



# Mark Scheme (Results)

June 2019

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

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## General Marking Guidance

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

**Paper 2: Religion, Peace and Conflict 2C – Islam Mark Scheme–2019**

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Ali was the rightful successor to Muhammad (1)</li> <li>• The leader must belong to the direct descendents of Muhammad (1)</li> <li>• The Imam is both the religious and political leader (1)</li> <li>• The Imam is sinless (1)</li> <li>• The judgement of the Imam is infallible (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>1(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing an event. Award a second mark for development of the event. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The trumpet will sound (1) and all living things will perish (1)</li> <li>• All will be raised (1) and judged based on their deeds in life (1)</li> <li>• Some will receive the record of their deeds in their right hand (1) and will receive mercy from Allah (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated event/development</li> <li>• Development that does not relate both to the event given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each 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>• It shows Allah is the one true God (1), he offers all people the opportunity to worship only him (1), there is therefore no excuse not to worship Allah (Surah 16:35) (1)</li> <li>• The Qur'an states clearly that Allah is One (1) and 'nothing is worthy of worship but him' (Surah 2:163) (1). As a result Muslims believe that Allah is in control of everything in the world (1)</li> <li>• Muslims declare the oneness of Allah when they say Shahadah (1). The angels also testify that there is no God except him (1), as do the wise (Surah 3:18) (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>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• If everyone was a Muslim everyone would believe the Six Beliefs, as they are what define a person as a Muslim (Surah 2:177). This would unite and strengthen the worldwide community</li> <li>• Allah gives everyone the opportunity to know his will. The Six Beliefs are the only way for society to function harmoniously by following Allah's commands</li> <li>• If everyone believed in Akhirah then everyone would be more conscious of their actions. By everyone avoiding sinful acts crime would be reduced.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• If a person feels forced to follow the Six Beliefs and do not truly believe this may result in conflict within the world</li> <li>• Many Muslims acknowledge that it is possible to do good in the world and contribute to the intention of the Six Beliefs without following them</li> <li>• Even among Muslims who do believe the Six Beliefs they interpret their importance in different ways and this still causes division and, in some cases conflict.</li> </ul> <p>This should be focused on beliefs not actions.</p> <p>Accept any other valid response.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Punishment protects society by showing all Muslims the consequences of wrong doing (1)</li> <li>• It deters possible future threats (1)</li> <li>• Without punishment to teach right behaviour society may move away from worshipping Allah (1)</li> <li>• It teaches right behavior (1)</li> <li>• It enables everyone to feel safe (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
2(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>• Only Allah can judge with absolute justice (1) and he will do this on Judgement Day (1)</li> <li>• Justice should apply to everyone (1). The Qur'an says 'Stand firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives' (Surah 4:135) (1)</li> <li>• Muslims should act against injustice (1), since those who are not just will be punished (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p data-bbox="362 268 527 300">AO1 5 marks</p> <p data-bbox="362 342 967 520">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 data-bbox="362 562 967 1087" style="list-style-type: none"> <li data-bbox="362 562 967 720">• The Qur'an allows capital punishment (1), but only for the most serious of crimes (1). Muhammed specified adultery, murder and apostasy (Sahih Muslim 16:4152) (1)</li> <li data-bbox="362 730 967 888">• It brings justice to the victim or family of the victim (1). The Qur'an only forbids taking innocent life (1) capital punishment can be used to uphold the law (Surah 6:151) (1)</li> <li data-bbox="362 898 967 1087">• It provides retribution (1). The Qur'an says in cases of murder the law of equality is prescribed (1), for example 'the slave for the slave, the female for the female' (Surah 2:178) (1).</li> </ul> <p data-bbox="362 1129 769 1161">Accept any other valid response.</p>	<ul data-bbox="989 268 1308 630" style="list-style-type: none"> <li data-bbox="989 268 1308 342">• Repeated reason/ development</li> <li data-bbox="989 352 1308 489">• Development that does not relate both to the reason given and to the question</li> <li data-bbox="989 499 1308 630">• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="367 268 545 300">AO2 12 marks</p> <p data-bbox="367 380 1321 520">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="367 558 427 590"><b>AO2</b></p> <p data-bbox="367 594 764 625"><b>Arguments for the statement:</b></p> <ul data-bbox="367 667 1321 1031" style="list-style-type: none"> <li data-bbox="367 667 1268 741">• Suffering is part of the test of life. Allah tests people to see if they are worthy of paradise when he judges their actions on Judgement Day</li> <li data-bbox="367 745 1321 905">• The prophet Ayyub (Job) is described as a righteous servant of Allah who was afflicted by suffering for a long time. Job never lost faith in Allah (Surah 38:44) and tradition says he will be the leader in paradise of those who patiently endure suffering</li> <li data-bbox="367 909 1308 1031">• A Muslim's patient response to suffering is an example of faithfulness to the rest of the world. As a result people are drawn to Allah and come to respect his authority in the world.</li> </ul> <p data-bbox="367 1066 824 1098"><b>Arguments against the statement:</b></p> <ul data-bbox="367 1140 1321 1503" style="list-style-type: none"> <li data-bbox="367 1140 1321 1251">• Some people may lose faith in Allah when they suffer and then sin to avoid the pain, for example stealing when they are starving but Allah says suffering is a necessary prerequisite for paradise (Surah 2:214)</li> <li data-bbox="367 1255 1284 1377">• It is hard to continue to believe in Allah as a merciful god in the face of endless suffering. For example a parent who has lost a child may feel that Allah has turned his face from them</li> <li data-bbox="367 1381 1276 1503">• When people see their family suffer it is easy to become envious of others who seem to have an easier time and to lose focus on the final reward.</li> </ul> <p data-bbox="367 1539 773 1570">Accept any other valid response.</p>	<p data-bbox="1351 1791 1386 1822"><b>12</b></p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

Question number	Answer	Reject	Mark
<b>3(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Zakah fulfils Allah's command (1)</li> <li>• It is used to relieve suffering (1)</li> <li>• It supports the Muslim community (1)</li> <li>• It purifies one's wealth (1)</li> <li>• It sets a charitable example for non-believers (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

Question number	Answer	Reject	Mark
<b>3(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• It is one of the Five Pillars of Islam (1), and underpins all the other principles of the faith (1)</li> <li>• It helps Muslims be mindful of their actions (1) by constantly reminding them of the importance of Allah in their lives (1)</li> <li>• It is commanded in the Qur'an (1), 'Bow with those who bow in worship and obedience' (Surah 2:43) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• Shi'a Muslims believe that only the succession of Ali and his descendents fulfils Allah's will (1) and this has been celebrated since early in Islamic history (1). The Final Sermon confirms that Muhammad has perfected the religion (Surah 5:3) (1)</li> <li>• Shi'a Muslims celebrate the occasion of Muhammad appointing Ali as his successor (1) it happened at the pond of Khumm (1) 'of whomsoever I have been Master, Ali here is to be his Master' (Tirmidhi 3713) (1)</li> <li>• Shi'a Muslims celebrate following the teaching of the Prophet (1) The Hadith reports Muhammad's words as he leaves behind two things (1) the Qur'an and 'second are the members of my household' (Sahih Muslim: Book 031:5920) (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>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• It is important to defend Islam. The Qur'an allows Muslims to fight in self-defence (Surah 2:190) and to protect Muslims who are being persecuted</li> <li>• It is important to fight in the way of Allah (Surah 2:190) and not to break Allah's rules to seek revenge, so, for example, civilians should not be harmed</li> <li>• The Hadith say that a Muslim who dies fighting for Allah will go straight to paradise so if Allah is prepared to overlook a Muslims wrong doings if they fight for him it must be important.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Other Muslims believe greater Jihad is more important since this brings you closer to Allah. Most believe that the best Jihad is the Jihad against a person's own soul and desires for the sake of Allah</li> <li>• It is impossible to fight a modern war and still obey the rules of Allah. This makes it more important to work for peace rather than resort to physical violence</li> <li>• When the Prophet Muhammad was asked which people fought in the name of Allah, he said: 'The person who struggles so that Allah's word is supreme is the one serving Allah's cause' (Sahih al-Bukhari) (53:355), it is possible to struggle without waging war.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>

**SPaG**

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Weapons of mass destruction cannot distinguish between combatants and non-combatants and therefore should not be used (1)</li> <li>• Muslim countries have a right to use WMD to retaliate if they are attacked by the same kind of weapon (1)</li> <li>• Muslim countries should have WMD as a deterrent (1)</li> <li>• WMD cause environmental damage and should not be used (1)</li> <li>• Ayatollah Khomeini issued a fatwa against the use of nuclear weapons (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Muslims are called to be peaceful (1) and not to follow in the footsteps of Shaytan (Surah 2:208) (1)</li> <li>• Muslims should walk upon the earth lightly (1), and therefore respond to acts of aggression with peace (1)</li> <li>• Muslims should keep peace in the ummah (1) out of respect for Allah (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
4(c)	<p data-bbox="363 268 526 296">AO1 5 marks</p> <p data-bbox="363 342 959 516">Award one mark for each response. Award further marks for each development of the response up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul data-bbox="412 562 964 1171" style="list-style-type: none"> <li data-bbox="412 562 964 674">• Muslims must act against aggression (Surah 2:190) (1), in order to restore peace (1) and prevent suffering (1)</li> <li data-bbox="412 684 964 961">• If two groups of Muslims are fighting the Qur'an teaches that Muslims must make peace between them (Surah 49:9) (1). If one group is acting against Islam then they should be brought back under Allah's rules (1), to restore peace to society (1)</li> <li data-bbox="412 972 964 1171">• Muslims are commanded to do good (Surah 2:195) (1), as Allah loves those who do good (1). This means their actions should work to benefit society (1).</li> </ul> <p data-bbox="363 1209 769 1236">Accept any other valid response.</p>	<ul data-bbox="992 275 1268 730" style="list-style-type: none"> <li data-bbox="992 275 1268 373">• Repeated response/ development</li> <li data-bbox="992 384 1268 552">• Development that does not relate both to the reason given and to the question</li> <li data-bbox="992 562 1268 730">• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p><b>AO2</b>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Violence leads to problems in society. These extend far beyond the person who has been attacked. It causes suffering to the family of the victim and Islam expects Muslims to protect the family</li> <li>• All Muslims are part of one Muslim society, acting violently towards another Muslim damages the ummah, disrupting Allah’s plan</li> <li>• The Qur’an teaches Muslims to turn aside evil by doing good deeds (Surah 41:34). If Muslims do this then an enemy will become a devoted friend.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Qur’an allows Muslims to act violently in the cause of Allah and promises that those who die, or achieve victory, will receive great reward (Surah 4:74)</li> <li>• Malik’s Muwatta 21.3.10 gives specific instructions on how war should be waged, for example they must protect innocent lives and not harm the environment. If these are followed violence is lawful</li> <li>• If Muslims are under attack then they should fight to defend their homes, families and livelihood. Sometimes a violent response is the only possible way to achieve a peaceful resolution to a grievance.</li> </ul> <p>Accept any other valid response.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.</li> <li>Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>