



# Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE  
In Religious Studies A  
Paper 2: Study of Second Religion  
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.

## Paper 2: Study of Second Religion 2C – Islam Mark Scheme

Question number	Answer	Reject	Mark
<b>1(a)</b>	<p>AO1 3 marks</p> <p>Award one mark for each purpose identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• A key purpose of the Six Beliefs is to define the key beliefs that Muslims should follow (1)</li> <li>• They unite Muslims as they believe the same things (1)</li> <li>• They set them apart from other religions (1)</li> <li>• The purpose of Tawhid is to show Islam is a monotheistic religion (1)</li> <li>• The purpose of Akhirah is to ensure Muslims are aware of their actions (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 reason. Award a second mark for development of the reason. Up to a maximum of four.</p> <ul style="list-style-type: none"> <li>• Al-Qadr teaches Muslims that Allah is in control of their affairs (1), so they will accept all good and bad as the decree of Allah (1)</li> <li>• It means Allah is All-Knowing (1), so Muslims can be assured that Allah will reward and punish fairly (1)</li> <li>• It means Muslims are still responsible for their choices and actions (1), so they will strive towards their goals (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 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>• Hell is the destination for the followers of Satan (1) because they are unable to resist his temptations (1). 'Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense.' (Surah 17:63) (1)</li> <li>• Hell is described as a terrible fire (Jaheem) (1), the punishment for those who denied God (1). 'You will not be asked about the companions of Hellfire.' (Surah 2:119) (1)</li> <li>• Hell is described as a place where sinners will be tortured (1), through painful physical punishments (1). 'They will circulate between it and scalding water, heated [to the utmost degree]. (Surah 55:44) (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>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>• The need for new holy books suggests the previous Kutub were a failure, because if they had been successful there would not be a need for further holy books</li> <li>• If the previous holy books had been successful, Allah would not have needed to send 124,000 prophets as reminders and warners. Clearly the books were not enough for humanity's guidance</li> <li>• The failure of the previous Kutub meant Allah had to reveal the final message, the Qur'an, to Muhammad who was the final prophet.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• The Kutub contained the message for different nations according to their time and needs. This does not mean previous books failed but that they fulfilled the purpose for that time and that nation</li> <li>• The holy books were not the failure, but it was the people who failed to follow their message. Humans have a choice whether they follow Allah's message as there is no compulsion in religion</li> <li>• All previous holy books were a preparation for the final message. They were therefore not a failure but played an important role leading to the final word of Allah, in the form of the Qur'an.</li> </ul> <p>Accept any other valid response.</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 way identified up to a maximum of three.</p> <ul style="list-style-type: none"> <li>• Muslims ensure it is the correct time for Salah (1)</li> <li>• They wash to prepare themselves (1)</li> <li>• Muslims face the Qiblah direction (1)</li> <li>• They perform the prayer positions (1)</li> <li>• They recite verses from the Qur'an (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 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>• Greater Jihad is a personal struggle to practise Islam (1), whereas lesser Jihad is a struggle for the community (1)</li> <li>• Greater Jihad involves fighting one's own nafs (1), but lesser Jihad can involve fighting others (1)</li> <li>• Greater Jihad can be carried out by every Muslim all of the time (1), whereas lesser Jihad involves fulfilling certain conditions and criteria before it is valid (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
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"> <li>Reciting the Shahadah is important as a way of converting to Islam (1). New Muslims recite the Shahadah to enter into the religion (1). 'And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided'. (Surah 3:20) (1)</li> <li>Muslims are expected to declare their belief in Allah to affirm their faith (1) or face Allah's judgement (1). '...if they turn away - then upon you is only the [duty of] notification. And Allah is seeing of [His] servants.' (Surah 3:20) (1)</li> <li>Reciting the Shahadah confirms the two most important beliefs of Islam (1), the oneness of Allah and the prophethood of Muhammad (1). 'There is no God but Allah, Muhammad is the prophet of Allah.' (Shahadah) (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>	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></p> <p><b>Arguments for the statement:</b></p> <ul style="list-style-type: none"> <li>• Id-ul-Adha is the most important celebration as it not only commemorates events from Muhammad's tradition, but also the sunnah of Ibrahim and his family</li> <li>• Id-ul-Adha brings the whole community together in a way other Ids do not. During the celebrations Muslims share a portion of their sacrificial offering with members of the community who may never get to enjoy it otherwise</li> <li>• As Id-ul-Adha is linked to the largest gathering of Muslims at the Hajj, it is considered particularly important. It is a way of taking part in the rituals for the majority of Muslims who cannot be at the Hajj themselves.</li> </ul> <p><b>Arguments against the statement:</b></p> <ul style="list-style-type: none"> <li>• Id-ul-Fitr is the most important as it celebrates the end of the month-long test of fasting during Ramadan. This can be quite challenging therefore many Muslims look forward to this more than any other festival</li> <li>• Some Shi'a Muslims may consider Id-ul-Ghadeer as the most important celebration as they commemorate the appointing of Ali as Muhammad's successor. As this relates directly to their Shi'a identity it stands out for them</li> <li>• It could be argued that no celebration is more or less important than the other, as they are all celebrated with the same spirit of togetherness and concern for the wider Muslim community.</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider different points of view within the religious tradition (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

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