



Mark Scheme (Results)

Summer 2023

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.

Paper 4: Textual Studies 4B – The Qur’an Mark Scheme

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"> • Allah is described as the Entirely Merciful (Surah 1:1) (1) • Allah is described as the Especially Merciful (Surah 1:1) (1) • He is described as Lord of the worlds (Surah 1:2) (1) • He is described as Sovereign of the Day of Recompense (Surah 1:4) (1) • He is described as a guide (Surah 1:6) (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.</p> <ul style="list-style-type: none"> • Allah asks Muslims to stand up for justice (1), even if this means standing against your own interests or family (Surah 4:135) (1) • Allah commands Muslims to be just (1) and so the unjust must be punished (Surah 16:90) (1) • Victims must receive justice (1), which can be through compensation (Surah 4:92) (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 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"> • Muslims use the teachings of the Qur'an as the first source for Shari'ah. (1) The Qur'an sets out who Muslims should follow (1), 'O you who have believed, obey Allah and obey the Messenger and those in authority among you.' (Surah 4:59) (1) • When Muslims are unsure of the correct course of action, they should look to the Qur'an for answers (1) as they believe it contains everything a Muslim needs to live a good life. (1) 'And if you disagree over anything, refer it to Allah and the Messenger' (1) (Surah 4:59) • Any issues clarified in revelation cannot be ignored (1); those that do ignore revelation are considered straying from Allah's way. (1) 'It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Surah 33:36) (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>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"> • Some Muslims believe that non-believers are not blessed because they are described as deaf, dumb and blind and are not able to return to Allah’s path (Surah 2:18) • The Qur’an describes non-believers as concealing the truth. As their hearts are sealed, they are not able to understand guidance and therefore will face punishment (Surah 2:7) and are denied Allah’s blessings • Some Muslims believe Allah will not bless people from any other religion. Those that do practise another faith are described as losers and will face punishment in the hereafter (Surah 3:85). <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some Muslims believe Allah will forgive good people of other faiths. The Qur’an states that those who perform good deeds and have faith in one God will be rewarded and need not fear (Surah 2:62) • Some Muslims, such as Imam Ghazali, believe that Allah will bless non-believers, who have not had a true understanding of Islam due to misinformation and lack of knowledge, with forgiveness • Muslims believe that ultimate judgment rests with Allah. Muhammad asked his people to refrain from passing judgement on others’ final destinations as appearances can be deceiving (Sahih Bukhari: 2898). <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 reason identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Nuh's example teaches Muslims to only trust Allah (1) • It shows Muslims that patience is rewarded (1) • It encourages Muslims to stay steadfast on Allah's path (1) • It teaches Muslims to look after animals (1) • It shows how even Allah's messengers were unable to turn the hearts of non-believing spouses and children (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 way. Award a second mark for development of the way. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Some Muslims believe that they should first invite non-practising Muslims to follow Islam (1), for example the Tableeghi Jamaat encourages Muslims to follow the Five Pillars (1) • Some Muslims believe living a life of service sets a good example (1) which could encourage non-Muslims to submit to Allah (1) • Some Muslims believe that Allah's command to invite should be followed directly (1). They do this through dawah activities (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
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each characteristic. Award further marks for each development of the characteristic 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"> • Ibrahim was described as a 'Doer of good' (Surah 37:110) (1). Allah was happy with his actions (1) and will reward him (1) • He is described by Allah as one of 'Our believing servants' (Surah 37:111) (1). He rejected idol worship (1) and turned away from the beliefs of his forefathers (1) • In the Qur'an he is described as 'blessed' (Surah 37:113) (1). Allah blessed him in old age with two sons (1). They were both prophets of Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated characteristic/ development • Development that does not relate both to the characteristics and to the question • Reference to a source of wisdom that does not relate to the characteristics 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</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Allah blessed Dawud with kingship. He became an honoured leader even though he was born in a lowly state. It showed that Allah bestows honour on whom he wills (Surah 2:251) • Dawud showed leadership even from a young age. When fighting against the army of Jalut (Goliath), Dawud was able to face a much mightier enemy and defeat him (Surah 2:251) • Dawud had the combined authority of worldly and spiritual leadership. He had the honour of being chosen as a prophet of Allah as well as a worldly king. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The most important quality of Dawud was him receiving revelation of the Psalms from Allah. He is one of only five prophets of Allah who received direct revelation • Allah blessed Dawud with wisdom and knowledge (Surah 27:15). For example, he had a special gift of bending metal to make armour. This helped him strengthen his armies • Dawud was gifted with understanding the language of the animals. The Qur'an alludes to this when it mentions the birds joining him in praising Allah (Surah 21:79). <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.