



Mark Scheme (Results)

June 2019

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

June 2019

Publications Code 1RA0_2C_1906_MS

All the material in this publication is copyright

© Pearson Education Ltd 2019

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: Second Religion 2C - 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.</p> <ul style="list-style-type: none"> • Jibril is the messenger to Mary (1) • Israfil blows the trumpet to signal the end of the world (1) • Mika'il is the protector of all who submit to Allah (1) • Izra'il is the angel of death who carries out Allah's commands (1) • Maalik is the chief of the angels who govern hell (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 marks.</p> <ul style="list-style-type: none"> • Prophets are chosen by Allah (1) to be a source of guidance for humans (1) • Prophets are a channel of divine grace (1) allowing humans to understand the greatness of Allah (1) • They could perform miracles (1) and were witnesses and proof of Allah's 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 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"> • Nothing else can be compared to an all-powerful Allah (1) and to do so is the only unforgivable sin of shirk (1) Surah 16: 35 reminds Muslims that only unbelievers suggest anything is equal to Allah (1) • It means that because he is all powerful, Allah is in control of everything (1) so Muslims believe that nothing happens unless Allah wills it (1) Surah 6: 59 says 'And with Him are the keys of the unseen; none knows them except Him' (1) • The glory of creation is proof of Allah's omnipotence (1) as without his power nothing would exist or can exist (1) Surah 35: 2 calls Allah 'And He is the Exalted in Might' (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 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 data-bbox="354 237 711 268">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 310 1304 447">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 data-bbox="354 489 410 520">AO2</p> <p data-bbox="354 531 751 562">Arguments for the statement:</p> <ul data-bbox="354 573 1304 846" style="list-style-type: none"> <li data-bbox="354 573 1304 667">• He was a kind and compassionate man especially towards his father who is understood to have been cruel to him yet Ibrahim prayed for Allah to forgive his father's sins <li data-bbox="354 678 1304 772">• He is seen as the greatest example of faith because he was prepared to sacrifice his son for Allah and this is remembered every Id-ul Adha so that Muslims learn about the importance of putting Allah first <li data-bbox="354 783 1304 846">• He spread the true religion, helped remove idolatry and re-built the Ka'ba to reinforce the belief in one God Allah. <p data-bbox="354 888 808 919">Arguments against the statement:</p> <ul data-bbox="354 930 1287 1171" style="list-style-type: none"> <li data-bbox="354 930 1287 993">• Ibrahim is only one in a long line of prophets and although a good example is not the best example because he did not treat Hagar well. <li data-bbox="354 1003 1287 1066">• Muhammad is called the best exemplar in the Qur'an so his life must be the best one to follow rather than Ibrahim <li data-bbox="354 1077 1287 1171">• All the prophets came with messages from Allah and had good characteristics but Allah only tells Muslims to follow Muhammad not the others. <p data-bbox="354 1213 751 1245">Accept any other valid response.</p> <p data-bbox="354 1287 1271 1392">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 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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Fasting brings a person closer to Allah (1) • It reminds a person of the poor who go without food (1) • Not eating during the day makes more time for prayer (1) • Everyone fasting at the same time unites the ummah (1) • It reminds a person that everything is from Allah (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"> • It is commanded to give a fifth of all belongings to Allah (1) this is used to help the poor who should be descendants of the Prophet (1) • The money is also given to scholars (1) so that they can remain independent and spend their time on religion (1) • Encouraging giving helps to remove greed from the heart of a human (1) and so draws them closer to Allah (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 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"> • Hajj shows that a person is willing to sacrifice both time and energy for Allah (1) which follows the example of Ibrahim and his son submitting to Allah's will (1) 'Our Lord make us Muslims in submission to you' (Surah 2: 128)(1) • Hajj, as one of the Five Pillars, is commanded by Allah (1) Surah 22: 29 says that those who perform Tawaf will be blessed by Allah (1) so every Muslim who is able will try and visit Makkah (1) • Standing at Arafat in the hot sun all day is physically and emotionally intense (1) showing that sins will be forgiven (1) a Hadith reports that Muhammad said that standing at Arafat completes Hajj (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 and to the question • Reference to a source of wisdom that does not relate to the reason given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|------|
| 2(d) | <p data-bbox="354 237 529 264">AO2 12 marks</p> <p data-bbox="354 310 1308 447">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 data-bbox="354 493 412 520">AO2</p> <p data-bbox="354 527 760 554">Arguments for this statement:</p> <ul data-bbox="402 560 1336 846" style="list-style-type: none"> <li data-bbox="402 560 1336 663">• Id-ul-Fitr, as an example, is a gift from Allah to be celebrated after Ramadan and reminds Muslims of Allah’s greatness and generosity and goodness <li data-bbox="402 669 1336 772">• Festivals are a fun way of learning history which encourages Muslims to remember the things Allah has done for them and so think of his greatness <li data-bbox="402 779 1336 846">• Festivals bring all the family and the ummah together where people pray together and recall the greatness of Allah. <p data-bbox="354 888 818 915">Arguments against this statement:</p> <ul data-bbox="402 921 1336 1241" style="list-style-type: none"> <li data-bbox="402 921 1336 1024">• Regular prayer is a better way to remember the greatness of Allah because the day is interrupted five times to focus on Allah who is most important <li data-bbox="402 1031 1336 1134">• The fun of being with family and receiving presents can detract from the main purpose of the festival, so may not be the best way to remember Allah’s greatness <li data-bbox="402 1140 1336 1241">• There are too few festivals in the year so going to the mosque every week and praying with other Muslims would be a better way to remember the greatness of Allah. <p data-bbox="354 1283 756 1310">Accept any other valid response.</p> <p data-bbox="354 1352 1276 1455">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 acceptable response. |
| Level 1 | 1-3 | <ul style="list-style-type: none"> • Demonstrates isolated elements of understanding of religion and belief. • Information/issues are identified and makes superficial connections between a limited range of elements within the question. • Judgments are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4-6 | <ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information/issues and makes superficial connections between many but not all of the elements in the question. • Judgments of a limited range of elements in the question are made. Judgments 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"> • Demonstrates accurate understanding of religion and belief. • Deconstructs religious information/issues leading to coherent and logical chains of reasoning that consider different viewpoints and that make connections between many but not all of the elements in the question. • Constructs coherent and reasoned judgments of many but not all of elements in the question. Judgments 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"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning that consider different viewpoints and that make connections between the full range of elements in the question. • Constructs coherent and reasoned judgments of the full range of elements in the question. Judgments are fully supported by the comprehensive appraisal of evidence leading to a fully justified conclusion. |