



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 3: Area of Study 3 – Philosophy and Ethics

Option 3C: Islam

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2022

Question Paper Log Number P70898A

Publications Code 1RA0_3C_2206_MS

All the material in this publication is copyright

© Pearson Education Ltd 2022

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.

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each way identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Religious experiences show Allah can be seen (1) • They show Allah can be heard (1) • They show he helps through miracles (1) • Religious experiences show Allah guides through revelations (1) • Religious experiences show Allah is present in the world (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • The design argument shows that Allah is the Creator (1). He created everything with a purpose (1) • Allah wants to be known (1). His work is evident in nature (1) • The design argument shows that Allah is sustaining the world (1). He is continuously involved in its existence (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. 	(4)

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each example. Award further marks for each development of the example 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"> • Yusuf told his father of a vision of eleven stars, the sun and the moon prostrating to him (1). ‘...indeed I have seen (in a dream) eleven stars and the sun and the moon; I saw them prostrating to me’ (Surah 12:4) (1). This was a prophecy of future events (1) • Yusuf interprets the dreams of his fellow prisoners (1). ‘As for one of you, he will give drink to his master of wine; but as for the other, he will be crucified’ (Surah 12:41) (1). This ability was a gift from Allah (1) • Ibrahim had a vision to sacrifice his son (1). ‘Indeed I have seen a dream that I (must) sacrifice you’ (Surah 37:102) (1). This was Allah’s test to him (1). <p>Accept any other valid response.c</p>	<ul style="list-style-type: none"> • Repeated example/ development • Development that does not relate both to the example and to the question • Reference to a source of wisdom that does not relate to the example given. 	(5)

Question number	Indicative content	Mark
<p>1(d)</p>	<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"> • Muslims believe Allah is all-powerful. However, there is so much suffering in the world that if he was all-powerful, he should stop it and help his people. Because he doesn't, it leads to doubts about his existence • According to the Qur'an Allah is compassionate. If he was he would not have created a world with faults in it that cause earthquakes and other natural disasters which cause people to suffer • Muslims believe that Allah is all-knowing. This means he knows about the suffering in the world and yet does nothing to stop it. This leads to doubts about his existence. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Suffering does not lead to doubts as Allah allows it for a purpose. He allows suffering to bring out the best in people. He gives humans opportunities to develop themselves and show compassion and love towards each other • Allah has given humans freewill, even though he knows they may use it to cause suffering. When humans misuse freewill and cause suffering it cannot be used to deny Allah • Life is a test. Those that bear suffering, show compassion and make righteous choices will all be rewarded on the Day of Judgement, whereas those that cause suffering will be punished. <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>	<p style="text-align: right;">(15)</p>

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 teaching identified up to a maximum of three.</p> <ul style="list-style-type: none"> • According to the Qur'an males and females will both be rewarded for the best of their actions (1) • The Qur'an says devoted males and females will be forgiven by Allah (1) • According to the Qur'an abuse in marriage is not allowed (1) • The hadith stress the importance of seeking knowledge for all Muslims, male or female (1) • Muhammad taught that both men and women had rights over each other (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 teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Islam teaches that Allah created spouses from one soul (1) for the purpose of procreation (1) • A purpose of marriage is love and happiness (1). Allah blesses married couples with his mercy (1) • Marriage is seen as the basic foundation stone of Islamic life (1). Muhammad taught that marriage fulfilled half of religion (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching /development • Development that does not relate both to the teaching given and to the question. 	(4)

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <p>Candidates who do not consider different teachings within Islam cannot be awarded more than 3 marks.</p> <ul style="list-style-type: none"> • Some Muslims agree with divorce (1). They follow the Qur'an's teachings on the waiting period of four months (1). After this the divorce is finalised (Surah 2:226) (1) • Some Muslims believe it is disliked by Allah (1), therefore disagree with divorce (1). Muhammad referred to it as a hated act. (Sunan Ibn Majah 2018) (1) • Some Muslims accept it when all efforts to resolve differences have failed (1). The shari'ah allows it as a last resort (1). 'The most hated of permissible things to Allah is divorce' (Sunan Ibn Majah 2018) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	(5)

Question number	Indicative content	Mark
<p>2(d)</p>	<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"> • Some Muslims argue that contraception should not be allowed due to Muhammad expressing his disapproval. When asked about the withdrawal method, Muhammad said it was better not to use it. Therefore this means that contraception is interfering in Allah’s plan • Some Muslims believe contraception is denying faith in Allah as the provider. Children are a blessing and Muslims believe Allah has predestined the provision of all living creatures • Some Muslims believe contraception will stop the ummah from growing. A purpose of marriage is procreation so that Islam is passed on to future generations. Contraception stops this. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Muslims argue the withdrawal method was an established practice at the time of Muhammad. He may have disapproved but he did not forbid it. Many Muslims think it is therefore acceptable in planning a family and gaps between children • Some non-religious people argue that the most loving thing to do in situations where a person is not ready for parenthood and cannot provide care and love to a child is to allow contraception • Some Muslims argue that contraception should be allowed to protect women whose health may be adversely affected by having a child. Allah does not intend hardship for 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>	<p style="text-align: right;">(12)</p>

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.