



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies A (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 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"> • In the Qur’an Allah is called the Most Gracious (1) • One of Allah’s most beautiful names is the Most Merciful (1) • Allah is the Master of the Day of Judgement (1) • Allah is the Cherisher (1) • Allah is the Sustainer of the Worlds (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 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 helps them make sense out of life (1) because Allah is unique and is in control of life (1) • It helps them focus on Allah all the time (1) he is the centre of life not themselves (1) • It reminds them that Allah holds all the universe together in unity (1) which means that every living creature depends on him (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. 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 believe that Allah made Adam the first khalifah on earth (1) 'I will make upon the earth a successive authority' (Surah 2: 30) (1) and as all humans are descended from him they also are khalifahs (1) • As the creator, Allah knows everything, and all life belongs to him (1) so humans are answerable to Allah and will be judged on how they have used this precious gift (1) Surah 50: 16 says 'we have already created man and know what his soul whispers to him' (1) • Part of the test of life is caring for the world that Allah has made (1) and everyone will be asked on the Day of Judgement how they have done this (1) Surah 13 states that Muslims have a duty to look after the earth (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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Shari’ah is based on the teaching of the Qur’an, which is the teaching of Allah, so is the best guidance for Muslims to follow in order to lead a good life: ‘Allah and His Messenger spoke to the truth’ (Surah 33: 22) • Obedience to Allah is the most important part of Islam. Surah 4: 59 says ‘obey Allah and obey the Messenger and those in authority among you.’ Shari’ah law helps a Muslim to achieve this by giving strict rules which prevent Muslims going astray • Scholars interpret Shari’ah law so that it is relevant today and so helps Muslims to follow the straight path and go to paradise. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Non-religious people may say that Shari’ah law was written at a different time, is seen as overly strict, and does not deal with some modern ethical issues • It is a religious law and can often be seen by non-religious people as in conflict with the secular laws of a non-Islamic country which can cause problems for some Muslims • Non-Muslims in non-Muslim countries should not be expected to conform to Shari’ah law which does not recognise the differences and changes as the law develops to meet modern situations. <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 point identified up to a maximum of three.</p> <ul style="list-style-type: none"> Ibrahim is described as compassionate (Surah 11: 75) He was a doer of good (Surah 37: 110) He was prepared to give everything to Allah (Surah 37: 102-105) He was faithful to Allah (Surah 37: 99) 'He was one of Our believing servants' (Surah 37: 111). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Lists (maximum of one mark) Characteristics not mentioned 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"> His birth was announced to his mother Maryam by the Angel Jibril (1) and as she was a virgin it was a miracle (1) He performed miracles (1) showing that he was a messenger sent from Allah (1) He received the message from Allah (1) which can be found in the holy book Injil (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 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"> • He is an example today as he prayed to Allah for help before he went into battle (1) '...grant us victory over the disbelieving people' (Surah 2: 250) (1) he was rewarded by conquering the giant Goliath (1) • He was a prophet sent by Allah (1) to guide the followers on the right path (1) Surah 38 says he was given wisdom to judge between men (1) • He was given a message from Allah (1) which became the holy book Zabur (Psalms) for Muslims to read (1) Surah 21: 79 says that Allah subjected the mountains and the birds to sing His praises along with Dawud (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 data-bbox="354 279 529 306">AO2 12 marks</p> <p data-bbox="354 348 1263 489">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="354 531 410 558">AO2</p> <p data-bbox="354 569 751 596">Arguments for the statement:</p> <ul data-bbox="402 606 1263 993" style="list-style-type: none"> <li data-bbox="402 606 1222 747">• Some may say that belief is personal and depends on the experience of the individual. Others should not try to change a person's viewpoint, Surah 2: 256 says 'there shall be no compulsion in religion' <li data-bbox="402 747 1239 888">• Many religions are specific to a certain area of the world and culture. They may not make a great deal of sense in some other societies so missionaries from other cultures should not try to convert them <li data-bbox="402 888 1263 993">• Some people believe there is no proof of the existence of Allah so why should atheists be made to think about a religion that they think is meaningless. <p data-bbox="354 1035 805 1062">Arguments against the statement</p> <ul data-bbox="402 1073 1263 1430" style="list-style-type: none"> <li data-bbox="402 1073 1247 1213">• Muslims believe they have the answers to difficult questions and want to share that knowledge in order to prevent people facing suffering: 'and warn, O Muhammad, your closest kindred' (Surah 26: 214) <li data-bbox="402 1213 1263 1318">• If everyone in one area followed the same religion, for example Islam, it would lead to less conflict as there would be a consensus of opinion and greater community spirit <li data-bbox="402 1318 1263 1430">• Freedom of speech is a human right which is used to inform people of conflicting views and opinions so religious people have a right to try and convert others to a belief they think is true. <p data-bbox="354 1472 756 1499">Accept any other valid response.</p> <p data-bbox="354 1541 1255 1646">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.