



Examiners' Report

June 2023

GCSE Religious Studies B 1RB0 2C

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Introduction

This paper contributes 50% of the overall course award. The paper includes four questions, each covers a section of the specification, and all candidates are expected to answer all four questions. Details of the assessment content are provided in the specification. Centres are expected to use the Edexcel specification, rather than other published resources, when planning and teaching the course content. The examination is written based on the specification content.

Question 1 (a)

This question was focused on the Torah as a Holy Book. This proved surprisingly difficult by comparison to the other 'a' questions on the paper. The mean mark was 1 out of 3 and whilst the most common response gained 3 marks almost a quarter of all the candidates either did not answer or gained 0 marks. A significant proportion of candidates claimed that Allah had given the Torah to Adam, Isa or Dawud rather than Musa. Others conflated the Torah with the Qur'an claiming it was given to Muhammad by the angel Jibril. Of those who answered well the most common beliefs were that it is a Muslim holy book, it was given to Musa and that Allah's words had been corrupted over time.

This response was included to illustrate the work of a candidate who confused the Torah with other holy books. Many candidates showed confusion in the details specific to the Torah.

1 (a) Outline **three** Muslim beliefs about the Torah.

(3)

One Muslim belief about the Torah was that it was a scroll. Another Muslim belief about the Torah is that it was lost. Another belief about the Torah was that it was revealed by the angel Jibril.



This response was awarded 0 marks.

The Qur'an teaches that Musa was given 'tablets' though it does not specify their contents.

It is not Jewish belief that the Torah was lost, rather the Torah has been in continuous use since before the Qur'an.

Similarly Allah spoke directly to Musa rather than via Jibril as a messenger.



Be sure of your facts.

This response was included as an example of the work of a candidate that achieved full marks, 3/3.

1 (a) Outline **three** Muslim beliefs about the Torah.

(3)

→ Was revealed to Musa
→ Provided knowledge for the people of that time
→ Over the years it was tarnished and changed so
it is not ~~useable~~ used anymore by Muslims.



This response was awarded 3 marks as three valid beliefs.

- It was revealed to Musa (1).
- It provided knowledge for the people of that time (1).
- Over the years it was tarnished and changed (1).



Accuracy is key.

Question 1 (b)

This question focused on the ways Muslims can demonstrate the Six Beliefs in their communities. The question was rated as moderately difficult with a mean mark at just over half the marks though the most common mark was 4/4. Almost one third of all candidates did not attempt the question. Of those who did provide an answer the most common problem was confusion between the Six Beliefs, which are articles of faith and the Five Pillars which are actions commanded by Allah. Issues also arose when candidates defines and explained the Six Beliefs rather than considering how they can be demonstrated in the community.

Of those who did well they commonly explained how a particular belief was demonstrated in practice. The most common example was the idea that Muslims would gather for prayers to honour the one true God, celebrating his oneness. The importance of doing good deeds was also commonly mentioned as a way of demonstrating to Allah that a Muslim is worthy of Jannah on judgement day.

This response was included to illustrate the difficulties faced by those who confused beliefs with actions and could not make a link to the Six Beliefs. In this case both zakah and hajj are aspects of the five pillars but are not specifically referenced in the Six Beliefs.

(b) Explain **two** ways Muslims can show the Six Beliefs in their communities.

(4)

One way Muslims can show the six beliefs in their communities is by the use of donating 25% of savings to charity, this allows the less fortunate to use it more than them.

Another way Muslims can show the six beliefs in their community is by celebration, if Muslims celebrate ~~them~~ at the end of fasting with their communities it shows the ~~beliefs~~ six beliefs are being shown, which will show faithfulness to Allah.



ResultsPlus
Examiner Comments

This response was awarded 0 marks, there were no valid ways.



ResultsPlus
Examiner Tip

Actions must be linked to the underlying belief.

This response was included as an example of a candidate who achieved full marks for this question.

(b) Explain **two** ways Muslims can show the Six Beliefs in their **communities**.

(4)

One way ~~ways~~ Muslims can show the Six Beliefs in their communities is by ~~praying~~ naming their children after the prophets. The children can then learn the examples of the prophets and refer to them in their daily lives.

Another way Muslims can show the Six Beliefs in their communities is by praying in the mosques. The unity and the congregation will remind the Muslims of their shared faith and belief in oneness of Allah (Tawhid).



ResultsPlus
Examiner Comments

This response was awarded 4 marks for 2 developed ways.

- Naming their children after the prophets (1). The children can learn the examples of the prophets and refer to them in their daily lives (1).
- By praying in the mosque (1). The unity of the congregation will remind the Muslims of their shared faith in the oneness of Allah (1).

In marking this question a specific link to one of the Six Beliefs was required so simply praying in the mosque would not gain credit without the link to the oneness of Allah and thus the Six Beliefs.



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Examiner Tip

Focus on what the questions asks for.

Question 1 (c)

This question focuses on Muslim beliefs about hell. It was one of the most straightforward questions on the paper. This was reflected in a very high mean mark and the most common mark awarded was 4. Very few candidates failed to score any marks in this question.

Those who struggled tended to have a very simplistic view of hell as a place of torture and punishment. They found it difficult to provide a suitable source of authority. Those who were more successful employed ideas that it was a place without Allah where Shaytan lives, it is eternal, though some also suggested that hell was not eternal and that every Muslim, once they had paid for their sins, would be accepted into paradise. Both views were credited as valid Muslim beliefs. More sophisticated responses discussed the layers of hell, linking the torture to the seriousness of the sin.

This was included as an example of a candidate who provided some basic beliefs about hell.

(c) Explain **two** Muslim beliefs about hell.

In your answer you must refer to a source of wisdom and authority.

They believe that hell is a place for non believers who do not believe in Allah and you will enter hell if you ~~are~~ ~~bad~~ disbelieve Allah's saying and do not follow the 5 pillars of islam and do not ~~pray~~ do as what you told as a Muslim.

Another belief is that, you stay there for eternity for your past actions in the Dunya and will be resurrected in Jahannam.



ResultsPlus
Examiner Comments

This response was awarded 3 marks for 1 developed and 1 simple belief. There was no evidence of a source of authority.

- Hell is a place for non-believers (1), you enter hell if you don't follow the five pillars (1).
- You stay there for eternity (1).

The attempted development of the second belief repeats the idea that hell is a place of punishment for your actions so the repetition was not credited.



ResultsPlus
Examiner Tip

Both reasons and developments must be distinctly different.

This response was included as an example of a candidate who achieved full marks, including a source of authority, for this question. The source of authority, or a paraphrase of it, was the most commonly used quote from the Qur'an.

(c) Explain **two** Muslim beliefs about hell.

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In your answer you must refer to a source of wisdom and authority.

(5)

One belief about hell is that you have 2 angels on your left and right shoulder. One records your good deeds and one records your bad. These are shown to Allah on the day of judgement and help him decide if you go to Jahannam.

Another belief is that hell is a place of eternal suffering and torture as it says in the Qur'an, 'their lips will be twisted in pain' as a punishment for how you acted during your life on Earth.



ResultsPlus
Examiner Comments

This response was awarded 5 marks for 2 developed reasons with a source of authority.

You have 2 angels on your left and right shoulder (1). The records are shown to Allah on the day of judgement and help him decide if you go to Jahannam (1).

Hell is a place of eternal suffering (1). As it says in the Qur'an 'Their lips will be twisted in pain' (Surah 23:104) (1), as a punishment for how you acted during your life on earth (1).



Learn your quotes.

Question 1 (d)

This question considers one of the characteristics of Allah. It is perhaps one of the lesser known ones. Even so the question was rated as moderately difficult. The mean mark was 6 but the most common mark was 8. At the same time more than a tenth of all candidates either didn't attempt the question or failed to gain marks. This suggests that if an individual was aware of what the beneficence of Allah represents they had the potential to do very well at this question. Sadly too many struggled with the meaning with a significant minority deciding it meant the omnipotence of Allah, or sometimes the omniscience.

It seems likely that this candidate falls into the group who do not have a clear idea of what the beneficence of Allah represents. Nevertheless the candidate provided a cogent reason to disagree, namely that Allah has more important traits such as his omnipotence. As a result they gained a mark for an isolated element of understanding of religion and belief. Perhaps more significantly, certainly in terms of the overall mark for the paper, the candidate gained 3 marks for spelling, punctuation and grammar.

*d) "The beneficence of Allah is his most important characteristic."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)

Some Muslims would disagree with this statement. This is because they don't think Allah has more important traits. For example omnipotence and omniscience.

Allah is all powerful and knowing which is important as he can shape and alter a muslim's life.

Some muslims would agree.

In conclusion I disagree with the statement as its Allah has many other important characteristics.



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Examiner Comments

This response was awarded Level 1, 1 mark. SPG 3 marks.

The candidate did not gain any further credit for the attempted conclusion since it added nothing to the simple assertion that Allah has more important traits.



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Examiner Tip

Learn the characteristics of Allah.

This response is included as an example of a Level 3 response to this question. The candidate is sound in his knowledge and understanding of Islam and uses quotations from the Qur'an to good effect on both sides of the question whilst retaining a focus on the statement.

*(d) "The beneficence of Allah is his most important characteristic."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

Why they believe
+ love a god who has
them

Oneness
"He is God the
one the eternal"

(15)

Some Muslims may disagree, saying that Omnipotence is Allah's most important characteristic. ~~They may agree~~ If God was not all-powerful then He would not be the creator or ruler of all existence. Omnipotence must be most important as without His power, none of us would be here or able to worship Him. "His way is to say "be" and it is" demonstrates how ~~Allah's~~ Allah's power is important as it allows everything to "be". However some Muslims may disagree saying that just knowing that Allah is powerful does not show His love or care ^{for} ~~for~~ humanity.

Others Muslims may agree with this statement, as beneficence demonstrates why we love and worship Allah. "Everything good in life is from God" shows how it is vitally important that Muslims not only understand how everyone and everything was created, but also why. Allah's all-loving nature towards humans demonstrates why He not only created us, but also gave us the opportunity of life after death "Who will bring us back? Why the one who created you the first time". This is a strong argument as it is backed up by teachings showing the importance of knowing God's love.

Others may still disagree, arguing that Tawhid is the most important characteristic of Allah. Tawhid is one of the five roots for Shia Muslims and so this shows how it must be more important as the beneficence ^{of Allah} is not. Belief in the oneness of Allah is shown in "He is God the one, God the eternal." ~~Therefore~~ Shirk is also considered to be the worst sin "Worship God and shun false gods" and this demonstrates how understanding and worshipping Allah as the one and only God is most important, and therefore Allah's oneness is His most important characteristic. Some Muslims may disagree saying that understanding God's love for us is most important as it demonstrates why we should worship Him.

In conclusion, ~~I~~ I disagree with this statement as while Allah's loving nature is critically important, other characteristics such as Allah's oneness are shown in the five roots and are therefore more important.



This response was awarded Level 3, 7 marks. SPG 3 marks.

The candidate fulfils the requirements for Level 2 by linking a range of elements in the question and demonstrating significant understanding of religion and belief. The arguments are also counterpointed by judgements that cast doubt on the strength of the arguments offered. Aspects of this response, especially the deconstruction of the religious information, suggest Level 3 performance. This is weakened by a relatively limited conclusion which fails to build on the evidence provided in the body of the response and instead reverts to a personal opinion rather than attempting to show how that can be justified.

On balance the candidate fulfils Level 2 requirements with elements of Level 3 performance leading to the award of 7 marks.



Don't neglect the conclusion.

Question 2 (a)

This question is concerned with what constitutes a good action for Muslims. This was judged to be an easy question. This finding was supported by the relatively few candidates who gained no marks for this question. A large majority, about four fifths gained full marks.

For those who struggled the biggest issues were resorting to giving a list, rather than three sentences or short phrases, or repetition. For those who did well the scope was endless, with giving to charity and helping the poor dominating the responses.

This response was included to illustrate the dangers of a single word response. Prayer is clearly a good action but it could not be credited as a single word. A short phrase such as 'praying the daily prayers' would have gained the mark.

2 (a) Outline **three** examples of good actions in Islam.

(3)

donating to charity

Giving to the poor

praying



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Examiner Comments

This response was awarded 2 marks as 2 valid examples.

- donating to charity (1)
- giving to the poor (1)

These, though similar, were regarded as distinctly different since charitable donations may support activities unrelated to poverty.



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Examiner Tip

Phrases not words!

This response was included to illustrate the work of a candidate achieving full marks.

2 (a) Outline **three** examples of good actions in Islam.

(3)

One example of a good action would be donating to charity.
Offering support to someone in need.
Not costing someone interest is a Muslim good action.



ResultsPlus
Examiner Comments

This response was awarded 3 marks as 3 valid examples.

- Donating to charity (1).
- Offering support to someone in need (1).
- Not costing [charging] someone interest (1).



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Examiner Tip

Don't make it more difficult than it is.

Question 2 (b)

This question required knowledge of Muslim beliefs about capital punishment. It was judged to be of moderate difficulty and proved to be the most difficult of the b questions. The mean mark was 2/4 and the most common mark was 2/4. Approximately one fifth of all the candidates gained full marks by consideration of the Qur'anic teaching or the Sunnah of the Prophet. Conversely approximately a fifth gained 0 marks. Many candidates adopted a 'hedging their bets' approach. One belief considered that it should be accepted, often based on evidence from the Qur'an. The second proposed that it should be rejected based on the idea that to 'kill one it is as though you killed all of mankind'. This was in spite of the fact that this source of authority includes the idea that exceptions can be made for law and justice.

This response illustrates the work of a candidate who provided two simple beliefs in support of capital punishment. It illustrates the importance of developing reasons to maximise marks.

(b) Explain **two** Muslim beliefs about capital punishment.

One Muslim belief about capital punishment (4)
is that it should only be used when completely
necessary.

A second Muslim belief about capital punishment
is that any belief it can be used for
crimes against God.



ResultsPlus
Examiner Comments

This response was awarded 2 marks as 2 simple beliefs.

- It should only be used when completely necessary (1).
- It can be used for crimes against God (1).



ResultsPlus
Examiner Tip

Development is key.

This response was included as an example of the work of a candidate achieving full marks.

(b) Explain **two** Muslim beliefs about capital punishment.

(4)

One muslim belief is that the Qur'an states that capital punishment is acceptable for the most serious of crime. For example those who commit adultery, murder or apostasy are allowed to be punished through capital punishment. Another belief is that capital punishment allows for a safe and stable society to be created. This is because capital punishment deters others from committing those crimes.



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Examiner Comments

This response was awarded 4 marks for 2 developed beliefs.

- Capital punishment is acceptable for the most serious of crimes (1). For example, those who commit murder, adultery or apostasy (1).
- Capital punishment allows for a safe and stable society (1), because it deters others from committing those crimes (1).



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Examiner Tip

Concise development.

Question 2 (c)

This question is focused on the Muslim beliefs that those who offend should be forgiven. This was, rather surprisingly, judged to be an easy question. Three quarters of all candidates scored either 4 or 5 marks from a possible 5 marks, only one in twenty failed to gain any marks. Of those who did well the most common reasons offered referred to the nature of Allah as all-forgiving with the idea that Muslims should follow his example, the idea that forgiveness earns reward from Allah on judgement day and the belief that all have sinned and deserve a second chance. Many considered the significance of repentance and reform as part of forgiveness.

This question focuses on the need for Muslims to forgive offenders, many candidates answered very strongly. This response is included as it references a source of authority from the hadith, rather than the Qur'an. There are many hadith with a similar theme so this was accepted as a paraphrase.

(c) Explain **two** reasons why Muslims believe offenders should be forgiven.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason why Muslims believe offenders should be ~~not~~ forgiven is due to the belief that if you forgive others, it will come back to you and you will be rewarded. Muslims believe this due to the Hadith which states "If you do not forgive others, Allah will not forgive you." This warns a Muslim that in order for good to come their way, they should also be good to others.

Another reason why Muslims believe offenders should be forgiven is because of the belief that as humans, people make mistakes which is completely normal due to human nature. Because of this belief, Muslims believe that it is unfair to judge people or not give them a second chance or a chance to reform.



This response was awarded 5 marks for 2 developed reasons and a source of authority.

- If you forgive it will come back to you and it will be rewarded (1). The Hadith states 'If you do not forgive others, Allah will not forgive you'. (1) This warns Muslims that in order for good to come their way they should also do good to others (1).
- As humans people make mistakes due to human nature (1). It is unfair to judge people and not give them a chance to reform (1).



If it says Hadith it must come from the Hadith.

This response references the most commonly used source of authority, 'If the enemy inclines towards peace, then you must also incline towards peace' (Surah 8:161).

(c) Explain **two** reasons why Muslims believe offenders should be forgiven.

In your answer you must refer to a source of wisdom and authority.

(5)

one reason muslims believe offenders should be forgiven is because in the Quran it says God forgives sinners so humans should similarly forgive those who have wronged them. Muslims believe it may be hypocritical of them to not forgive offenders when God is merciful. Muslims should follow God's path -

Another reason Muslims believe offenders should be forgiven is because the prophet Muhammad, who should be viewed as a role model to Muslims, forgave his enemies - 'If the enemy inclines towards peace, then you must also incline towards peace for your reward will be with Allah'.



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Examiner Comments

This response was awarded 5 marks as 2 developed reasons and a source of authority.

- In the Qur'an it says that God forgives sinners (1), humans should similarly forgive those who have wronged them (1).
- Prophet Muhammad is a role model to Muslims (1), he forgave his enemies (1). 'If the enemy inclines towards peace, then you must also incline towards peace for your reward will be with Allah' (Surah 8:161) (1).

The additional phrase added to the quotation is inaccurate but the quote can be credited as establishing the point.



Use what you know.

Question 2 (d)

This question is focussed on the actions Muslim individuals and groups take to end crime. The question was judged to be of moderate difficulty. The most common mark was 5/12 though a tenth of candidates did not attempt an answer or gained 0 marks. Candidates achieving 5 marks for this question could offer simply developed reasoning on both sides of the debate but often failed to give a conclusion. Those who did well in the question tended to suggest ideas like 'Allah created a peaceful world', peace is essential to strengthen the ummah, and to allow children to have stable, happy childhoods. Some used the work of Mosaic and the Muslim Chaplains Association with young offenders. A small number of candidates thought the question referred to gainful employment and the world of work and therefore failed to answer the question.

This candidate answered the question on the benefits of having a job. This implied that if Muslims were unemployed they are likely to turn to crime and if only they got a job the crime rate would go down.

(d) "All Muslims should work to end crime."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(12)

Some Muslims may agree with the statement as they believe that all Muslims should work to end crime because they believe if everyone had a job and was actually occupying themselves and doing things with their lives, crime would stop as less people would be sat at home, not doing anything with their life as people would start earning money and being able to afford the things that they couldn't before and this would make them grateful for joining a job. This would make the crime rate drop as people will be busy doing their jobs rather than sitting at home wondering what crime to commit next.



This response was awarded 0 marks. No valid ideas and no evidence of Muslim teachings.



Link the question to what you learned.

This response is included as an example of a Level 3 response. The candidate considers both sides of the argument providing developed reasoning on both sides. This is followed by an attempt to judge the quality of the arguments in favour contrasted with the arguments against. This is used to a limited degree in the conclusion.

(d) "All Muslims should work to end crime." ~~Oppose the statement~~

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

Most muslims agree with the statement. This is because Allah wanted the world to be peaceful. ~~This means that~~ Charities like Muslim Aid ~~work~~ work with criminals in reformation to help make sure they don't re-offend. By doing so they are helping ~~the~~ society become safer and ~~stop crime~~ make it less likely for someone to commit a crime and possibly lowering the amount of times a year crime is committed. ~~At~~ Muhammad taught that people should work together not against one another indicating that by stopping crime you are following Allah and ~~to~~ increasing your chances of going to Jannah. Overall, this is a strong argument as it shows Muslims that by helping to keep crime rates down you are keeping the earth peaceful which is what Allah would have wanted.

Some muslims believe that they shouldn't work to end crime. Instead they believe that by ~~a~~ use of punishment such as protection will end crime because people are less influenced by bad people because the ~~best~~ offenders are in prison, ~~away~~ away from society. They also believe

that deterrence works as then less people are going to want to commit a crime. However in all of this they are not helping as they are not helping the criminal ~~to~~ to change to make them less likely to re-offend. Overall, we can see that this is a weak argument because it stops criminals from offending as they don't want to go to prison but it doesn't stop them from re-offending as they haven't ~~been~~ learnt ~~their~~ lesson from their mistake.

In conclusion, we can see that most Muslims help stop people from re-offending so they can also possibly help others to stop ~~off~~ committing a crime just by talking to them. However, others believe that punishment ~~and~~ like protection and deterrence is the ~~best~~ best solution as then other people in society cannot be influenced by them. However, Allah would have wanted you to help them change so in a way you would not be following Allah's teachings.



This response was awarded Level 3.

The candidate deconstructs religious information to some degree, pointing out the flaws in the arguments and the relative strengths and weakness. The conclusion in this example of a 7 is rather stronger as it at least takes into account the body of evidence previously presented. To improve further it would require rather more rigorous appraisal and a more robust justification in the conclusion.



Chains of reasoning are valuable.

Question 3 (a)

The question concerns the purposes of Sawm for Muslims. This was judged to be an easy question with a mean mark of 2/3 and most candidates scoring 3 marks. More than a tenth of all candidates either did not answer the question or failed to gain any marks. The main issue for those who failed to gain marks was that they did not know the meaning of the word. Some answered as though it was referring to Salah rather than fasting. Some who didn't know what the word meant resorted to generic responses, some of these had to be credited because they applied to Sawm even though this was almost by accident. Those who answered it well suggested ideas such as a time for spiritual renewal, it fulfils Allah's command in the Qur'an, it completes one of the Five pillars/Ten Obligatory Acts.

This response was included to illustrate the work of a candidate who failed to gain marks. None of the purposes suggested apply specifically to sawm.

3 (a) Outline **three** purposes of Sawm for Muslims.

(3)

One purpose of sawm is to help and guide one another. Another purpose of sawm is to share and give gifts to one another. Lastly, another purpose is to spread love.



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Examiner Comments

This response was awarded 0 marks, no valid purposes.



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Examiner Tip

Learn key words in Arabic and English.

This response was included to illustrate the work of a candidate who achieved full marks for this question.

3 (a) Outline **three** purposes of Sawm for Muslims.

(3)

one purpose of sawm is it teaches
self-restraint. Another purpose of sawm is
it makes Muslims appreciative. Another
purpose of sawm is to spiritually get
closer to God.



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Examiner Comments

This response was awarded 3 marks as 3 valid purposes.

- To teach self restraint (1).
- It makes Muslims appreciative (1).
- To spiritually get closer to God (1).



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Examiner Tip

Distinguish a purpose from a teaching or example.

Question 3 (b)

This question considers the purpose of the Ten Obligatory Acts for Shi'a Muslims. This was judged to be of moderate difficulty. It had a mean mark of 3/4 and the most common mark awarded was 4. More than a tenth of candidates failed to answer or gained 0 marks. For those who struggled the most common problem continues to be the confusion between the Ten Obligatory Acts which, as the name suggests, are things Muslims have to do and the Five Roots of Usul-Al-Din which are things Muslims have to believe.

Those who did well often chose one of two methods to address the question. Some considered the body of the Ten Obligatory Acts as a whole suggesting reasons such as they act as a guide to the Muslim life or they encourage Shi'a Muslims to fulfil the wishes of Allah. Others focused on individual Acts explaining the purpose of an example, such as Zakah. Both were accepted.

This response is included as an example of the confusion some candidates show between the Ten Obligatory Acts and the Five Roots of Usul-al-Din.

(b) Explain **two** purposes of the Ten Obligatory Acts for Shi'a Muslims.

(4)

One of the ten obligatory act is zakat. This allows Shi'a Muslims to give a percentage of their wealth to the needy. This is good because it allows Shi'a Muslim not to be greedy.

Another is the benefit in the proper prophet and his message which allows Shi'a Muslims to worship and get close to God because through the teachings of these people, Allah's message has gotten to them.



This response was awarded 2 marks, for one developed purpose.

- Zakah allows Shi'a Muslims to give a percentage of their wealth to the needy (1). It teaches Shi'a Muslims not to be greedy (1).

The second paragraph considers belief in the prophets which is not one of the Obligatory Acts so could not be credited.



Actions are doing words.

This response is included as an example of the work of a candidate who achieved full marks.

(b) Explain **two** purposes of the Ten Obligatory Acts for Shi'a Muslims.

(4)

One purpose of the Ten Obligatory Acts for Shi'a Muslims is to teach them how to live good lives. They believe that following all ten acts will please Allah and they will then be rewarded in the afterlife.

Another purpose is to allow Shi'a Muslims to help the needy. The Ten Obligatory Acts contains the 'Khums' which is an extra 20% of earnings paid by Shi'a Muslims as well as 'Zakah' for community causes and helping the less fortunate.



ResultsPlus
Examiner Comments

This response was awarded 4 marks for 2 developed purposes.

- They teach them how to live good lives (1). They believe following all ten acts will please Allah (1).
- They allow Shi'a Muslims to help the needy (1). They contain Zakah for community causes and helping the less fortunate (1).



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Examiner Tip

Consider the test of life.

Question 3 (c)

This question concerned the challenges a person may face when attending Hajj. It was rated as moderately difficult with a mean score of 3/5 and, in common with all the c questions on the paper, a most common score of 4. Similarly to every question on the paper a significant proportion of candidates either did not attempt the question or gained no marks. Of those who did well the most common challenge considered was the cost, this was closely followed by the physical difficulties caused by completing the pilgrimage in desert conditions. Of those who struggled the most common approach was to explain what Hajj is and its spiritual significance rather than focus on the challenges attending Hajj may bring. Many candidates struggled to suggest an appropriate source of authority.

The work of this candidate was included to illustrate the difficulty faced by some candidates in suggesting an appropriate source of authority.

(c) Explain **two** challenges Muslims may face when attending Hajj.

In your answer you must refer to a source of wisdom and authority.

(5)

One challenge Muslims may face is the inner struggle of Greater Jihad. Because ~~At~~ attending Hajj is such a powerful experience for Muslims it can bring about lots of inner conflict and questions ~~of~~ ^{of} an individual's beliefs and experiences.

Another challenge is finding the money to attend Hajj. As Hajj is one of the five pillars it is strongly advised to be attended by every Muslim at least once in their life. However it is also accepted as their ~~responsibility~~ being some exceptions when it comes to who has to go. For example, it is not a requirement if you are a person with a disability or if you're someone in extreme poverty.



This candidate was awarded 4 marks for 2 developed challenges with no source of authority.

- One challenge is the struggle of Greater Jihad (1). It is such a powerful experience it can bring about lots of inner conflict (1).
- Another is finding the money to attend Hajj (1). As Hajj is one of the five pillars it is strongly advised to be attended by every Muslim (1).



Simple quotes are key.

This response was included to illustrate the work of a candidate who achieved full marks. The candidate went to some lengths to include a source of authority but succeeded in the end.

(c) Explain two challenges Muslims may face when attending Hajj. — *answer*

In your answer you must refer to a source of wisdom and authority.

(5)

One challenge Muslims may face when attending Hajj would be that it may not become a personal experience. By the millions of people who attend pilgrimage at Mecca, Muslims may feel a loss of personal connection to Allah, which weakens their relationship and ~~disrupts~~ ~~that~~ which is the opposite of what Hajj intends to do. Another challenge Muslims may face when attending Hajj is now it may be dangerous. The quote "pilgrimage is a duty" shows how Allah expects Muslims to complete Hajj, however by the millions of people circling the Ka'bah at once, it may become dangerous and lead to injuries due to the mass amounts of people.



This response was awarded 5 marks for 2 developed reasons with a source of authority.

- It may not become a personal experience (1). Millions of people attend Hajj pilgrimage at Mecca and Muslims may feel a loss of personal connection to Allah (1).
- It may be dangerous (1). The quote 'Pilgrimage is a duty' (Surah 3:97) (1), shows Allah expects Muslims to complete Hajj at least once in their lives but it can lead to injuries due to the mass amounts of people (1).



Consider the key words in the question.

Question 3 (d)

This question considered the significance of celebration in Islam, with specific reference to Id. No particular festival was specified giving candidates the option to consider the purpose of celebration in general or to link this to a named celebration.

It was assessed as of moderate difficulty with a mean mark of 6/12 as did 1d. The most common mark was 8 which again is identical to 1d. This suggests they were marked to a comparable standard. As has been evident throughout the paper more than one tenth of all candidates failed to gain a mark, either because they chose not to answer it or because they gained 0 marks for their efforts. Most candidates were aware that Id festivals include Id-ul-Adha and Id-ul-Fitr, some also mentioned Id-ul-Ghadeer. Those who did well contrasted the celebration of Id festivals with other Muslim activities such as the five daily prayers or attending Hajj, often pointing out that these are part of the Five Pillars, unlike Id. Those who found it more difficult often tried to compare how one festival, perhaps Id-ul-Adha was a better way of showing love of Allah than another, often Id-ul-Ghadeer, which is more a commemoration than a celebration. This proved difficult since, in the end, both are examples of Id celebrations. Some candidates also misread the question and answered it by considering whether festivals showed Allah's love of Muslims more than other practices. This proved a very difficult way to gain marks, though some managed to redeem themselves.

This response is included as an example of a borderline Level 2 candidate.

* (d) "Celebrating Id is the best way to show love of Allah."

to show ALLAH'S love.

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)

Some muslims would agree with this statement as they believe after fasting for a month celebrating id is like a thank you to Allah to show gratitude towards him. This means that they believe this is a way to show love as to enjoy family together and being happy makes Allah happy. This is a weak argument due to the fact that it can be further backed up with more evidence.

However some muslims would disagree with this statement as they would feel that attending Hajj is the best way to show love of Allah. This means that when muslims are invited to Hajj when their time comes it shows the love of Allah as he has called you to be prophets name.



This response was awarded level 2, 4 marks, SPG 3 marks.

This response gained 4 marks because of the very simple development evident in the agree argument when the candidate suggests that celebrating Id together with loved ones makes everyone happy and their happiness makes Allah happy. Much of the rest of the response is firmly rooted in Level 1. The attempted judgement of the quality of first argument could not be credited since saying something is weak because it cannot be backed up by more evidence says little about the quality of the argument and more about a lack of knowledge and understanding of the candidate.

There were no issues with spelling, punctuation or grammar.



Be careful what you criticise.

This response was included as an example of a candidate performing at the top of Level 2.

* (d) "Celebrating Id is the best way to show love of Allah."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)
Some Muslims may argue that celebrating Id is the best way to show love of Allah because they are united with the Ummah - Muslim community. For example, when the holy month of Ramadan has finished Muslims gather together with the presence of food and potentially gift giving to close friends and family to express love towards one another as all members of the Muslim community. Therefore, the religious day of Id-ul-Fitr reminds Muslims of the blessing of love from Allah, be devoted to his creation and humanity.

Other Muslims may argue that celebrating Id is not the best way, instead a better way would be to follow the belief of Zakah in Sunni denomination of Islam. For example, Islam teaches that 'Allah orders justice and good conduct', in which here this teaching can be carried out through donating 2.5% of their income in order to share their wealth which they believe is a gift from Allah. Therefore, this practice

may be better to show love ~~to~~ ^{of} Allah because they are helping other members of ^{the} ummah who are in need.

Some Muslims may argue that Id ul Adha may be the best way to show love of Allah because this celebration commemorates the sacrificial nature of Prophet Ibrahim. Islamic teachings share the story of Prophet Ibrahim who was ordered to ~~so~~ devote his son in order to show his commitment and submission to Allah, ~~teach~~ which Muslims today celebrate as Id shaving them, the love all Muslims should be gifted with from Allah.

However, some Muslims may still disagree as they believe that incorporating the pillar of prayer in their lives may personally help them to express love of Allah. Islam teaches that Allah is 'merciful and forgiving', reminding them that they can refer to God if they are struggling and in response Allah can help to provide them with ~~their~~ in terms of concerns or forgive them if they have sinned, once again showing ^{their} Allah's ~~understood~~ and unconditional love of Allah.

In conclusion, Id is not ~~exactly~~ exactly the best way to show love to Allah as this is a personal topic for Muslims to express in their lives.

(Total for Question 3 = 27 marks)



This response was awarded Level 2, 6 marks, SPG 3 marks.

The candidate provided a well developed argument in support of Id as the best way to show love of Allah. The alternative view is offered by developed arguments in support of both Zakah and prayer as the best way to show love of Allah. Whilst the conclusion is weak the arguments for both sides were of equal value, so it is consistent for the candidate to declare it a personal topic for individual Muslims.

The response fulfilled Level 2 by showing sound understanding of religion and belief with connections between some elements of the question. There is evidence of a Level 3 chain of reasoning in the agree argument. The lack of judgement and appraisal, demonstrated by the weak conclusion, are not in keeping with a Level 3 response. As a best-fit solution the candidate was awarded Level 2, 6 marks.

There were no issues with spelling, punctuation or grammar.



Judgement for Level 3.

Question 4 (a)

This question focuses on Muslim teachings about conflict. It was judged to be an easy question and with a mean mark of 2/3 and the most common mark of 3 was achieved by many candidates. Nevertheless a tenth of candidates gained 0 marks. Those who did well suggested teachings such as conflict should be avoided and conflict is acceptable to defend Islam. For those who struggled this often seemed to reflect time constraints rather than a lack of knowledge.

This response was included to reflect the work of a candidate who failed to gain full marks.

4 (a) Outline **three** Muslim teachings about conflict.

(3)

One muslim teaching about conflict is that the conflict isnt allowed unless your protecting islam.



ResultsPlus
Examiner Comments

This response was awarded 1 mark as one simple teaching.

- Conflict isn't allowed unless you are protecting Islam (1).

This could easily have been developed to score 2 marks:

- Conflict isn't allowed (1).
- You can fight to protect Islam (1).



ResultsPlus
Examiner Tip

Use what you know.

This response was included to reflect the work of a candidate who achieved full marks.

4 (a) Outline **three** Muslim teachings about conflict.

(3)

One teaching is that about conflict that it must have a justified reason. Another Muslim ~~teaching~~ teaching about conflict is that it must be a last resort and if everything else has been done. Another Muslim teaching about conflict is that Muslims should not start the conflict first.



ResultsPlus
Examiner Comments

This response was awarded 3 marks as 3 valid teachings.

- It must have a justified reason (1).
- It must be a last resort (1).
- Muslims should not start a conflict (1).



ResultsPlus
Examiner Tip

Brief but distinctly different.

Question 4 (b)

This question focuses on the possibility that a Just War may not be possible today. It was judged to be of moderate difficulty. The responses provided gave a mean mark of 2/4 the most common mark awarded was 4/4. Rather more candidates than is common for this paper either failed to score or did not attempt the question. This may be due, in part, to the fact that by section 4 some candidates are struggling with time management and may choose to spend the remaining time on questions where they feel more confident. Almost all the candidates who attempted the question correctly asserted that the presence of nuclear weapons made a just war unlikely. This was due to the likelihood of killing non-combatants or the issue of proportionality.

The work of this candidate is included to illustrate the work of a candidate who struggled to provide a second reason why a Just War may not be possible today. This was a common response with almost a quarter of all candidate gaining 2 marks.

(b) Explain **two** reasons why some Muslims believe a Just War may not be possible today.

(4)

One reason why some Muslims believe that a Just War may not be possible in modern society is due to nuclear weapons. Nuclear weapons can kill everything around them and destroy cities whilst having a long lasting effect on the environment.



ResultsPlus
Examiner Comments

The response was awarded 2 marks for 1 developed reason.

- Nuclear weapons kill everything around them (1), and destroy cities (1).

The idea of a long lasting effect on the environment could have been developed into a second developed reason by considering the earth as Allah's creation.



ResultsPlus
Examiner Tip

Make the most of your ideas.

This response was included as an example of a candidate who achieved full marks for this question.

(b) Explain **two** reasons why some Muslims believe a Just War may not be possible today. (4)

One reason why some Muslims believe a Just War may not be possible today is that during war many countries may use nuclear weapons which affect those who are innocent such as civilians which can affect people for generations.

Another reason why some Muslims believe that a Just War may not be possible today is that some countries may start a war not for protection but for greedy reasons such as wanting more land.



ResultsPlus
Examiner Comments

This response was awarded 4 marks for 2 developed reasons.

- During war countries may use nuclear weapons (1), which affect those who are innocent (1).
- Some countries may not start a war for protection (1), but for greedy reasons such as wanting more land (1).



ResultsPlus
Examiner Tip

Learn the Just War criteria.

Question 4 (c)

This question covered Muslim teachings concerning the importance of peace. It was judged to be of moderate difficulty with a mean mark of 3/4, the most common mark was 4. Roughly one tenth of the candidates gained 0 marks whilst one fifth gained full marks. There are many well-supported teachings concerning peace in Islam. Credit was not given for those who suggested 'Islam means peace'. Whether it does or not is under debate, but, even if it does, this is not a teaching even if a candidate says 'Muslims are taught that Islam means peace'. Islam is not a pacifist religion so it is difficult to justify this as the meaning of Islam. The Qur'an does refer to paradise as an 'abode of peace' (Surah 10:25) and as a 'House of peace' (Surah 6:127) so these were accepted, even if used somewhat out of context.

This response was included to illustrate the effect of using a source of authority as a development. In order for a source of authority to merit the additional mark it must be linked to a developed teaching. In this example the source of authority is linked to a simple teaching. It therefore functions as the development of the initial teaching.

(c) Explain **two** Muslim teachings about the importance of peace.

In your answer you must refer to a source of wisdom and authority.

(5)

One Muslim teaching is that peace is very important as Allah suggested / said that we should always have peace wherever it is possible. "Make peace" the Quran says.

Another Muslim teaching about peace is that the only reason for conflict should be to restore peace in one another and between relationships as if there is no peace then the world will be a total chaos.



This response was awarded 4 marks for 2 developed reasons with no source of authority.

- Allah said we should have peace wherever it is possible (1). 'Make peace' (Surah 8:61) (1).
- The only reason for conflict should be to restore peace (1). If there is no peace the world will be in total chaos (1).



Sources of authority belong with developed reasons.

This response demonstrates the work of a candidate achieving full marks for this question.

(c) Explain **two** Muslim teachings about the importance of peace.

In your answer you must refer to a source of wisdom and authority.

(5)

One muslim teaching is that peace should always be chosen if it's available so they believe that peace should always be chosen over violence in order to create harmony in the world. It says "If the enemy inclines towards peace then you should also incline towards peace". This tells us that peace ~~is~~ is essential in life so muslims should always choose it if it's available. ~~the~~ The quote highlights the essentiality of peace and shows that peace must be maintained in the ~~world~~ world.

Another muslim teaching is that peace should be brought to those oppressed and living in justice of the world because the religion of Islam is founded on peace so this ~~was~~ message should be maintained and passed on. So this tells us that peace is important to muslims and that it is important because it allows muslims to be closer to God and stronger in their faith as the prophet said that the best of his names (and is believed to be just a name which is basically peace.).



This response was awarded 5 marks for 2 developed teachings with a source of authority.

- Peace should always be chosen if it is available (1), to create harmony in the world (1). It says 'If the enemy inclines towards peace then you should also incline towards peace.' (Surah 8:61) (1).
- Peace should be brought to those oppressed (1). Islam is founded on peace and this should be maintained and passed on (1).



Quotes can be anywhere in a developed reason.

Question 4 (d)

This response considers the ethical issues involved in the possession of weapons of mass destruction. It was rated as a moderately difficult question with a mean mark of 4/12, the most commonly awarded mark was 5. In keeping with the rest of the paper more than one tenth of all candidates either did not attempt the question or gained no marks.

Many candidates appeared to relish this question tackling the benefits of having weapons of nuclear destruction for the purposes of protection and deterrence against the benefits of a total ban on the possession of such weapons. Where ethical arguments were explicitly employed they tended to involve utilitarianism where possessing such weapons could do the greatest good for the greatest number and/or situation ethics when the morality of the situation depends on all the factors that impact the decision. Those who struggled tended to ignore the 'No' at the start of the question and offered a response based on nuclear weapons and good/bad. In that context a number of candidates proposed that Muslims may use them to defend Islam though with no evidence to support this view.

A significant number of more able candidates struggled to give a philosophical argument whilst remaining within the confines of the question rubric. Such candidates generally attributed the ethical arguments to humanists, indeed, it appeared that only humanists could support ethical views. Since humanists are atheists these could not be accepted. Candidates should note that it is perfectly possible for a Muslim to support a philosophical view such as situation ethics or utilitarianism.

The work of this candidate provides an example of the performance expected at the lower end of Level 2. The candidate's argument essentially becomes either no country has weapons of mass destruction or every country has them. The Level 2 was awarded on the basis of some simple development evident in the arguments, lifting the performance from what is otherwise a basic for/against/conclusion.

(d) "No country should have weapons of mass destruction."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

To begin, most Muslims would agree with this statement as they are not apart of a just war and all ~~they~~ they do is cause harm and scare people, which is why they shouldn't be allowed, and it goes against Allah's words in the Quran of "do not harm".

However, some people would disagree with this statement, as it is proportionate ~~warfare~~ warfare, if one country has them, then every country needs them to defend themselves. Even if they are not used to harm, they are still used to threaten and scare other countries, so they need them to scare back so they aren't completely defenceless.

~~All~~ Although, people of other religions such as Christianity would ~~disagree~~ agree with this statement, as they believe they are only used for the wrong reasons and they can't ever be good, and the Bible says murder is wrong.

To conclude, as a Christian myself, I believe that

this statement is ~~not~~ true as they cause nothing but
harm, and if no countries ~~had~~ had them at use, the
world would be a much safer place.



ResultsPlus
Examiner Comments

This response was awarded Level 2, 4 marks. The candidate makes some superficial connections between some elements of the question, evident in the simple development. However there is no evidence of judgement or appraisal. The conclusion, though consistent with the body of the work, cannot be described as justified.



ResultsPlus
Examiner Tip

Conclusions are important.

This response was included to illustrate the effective use of philosophical arguments as required by the question.

(d) "No country should have weapons of mass destruction."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Muslim teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

This essay will state arguments for the statement showing effectively why no country should have weapons of mass destruction.

One reason why no country should have such weapons of mass destruction is because they cause harm and pose threats to hundreds or even millions of innocent people. Many Muslims would agree with this as the Quran teaches that no weapon should harm the innocent which includes women and children. This shows how protecting society lies on the forefront of many leaders minds when they authorise the use of weapons of mass destruction against their enemies. Furthermore, many situation ethicists would agree with the statement as they would believe that it is better to protect people from such danger as they are it would be the most loving action to do in such a situation. This is a ^{strong} ~~an~~ important argument for the statement as more than one view has been applied to the opposing ~~side~~ ^{the use of} weapons of mass destruction which could ~~damage~~ ^{impact the} lives of millions selfishly.

However some people may disagree with the statement and say that weapons of mass destruction should be allowed in any country. Many Muslims who believe that they should be used would only use them as a last resort, following the rules and guidance of the just war theory to protect and defend Islam in the holy war which is a part of lesser Jihad. Many utilitarianists would say that if the use of weapons of mass destruction ~~is~~ should be permitted, they must only be used if a majority of people would benefit from its use. This makes the argument against the statement a weak argument as ~~less~~ many corrupt governments can take advantage of this idea of the use of weapons being used and use them shamelessly and selfishly which can in effect continue to danger millions of people's lives which is greatly frowned upon in Islam as killing just one person is just as bad as killing a whole nation which is stated in the Quran.

~~At~~ In conclusion, it is clear and evident that the Quran teaches to look after life and the environment which the use of weapons of mass destruction is not compatible with. which is why even many ethicists may even agree with the religious Islamic views on how no country should have weapons of mass destruction.



The candidate was awarded Level 2, 7 marks.

The candidate gave well developed arguments for both sides of the argument and included philosophical perspectives without suggesting that they were somehow outside and separate to Muslim thinking. The initial attempt at judgement was of no value since saying it's a good argument because there is lots of evidence to support it doesn't address the quality of the arguments offered, just the volume. The critique of the alternative view was of more value since it used the utilitarian argument to suggest that this could be abused by corrupt governments.

The conclusion was also rather disappointing. It may be very clear to the candidate that no country should have weapons of mass destruction however the purpose of an evaluative conclusion is to demonstrate why it is so clear and obvious.

On balance the elements of Level 3 performance were not enhanced by robust judgement and evaluation and the response was given 7 marks.



To evaluate ask yourself 'Why?'

Paper Summary

More candidates appeared to have gaps in their knowledge, with more questions not attempted and evidence of lower understanding of specifically Islamic words, for example Lesser Jihad. This is likely to be due to external factors, principally the missed learning during Covid disruption, when these candidates would have been preparing for this examination.

The paper appeared to have a similar balance in terms of the ability of candidates to previous years with some very strong candidates and some very weak ones, though it remains true that more questions were not attempted at all by comparison to 2019.

It was pleasing to see, particularly in 1d and 3d, that a number of candidates had begun to make an effort to make judgements of the quality of the arguments offered. Sadly, this was rarely continued into an evaluative conclusion with many candidates reverting to a personal opinion rather than considering the weight of the evidence.

Grade boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

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