



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (3RA0/03)
Paper 3: Area of Study 3 – Study of 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.

Spec A (Short Course) paper 3 Islam – 3RA0_03 – June 2018

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"> • The belief in Tawhid, the oneness of Allah (1) • Belief that Allah sent the prophets (1) • Belief in angels as messengers (1) • Belief in the Day of Judgement for all humans (1) • Belief in the Holy Books sent by 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
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"> • Life is a test which will be rewarded /punished on judgement day (1) by Allah who is the judge of everyone (1) • No one knows when Judgement day will happen (1) which means every day must be lived carefully to ensure there is no sin (1) • Humans are responsible for their own actions (1) and there will be no forgiveness for sins after death (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>AO2 5 marks</p> <p>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.</p> <ul style="list-style-type: none"> • Allah is the One and only one who is unique (1) so nothing can equal or compare with him (1) and Muslims are taught in Surah 16:36 'worship none but Allah' (1) • Allah is merciful and will forgive a person who repents of their sin (1) which gives Muslims hope that they will be judged fairly on the last day (1) 'If he wills he will have mercy over you' (Surah 17:54) (1) • Allah is omniscient and knows everything that is happening (1) so Muslims can be assured that nothing happens to them unless it is in the will of Allah (1) Surah 6:59 says 'With him are the keys of the unseen' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/development • Development that does not relate both to the teaching 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)	<p data-bbox="444 247 824 275">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="444 306 1352 453">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="444 489 505 516">AO2</p> <p data-bbox="444 520 862 548">Arguments for the statement:</p> <ul data-bbox="492 579 1357 909" style="list-style-type: none"> <li data-bbox="492 579 1330 667">• Allah has said the Muhammad is the final prophet with the last message from Allah which is for all men at all times so another prophet is not needed <li data-bbox="492 672 1357 789">• The Qur'an, revealed to Muhammad, is the direct words of Allah and deals with the basic principles of how to live a good life. This means that the message does not need updating so another prophet is not necessary <li data-bbox="492 793 1336 909">• There is no evidence to suggest that another prophet would make any difference to peoples' beliefs because apart from Muhammad's no messages endured beyond the time they were sent and Allah has said that this is the final message. <p data-bbox="492 942 972 970">Arguments against the statement:</p> <ul data-bbox="492 1003 1357 1333" style="list-style-type: none"> <li data-bbox="492 1003 1357 1121">• The culture and country of Arabia where Muhammad lived is very different from many countries today and some of his teachings and his actions are interpreted by Imams to take account of today's society <li data-bbox="492 1125 1357 1213">• Allah sent messengers throughout history to different peoples at different times so why could he not send one for the needs of Western society which would help people understand Islam more <li data-bbox="492 1218 1357 1333">• Examples of other prophets such as Ibrahim still have relevance for Muslims today. For example, they commemorate his life and teachings on Hajj showing that all prophets remain relevant today. <p data-bbox="444 1367 857 1394">Accept any other valid response.</p> <p data-bbox="444 1428 1352 1516">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"> • Shahadah, the declaration of faith (1) • Salah, prayer five times a day to Allah (1) • Sawm, fasting in the month of Ramadan (1) • Zakah, giving money to help the poor (1) • Hajj, going on pilgrimage to Makkah (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 reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It marks the end of the month of fasting (1) and has been given by Allah as a blessing for those who completed the fast (1) • It is a time for family and friends to get together (1) and to thank Allah for all his goodness to them throughout the year (1) • It strengthens the ummah (1) as everyone contributes Zakah to help the less fortunate (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. 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"> • Hajj is the Fifth Pillar of Islam and is obligatory for any Muslim who is able to go (1) which shows submission to Allah and will be rewarded (1). Surah 22 links the command to go to the ka'ba with the promise of life after death (1) • By standing at Arafat, the most important part of Hajj, Muslims can have their sins forgiven (1) this means they can return home and start life afresh as a good Muslim (1) 'Depart from the place (Arafat) ...Allah is All-forgiving and Merciful' (Surah 2: 199) (1) • Performing tawaf at the ka'ba awakens a consciousness of Allah (1) and is in response to a command from Allah in Surah 22:26 where they are told to 'compass it around' (1) and offer themselves again in service to their Lord (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 way 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="444 247 634 275">AO2 12 marks,</p> <p data-bbox="444 306 1219 457">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="444 489 505 516">AO2</p> <p data-bbox="444 520 862 548">Arguments for the statement:</p> <ul data-bbox="492 579 1227 1003" style="list-style-type: none"> <li data-bbox="492 579 1227 730">• Zakah is one of the Five Pillars set up by Allah to ensure that all his people are treated equally and should not suffer want so the money is distributed by the leaders at the mosques to those who need it most. This fulfils the teaching of Surah 2 : 185 <li data-bbox="492 732 1227 884">• Giving Zakah raises awareness of the needs of others so many Muslims give more than the obligatory amount which means the less fortunate benefit more. Muhammad said that a person is not a believer who allows his neighbour to go hungry <li data-bbox="492 886 1227 1003">• Even a little extra can make a difference to those in need and as all Muslims should contribute if they are able, the amount can be considerable and therefore does help the poor. <p data-bbox="444 1035 927 1062">Arguments against the statement:</p> <ul data-bbox="492 1094 1203 1398" style="list-style-type: none"> <li data-bbox="492 1094 1203 1188">• Although obligatory not all Muslims are able to give the full amount required so the money raised is insignificant in comparison to the needs of the poor <li data-bbox="492 1190 1203 1272">• The only way the poor can really be helped is if governments use the taxes they raise to alleviate suffering rather than help the rich to become richer <li data-bbox="492 1274 1203 1398">• The scale of the problem is so great with so many displaced persons that much more than the relatively small amount of Zakah is needed to even begin to solve the problem. <p data-bbox="444 1430 854 1457">Accept any other valid response.</p> <p data-bbox="444 1488 1187 1604">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.
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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.

