always doubt and cause discord. Muslims are warned to 'never be among the doubters' (Surah 2:147) • Those of other faiths will not readily accept the Five Roots and Allah as the one true god, they have been brought up to follow other gods and changing faith may destroy their families and communities • Believing in the Five Roots may not be enough to unite everyone worldwide. There will still be differences in cultural practice that may result in discord. <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>(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
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"> • Muslims believe Allah is forgiving and merciful (1) • Prophet Muhammad forgave those who mistreated him (1) • Forgiveness lies in Allah's hands (1) • Muslims should repent and seek Allah's forgiveness (1) • Muslims should not forgive those who are working against Islam (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 belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Muslims believe protection is an important aim of punishment because of the sanctity of life (1), as a result they think criminals should be punished to protect the value of human life (1) • Wrongdoing sets a bad example to the rest of society which should be prevented (1). A criminal is breaking the principles and rulings established in the Qur'an (1) • Some Muslims may see protection as less important than reforming the wrongdoer (1). If the wrongdoer changes society will be protected (1). 	<ul style="list-style-type: none"> • Repeated belief / development • Development that does not relate both to the belief given and to the question. 	(4)

	Accept any other valid response.	
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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"> • Islam teaches that good actions arise from following the will of Allah (1). ‘...they give food in spite of love for it to the needy, the orphan, and the captive’. (Surah 76:8) (1). Muslims do this not for reward but for love of Allah (1) • Muslims believe that they will be rewarded in the afterlife for their good actions in this life (1). ‘Allah will protect them from the evil of that Day and give them radiance and happiness’ (Surah 76:11). This shows that those who care for the needy will receive their reward from Allah for eternity (1) • Islam encourages Muslims to encourage others to do good (1). ‘... enjoin what is good, and turn away from the ignorant’ (Surah 7:199) (1). In this way individual Muslims promote good actions in the ummah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	(5)

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 279 560 310">AO2 12 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="365 596 430 627">AO2</p> <p data-bbox="365 636 803 667">Arguments for the statement:</p> <ul data-bbox="365 676 1295 1186" style="list-style-type: none"> <li data-bbox="365 676 1295 865">• Muslims have a strict code of justice based on the Qur'an and Sunnah, for example the quality of evidence required to convict an offender. Therefore, if a Muslim has been wronged then it is the duty of all Muslims to bring justice to the victim by punishing the offender <li data-bbox="365 873 1295 1024">• A victim can demand that a wrongdoer is punished. The punishments for many crimes are outlined in the Qur'an and are fixed. Justice must be satisfied first before the offender can be forgiven <li data-bbox="365 1033 1295 1186">• Muslim justice is always carried out publicly. This is important to Muslims as it means that justice can be seen to be done without corruption, and it demonstrates to the wider society the consequences of wrongdoing. <p data-bbox="365 1234 868 1266">Arguments against the statement:</p> <ul data-bbox="365 1314 1307 1858" style="list-style-type: none"> <li data-bbox="365 1314 1307 1545">• A wronged person can ask for compensation from the wrongdoer rather than insist on punishment '...prescribed for you is legal retribution for those murdered... But whoever overlooks from his brother anything, then there should be a suitable follow up and payment to him...' (Surah 2:178). This allows the victim's family to forgive the offender and delivers justice <li data-bbox="365 1554 1307 1705">• Some crime occurs as the result of addiction. Islam has principles which encourage Muslims not to use harmful substances. Some Muslims accept that in cases of addiction rehabilitation may be more appropriate than punishment <li data-bbox="365 1713 1307 1858">• Many believe that Allah rewards those who pardon and overlook wrongdoing. '... and let them pardon and overlook'. (Surah 24:22). In order for Muslims to receive mercy from Allah they should also show mercy, forgiveness is therefore a form of justice. 	(12)

	Accept any other valid response.	
	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.	

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.
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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"> • Muslims may celebrate Id-ul-Adha by reciting the Id morning prayers (1) • They may give gifts to children (1) • They may ask forgiveness from those they have wronged (1) • Families and friends come together to share a meal (1) • They may stay up all night in prayer (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
3(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"> • Muslims may recite the Shahadah because anyone who cannot recite it with their whole heart cannot be considered a Muslim (1). Without this statement of belief a person cannot follow Islam (1) • Saying the Shahadah without understanding its impact on all aspects of life is of little value (1). A Muslim cannot serve Allah if they do not truly accept him (1) 	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question. 	(4)

	<ul style="list-style-type: none"> The Shahadah shows that a Muslim relies solely on Allah (1). He is therefore their main focus in everything they say and do (1). <p>Accept any other valid response.</p>		
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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"> Laylat al-Qadr is important to Muslims today as it was the night when the Qur'an was first sent down to the world (1), and the first ayahs were revealed to Prophet Muhammad (1). The Qur'an explains that 'Muhammad is no more than a Messenger' (Surah 3:144) (1) Without the Night of Power Islam would not exist in the form it does today (1), as it began Allah's final revelation to humanity (1). The Qur'an declares 'The Night of Glory is better than a thousand months.' (Surah 97:3) (1) Many Muslims choose to read the Qur'an and pray throughout the night (1). They believe that on this night Allah forgives all sins (1). The Prophet said 'Whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven.' (Sahih as-Bukhari 32:1) (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
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="365 596 430 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 716 1295 1224" style="list-style-type: none"> <li data-bbox="365 716 1295 905">• Some Muslims may consider Salah the most important aspect of a Muslim life because it was commanded by Allah. ‘So glorify the praises of your Lord and be one of those who ‘always’ pray’ (Surah 15:98). It is mentioned extensively in the Qur’an, emphasising its importance <li data-bbox="365 913 1295 1066">• For Muslims prayer unites the soul, body and mind in worship. They put aside all worldly cares and focus only on Allah. The Qur’an warns Muslims to be mindful of their prayer and not to pray only to be seen by people (Surah 107 4-6) <li data-bbox="365 1075 1295 1224">• Muslims can pray anywhere that is clean but they benefit from praying together at the mosque. This enables Muslims to strengthen bonds within the community and remember that all humanity was created by Allah and are as one to him. <p data-bbox="365 1272 870 1304">Arguments against the statement:</p> <ul data-bbox="365 1352 1307 1822" style="list-style-type: none"> <li data-bbox="365 1352 1307 1505">• Islam is a complex religion, without faith in Allah it is impossible to submit yourself to Allah in prayer. This suggests that whilst Salah is important it is only important once a person has accepted Allah as God <li data-bbox="365 1514 1307 1667">• Some would argue that all the Pillars are commanded by Allah and are therefore of value. Therefore to claim that one is more important than the others is to misrepresent the richness of the faith <li data-bbox="365 1675 1307 1822">• Some may suggest that other aspects of Muslim life may be more important than prayer. For example, Zakah, since without generosity of spirit by all Muslims the ummah would suffer and some may begin to doubt the benevolence of Allah. <p data-bbox="365 1871 808 1902">Accept any other valid response.</p>	(15)

	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.	
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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 marks.</p> <ul style="list-style-type: none"> • Muhammad's example encourages passive resistance (1) • Most Muslims believe Islam is primarily a religion of peace (1) • The Qur'an teaches Muslims to avoid violence (1) • Peace can be achieved without conflict (1) • Peaceful protests can achieve political change (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 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 Qur'an teaches that Allah is a peaceful God (1). Muslims should try to be like Allah (1) • "In time" Allah may bring about goodwill between you and those of them you "now" hold as enemies' (Surah 60: 7) (1), teaches Muslims the importance of learning to live in peace (1) • 'Whoever takes a life...it will be as if they killed all of humanity' (Surah 5:32) (1). 	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	(4)

	Living peacefully with others avoids conflict and violence (1). Accept any other valid response.		
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Question number	Answer	Reject	Mark
4(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"> • Muslims have worked to overcome the problems conflict causes in society by following the rules laid down for a Just War (1), and therefore not committing war crimes (1). ‘Do not kill women or children or an aged, infirm person’ (Malik’s Muwatta 21.3.10) (1) • Muslims are taught not to destroy infrastructure (1), this avoids leaving people homeless, leading to refugees (1). ‘Do not destroy any inhabited place’. (Malik’s Muwatta 21.3.10) (1) • Muslims are also encouraged to treat nature with respect during conflict (1). ‘Do not cut down fruit-bearing trees’ (Malik’s Muwatta 21.3.10) (1). This helps avoid starvation among non-combatants (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	(5)

Question number	Indicative content	Mark
4(d)	<p data-bbox="363 279 560 310">AO2 12 marks</p> <p data-bbox="363 359 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="363 596 431 627">AO2</p> <p data-bbox="363 636 805 667">Arguments for the statement:</p> <ul data-bbox="363 716 1305 1146" style="list-style-type: none"> <li data-bbox="363 716 1305 867">• Some Muslims suggest that warfare is, by its nature, destructive and leads to massive loss of life. This should never be considered holy or sanctioned by a loving God who laid down strict rules for a Holy War to be considered justifiable <li data-bbox="363 875 1305 1026">• Modern warfare makes it impossible to abide by the strict Qur’anic rules governing the conduct of wars. Modern weapons are indiscriminate so no-one can guarantee that only combatants will be killed <li data-bbox="363 1035 1305 1146">• It is no longer the case that Muslims have to fight to ensure the existence of Islam, so it becomes increasingly difficult to justify any conflict as a Holy War. <p data-bbox="363 1194 870 1226">Arguments against the statement:</p> <ul data-bbox="363 1274 1305 1745" style="list-style-type: none"> <li data-bbox="363 1274 1305 1463">• The Qur’an encourages Muslims to struggle in the path of Allah, following the example of the Prophet Muhammad. In the case of war Muslims are required to fight in Holy Wars to defend Islam. If a Holy War is called by a religious authority Muslims are required to fight <li data-bbox="363 1472 1305 1623">• In the earliest days of Islam Prophet Muhammad was forced to battle to protect the emergence of Islam. The people they fought were non-Muslims creating the idea of a Holy War. In such instances a war can be a Holy War <li data-bbox="363 1631 1305 1745">• The Qur’an says, ‘Allah will certainly help those who stand up for Him’ (Surah 22:40). This teaches Muslims that if they are called to fight in a Holy War then Allah is on their side and will help them. <p data-bbox="363 1793 808 1824">Accept any other valid response.</p>	(12)

	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.	
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Level	Mark	Descriptor
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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.
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