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# Mark Scheme (Results)

Summer 2023

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

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Summer 2023

Question Paper Log Number P75735

Publications Code 9RS0\_4D\_2306\_MS

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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 4D: Islam - 2023

### Mark scheme

Question number	Indicative content	Mark
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The Qur'an is central to the ummah's expression of Islamic identity.</li> <li>• Those who embrace Islam become a member of the ummah and are part of one community that identifies with a spirit of cooperation, good will, empathy and unity.</li> <li>• The ummah is an expression of Islamic identity in that its role and purpose for Muslims today is to ensure that every member of the ummah is regarded as equal before Allah.</li> <li>• The ummah reflects the common fraternity identity illustrated in the Prophet's final sermon.</li> <li>• The ummah's intent to reflect Muslim identity in contemporary society is limited because Sunni and Shi'a have differing attitudes towards the five pillars and other practices.</li> </ul>	<b>(8)</b>

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

Question number	Indicative content	Mark
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Zakat is one of the five pillars of Islam that shape Islamic identity.</li> <li>• Giving and receiving Zakat is a duty for all Muslims.</li> <li>• Zakat reflects the importance of purifying oneself and one's wealth before Allah.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Zakat is significant for Islamic practice because it is a central teaching of the Qur'an, reflecting the Muslim belief that all are dependent on Allah.</li> <li>• For Muslims, the giving of Zakat is a significant practice because it indicates their commitment to Allah and the Muslim community and shows the importance of Islamic identity.</li> <li>• Equally, in the receiving of Zakat, Muslims demonstrate their reliance on Allah for all they receive and consequently they are showing submission to Allah in accepting the wealth he has given.</li> <li>• For a Muslim, Zakat is not only a significant, but an obligatory practice because this sacrifice of 2.5% of their annual wealth is believed to protect from tragedy and misfortune; the Prophet said: "Give charity without delay, for it stands in the way of calamity" (Al-Tirmidhi).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(12)

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

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

Question number	Indicative content	Mark
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The most obvious symbol of the struggle against feminism by Muslim women is Hijab; feminists have taken the scarf to be a symbol of their subjugation to men in Muslim societies, whereas the faithful take it to be a symbol of respect and modesty.</li> <li>• The feminist view that patriarchy is equivalent to the oppression of women is not compatible with Islam.</li> <li>• Islam and feminism both condemn the oppression of women: both insist that women may own their own property and dispose of it as they wish, and both reject the symbol of 'Father' for Allah.</li> <li>• The leadership role for men is taken for granted in Islam since it was developed "in highly misogynist societies in the first three or four centuries of Islam", while feminists consider it contextual and evidence of oppression.</li> <li>• Many Muslim women inspired by feminist ideas believe that the correct interpretation of Islam is one that calls for absolute equality of rights for men and women and the elimination of all distinctions based on gender found in Islamic law as traditionally understood.</li> <li>• Islam and feminism can be seen to have conflicting views on the most fundamental issues in metaphysics, ethics, social and political philosophy and theology.</li> </ul>	(10)

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

		<ul style="list-style-type: none"><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li></ul>
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Question number	Indicative content	Mark
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Since women are born with the ability to give birth to children, the mother in Islam has the primary role and responsibility in taking care of young children.</li> <li>• Islam assigns the role of supporting the family financially on the husband/father.</li> <li>• The Qur'an states that men and women have equality in spirituality, responsibility and accountability.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Historically, in Islam, the role of women centred around fulfilling traditional gender role expectations and as a result there was very little room for women in the public sphere; therefore, their role was often reduced to serving men.</li> <li>• Islam recognises that women and men are equal in worth and that they have distinct, though equally important roles; therefore, it is understood that men are required to take care of their family financially and because women give birth, their most important role is taking care of their children and family.</li> <li>• The Qur'an makes it clear that women are seen as equal to men, but the degree to which that is respected is largely cultural; because, while some cultures encourage men and women to take on the same roles, others promote a less dominant role for the women.</li> <li>• Although equality is stressed in the Qur'an, there is a significant gap between men and women's status; this gap impairs women's development, and as a result inequalities arise in social, religious, cultural and gender contexts.</li> <li>• There are many differing views on women's rights and gender roles in the world of Islam because of cultural and generational differences; in some Islamic countries women are now able to become teachers and doctors etc while before they were only able to take care of children.</li> <li>• The Qur'an encourages Muslims to build up a strong family system because both the mother and father can then enjoy their rights and perform their duties based on mutual consent and cooperation.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(20)

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

Question number	Indicative content	Mark
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Sufism is a mystical form of Islam.</li> <li>• A Sufi aims to be dedicated to the worship of Allah and in doing so ignores the material pleasures of the world around them.</li> <li>• Sufis believe that it is possible to draw closer to Allah and embrace the Divine Presence in this life.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Sufism is regarded as a separate tradition within Islam because it transcends the Sunni-Shi'a sectarian division.</li> <li>• Sufis can be found from within both Sunni and Shi'a Islam, and this suggests it has universal appeal for Muslims; consequently, Sufism is regarded by some as a separate tradition within Islam.</li> <li>• Some Muslims argue that Sufism can be regarded as a separate tradition within Islam because, to a greater extent it is focused on worship and dedication to Allah, than in Sunni and Shi'a Islam.</li> <li>• An emphasis for Sufis on avoiding all forms of materialism, means that Sufism is centred around the concept of tawhid, which is the most important belief in Islam; therefore, for this reason, some regard Sufism as a separate tradition within Islam.</li> <li>• All Muslims share the same core beliefs and as a result it would be wrong to assert that Sufism is a separate tradition within Islam.</li> <li>• Sufism is focused on attaining union with the divine; however, the debate about the nature and value of religious experience, challenges the relevance of this focus. (This shows links to Philosophy of Religion).</li> <li>• Sufism accepts Islamic moral principles; therefore, the role of religion as an authority in ethical decision making, notably on matters such as marriage and divorce, is challenged by some in society today. (This shows links to Religion and Ethics).</li> <li>• In Sufi exegesis, the obscure meaning of the text is explored, and the understanding of the scripture is looked at as a practice that opens up ways for transformative knowledge; similar to the way some Christians use the New Testament. (This shows links to New Testament Studies).</li> </ul> <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>	<p>(30)</p>

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

