

# GCSE Religious Studies Course Handbook

*Edexcel GCSE Specification B: Beliefs in Action*

Paper 1: Religion and Ethics (Christianity) 1RB0/1B

Paper 2: Religion, Peace and Conflict (Islam) 1RB0/2C

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## Why do we study RE GCSE at CA?

RE is core subject at Chelsea Academy and all KS4 students sit a full course GCSE in year 10. For most students this will be the very first GCSE that they take at Chelsea Academy and we are very proud of our results. Gaining a good GCSE grade in year 10 really encourages and motivates students to begin preparing for the rest of their GCSEs the following year.

Living in London means living in a multicultural city where a diversity of religious beliefs is an everyday lived reality. Unsurprisingly, an increasing number of careers and opportunities require an understanding and appreciation of the different beliefs represented.

A GCSE in RE can help to prepare you for some of the following careers:

- Medicine and nursing
- Law
- Police
- Teaching
- Social services
- Journalism
- IT
- Hospitality
- Politics

## Course Overview

The GCSE that you will be studying is:

### ***Edexcel Religious Studies GCSE Specification B***

You will be taking this as an early entry, this means that you will take the exams in year 10.

The GCSE is made up of two different papers. Each paper is assessed by a 1hr45 exam and each paper is worth 50% of your GCSE. Each paper has four sections. The are:

#### **Paper 1: Religion and Ethics (Christianity) 1RB0/1B**

1. Christian Beliefs
2. Marriage and the Family
3. Living the Christian Life
4. Matters of Life and Death

#### **Paper 2: Religion, Peace and Conflict (Islam) 1RB0/2C**

1. Muslim beliefs
2. Crime and Punishment
3. Living the Muslim Life
4. Peace and Conflict

# Curriculum Overview

## Year 9:

Paper	Unit Studied
1	Unit 1: Christian Beliefs
1	Unit 3: Living the Christian Life
1	Unit 2: Marriage and the Family
1	Unit 4: Matters of Life and Death
2	Unit 1: Muslim Beliefs

## Year 10:

Paper	Unit Studied
2	Unit 3: Living the Muslim Life
2	Unit 2: Crime and Punishment
2	Unit 4: Peace and Conflict
1&2	Revision for exams
n/a	Post-exam time used for Personal Development and Citizenship

## Paper 1 Specifications

### Unit 1: Christian Beliefs

<b>1.2: The creation of the universe and humanity</b>	<ul style="list-style-type: none"> <li>• The biblical account of creation and divergent ways in which it may be understood by Christians, including literal and metaphorical interpretations</li> <li>• The role of the Word and Spirit in creation, including reference to John 1:1-18 and Genesis 1-3</li> <li>• The importance of creation for Christians today</li> </ul>
<b>1.3: The Incarnation</b>	<ul style="list-style-type: none"> <li>• The nature and importance of the person of Jesus Christ as the incarnate son of God</li> <li>• The biblical basis of this teaching, including reference to John 1:1-18 and 1 Timothy 3:16 and its significance for believers today</li> </ul>
<b>1.4: The last days of Jesus life</b>	<ul style="list-style-type: none"> <li>• The Last Supper, betrayal, arrest, trial, crucifixion, resurrection and ascension of Jesus</li> <li>• The accounts of these within the Bible, including Luke 22-24</li> <li>• The significance of these events to understanding the person of Jesus Christ</li> </ul>
<b>1.5: Salvation and the role of Christ within salvation</b>	<ul style="list-style-type: none"> <li>• The nature of salvation with reference to the ideas of law, sin, grace and spirit</li> <li>• The role of Christ in salvation including John 3:10-21 and Acts 4:8-12</li> <li>• The nature and significance of atonement in Christianity and its links to salvation</li> </ul>
<b>1.6*: Christian eschatology</b>	<ul style="list-style-type: none"> <li>• Divergent Christian teachings about life after death</li> <li>• The nature and significance of resurrection, judgment, heaven, hell and purgatory, with reference to the 39 Articles of Faith and Catholic teachings</li> <li>• How beliefs about life after death are shown in the Bible, including reference to 2 Corinthians 5:1-10</li> <li>• Divergent understandings as to why they are important for Christians today</li> </ul>
<b>1.7: The problem of evil and suffering</b>	<ul style="list-style-type: none"> <li>• The problems it raises for Christians about the nature of God, including reference to omnipotence, benevolence and Psalm 103</li> <li>• How the problem may cause believers to question their faith or the existence of God</li> <li>• The nature and examples of natural suffering and moral suffering</li> </ul>
<b>1.8: Solutions to problem of evil</b>	<ul style="list-style-type: none"> <li>• Biblical, theoretical and practical responses</li> <li>• Reference to Psalm 119, Job, free will, vale of soul-making, prayer and charity</li> <li>• The success of solutions to the problem</li> </ul>

## Unit 2: Marriage and the Family

<b>2.1: Marriage</b>	<ul style="list-style-type: none"> <li>• Christian teachings about marriage in Christian life including Mark 10:6–9</li> <li>• Different Christian and non-religious attitudes to the importance of marriage in society; including the sanctity of marriage, a lack of importance, cohabitation and Christian responses to these attitudes.</li> </ul>
<b>2.2: Sexual Relationships</b>	<ul style="list-style-type: none"> <li>• Different Christian attitudes towards sexual relationships outside of marriage and homosexuality, including interpretations of 1 Corinthians 6:7–20</li> <li>• Non-religious attitudes to the above issues and Christian responses to them.</li> </ul>
<b>2.3: The Family</b>	<ul style="list-style-type: none"> <li>• Christian teachings about the purpose and importance of the family including: procreation, security and education of children, with reference to Ephesians 6:1–4</li> <li>• Different Christian responses to different types of family within 21st-century society</li> </ul>
<b>2.4: The Church's support of the family</b>	<ul style="list-style-type: none"> <li>• How and why the local church community tries to support families, including through family worship, including interpretations of Matthew 19:13–14, rites of passage, classes for parents, groups for children, including Sunday schools and counselling</li> <li>• The importance of the support of the local parish for Christians today.</li> </ul>
<b>2.5: Family Planning</b>	<ul style="list-style-type: none"> <li>• Divergent Christian attitudes about contraception and family planning, including teachings about the artificial methods of contraception by some Protestant Churches and the Catholic Church, with reference to Humanae Vitae;</li> <li>• Different non-religious attitudes to family planning and the application of ethical theories such as situation ethics and Christian responses to them.</li> </ul>
<b>2.6: Divorce and Remarriage</b>	<ul style="list-style-type: none"> <li>• Different Christian teachings about divorce and remarriage, including Matthew 19:1–12</li> <li>• Divergent Christian, non-religious attitudes to divorce and remarriage, including the application of ethical theories, such as situation ethics, and Christian responses to them.</li> </ul>
<b>2.7: Equality of men and women</b>	<ul style="list-style-type: none"> <li>• Christian teachings and attitudes about the role of men and women in the family</li> <li>• Reference to Genesis 1–3 and Ephesians 5:21–30</li> </ul>
<b>2.8: Gender prejudice and discrimination</b>	<ul style="list-style-type: none"> <li>• Christian opposition to gender prejudice and discrimination including Galatians 3:23–29; examples of Christian opposition to gender prejudice and discrimination</li> <li>• Divergent Christian attitudes to gender differences, including the role of women in the Church, prejudice and discrimination and Christian responses to them.</li> </ul>

## Unit 3: Living the Christian Life

<b>3.1: Christian worship</b>	<ul style="list-style-type: none"> <li>● Liturgical and non-liturgical forms of worship, with reference to the Book of Common Prayer</li> <li>● Informal and individual (private) forms of worship</li> <li>● Reasons why these different forms are used and different Christian attitudes to these</li> <li>● The meaning and significance of these different forms of worship today, including why some churches has less formal structure (e.g. Pentecostal churches)</li> </ul>
<b>3.2: The Role of Sacraments</b>	<ul style="list-style-type: none"> <li>● The role and use of sacraments</li> <li>● The nature and importance of baptism and Eucharist in the Church of England and Roman Catholic churches (incl. reference to the 39 Articles)</li> <li>● Different attitudes towards the use of sacraments in Orthodox, protestant and Catholic denominations</li> </ul>
<b>3.3: The Nature and Purpose of Prayer</b>	<ul style="list-style-type: none"> <li>● Different types and examples of prayer, including set prayers, informal prayer, the Lord's Prayer and Matthew 6:5-14</li> <li>● Where, when and why these prayers might be used</li> <li>● Different attitudes to the importance of each type of prayer for Christians today</li> </ul>
<b>3.4: Pilgrimage</b>	<ul style="list-style-type: none"> <li>● The nature, history and purpose of pilgrimage</li> <li>● Different interpretations Luke 2:41-43</li> <li>● The significance of the places Christians go on pilgrimage to</li> <li>● The different views on its importance today, with reference to Protestant and Catholic views</li> <li>● Activities associated with pilgrimages to Jerusalem, Taize, Iona and Walsingham</li> </ul>
<b>3.5: Christian Religious Celebrations</b>	<ul style="list-style-type: none"> <li>● The nature and history of Christian festivals in the church year, including Christmas and Easter</li> <li>● The significance of celebrating Advent and Christmas</li> <li>● The significance of celebrating Holy Week and Easter</li> <li>● Different interpretations of 1 Corinthians 15:12-34</li> </ul>
<b>3.6: The Future of the Christian Church</b>	<ul style="list-style-type: none"> <li>● Church growth and the history and purpose of missionary and evangelical work (Mark 16:9-20 and John 20:21-22)</li> <li>● Different ways that these are put into practice locally, nationally and globally</li> <li>● Different Christian attitudes to why this is important for churches and individual Christians</li> </ul>
<b>3.7: The Local Church</b>	<ul style="list-style-type: none"> <li>● Reasons how and why it helps the individual believer and the local area</li> <li>● Local church activities, interpretations of 1 Peter 5:1-4, ecumenism, outreach work, the centre of Christian identity and worship through living practices</li> </ul>
<b>3.8: The worldwide Church</b>	<ul style="list-style-type: none"> <li>● How and why the church works for reconciliation</li> <li>● The problems faced by the persecuted church</li> <li>● Different Christian attitudes to charity, including 1 Corinthians 13, Matthew 25:31-46, the work of Christian Aid (what it does and why)</li> </ul>



## Unit 4: Matters of Life and Death

<b>4.1: The origins and value of the universe</b>	<ul style="list-style-type: none"> <li>● Scientific explanations for the origins of the universe and Christian responses to them, including the work of George Lemaître</li> <li>● The value of the universe in Christian teaching</li> <li>● Christian responses to the possible view that the universe can be used as a commodity, including interpretations of Genesis 1-2</li> </ul>
<b>4.2: The Sanctity of Life</b>	<ul style="list-style-type: none"> <li>● Why human life is holy</li> <li>● How the Bible can be interpreted to show life as special, including reference to being created in the image of God as shown in Genesis 1-3</li> <li>● The importance of sanctity of life for Christians today</li> </ul>
<b>4.3: Christian responses to scientific explanations</b>	<ul style="list-style-type: none"> <li>● Christian responses to scientific and non-religious explanations about the origins and value of human life, such as evolution and survival of the fittest, including Special Agenda IV Diocesan Synod motions compatibility of science and Christian belief</li> <li>● The significance of the responses to scientific and non-religious explanations, for Christians today</li> </ul>
<b>4.4: Abortion</b>	<ul style="list-style-type: none"> <li>● Implications of the value and sanctity of life for the issue of abortion</li> <li>● The nature of abortion</li> <li>● Divergent Christian pro-life and pro-choice teachings about abortion, including reference to the <i>Humanae Vitae</i></li> <li>● Non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Christian responses to them</li> </ul>
<b>4.5: Life after death</b>	<ul style="list-style-type: none"> <li>● Christian teachings and beliefs that support the existence of a life after death, including the resurrection of Jesus and Ephesians 2:1-10</li> <li>● Divergent Christian arguments for life after death (including remembered lives, paranormal, logic, reward, comfort and meeting loved ones who has passed on)</li> <li>● The significance of belief in life after death for Christians</li> </ul>
<b>4.6: Christians responses to non-religious arguments</b>	<ul style="list-style-type: none"> <li>● Christian responses to non-religious arguments against life after death</li> <li>● Why Christians reject arguments against life after death (including as a source of comfort, lack of evidence, fraudulent accounts and social control) and including 1 Peter 3:18-22</li> </ul>
<b>4.7: Euthanasia</b>	<ul style="list-style-type: none"> <li>● Implications of Christian teachings about the value and sanctity of life for the issue of euthanasia</li> <li>● The nature of euthanasia</li> <li>● Christian teachings and divergent responses to euthanasia, including support for hospice care and interpretations of Job 2:1-10</li> <li>● Non-religious (including atheist and Humanist) arguments surrounding its use, including the application of ethical theories, such as situation ethics, and Christian responses to them</li> </ul>
<b>4.8: Issues in the natural world</b>	<ul style="list-style-type: none"> <li>● Christian responses to threats to the world, including pollution, global warming and the use of natural resources</li> <li>● Stewardship and humanity's role as stewards, including the Christian Declaration on Nature, Assisi 1986</li> <li>● Differing Christian responses to animal rights, including animal experimentation and the use of animals for food, including the application of ethical theories such as utilitarianism</li> </ul>

**Paper 2**  
**Unit 1: Muslim Beliefs**  
**Unit 4: Matters of Life and Death**

<b>1.1: The Six Beliefs of Islam</b>	<ul style="list-style-type: none"> <li>• Their nature, history and purpose, including Kitab al-iman 1:4</li> <li>• How they are understood and expressed by Sunni and Shi'a Muslim communities today</li> <li>• The importance of these principles for Muslims</li> </ul>
<b>1.2: The Five Roots of 'Usul ad-Din</b>	<ul style="list-style-type: none"> <li>• Tawhid, 'Adl, Nubuwwah, Imamah and Mi'ad</li> <li>• The nature, history and purpose of the five roots with reference to their Quranic basis, including surah 112 (the oneness of Allah)</li> <li>• The importance of these principles for different Shi'a communities today, including Sevener and Twelver communities</li> </ul>
<b>1.3: The nature of Allah</b>	<ul style="list-style-type: none"> <li>• How the characteristics of Allah are shown in the Qur'an and with they are important</li> <li>• Tawhid, including Surah 16:35-36, immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice</li> <li>• Adalat in Shi'a Islam</li> </ul>
<b>1.4: Risalah</b>	<ul style="list-style-type: none"> <li>• The nature and purpose of prophethood for Muslims, including Surah 2:136</li> <li>• What the roles of prophets teach Muslims, exemplified in the lives of Adam, Ibrahim, Isma'il, Musa, Dawud, Isa and Muhammad</li> </ul>
<b>1.5: Muslim Holy Books (Kutub)</b>	<ul style="list-style-type: none"> <li>• The nature, history, significance and purpose of Muslim holy books with reference to the Qur'an including Surah 53:4-18</li> <li>• Tawrat (Torah), including Surah 5:43-48</li> <li>• Zabur (Psalms), including Surah 4:163-171</li> <li>• Injil (Gospel), including Surah 53:36</li> <li>• Sahifah (Scrolls)</li> <li>• Divergent Muslim views about the importance of the holy books in their lives today</li> </ul>
<b>1.6: Malaikah</b>	<ul style="list-style-type: none"> <li>• The nature and importance of angels for Muslims</li> <li>• How angels Jibril, Izra'il and Mika'il are shown in the Qur'an, including Surah 19, 32:11 and 2:97-98</li> <li>• Their significance for Muslims today</li> </ul>
<b>1.7: al-Qadr</b>	<ul style="list-style-type: none"> <li>• The nature and importance of predestination for Muslims</li> <li>• How al-Qadr and human freedom relates to the Day of Judgement, including reference to Sahih Al-Bukhari 78:685</li> <li>• Divergent understandings of predestination in Sunni and Shi'a Islam</li> <li>• The implications of belief in al-Qadr for Muslims today</li> </ul>
<b>1.8*: Akhirah</b>	<ul style="list-style-type: none"> <li>• Muslim teachings about life after death</li> <li>• The nature of judgement, paradise and hell</li> <li>• How they are shown in the Qur'an, including Surah 17:49-72</li> <li>• Divergent ways in which Muslim teachings about life after death affect the life of a Muslim today</li> </ul>

## Unit 2: Crime and Punishment

<b>2.1: Justice</b>	<ul style="list-style-type: none"> <li>• Muslim teachings about the nature of justice and why justice is important for Muslims, including Surah 4:135</li> <li>• Muslim responses to why justice is important for victims</li> <li>• Non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Muslim responses to these attitudes</li> </ul>
<b>2.2: Crime</b>	<ul style="list-style-type: none"> <li>• Muslim teachings and responses to the nature, causes and problem of crime, including Surah 16:90-92</li> <li>• Muslim teachings about crime, including as a distraction from Allah</li> <li>• What action is taken by Muslim individuals and Muslim groups to end crime, including the Muslim Chaplains Associate and the work of Mosaic</li> </ul>
<b>2.3: Good, Evil and Suffering</b>	<ul style="list-style-type: none"> <li>• Muslim teachings about the nature of good actions, how they are rewarded and the nature of evil actions</li> <li>• Non-religious attitudes (including atheist and Humanist) about why people suffer, including believing in religion and Muslim responses to them</li> <li>• Divergent Muslim teachings about why people suffer, including Surah 76</li> </ul>
<b>2.4: Punishment</b>	<ul style="list-style-type: none"> <li>• Divergent Muslim teachings and attitudes towards the nature and use of punishment, including Surah 2:178 and 5:44-46 and links to situation ethics</li> <li>• Muslim teachings on why punishment can be regarded as justice</li> <li>• Why punishment might be needed in society</li> </ul>
<b>2.5: The Aims of Punishment</b>	<ul style="list-style-type: none"> <li>• Divergent attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation)</li> <li>• Quranic teachings about punishment, including Surah 4:26-32</li> </ul>
<b>2.6: Forgiveness</b>	<ul style="list-style-type: none"> <li>• Muslim teachings and responses about the nature and importance of forgiveness, including Surah 64:14</li> <li>• How offenders are forgiven by the community and why this is needed</li> <li>• Muslim responses to the nature and use of restorative justice and why it is important for criminals</li> </ul>
<b>2.7: The Treatment of Criminals</b>	<ul style="list-style-type: none"> <li>• Muslim teachings about the treatment of criminals, including interpretations of Surah 76:1-12</li> <li>• Divergent Muslim attitudes towards the use of torture, human rights, fair trial, trial by jury, including the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good</li> </ul>
<b>2.8: The Death Penalty</b>	<ul style="list-style-type: none"> <li>• The nature and purpose of capital punishment</li> <li>• Divergent Muslim teachings about the nature, purpose and arguments surrounding the use of capital punishment, including Sahih Muslim Hadith 16:4152</li> <li>• Non-religious (including atheist and Humanist) attitudes towards the use of capital punishment, including the application of ethical theories, such as situation ethics, and Muslim responses to them</li> </ul>

## Unit 3: Living the Muslim Life

<b>3.1: Ten Obligatory Acts</b>	<ul style="list-style-type: none"> <li>● The nature, history and purpose of the Ten Obligatory Acts in Shi'a Islam</li> <li>● The diversity of practice and importance of the Ten Obligatory Acts for Shi'a Muslims today</li> <li>● Their basis in the Qur'an, including reference to Surah 9:71-73</li> <li>● Divergent understandings of these principles within Sunni Islam including links with the Five Pillars</li> </ul>
<b>3.2: Shahadah</b>	<ul style="list-style-type: none"> <li>● The nature, role and significance of Shahadah for Sunni and Shi'a Muslims, including reference to Surah 3:17-21</li> <li>● Why reciting the Shahadah is important for Muslims</li> <li>● Its place in Muslim practice today</li> </ul>
<b>3.3:* Salah</b>	<ul style="list-style-type: none"> <li>● Salah as one of the Five Pillars including reference to Surah 15:98-99 and 29:45</li> <li>● The nature, history, significance and purpose of Salah for Sunni and Shi'a Muslims, including different ways of understanding them ]How Salah is performed, including ablution, times, directions, movements and recitations, in the home, Mosque and Jummah prayers</li> </ul>
<b>3.4: Sawm</b>	<ul style="list-style-type: none"> <li>● The nature, role, significance and purpose of fasting during Ramadan, including Surah 2:183-185</li> <li>● Those who are excused from fasting and why</li> <li>● The nature, history, significance and purpose of the Night of Power</li> <li>● Why Laylat al-Qadr is important for Muslims today</li> </ul>
<b>3.5: Zakah and Khums</b>	<ul style="list-style-type: none"> <li>● The nature, role, significance and purpose of Zakah and Khums, including Surah 9:58-60 and 8:36-42</li> <li>● Why Zakah is important for Sunni Muslims</li> <li>● Why Khums is important for Shi'a Muslims</li> <li>● The benefits of receiving Zakah or Khums</li> </ul>
<b>3.6: Hajj</b>	<ul style="list-style-type: none"> <li>● The nature, role, origins and significance of Hajj, including Surah 2:124-130 and 22:25-30</li> <li>● How Hajj is performed</li> <li>● Why Hajj is important to Muslims</li> <li>● Benefits and challenges from attending Hajj for Muslims</li> </ul>
<b>3.7: Jihad</b>	<ul style="list-style-type: none"> <li>● The origins, meaning and significance of jihad in Islam</li> <li>● Divergent understandings of jihad within Islam, including the difference between lesser and greater jihad</li> <li>● The conditions for declaration of lesser jihad, including reference to Surah 190-194 and 22:39</li> <li>● The importance of jihad in the life of Muslims</li> </ul>
<b>3.8: Celebrations</b>	<ul style="list-style-type: none"> <li>● The nature, origins, activities, meaning and significance of the celebration/commemoration of Id-ul-Adha, with reference to Surah 37:77-111</li> <li>● Id-ul-Fitr in Sunni Islam, with reference to their place within Shi'a Islam</li> <li>● Id-ul-Ghadeer, with reference to Hadith and the interpretations of Surah 5:3 and Ashura in Shi'a Islam, with reference to their place within Sunni Islam</li> </ul>

## Unit 4: Peace and Conflict

<b>4.1: Peace</b>	<ul style="list-style-type: none"> <li>● Muslim teachings about the nature and importance of peace, including Surah 25:63</li> <li>● Muslim understandings about Islam as a religion of peace and how this may be understood in the life of a Muslim</li> </ul>
<b>4.2: Peacemaking</b>	<ul style="list-style-type: none"> <li>● Muslim teaches about peacemaking</li> <li>● The importance for Muslims of justice, forgiveness and reconciliation in peacemaking, including Surah 41:31-38</li> <li>● The work of Muslims working for peace today</li> </ul>
<b>4.3: Conflict</b>	<ul style="list-style-type: none"> <li>● Muslim teachings and responses to the nature and causes of conflict</li> <li>● Muslim responses to the problems conflict causes within society, including Surah 2:190-195 and links to situation ethics</li> <li>● Non-religious (including atheist and Humanist) attitudes about the role of religion in the causes of conflict and Muslim responses to them</li> </ul>
<b>4.4: Pacifism</b>	<ul style="list-style-type: none"> <li>● Divergent Muslim teachings and responses to the nature and history of pacifism, including interpretations of Surah 5:27-30</li> <li>● Muslim teachings about passive resistance and examples of its use within Islam, including elements of the Arab Spring</li> </ul>
<b>4.5: Just War Theory</b>	<ul style="list-style-type: none"> <li>● Divergent Muslim teachings and responses to the nature and importance of the Just War theory, including reference to Sunni and Shi'a Islam</li> <li>● The conditions of the Just War theory within Islam, with specific reference to the lesser jihad and including reference to Surah 4:69-110</li> <li>● Divergent opinions on whether a just war is possible for Muslims today, including the application of ethical theories such as situation ethics</li> </ul>
<b>4.6: Holy War</b>	<ul style="list-style-type: none"> <li>● The nature of a holy war (Harb al-Maqadis) within Islam</li> <li>● Muslim teachings about war, with specific reference to lesser jihad, including interpretations of Surah 8:61 and 9:1-14</li> </ul>
<b>4.7: Weapons of Mass Destruction</b>	<ul style="list-style-type: none"> <li>● Muslim teaching and responses to the problems and benefits of WMD</li> <li>● Muslim attitudes towards the use of such weapons, including Surah 5:32</li> <li>● Non-religious attitudes (including atheist and Humanist) and the application of ethical theories, such as utilitarianism which supports the acquisition of weapons of mass destruction, and Muslim responses to them</li> </ul>
<b>4.8: Issues surrounding conflict</b>	<ul style="list-style-type: none"> <li>● Divergent Muslim teachings and responses to the nature of problems involved in conflict - violence, war and terrorism</li> <li>● How Muslims have worked to overcome these issues, including Malik's Muwatta 21.3.10</li> <li>● Non-religious (including atheist and Humanist) views towards the issues surrounding conflict and Muslim responses to them</li> </ul>

# Paper 1: Key Words

## Christian Beliefs

**Ascension** - The event where Jesus went back up to heaven after his resurrection

**Atheist** - Someone who does not believe in God

**Atonement** - The act of restoring the relation between God and humans through Jesus' death and resurrection

**Benevolence** - The belief that God is loving and good

**Creationism** - Those who believe that the world was created in 6 days because they read Genesis 1 as a scientific and historical record

**Crucifixion** - Being nailed on a cross and left to die

**Eschatology** - Christian beliefs about life after death

**Evolution** - The scientific theory that different species have evolved over time

**Heaven** - A place of eternal paradise

**Hell** - A place of eternal punishment separated from God

**Incarnation** - God becoming a human being in the person of Jesus

**Monotheistic** - The belief in one God

**Moral evil** - Suffering caused by humans (e.g. murder, theft)

**Natural evil** - Suffering that is caused by natural events (e.g. tsunamis, earthquakes)

**Omnipotence** - The belief that God is all powerful

**Omniscience** - The belief that God is all knowing

**Purgatory** - A place where souls of the dead are cleansed of sin and prepared for heaven

**Redemption** - Being freed from the consequences of sin

**Repent** - To say sorry for any wrongdoing

**Resurrection** - Rising from the dead

**Sacred** - Something that is holy, special or set apart by God

**Salvation** - Being saved from sin and being able to go to heaven after death

**Sin** - Breaking God's commands which then prevents a relationship with God

**The Fall** - When humans began to be sinful and this separated them from God

**Transcendent** - The belief that God is above and beyond anything that exists on earth

**Trinity** - The belief that God is one being in three persons

**Universalism** - The belief that because of God's love and mercy, everyone will go to heaven

## Marriage and the Family

**Adultery** - A sexual act between a married person and someone other than their marriage partner

**Blended family** - Two separate families who live together when their parents decide to marry (e.g. step siblings)

**Cohabitation** - Living with a partner without being married

**Contraception** - Measures taken to prevent a pregnancy from occurring

**Covenant** - A religious agreement made between God and humans

**Divorce** - The legal separation of a married couple

**Extended family** - Three generations or more living in one house or very nearby

**Family Planning** - Using contraception to help plan when to have a family

**Homosexuality** - Sexual attraction to someone of the same sex

**Monogamy** - Being married to only one person at a time

**Nuclear Family** - The 'traditional' family, a mother, father and children living together as one unit

**Ordination** - The ceremony in which a person becomes a Christian priest

**Parish Church** - The local church responsible for a specific area

**Premarital sex** - Sex before marriage

**Procreation** - Making a new life

**Promiscuity** - Having sex with a number of people without commitment

**Remarriage** - Marrying again after a divorce

**Sacraments** - An outward ceremony through which God's love and blessing is given

**Sexual discrimination** - Treating someone differently because of their gender

**Spouse** - A marriage partner

**Subordinate** - An inferior or less important role

**Vicar** - The clergy person responsible for the local church

## Living the Christian Life

- Advent** - The season before Christmas which remembers Jesus' first coming and that he will come again
- Absolution** - Through the actions and words of a priest a person's sins are forgiven
- Baptism** - The ritual where someone becomes a Christian
- Believer's baptism** - Restricting baptism to those old enough to those who can decide for themselves whether they want to be a Christian
- Easter** - The festival which remembers Jesus' resurrection
- Ecumenical** - Work to promote Christian unity
- Eucharist** - The Christian ceremony that remembers the last supper, where bread and wine are shared
- Evangelism** - Seeking to convert people to Christianity
- Extempore prayers** - Prayers that are said without preparation
- Holy Week** - The week before Easter Sunday which remembers the last week of Jesus' life
- Infant baptism** - Baptising a baby to welcome them into the Christian church, where parents and godparents make promises on their behalf
- Liturgical worship** - A set form of public worship which often uses set prayers and prayer books
- Non-liturgical worship** - Worship which does not have any set prayers or routines
- Pilgrimage** - A journey taken which is of special religious significance, such as to Iona, Jerusalem or Walsingham
- Prayer** - An attempt to communicate with God, usually through words
- Reconciliation** - Bringing people together who were once opposed to each other
- Relics** - The physical remains or possessions of a saint or holy person
- Sacrament** - An outward ceremony which represents God giving someone a particular blessing
- Stations of the Cross** - Fourteen pictures representing stages of Christ's way to crucifixion
- Supplication** - Prayers asking for God's help
- Transubstantiation** - The belief that during Mass the bread and wine transform into Jesus' body and blood

## Matters of Life and Death

- Abortion** - The deliberate termination of pregnancy by removal and destruction of the foetus
- Active Euthanasia** - When a medical professional deliberately does something to end a person's life
- Assisted dying** - *See Euthanasia*
- Big Bang Theory** - The theory that an enormous explosion started the universe around 15 billion years ago
- Commodity** - A material that can be traded, bought, sold and used
- Cosmology** - The study of how the world began
- Doctrine of the Double Effect** - Something which is morally good has unwanted side effects which are morally bad
- Ensoulment** - The moment at which a human being receives a soul
- Euthanasia** - The intentional ending of a person's life in order to relieve pain and suffering
- Evolution** - The Scientific theory that life has evolved gradually over time
- Hospice** - A place someone near to death can go to experience an improved quality of life before they die
- Near-death Experiences** - A paranormal experience that people have claimed to experience when close to death
- Palliative Care** - Medical care that is provided to terminally ill patients to help relieve their pain and symptoms
- Passive Euthanasia** - When a doctor takes away measures necessary for a person's survival (e.g. turning off life support)
- Pro-choice** - Advocating the right of woman to have a choice about whether or not to have an abortion
- Pro-life** - Opposed to abortion and euthanasia
- Quality of life** - The level of satisfaction and happiness experienced by an individual or group
- Reincarnation** - The belief that a soul is reborn into another living being after death
- Sanctity of life** - The belief that life is holy and a gift from God
- Situation Ethics** - The ethical theory where the right action is the one that is the most loving
- Stewardship** - Recognising that the world belongs to God and so should be cared for and passed on to the next generation well

## Paper 2: Key Words

### Muslim Beliefs

**'Adl** - The belief that Allah is just and fair

**Adalat** - The Shi'a belief that God is just

**Akhirah** - The belief in life after death

**Al-Jannah** - A place of eternal paradise

**Al-Qadr** - The belief in predestination

**Beneficent** - The belief that God is all-loving and cares for His creation

**Hadith** - Writings about the life and teaching of the Prophet Muhammad

**Imamah** - The belief that in the 12 specially appointed successors to Allah

**Injil** - The Gospel of Isa (Jesus)

**Jahanam** - A place of eternal pain and punishment

**Kutub** - The holy books of Islam

**Malaikah** - The belief in angels

**Mi'ad** - The Day of Judgement

**Nubuwwah** - Prophethood

**Predestination** - The belief that Allah knows everything and therefore knows what will happen at death

**Prophets** - Messengers of God

**Qur'an** - The main holy book for Muslims which they believe Allah revealed to Muhammad

**Revelation** - The messages that Allah gives prophets which are recorded in the holy books

**Risalah** - Literally means 'message' and refers to the communication channels between God and humans through the prophets

**Sahifah** - The Scrolls of Abraham

**Tawhid** - The oneness of God

**Tawrat** - The Torah (The Jewish Holy Book)

**Zabur** - The Psalms of Dawud (David)

### Crime and Punishment

**Capital punishment** - Also known as the death penalty, when a person is executed for a crime they have been found guilty of

**Corporal punishment** - Punishment which causes physical harm to a person (e.g. caning, flogging)

**Crime** - An act that is an offence against society that can be punished according to the law

**Deterrence** - The idea that punishments for crimes should put other people of committing the crime

**Fitrah** - The Muslim belief that everyone is born with a natural instinct to know the difference between good and evil

**Forgiveness** - The action of forgiving someone by accepting that they are sorry and moving on from what has happened

**Hadd offences** - Serious crimes that have set penalties under Shari'ah law

**Justice** - The idea that each person has the right to fair treatment no matter what the circumstance

**Protection** - The theory of punishment which suggests punishment should protect society from criminals

**Reconciliation** - Making up after an argument or conflict

**Reformation** - The theory of punishment which suggests that punishment should aim to change the criminal so that they understand what they have done wrong and don't repeat it

**Repentance** - The act of confessing and saying sorry for sins

**Restorative justice** - A system where offenders meet with the victim to understand the impact that their actions have had on the victim, their family and the wider community

**Retribution** - The idea that criminals should have to 'pay' for their actions

**Shari'ah law** - The Islamic legal code which includes rules for Muslims and punishments for wrongdoing

**Tazir offences** - Crimes which the judge in a Shari'ah court can decide what the punishment is

**Torture** - When a person is threatened and severely hurt in order to extract information, to punish someone or to get revenge for something they are believed to have done

**Human Rights** - The fundamental rights that all humans are entitled to



## Living the Muslim Life

**Adhan** - The call to prayer

**Ashura** - A celebration where Shi'a Muslims remember the death of Hussein at the battle of Karbala

**Du'a** - Personal prayers that can be said at any point in the day

**Fasting** - Giving up food and drink

**Greater Jihad** - A Muslim individual's personal struggle to follow the teachings of Islam and resist temptation

**Hajj** - The fifth pillar of Islam which is the expectation to go on a pilgrimage to Mecca at least once in a lifetime

**Id-ul-Adha** - The festival of sacrifice which happens at the end of Hajj

**Id-ul-Fitr** - The festival of breaking the fast which happens at the end of Ramadan

**Id-ul-Ghadeer** - A Shi'a festival which commemorates the Prophet's final sermon before his death

**Ihram** - The white cloths that pilgrims wear during Hajj which show that all people are equal

**Jihad** - The idea literally translates as 'struggle' and means struggling in the ways of Allah

**Jummah** - Prayers that happen in the Mosque on a Friday, these are the most important prayers in the week

**Ka'bah** - The Black Stone in Mecca which Muslims believe is the house of God

**Khums** - The Shi'a expectation to donate 20% of the 'spoils of war' to the descendents of Muhammad

**Lesser Jihad** - A holy war or struggle to defend Islam if it is attacked

**Rakahs** - The set system of movements that a Muslim goes through during prayer

**Qiblah** - The direction of Mecca

**Salah** - The second pillar of Islam which is the five daily prayers that every Muslim should do

**Sawm** - The fourth pillar of Islam which is to fast during the month of Ramadan

**Shahadah** - The first pillar of Islam which is the declaration of faith: "There is no God but Allah and Muhammad is his messenger."

**Tawaf** - The process of walking around the Ka'bah 7 times during Hajj

**Zakah** - The third pillar of Islam which is donating 2.5% of annual wealth to the poor

**Wudu** - The ritual washing that takes place before a Muslim prays

## Peace and Conflict

**Arab Spring** - The democratic uprisings that happened independently across the Arab world in 2011, some of these used nonviolent means to voice their dissatisfaction with local governments and their use of power

**Conflict** - A clash, serious disagreement or argument

**Harb al-Maqadis** - This is usually understood as 'holy war' or a war that is fought because of religious differences

**Islamophobia** - Prejudice towards Islam and Muslims which can result in discrimination, retaliation to attacks and fear

**Just War Theory** - A doctrine found particularly in Christianity which attempts to offer conditions for judging whether or not it is right to go to war

**Pacifism** - The belief that war and violence are unjustifiable and that all conflict should be settled by peaceful means

**Passive Resistance** - The belief in nonviolent protest or resistance to authority

**Peace** - The absence of war and conflict

**Peacemaking** - Actively working to promote and achieve peace

**Pluralistic** - A society which is made up of many different cultures, religions and faiths

**Salaam** - An Arabic word meaning peace

**Terrorism** - Causing intentional harm and fear in order to express a political or religious message

**Weapons of Mass Destruction** - Nuclear, biological or chemical weapons that are able to cause death and destruction on a massive scale

**Paper 1: Personalised Learning Checklists (PLCs)**  
**Christian Beliefs PLC**

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain the characteristics of the Trinity (Father, son and holy spirit)			
I can give quotes from the Bible about the Trinity.			
I can give reasons why the Trinity is important to Christians.			
I can describe / outline the creation story in Genesis.			
I can describe / outline the order of creation.			
I can describe / outline the nature of sin.			
I can explain the importance of stewardship.			
I can explain the meaning of the incarnation.			
I can explain the nature and importance of salvation.			
I can describe / outline the arrest and trial of Jesus.			
I can describe / outline the crucifixion.			
I can explain the importance of the death and resurrection of Jesus.			
I can explain differing views on the nature of atonement.			
I can explain differing views on life after death.			
I can describe / outline the problem of evil and suffering.			
I can explain how evil and suffering can challenge religious belief.			
I can explain Christian responses to evil and suffering.			

## Marriage and the Family PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain and evaluate different Christian and Humanist beliefs about the importance and purpose of marriage.			
I can explain religious teachings on marriage including Mark 10:6-9.			
I can explain and evaluate different Christian and Humanist attitudes to cohabitation.			
I can explain and evaluate different attitudes to sex outside of marriage with relevant teachings.			
I can explain different attitudes to homosexuality with relevant teachings.			
I can describe different types of family.			
I can explain and evaluate Christian beliefs about the family.			
I can give examples of way that the local parish support families.			
I can evaluate the importance of local parish support for families.			
I can evaluate different Christian and Humanist attitudes to family planning.			
I can explain different Christian teachings on divorce and remarriage.			
I can evaluate Christian and Humanist attitudes to divorce and remarriage.			
I can evaluate Christian attitudes to the role of men and women in the family.			
I can explain Biblical teachings on the role of men and women in the family.			
I can explain why many Christians are opposed gender prejudice and discrimination using relevant teachings.			
I can evaluate different Christian opinions on gender prejudice and discrimination.			

## Living the Christian Life PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain why worshipping God is important to Christians			
I can explain the significance of and the differences between private worship and public worship			
I can explain the key features of and the differences between liturgical and non-liturgical worship forms			
I can explain the meaning and role of sacraments in Christian life			
I can explain how Baptism is celebrated in the C of E and Catholic churches			
I can explain how the Eucharist is celebrated in the C of E and Catholic churches			
I can explain why Christians pray and the different types of prayers they may use, including the Lord's Prayer			
I can explain when, where and why these different prayers are used			
I can explain the nature, history and purpose of Christian pilgrimage			
I can explain the significance of Jerusalem, Iona, Taize and Walsingham as places of Christian pilgrimage			
I can explain and evaluate the importance of pilgrimage for Christians today			
I can explain the significance of Christmas and how it is celebrated			
I can explain the significance of Easter and how it is celebrated			
I can explain the role and importance of the local church and parish community			
I can explain the role and importance of the Church in the worldwide community			

## Matters of Life and Death PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain scientific arguments about the origins of the universe I can explain Christian responses to these arguments.			
I can explain different views on whether the universe is a commodity.			
I can explain Christian beliefs about the sanctity of life, with evidence and why it is important to Christians today.			
I can explain scientific arguments about the origins of human life such as evolution and I can explain Christian responses to these arguments.			
I can explain Christian arguments against abortion, with reference to the Humanae Vitae.			
I can explain Christian arguments in support of abortion, including application of situation ethics.			
I can explain non-religious arguments for and against abortion.			
I can explain different Christian beliefs about life after death and evidence they use to support their beliefs, including the resurrection of Jesus.			
I can explain how belief in life after death is significant for Christians today.			
I can explain non-religious arguments about life after death and Christian responses to them.			
I can outline the different forms of euthanasia.			
I can explain Christian arguments against euthanasia, including the sanctity of life and hospice care.			
I can explain Christian arguments in support of euthanasia, including application of situation ethics.			
I can explain Christian responses to threats facing the natural world.			
I can explain Christian beliefs about stewardship.			
I can explain Christian belief about animal rights.			

## Paper 2: Personalised Learning Checklists (PLCs)

### Muslim Beliefs PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can outline what the six beliefs of Islam are and explain why Muslims believe in them.			
I can explain different ways that the six beliefs are understood in Shi'a and Sunni Islam.			
I can outline the five roots of 'usul ad-din and why they are important to Shi'a Muslims.			
I can explain evidence that supports the belief in Tawhid and why this is important to Muslims.			
I can explain different characteristics of Allah and why each of these are important to Muslims, including Adalat in Shi'a Islam.			
I can explain the lives and importance of the prophets in Islam.			
I can explain what the lives of the prophets teach Muslims, with specific reference to Adam, Ibrahim, Isma'il, Musa, Dawud, Isa and Muhammad.			
I can explain the nature and significance of the kutub with specific reference to the Qur'an, Tawrat, Zabur, Injil and Sahifah.			
I can explain different Muslim views about the importance of the holy books in their lives today.			
I can explain the nature and importance of angels for Muslims.			
I can explain how the angels Jibr'il, Izra'il and Mika'il are shown in the Qur'an and the significance for Muslims today.			
I can explain the nature and importance of predestination for Muslims today.			
I can explain how al-Qadr and human freedom relates to the Day of Judgement.			
I can explain different understandings of predestination in Shi'a and Sunni Islam.			
I can explain the implications of al-Qadr for Muslims today.			
I can explain Muslim teachings on life after death, including the nature of judgement, paradise and hell, and how they are shown in the Qur'an.			
I can explain the implications of belief in life after death for Muslims today.			
I can compare beliefs about life after death in Islam and Christianity.			

## Crime and Punishment PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain Muslim teaching about the nature of justice and why it is important for Muslims.			
I can explain Muslim responses to why justice is important for victims.			
I can explain non-religious attitudes to justice and Muslim responses to these.			
I can explain Muslim responses to the nature, causes and problem of crime.			
I can explain Muslim teachings about crime, including that it is a distraction from Allah.			
I can explain action that is taken by Muslim individuals and groups to end crime, such as Mosaic and Muslim Chaplains Association.			
I can explain Muslim teachings on the nature of good actions, and how they are rewarded, and the nature of evil actions.			
I can explain different Muslim and non-religious beliefs about why people suffer.			
I can explain different Muslim attitudes to the nature and use of punishment.			
I can explain how punishment links to justice and why it is important for society, and application to situation ethics.			
I can outline the four aims of punishment and explain Muslim attitudes towards each of them.			
I can explain Muslim teachings about the nature and importance of forgiveness.			
I can how offenders are forgiven by the community and why this is important.			
I can explain Muslim responses to the nature use of restorative justice and why it is important for criminals.			
I can explain Muslim teachings about the treatment of criminals, with reference to the use of torture, human rights, fair trial and trial by jury, and the application of situation ethics.			
I can explain the nature and purpose of capital punishment, including different Muslim attitudes surrounding its use.			
I can explain different non-religious attitudes towards the use of capital punishment, including the application of situation ethics, and Muslim responses to these.			

## Living the Muslim Life PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I outline the Ten Obligatory Acts of Shi'a Islam and explain their basis in the Qur'an.			
I can explain the nature, history and purpose of the Ten Obligatory Acts and different ways that they are practiced by Muslims today.			
I can explain similarities and differences between the Ten Obligatory Acts and the Five Pillars of Sunni Islam.			
I can explain the nature, role and significance of Shahadah for Sunni and Shi'a Muslims.			
I can outline when the Shahadah is recited and why reciting it is important to Muslims.			
I can outline information about Salah, including times, ablution, directions, rak'ah, in the home and at the mosque for Jummah prayer.			
I can explain the nature, history, purpose and significance of Salah for Sunni and Shi'a Muslims, different ways that it is practiced.			
I can explain the nature, role, significance and purpose of fasting for Muslims and reasons why some are exempt from it.			
I can explain the nature and importance of Laylat al-Qadr.			
I can explain the nature, role, significance and purpose of Zakah and why it is important for Sunni Muslims.			
I can explain the nature, role, significance and purpose of Khums and why it is important for Shi'a Muslims.			
I can outline key aspects of Hajj and explain the significance of these aspects.			
I can explain the nature, history, origins and significance of Hajj and why it is important to Muslims.			
I can explain the benefits and challenges of attending Hajj for Muslims.			
I can explain why jihad means, including the difference between greater and lesser jihad, with examples.			
I can explain the conditions for the declaration of Lesser Jihad.			
I can outline key aspects of the major festivals of Sunni and Shi'a Islam, and explain the meaning and importance of these celebrations.			



## Peace and Conflict PLC

I can....	Green (Confident)	Amber (Quite confident)	Red (Not confident)
I can explain different Muslim teachings about the nature and importance of peace and how Islam may be understood as a religion of peace.			
I can explain Muslim teachings about peacemaking and the importance of justice, forgiveness and reconciliation in peacemaking today.			
I can explain Muslim teachings about the nature and causes of conflict.			
I can explain how conflict can lead to problems in society.			
I can explain non-religious attitudes to the causes of conflict and apply situation ethics.			
I can outline the nature and history of pacifism.			
I can explain different Muslim beliefs and teachings about pacifism.			
I can explain Muslim beliefs about passive resistance, including elements of the Arab Spring which included passive resistance.			
I can outline conditions of the Just War theory.			
I can explain different Muslim beliefs about the Just War theory, with links to Lesser Jihad.			
I can explain different Muslim opinions about whether a Just War is possible today and apply situation ethics.			
I can explain the nature of a holy war within Islam with reference to the Qur'an and Lesser Jihad.			
I can outline different forms of weapons of mass destruction and different Muslim attitudes to each type of WMD.			
I can explain Muslim teachings on the benefits and problems with WMD.			
I can explain non-religious attitudes and apply ethical theories to the use and acquisition of WMD, and explain Muslim responses to these.			
I can explain how conflict can lead to war, violence and terrorism, and different Muslim teachings on the nature of these issues.			
I can explain how Muslims have worked to overcome the issues surrounding conflict.			
I can explain non-religious views about the issues surrounding conflict and Muslim responses to these.			

## Command Words and Exam Paper Structure

Each exam has exactly the same structure. You will have four sections in each paper, one on each of the units you have studied. These sections will have four questions.

The types of questions you will have are:

### **a) Outline three... (3 marks)**

For this question you will need to write three full sentences. For example:

Outline three beliefs that Christians hold about God. (3)

*Firstly, Christians believe that God is omnipotent.*

*Secondly, Christians believe that God is forgiving.*

*Thirdly, Christians believe that God is benevolent.*

**Key tip:** To remember to write in sentences, write each on a separate line and begin each with firstly/secondly/thirdly.

### **b) Explain two... (4 marks)**

For this question you will need to write two developed points. This means that you will need to give two PE paragraphs. You will need a clear point which is developed with either an example or an explanation.

Explain two ways that suffering causes problems for Christians. (4)

*Suffering can cause Christians to question God's power. This is because they believe that God is omnipotent therefore he should be able to prevent suffering from happening.*

*Another problem that suffering causes for Christians is that it questions God's benevolence. As they believe that God is loving he should care for his creation and this means that he wouldn't want people to suffer.*

**Key tip:** When developing your point use connectives like 'for example', 'the Bible teaches', 'this means that', or 'because'.

**c) Explain two... Refer to a source of wisdom or authority in your answer. (5 marks)**

This question is very similar to the 4 mark question. You still need to write two developed points, however one of the paragraphs will need to also have a source of wisdom or authority (SoWA) in it. A SoWA could be a quote from a holy book or a religious leader. This means for this question you will have one PEE paragraph and one PE paragraph.

Explain two reasons why the characteristics of Allah are important for Muslims. Refer to a source of wisdom or authority in your answer. (5)

*One reason why the characteristics of Allah are important to Muslims is because they help Muslims to understand Allah better. This means that they can relate to him and have a more personal relationship with him.*

*Another reason why they are important is because they help them to worship Allah. For example, in the Qur'an it states "The most beautiful names belong to Allah: so call him by them." This means that Muslims can refer to these names when they are praying and worshiping Allah, such as through using prayer beads.*

**Key tip:** If you cannot remember a quote word for word you can paraphrase it so that the message is not lost, or you could summarise a brief story or parable to help develop your point

**d) "..."** Evaluate this statements showing you have considered arguments for and against. Reach a justified conclusion.

In this question you are being assessed on your AO2 skills, these are the evaluative and analytical skills that are used to weigh up an argument. You will need to explain both sides of the argument, weighing up and appraising the evidence that you use. You will also need to reach a justified conclusion, this is not your opinion but a conclusion which weighs up which argument is strongest.

**Key tip:** Double check that you have included everything in the bullet points underneath the station. Also, include evaluative language throughout (e.g. convincing, strong, weak, supported by etc.).

## Level Descriptors for the Part D Question

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

level	marks	descriptor	Could be.....
1	1-3	<ul style="list-style-type: none"> <li>Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>	<p>The candidate has begun to address the statement and connect some knowledge to the question asked addressing some of the elements of the question... the bullet points!</p> <p>Their knowledge is limited to one or two pieces that they struggle to connect together</p> <p>The conclusion is vague and not justified.</p>
2	4-6	<ul style="list-style-type: none"> <li>Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</li> <li>Judgements of a limited range of elements in the question are made.</li> <li>Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</li> </ul>	<p>The candidate is starting to piece the arguments together some superficial reasons. Some of the elements of the question are missing.</p> <p>Understanding of issue is limited – a lack of knowledge.</p> <p>The conclusion is beginning to show elements of evaluating the strength of the arguments but is not justified.</p>
3	7-9	<ul style="list-style-type: none"> <li>Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</li> <li>Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</li> </ul>	<p>The candidate understands the demands of the question; and answers covering most but not all the elements.</p> <p>The candidate, on both sides of the argument, demonstrates, (to some extent) knowledge, develops this in relation to the question and starts to justify it with references to sources of wisdom or key teachings of the religion.</p> <p>The conclusion is reasoned and supported by some evidence, but lacks some strength in the justification for the conclusion reached.</p> <p>The responses may lack an appraisal of the strengths and weakness of each side of the argument and a justified conclusion to why the candidate thinks one side is the better argument than the other.</p>
4	10-12	<ul style="list-style-type: none"> <li>Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints.</li> <li>These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</li> </ul>	<p>The candidate has demonstrated the skill of evaluation and the knowledge surrounding the issue to give a reasoned and logical response...</p> <p>Appraising the strengths and weaknesses of the arguments discussed</p> <p>Ending with a summative explanation to why one side has the stronger argument.</p>

This is an example of a part d question which would achieve 12 marks:

*“The Qur’an is the only book a Muslim needs.”*

Some Muslims would agree with the statement because the Qur’an is the last holy book presented to the Prophet Muhammad who was the seal of the prophets and is the final revelation. This means that all the previous revelations, and all the teachings from the other books given to humanity by Allah are fully expressed in the Qur’an. The books such as the Tawrat and Injil have been replaced by the Quran. Their messages are helpful to Muslims but not needed, only the Quran is actually needed.

This is challenged by some Muslims who would argue that although the Qur’an was the last book it refers to the Tawrat, suggesting that although it has been interpreted and its message over time corrupted that it still contains important truths that can help Muslims today. Therefore, it is not the Qur’an is not the only book needed, all the books contribute to the understanding of Allah’s will.

In his final sermon, Muhammad said that these were the things he left behind, and as such the two greatest sources of truth in Islam. These were firstly the Qur’an and secondly the Prophet. The evidence/teachings from these two sources cannot be denied and should have greater weight than other sources. As Allah’s final message to humanity, the Qur’an contains every teaching required to live in submission to Allah. If the purpose of life is to live in submission to Allah’s will then the Qur’an is all that is needed.

There is also the argument that the Hadith, while not a Holy Book is a collection of books that helps a Muslim understand how to apply the principles of the Qur’an in their lives. This, again, links to the Final Sermon- surely if Muhammad wanted people to only use the Qur’an he would not have mentioned that he was leaving behind his example.

In conclusion it would seem that while in theory the only book a Muslim needs is the Qur’an, the Final Sermon and the practice of Muslims today indicate that their use of the Qur’an is supported by reference to the Hadith. Therefore, the statement is correct but practically it does not reflect the lived reality of Islam.

## Level four - 12 marks

### The candidate

- Critically deconstructs the religious information/issues using a sustained, accurate and thorough understanding of religion and belief to develop reasoning which addresses the issues raised by the statement. There are no factual errors in the response.
- Connections are made among the full range of elements in the question. The elements of the question are linked together and are shown to be part of the argument leading to 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.

## Recommended Resource

### **Text books:**

Edexcel GCSE (9-1) Religious Studies B Paper 1: Religion and Ethics - Christianity Student Book

Publisher: Pearson

ISBN: 9781292139326

Edexcel GCSE (9-1) Religious Studies Paper 2: Religion, Peace and Conflict - Islam Student Book

Publisher: Pearson

ISBN: 9781292139364

### **Revision Guide and Workbook:**

Revise Edexcel GCSE (9-1) Religious Studies B, Christianity & Islam Revision Workbook

Publisher: Pearson

ISBN: 9781292148816

Revise Edexcel GCSE (9-1) Religious Studies B, Christianity & Islam Revision Guide

Publisher: Pearson

ISBN: 9781292148823

Online resources:

<https://www.gcsepod.com/>

<https://www.bbc.com/education/examspecs/zy7spbk>