



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (1RB0/3C)
Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice
Option 3C - 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 3: Religion, Philosophy and Social Justice 3C - Islam Mark Scheme –

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Isa was Allah's messenger (1) • He was born to a virgin mother (1) • He spoke in the cradle (1) • He performed miracles by the will and permission of Allah (1) • He was not crucified (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 marks.</p> <ul style="list-style-type: none"> • People are not perfect so everyone has done wrong things (1), without Allah's mercy humans could not go to paradise (1) • Through his mercy Allah has given Muslims all they require to pass the test of life (1). The Qur'an was provided by Allah to help Muslims live a good Muslim life (1) • Allah in his mercy will repay faithfulness in the afterlife (1). Even when life is difficult on earth Muslims believe that Allah will reward them after Judgement Day (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 reason. Award further marks for each development of the reason 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 teaches that these are essential beliefs (1) as do the Imams (1). For example all Shi'a Muslims are united in the belief that Allah is the one God (Surah 112:1) (1) • Belief in the Day of Judgement gives life meaning and purpose (1), The Qur'an teaches that at the resurrection Allah will call the faithful (1) and they will feel as though the test of life on earth was very brief (Surah 17:52) (1) • The belief that Allah is just gives Muslims the courage to work for justice in the world (1). The Qur'an teaches that Allah sent messengers with 'the scripture and the balance' (1) so 'people may maintain their affairs in justice' (Surah 57:25) (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 • Reference to a source of wisdom that does not relate to the reason 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 Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an references other messages from Allah (Surah 5:44), these are found in the Tawrat. They include things like the laws of Allah which are basic rules for all humans • Allah is unchanging therefore his message is fundamentally unchanging regardless of the period in history. There is no contradiction between what Allah said to Adam the first man and what he said to Muhammad the last prophet • Muslims cannot pick and choose which parts of Allah's message they choose to believe and which parts they can ignore. It is important in Islam that the Qur'an remains unchanged so the earlier revelations of Allah are also of value. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Qur'an is the final revelation of Allah's will. The earlier books have been corrupted through translation and so they may not be a true representation of Allah's word • There are inconsistencies between events as they appear in the Qur'an and how they are portrayed in the other texts, for example the death of prophet Isa in the Injil. In this case Muslims must abide by the teaching of the Qur'an • Some Muslims may believe that the Holy Books need to be reinterpreted for a changing society, since some things which were acceptable when they were written are incompatible with human rights, such as capital punishment. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or from non-religious points of view 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 marks	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 way identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Qur'an is the greatest revelation (1) • Allah is revealed through the messages given to the prophets (1) • Through visions (1) • Through the teaching of the imams (1) • Through miracles (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 way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The world was designed by Allah in perfect balance and unity (1) specifically to support life on earth (1) • Only Allah is omnipotent (1) only he has the power to both design and then create the world (1) • Allah must have designed the world since only he is omniscient (1) and has the understanding of the laws of science to make such a complex creation work in harmony (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
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 is a miracle given to humans through Muhammad (1), the Qur'an says that Allah could take it away and humans would not be able to find the truth for themselves (Surah 17: 86-87) (1). Instead Allah allows man to find his truth through the Qur'an (1) • Only Allah has the power to over-ride the laws he set in place (1). Miracles break the laws of science (1). 'When He intends a thing that He says to it, "Be", and it is' (Surah 36:82) (1) • Accounts of miracles in the Qur'an reveal the attributes of Allah (1), for example the story of Musa shows the compassion of Allah (1). He sent miracles to convince Pharaoh to release his people from slavery (Surah 20:9-48) (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 • 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"> • Life is a test given to humans by Allah, suffering is part of the test of life. Therefore regardless of humanity's efforts there will always be suffering • Allah gave humans free will. Some choose to ignore Allah and do evil things. Since Allah will not override free will humans will always cause suffering • Suffering occurs as a result of events outside human control e.g. earthquakes cause immense devastation and lead to death and sorrow. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Allah is all powerful. The Qur'an teaches that if Allah says "Be" it happens (Surah 2:117) so he could end all suffering • Humans can use the knowledge Allah provides to prevent suffering. For example people can cure many diseases that previously caused suffering • The Qur'an says that the time on earth is brief and the reward for passing the test of life is paradise so in the afterlife Allah will prevent suffering for eternity. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or from non-religious points of view 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, including any relevant philosophical and/or ethical arguments. 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, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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, including any relevant philosophical and/or ethical arguments. 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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • During Id-ul-Fitr Muslims thank Allah for his bounty (1) • Give charity to those in need (1) • Celebrate with family and friends (1) • Perform the Id prayer (1) • Give gifts to children (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
3(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 marks.</p> <ul style="list-style-type: none"> • Hajj is one of the Five Pillars (1) as such it is commanded in the Qur'an (1) • It is a time of spiritual renewal (1), enabling Muslims to refocus their lives on Allah (1) • It brings together Muslims from all over the world (1), strengthening the ummah (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
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/be. Award further marks for each development of the reason/belief 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"> • Allah is a merciful god (1) and whilst all Muslims should fast the Qur'an allows some exceptions (1). Surah 2:185 explains that 'Allah intends for you ease and does not intend for you hardship' (1) • The exemption can be applied if a person is ill (1), Surah 2:184 explains that a Muslim can make up an equal number of days when they recover (1). They will still fast just at a different time as the purpose is to make Muslims righteous (1) • If a person can fast but it is a hardship the Qur'an also provides an alternative (1). They can pay a ransom by feeding a poor person each day (1). However Allah expects them to complete the fast in order to glorify him (Surah 2:184–185) (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 • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(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 Arguments for the statement:</p> <ul style="list-style-type: none"> • The Qur'an allows war to be declared in self-defence (Surah 22:39). If a Muslim country were attacked without provocation many Muslims would fight to defend it because Allah commanded it • Prophet Muhammad fought in wars and made statements in the Hadith permitting lesser jihad. As the exemplar of Muslim life he would not have fought in a war that Allah did not approve of • The Qur'an says that those who die in battle fighting for Allah will go straight to paradise. This must mean that some wars are permissible as a last resort. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The decision to go to war should be a last resort however anger and refusal to compromise often mean negotiations break down and war is declared in haste • For Muslims the lesser jihad must be declared by a figure with appropriate authority. Sometimes violence is initiated by people with a cause they believe in but without the widespread acknowledgement of their spiritual authority • The conduct of lesser jihad has strict rules from the Qur'an, these include the fact that innocents should not be harmed. War today cannot fulfil this since even targeted bombs may miss their destination and destroy hospitals, homes and livelihoods. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or from non-religious points of view 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.

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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 marks	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
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each belief identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Allah created all races (1) • Allah treats people of every race equally (1) • Muhammad did not discriminate against those of other races (1) • Muhammad taught that 'All are equal as the teeth of a comb' (1) • The Qur'an teaches Muslims to treat others with love and respect (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
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Regular payment of Zakah and khums (1) redistributes wealth from the rich to the poor (1) • By not charging interest on loans (1) this means the poor, by borrowing money, are not caught in a spiral of debt (1) • Rules from the Qur'an require Muslims to look after their family members as they get older (1). Therefore the elderly are not living in poverty (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason 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"> • Allah has created humanity as he wills it including different races (1). It is his wish that people know one another (Surah 49:13) (1). When people have friends across racial boundaries they are less likely to be prejudiced (1) • The Qur'an says that it is a person's belief and action rather than gender that is important to Allah (Surah 4:125) (1) as a result there can be no prejudice based on gender (1). In Islam men and women have different, but equally important, roles to fulfil (1) • Allah shows no prejudice (1). The Qur'an says 'We certainly sent into every nation a messenger saying "Worship Allah"' (Surah 16:36) (1). However people have the free will to accept Allah's offer or not (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 • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
4(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 Arguments for the statement:</p> <ul style="list-style-type: none"> • Muslims are called by the Qur'an to be witnesses for justice; human rights offer everyone the right to fair treatment and the right to complain if they do not receive it • Islam believes that all people are of worth before Allah therefore all people deserve to be treated with respect. Human rights entitle people to life's basic necessities such as food and clean water • Muslims have compassion for the poor. They give Zakah to support those in poverty. Human rights aim to lift families out of poverty, supporting Islamic ideals. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some aspects of human rights in the UK contradict the teaching of Islam. For example the right for homosexuals to marry and have a family contradicts the view that homosexuality is wrong and should be prohibited • If everyone practiced the teachings of Islam and cared for those around them there would be no need for human rights since the ummah would support those in need and protect the weak and vulnerable • Although human rights laws exist in many countries human rights are still regularly abused suggesting that they are not treated as significant. People, for example, still work for wages that contravene human rights. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or from non-religious points of view 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, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
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