



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (3RB0/1C) Short Course
Paper 1: Area of Study 1 Religion, and Ethics
Option 1C 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.

Paper 1: Religion and Ethics 1C – Islam Mark Scheme–2019

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"> • The holy books were given by Allah (1) • They contain Allah’s guidance for mankind (1) • The message of Allah has not changed throughout history (1) • Only the Qur’an is uncorrupted (1) • The prophets were given the revelation appropriate to their time (1) • The holy books were given by angels (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"> • Allah makes the final judgement (1) he must therefore judge fairly (1) • Allah’s rules are the basis of human justice (1), and these are the rules which Allah gave mankind (1) • The Qur’an teaches that the world should be ruled justly (1), the nature of Allah encourages all Muslims to treat people fairly (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 reason. Award further marks for each development of the reason 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"> • They act as the foundations of belief (1). All Muslims are required to believe them (Kitab al-Iman 1:4) (1), but belief must be based in reason (1) • Muhammad explained them to the angel Jibril (Kitab al-Iman 1:4) (1), who was sent in disguise by Allah (1) to clarify what Muslims need to know about their faith and practice (1) • They explain those things a person is required to believe (1), combining them with the things a person is required to do (1) such as the obligatory prayers since Muhammad said 'If you fail to see Him, then observe prayer' (Kitab al-Iman 1:4) (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 • 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 2:115) therefore he already knows the outcome of the test of life for each individual so whatever a person chooses to do cannot change that outcome • Humans were created from clay and are weak so no-one is perfect. If a person is going to get things wrong no matter how hard they try then what is the value in only trying to be good? • Everyone should live the life they want in spite of the rules. Allah is also a merciful God and will forgive mistakes. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The Qur'an was given by Allah (Surah 10:37). It provides all the information a person needs to live a good life and thereby achieve paradise, all Muslims can choose to follow this and live a good life • Everyone should want to live a good life. People should want to help each other to make the world a better place for everyone • Muslims have been given the opportunity to know Allah's will and the means to live a good life. No-one should waste that opportunity as that would disrespect 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>	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. 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 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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Marriage is ordained by Allah (1) • It is encouraged in the Qu’ran (1) • It provides companionship (1) • It provides emotional support (1) • It follows the example of the Prophet (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 reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Lawful sexual relationships are designed by Allah for procreation (1), and fulfill physical needs that are part of human nature (1) • Sexual relationships are how children are conceived (1) therefore they should only take place after marriage (1) • They provide spiritual support for both partners (1) as Allah intended men and women to complement each other (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason 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"> • Muhammad did not recommend withdrawal as a means of contraception nor did he condemn it (1). When asked Muhammad said 'It is better for you not to do this' (Sahih al-Bukhari 34:432) (1), as a result some Muslims accept natural contraception (1) • The hadith show that it was practiced during Muhammad's time (Sahih al-Bukhari 62:136) (1), suggesting that it should still be acceptable today (1), therefore some Muslims would allow the use of contraceptives to reduce suffering (1) • Muslims believe that all life is gifted by Allah (1), therefore there is no point in using contraception (1). The Hadith teaches that 'all souls Allah has desired to exist will come into existence'. (Sahih al-Bukhari 34:432) (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 • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="391 222 570 254">AO2 12 marks</p> <p data-bbox="391 331 1304 470">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="391 512 448 543">AO2</p> <p data-bbox="391 548 789 579">Arguments for the statement:</p> <ul data-bbox="391 621 1304 1020" style="list-style-type: none"> <li data-bbox="391 621 1304 730">• Muhammad is reported to have said that ‘all Muslims are equal as the teeth of a comb’, so no gender should have dominion over another either inside or outside the family <li data-bbox="391 743 1304 852">• All Muslims are expected to both learn and teach the ways of Allah (Sahih al-Bukhari 61:545) therefore their roles are equal and of value and neither gender should consider themselves superior <li data-bbox="391 865 1304 1020">• Muhammad held women in high esteem and there is also evidence that there were women leaders in early Islam, suggesting that Muhammad judged the worth of a person on submission to Allah rather than their gender. <p data-bbox="391 1062 846 1094">Arguments against the statement:</p> <ul data-bbox="391 1136 1304 1493" style="list-style-type: none"> <li data-bbox="391 1136 1304 1245">• There are different rules for the inheritance of property outlined in the Qur’an, since sons inherit more than daughters they are not treated in the same way (Surah 4:11) <li data-bbox="391 1257 1304 1367">• Traditionally men work to provide for the family outside the home and women work to nurture the family in the home, as a result Muslim fathers may be seen as more significant in the community <li data-bbox="391 1379 1304 1493">• Boys go to the mosque with their fathers, girls learn to worship at home with their mothers, therefore within the family men and women are treated differently from an early age. <p data-bbox="391 1535 794 1566">Accept any other valid response.</p> <p data-bbox="391 1608 1320 1703">Candidates who refer to the lesser Jihad as fighting in order to enable Muslims to practice their faith freely should be credited. If they suggest it is to forcibly spread the religion it should not.</p> <p data-bbox="391 1745 1312 1852">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 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.