



# Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE  
In Religious Studies A (1RA0/3C)  
Paper 3: Area of Study 3- Philosophy and Ethics  
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: Philosophy and Ethics 3C – Islam Mark Scheme 2019**

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"> <li>• Only Allah is the unmoved mover (1)</li> <li>• Only Allah has no beginning (1)</li> <li>• As the creator, he is the source of being (1)</li> <li>• Allah is the only with the power to start the process (1)</li> <li>• Allah is the only one with the knowledge to begin the world (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

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"> <li>• Miracles can only occur through Allah (1) as they are extra-ordinary events, outside human knowledge (1)</li> <li>• A miracle could not have been performed by a human so must be Allah (1) such as a terminally ill person recovering against everyone’s expectations (1)</li> <li>• There are no other explanations for miracles except for the intervention of Allah (1). When Cat Stevens was saved from drowning with no human help he became a Muslim (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<b>4</b>

Question number	Answer	Reject	Mark
1(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"> <li>• Muhammad was an unbeliever before he received the first revelation of the Qur'an from Allah (1) Surah 34: 50 says 'but if I am guided, it is by what my Lord reveals to me' (1) This proof of Allah's existence changed his life (1)</li> <li>• Prophets bring revelations to humans about Allah (1) which lead them to start to believe in and worship Allah (1) Surah 29 describes the way Ibrahim turned from idols after receiving a revelation from Allah (1)</li> <li>• Maryam received a revelation from Allah about the birth of a son (1) In Surah 19: 17 Jibril brings the message to Maryam (1) and this story continues to prove Allah's existence to believers today (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development</li> <li>• Development that does not relate both to the way and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
1(d)	<p data-bbox="370 279 732 306">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="370 348 1284 485">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="370 527 431 554"><b>AO2</b></p> <p data-bbox="370 596 773 623"><b>Arguments for the statement:</b></p> <ul data-bbox="418 674 1276 919" style="list-style-type: none"> <li data-bbox="418 674 1230 741">• A compassionate God allows suffering to bring out the best in people and also to show his power when he helps them</li> <li data-bbox="418 743 1276 810">• Allah shows his compassion when he gives humans freewill, even though he knows they may use it to cause suffering</li> <li data-bbox="418 812 1276 919">• Life is a test and a loving Allah allows people to suffer to see how they cope with the problem so that they can be rewarded on the Day of Judgement.</li> </ul> <p data-bbox="370 961 824 989"><b>Arguments against the statement</b></p> <ul data-bbox="418 1031 1284 1283" style="list-style-type: none"> <li data-bbox="418 1031 1284 1098">• Suffering is not caused by Allah, it is caused by humans' misuse of freewill and is therefore not linked to his compassion</li> <li data-bbox="418 1100 1179 1167">• There is so much suffering in the world that, as Allah is all powerful, he could stop it and help his people</li> <li data-bbox="418 1169 1276 1283">• A compassionate God would not have created a world with some faults in it causing earthquakes and other natural disasters which cause people to suffer.</li> </ul> <p data-bbox="370 1325 776 1352">Accept any other valid response.</p> <p data-bbox="370 1394 1292 1495">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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>

**SPaG**

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

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"> <li>• Muslims are taught to have children in marriage (1)</li> <li>• It is the only way to have Islamically legal sex (1)</li> <li>• Marriage is made for companionship (1)</li> <li>• Marriage will strengthen society by creating strong families (1)</li> <li>• It enables Muslims to follow the example of Muhammad (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Lists (maximum of one mark)</li> </ul>	<b>3</b>

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 marks.</p> <ul style="list-style-type: none"> <li>• Men and women are equal in Islam (1) but have different roles in the family due to physical differences (1)</li> <li>• Women are taught to act as guardians for the husband's homes (1) she is responsible for the children (1)</li> <li>• Mothers are spoken of as the gate to paradise (1) and Muhammad said that the rights of women were sacred (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated teaching/ development</li> <li>• Development that does not relate both to the teaching given and to the question.</li> </ul>	<b>4</b>

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"> <li>• The ummah unites families in a common bond (1) as strengthening the family keeps society stable (1) Surah 3: 103 says 'hold firmly to the rope of Allah all together and do not become divided' (1)</li> <li>• The ummah supports the family by helping educate children (1) so that they grow up to be good adults who follow the straight path (1) A hadith says 'those who show the most perfect faith are those who are kindest to their families' (1)</li> <li>• The ummah helps the family to care for the young and the old (1) following the example of Muhammad (1). A Hadith says 'he who has no compassion for our little ones and does not acknowledge the honour due to our elders is not one of us' (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development</li> <li>• Development that does not relate both to the way and to the question</li> <li>• Reference to a source of wisdom that does not relate to the way given.</li> </ul>	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><b>AO2</b>  <b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Muslims believe that sex outside of marriage is forbidden by Allah because it can break up the family and cause problems in society</li> <li>• Sex outside of marriage could lead to children being born without a stable family environment which is bad for society</li> <li>• Sex should always take place within the committed relationship of marriage as this is a blessing from Allah and is recommended by the Prophet.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Non-religious people may point to the fact that many couples are happy in committed long term relationships but are not married so marriage is not necessary</li> <li>• Non-religious people may think that sex before marriage could help a couple become closer and discover if they are compatible and prevent problems later</li> <li>• Non-religious people may think contraception means that it is possible to have a sexual relationship for pleasure without having the responsibility of marriage or children and so create a happier society.</li> </ul> <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"> <li>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.</li> <li>Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>
Level 4	10–12	<ul style="list-style-type: none"> <li>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.</li> <li>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.</li> </ul>