



# Mark Scheme (Results)

Summer 2022

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

Question number	Answer	Reject	Mark
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each lesson identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• The lives of the prophets teach Muslims how to be patient in times of adversity (1)</li> <li>• Musa’s example teaches Muslims to speak up against injustice (1)</li> <li>• The prophets showed Muslims how to live simple and humble lives (1)</li> <li>• The prophets taught Muslims the importance of family ties (1)</li> <li>• Muhammad showed Muslims how to persevere in faith (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
<b>1(b)</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"> <li>• Belief in Tawhid is expressed through the recitation of the Shahadah (1). It is recited during the call to prayer five times a day (1)</li> <li>• Belief in the prophets is expressed in prayers recited during the Salah (1). Muslims pray for Abraham and his descendants (1)</li> <li>• Belief in angels is expressed at the end of the five daily prayers (1). Muslims send peace and blessings on the recording angels (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
<b>1(c)</b>	<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 Qur'an describes paradise as gardens (1). It is a reward for those that do good deeds (1). 'Indeed those who believe and do righteous deeds – for them are the Gardens of Pleasure' (Surah 31:8) (1)</li> <li>• The Qur'an describes paradise as having different layers or levels (1). Allah will judge where believers will go based on their deeds (1). 'He directed Himself to the heaven... and made them seven heavens' (Surah 2:29) (1)</li> <li>• The righteous enter heaven along with their righteous family (1). They are greeted by angels at every gate (1). "Peace be upon you for what you patiently endured. And excellent is the final home." (Surah 13:23) (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
<p><b>1(d)</b></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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Angels are essential as they play a vital role in the revelation of the holy books to the prophets. For example, Jibril, known as the angel of revelation, appeared to Muhammad on the Night of Power with the first revelation of the Qur'an. He played a vital role in communicating Islam to humanity</li> <li>• Angels play key roles in life after death. Izra'il takes the souls, Israfil blows the trumpet to herald the day of judgement and the recording angels present the book of deeds on the last day. Their roles are essential for the belief in Akhirah</li> <li>• Angels are Allah's faithful servants. They worship him day and night, obey his every command and fulfil his orders without question.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Tawhid is the most important Belief as this was Muhammad's key message to the Makkans. It is what Islam is built upon and denying this is the ultimate and only unforgivable sin</li> <li>• Prophets are essential as they faced many difficulties; isolation from their communities, rejection, and many physical and emotional challenges on Allah's path. Unlike angels who have no freewill, the prophets acted out of choice and love for Allah</li> <li>• The angels cannot act on their own in communicating Allah's words. Belief in the holy books (Kutub) and prophets (Risalah) is vital for the angels to play their role.</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>	<p><b>(15)</b></p>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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.</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, underpinned by a limited understanding of religion and belief.</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. 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. 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 mark</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
<b>2(a)</b>	<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"> <li>• Many Muslims fast on Ashura (1)</li> <li>• Some Muslims recite poetry retelling the events of Karbala (1)</li> <li>• Some Muslims join processions (1)</li> <li>• Some Muslims perform passion plays about the events of Karbala (1)</li> <li>• Some Muslims take part in self-flagellation (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
<b>2(b)</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"> <li>• Muslims ensure Salah is prayed at the correct time (1). The times were established through guidance from the Qur'an (1)</li> <li>• Muslims wash in preparation of prayer (1). This ensures purity in front of Allah (1)</li> <li>• Muslims face towards the Kaba in Makkah when they pray (1). This unites all Muslims towards a common focal point (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
<b>2(c)</b>	<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"> <li>• During this night they remember the events of the first revelation (1). 'We sent the Qur'an down during the Night of Decree' (Surah 97:1) (1). This was the beginning of Islam (1)</li> <li>• Muslims gather together to worship in mosques and their homes (1). Muslims believe there is extra reward for worship during this night (1). 'The Night of Decree is better than a thousand months' (Surah 97:3) (1)</li> <li>• Muslims stay awake til dawn (1). They believe Allah answers their prayers as a reward for their worship (1). 'The angels and the Spirit descend therein by permission of their Lord for every matter' (Surah 97:4) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/ development</li> <li>• Development that does not relate both to the reason and to the question</li> <li>• Reference to a source of wisdom that does not relate to the reason given.</li> </ul>	<b>(5)</b>

Question number	Indicative content	Mark
<b>2(d)</b>	<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></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• On returning from a battle Muhammad stated that they had returned from a lesser Jihad to a greater Jihad. He described this as a Jihad against the self and believed this inner struggle was a higher form than fighting an outer enemy</li> <li>• Greater Jihad involves struggles Muslims face on a daily basis to get closer to Allah. Establishing Islam in their own lives and improving their own relationship with Allah has to come before they can establish Islam in the world</li> <li>• Improving yourself through greater Jihad is a greater service to Islam. Improving one’s self, family and community results in a better society and so lesser Jihad is not needed.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Lesser Jihad is more important in places where the survival of Muslims is at risk. The Qur’an gives permission to Muslims to fight back against those that wrong them. Muslims can therefore turn to lesser Jihad as a way to defend themselves</li> <li>• It is important for Muslims who may be being persecuted. The Qur’an recognised that persecution is worse than killing so lesser Jihad is seen as a legitimate way to end what can often be long term suffering</li> <li>• Lesser Jihad is needed to protect Muslims against a tyrannical ruler. People suffer under such rule. Lesser Jihad gives them a chance to be able to live freely.</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>	<b>(12)</b>

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.</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, underpinned by a limited understanding of religion and belief.</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. 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. 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>