



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Religious Studies A (1RA0)
Paper 2: Area of Study 2 – Study of Second
Religion
Option 2C – Islam

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 2: Study of Second Religion 2C – Islam Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each purpose identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The purpose of the Five Roots is to ensure Shi’a Muslims are aware of their key doctrines (1) • The purpose of Tawhid is to ensure Allah alone is worshipped (1) • The purpose of Nubuwwah is to guide Muslims on Allah’s path (1) • The purpose of Imamah is to honour the family of Muhammad (1) • Through Mi’ad Shi’a Muslims know their actions have consequences (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The characteristics of Allah explain Allah’s attributes (1). Muslims learn about Allah through them (1) • They are reflected in Allah’s ninety-nine names (1) for example, ar-Raheem, the Merciful (1) • The immanence of Allah is important as it shows Allah is near (1) and Muslims can turn to him at all times (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each lesson. Award further marks for each development of the lesson up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • A lesson learnt from Ibrahim’s life is that Muslims should worship only Allah (1) because he rejected the idols of his forefathers (1). Ibrahim is regarded as an excellent example by Allah (Surah 60:4) (1) • Ibrahim shows Muslims the importance of dialogue and debate (1). His arguments would leave his opponents speechless (1). ‘So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people’ (Surah 2:258) (1) • Ibrahim showed Muslims how to live a life of obedience to Allah (1) as he was prepared to sacrifice his beloved son (1). Allah rewarded him for passing the trial (Surah 37:105) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated lesson/ development • Development that does not relate both to the lesson and to the question • Reference to a source of wisdom that does not relate to the lesson given. 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Belief in al-Qadr is one of the Six Beliefs of Sunni Islam. Sunni Muslims believe that al-Qadr shows Allah’s control over his creation and reflects his omnipotence so everyone should believe in this • Al-Qadr reflects Allah’s omniscience. All Muslims should believe that everything is part of Allah’s plan and nothing happens without his knowledge • According to Muhammad, Allah has already decreed what will happen and His will supercedes all others’. All Muslims should follow Muhammad’s teachings. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Shi’a Muslims believe that belief in al-Qadr is not consistent with Allah’s justice. They argue that if Allah is just he cannot judge humans for what they have no control over • Some Muslims argue that human freedom is more important and to believe in total predestination is therefore a contradiction. If life is a test, then humans must be totally free to make their own choices • Some Muslims believe that belief in al-Qadr is not compatible with Allah’s love. Surely Allah would want people to freely choose to love and follow him and not out of a form of compulsion that al-Qadr suggests. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

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

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each benefit identified up to a maximum of three.</p> <ul style="list-style-type: none"> • One benefit of receiving Khums is it can alleviate suffering (1) • A benefit of receiving Khums is it helps improve education when spent on learning (1) • A key benefit of receiving Khums is it can improve quality of life (1) • Receiving Khums can help spread Shi'a Islam when spent on dawah activities (1) • Receiving Khums enables other Shi'a Muslims to fulfil their religious duty towards the receiver (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason/belief. Award a second mark for development of the reason/belief. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Reciting Shahadah is important for conversion (1), which enables a new Muslim to join Islam (1) • Reciting Shahadah is important to welcome a new born baby to the ummah (1). It is whispered in the baby's ear (1) • Reciting Shahadah is important to fulfil the rituals of the five daily prayers (1). Salah is incomplete without it (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Qur'an commands Muslims to support one another in following the Obligatory Acts (1). They are encouraged to work together to act righteously (1). 'The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong' (Surah 9:71) (1) • Muslims are told to seek help from Allah through Salah (1). The Qur'an recognises that establishing Salah is difficult except for the most devout (1). 'And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allah] (Surah 2:45) (1) • The Qur'an stipulates how to divide up Khums (1) therefore Shi'a Muslims must follow its guidance on the different categories of people who can benefit from it (1). 'Indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler' (Surah 8:41) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Hajj is a series of physically demanding rituals that take their toll, particularly on those who are not completely fit and healthy. • The expense of Hajj makes it a difficult Pillar to perform. Many Muslims spend their whole lives saving up to be able to make the journey and are still not able to • Sometimes Shi'a Muslims from Iran face additional challenges due to discrimination. They can face extra restrictions by the Saudi authorities and may even be stopped from making the journey. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Hajj is a Pillar of Islam and must be performed by all those that meet the criteria. Its challenges should not deter Muslims who are healthy and can afford it • It is not meant to be an easy task. The rewards for Hajj are so great that any challenges that are faced are met by Muslims as tests from Allah • Hajj is not compulsory for the ill and those that cannot afford the journey. Allah does not wish hardships on those that cannot bear them. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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