



**Pearson**  
**Edexcel**

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level  
In Religious Studies (9RS0)  
Paper 4: Study of Religion  
Option 4D: 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.

Question number	Answer
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 Hajj is the fifth of the Muslim practices and institutions known as the five pillars of Islam and is the one that places the emphasis on the role of pilgrimage for worship.</li> <li>• All Muslims believe that Hajj is required of all physically and financially able Muslims at least once in their lifetime.</li> <li>• Muslims believe that Hajj has special status and those who die whilst doing the pilgrimage go straight to Jannah.</li> <li>• The Hajj serves as a penance for the ultimate forgiveness of sins and is an act of devotion which can illustrate intense spirituality.</li> <li>• All the pilgrims wear the same clothing on Hajj to demonstrate equality and unity.</li> </ul>

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	Answer
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>• Husain was the grandson of the Prophet Muhammad.</li> <li>• Husain’s martyrdom at Karbala in 680 CE became the central story of Shi’a tradition.</li> <li>• The anniversary of Husain’s martyrdom takes place in Muharram, the first month of the Islamic calendar when rituals associated with Shi’a Muslims are observed, such as self-flagellation.</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>• Husain’s martyrdom is significant because it played a crucial role in the historical development of the Shi'a community that emerged as a distinct division between the Shi’a and Sunni Muslims in respect of their religious and political beliefs and practices.</li> <li>• Husain’s readiness to sacrifice all that he had in order to preserve the divine ideals of justice is significant in that it has resulted in becoming a model event that inspires Shi’a Muslims to replicate.</li> <li>• The death of Husain and the way in which it took place is significant because it has shaped the ethos of Shi’a understanding about martyrdom, suffering, salvation and sacrifice, all of which are unique and distinct to Shi’a Muslims.</li> <li>• Ashura is an annual commemoration of the death of Husain during the first ten days of Muharram and this is significant because it involves the enactment of various rituals such as Azadari, Majalis, Matam, Taziya, Noha .</li> </ul> <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"> <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>
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
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 status of Muhammad and the authority of the Qur'an for Islamic belief.</li> <li>• Teachings for Muslims in relation to the revelation and knowledge of Allah.</li> <li>• The significance of revelation from Allah as a theological belief.</li> <li>• Revelation as Divine guidance from Allah.</li> <li>• Issues which surround objective versus subjective interpretation of the text in the passage and the Qur'an as a whole.</li> </ul>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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> <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>



Question number	Indicative content
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>• Muslims believe the Qur'an contains the unaltered and direct words of Allah that were revealed to the Prophet Muhammad.</li> <li>• For Muslims the Qur'an includes practical injunctions aimed at the general welfare of human beings, society and the environment in which we live.</li> <li>• Muslims show respect for the Qur'an by carrying out <i>wudhu</i> (ritual cleansing) before touching it.</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>• The Qur'an is the source of final authority for Muslims because it reveals all that is required to know about Allah.</li> <li>• For Muslims the Qur'an has absolute authority because it is believed to be the revelation of Allah, and it therefore reflects Allah's nature and will; for this reason Muslims respect it as the source of authority for all their beliefs and practices.</li> <li>• The Qur'an has supreme authority for Muslims for the reason that it is considered to have been a miracle from Allah because the Prophet Muhammad didn't know how to read or write.</li> <li>• The Arabic text of the Qur'an is inimitable and consequently is considered to be proof of its divine authorship; therefore, underlining its authority for belief and practice for all Muslims.</li> <li>• The Qur'an is a wide-ranging book that contains divine truths, metaphysics, religious beliefs and worship, prayer, law and morality; as a result it is authoritative for Muslims in terms of their obligations and duties towards Allah thus enabling them to be guided in the practice of their religion.</li> <li>• It might be argued that the Qur'an is an outdated book and was not written or intended for the technological and scientific nature of the world today; therefore, it holds less authority in terms of its practical application.</li> </ul> <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"> <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
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>• Within Islam Shari’ah law encompasses all aspects of a Muslim’s life.</li> <li>• Shari’ah law is derived from the Qur’an, Hadith and Sunnah.</li> <li>• Shariah law consists of rules and guidelines to aid Muslims achieve high moral and ethical codes of conduct in society.</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>• Whilst the Qur'an is the basis of Shari’ah law, the Hadith and Sunnah are complementary sources to the Qur'an which help to explain the Qur'an; therefore, Shari’ah law may not be interpreted or applied in any way which is inconsistent with the Qur'an.</li> <li>• Shari’ah law for Muslims is understood as Allah’s will for humankind; however, the body of law (known as ‘Fiqh’) produced by Islamic scholars trying to understand Allah’s will, is the result of human interpretation and therefore, as a result, it is recognised as being fallible.</li> <li>• Shari’ah law is reflected in both the sacred and the secular areas of Islamic belief; however, as Allah’s law, it is a reminder that Allah is omnipotent and omniscient and therefore Allah’s will must be obeyed.</li> <li>• Some modern Islamic scholars argue that Shari’ah law should be constantly reinterpreted and applied to a Muslim's own cultural background, therefore drawing a distinction between the cultural and the religious context.</li> <li>• Shari’ah law has major impact because Muslims believe it is grounded upon dividing all actions into forbidden (haram) and permitted (halal); as a result things that are halal or permitted, are further divided into categories such as actions that are desirable, but may be omitted; similarly things that are haram or forbidden, are divided into categories, such as strictly forbidden or unclean.</li> <li>• The Qur’an is the basic source for Shari’ah law and because Muslims believe the Qur’an to contain the direct word of Allah, which was given in a series of revelations to the Prophet Muhammad, this raises issues about the nature and value of religious experience. (This shows links to Philosophy of Religion).</li> <li>• The ethical imperatives of the Islamic faith result in a consideration of what Shari’ah law says about contemporary</li> </ul>

moral issues (such as abortion, stem-cell research, or the treatment of racial or religious minorities etc). (This shows links to Religion and Ethics).

- Many Muslims argue that Shari'a law encourages positive relationships and kindness, because it is a guide to achieving good character and being a benefit to your community, similar to the teachings of Jesus and Christianity such as 'love your neighbour' etc. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

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.

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> </ul>

		<ul style="list-style-type: none"><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>
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