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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1C: Islam

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## General Marking Guidance

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

Question number	Answer	Reject	Mark
<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>• Allah's mercy was demonstrated when he gave Ibrahim and Sara a son (1)</li> <li>• Defeating the Pharaoh to free the Jewish people (1)</li> <li>• Instructing Muslims to treat orphans and beggars well (1)</li> <li>• Establishing rules to protect the vulnerable in times of war (1)</li> <li>• When Ayyub was tested and refused to turn from Allah his wealth and family were restored (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>1(b)</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 marks.</p> <ul style="list-style-type: none"> <li>• The five roots provide a framework of key Shi'a teachings (1), and explain what all Shi'as should believe (1)</li> <li>• They bring the Shi'a community together (1), providing a common set of beliefs that all Shi'a Muslims can unite behind (1)</li> <li>• They show the authority of the Imamah (1). This helps to differentiate Shi'a Muslims from Sunni Muslims (1).</li> </ul>	<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> </ul>	<b>(4)</b>

	Accept any other valid response.		
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Question number	Answer	Reject	Mark
<b>1(c)</b>	<p>AO1 5 marks</p> <p>Award one mark for each thing. Award further marks for each development of the thing 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>• From the life of Prophet Muhammad Muslims may learn the importance of worshipping the one true God (1). 'And we will never associate with our Lord anyone.' (Surah 72:2) (1). This teaches Muslims that the Prophets were focussed solely on the will of Allah (1)</li> <li>• Muslims may learn the importance of obedience to Allah in all things (1). Muhammad is described as 'An excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often' (Surah 33:21) (1), showing that Muhammad's obedience to Allah acts as an example to all Muslims (1)</li> <li>• Muslims may learn the importance of treating others with respect and kindness (1). The Hadith teaches that 'None will have faith until he loves for his brother what he loves for himself' (Sahih al-Bukhari 13) (1), demonstrating that love must be extended to everyone (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated thing/ development</li> <li>• Development that does not relate both to the thing given and to the question</li> <li>• Reference to a source of wisdom that does not relate to the thing given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<p><b>1(d)</b></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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The Qur’an teaches that ‘The punishment of your Lord is ever feared’ (Surah 17:57). Muslims must strive to lead a good life according to the will of Allah and pray for his mercy in order to achieve paradise and avoid the punishment</li> <li>• Muslims believe life is a test determining where a person will spend eternity. Allah’s judgement of the quality of a life is based on the life on earth so they must be conscious of Allah’s judgement in every choice they make</li> <li>• Since Allah already knows the outcome of the decision determining where a Muslim will spend eternity the purpose of a Muslim’s life is to do Allah’s will and fulfil their destiny by achieving paradise.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Qur’an says that Allah ‘intends for you ease and does not intend for you hardship’ (Surah 2:185) so some believe that life is to be lived to the full and enjoyed, rather than living in fear of judgement</li> <li>• There are many aspects of life in this world which Allah has decreed and a Muslims purpose is therefore to fulfil Allah’s will, rather than serve Allah in expectation of future reward</li> <li>• ‘Allah is Forgiving and Merciful’ (Surah 2:182) so Muslims should live life to the full and trust that Allah will judge their intentions and show them mercy since no-one is without sin. No-one can achieve paradise unless Allah wills it.</li> </ul> <p>Accept any other valid response.</p>	<p><b>(15)</b></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.	
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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
<b>2(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>• One purpose of the family is to enable parents to teach their children faith (1)</li> <li>• It contributes to the strength of the ummah (1)</li> <li>• It is the foundation of society (1)</li> <li>• It provides a secure environment for parents and children (1)</li> <li>• It develops human virtues such as love (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>2(b)</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 marks.</p> <ul style="list-style-type: none"> <li>• Remarriage is permitted in the Qur'an (1). The Prophet married Zainab, the divorced wife of Zaid (1)</li> <li>• Once a couple have divorced they are free to marry a different spouse (1). They cannot marry each other again, unless they have first married someone else (1)</li> <li>• The Qur'an provides for a waiting period after death when a widow cannot remarry (1). After this the women are free to remarry if they wish (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> </ul>	<b>(4)</b>

Question number	Answer	Reject	Mark
<b>2(c)</b>	<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"> <li>• Islam teaches that men and women are equal before Allah (1). 'The Muslim men and Muslim women ...for them Allah has prepared forgiveness and a great reward.' (Surah 33:35) (1). Allah judges both men and women on faith and actions rather than gender (1)</li> <li>• Both Muslim men and Muslim women are expected to seek learning (1). The Prophet said 'Seeking knowledge is an obligation upon every Muslim', (Hadith Sunai Ibn Majah 224) (1). Both men and women are expected to use their knowledge for the benefit of the family and the community (1)</li> <li>• Both men and women can seek a divorce (1). 'And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them' (Surah 4:128) (1). Allah understands that sometimes marriages do not work out and provides the means to try again (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> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<b>2(d)</b>	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 401 1239 590">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="365 636 430 667"><b>AO2</b></p> <p data-bbox="365 674 803 705"><b>Arguments for the statement:</b></p> <ul data-bbox="365 751 1263 1266" style="list-style-type: none"> <li data-bbox="365 751 1263 940">• Muslims believe that Allah gifts a family with children. ‘He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.’ (Surah 42:49) Children are therefore in the hands of Allah and there is no need to interfere</li> <li data-bbox="365 951 1263 1098">• The family is held in high esteem in Islam so using contraception may cause issues in the wider community, e.g. with parents who expect grandchildren. Couples often feel a responsibility to have more children, since Allah will provide</li> <li data-bbox="365 1108 1263 1266">• Some forms of contraception are forbidden in Islam, including some types of the contraceptive pill, since they can act as an abortifacient. This may make Muslims reluctant to consider family planning.</li> </ul> <p data-bbox="365 1312 868 1344"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1390 1263 1822" style="list-style-type: none"> <li data-bbox="365 1390 1263 1537">• The Hadith shows that coitus interruptus was practiced in the time of the Prophet. This is used as evidence that it is possible to use contraception to space children out so that they receive a proper Islamic upbringing</li> <li data-bbox="365 1547 1263 1694">• Many non-religious people would argue that contraception for family planning is essential, in order for a couple to be in a stable financial and emotional state to give children a good standard of life</li> <li data-bbox="365 1705 1263 1822">• Other non-religious people would argue that contraception is needed because the world is already over-populated and for people to have large families is irresponsible.</li> </ul> <p data-bbox="365 1871 808 1902">Accept any other valid response.</p>	<b>(12)</b>

	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"> <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</li> </ul>

		the comprehensive appraisal of evidence, leading to a fully justified conclusion.
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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>• At Ashura Shi'a Muslims may attend a memorial service (1)</li> <li>• They may visit the tomb of Husayn (1)</li> <li>• They may join a mourning procession (1)</li> <li>• They may attend a play re-enacting the martyrdom of Husayn (1)</li> <li>• They may dress in mourning clothes (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 purpose. Award a second mark for development of the purpose. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The main purpose of Salah is to communicate with Allah (1), reminding a Muslim of their faith five times daily (1)</li> <li>• Salah unites the Muslim community (1), as Muslims come together at set times to pray (1)</li> <li>• Salah ensures Muslims are always mindful of their responsibilities (1), by fulfilling their religious duty they are showing love for Allah (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> </ul>	<b>(4)</b>

Question number	Answer	Reject	Mark
<b>3(c)</b>	<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"> <li>• The Ten Obligatory Acts and the Five Pillars are linked by the four practices which occur in both (1). These are commanded by Allah (1), 'Establish prayer and give zakah and obey Allah and His Messenger.' (Surah 9:71) (1)</li> <li>• They are both ritual obligations (1), which means they are compulsory for Muslims (1). For example, Muslims are commanded 'So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. (Surah 15:98) (1)</li> <li>• The Ten Obligatory Acts and the Five Pillars require Muslims to fast (1). 'O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous'. (Surah 2:183) (1). Both Sunni and Shi'a Muslims are required to observe the fast (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> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<b>3(d)</b>	<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"><b>AO2</b></p> <p data-bbox="365 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 716 1300 1104" style="list-style-type: none"> <li data-bbox="365 716 1300 825">• Giving Zakah is commanded by Allah. ‘.. and establish prayer and give zakah’ (Surah 9:71), so it must be the best way for society to function as Allah is omniscient</li> <li data-bbox="365 835 1300 989">• Given monies are given those who are the neediest in society. ‘Zakah expenditures are only for the poor and for the needy... for freeing captives [or slaves] and for those in debt....’ (Surah 9:60). This would help to alleviate poverty</li> <li data-bbox="365 999 1300 1104">• The giving of Zakah/Khums redistributes money from the rich to the poor. It not only benefits the recipient but also the giver as they receive blessings from Allah, so everyone benefits.</li> </ul> <p data-bbox="365 1152 868 1184"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1232 1300 1621" style="list-style-type: none"> <li data-bbox="365 1232 1300 1383">• If everyone gave Zakah/Khums this would not address the issues that mean some people are poor in the first place. It may help alleviate suffering in the short-term but governments need to act to remove the need for charity</li> <li data-bbox="365 1394 1300 1503">• It would force people to give because they have to rather than willingly to please Allah. Some would try to avoid paying making the world more corrupt</li> <li data-bbox="365 1514 1300 1621">• Those who are in need of help should not be expected to give Zakah. The nisab is a threshold figure so those with less than that should not be required to pay anything.</li> </ul> <p data-bbox="365 1669 808 1701">Accept any other valid response.</p> <p data-bbox="365 1749 1263 1858">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>	<b>(15)</b>

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
<b>4(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 believe they are allowed to use animals if the rights of the animal are respected (1)</li> <li>• Muslims cannot harm animals (1)</li> <li>• Muslims are obliged to provide food and water for any animal they see (1)</li> <li>• In the case of illness Muslims should pay for the care and medication for the animal (1)</li> <li>• Only animals slaughtered according to Shari'ah law can be eaten (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>4(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>• Muslims reject arguments against belief in life after death because the existence of an afterlife is taught in the Qur'an (1) 'So as for those who believed and did righteous deeds, their Lord will admit them into His mercy.' (Surah 45:30) (1)</li> <li>• Muslims believe life on earth is a test for the afterlife (1). If there is no reward after death there is no point of a life on earth (1)</li> <li>• Muslims believe that paradise is described in the Qur'an (1), therefore</li> </ul>	<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>

	Muslims have evidence that life after death exists (1).		
	Accept any other valid response.		

Question number	Answer	Reject	Mark
<b>4(c)</b>	<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>• Most Muslims disagree with euthanasia because life is a test for paradise (1). 'And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.' (Surah 2:155) (1). To end Allah's test prematurely would be wrong (1)</li> <li>• Muslims believe that life is a gift from Allah (1). It belongs to him and humans have no right to end a life that Allah has given (1). 'And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.' (Surah 4:29) (1)</li> <li>• The Qur'an sets high value on every human life (1). 'whoever kills a soul... it is as if he had slain mankind entirely.' (Surah 5:32) (1). Therefore all types of euthanasia are against Allah's will (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 data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 427 627">AO2</p> <p data-bbox="365 636 805 667"><b>Arguments for the statement:</b></p> <ul data-bbox="365 716 1308 1146" style="list-style-type: none"> <li data-bbox="365 716 1308 909">• Muslims believe Allah created the universe with a single command. 'Originator of the heavens and the earth. When he decrees a matter, He only says to it, "Be", and it is.' (Surah 2:117). The universe is governed by laws decreed for it by Allah and Muslims believe it is available for them to use as they see fit</li> <li data-bbox="365 915 1308 1066">• Humanity is privileged as part of creation as Allah made them from clay and breathed his spirit into them. They can, as a result, learn about the nature of the universe and manipulate the world around them, using its resources for their benefit</li> <li data-bbox="365 1073 1308 1146">• Allah created the sun, the wind and the tides and Muslims believe they can use them as resources to produce energy to benefit all.</li> </ul> <p data-bbox="365 1192 870 1224"><b>Arguments against the statement:</b></p> <ul data-bbox="365 1272 1308 1703" style="list-style-type: none"> <li data-bbox="365 1272 1308 1423">• Many Muslims believe they are khalifah of Allah's creation and therefore every individual should act to protect what Allah has given. This means that they should guard resources rather than exploit them</li> <li data-bbox="365 1430 1308 1545">• Muslims should exist in harmony with the natural world and not be wasteful with the resources Allah has provided. Therefore they should not be greedy and use only what they need</li> <li data-bbox="365 1551 1308 1703">• The Qur'an has explicit instructions on how to protect environmental resources, such as not cutting down fruit bearing trees even in times of war. This suggests that it is never right to exploit resources for your own benefit.</li> </ul> <p data-bbox="365 1749 808 1780">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
	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</li> </ul>

		supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.
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