



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE

In Religious Studies B (1RB0)

Paper 1: Area of Study 1 – Religion and Ethics

Option 1C – Islam

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Question Paper Log Number P72889

Publications Code 1RB0_1C_2306_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 1: Religion and Ethics 1C – 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 Adam was the first human (1) • He was the first prophet (1) • He taught Muslims sins could be forgiven (1) • He was created from clay (1) • He was given the role of khalifah (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Six Beliefs are important to teach Sunni Muslims the essence of their faith (1), without believing in all six of the key beliefs one cannot be a Muslim (1) • They emphasise the importance of belief in Allah as the one true God (1). Muslims believe that nothing can be likened to Allah (1) • Belief in the Day of Judgement teaches Muslims that life is a test (1). They will be held responsible before Allah for every action they take (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. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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"> • The Qur'an teaches Muslims that angels were created by Allah (1). 'Who made angels "as His" messengers with wings' (Surah 35:1) (1), to reveal his word (1) • An angel carried the revelation of the Qur'an to Prophet Muhammad (1). 'Then Allah revealed to His servant what He revealed "through Gabriel"' (Surah 53:10) (1). Prophet Muhammad then taught Allah's words to all who would listen (1) • Angels have no free will (1). Some guard the fires of hell (1). The Qur'an teaches that the Fire is '... overseen by formidable and severe angels, who never disobey whatever Allah orders -... ' (Surah 66:6) (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 • Reference to a source of wisdom that does not relate to the teaching given. 	5

Question number	Indicative content	Mark
1(d)	<p data-bbox="362 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="362 596 431 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1295 1068" style="list-style-type: none"> <li data-bbox="362 680 1295 785">• Many Muslims would agree since the Qur'an is the revelation of the words of Allah, revealed to Prophet Muhammad by the angel Jibril. As such everything it contains must be the will of Allah <li data-bbox="362 795 1295 900">• The Qur'an reveals the nature of Allah, showing he is both all-powerful and all-loving and that he wants humanity to choose to follow him <li data-bbox="362 911 1295 1068">• The Qur'an has remained unchanged since the time of the Prophet demonstrating that it is teaching for all men and all times. Qur'anic laws are everlasting and should never be changed. <p data-bbox="362 1117 870 1148">Arguments against the statement:</p> <ul data-bbox="362 1159 1295 1663" style="list-style-type: none"> <li data-bbox="362 1159 1295 1306">• The Qur'an was delivered to Muhammad 1400 years ago when the world and society were very different, and Muslims today may feel they need additional help from learned people to understand its wisdom <li data-bbox="362 1316 1295 1505">• The Qur'an does not speak directly about some modern issues and so for Muslims today to create laws for now requires Muslim lawyers, well versed in Qur'anic teaching, to debate and reach a common understanding of how its principles can be applied today <li data-bbox="362 1516 1295 1663">• The Qur'an suggests attitudes and punishments that are difficult for many today, such as cutting off the hand of a thief. In many countries Islamic law is superseded by the law of the land to help Muslims live according to the norms of society. <p data-bbox="362 1711 810 1743">Accept any other valid response.</p> <p data-bbox="362 1791 1263 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>	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.</p> <ul style="list-style-type: none"> The Qur'an teaches that both males and females are judged equally by Allah (1) Both girls and boys should be educated (1) Both men and women have the right to divorce (1) Both genders can own property (1) Both genders can take part in political affairs (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Many Muslims would accept the use of contraception if pregnancy would endanger a woman's life (1), since the woman already has responsibilities to her husband and any existing children (1) Some believe temporary contraceptives can be used for family planning (1), for example, to delay further pregnancy if a woman is already breast feeding (1) Some accept the use of contraceptives if there is a risk to the health of a foetus (1), since using contraceptives would prevent suffering (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. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>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 style="list-style-type: none"> • Muslims respond to same-sex marriages by believing that marriage should be between a man and a woman (1). 'Be mindful of your Lord Who created you from a single soul, and from it He created its mate' (Surah 4:1) (1). They believe a family requires a father and a mother (1) • Muslims are opposed to co-habitation (1), since they believe there should be no sexual activity before marriage (1). The Qur'an teaches 'Tell the believing man to lower their gaze and guard their chastity' (Surah 24:30) (1) • Muslims believe they should marry a believer (1). 'And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them' (Surah 30:21) (1). Many would be opposed to inter-faith marriages (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated response/ development • Development that does not relate both to the response given and to the question • Reference to a source of wisdom that does not relate to the response given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="362 279 560 310">AO2 12 marks</p> <p data-bbox="362 359 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="362 596 430 627">AO2</p> <p data-bbox="362 638 803 669">Arguments for the statement:</p> <ul data-bbox="362 680 1307 1066" style="list-style-type: none"> <li data-bbox="362 680 1307 827">• The extended family is the traditional model in many Islamic communities where several generations live together, sharing wisdom and responsibility. It enables both the elderly and the young to be well cared for <li data-bbox="362 837 1307 953">• Muslims regard family life as the foundation of society, providing a safe, nurturing environment for all. An extended family is the best place for older people to teach the young the values of Islam <li data-bbox="362 963 1307 1066">• Extended families avoid several of the problems of old age often associated with Western cultures. Older people are valued within Islam, they therefore avoid feeling lonely and uncared for. <p data-bbox="362 1115 868 1146">Arguments against the statement:</p> <ul data-bbox="362 1157 1291 1625" style="list-style-type: none"> <li data-bbox="362 1157 1291 1304">• Many Muslims would argue that modern society makes the extended family an impossible example for many. Young people often have to leave home for education or to find work. They establish careers and families far from their parents <li data-bbox="362 1314 1291 1461">• Few modern homes are appropriate for the needs of an extended family. A Muslim family may wish to live together across the generations but this may lead to overcrowding and potential health risks <li data-bbox="362 1472 1291 1625">• Nuclear families enable people to take responsibility for their own lives and families and to have more privacy and autonomy in the way children are brought up. For Muslim young people in Western societies this may be preferable. <p data-bbox="362 1673 808 1705">Accept any other valid response.</p> <p data-bbox="362 1753 1263 1856">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"> • Giving Khums fulfils Allah's command (1) • It is used to relieve suffering (1) • It supports the Muslim community (1) • It purifies one's wealth (1) • It sets a charitable example for non-believers (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 way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Muslims start the celebration of Id-ul-Adha with extra prayers in the morning (1). They congregate to pray together at the mosque (1) • Many celebrate the occasion by sacrificing an animal (1). This commemorates Allah sparing Ismail (1) • The meat of a sacrificed animal is shared with others (1). Food is given to the immediate family, the extended family and friends and those in need (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
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"> • When Muslims recite the Shahadah they are declaring there is only one God (1). This is the fundamental belief of Islam (1). 'Allah "Himself" is a Witness that there is no God "worthy of worship" except Him' (Surah 3:18) (1) • By saying this a person is declaring themselves a Muslim (1). This is unique to Islam, separating them from other religions (1). 'Certainly, Allah's only way is Islam' (Surah 3:19) (1) • It is one of the Five Pillars of Islam (1), by saying the Shahadah Muslims submit to Allah's will (1). The Qur'an teaches 'If they submit, they will be "rightly" guided' (Surah 3:20) (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
3(d)	<p data-bbox="370 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="370 596 431 627">AO2</p> <p data-bbox="370 638 805 669">Arguments for the statement:</p> <ul data-bbox="370 680 1312 1026" style="list-style-type: none"> <li data-bbox="370 680 1312 785">• The Qur'an commands Muslims to fight in the name of Allah if it is required to defend Islam. This ensures that war is fought in the way defined by Allah and only for a just cause <li data-bbox="370 795 1230 900">• Lesser Jihad may be deemed necessary if Muslims are being persecuted for their faith. If required all Muslims should be prepared to fight for their brothers <li data-bbox="370 911 1284 1026">• Lesser Jihad can only proceed if called by a respected Muslim leader, this means that Jihad is important since no-one will be asked to risk their life except in the most serious circumstances. <p data-bbox="370 1075 870 1106">Arguments against the statement:</p> <ul data-bbox="370 1117 1321 1505" style="list-style-type: none"> <li data-bbox="370 1117 1321 1264">• Not all Muslims are called to fight an exterior foe but all are required to struggle with their own failings to submit to Allah's will, suggesting Greater Jihad is more important for most modern Muslims <li data-bbox="370 1274 1312 1379">• The Qur'an allows war in defence of Islam but advocates peace so Lesser Jihad should be avoided if at all possible. 'If the enemy is inclined toward peace, make peace with them' (Surah 8:61) <li data-bbox="370 1390 1312 1505">• Traditionally war is an all-male affair, since women on the battlefield may distract the men and put women at risk of capture and abuse, so it cannot be essential for all Muslim women to fight. <p data-bbox="370 1554 808 1585">Accept any other valid response.</p> <p data-bbox="370 1633 1263 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

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.</p> <ul style="list-style-type: none"> • Allah was responsible for the creation of the universe (1) • Everything came into being at Allah's command (1) • Some Muslims believe the Qur'an supports the scientific account (1) • The Creation occurred over six periods of time (1) • The universe works according to Allah's plan (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Most Muslims believe euthanasia is wrong because life belongs to Allah (1). It is sinful to end a life that Allah has created (1) • Life is a test (1). Muhammad banned suicide as a means of escaping pain (1) • Muslims should work to improve the quality of life for those who suffer (1). Only Allah has the authority to decide when a life should be ended (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. 	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"> Muslims will try to reduce global warming (1), since they have a duty to protect Allah's creation (1). The Qur'an says 'He is the One Who has placed you as successors on earth' (Surah 6:165) (1) Muslims are expected to live in such a way as to maintain balance in creation (1). The Qur'an teaches 'He laid out the earth for all beings' (Surah 55:10) (1), and that the earth was created in balance (1) Muslims try to walk gently on the earth and share resources (1). The Hadith says 'The world is beautiful and verdant, and verily God, be He exalted, has made you his stewards in it, and he sees how you acquit yourselves' (Sahih Muslim) (1). Muslims therefore know that they will be held accountable on Judgement Day for how they have treated the planet (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="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 548">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="365 596 430 627">AO2</p> <p data-bbox="365 638 803 669">Arguments for the statement:</p> <ul data-bbox="365 680 1300 1110" style="list-style-type: none"> <li data-bbox="365 680 1300 827">• Most non-religious people would agree that it is difficult to believe in life after death since there is no evidence. When a human being dies they are gone, and physically unable to come back to life <li data-bbox="365 837 1300 995">• Non-religious people may point to the accounts of those who have survived near-death experiences and suggest scientific explanations for their accounts. For example, the tunnel of light may be a biological consequence of the brain shutting down <li data-bbox="365 1005 1300 1110">• Some young Muslims may find it difficult to imagine the reality of an afterlife if they are challenged to defend their belief by their peers. Belief in the afterlife depends on faith rather than logic. <p data-bbox="365 1159 868 1190">Arguments against the statement:</p> <ul data-bbox="365 1201 1300 1547" style="list-style-type: none"> <li data-bbox="365 1201 1300 1306">• Logically life after death may seem impossible however Allah is outside the laws of the universe, whatever he creates comes into being, and he alone could administer justice in the afterlife <li data-bbox="365 1316 1300 1421">• As the Qur'an teaches about Judgement Day, paradise and hell then there must be life after death, since the Qur'an is the word of Allah and therefore infallible <li data-bbox="365 1432 1300 1547">• Life after death makes sense of this life. This life is a test enabling Allah to determine how believers respond to suffering and to judge their faith. <p data-bbox="365 1596 808 1627">Accept any other valid response.</p> <p data-bbox="365 1675 1263 1778">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

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