



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies A (3RA0) Short Course
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.

Islam Mark Scheme – SHORT COURSE 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"> • They are chosen by Allah (1) • They communicated his message to humans (1) • All prophets brought the same message (1) • All prophets prepared the way for Muhammad the final prophet (1) • Some prophets were given books (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims will try to follow the straight path in order to go to paradise (1) because they believe that Allah will judge them fairly on the Day of Judgement (1) • Paradise is described as the perfect place, a state of joy and peace (1) and Muhammad said no one can imagine what it will be like (1) • It reminds Muslims of the supremacy of Allah (1) who cares for his people which gives meaning and purpose to their lives (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
1(c)	<p>AO1 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"> • All holy books apart from the Qur'an have been altered but still contain some truth (1) so should be treated with respect (1) Surah 5: 43-48 refers to the Tawrat reminding readers that the message came from Allah (1) • Messages of some prophets are recorded in holy books (1) for example, the Injil (1) 'We gave him [Isa] the Gospel' (Surah 5: 46) (1) • All holy books can be used for guidance (1) but the only true guidance comes from the Qur'an which contains the whole unchanged truth (1) Surah 17: 105 says 'We have sent the Qur'an down, and with the truth it has descended' (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>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>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • There is a hadith which says that Allah will not accept deeds unless they conform to belief because the meaning behind the act is the most important idea. • The Shahadah, which everyone must declare in order to be a true Muslim, is the first Pillar of Islam and shows that one's belief is more important than the other active Pillars that follow • No action is of any value unless it is done with the right intention so without belief the action is meaningless. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Muslim's believe that life is a test and it is actions that will be judged by Allah on Judgement Day and rewarded accordingly • Surah 5: 5 says 'And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.' • Muhammad said that one is not a believer who eats his fill while his neighbour remains hungry by his side showing the importance of actions. <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>	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"> • The place of prayer must be clean (1) • The prayer must perform wudu (1) • The prayer should face Makkah (1) • The set times of prayer should be observed (1) • Prayers should prostrate before 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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Id-ul-Ghadeer remembers the farewell pilgrimage of Muhammad (1) where he said that the religion of Islam was complete (1) • Shi'as believe that he nominated Ali as his successor (1) by saying that whoever I am his leader, Ali is his leader (1) • It remembers how Muhammad taught that two things were important, the book of Allah (1) and ahlul bayt (his family) which Shi'a interpret as meaning leadership should remain in Muhammad's family (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. 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"> • All Muslims should strive in the cause of Allah (1) Surah 2: 190 says 'fight in the way of Allah' (1), this is interpreted in various ways by scholars to mean that the striving can be physical or spiritual (1) • Life is a test from Allah (1) The struggle to lead a good life is part of the test (1) which Muhammad is reported (in a hadith of Bukari) to have called the 'greater jihad' (1) • Following the straight path and leading a life pleasing to Allah (1) will result in a reward on the Day of Judgement (1) Surah 10: 26 says 'for them who have done good is the best reward' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated repeated/ 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>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>AO2</p> <p>Arguments for this statement:</p> <ul style="list-style-type: none"> • Islam is a complete way of life that uses all Five Pillars to ensure that all aspects of life are covered so missing one means one is not fulfilling the commands of Allah • All Five Pillars show total submission to Allah in varying degrees but there is no concept that one is less important than the other • It would be impossible to be a Muslim if one did not declare the Shahadah and the other Pillars stem from this so all are necessary. <p>Arguments against this statement:</p> <ul style="list-style-type: none"> • True submission to Allah is of the heart so the intention behind obeying any of the pillars is more important than any of the actions • Not everyone is able to complete all Five Pillars physically e.g. Hajj but they are still able to worship Allah and be a good Muslim • Hajj could be considered the most important Pillar to be a good Muslim because at Arafat sins are forgiven and a person starts life afresh. <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 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.