



**General Certificate of Secondary Education  
June 2011**

**Religious Studies**

**405009**

**Specification A**

**Unit 9      *Islam: Ethics***

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## Methods of Marking

It is essential that, in fairness to candidates, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, candidates' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and candidates if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

Levels of Response marking requires a quite different approach from the examiner than traditional 'point for point' marking. It is essential that the **whole response is read** and allocated to the level it **best fits**.

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the candidate's work. It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level.

If a candidate demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

Candidates will be given credit for reference to diversity in belief and practice within Islam.

## PART A

### A1 Crime and Punishment.

- (a) *Explain briefly two aims of punishment.*

**Target: Understanding of the aims of punishment**

**Candidates may include some of the following points:**

**Deterrence:** to prevent people from committing crimes by showing them the result / aimed at both the offender to prevent re-offending, and anyone thinking of offending / an example to learn from / leads to fear of punishment.

**Protection:** to prevent others from being harmed by them / could be by removing them from society or death penalty / a punishment that changed their behaviour would also protect.

**Reformation:** to change the behaviour or character of the offender in a positive way so that they become a 'better person'.

**Retribution:** to punish the offender on behalf of the victim(s) so that they suffer as much as their victim(s) did. There is a strong emphasis on this in Islam.

They may include aims of punishment not mentioned on specification, e.g. Reparation.

2 marks x 2

1 mark for a superficial comment or a single point.

2 marks for a more developed answer or more than one point.

**(4 marks) AO1**

- (b) *Explain Muslim beliefs about judgement after death.*

**Target: Understanding beliefs about judgement after death**

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

God will judge everyone / on the basis of what they have believed and done / God knows everything they have done / the judgement may begin in the grave / those who are judged good will be rewarded in paradise / those who are judged evil will be punished in hell / paradise is often pictured as a garden / hell is often pictured as a fire.

**(3 marks) AO1**

(c) **'Muslims should always forgive others.'**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluation of the attitude of Muslims to forgiveness**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:****Agree**

Muslims believe that God is all-Compassionate and that he will forgive those who truly repent and truly change their ways / Muslims try to reflect the perfect qualities of God in their lives so they should also forgive / some crimes are known as 'forgivable crimes' and the victim, or the victim's family, can ask for 'blood money' in return for a lighter sentence / the Qur'an praises those who show mercy.

**Other views**

Some crimes are considered unforgivable / the Qur'an commands punishment for these crimes (e.g. adultery and falsely accusing women) / if forgiving people was taken to an extreme, no one would be punished for doing anything and anarchy could rule / only God can forgive, because only he knows what people are really thinking and whether they deserve forgiveness.

**(6 marks) AO2****A2 The Environment****(a) Give two causes of pollution.****Target: Knowledge of causes of pollution****Candidates may include some of the following points:**

Industry / transport / littering / natural disasters / sewage / waste, etc.

One mark for each.

**(2 marks) AO1****(b) Explain what Muslims believe about their role as stewards of the environment.****Target: Understanding Muslim ideas about stewardship**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Muslims have a responsibility from God to look after the world / to act on God's behalf / they should protect the environment through conservation / recycling / responsible use of resources, etc. / they should work, individually and collectively, to achieve harmony and balance between all created things / reference to khalifah.

**(4 marks) AO1**

**(c) ‘Animals do not have any rights.’**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluation of Muslim attitudes to animal rights**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	



**Candidates may include some of the following points:**

**Agree:**

Animals are not humans / they have no soul / they are a gift from God to be used in the ways he has allowed e.g. to be eaten / they do not have the right not to be sacrificed at Eid or eaten.

**Other views:**

As a gift from God, animals should be treated with respect / they have the right to be killed painlessly / animals feel pain and should not be hurt for our pleasure / some animals may be intelligent so should have similar rights to human animals / humans are animals too / animals have rights given to them in law.

**(6 marks) AO2**

**A3 Relationships and Lifestyle**

**(a) Explain the importance of the family for Muslims.**

**Target: Understanding the importance of the family**

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Preserves Islam by passing it on to the next generation / provides comfort and security / character training / moral support / care for all members / model of perfect Islamic society / all Muslims brothers and sisters / place of worship / opportunity to live Muslim life (e.g. food).

**(4 marks) AO1**

**(b) ‘A homosexual cannot be a good Muslim.’**

***What do you think? Explain your opinion.***

**Target: Evaluation of Muslim attitudes to homosexuality**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons.	3 marks

**Candidates may include some of the following points:**

Good Muslims are obedient to God’s law / practising homosexuals break God’s law that sex is allowed only in marriage / Qur’an 7 80-81 is taken to condemn male homosexual sex / not marrying goes against Prophet’s Sunnah.

Being a non-practising homosexual not forbidden / some Muslims are openly homosexual, and believe God approves of all loving relationships / Qur’an taken to forbid lust not love / being a ‘good’ Muslim may be taken to mean holding the right beliefs, carrying out the pillars, and helping those in need – Qur’an 2:177.

**(3 marks) AO2**

(c) ***‘Muslims should not take drugs of any kind.’***

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluation of Muslim attitude to drugs**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:****Agree**

Alcohol is forbidden in the Qur'an / The Shari'ah forbids all intoxicating substances / drugs remove the God-consciousness which is essential to being a Muslim / drugs, including nicotine in cigarettes, harm the body which should be cherished not harmed / leads to accidents / leads to other illegal or harmful acts, e.g. violence, sex before marriage / effects of drug taking on family also rule it out.

**Other views**

Prescribed drugs are allowed, if they are the best way to cure or reduce pain / Muslims believe that God has given scientists and doctors the skills and knowledge to develop helpful drugs / some other drugs are said to have a medicinal use, e.g. cannabis / some are said to be good for your health, e.g. red wine in moderation / some people use alcohol or smoking to calm their nerves which is a good thing / smoking is not forbidden in the Qur'an and is part of the way of life in many Muslim countries / coffee is permitted even though it contains a stimulant drug – caffeine.

**(6 marks) AO2****A4 Wealth and Poverty****(a) Describe the work of Muslim Aid.****Target: Knowledge of the work of Muslim Aid**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks

**Candidates may include some of the following points:**

Responds to emergencies such as natural disasters, wars, famine / strategic programmes for poverty eradication / education / skills training / provision of clean water / healthcare / income generation projects / tackling root causes of poverty / work with local community and partner organisations / raises awareness throughout UK, e.g. through web site, newsletters, etc.

**(4 marks) AO1**

**(b) Explain what is meant by Sadaqah.****Target: Understanding concept of Sadaqah**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks

**Candidates may include some of the following points:**

Giving of money / giving of time to good causes / voluntary but highly recommended / can be given to Muslim or non-Muslim organisations, individuals or families / projects receiving money or help must be acceptable to Islam.

1 mark for a superficial comment or a single point.

2 marks for a more developed answer or more than one point.

**(3 marks) AO1**

**(c) ‘Muslims should not spend money on themselves.’****What do you think? Explain your opinion.****Target: Evaluation of Muslim attitude to money**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons.	3 marks

**Candidates may include some of the following points:**

Muslims should be generous / give money for the poor and needy rather than spend it on themselves / if they buy luxuries for themselves, they are putting love of self higher than love of God – this is Shirk / they should be saving for pilgrimage as well as giving to poor and needy.

God commands that only 2 ½ % of idle wealth is given to the community / Muslims are not forbidden from spending on themselves and their families, but what they spend it on must be allowed by God – e.g. decent clothes, but not alcohol, and enough to eat, but not overeating – which is considered both unhealthy and a waste.

**(3 marks) AO2**

**PART B****B5 Conflict and Suffering**

- (a) *Explain Muslim beliefs about the purpose of human life.*

**Target: Understanding Muslim views about the purpose of life**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	6 marks

**Candidates may include some of the following points:**

Central purpose to worship God / to obey God / to follow Qur'an and Shari'ah / to be a good Muslim / the whole of life must centre on God / includes, but more than, carrying out the pillars / Islam a complete way of life / being a steward for God / living by God's standards of justice and peace / keeping God consciousness at all times / achieving paradise.

**(6 marks) AO1**

**(b) ‘When Muslims protest, they should not use violence.’**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluation of Muslim attitudes to protest**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:****Agree**

Must treat other people with respect / should obey law of the land / there are many non-violent strategies which could achieve the purpose of removing the injustice / jihad of the hand and tongue preferred above jihad of the sword / persuasion shows people what is wrong and what is right / violence can lead to violence / violence risks harm to self / violence can get out of hand / could make people hate Islam, especially if they do not understand the cause of the protest / violence should only be used, if at all, against those who are guilty – attacking innocent people can never be justified.

**Other views**

The Qur'an permits the use of force for self-defence / all other methods of protest may have failed / improving the situation is a good thing, even if it is brought about by suffering, fear or frustration / the situation may be so urgent that getting the point across as loudly as possible is necessary.

**(6 marks) AO2****(c) Explain Muslim teaching about reconciliation.****Target: Understanding Muslim teachings about reconciliation**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	6 marks

**Candidates may include some of the following points:**

Ideal is a world where people live side by side in peace / everyone should work to achieve justice / every effort should be made to achieve this / wars must end immediately if the enemy wants peace / one group of people should not exploit another / the Prophet set an example by making a peace treaty with his Makkan enemies.

Muslims have a duty to oppose some evils, so it would be wrong to reconcile with people who carry them out – e.g. drug traffickers, child abusers / unjust rulers have to be opposed.

**(6 marks) AO1**



**(d) ‘Nuclear war can never be right.’**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluating Muslim attitudes to nuclear war**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:****Agree**

Nuclear weapons are indiscriminate / lesser jihad must be targeted against the aggressors – attacking non-combatants is forbidden / nuclear weapons destroy the environment / destruction of the environment is forbidden / all life is sacred.

**Other views**

If you are under threat from a nuclear weapon, using yours in self defence may be the right option / something as extreme as this may prevent greater suffering in the long run / something good may have come out of the Hiroshima bomb which could justify using it / some Muslims believe that partly destroying the world with nuclear weapons would bring the final judgement and heaven / hell more quickly, which would be a good result.

**(6 marks) AO2****B6 Life and Death****(a) Explain Muslim attitudes to abortion.****Target: Understanding of Muslim attitudes to abortion**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	6 marks

**Candidates may include some of the following points:**

On the basis of Surah 17.31 'do not kill your children for fear of want', some Muslims believe abortion is forbidden / life is sacred / unborn child has rights even in the womb, e.g. inheritance / hadith state that, in the next life, the unborn child will have the right to know why it was killed.

Views that soul does not enter body until 40<sup>th</sup> or 120<sup>th</sup> day means that some traditions allow abortion before that time / the Qur'an and hadith can be interpreted in different ways / there may be danger to the mother's life / the quality of life of the new baby may make it cruel to allow the birth to go ahead / in cases of rape, the mother's state of mind may make abortion a better option.

**(6 marks) AO1**

**(b) ‘Muslim couples should not use fertility treatment.’**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Understanding of Muslim attitudes to fertility treatment**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:****Agree**

This is interfering in God's work / God decides who should and should not have children / AID and AIH involve masturbation to produce the semen, some Muslims believe this is forbidden / some would allow AIH because the sexual act that produces the semen is still within marriage, but AID has been compared to adultery since a man other than the husband is involved / possibility of homosexual couples having children considered by some to be bad for the child / possibility of child being upset when they discover how they were conceived.

**Other views**

Not referred to in Qur'an or hadith / the inability to have children can badly affect the couple / will make the couple happy and fulfilled / it is the right and duty of married couples to have children if possible / God has given human beings intelligence to use in his work / having a family is an important part of a person's duty to God.

**(6 marks) AO2****(c) Explain Muslim attitudes to genetic engineering.****Target: Understanding Muslim attitudes to genetic engineering**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis.	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	6 marks

**Candidates may include some of the following points:**

Some forms of genetic engineering are aimed at preventing suffering and saving lives which Muslims can approve of / somatic cell therapy treats the body either with its own cells after they have been engineered, or those of others, some think this is as acceptable as any other medical treatment / using genetic engineering to select an embryo with the specific genetic characteristics needed to save the life of another child, does not harm the new baby but could greatly benefit the sufferer.

Many treatments involve IVF which needs the use of male sperm produced through masturbation, some would object to this, especially if it was not the husband's sperm that was used / designer babies could simply be a fashion accessory – made to look better, not to be better, or simply of the 'right' gender / some see this as playing God / rejected embryos (for example when a saviour sibling is selected) are destroyed, some regard this as murder / having or choosing a child because he or she will be useful is seen as the wrong reason to have a child.

**(6 marks) AO1**

(d) ***‘Euthanasia should never be acceptable to Muslims.’***

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Islam in your answer.***

**Target: Evaluation of Muslim attitudes to euthanasia**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

**Candidates may include some of the following points:**

**Agree**

Sanctity of life / only God can choose when we are to die / suicide is forbidden / refusing to wait until the time appointed by God could lead to punishment in the afterlife / suffering may be part of Allah's plan / doctors should not be asked to do this – goes against their commitment not to harm / patients could lose confidence and think that doctors will not do all they can to keep them alive / slippery slope arguments.

**Other views**

People are kept alive far longer than is natural – it is this that goes against God's plans / keeping someone alive when they want to die is cruel / withdrawing treatment that is keeping someone alive when there is no hope of recovery is allowed, but that often results in them starving to death and taking a long while to die, this is cruel and unnecessary.

**(6 marks) AO2**

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