Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (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–2019

Question number	Answer	Reject	Mark
1(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Allah is the one true God (1) • He is all-powerful (1) • He is a just God (1) • He is a merciful God (1) • He judges fairly (1) • He is living (1). Accept any other valid response. Consult the 99 names of Allah!	• Lists (maximum of one mark)	**3**

Question number	Answer	Reject	Mark
1(b)	AO1 4 marks Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks. • Angels are messengers (1), they are sent by Allah (1) • They can appear in human form (1), and they remind Muslims of their duty to worship Allah (1) • They protect the faithful (1), both in this world and the next (1). Accept any other valid response.	• Repeated belief/development • Development that does not relate both to the belief given and to the question.	**4**

Question number	Answer	Reject	Mark
1(c)	AO1 5 marks 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. • At the end of the world all will be resurrected (1). Those who were faithful to Allah will praise him (1) and 'you will respond with praise of him and think that you had not remained in the world except for a little' (Surah 17:52) (1) • On the last day Allah will call people before him with a record of their deeds (Surah 17:71) (1). Allah will judge all based on their actions (1) and decide if they go to paradise or hell (1) • They will be admitted into the gardens of paradise (Surah 18:107) (1) if they believe in Allah (1), and do righteous deeds (1). Accept any other valid response.	• Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given.	
			5

Question number	Indicative content	Mark
1(d)	AO2 12 marks, SPaG 3 marks 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. **AO2** **Arguments for the statement:** • The prophets were ordinary men chosen by Allah as an example for everyone (Surah 33:21). This shows the power of Allah in using an imperfect vessel to bring his guidance to all • Their lives all demonstrate the unchanging message of Allah. This shows his expectations remain unchanged throughout history, confirming for Muslims how Allah wants them to live • The lives of prophets show the loving and merciful nature of Allah. e.g. he used Musa to free his people from slavery and defeat the oppressor, teaching Muslims that Allah cares for them • Muslims consider the prophets to be perfect role models, because they are sinless. **Arguments against the statement:** • It is more important to focus on the Six Beliefs of Islam as they are the commands of Allah for his servants (Kitab al-iman 1:4) and are relevant in the life of every individual • Reading the Qur'an teaches Muslims how to live, focusing on the lives of the prophets gives a fragmented picture as they each only show part of Allah's plan • The events during the lives of the prophets are rooted in a particular time in history. These are not always relevant to Allah's will for an individual today so the Five Pillars define how a Muslim should live. Accept any other valid response.	**15**

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	• 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	• 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	• 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	• 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	- 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	- 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	- 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	- 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • The existence of design in the universe is proof of a designer (1) • The universe has an intricate design that shows planning (1) • The universe could not come about by accident (1) • Only Allah has the knowledge to design the universe (1) • Only Allah is powerful enough to bring the universe into being from his design (1). Accept any other valid response.	• Lists (maximum of one mark)	
			3

Question number	Answer	Reject	Mark
2(b)	AO1 4 marks Award one mark for providing a response. Award a second mark for development of the response. Up to a maximum of four marks. • Muslims believe that suffering in life is a test from Allah (1). Giving charity is encouraged to remove suffering (1) • Suffering is caused by humans misusing freewill (1). When humans misuse their freewill Allah will not over-ride the suffering they cause (1) • Suffering is part of Allah's plan (1). For example Allah allowed the Prophet Ayub to be subjected to suffering, and rewarded him for his patience (1). Accept any other valid response.	• Repeated response/ development • Development that does not relate both to the response given and to the question.	**4**

Question number	Answer	Reject	Mark
2(c)	AO1 5 marks 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. • Muhammad did not speak from his own thoughts (1), but only that which was revealed to him by Allah (1). 'If I am guided, it is by what my Lord reveals to me. Indeed He is Hearing and near' (Surah 34:50) (1) • The Qur'an was sent by direct revelation from Allah (1). In Surah 24:46 Allah says 'We have certainly sent down distinct verses' (1) and goes on to explain that some will believe and obey and others will not (1) • Allah revealed himself through the teaching of Prophet Muhammad (1). 'We have certainly given you, oh Muhammad, the great Qur'an' (Surah 15:87) (1). It was Muhammad's role to act as the messenger and teacher (1). Accept any other valid response., e.g. Allah reveals himself through nature and the beauty of creation.	• 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)	AO2 12 marks 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. **AO2** **Arguments for the statement**: • Only Allah has the wisdom and power to provide a vision for a believer that's consistent with his other revelations. If a vision is true to the word of Allah it must have come from him • Prophet Muhammad saw visions that confirmed the existence of Allah. The visions helped Muhammad, and Muslims today, to be patient and steadfast in their faith as Allah wishes • Many Muslims believe that visions can be from Allah. If a vision is judged by the elders to be true then it can only be from Allah. However there are also visions that are from Shaytan or from one's own desires (Sahih al-Bukhari 87:113), rather than Allah. **Arguments against the statement:** • Non-religious people may argue that visions may be the result of illness. A high temperature may trigger hallucinations and one may see and hear things that are not really there • Visions may be made up. A person may claim to have had a vision in order to achieve status in the community, or be perceived as a holy person • If a vision has to be judged to be proven worthy then every vision does not constitute proof of the existence of Allah, but rather may be due to Shaytan or ones subconscious. Accept any other valid response. 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.	**12**

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	• 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	• 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	• 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	• 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Salah is one of the Five Pillars of Islam (1) • It is one of the Ten Obligatory Acts of Shi'a Islam (1) • It helps Muslims remain mindful of their faith (1) • It focuses the mind on Allah (1) • It unites Muslims across the world (1). Accept any other valid response.	• Lists (maximum of one mark)	**3**

Question number	Answer	Reject	Mark
3(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • It develops self-control (1), and thereby helps to overcome selfishness (1) • To experience hunger as the poor do (1) and develop empathy and charity (1) • To gain spiritual strength by celebrating the holy month (1) since by focusing on Allah they fulfill his will (1). Accept any other valid response.	• 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)	AO1 5 marks 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. • The celebration honours the faithfulness of Ibrahim (1) who was prepared to sacrifice his own son (1), and that of his son who was prepared to die at Allah's command (Surah 37:102) (1) • It reveals the mercy of Allah (1). He demanded a huge sacrifice from Ibrahim (1) and yet was prepared to accept the intent to sacrifice before it was made (Surah 37:104-106) (1) • It represents Muslims readiness to sacrifice their own wants in the service of Allah (1). The Qur'an teaches that the sacrifice of an animal is not important but rather one's righteousness (1). 'Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you' (Surah 22:37) (1). Accept any other valid response.	• 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**

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3(d)	AO2 12 marks, SPaG 3 marks	
	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.	
	AO2 **Arguments for the statement:**	
	• Regular giving of Zakah purifies one's wealth of greed and selfishness by redistributing money from the rich to the poor, as commanded by Allah in the Qur'an • It cleanses the heart of love of money which leads to sin. It is used for the benefit of humanity to support the poor, and promote good and justice in the world • It is paid in secret so the rich receive no praise or admiration since they are only doing their duty, and the poor are not shamed by receiving it (Surah 2:271).	
	Arguments against the statement:	
	• Zakah is only one of the Five Pillars, there is no spiritual benefit in giving money if you do not first believe in Allah. Therefore without true belief Zakah does not benefit the giver • Prayer may be more important as you do not need to be wealthy to approach Allah in prayer. Prayer brings a Muslim closer to Allah reducing immorality and wrongdoing (Surah 29:45) • Some believe Shahadah is the most important pillar since the testimony of faith said with conviction underpins all the other pillars. Without faith following the rules of Allah is of no value.	
	Accept any other valid response.	
		15

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Question number	Answer	Reject	Mark
4(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Muslims share their faith with people of all races (1) • Muslims of all races are welcome in the mosque (1) • They follow the example of Muhammad when he chose Bilal for his righteousness rather than his race, by judging a person's righteousness (1) • They work as lawyers defending people of all races (1) • They treat people of all races as brothers in Islam (1). Accept any other valid response.	• Lists (maximum of one mark)	**3**

Question number	Answer	Reject	Mark
4(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • Racial discrimination is against the will of Allah (1). The Qur'an teaches Muslims to treat everyone with respect (1) • People are sometimes stereotyped because of their racial background (1) and Muslims may find themselves similarly profiled (1) • Those of different racial backgrounds may find it more difficult to access education (1), as all teaching in primary schools is in English (1). Accept any other valid response.	• Repeated reason/ development • Development that does not relate both to the reason given and to the question.	**4**

Question number	Answer	Reject	Mark
4(c)	AO1 5 marks 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. • Everyone who commits a particular crime should receive the same punishment (1) regardless of wealth or status (Sahih al-Bukhari 56:681) (1), Muhammad taught that Allah is a just God (1) • Islam forbids the charging of interest (1) since this takes money from the poor and gives it to the rich (1). The Qur'an says 'Allah has permitted trade and forbidden interest.' (Surah 2:275) • The payment of Zakah is a religious duty (1). Zakah spending benefits the poor and needy (Surah 9:60) (1), so if everyone who reaches the nisab threshold paid Zakah it would reduce inequality (1). Accept any other valid response.	• 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

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4(d)	AO2 12 marks 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. **AO2** **Arguments for the statement:** • The Qur'an teaches 'there shall be no compulsion in religion' (Surah 2:256), so all should be treated with respect. Individuals can learn more about each other's faiths and come to understand and respect each other • Muslims can share their beliefs with others as commanded by the Qur'an. Their actions provide a role model for society, leading to conversion • Muslim children attend school with those of other faiths. They make friends outside the faith thereby reducing the potential for religious intolerance in the future. **Arguments against the statement:** • Muslims may experience prejudice in an area where they are the minority religion, due to a lack of understanding and tolerance. For example they may find it more difficult to get jobs • It may be more difficult to find halal food locally. Muslims may have to travel a long way to find appropriate food and restaurants in order to fulfil their religious duties • Muslim children may learn about other faiths in school and decide to abandon Islam and convert to a different faith. This is contrary to the teaching of the Qur'an and would be very difficult for Muslim parents. Accept any other valid response.	
		12

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