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Edexcel

## Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 3: Area of Study 3 – Religion, Philosophy and  
Social Justice

Option 3C Islam

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Autumn 2020

Publications Code 1RB0\_3C\_2011\_MS

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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 3: Religion, Philosophy and Social Justice 3C - Islam Mark Scheme–2020**

<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 marks.</p> <ul style="list-style-type: none"> <li>• Muslims believe al-Qadr means that all things have a purpose (1)</li> <li>• All events are part of Allah’s plan for creation (1)</li> <li>• There is no such thing as a random chance event (1)</li> <li>• Humans are still free to make their own choices (1)</li> <li>• Allah already knows the outcome of every life (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 a thing. Award a second mark for development of the thing up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• The life of Adam shows that Muslims must obey Allah (1) and resist the temptation of Shaytan (1)</li> <li>• Adam’s life shows that Allah will always send guidance (1) because he helped Adam even after he left the garden (1)</li> <li>• Adam taught to worship one God (1) and live life in submission to him (1)</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated thing/ development</li> <li>• Reject development that does not relate both to the thing 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 belief. Award further marks for each development of the belief 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 Qur'an was sent to teach the word of Allah (1). Surah 54:22 says that 'We have certainly made the Qur'an easy for remembrance'(1), all Muslims should live by Allah's words (1)</li> <li>• All holy books contain truth but some have been altered (1). The Qur'an has remained unaltered (1) as it is protected from corruption by Allah (Surah 15:9) (1)</li> <li>• The holy books reveal the characteristics of Allah (1) such as his divine oneness (1), 'say, "He is Allah, [who is] One"' (Surah112:1) (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> <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></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• The concept of justice is fundamental to Islam since Allah is a just God. For justice to be delivered there must be a day of reckoning when Allah will judge the hearts of men</li> <li>• All the prophets have taught of resurrection and Judgement Day. The Qur'an teaches that Allah is the Creator and it is easy for him to bring the living from the dead</li> <li>• The Qur'an shows that those who lived righteous lives will be rewarded on Judgement Day, so a Muslim must follow the instruction of Islam to be prepared for judgement.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Belief in Imamah is more important since it acts as the key difference between Shi'a and Sunni belief systems, therefore to be Shi'a means to believe that Imamah is more important</li> <li>• The Qur'an says that a Muslims main purpose is to worship Allah. Worship should spring from a pure heart and not be based on a fear of Judgement Day, as Allah judges the intention rather than the actions</li> <li>• All Five Roots of Usul ad-Din are vital aspects of belief, if you cannot say with your whole heart that Allah is the one true God then living a good life is of little worth, as Judgement Day has no meaning.</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 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
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Visions may impart divine guidance (1)</li> <li>• They are a blessing from Allah (1)</li> <li>• They reveal spiritual truths (1)</li> <li>• They confirm that spiritual experiences recorded in the Qur'an still happen today (1)</li> <li>• Even visions from Shaytan prove the spiritual realm is a reality (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 an attitude. Award a second mark for development of the attitude up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Sufi mystics believe in revelation directly from Allah (1), assuming the revelation does not contradict the Qur'an (1)</li> <li>• Muslims may distrust mystic experiences (1). They believe that Shaytan uses them to fool the unwary (1)</li> <li>• Muslims acknowledge that Allah can send a religious experience to whomsoever he wills (1), but believe that these must be judged and validated by someone learned in the faith (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development</li> <li>• Reject development that does not relate both to the attitude given and to the question</li> </ul>	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> <li>• The design argument offers a logically considered view of all creation as a balanced unity (1), which must have a divine designer (1). The Qur'an says that its rhythms and patterns are 'signs for a people who use reason' (Surah 2:164) (1)</li> <li>• It shows everything exists according to Allah's will (1) the Qur'an teaches that 'He is, of all things, Knowing' (Surah 6:101) (1), and therefore everything fulfils its role in his design (1)</li> <li>• The Qur'an demonstrates that Allah is intimately involved in the design of his creation (1), as he is 'directing of the winds and the clouds controlled between the heaven and the earth' (Surah 2:164) (1), so no-one can doubt that the world and its events are exactly as Allah designed (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
2(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></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• If Allah has ‘created all things with predestination’ (Surah 54:59) then those who follow the path of righteousness as he commands do not deserve to suffer</li> <li>• The inconsistent triad suggests that if Allah is all-knowing, all-powerful and all-loving then he could remove all suffering from the world. Therefore he cannot be a compassionate God since suffering exists</li> <li>• If Muslims fulfilled Allah’s will for humankind they would work to eliminate all the suffering and support the ummah, for example Zakah could remove suffering caused by poverty.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Muslims believe the events of one’s life have been pre-determined by Allah and suffering is therefore part of Allah’s plan. It is the role of every Muslim to accept suffering with patience because the ultimate outcome reveals his compassion</li> <li>• Life on earth is merely a test by Allah of a person’s worth, those who endure suffering in this life, like Ayyub, and remain steadfast will be rewarded with paradise in the next life</li> <li>• Without suffering Muslims could not demonstrate their willingness to follow Allah’s commands, since there would be no need of charity. Allah instructs Muslims not to use their wealth to do wrong or it will be ‘a source of regret for them’ (Surah 8:36).</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, 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>

<b>Question number</b>	<b>Answer</b>	<b>Reject</b>	<b>Mark</b>
<b>3(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Fasting focuses the mind on Allah (1)</li> <li>• It reminds Muslims of their spiritual responsibilities (1)</li> <li>• It teaches them compassion for the poor (1)</li> <li>• It encourages contemplation of the Qur'an (1)</li> <li>• It brings the community together (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>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>• Payment of Khums is commanded by the Qur'an (1), a fifth of gain should go to Allah (1)</li> <li>• Believers should spend their money to benefit Allah (1), choosing to give Khums is part of the test of life (1)</li> <li>• Some of the money is used to benefit needy descendants of the Messenger (1), and so honours Prophet Muhammad (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Reject 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>• Prophet Muhammad suggested that greater Jihad was important (1). He was asked "What is the best deed?" and he replied, "To believe in Allah and His Apostle (Muhammad)' (al-Bukhari, Book 2, Hadith 19) (1). This suggests that the internal struggle is more demanding than an external foe (1)</li> <li>• Greater Jihad enables a Muslim to get closer to Allah (1). Many Muslims see the fulfilment of the Five Pillars as an exercise in greater Jihad (1), The Qur'an says 'And those who strive for Us - We will surely guide them to Our ways.' (Surah 29:69) (1)</li> <li>• Greater Jihad is the responsibility of each individual Muslim (1), it is an acknowledgement that Allah is aware of every aspect of life (1), 'Not a leaf falls but that He knows it' (Surah 6:59) (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
3(d)	<p data-bbox="354 279 748 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 359 1312 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="354 596 415 627"><b>AO2</b></p> <p data-bbox="354 638 792 669"><b>Arguments for the statement:</b></p> <ul data-bbox="354 680 1317 1026" style="list-style-type: none"> <li data-bbox="354 680 1317 785">• Prayer is the primary way Muslims express their worship of Allah; prayer enables a Muslim to develop in the faith and therefore live a life more pleasing to Allah</li> <li data-bbox="354 795 1317 911">• Allah commanded Muslims in the Qur'an to observe the prescribed prayers, by doing this they are fulfilling one of the Five Pillars and preventing immorality and wrongdoing (Surah 29:45)</li> <li data-bbox="354 921 1317 1026">• This is the best way for a Muslim to stand resolutely against the suffering of life. They provide comfort and fill a Muslim with courage, enabling a person to fulfil their responsibilities on earth.</li> </ul> <p data-bbox="354 1075 854 1106"><b>Arguments against the statement:</b></p> <ul data-bbox="354 1117 1317 1505" style="list-style-type: none"> <li data-bbox="354 1117 1317 1222">• Daily prayer may become stale and routine; as a result it may lack devotion and conviction and thereby damage, rather than enhance, the spiritual life of a Muslim</li> <li data-bbox="354 1232 1317 1348">• Allah is all-knowing and can provide all a person needs. A Muslim should therefore focus on doing good works in the world to please Allah</li> <li data-bbox="354 1358 1317 1505">• There are those ascetic Muslims who choose to live their lives in prayer and contemplation, however in modern society most people live busy lives. An over dependence on prayer may limit the ability to fulfill other religious duties such as looking after their family.</li> </ul> <p data-bbox="354 1554 797 1585">Accept any other valid response.</p> <p data-bbox="354 1633 1252 1738">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

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> <li>• Muslims may live in poverty because of extremes of wealth (1)</li> <li>• Social unrest in Muslim areas caused by unfair distribution of resources (1)</li> <li>• Misuse of power by richer countries to exploit poorer ones with Muslim populations (1)</li> <li>• Muslim children in poorer communities may not fulfil their educational potential (1)</li> <li>• Poorer Muslims may be exploited as cheap labour (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 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>• The Prophet was tolerant and compassionate to those of other races (1), the Hadith say he chose a black man, rather than an Arab, as the first prayer caller (1)</li> <li>• The Qur'an commands Muslims to treat everyone with justice even during war (1). This means Muslims must treat people even of a race they are at war with fairly (1)</li> <li>• All people were created by Allah (1) and he created them to be of different races (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/development</li> <li>• Reject development that does not relate both to the reason given and to the question.</li> </ul>	4

Question number	Answer	Reject	Mark
4(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>• The Qur'an commands Muslims to act with justice in the world (1). Surah 5:8 says 'Be just; that is nearer to righteousness' (1) and human rights aim to ensure that people are treated with equality (1)</li> <li>• Muslims are called by Allah to be 'witnesses in justice' (1) and not to let hatred prevent justice (Surah 5:8) (1). They believe that Allah judges if their intentions are just (1)</li> <li>• Human rights help to remove injustice from the world (1). This makes the world closer to what Allah wants for his creation (1). Allah said in the Qur'an 'We provided for them of the good things and preferred them over much of what We have created' (Surah 17:70) (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="354 279 548 310">AO2 12 marks</p> <p data-bbox="354 359 1315 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="354 596 418 627"><b>AO2</b></p> <p data-bbox="354 638 792 669"><b>Arguments for the statement:</b></p> <ul data-bbox="354 680 1323 1066" style="list-style-type: none"> <li data-bbox="354 680 1323 785">• The Qur'an says there should be no compulsion in religion (Surah 2:256). So many Muslims believe they must show the value of Muslim life through their lives rather than forcing others to accept it</li> <li data-bbox="354 795 1323 942">• Prophet Muhammad was always fair and just. When he became ruler of Medina he made it clear that those of other religions who had formerly fought against him were to be accepted as part of society</li> <li data-bbox="354 953 1323 1066">• Non-religious people may agree since it upholds one of the basic tenets of Human Rights legislation and respecting those of other faiths shows that society is tolerant and caring.</li> </ul> <p data-bbox="354 1152 857 1184"><b>Arguments against the statement:</b></p> <ul data-bbox="354 1194 1323 1541" style="list-style-type: none"> <li data-bbox="354 1194 1323 1341">• Some Muslims may believe that the only truly fair society is one which operates on Islamic principles. Therefore every effort should be made to convert non-Muslims, saving their souls on Judgement Day</li> <li data-bbox="354 1352 1323 1425">• Some non-religious people may argue that a multi-faith society may lead to religious intolerance and makes society more divided</li> <li data-bbox="354 1436 1323 1541">• Some non-religious people may suggest that as society becomes more secular the importance of religious belief declines so there would be no need for religious freedom in a truly fair society.</li> </ul> <p data-bbox="354 1593 797 1625">Accept any other valid response.</p> <p data-bbox="354 1677 1252 1782">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> <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>

