



# Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE  
In Religious Studies A  
Paper 3: Philosophy & Ethics  
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

Question number	Answer	Reject	Mark
<b>1(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>• The design argument shows Allah exists because only Allah is intelligent enough to design such complex systems (1)</li> <li>• The design argument shows Allah exists because he designed everything for a purpose (1)</li> <li>• It shows only Allah has the knowledge to design the world the way it is (1)</li> <li>• It shows only Allah could have filled the world with such beauty (1)</li> <li>• The design argument shows only Allah could instil such regularity into the universe (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	
<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>• The existence of suffering may lead some Muslims to question why a loving creator would allow so much suffering (1). Maybe he does not have the power to stop it? (1)</li> <li>• It may lead some Muslims to question why a powerful God would not want to stop the suffering (1). Maybe he is not benevolent enough to care? (1)</li> <li>• Some may question how an omniscient creator could not know of the suffering of his people (1), or not know how to end the suffering in a world he created (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 example. Award further marks for each development of the example 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>An important miracle in Islam is the events of the Night of Power (1), when angel Jibril appeared to Muhammad (1). 'Recite in the name of your Lord who created.' (Surah 96:1) (1)</li> <li>A key miracle in Islam is the Qur'an itself (1). Muslims believe Allah has guarded the Qur'an from corruption (1). 'Indeed, it is We who sent down the message [i.e., the Qur'an], and indeed, We will be its guardian.' (Surah 15:9) (1)</li> <li>Many Muslims believe in the miracle of the splitting of the moon (1) when Muhammad reportedly split the moon as a proof of his prophethood (1). 'That the Meccan people requested Allah's Messenger to show them a miracle, and so he showed them the splitting of the moon.' (Bukhari 3637) (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>Repeated example / development</li> <li>Development that does not relate both to the example and to the question</li> <li>Reference to a source of wisdom that does not relate to the example given.</li> </ul>	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><b>AO2</b></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Some Muslims believe that visions and dreams are a way Allah sends messages to his people. Visions of prophets or other holy figures are taken as a sign from Allah</li> <li>• The vision of Jibril on the Night of Power confirmed the existence of Allah and Muhammad's prophethood to him. This signalled the beginning of Islam</li> <li>• Allah appeared to Musa in the desert in the form of a burning bush. He confirmed his identity to Musa and gave him his mission to free the Israelites from slavery.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Non-religious people may argue that visions do not have to be from a divine being. Scientists and psychologists can offer alternative explanations for visions, for example due to hallucinations or mental health issues</li> <li>• Some may argue that just because we can't yet fully explain visions doesn't mean they are from Allah. Religious people should not always try to explain unexplainable phenomenon by referring to religion</li> <li>• Some people may argue that visions are not true but merely false claims of attention-seekers and people trying to back up their beliefs by claiming such sensory experiences.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<p>A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief.</p> <p>Judgements are asserted without clear links to the analysis.</p>
Level 2	4–6	<p>A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief.</p> <p>This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.</p>
Level 3	7–9	<p>A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief.</p> <p>This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.</p>
Level 4	10–12	<p>A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief.</p> <p>This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.</p>

**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 teaching identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Some Muslims do not allow contraception (1)</li> <li>• Some Muslims believe it is discouraged but not forbidden in Islam (1)</li> <li>• Some Muslims only allow natural methods of contraception (1)</li> <li>• Some Muslims allow contraception as part of their family planning (1)</li> <li>• Some Muslims allow contraception if a pregnancy will be harmful for the mother (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	
<b>2(b)</b>	<p>AO1 4 marks</p> <p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four.</p> <ul style="list-style-type: none"> <li>• Most Muslims encourage remarriage after divorce (1) to ensure a strong family system is maintained in the ummah (1)</li> <li>• Most Muslims believe both men and women can remarry after divorce (1), however a woman must wait until her iddah period has passed (1)</li> <li>• Some Muslims will avoid marrying a divorcee (1) due to the stigma attached to divorce in some cultures (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development</li> <li>• Development that does not relate both to the attitude 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 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"> <li>• The Qur'an teaches that Allah will reward men and women equally (1), so they should also treat each other fairly too (1). 'Indeed, the Muslim men and Muslim women, the believing men and believing women...for them Allah has prepared forgiveness and a great reward.' (Surah 33:35) (1)</li> <li>• The Qur'an expects the same religious duties and obligations from Muslim men and women (1), as it sees them as spiritual equals (1). 'The obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women...' (Surah 33:35) (1)</li> <li>• Muslims are taught that men and women have the same origin (1), as Allah created them from one single soul (1). 'O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women.' (Surah 4:1) (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 and to the question</li> <li>• Reference to a source of wisdom that does not relate to the teaching given.</li> </ul>	<b>5</b>

Question number	Indicative content	Mark
2(d)	<p data-bbox="363 239 558 268">AO2 12 marks</p> <p data-bbox="363 302 1308 464">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="363 497 428 527"><b>AO2</b></p> <p data-bbox="363 527 812 556"><b>Arguments for the statement:</b></p> <ul data-bbox="412 560 1289 913" style="list-style-type: none"> <li>• Support from the wider ummah in the form of providing classes and support groups for Muslim parents can help build stronger relationships in families and equip parents with necessary parenting skills</li> <li>• Muslims can also turn to counselling and youth groups to support them in family life, particularly for support with bringing up young Muslims in a non-Muslim society</li> <li>• The ummah provides many opportunities for families to come together; during regular congregational worship, festivals as well as celebrations of births and marriages. These opportunities help build stronger families and communities.</li> </ul> <p data-bbox="363 947 876 976"><b>Arguments against the statement:</b></p> <ul data-bbox="412 980 1300 1333" style="list-style-type: none"> <li>• Some Muslims can feel that too much community involvement in family life is not a good thing and can see it as unnecessary interference rather than a positive force</li> <li>• Some younger Muslims may not welcome support from the ummah and may feel that they are not able to challenge customs and norms and forge their own path for fear of backlash from the wider community</li> <li>• Despite the different types of support available to Muslim families, they are still facing the same social pressures and challenges as non-Muslim families in the 21<sup>st</sup> century for example, increasing divorce rates.</li> </ul> <p data-bbox="363 1367 802 1396">Accept any other valid response.</p>	<b>12</b>

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