



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCE
In Religious Studies (9RS0)
Paper 4D Islam

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk . Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus .

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Summer 2024

Question Paper Log Number 72927

Publications Code 9RS0/04D 2406_MS

All the material in this publication is copyright

© Pearson Education Ltd 2024

Paper 4D: Islam– June 2024
Mark scheme

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The inner spiritual transformation and developing a personal relationship with Allah are key emphases of Sufism. • Sufism encourages ascetic lifestyles and detachment of worldly desires in an attempt to tame the soul. • The struggle against the nafs (inner self) is a core concept found within Sufism which instructs Muslims to strive for excellence (ihsan) in practising Islam. • The use of Tariqas/Sufi orders are encouraged as a pathway for Muslims toward spiritual purity by participating in specific rituals and practices such as dhikr (remembrance) and khalwa (seclusion). • Ideas such as haal (spiritual state), fana (death before death), spiritual stations (maqamat) and saints (awliya) are given greater emphasis in Sufism.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • An understanding of the importance of the five pillars which includes key terminology such as arkan (pillar) and reference to Hadith Jibrael as an integral part of Islam. • Key features of the pillars which include specific actions and their rulings such as ruku (bowing), sajda (prostration), qiyam (standing) which are all related to Salah (prayer). • The universality and legal obligations of the five pillars as accepted by all Muslims. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Muslims can have differing levels of education that affect their understanding of the five pillars. For this reason, understanding their identity may vary from person to person and this can give rise to a confused notion of identity. • There are some arguments that place a greater emphasis on beliefs instead of practices for shaping Muslim identity and as a result, these arguments reduce the importance of the five pillars for shaping identity. • The practice of the five pillars has variation between Muslim groups and therefore this can negatively impact identity as Muslims may perform their actions in very different ways. • Some Muslims might not perform the five pillars or may be selective with which pillars they practise. Therefore, it can be argued, this is not a good measure of identity. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).

Level	Mark	Descriptor
Level 3	9–12	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> There is an holistic understanding of the concept of Jihad as an essential feature to Islam, often referred to as the sixth pillar. Jihad is understood as 'striving' or 'struggling' which has multiple dimensions for Muslims. The greater Jihad that Muslims face is one that concerns internal spirituality and is a constant daily struggle against oneself. Lesser Jihad is understood as armed conflict and is one form of struggle that Islam teaches. The internal struggle that Muslims face is intended by God and provides an opportunity for betterment and understanding the higher realities of faith. Islam teaches that the internal struggle is universal and applies to all humans in different ways.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4–6	<ul style="list-style-type: none"> A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7–10	<ul style="list-style-type: none"> A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The Qur'an teaches that a Muslim's purpose is to live life in submission to Allah. • The doctrine of Jihad is taught in Islam as a way of individual and communal perseverance against difficulties, hardships and trials. • Jihad also encompasses armed conflict and outlines circumstances where Muslims are permitted to take up arms. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Muslim groups may interpret the doctrine of Jihad differently and therefore, different interpretations of Jihad can exist. • The role of scholarship in the development of Jihad provides context for understanding many of the rulings. As a consequence of this, it can be argued that scholarship is vitally important for understanding Jihad. • Some people may view Jihad as only concerning armed conflicts. Because of this, the real understanding of Jihad is lost and its teachings become perverted. • If the greater Jihad is dismissed, an individual will not be aware of the notion of struggling to better oneself. For this reason, living life in submission to Allah can be reduced to empty actions with little or no spiritual meaning. • Verses of the Qur'an and Hadith literature are cherry picked by some to incorrectly portray the lesser Jihad as permitting terrorism. Therefore, whilst Jihad is important to live life in submission to Allah, it is of greater importance that Muslims have access to holistic Islamic education. • The struggle to live in submission to Allah is a lifelong struggle. Therefore, it can be argued that understanding teachings of Sufism go hand in hand with Jihad against oneself. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Islam supports the scientific method including the emphasis on formulating an idea based on observation and testing in order to validate or disprove any hypothesis. • Developments of science in the Middle Ages of Islam under the Abbasid dynasty was promoted by Caliphs Al Mansour and Harun al Rashid under Bayt al Hikmah (house of wisdom) which began the Islamic Golden Age. • The pursuit of science was considered an act of worship in the Islamic Golden Age as a means of understanding creation, which was encouraged in the Qur'an (3:191). <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Scientific learning can be discouraged by some modern literalist groups as their interpretations of the Qur'an can appear to contradict modern scientific understanding. Therefore, for these groups, the relationship between Islam and science is a hostile and strained one. • Empiricism and the scientific method have created a way of understanding the natural world. For some people, these methods are the only means of knowledge and truth. Therefore, some Muslims in the modern world may reject religious teachings that are not supported by science. • The Islamic Golden Age was a period of great scientific advances spearheaded by Muslim scholars. Islamic civilisation flourished in this time period. For this reason, the historical relationship between science and Islam was incredibly positive. • In some Muslim societies there has been a stagnation of technological advancement as a consequence of tensions between science and Islam. Therefore, for those societies to progress, it can be argued that the relationship between Islam and science needs to improve. • Where there is no conflict between Islam and science, science can be used to strengthen a Muslim's faith. As a result of this, the relationship between Islam and science is actively encouraged and welcomed by some people. • An emphasis of empirical testing in science to verify or falsify truth claims can present challenges for religious belief (This links to Philosophy of Religion). • The conflict model between science and religion can give rise to critics of religion. Because of this, some critics may view some religious commands as immoral (This links to Religion and Ethics). • There are supporters of the scientific method that will challenge theist explanations of miracles. (This links to New Testament Studies). <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).

		<ul style="list-style-type: none"> • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AaO2).
--	--	---