



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCSE
In Religious Studies B
Paper 4: Textual Studies
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"> • Belief in Allah as the sole creator is important so that Muslims do not worship any other being (1) • The Muslim belief that Allah created everything out of nothing shows that Allah can do anything for them (1) • Muslim beliefs about Shaytan show that they must be wary of him throughout their lives (1) • Muslim beliefs about Iblis' arrogance show that Muslims should always remain humble (1) • Muslim beliefs about Prophet Adam as a vicegerent teach Muslims today that they too have an important role to look after the environment (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	
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"> • Muslim beliefs about Allah's oneness show that only Allah has sovereignty (1), so they should only turn to him for protection (Surah 6:14) (1) • Muslims understand that Allah is all powerful (1), and they should turn to him in the hope of goodness in their lives (6:17) (1) • Muslims understand that Allah will not tolerate any association with him (1), and he will question anyone who does so in Akhirah (6:22) (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 teaching. Award further marks for each development of the teaching 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 gives the example of the people of Musa who worshipped a calf in place of Allah (1) and were condemned by Allah (1). 'They took it [for worship], and they were wrongdoers.' (Surah 7:148) (1) • The Qur'an is very clear that the sin of shirk is unpardonable (1), as Allah will forgive every other sin but this (1). 'Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.' (Surah 4:48) (1) • The Qur'an teaches that past nations have been punished for associating partners with Allah (1), for example the people of Nuh drowned in the flood (1). 'Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.' (Surah 71:25) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching / development • Development that does not relate both to the teaching and to the question • Reference to a source of wisdom that does not relate to the teaching 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"> • One of Allah's 99 most beautiful names in the Qur'an is al-Ghaffar, the Forgiving. The Qur'an describes how Allah will even forgive Muslims who out of necessity go against his laws (Surah 2:173) • Allah is repeatedly referred to as ar-Rahman, the Most Merciful, in the Qur'an and a sign of his mercy is that he sent the Qur'an as guidance to Muslims (Surah 55:1-2) • Allah's name ar-Rahim is linked to his loving nature (Surah 3:31). As long as a Muslim loves Allah, Allah will reciprocate not only with his love but forgiveness too. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Some of Allah's names refer to him being a judge, for example al-Adl (the Utterly Just) and al-Hakam (the Giver of Justice). This would mean he will not always forgive, otherwise he could not judge fairly • One of Allah's names is al-Muntaqim (the Avenger), which suggests Allah is not forgiving but rather he will punish those that deserve it • Allah is also referred to as al-Mudhil (the Dishonourer), suggesting some people will not benefit from Allah's forgiveness but rather will face his anger and be dishonoured. <p>Accept any other valid response.</p>	15

'Point(s) of view' **always** means arguments for and against the statement. **Where specified in the bullet points under the question**, it may also include one of the following:

- different views within the religion
- non-religious views
- philosophical arguments
- ethical arguments.

'Understanding of religion and belief' includes the Qur'an

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<p>A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief.</p> <p>Judgements are asserted without clear links to the analysis.</p>
Level 2	4–6	<p>A basic analysis of the statement that uses some developed arguments to discuss different points of view, underpinned by limited understanding of religion and belief.</p> <p>This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.</p>
Level 3	7–9	<p>A good analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by a sound understanding of religion and belief.</p> <p>This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.</p>
Level 4	10–12	<p>A sustained and coherent analysis of the statement that uses logical chains of reasoning to discuss different points of view, underpinned by thorough understanding of religion and belief.</p> <p>This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.</p>

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"> • Prophet Isa is important because he renewed Allah's message (1) • Prophet Isa showed Allah's power through his many miracles (1) • Prophet Isa brought the Injil (1) • He will return towards the end of time to help restore Islam (1) • He is important as a messenger because it shows he is human and not divine (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four.</p> <ul style="list-style-type: none"> • Ismail helped his father raise the Ka'ba (1), where Muslims perform Tawaf during the Hajj (Surah 2:127) (1) • Ismail prayed to Allah with Ibrahim to show Muslims their rites (1) so that they could submit to Allah (Surah 2:128) (1) • Ismail and Ibrahim prayed that Allah guide their descendants (1) by sending them a messenger from among their own (Surah 2:129) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching 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"> When Maryam was struggling during the birth of Isa, he miraculously spoke to her (1), informing her of the sustenance Allah had provided for her (1). 'But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.'" (Surah 19:24) (1) Maryam feared reprisals from her community (1), but baby Isa advised her to take a vow of silence (1). 'And if you see from among humanity anyone, say, "Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man."' (Surah 19:26) (1) Maryam was accused of being unchaste (1) for giving birth whilst being an unmarried woman (1). Prophet Isa defended his mother's honour (Surah 19:29) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated teaching / development Development that does not relate both to the teaching and to the question Reference to a source of wisdom that does not relate to the teaching 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"> • Prophet Nuh is a good example for Muslims today as he was very thankful to Allah (Surah 17:3), despite facing difficulties in his mission and calamities. This teaches Muslims to always trust in Allah's plan • Prophet Nuh is an excellent example of patience for Muslims today. He tried for many years to preach Allah's message but had very little success. Despite this he did not give up • The example of Prophet Nuh teaches Muslims today to look after the natural world, particularly animals. He was a good example of a vicegerent and Muslims should follow his example. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Prophet Nuh is not a good example as he was not a successful prophet of Allah. He failed in his mission to spread Tawhid to his people as they continued to turn to other gods (Surah 71:23) • Prophet Nuh was not able to convince his own family of Allah's message, in particular his wife and a son. Muslims may not take him as the best example to follow as his own family did not. • Prophet Nuh failed in his mission, so Allah sent the calamity of the flood. He is therefore not the best example as humanity was all but wiped out due to his failure. <p>Accept any other valid response.</p>	12

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