



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies B (1RB0/1C)
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>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 Arguments for the statement:</p> <ul style="list-style-type: none"> • 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 • 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 • 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>Arguments against the statement:</p> <ul style="list-style-type: none"> • 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) • 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 • 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>Accept any other valid response.</p> <p>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>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.

Question number	Answer	Reject	Mark
3(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"> • Shahadah is included in Salah (1) • Sincere repetition before two Muslims allows anyone to become a Muslim (1) • It is recited in the call to prayer (1) • It is recited before death (1) • They are the first words a Muslim baby should hear (1) • It is recited at a funeral (1) • It is the first words taught to a child (1) • It is used in remembrance of God (Zikr Ehikr) (1) • It is believed to be the key to Paradise (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 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 Ten Obligatory Acts unite Shi'a Muslims (1), this supports and strengthens the community (1) • They reveal the will of Allah (1), enabling believers to go to Paradise and live forever (1) • They enable Shi'a Muslims to honour the family of Muhammad as his successors (1), as they were purified from sin by 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
3(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"> • The Qur'an says that Muslims may fight if they are attacked (Surah 22:39) (1). Since Allah has been wronged (1) Muslims believe they are called to struggle in defense of Allah (1) • The Qur'an permits Muslims to fight against those who rebel against a rightful Muslim authority (Surah 2:191) (1). Rebelling against Allah is worse than the killing that results from fighting (1), so war may be the lesser of two evils (1) • War may support Muslims who are being persecuted for their faith (1). The end result therefore restores worship to Allah (1). Surah 2:193 teaches Muslims they should fight against those who stand against 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 • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="363 268 727 300">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="363 342 1279 478">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="363 520 423 552">AO2</p> <p data-bbox="363 558 764 590">Arguments for the statement:</p> <ul data-bbox="363 632 1292 1035" style="list-style-type: none"> <li data-bbox="363 632 1292 783">• The Qur'an (Surah 62:9) shows the importance of the Friday prayers. It tells Muslims they should leave work and respond to the call to prayer since it is better for them than business, suggesting nothing is more important <li data-bbox="363 800 1292 909">• Meeting for Jummah prayer unites the Muslim community since they pray together, acknowledging the importance of Allah in their lives as a community <li data-bbox="363 926 1292 1035">• Muhammad emphasized the importance of Jummah prayer by saying that for those who carefully observe the Friday prayers there is reward as though he had fasted every day of the year. <p data-bbox="363 1073 824 1104">Arguments against the statement:</p> <ul data-bbox="363 1146 1292 1465" style="list-style-type: none"> <li data-bbox="363 1146 1292 1213">• Jummah prayer is less important to Shi'a Muslims. In countries which have a Shi'a majority many Muslims do not attend Friday prayer <li data-bbox="363 1230 1292 1339">• It can be difficult in today's society to reach the mosque in time for the prayer. Many Muslim men have to work on Friday afternoons and cannot attend Friday prayer <li data-bbox="363 1356 1292 1465">• Jummah prayer is not obligatory for women. In some traditions women do not go to the mosque, instead they pray at home suggesting Jummah prayer is not important for women. <p data-bbox="363 1503 769 1535">Accept any other valid response.</p> <p data-bbox="363 1577 1292 1675">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.
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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
4(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"> Some believe scientific explanations of the origins of human life contradict the Qur'an and do not believe it (1) Some believe scientific discoveries support the account of the creation of humankind in the Qur'an (1) Some accept the scientific theories but believe they were set in motion by Allah (1) Some believe the Qur'an used the language of the time to explain the inexplicable (1) Some believe that as science advances it will prove that Allah created humans (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Lists (maximum of one mark) Responses that explain what science teaches Responses that refer to the origin of the universe. 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> Allah created humans uniquely (1), and gave humanity a special place in creation (1) Every life is important in Allah's plan (1), since the Qur'an teaches that if one person is killed unlawfully it is as though all of mankind has been slain (1) Suicide is banned in the Qur'an (1), no matter how bad life appears to be it should be cherished (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated belief/development Development that does not relate both to the belief given and to the question. 	4

Question number	Answer	Reject	Mark
4(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"> • The Qur'an contains many teachings about life as a test for Judgement Day (Surah 28:70) (1). Allah judges people based on their life on earth (1), sending them to paradise or hell (1) • There are many descriptions of paradise in the Qur'an (Surah 69:21-23) (1), some liken it to a beautiful garden (1) and show there will be no more suffering (1) • Belief in the afterlife makes sense of what happens to believers on earth (1). Suffering in this world is more than recompensed in the next (Surah 2:214) (1), since life on earth is brief by comparison to eternity (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
4(d)	<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"> • Muhammad said ‘Wish for your brother what you wish for yourself’ (Sahih al-Bukhari 2:13). In cases of rape some Muslims would allow abortion to protect the woman, demonstrating compassion • Situation ethics suggests that if pregnancy threatens the life of a mother an abortion would be most loving thing for the family since the existing children need their mother • If a baby would be born into a life of suffering some Muslims would allow an abortion before ensoulment takes place to prevent unnecessary suffering for the child. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The sanctity of life teaches that only Allah can take a life. The Qur’an says that whoever spares a life it is as though he has saved the life of all people (Surah 5:32) so abortion can never be justified • The Qur’an teaches that Allah will provide for children (Surah 17:31) and that killing them is a great sin. Muslims should be grateful for Allah’s blessing and welcome the child • Life has the same value to Allah whether it is the result of a loving relationship within marriage or the result of rape. Allah will provide for both the mother and child regardless of the circumstances of their conception. <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, 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.

