



Mark Scheme (Results)

Summer 2023

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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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

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 marks.</p> <ul style="list-style-type: none"> • Muslims believe the Injil is a holy book (1) • It was revealed by Allah (1) • It originally contained the same message as the Qur'an (1) • It has become corrupted (1) • It foretells the coming of Prophet Muhammad (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"> • Shi'a Muslims believe in Divine Justice because the Qur'an teaches Allah is a just God (1). '...your Lord is never unjust to "His" creation' (Surah 41:46) (1) • Muslims believe Allah is the only one who can judge the quality of a soul (1). He alone will judge them on Judgement Day (1) • Muslims believe this life on earth is a test (1), Allah judges the results of the test with absolute fairness (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 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"> • The characteristics of Allah are important because they illustrate what Allah is like (1). 'Yes "indeed"! He is certainly Most Capable of everything' (Surah 46:33) (1). Muslims can trust Allah to live according to his nature (1) • Some qualities of Allah are above human understanding (1). The characteristics help Muslims understand the all-encompassing nature of Allah (1). 'No vision can encompass Him, but He encompasses all vision' (Surah 6:103) (1) • Some Muslims use the 99 names of Allah from the Qur'an as a focus for private prayer and meditation (1). 'Allah has the Most Beautiful Names. So call upon Him by them' (Surah 7:180) (1). This encourages Muslims to turn to Allah first (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
1(d)	<p data-bbox="370 279 764 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 359 1328 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 1338 1142" style="list-style-type: none"> <li data-bbox="370 680 1338 827">• Some Muslims believe they need not fear death because they will receive their punishment for the sins they committed in the grave. They will then be accepted into Paradise because Allah is a merciful God <li data-bbox="370 837 1338 984">• Every Muslim is given the opportunity to prepare themselves for Judgement Day. Death is wholly natural and a transition between the material world and life everlasting. True believers will therefore welcome death when it comes <li data-bbox="370 995 1338 1142">• The Qur'an teaches 'Whoever commits evil or wrongs themselves then seeks Allah's forgiveness will certainly find Allah All-Forgiving, Most Merciful' (Surah 4:110). Muslims know that even when they sin Allah is ready to forgive them. <p data-bbox="370 1190 870 1222">Arguments against the statement:</p> <ul data-bbox="370 1232 1338 1663" style="list-style-type: none"> <li data-bbox="370 1232 1338 1379">• Some Muslims may fear death because they may worry that their sins will outweigh their good deeds on Judgement Day. They may therefore strive to complete good deeds to make the scales weigh more heavily for good <li data-bbox="370 1390 1338 1505">• Some Muslims may fear the uncertainty that death heralds since it is a new and unfamiliar path. No-one has come back to explain the reality of life after death, so it remains a question of faith <li data-bbox="370 1516 1338 1663">• Some Muslims may fear death because they know that they are unprepared to face judgement. Allah already knows the outcome of the judgement, but they consider their lives in terms of justice rather than mercy and fear they may not qualify for Paradise. <p data-bbox="370 1711 1263 1818">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"> • An issue may be that a loving God allows people to suffer (1) • Allah should end all suffering, but does not appear to (1) • Allah may not seem to answer people's prayers (1) • Allah knows a person is suffering and may appear to ignore it (1) • Those who suffer may doubt Allah's benevolence (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 way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The revelation of the Qur'an teaches Muslims about the nature of Allah (1). He is shown as omni-benevolent (1) • The example of the Prophet shows the wisdom of Allah (1), in providing Muslims with a human exemplar of how best to live their lives (1) • Allah's choice of Muhammad as messenger reveals his love for humanity (1), he revealed himself to an ordinary man (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
2(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 that everything that begins to exist must have a cause (1). Only Allah is wise and powerful enough to be the uncaused cause (1). 'Which is harder to create: you or the sky? He built it' (Surah 79:27) (1) • The cause of the universe cannot have a material explanation (1), only Allah existed before space and time came into being (1). 'As for the earth, He spread it out as well' (Surah 79:30) (1) • The cosmological argument supports the Qur'anic account of the creation of the universe by Allah (1). 'Who created seven heavens, one above the other' (Surah 67:3) (1). Muslims believe these accounts are upheld by scientific findings (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
2(d)	<p data-bbox="365 317 568 348">AO2 12 marks,</p> <p data-bbox="365 396 1331 590">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="365 636 430 667">AO2</p> <p data-bbox="365 674 803 705">Arguments for the statement:</p> <ul data-bbox="365 716 1339 1188" style="list-style-type: none"> <li data-bbox="365 716 1339 867">• Muslims believe in the existence of miracles and that the revelation of the Qur'an is one such miracle. 'If "all" humans and jinn were to come together to produce the equivalent of this Qur'an, they could not produce its equal' (Surah 17:88) <li data-bbox="365 873 1339 1024">• The preservation of the Qur'an in its original form is also believed to be a miracle. 'It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it' (Surah 15:9). Unlike other holy books the Qur'an is uncorrupted <li data-bbox="365 1031 1339 1188">• Many Muslims believe they have experienced or witnessed a miracle. For example, Cat Stephens, a British song writer, called upon Allah during a near-death experience and, when he survived, converted to Islam. <p data-bbox="365 1234 868 1266">Arguments against the statement:</p> <ul data-bbox="365 1276 1339 1623" style="list-style-type: none"> <li data-bbox="365 1276 1339 1388">• Many non-religious people believe all 'miracles' can be explained by science. If they cannot currently be explained then, as our understanding of science improves, they will be understood <li data-bbox="365 1394 1339 1505">• Some doubt the evidential basis of reported miracles, suggesting that those who claim to have witnessed a miracle may be ill or delusional <li data-bbox="365 1512 1339 1623">• Some believe that historic accounts of miracles, such as those in the Qur'an, cannot be taken seriously as they cannot be substantiated or tested. <p data-bbox="365 1669 808 1701">Accept any other valid response.</p> <p data-bbox="365 1749 1263 1860">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 marks.</p> <ul style="list-style-type: none"> • The Shahadah is important as a statement of faith (1) • It is the first Pillar of Islam (1) • It expresses belief in Allah and Prophet Muhammad (1) • It welcomes a baby into the faith (1) • It is the first thing a newly born baby hears (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 teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • 'Encourage good and forbid evil' (Surah 9:71) (1). This teaches Muslims to live according to Allah's will (1) • The Qur'an encourages Muslims to establish prayer and pay Zakah (1), showing Muslims the importance of putting Allah first in their lives (1) • In the Qur'an fasting is prescribed for all Muslims (1). 'Fasting is prescribed for you – as it was for those before you – so perhaps you will become mindful "of Allah"' (Surah 2:183) (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
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"> Pilgrimage is important to Muslims because it reminds them of the history of Islam (1). "You may" take the standing place of Abraham as a site of prayer' (Surah 2:125) (1). Muslims know Allah established the Ka'ba as a place of pilgrimage (1) All Muslims are expected to attend the Hajj at least once in their lifetime (1). 'Call "all" people to the pilgrimage' (Surah 22:27) (1). Muslims attend Hajj from every corner of the world (1) The Qur'an promises blessings to those believers who go on the Hajj pilgrimage (1). '...so they may obtain the benefits "in store" for them' (Surah 22:28) (1). Many believe that on completion of the Hajj their sins are forgiven (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="362 279 763 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="362 359 1328 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="362 596 430 627">AO2</p> <p data-bbox="362 638 805 669">Arguments for the statement:</p> <ul data-bbox="362 680 1333 1068" style="list-style-type: none"> <li data-bbox="362 680 1333 827">• Muslims all over the world share a common history outlined in the Qur'an and celebrate some of the same festivals in common, regardless of denomination. This can unite all Muslims in celebration of their common heritage <li data-bbox="362 837 1333 953">• All Muslims observe Ramadan since it was commanded by Allah. All Muslims also celebrate Id-ul-Fitr to mark the end of sawm, allowing all Muslims to rejoice in the end of the fast <li data-bbox="362 963 1333 1068">• All Muslims celebrate Id-ul-Adha to commemorate the trial of Ibrahim, one of the founding prophets of Islam. People spend time with family and friends bringing the community together. <p data-bbox="362 1117 870 1148">Arguments against the statement:</p> <ul data-bbox="362 1159 1333 1505" style="list-style-type: none"> <li data-bbox="362 1159 1333 1306">• Id-ul-Ghadeer is celebrated by Shi'a Muslims, as it marks the completion of Islam with the appointment of Ali as Muhammad's successor. Sunnis by contrast give this little significance, marking the difference between the two communities <li data-bbox="362 1316 1333 1432">• Some Muslims may argue that the celebration of festivals does little to unite Islam, arguing that dialogue and cross-community friendships are much more likely to lead to unity <li data-bbox="362 1442 1333 1505">• Some may say that meeting together for prayer is the best way to unite Muslims, since all Muslims are required to pray daily. <p data-bbox="362 1554 808 1585">Accept any other valid response.</p> <p data-bbox="362 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 marks.</p> <ul style="list-style-type: none"> Muslims are taught poverty may be part of the test from Allah (1) Allah does not intend poverty for anyone (1) Muslims must work to remove inequality in society (1) Muhammad said Muslims should wish for their brother what they wish for themselves (1) Poverty may be the result of disrespecting your parents (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"> Religious freedom is important as it enables Muslims to fulfil their religious obligations (1), without fear of persecution (1) It encourages all sections of the community to live in peace (1), rather than forcing Muslims to strive for acknowledgement (1) It enables Muslims to access services such as education (1), without the risk of discrimination (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 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"> Many Muslims work to promote racial harmony because of the teaching of Prophet Muhammad in his final sermon (1). 'An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab' (1). Before Allah all races are considered equal (1) Allah created every person uniquely (1). 'We created you from a male and a female, and made you into peoples and tribes so that you may "get to" know one another'. (Surah 49:13) (1). It is Allah's plan that people unite across racial boundaries (1) Muhammad demonstrated the need to value those of other races by choosing Bilal as his first prayer caller (1). The Qur'an teaches 'Surely the most noble of you in the sight of Allah is the most righteous among you'. (Surah 49:13) (1), and Muhammad chose the best person for the role regardless of race (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
4(d)	<p data-bbox="370 279 560 310">AO2 12 marks</p> <p data-bbox="370 359 1328 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="370 596 430 627">AO2</p> <p data-bbox="370 638 803 669">Arguments for the statement:</p> <ul data-bbox="370 680 1339 1110" style="list-style-type: none"> <li data-bbox="370 680 1339 827">• Some Muslims may agree since working for social justice is important because, in comparison with the high standards of social justice expected in the Qur'an, society in the United Kingdom is very unjust <li data-bbox="370 837 1339 953">• The importance of justice in the community is reflected in Allah's 99 names since Allah is a just God. Muslims will therefore work to improve justice for all in society regardless of social status <li data-bbox="370 963 1339 1110">• There are huge inequalities in wealth and opportunity in the UK and little evidence of the 'trickledown effect' promised by politicians. Muslims work to help families who are struggling. Muslims achieve more by feeding children than the government efforts. <p data-bbox="370 1159 868 1190">Arguments against the statement:</p> <ul data-bbox="370 1201 1339 1547" style="list-style-type: none"> <li data-bbox="370 1201 1339 1316">• Many Muslims would argue that working for social justice is not the most important thing a Muslim can do. Fulfilling the Five Pillars is of greater importance <li data-bbox="370 1327 1339 1442">• Some Muslims would point to the improvements in social justice in the United Kingdom in terms of access to education and healthcare and argue that there are other more important priorities <li data-bbox="370 1453 1339 1547">• Many Muslims would suggest that completing the daily prayers is the most important thing they can do, keeping Allah always in mind rather than focus on society. <p data-bbox="370 1596 738 1627">Accept any other response.</p> <p data-bbox="370 1675 1263 1768">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.
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