



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 1: Area of Study 1- Study of Religion

Option 1C Islam

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Autumn 2020

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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: Study of Religion 1C - Islam Mark Scheme - 2020

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"> • Allah is one (1) • He is immanent (1) • He is transcendent (1) • He is omnipotent (1) • He is just (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"> • Prophets brought the guidance of Allah (1) to different nations showing Islam is from the beginning of time (1) • All prophets brought the same message (1) showing Allah is unchanging (1) • Muhammad received the revelation of the Qur'an (1) which was the final message from Allah (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>AO2 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"> • Jibril brought the message of the Qur'an (1) so that Muhammad recited the direct words of Allah (1) Surah 2:97 records it was Jibril who, by permission from Allah brought the Qur'an to Muhammad (1) • Angels bring messages from Allah (1) such as to Zachariah (1) Surah 19:7 says, 'indeed We give you good tidings of a boy whose name will be John.' (1) • Some angels have specific roles (1) like Izra'il, the angel of death (1) Surah 32:11, 'the angel of death will take you...Then to your Lord you will be returned.' (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 and to the question • Reference to a source of wisdom that does not relate to the teaching 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"> • Muslims will be judged after death therefore they are submissive to Allah and follow the teachings of the Qur'an in the way that they live their life today • Belief in life after death is important to the way Muslims live their life today, because they believe that Allah is just and after death the good will be rewarded and the bad punished • Muslims believe that if someone they love dies then they will be taken to be with Allah and this brings comfort to them helping them to move on with their lives today. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Muslims think that it is more important to live a good life now, pleasing to Allah, rather than worry about a life after death in the future • Living a life in submission to Allah, by following the Shari'ah laws provides the basis for the way Muslims live today rather than the promise of life after death • Some Muslims believe that life should not be lived in the fear of hell or desire of paradise, as Rabia Basri taught the purpose of life is to love 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 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.</p> <ul style="list-style-type: none"> • Pilgrims put on the ihram (1) • They walk around the Ka'ba seven times (1) • Running between the hills As-Safa and Al-Marwah (1) • Standing at the plain of Arafat (1) • Stoning the pillars in Mina (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 teaching. Award a second mark for development of the teaching up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Sawm is obligatory (1) because Allah has commanded it (1) • Sawm should last from dawn until sunset (1) unless a person is exempt from fasting (1) • It is prescribed in the Qur'an (1) so that a person may achieve taqwa (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. 	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"> • Muslims remember the willingness of Ibrahim to sacrifice his son (1) and obey Allah by sacrificing an animal (1) in Surah 37:105, Allah says 'You have fulfilled the vision (1) • The festival unites all Muslims (1) and reminds them that Allah is forgiving so they can have a new beginning (1) Surah 22:37 reminds Muslims that piety and purity are the most important things in Allah's eyes (1) • It remembers the mercy of Allah for giving them the hajj (1) so the community gather together to pray (1) Muhammad said that the first thing to be done of first day of Id-ul-Adha is to pray (Bukhari, 15:71) (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
2(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"> • Wudu must be performed correctly before praying as set out in Surah 5:6. At the mosque there are facilities which enable a person to wash immediately before prayer which means it is the best place to pray • Salah is ritual prayer, not private du'a, and is best done in congregation with others to gain the most benefit and this is best achieved in a mosque • Prayer must be performed facing Makkah and the Qiblah which is mentioned in Surah 2:144, going to the mosque means there is no chance of facing the wrong way. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Muhammad said that anywhere a person prays, that place becomes a mosque which means a Muslim can pray anywhere • Mosques, with many people, can be distracting for the person praying which may mean a Muslim can lose their focus on Allah, this is the main intention of the prayer • Women are recommended to pray at home which means that a mosque is not the only place where prayer can be performed. <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. 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.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 – 2 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Muhammad was the final messenger (1) • He brought the last word from Allah (1) • He is the role model for Muslims (1) • He fulfilled the teaching of all other prophets (1) • He was given the revelation of the Qur'an (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
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a role. Award a second mark for development of the role. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • He is a teacher (1) so that children and new converts learn about Islam (1) • He leads prayers at the mosque (1) which ensures everyone is praying in congregation (1) • He preaches the Friday sermon (1) which encourages believers to continue on the straight path (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated role/development • Development that does not relate both to the role given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way 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 Qur'an helps Muslims know how to obey the will of Allah (1) it contains the rules for halal and haram (1) Surah 23: 51, says 'eat from the good food and work righteousness' (1) • It helps to keep society stable (1) it highlights the importance of caring for families (1) Surah 2:83 says, '...to parents do good and to relatives and to the needy' (1) • It provides guidelines for modesty (1) so that neither men nor women break his rules (1) 'tell the believing men to reduce (some) of their vision and guard their private parts' (Surah 24:30) (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 and to the question • Reference to a source of wisdom that does not relate to the way given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="354 279 748 310">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 359 1279 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="354 636 894 709">AO2 Arguments to support the statement</p> <ul data-bbox="354 751 1305 1066" style="list-style-type: none"> <li data-bbox="354 751 1305 825">• The Hadith are the sayings of Muhammad who was called the best exemplar by Allah so are necessary for Muslims to lead a good life <li data-bbox="354 835 1305 940">• The Hadith interpret many of the teachings of the Qur'an and so accepting them help Muslims understand the will of Allah which will lead to rewards after death <li data-bbox="354 951 1305 1066">• They are one of the sources for Shari'ah law and so accepting them prevents Muslims from disobeying Allah which is vitally important <p data-bbox="354 1115 846 1146">Arguments against the statement</p> <ul data-bbox="354 1188 1305 1545" style="list-style-type: none"> <li data-bbox="354 1188 1305 1293">• The only real authority for Muslims to follow is the teaching of the Qur'an as it was sent directly from Allah and so is the best guidance <li data-bbox="354 1304 1305 1409">• Many Hadith cannot be accurately attributed to Muhammad so may not be the best way of pleasing Allah as they have no real authority <li data-bbox="354 1419 1305 1545">• Shi'a Muslims do not accept the authority of Hadith attributed to some of Muhammad's companions and use different criteria for authentic Hadith. <p data-bbox="354 1587 797 1619">Accept any other valid response.</p> <p data-bbox="354 1671 1252 1776">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 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
4(a)	<p>AO1 – 32 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The remembrance of Allah (1) • Constantly repeating Allah’s name (1) • Living a simple life (1) • Dance used in worship (1) • Fasting to get closer to Allah (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
4(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"> • It is a form of decorative art (1) in a society which discourages representation of people or animals (1) • It is often used to add beauty to the mosque (1) as other forms of decoration could lead to idolatry (1) • Calligraphy is used by scribes to write verses from the Qur’an (1) which helps Muslims memorise the words (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
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each action. Award further marks for each development of the action 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"> • Shi'as should encourage others to do good (1) which will be rewarded by Allah (1) Surah 42:23 says, 'Allah gives good tidings to His servants who believe and do righteous deeds' (1) • Khums is given (1) 'for Allah is one fifth of it' (Surah 8:41) (1) and this purifies all wealth (1) • Showing love for the Prophet (1) means that the believer also obeys and loves Allah (1) Surah 3:31 says, 'If you should love Allah, follow me, so Allah will love you' (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated action/development • Development that does not relate both to the action and to the question • Reference to a source of wisdom that does not relate to the action given. 	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="358 279 553 310">AO2 12 marks</p> <p data-bbox="358 359 1321 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="358 596 792 667">AO2 Arguments for the statement</p> <ul data-bbox="358 716 1321 1146" style="list-style-type: none"> <li data-bbox="358 716 1321 863">• The Qur'an encourages Muslim men and women to dress modestly and cover themselves as set out in Surah 24:30-31. By doing so they are expressing their Muslim identity and following the commandments of Allah <li data-bbox="358 873 1321 978">• Dressing modestly is a visible marker of Muslim identity and is a way to express identity and commitment to the Muslim faith, particularly in non-Muslim and multi faith societies <li data-bbox="358 989 1321 1146">• The expectation is that modest dress will encourage modest behaviour through enforcing boundaries so Muslims will be encouraged not to just 'look' Muslim but to 'act' Muslim too, thus reinforcing Muslim identity. <p data-bbox="358 1194 857 1226">Arguments against the statement</p> <ul data-bbox="358 1274 1321 1661" style="list-style-type: none"> <li data-bbox="358 1274 1321 1421">• Islamic practices are the best way to express Muslim identity, for example praying five times a day shows other people a commitment to the Muslim faith that goes beyond merely wearing a certain item of clothing <li data-bbox="358 1432 1321 1537">• Following the laws of halal and haram are a better way to express Muslim identity as this ensures all actions Muslims partake in, and not just their dress, are carefully considered <li data-bbox="358 1547 1321 1661">• Islamic ceremonies, such as at birth, are the best way to mark Muslim identity as the ummah is able to unite and collectively celebrate and express pride in their Muslim rituals and identity. <p data-bbox="358 1709 805 1740">Accept any other valid response.</p> <p data-bbox="358 1789 1260 1894">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. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
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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.