



**Pearson
Edexcel**

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (1RA0/4B)
Paper 4: Area of Study 4 – Textual Studies
Option 4B: The Qur'an

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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 4: Textual Studies 4B – Qur'an Mark Scheme - 2018

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each teaching identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Allah created the universe (Surah 6:102) (1) • Allah is in control of nature (Surah 13:16) (1) • Allah made man as his viceroy on earth (Surah 2:30) (1) • Allah made man from clay (Surah 6:2) (1) • Allah determines the future of his creation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum one mark) 	3

Question number	Answer	Reject	Mark
1(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 marks.</p> <ul style="list-style-type: none"> • Believers are steadfast in prayer (Surah 2:3) (1) because they are obeying the command of Allah to bow down in worship (1) • Believers give to those who are less fortunate (Surah 2:176) (1) because it shows their love for Allah (1) • Believers follow the lives of the prophets (Surah 2:143) (1) as this helps them to keep on the straight path ready for the Day of Judgement (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief 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"> • 'The believing man or woman should abide by the decisions of Allah and his messenger' (Surah 33:36) (1). Shari'ah law gives Muslims guidance on how to follow Allah's wishes (1). This will determine how a Muslim is judged by Allah (1) • Shari'ah law ensures that Muslims follow the straight path (1) which is pleasing to Allah and prevents evil deeds (1). Surah 6:153 lays down the command to follow the straight path not other paths (1) • Shari'ah law is based on the Qur'an (1) which as the direct words of Allah gives the best guidance for Muslims (1) Surah 4:59 instructs Muslims to refer to Allah and the messenger if they disagree over anything (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 and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

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>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • Allah is all knowing (Surah 15:86) and infallible so any justice based on his laws must be perfect and is the fairest form of justice there can be whereas humans can make mistakes • Allah is unchanging (Surah 8:53) so his justice will also be unchanging and does not alter depending on the situation whereas sometimes human rules change as society changes and therefore human justice is not consistent • If all justice was based on the laws set by Allah there would be peace in the world because all nations would conform to one ideal and justice would be seen to be fair and not dependent on geography. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some things are inherently wrong, such as murder, it is not wrong just because Allah says it is, so human justice need not be based on the teachings of Allah as this rule is kept in all countries not just Islamic ones • Shari'ah laws and punishments may appear outdated for modern society, therefore some Muslims would argue that as Allah is merciful it is possible for justice in human society to evolve to meet the needs of today • Some Muslims would say that as not everyone believes in Allah they would not accept justice laid down by him in contrast to human justice so anarchy could ensue. <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>	15

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 references to sources of wisdom and authority. 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 references to sources of wisdom and authority. 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 references to sources of wisdom and authority. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgments 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 references to sources of wisdom and authority. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgments 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 marks	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 event identified up to a maximum of three.</p> <ul style="list-style-type: none"> • He had many dreams as a boy which he could interpret (Surah 12:4) (1) • His brothers threw him down a well (Surah 12:10) (1) • He was sold to a rich man at the Egyptian court (Surah 12:20) (1) • He interpreted Pharaoh's visions (Surah 12:46) (1) • He interpreted the dreams of the butler (Surah 12:36) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum one mark) • Events not found in the Qur'an. 	3

Question number	Answer	Reject	Mark
2(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"> • He was chosen by Allah (1) and was rewarded for his obedience to Allah with kingship and wisdom (Surah 2:250) (1) • He is an example of a life lived in obedience to Allah (1) for example he prayed regularly to Allah (1) • He was given the Zabur from Allah (Surah 17:55) (1) which although altered from the original is still respected by Muslims today (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	Mark
2(c)	<p data-bbox="395 264 568 293">AO1 5 marks</p> <p data-bbox="395 327 1225 389">Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks.</p> <p data-bbox="395 394 1230 456">Award one further mark for any relevant source of wisdom or authority.</p> <ul data-bbox="395 490 1241 875" style="list-style-type: none"> <li data-bbox="395 490 1241 584">• He built and consecrated the ka'ba as commanded by Allah (Surah 2: 127-129) (1) which Muslims face during prayer (1) and is the physical centre during Hajj (1) <li data-bbox="395 589 1241 745">• He cared for Hagar/Hajar in the desert after they had been sent away by Saarah (1) and Allah blessed him by providing water at Zam Zam which showed he was chosen by Allah (1). Muslims remember this event during Hajj as commanded in Surah 2:158 (1) <li data-bbox="395 750 1241 875">• In Surah 21:85, he is described as an example of steadfastness (1) because despite his suffering from infancy he remained true to Allah (1) and became the father of a great nation (1). <p data-bbox="395 909 836 938">Accept any other valid response.</p>	5

Question number	Indicative content	Mark
2(d)	<p>A02 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>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • He obeyed Allah by destroying all the idols, rebuilding and consecrating the ka'ba to the worship of Allah (Surah 2:127-129) which shows his devotion to Allah which all Muslims should emulate • He provides an example to all Muslims of submission to the will of Allah shown through his willingness to sacrifice everything for Allah even his son, which is remembered every year through the festival of Id-ul-Adha • He is an example of faithfulness and obedience to Allah because he was prepared to trust Allah and leave his home to go wherever Allah wanted him to go. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Muhammad is the only prophet that Allah says is the best prophet and the perfect example to follow so Muslims should follow him • Some Muslims would say that there are many excellent men, such as Imams, in modern times who would be better examples to follow rather than someone from a different civilisation and era • Many Muslims would say that all the prophets came with a particular message from Allah and so are all of value in helping one live a life pleasing to Allah. <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>	12

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 references to sources of wisdom and authority. 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 references to sources of wisdom and authority. 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 references to sources of wisdom and authority. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgments 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 references to sources of wisdom and authority. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgments 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.