



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

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.

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each way identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Muslims call out Allah's oneness in the call to prayer (1) • They affirm his oneness in the Salah prayers (1) • Muslims keep mosques free from images and idols (1) • Allah's oneness is whispered in a baby's ear when it is born (1) • Muslims remember Allah's oneness during dhikr (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.</p> <ul style="list-style-type: none"> • Allah as Merciful shows he will forgive believers (1). Muslims can seek his mercy through repentance (1) • Allah as Creator shows only he is worthy of worship (1). Humanity has been created for this purpose (1) • Allah as Judge shows that life is a test (1). Allah will judge fairly (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 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 demands justice in all circumstances (1). Even if this may mean standing against yourself or your family (1). 'O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives' (Surah 4:135) (1) • Muslims must always speak the truth (1). They cannot refuse to give testimony (1). 'And if you distort [your testimony] or refuse (to give it), then indeed Allah is ever, with what you do, Acquainted.' (Surah 4:135) (1). • The Qur'an should be used to judge right from wrong (1) as it is the source of justice (1). 'We have revealed to you, (O Muhammad), the Book in truth so you may judge between people by that which Allah has shown you' (Surah 1:105) (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
1(d)	<p data-bbox="363 260 764 289">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 338 1292 527">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="363 575 431 604">AO2</p> <p data-bbox="363 615 805 644">Arguments for the statement:</p> <ul data-bbox="363 655 1297 1045" style="list-style-type: none"> <li data-bbox="363 655 1297 804">• Muslim teachings on shirk mean that they cannot accept any other deity or power as equal to Allah or worthy of worship. This means they reject the deities of other religions and regard their beliefs about them as false <li data-bbox="363 814 1297 919">• It means that Muslims cannot accept any other faith as valid as they cannot be seen to be accepting their teachings. Only belief in the strict monotheism of Tawhid is acceptable <li data-bbox="363 930 1297 1045">• Teachings on shirk make Islam an exclusivist religion with some Muslims trying to convert people of other faiths to Islam. This can harm relations with other religions. <p data-bbox="363 1094 865 1123">Arguments against the statement:</p> <ul data-bbox="363 1134 1305 1675" style="list-style-type: none"> <li data-bbox="363 1134 1305 1323">• Islam encourages a close relationship with other monotheist faiths, for example the Qur'an refers to Christians as 'nearest in love' to Muslims (Surah 5:82). It refers to Christians and Jews as People of the Book and belief in the Judaeo/Christian prophets and holy books is part of the Six Beliefs of Islam <li data-bbox="363 1333 1305 1482">• Sufi Muslims have a pluralistic outlook. They regard all religions with respect as they believe they all share aspects of the same message. They are regarded as different paths to the same universal truth <li data-bbox="363 1493 1305 1675">• Many Muslim organisations and leaders work together with other religions to bring about positive changes in their communities. They have good interfaith relations and work together, for example, through charities and to share commemorations and celebrations. <p data-bbox="363 1724 808 1753">Accept any other valid response.</p>	(15)

	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.	
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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 event identified up to a maximum of three.</p> <ul style="list-style-type: none"> • He was ordered to purify the Ka'ba (Surah 2:125) (1) • He was born to Abraham in his old age (Surah 14:39) (1) • He was saved by Allah from being sacrificed (Surah 37:100-107) (1) • He built the Ka'ba with his father (Surah 2:127) (1) • He was honoured for his patience (Surah 21:85) (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 an event. Award a second mark for development of the event. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Maryam's mother prayed to Allah to accept her child in his service (1). Maryam grew up in Allah's protection (Surah 3:36) (1) • An angel told Maryam she would give birth to the Messiah (1). When she questioned this, she was told Allah is able to do all things (Surah 3:45) (1) • She faced accusations from her community (1). But Allah caused her baby to speak to defend her from his cradle (Surah 19:30) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated event /development • Development that does not relate both to the event given and to the question. 	(4)

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each event. Award further marks for each development of the event 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 saw a dream showing the sun, moon and stars prostrating to him (1). 'Joseph said to his father, "O my father, indeed I have seen (in a dream) eleven stars and the sun and the moon; I saw them prostrating to me."' (Surah 12:4) (1). His father explained that he had been blessed with the gift of interpretation of dreams (1) • Yusuf's brothers conspired against him (1). 'Kill Joseph or cast him out to (another) land' (Surah 12:9) (1). Yusuf survived their plot (1) • His master's wife tried to seduce him (1). 'And she certainly determined (to seduce) him' (Surah 12:24) (1). Prophet Yusuf was imprisoned despite his innocence (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated event / development • Development that does not relate both to the event and to the question • Reference to a source of wisdom that does not relate to the event given. 	(5)

Question number	Indicative content	Mark
<p>2(d)</p>	<p>AO2 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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Prophet Isa is amongst the noblest of prophets in Islam and is mentioned in the Qur'an numerous times. He is given the title of Messiah (Surah 3:45) • The story of his birth and life is told in the Qur'an and has many lessons for Muslims. For example, Muslims can learn from his steadfastness and his willingness to die for his faith • Following Prophet Isa's example can bring communities together. Muslims living alongside Christian communities can develop shared values based on the similarities of their beliefs about Prophet Isa. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Muslims believe his teachings were only relevant for the community he lived in and not for Muslims today. It can lead to confusion as Muslims and Christians have different beliefs about Prophet Isa • Prophet Isa was not accepted and faced crucifixion. Muslims therefore should look to the example of other prophets who had more success in their communities such as prophet Ibrahim • According to the Qur'an the best example for Muslims is prophet Muhammad (Surah 33:21). His sunnah is more important as he is the 'seal of the prophets.' His message is for all people and for all time. <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 style="text-align: right;">(12)</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.