



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

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 2023

Question number	Answer	Reject	Mark
1(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"> • Muslims believe the Torah was given to humanity by Allah (1) • It contains guidance and light (1) • It was superseded by the Qur'an (1) • Allah's truth in the Torah has been corrupted (1) • It contains Allah's law for that nation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims can show their shared understanding of the Six Beliefs when they meet together at the mosque (1), acknowledging that Allah is the one, true God (1) • They send their children to the madrassah (1), where they are taught to read and understand the Qur'an (1) • They believe that how they live together acts as a witness to Allah (1), by following Allah's laws for mankind they can draw others to him (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
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"> • Muslims believe hell is a place of punishment for evildoers (1). The Qur'an teaches 'And they will never "be able to" leave the Fire' (Surah 2:167) (1). The punishment is for those who take others as Allah's equal (1) • Muslims believe hell has seven gates (1). 'It has seven gates, to each a group of them is designated' (Surah 15:44) (1). The entry to hell is determined by the class of sin the wrongdoer committed (1) • Food in hell only increases the suffering of the inhabitants (1). 'They will have no food except a foul, thorny shrub, neither nourishing nor satisfying hunger' (Surah 88:6-7) (1). There is no comfort for any in hell (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/ development • Development that does not relate both to the belief given and to the question • Reference to a source of wisdom that does not relate to the belief given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="363 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 359 1328 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="363 596 431 627">AO2</p> <p data-bbox="363 636 805 667">Arguments for the statement:</p> <ul data-bbox="363 676 1308 1024" style="list-style-type: none"> • Allah is a kind and generous God; without his beneficence the universe would not exist and people would not live here on earth. He created the world and placed us on it • Allah generously shares his will for mankind via the word of the Qur'an and the example of the Prophet, enabling all Muslims to understand what is required to please Allah • Without Allah's help and support it would be impossible to live happily on earth. Allah will comfort those who grieve and forgive those who call on his name. <p data-bbox="363 1073 870 1104">Arguments against the statement:</p> <ul data-bbox="363 1113 1341 1507" style="list-style-type: none"> • Some Muslims may suggest that the oneness of Allah is his most important characteristic. He has no equal and to consider any single aspect of his nature as more important than the others is disrespectful • Other Muslims may argue Allah's mercy is his most important characteristic, since all humanity sins and without the mercy of Allah no-one would be worthy of paradise • Other Muslims may consider justice more important than kindness, since if Allah makes no judgement on the quality of a life but accepts everyone then the test of life is meaningless. <p data-bbox="363 1549 810 1581">Accept any other valid response.</p> <p data-bbox="363 1629 1263 1745">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Good actions include worshipping Allah (1) • Remembrance of Allah (1) • Treating parents with love and affection (1) • Visiting sick people (1) • Reading the Qur'an (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Muslims believe capital punishment should be used for serious crimes (1), since the Qur'an allows it as a punishment for murder (1) • Many Muslims believe the threat of capital punishment has a deterrent effect (1), reducing the level of serious crime in the community (1) • Some Muslims believe that the Qur'an provides suitable alternatives to capital punishment (1), such as blood money as recompense for murder (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development • Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muslims believe offenders should be forgiven by the community because the Qur'an encourages forgiveness (1). It warns Muslims that there are enemies even among their wives and children (1), and teaches 'But if you pardon, overlook, and forgive "their faults", then Allah is truly All-Forgiving, Most Merciful' (Surah 64:14) (1) • The Qur'an extends this need for forgiveness to non-Muslims (1). 'Tell the believers to forgive those who do not fear Allah's days "of torment"' (Surah 45:14) (1), encouraging Muslims to lead by example and help those who do not understand Allah's plan (1) • 'Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss.' (Surah 45:15) (1). This teaches Muslims that forgiving those who do wrong is of benefit to their own soul (1), since all will ultimately be judged by Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 281 558 310">AO2 12 marks</p> <p data-bbox="363 359 1349 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="363 596 428 625">AO2</p> <p data-bbox="363 636 805 665">Arguments for the statement:</p> <ul data-bbox="363 676 1349 1066" style="list-style-type: none"> <li data-bbox="363 676 1349 785">• It is important for all Muslims to work to end crime as crime acts as a distraction from Allah, the offender is damaging his own standing with Allah and victims cannot focus on their religious responsibilities <li data-bbox="363 795 1349 947">• Crime damages the community. The Prophet said 'None of you will believe until you wish for your brother what you wish for yourself' (Bukhari 13). As everyone wants to live in a stable, happy community all Muslims should work to achieve this <li data-bbox="363 957 1349 1066">• Allah created a peaceful world and it is his desire that humankind lives in peace. Crime in the community disrupts the peace, making people worried and frightened. <p data-bbox="363 1115 867 1144">Arguments against the statement:</p> <ul data-bbox="363 1155 1349 1503" style="list-style-type: none"> <li data-bbox="363 1155 1349 1264">• The most important task Muslims have is to fulfil the Five Pillars. These focus on fulfilling Allah's will in their own lives by following Allah's commands, such as the daily prayers <li data-bbox="363 1274 1349 1383">• Carrying out the Five Pillars demonstrate that a Muslim is putting their faith first. Their devotion to Allah is more important than their secular lives or the community <li data-bbox="363 1394 1349 1503">• Muslims believe they have a responsibility to marry and have children and increase the Islamic faith. They may see fulfilling family responsibilities as more important than crime prevention. <p data-bbox="363 1551 808 1581">Accept any other valid response.</p> <p data-bbox="363 1671 1349 1780">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • One purpose of Sawm is to fulfil Allah's command (1) • To practise self-restraint (1) • To focus on Allah (1) • To demonstrate empathy with the poor (1) • To develop self-discipline (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a purpose. Award a second mark for development of the purpose. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • One purpose of The Ten Obligatory Acts is to unite all Shi'a Muslims (1). They provide a common set of practices required to live a good Muslim life (1) • They encourage Shi'a Muslims to understand and carry out Allah's plans for humankind (1), by teaching everyone Allah's expectations (1) • They ensure no-one can ignore Allah's basic rules (1), making it easier to avoid sinful behaviour (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated purpose/ development • Development that does not relate both to the purpose given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each challenge. Award further marks for each development of the challenge 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"> • Hajj is physically challenging for some Muslims (1), The Qur'an teaches 'And We entrusted Abraham and Ishmael to purify My House for those who circle it' (Surah 2:125) (1). Some rely on crutches or wheelchairs to circumambulate the Ka'ba (1) • Attending Hajj can be financially challenging for Muslims living abroad (1). The Qur'an commands Muslims to attend Hajj (1). 'Call 'all' people to the pilgrimage'. (Surah 22:27) (1) • Some of the ritual practices themselves are dangerous (1), for example, Muslims throw rocks at three pillars representing Shaytan (1). The Hadith says 'He did not stop reciting the Talbiyah until he stoned the Jamrah' (Al-Bukhari:1685) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated challenge/ development • Development that does not relate both to the challenge given and to the question • Reference to a source of wisdom that does not relate to the challenge given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="365 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="365 359 1295 552">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 431 627">AO2</p> <p data-bbox="365 636 805 667">Arguments for the statement:</p> <ul data-bbox="365 676 1300 1066" style="list-style-type: none"> • Mass celebrations of important events demonstrate a Muslim's faith to the world. It acts as a witness to their love of Allah and their commitment to him in every area of their lives • Muslims all over the world celebrate Id-ul-Adha to remember Prophet Ibrahim was prepared to sacrifice his son for Allah. This demonstrates their devotion to Allah • Id-ul-Fitr celebrates the breaking of the fast after the month of Ramadan. It shows non-Muslims what their Muslim neighbours are prepared to sacrifice for Allah. Many non-Muslims are invited to join the celebration <p data-bbox="365 1113 870 1144">Arguments against the statement:</p> <ul data-bbox="365 1152 1305 1503" style="list-style-type: none"> • Many would disagree, arguing that following the will of Allah, revealed in the Qur'an, on a daily basis is a much more important way to demonstrate love of Allah • Festivals are a very public celebration of love of Allah, but Allah looks at the intention of the heart and judges that rather than an outward show • Others may suggest that keeping the Five Pillars is a much better way to show love of Allah since they require commitment and sacrifice on a daily basis. <p data-bbox="365 1549 812 1581">Accept any other valid response.</p> <p data-bbox="365 1669 1265 1780">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

SPaG

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

Question number	Answer	Reject	Mark
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"> • The Qur'an teaches the importance of avoiding conflict (1) • Conflict should always be a last resort (1) • Conflict should obey the rules established in the Qur'an (1) • Muhammad only fought to protect Islam (1) • Forgiveness is a way to avoid conflict (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Muslims believe a Just War may not be possible today because it is governed by a strict set of regulations (1). Modern warfare may make it impossible to follow the rules in the Qur'an (1) • Modern weapons mean it is impossible to avoid killing the innocent (1). Such actions would contravene the will of Allah (1) • It is difficult for some Muslims to look to an individual leader with the wisdom and authority to declare war (1). As a result some individuals may fight for a cause others disagree with (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each 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"> Islam teaches that peace is important because Allah expects Muslims to be peaceful (1). The Qur'an says 'The 'true' servants of the Most Compassionate are those whowhen the foolish address them 'improperly', they only respond with peace'. (Surah 25:63) (1). Therefore all Muslims should strive for peace (1) Muslims are taught that if the enemy is prepared to make peace then they should negotiate (1). 'If the enemy is inclined towards peace, make peace with them. And put your trust in Allah' (Surah 8:61) (1). This ensures that bloodshed is promptly ended and lives are saved (1) Most Muslims are encouraged to actively work for peace (1). They support organisations that support those in society who may otherwise cause conflict (1). This is based on the teaching from the Qur'an 'Whoever saves a life, it will be as if they saved all of humanity.' (Surah 5:32) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated way/ development Development that does not relate both to the way given and to the question Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="370 279 560 310">AO2 12 marks</p> <p data-bbox="370 359 1372 510">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="370 558 430 590">AO2</p> <p data-bbox="370 596 803 627">Arguments for the statement:</p> <ul data-bbox="370 634 1388 1066" style="list-style-type: none"> <li data-bbox="370 634 1388 785">• Many Muslims believe that weapons of mass destruction contravene the strict rules laid down in the Qur'an for the ethical waging of war. For example, nuclear weapons will inevitably kill women and children. Therefore no country should ever have such weapons <li data-bbox="370 791 1388 945">• The Qur'an is silent on the issue of WMDs, however the importance of protecting the environment is often addressed. A deontological approach would consider it a Muslim's duty to protect the environment and WMDs inevitably damage it <li data-bbox="370 951 1388 1066">• The principle of do no harm would suggest it is always wrong to have WMDs. With WMDs there is the risk of an accidental release, this risks the lives of countries own citizens and future generations. <p data-bbox="370 1115 868 1146">Arguments against the statement:</p> <ul data-bbox="370 1152 1388 1661" style="list-style-type: none"> <li data-bbox="370 1152 1388 1306">• Others may take a utilitarian approach to the issue and argue that the choice which offers the most benefit to the most people is mutually assured destruction. If everyone has access to such weapons then no-one will risk using them <li data-bbox="370 1312 1388 1503">• The Qur'an permits killing under certain circumstances 'whoever takes a life – unless as a punishment for murder or mischief in the land – it will be as if they killed all of humanity' (Surah 5:32). Muslims should therefore take whatever measures are necessary, even if that means developing WMDs <li data-bbox="370 1509 1388 1661">• Some Muslims would see possession of WMDs as the lesser of two evils if it protects a Muslim country from a powerful aggressor. This may ensure the safety of the population by enabling the threat of reciprocal force in the event of attack. <p data-bbox="370 1709 808 1740">Accept any other valid response.</p> <p data-bbox="370 1789 1380 1896">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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