**Study 2: Islam Crime and punishment**

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| **Topics** | **I’ve got it!** | **Bits and bobs!** | **Oh dear!** | **Questions I still have** |
| **Muslim attitudes towards justice.** |  |  |  |  |
| * Muslim teachings about the nature of justice and why justice is important for Muslims, including Surah 4: 135 |  |  |  |  |
| * Muslim responses to why justice is important for victims |  |  |  |  |
| * non-religious attitudes (including atheist and Humanist) about why justice is important, regardless of religion and belief, and Muslim responses to these attitudes. |  |  |  |  |
| **Muslim attitudes towards crime.** |  |  |  |  |
| * Muslim teachings and responses to the nature, causes and problem of crime, including Surah 16: 90-92; |  |  |  |  |
| * Muslim teachings about crime, including as a distraction from Allah; |  |  |  |  |
| * what action is taken by Muslim individuals and Muslim groups to end crime, including the Muslim Chaplains Association and the work of Mosaic |  |  |  |  |
| **Muslim teachings about good, evil and suffering.** |  |  |  |  |
| * Muslim teachings about the nature of good actions, how they are rewarded, and the nature of evil actions |  |  |  |  |
| * non-religious attitudes (including atheist and Humanist) about why people suffer including believing in religion, and Muslim responses to them |  |  |  |  |
| * divergent Muslim teachings about why people suffer, including Surah 76 |  |  |  |  |

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| **Topics** | **I’ve got it!** | **Bits and bobs!** | **Oh dear!** | **Questions I still have** |
| **Muslim attitudes towards the aims of punishment** |  |  |  |  |
| * divergent Muslim attitudes towards each of the aims of punishment (protection, retribution, deterrence and reformation) |  |  |  |  |
| * Qur’anic teachings about punishment, including Surah 4:26–32. |  |  |  |  |
| **Muslim teachings about forgiveness** |  |  |  |  |
| * Muslim teachings and responses about the nature and importance of forgiveness, including Surah 64: 14 |  |  |  |  |
| * how offenders are forgiven by the community and why this is needed; |  |  |  |  |
| * Muslim responses to the nature and use of restorative justice, and why it is important for criminal |  |  |  |  |
| **Muslim teachings about the treatment of criminals** |  |  |  |  |
| * Muslim teachings about the treatment of criminals, including interpretations of Surah 76: 1–12 |  |  |  |  |
| * divergent Muslim attitudes towards the use of torture, human rights, fair trial, trial by jury, |  |  |  |  |
| * the application of ethical theories, such as situation ethics, which may accept the use of torture if it is for the greater good. |  |  |  |  |

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| **Topics** | **I’ve got it!** | **Bits and bobs!** | **Oh dear!** | **Questions I still have** |
| **Muslim attitudes towards the death penalty** |  |  |  |  |
| * : the nature and purpose of capital punishment; |  |  |  |  |
| * ; divergent Muslim teachings about the nature, purpose and arguments surrounding the use of capital punishment, including Sahih Muslim Hadith 16: 4152 |  |  |  |  |
| * non-religious (including atheist and Humanist) attitudes towards the use of capital punishment |  |  |  |  |
| * the application of ethical theories, such as situation ethics, and Muslim responses to them. |  |  |  |  |

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| **Exam 1**  **Study 1 -  Religion and Ethics: Christianity focus (1RB0/1A-1G)** | **Exam 2**  **Study 2 - Religion, Peace and Conflict: Islam focus**  **(1RB0/2A-2G)** |
| Time: 1 hr 45 minutes | Time: 1 hr 45 minutes |
| Content overview:   * Christian beliefs * Marriage and family * Living a Christian life * Matters of life and death | Content overview:   * Muslim beliefs * Crime and Punishment * Living a Muslim life * Peace and Conflict |

**State** – Provide knowledge of religion and belief by recalling factual information

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| **Outline**  - Provide knowledge of religion and belief by recalling factual information |



**Describe** – Provide an understanding of religion and belief and contrast with that of another

**Explain** – There are two ways this command word will be used:

1. (4 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response
2. (5 marks) Provide understanding of an aspect of religion and belief and developing this beyond a habitual response. In addition, students will be required to reference one source of wisdom or authority in support of their explanation.

**Evaluate** – Interpret a given stimulus in order to consider different viewpoints and perspectives relating to the importance or significance of a particular aspect of religion or belief. Deconstruct the information or issue at hand, by constructing logical chains of reasoning and making connections between the elements in the question. Arguments must be justified by the appraisal of evidence leading to a supported conclusion.