



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies B Short Course (3RB0)

Paper 2: Area of Study 2 – Religion, Peace and
Conflict

Option 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.

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Belief in al-Qadr makes Muslims responsible for their actions (1) • It makes them patient in difficult situations (1) • It gives them hope of eternal reward (1) • It makes them courageous for Allah (1) • It makes them respect Allah's will (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	Mark
1(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 marks.</p> <ul style="list-style-type: none"> • The omnipotence of Allah is important because he has no partners or equal (1). Allah is absolute, the one and only (1) • Muslims believe Allah has ultimate control of everything (1). This includes every event that happens to an individual or in the wider world (1) • He does not need anyone to fulfil his will (1). Humans can therefore choose to follow Allah or choose to disbelieve (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	(4)

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each lesson. Award further marks for each development of the lesson 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"> • Muslims may learn that Allah reveals his teaching through the prophets (1). ‘Say [O believers], “We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac... and what was given to the prophets from their Lord.”’ (Surah 2:136) (1). The words of the prophets reveal the will of Allah (1) • The life of prophet Adam may teach Muslims the importance of obedience and repentance (1). Allah told Adam ‘But do not approach this tree, lest you be among the wrongdoers’ (Surah 2:35) (1). Adam disobeyed and was punished (1) • Muslims may learn the importance of being a good person (1). The Qur’an says of Muhammad ‘And indeed, you are of a great moral character’. (Surah 68:4) (1). This teaches Muslims that they must be honest and trustworthy (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated lesson/ development • Development that does not relate both to the lesson given and to the question • Reference to a source of wisdom that does not relate to the lesson given. 	(5)

Question number	Indicative content	Mark
<p>1(d)</p>	<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>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • In order to be a Shi'a Muslim a person must believe the Five Roots of Usul ad-Din, they are what define someone as a Muslim and unite the Shi'a community (Surah 2:177) • The Five Roots emphasise the importance of belief in the oneness of Allah which unites all Muslims. Allah gives everyone the opportunity to know his will. It is the only way to gain paradise by living well on earth following Allah's rules • If everyone believed in the Five Roots society would benefit. With one set of common beliefs there would be less reason for people to disagree and all could live in harmony. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • No-one can be forced to believe in anything, belief has to be based on revelation and reason. The Qur'an acknowledges that some will always doubt and cause discord. Muslims are warned to 'never be among the doubters' (Surah 2:147) • Those of other faiths will not readily accept the Five Roots and Allah as the one true god, they have been brought up to follow other gods and changing faith may destroy their families and communities • Believing in the Five Roots may not be enough to unite everyone worldwide. There will still be differences in cultural practice that may result in discord. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	<p>(15)</p>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 mark	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Muslims believe Allah is forgiving and merciful (1) • Prophet Muhammad forgave those who mistreated him (1) • Forgiveness lies in Allah's hands (1) • Muslims should repent and seek Allah's forgiveness (1) • Muslims should not forgive those who are working against Islam (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	(3)

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Muslims believe protection is an important aim of punishment because of the sanctity of life (1), as a result they think criminals should be punished to protect the value of human life (1) • Wrongdoing sets a bad example to the rest of society which should be prevented (1). A criminal is breaking the principles and rulings established in the Qur'an (1) • Some Muslims may see protection as less important than reforming the wrongdoer (1). If the wrongdoer changes society will be protected (1). 	<ul style="list-style-type: none"> • Repeated belief / development • Development that does not relate both to the belief given and to the question. 	(4)

	Accept any other valid response.	
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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"> • Islam teaches that good actions arise from following the will of Allah (1). ‘...they give food in spite of love for it to the needy, the orphan, and the captive’. (Surah 76:8) (1). Muslims do this not for reward but for love of Allah (1) • Muslims believe that they will be rewarded in the afterlife for their good actions in this life (1). ‘Allah will protect them from the evil of that Day and give them radiance and happiness’ (Surah 76:11). This shows that those who care for the needy will receive their reward from Allah for eternity (1) • Islam encourages Muslims to encourage others to do good (1). ‘... enjoin what is good, and turn away from the ignorant’ (Surah 7:199) (1). In this way individual Muslims promote good actions in the ummah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given. 	(5)

Question number	Indicative content	Mark
2(d)	<p data-bbox="365 279 560 310">AO2 12 marks</p> <p data-bbox="365 359 1295 548">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="365 596 430 627">AO2</p> <p data-bbox="365 636 803 667">Arguments for the statement:</p> <ul data-bbox="365 676 1295 1186" style="list-style-type: none"> <li data-bbox="365 676 1295 865">• Muslims have a strict code of justice based on the Qur’an and Sunnah, for example the quality of evidence required to convict an offender. Therefore, if a Muslim has been wronged then it is the duty of all Muslims to bring justice to the victim by punishing the offender <li data-bbox="365 873 1295 1024">• A victim can demand that a wrongdoer is punished. The punishments for many crimes are outlined in the Qur’an and are fixed. Justice must be satisfied first before the offender can be forgiven <li data-bbox="365 1033 1295 1186">• Muslim justice is always carried out publicly. This is important to Muslims as it means that justice can be seen to be done without corruption, and it demonstrates to the wider society the consequences of wrongdoing. <p data-bbox="365 1234 868 1266">Arguments against the statement:</p> <ul data-bbox="365 1314 1307 1858" style="list-style-type: none"> <li data-bbox="365 1314 1307 1543">• A wronged person can ask for compensation from the wrongdoer rather than insist on punishment ‘...prescribed for you is legal retribution for those murdered... But whoever overlooks from his brother anything, then there should be a suitable follow up and payment to him...’ (Surah 2:178). This allows the victim’s family to forgive the offender and delivers justice <li data-bbox="365 1551 1307 1703">• Some crime occurs as the result of addiction. Islam has principles which encourage Muslims not to use harmful substances. Some Muslims accept that in cases of addiction rehabilitation may be more appropriate than punishment <li data-bbox="365 1711 1307 1858">• Many believe that Allah rewards those who pardon and overlook wrongdoing. ‘... and let them pardon and overlook’. (Surah 24:22). In order for Muslims to receive mercy from Allah they should also show mercy, forgiveness is therefore a form of justice. 	(12)

	Accept any other valid response.	
	Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.	

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. • Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. • Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. • Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by

		the comprehensive appraisal of evidence, leading to a fully justified conclusion.
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