



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies B (3RB0) (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–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"> • Angels were created by Allah (1) • They were created from light (1) • Angels have no free will (1) • Angels worship Allah (1) • Angels fear 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
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"> • It makes the believer courageous (1) because he knows that the span of his lifetime is predestined by Allah (1) • It makes Muslims responsible before Allah for their actions (1). This inspires Muslims to strive to please Allah in every action (1) • It means that everything happens according to the wisdom of Allah (1). When there are difficult situations a Muslim will be patient (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"> • It gives Muslims hope (1) since Allah will resurrect humankind even if they are crumbling bones (1), they will 'truly be resurrected as a new creation' (Surah 17:49) (1) • It shows Allah knows everything a person has done (1). The Qur'an says 'If He wills He will have mercy on you (1) if He wills He will punish you.'(Surah 17:54) (1) • Allah will judge everyone fairly (1). Those who did good works will be made happy in a garden (1), those who did evil will not be permitted to enter the garden (Surah 30:15-16) (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 data-bbox="354 268 748 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="354 348 1279 541">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="354 590 415 621">AO2</p> <p data-bbox="354 632 792 663">Arguments for the statement:</p> <ul data-bbox="354 674 1284 1056" style="list-style-type: none"> <li data-bbox="354 674 1284 821">• The Hadith claims there are ninety nine Most Beautiful names for Allah referenced in the Qur'an. These reveal many aspects of the nature of Allah, for example Tawhid in Surah 6:102 which shows that there is no God but Allah <li data-bbox="354 831 1284 936">• The Qur'an states that Allah is 'as close to a man as his jugular vein' (Surah 50:16), showing that he knows humankind and is not aloof in a distant paradise and will show his nature to mankind <li data-bbox="354 947 1284 1056">• Allah is shown as always just. Surah 4:40 shows that Allah will reward evil with evil and righteousness with righteousness, teaching Muslims the benefits of behaving as Allah requires. <p data-bbox="354 1104 857 1136">Arguments against the statement:</p> <ul data-bbox="354 1146 1284 1612" style="list-style-type: none"> <li data-bbox="354 1146 1284 1293">• Muslims believe Allah is transcendent, he stands outside his creation and is therefore ultimately unknowable by his creation. The Qur'an may suggest his nature but it is beyond understanding <li data-bbox="354 1304 1284 1451">• There are other ways that the nature of Allah is revealed, for example through following the Six Beliefs and praying daily a Muslim becomes more knowledgeable and grows in understanding of the nature of Allah <li data-bbox="354 1461 1284 1612">• During a Muslim upbringing the example of the parents reveals the nature of Allah, as does the example of the Prophet. Muslims first come to know Allah as he is revealed through those who worship him. <p data-bbox="354 1661 797 1692">Accept any other valid response.</p> <p data-bbox="354 1740 1252 1850">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"> • The Hadith condemns male homosexual acts (1) • The Qur'an condemns women who commit 'indecent' (1) • Men who lust after men are described as 'transgressing beyond bounds' (Surah 7:81) (1) • There is no legal judgement for those who do not act on their homosexual tendencies (1) • Homosexuals will be punished by 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
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"> • The Qur'an encourages Muslims to marry (1), they are therefore fulfilling Allah's will (1) • It is the only lawful place to have children (1), and to bring them up in the Muslim faith (1) • Allah has created a mate for them (1) and in marriage with this person they can express love and mercy (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"> • Women are divinely ordained for motherhood (1). Allah created humankind from one soul (1) and from the first two humans created and spread many men and women (Surah 4:1) • The Qur'an teaches different roles for men and women within marriage (1). Women support their husbands who financially provide for the family (1). Surah 24:26 teaches that 'good women are for good men' (Pickthall translation) (1) • How parents behave teaches the next generation the principles of Islam (1). The Prophet said that every child is born in the nature of Islam and parents can transform it into other religions (1). The Hadith confirm that the best thing a father can give his children is education and upbringing (Al Tirmidhi) (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="354 279 548 310">AO2 12 marks</p> <p data-bbox="354 401 1279 590">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="354 636 418 667">AO2</p> <p data-bbox="354 678 792 709">Arguments for the statement:</p> <ul data-bbox="354 720 1279 1108" style="list-style-type: none"> <li data-bbox="354 720 1279 867">• Marriage is very important in Islam. The Qur'an encourages Muslims to work hard to sustain their marriage. Surah 4:34 instructs men whose wives are arrogant to 'First advise them' so some Muslims will not divorce <li data-bbox="354 877 1279 982">• Marriage binds two families together. The families of a couple who are having problems will work hard to help the marriage succeed, since divorce may bring shame in the community <li data-bbox="354 993 1279 1108">• Muslims believe that Allah has created a mate for each of them, so to divorce would be to question Allah's plan. Therefore some Muslims believe that divorce shows disrespect to Allah. <p data-bbox="354 1157 857 1188">Arguments against the statement:</p> <ul data-bbox="354 1199 1279 1587" style="list-style-type: none"> <li data-bbox="354 1199 1279 1346">• In Islam marriage is a contract and Islam recognises that sometimes marriages break down irrevocably. In this instance rules are laid down in the Qur'an for the treatment of divorced wives and the children <li data-bbox="354 1356 1279 1461">• Since the family is very important in Islam, if a couple cannot have children it is permissible to divorce. Individuals are free to remarry and start a new family. <li data-bbox="354 1472 1279 1587">• Some Muslims would accept that it is better for the children of a family to see both parents after an amicable divorce rather than live in an atmosphere of hatred and distrust. <p data-bbox="354 1635 797 1667">Accept any other valid response.</p> <p data-bbox="354 1715 1252 1820">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 data-bbox="1317 1787 1360 1818">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, 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.