



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 1: Area of Study 1 - Study of Religion

Option 1C: Islam

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2022

Question Paper Log Number P70895A

Publications Code 1RA0_1C_2206_MS

All the material in this publication is copyright

© Pearson Education Ltd 2022

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 reason identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Believing in the five roots of 'Usul ad-Din is important for different Shi'a communities today because it reflects the unity of all Muslims as one Ummah (1) • The five roots of 'Usul ad-Din show Allah's loving guidance (1) • Shi'a Muslims can look to Allah's justice as a sign of hope (1) • The five roots of 'Usul ad-Din are important to Twelver Shi'a Muslims as they must obey the teachings of their Twelve Imams (1) • They are important as some Shi'a Muslims look to the spiritual guidance of the living Imam (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 purpose. Award a second mark for development of the purpose. Up to a maximum of four.</p> <ul style="list-style-type: none"> • One purpose is to define what Muslims must believe (1). This distinguishes Muslims from others (1) • The Six Beliefs provide the foundations of belief for Sunni Muslims (1). It is obligatory to believe in these (1) • They signpost the path to Allah (1). Muslims must reflect them in their behaviour and way of life (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose/development • Development that does not relate both to the purpose given and to the question. 	(4)

Question number	Answer	Reject	Mark
1(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"> • A Muslim’s final judgement is part of Allah’s great plan (1). Muslims believe nothing can happen that Allah has not decreed (Sahih Bukhari 78:685) (1). For some Muslims this is because Allah is beyond space and time and has foreknowledge of everything (1) • Muslims believe their ultimate destination depends on the choices they make in their life (1). Those who make good choices will be rewarded (1). ‘Whoever follows my guidance – there will be no fear concerning them, nor will they grieve’ (Surah 2:38) (1) • Muslims believe Allah is the ‘Sovereign of the Day of Recompense’ (Surah 1:4) (1). He will hold them to account for their actions (1). If they are to be judged fairly Muslims must be free agents (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 and to the question • Reference to a source of wisdom that does not relate to the way given. 	(5)

Question number	Indicative content	Mark
1(d)	<p data-bbox="403 280 804 315">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="403 360 1238 555">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="403 600 469 636">AO2</p> <p data-bbox="403 640 847 676">Arguments for the statement:</p> <ul data-bbox="403 680 1246 1151" style="list-style-type: none"> <li data-bbox="403 680 1246 875">• Muslims should focus on loving Allah. This reflects Tawhid which is the most important Muslim belief and also part of the Shahadah. It will free Muslims from being consumed by other worries and bring them closer to him which is their ultimate goal <li data-bbox="403 880 1246 994">• Muslims should do good acts not out of the hope of a reward or fear of a bad afterlife but because it is the right thing to do. A truly good act is one done for its own sake <li data-bbox="403 999 1246 1151">• Muslims should follow the teachings of Sufi teachers such as Rabia Basri. She famously wanted to put out the fires of hell and burn down the rewards of heaven. She saw them as obstacles on the way to loving Allah. <p data-bbox="403 1196 911 1232">Arguments against the statement:</p> <ul data-bbox="403 1236 1230 1706" style="list-style-type: none"> <li data-bbox="403 1236 1230 1391">• Belief in life after death is one of the key Sunni and Shi'a beliefs. It was a key teaching in the early Qur'anic revelations and one of Muhammad's key messages that set Islam apart from pre-Islamic Arab beliefs <li data-bbox="403 1395 1230 1550">• Some Muslims need the hope of reward or fear of punishment to spur them to act. This is human nature and knowing that there are consequences to actions can lead to more good being done in the world <li data-bbox="403 1554 1230 1706">• Belief in life after death is important as Muslims believe life is a test. There must therefore be a judgement and reward for those who live a good life, for the innocent, and those who follow Allah's way. <p data-bbox="403 1751 852 1787">Accept any other valid response.</p> <p data-bbox="403 1832 1222 1986">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 purpose identified up to a maximum of three.</p> <ul style="list-style-type: none"> • A key purpose of Khums is to support the descendants of Muhammad (1) • Khums is a way of supporting Shi'a religious scholars (1) • Khums is used to support orphans (1) • The needy are helped with Khums (1) • Khums supports travellers who face difficulties (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <p>Candidates who do not consider different ways within Islam cannot be awarded more than 2 marks.</p> <ul style="list-style-type: none"> • One way Jihad is understood by Muslims is as greater Jihad (1). This is the effort to resist evil within oneself (1) • An important way Jihad is understood is lesser Jihad (1). This is the struggle to resist evil in the world through physical means (1) • A key way Jihad is understood is as Jihad of the tongue (1). This can be to speak up against tyranny and oppression (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
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"> • The Shahadah affirms the belief in the oneness of Allah (1). This confirms Tawhid (1). 'There is no God except Allah' (Shahadah) (1) • It is through the Shahadah that Muslims testify that Muhammad is the seal of the prophets (1). This differentiates Muslims from other monotheists (1). 'Muhammad is Allah's messenger' (Shahadah) (1) • Through the Shahadah Shi'a Muslims bear witness that Ali is Muhammad's rightful successor (1). 'Ali is the friend of Allah' (Shahadah). (1) It signifies that the Imams were the successors of the prophets (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 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="403 280 804 315">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="403 360 1171 591">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="403 640 469 672">AO2</p> <p data-bbox="403 678 847 710">Arguments for the statement:</p> <ul data-bbox="403 719 1235 1227" style="list-style-type: none"> <li data-bbox="403 719 1235 869">• The Ten Obligatory Acts are the embodiment of the key principles that all Muslims live by – love for Allah and love for his creation. All Muslims are brought together by putting these into practice through the Acts <li data-bbox="403 878 1235 1028">• Acts such as Zakah and Khums benefit wider society by looking out for those less fortunate and the needy. This concern and care brings Muslims together in a common cause <li data-bbox="403 1037 1235 1227">• Muslims follow the Acts either practically, for example through Salah, or spiritually for example Ismaili Muslims through spiritual fasting. Thus, they all recognise their relevance and important role, bringing Muslims together. <p data-bbox="403 1276 911 1308">Arguments against the statement:</p> <ul data-bbox="403 1317 1235 1868" style="list-style-type: none"> <li data-bbox="403 1317 1235 1507">• Sunni Muslims do not follow the Acts but have their own Five Pillars. This shows that the Acts are in actual fact a way of separating and causing division amongst Muslims, as they cannot agree on the basic practices of Islam <li data-bbox="403 1516 1235 1666">• Nahi-anil-Munkar and Amr-bil-Marroof can be interpreted differently because Muslims do not all agree on many aspects of Islamic law. The different interpretations may cause divisions amongst Muslims <li data-bbox="403 1675 1235 1868">• Ismaili Shi'a Muslims may practise spiritual fasting and abstain from impure thoughts, rather than physically fasting as Twelver Shi'a Muslims do. These different interpretations separate even Shi'a Muslims rather than bring them together. <p data-bbox="403 1912 852 1944">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.	
--	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each reason identified up to a maximum of three.</p> <ul style="list-style-type: none"> • It shows Muhammad is the final prophet (1) • It confirms Muhammad's message is final (1) • It shows Muhammad's message is for all time (1) • It confirms Muhammad is fulfilling the teachings of the previous prophets (1) • It shows his example is the best (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Twelver Shi'a Muslims believe the Hidden Imam is the final Imam (1). The majority believe this is the twelfth Imam (1) • Many Shi'a Muslims believe he is in occultation (1). He will return at the end of time (1) • Many Shi'a Muslims believe he will make himself known when Allah wills it (1). He will bring a period of peace in the world (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. 	(4)

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"> • The Qur'an gives the women of Muhammad's household an exalted status (1). 'You are not like anyone among women' (Surah 33:32) (1). It gives them special guidance on how to conduct themselves (1) • Shi'a Muslims believe the family of Muhammad are his successors (1). To follow them is to follow Allah's path (1). 'I am leaving for you two precious things. The first of them is the book of Allah...The other is my ahlul-bayt' (Sahih Muslim 5920) (1) • Many Muslims believe the hadith of the cloak signifies the purity of Muhammad's daughter Fatima and her family (1). 'Allah only desires to take away any uncleanness from you, O people of the household and purify you' (Sahih Muslim 31:5955). (1) Devotion to them is an essential part of many Muslims' faith (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 and to the question • Reference to a source of wisdom that does not relate to the reason given. 	(5)

Question number	Indicative content	Mark
<p>3(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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • The Hadith are a record of what Muhammad said and did. The Qur'an confirms that his example is the best, therefore Muslims should follow the teachings of all the Hadith to truly follow his example • In his farewell sermon Muhammad himself confirmed that those who followed the Qur'an and his example would never go astray. The Hadith are a record of his sunnah so should be followed • The Hadith are essential as they elaborate on the teachings found in the Qur'an. The Qur'an gives an outline of Allah's commandments, but the detail is found in the Hadith. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Muslims do not follow all Hadith. The compilers rejected many thousands and categorised them as fabricated. The most reliable of the remaining were categorised as sahih. These are the ones most Muslims will refer to • Shi'a Muslims reject many Hadith. Hadith that originate from companions of Muhammad, considered as traitors by Shi'a Muslims, are not accepted • A minority of Muslims reject all Hadith. They argue that only the Qur'an has authority because it is the word of Allah. <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;">(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 practice identified up to a maximum of three.</p> <ul style="list-style-type: none"> • An important Sufi practice is dhikr (1) • Fasting is a Sufi practice (1) • Sufis recite poetry (1) • Some Sufis use dance to express their beliefs (1) • Music is used by some Sufis (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Al-Ghazali taught the importance of Islamic practices (1). He saw these as the basis of mystical life (1) • Al-Ghazali taught Muslims how Sufism was compatible with being a Sunni Muslim (1). He tried to make Sufism acceptable and mainstream (1) • He explained that Muslims should overcome their vices (1), such as lying (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. 	(4)

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each understanding. Award further marks for each development of the understanding up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <p>Candidates who do not consider different understandings within Islam cannot be awarded more than 3 marks.</p> <ul style="list-style-type: none"> • Some Muslims disagree with music because Abu Bakr referred to it as satanic (1): ‘musical instruments of Satan near the Prophet?’ (Sahih Bukhari 15:70) (1). It could distract Muslims from worshipping Allah (1) • Some Muslims agree with the use of music because Muhammad allowed it in his presence at a celebration (1). He did not tell them to stop (1). In a Hadith Muhammad asked Abu Bakr to leave those playing music alone (Sahih Bukhari 15:70) • Some disagree with the use of music because they believe it is haram (1). Muhammad cursed those who used musical instruments (1). They were placed in the same category as those who drank alcohol (Sahih Muslim 69:494). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated understanding/development • Development that does not relate both to the understanding and to the question • Reference to a source of wisdom that does not relate to the understanding 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"> • The main purpose of the mosque is to provide space for the five daily prayers. Muslims believe there is more reward when they pray in a mosque. Its layout and features are all designed for this purpose • It allows Muslims to come together to pray in congregation. This strengthens the ummah as Muslims gather standing shoulder to shoulder in the mosque • Muslims have built mosques all over the world, wherever they have settled, to honour Salah. It shows everyone the important role of the mosque in fulfilling this Pillar. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The mosque is important as a place of gathering for the community. Muslims come together to celebrate Id as one Ummah • Mosques play an important role during the key life events of a Muslim. Muslims come together for nikkah ceremonies and as a place for the community to mourn together at death. • Mosques are crucial as a place of education for Muslims. They run madrassahs to teach children Arabic and help them understand the teachings of Islam. <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"> 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.