



Mark Scheme (Results)

Summer 2025

Pearson Edexcel GCSE

In Religious Studies B

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

Question number	Answer	Reject	Mark
1(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Belief in predestination makes Muslims responsible for their actions (1) • It makes them patient in difficult situations (1) • It gives them hope of eternal reward (1) • It makes them courageous for Allah (1) • It makes them respect Allah’s will (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
1(b)	AO1 4 marks Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks. • Muslims believe that Allah chooses to communicate with humanity through the prophets (1). Adam was the first prophet to tell humanity about him (1) • Islam teaches that Allah reveals his will through the prophets (1). Without the prophets humans could not reach Akhirah (1) • The Qur’an teaches that Prophet Muhammad is the perfect example of Muslim life (1). Muslims will strive to follow his example to please Allah (1). Accept any other valid response.	• Repeated belief/development • Development that does not relate both to the belief given and to the question.	4

Question number	Answer	Reject	Mark
1(c)	AO1 5 marks 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. • Shi'a Muslims believe in the Five Roots since they identify the key beliefs of their faith (1). They show the importance of belief in Tawhid (1). 'Say, "He is Allah, [who is] One."' (Surah 112:1) (1) • Muslims believe Allah always acts justly (1). If Allah acts in a way that is difficult to understand Muslims should put their trust in him (1). 'Your Lord is not ever unjust to [His] servants' (Surah 41:46) (1) • The Five Roots uphold the importance of the Day of Resurrection (1), when everyone will be resurrected and judged by Allah (1). The Qur'an teaches 'the punishment of your Lord is ever feared.' (Surah 17:57) (1). Accept any other valid response.	• 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)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for the statement: • The Qur'an references other messages from Allah, these are found in the Jewish scriptures and the gospel. They include things like the 10 Commandments in the Tawrat which are basic rules for all humans • Allah is unchanging therefore his message is fundamentally unchanging. There is no contradiction between what Allah said to Adam the first man and what he said to Muhammad the last prophet • Muslims cannot pick and choose which parts of Allah's message they believe and which parts they ignore. All holy books contain part of Allah's message and so, are important. Arguments against the statement: • The Qur'an is the final revelation of Allah's will. The earlier messages have been corrupted through translation and a changing oral history and so they may not be a true representation of Allah's word • There are inconsistencies between events as they appear in the Qur'an and how they are portrayed in the older texts, for example the death of Prophet Isa in the gospel. In this case Muslims must abide by the teaching of the Qur'an • Some Muslims may believe that holy books other than the Qur'an have been reinterpreted for a changing society. Some things which were acceptable when they were written are incompatible with human rights law. Accept any other valid response.	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	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. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	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. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	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. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'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.

SPaG

Marks		Descriptors
0 marks	No marks awarded	• 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	• 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	• 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	• 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Muslims may accept divorce if a marriage remains childless (1) • Muslims may accept divorce in cases of abuse (1) • Muslims may accept divorce in cases of desertion (1) • Muslims may accept divorce if the marriage leads to unhappiness (1) • Muslims may accept divorce if a man can no longer support a wife (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
2(b)	AO1 4 marks Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks. • Islam teaches that the genders are equal before Allah (1). 'The Muslim men and Muslim women ...for them Allah has prepared forgiveness and a great reward.' (Surah 33:35) (1) • Both Muslim men and Muslim women are expected to seek learning (1). The Prophet said 'Seeking knowledge is an obligation upon every Muslim', (Hadith Sunai Ibn Majah 224) (1) • Both men and women can seek a divorce (1). Allah understands that sometimes marriages do not work out and provides the means to try again (1). Accept any other valid response.	• 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)	AO1 5 marks 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. • The ummah works to support families because they are believed to be the foundation of society (1). Encouraging strong stable families improves the whole community (1). 'And hold firmly to the rope of Allah all together, and do not become divided.' (Surah 3:103) (1) • The ummah works to keep families together because it increases the size of the community (1). '[F]ear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women' (Surah 4:1) (1). Consequently worship of Allah increases (1) • The Prophet encouraged Muslims to see each other as brothers (1); therefore, by supporting other families a person is also helping their own family (1). 'The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy' (Surah 49:10) (1). Accept any other valid response.	• 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)	AO2 12 marks 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. AO2 Arguments for the statement: • Many Muslims believe that there is no need for family planning since Allah gifts a family with children. 'He gives to whom He wills female [children], and He gives to whom He wills males' (Surah 42:49) • The family is held in high esteem in Islam so using family planning may cause issues in the wider community. Couples often feel a responsibility to have more children since they believe Allah will provide • Some forms of contraception are forbidden in Islam, including some contraceptive pills which act as an abortifacient. This may make Muslims reluctant to consider family planning. Arguments against the statement: • The Hadith shows that coitus interruptus was practised in the time of the Prophet (though he did not endorse its use). This is used as evidence that it is possible to use family planning to space children out • Many non-religious people would argue that family planning is essential in order for a couple to be in a stable financial and emotional state, in order to give children a good standard of life • Some non-religious people would argue that the world is already over-populated, and for people to have large families is irresponsible and contributes to problems such as poverty and global warming. Accept any other valid response. Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
Level 2	4–6	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. This leads to simple judgements which have some links to the analysis, leading to a conclusion with limited justification.
Level 3	7–9	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. This leads to reasoned judgements which are clearly linked to the analysis, leading to a partially justified conclusion.
Level 4	10–12	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. This leads to reasoned judgements supported by the appraisal of arguments, leading to a justified conclusion that is consistent with the analysis.

'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.

Question number	Answer	Reject	Mark
3(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • One role Sawm fulfils in Muslim life is to bring Muslims closer to Allah (1) • Sawm encourages Muslims to thank Allah for his bounty (1) • Sawm increases the sense of community among believers (1) • Sawm encourages self-restraint (1) • Sawm encourages empathy for the poor (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
3(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • Pilgrimage to the Ka'bah is important to Muslims because it reminds them of the history of Islam (1). 'And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security' (Surah 2:125) (1) • All Muslims are expected to attend Hajj at least once in their lifetime (1). 'And proclaim to the people the Hajj [pilgrimage]' (Surah 22:27) (1) • The Qur'an promises blessings to those believers who go on the Hajj pilgrimage (1). Many believe that on completion of Hajj their sins are forgiven (1). Accept any other valid response.	• 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)	AO1 5 marks Award one mark for each purpose. Award further marks for each development of the purpose up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority. • One purpose of Salah is to glorify Allah (1). Some Muslims may consider Salah to be important because it was commanded by Allah (1). 'So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]' (Surah 15:98) (1) • For Muslims, Salah unites the soul, body and mind in worship (1). They put aside all worldly cares and focus only on Allah (1). The Qur'an warns Muslims 'So woe to those who pray. [But] who are heedless of their prayer' (Surah 107:4-6) (1) • Muslims benefit from praying together at the mosque (1). 'when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew' (Surah 62:9) (1). This encourages Muslims to strengthen bonds within the community (1). Accept any other valid response.	• Repeated purpose/development • Development that does not relate both to the purpose given and to the question • Reference to a source of wisdom that does not relate to the purpose given.	5

Question number	Indicative content	Mark
3(d)	AO2 12 marks, SPaG 3 marks 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. AO2 Arguments for the statement: • It is the first of the Five Pillars of Islam. By saying the Shahadah Muslims submit to Allah's will. The Qur'an teaches 'And if they submit [in Islam], they are rightly guided.' (Surah 3:20). • When Muslims recite the Shahadah they are declaring there is only one God. This is the fundamental belief of Islam. 'Allah witnesses that there is no deity except Him' (Surah 3:18) • By saying this a person is declaring themselves a Muslim. This is unique to Islam, separating them from other religions. 'Indeed, the religion in the sight of Allah is Islam.' (Surah 3:19) Arguments against the statement: • Islam teaches that faith requires both inner belief and outward action. As such Shahadah, by itself, cannot be more important than the other commands of Allah, since all are necessary • The Qur'an teaches that 'Allah has promised those who believe and do righteous deeds: [that] for them there is forgiveness and great reward.' (Surah 5:9). Therefore, both faith and action are needed for paradise • The Hadith teaches that 'Actions are judged by their intentions', if the intention is to show devotion to Allah, then good works become part of faith and complement belief, meaning that no one attribute of Muslim life can be seen as of supreme importance. Accept any other valid response.	15

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3 marks	High performance	• 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)	AO1 3 marks Award one mark for each point identified up to a maximum of three. • Muslims are taught that life was created by Allah (1) • '...whoever kills a soul... it is as if he had slain mankind entirely' (Surah 5:32) (1) • To save a single life is equivalent to saving all of humanity (1) • Suicide is forbidden by Allah (1) • Murder is forbidden (1). Accept any other valid response.	• Lists (maximum of one mark)	3

Question number	Answer	Reject	Mark
4(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • Some Muslims may allow abortions if the mother's life is at risk (1). The mother is of higher status than the foetus (1) • Some Muslims may accept the termination of a foetus that is unlikely to survive (1). This is to prevent suffering for the baby and the wider family (1) • A Muslim woman may have an abortion if a treatment for an illness ends the life of the foetus (1). This may occur if a pregnant woman requires treatment for cancer (1). Accept any other valid response.	• Repeated reason/development • Development that does not relate both to the reason given and to the question.	4

Question number	Answer	Reject	Mark
4(c)	AO1 5 marks 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. • Muslims value the universe because they believe they are stewards of Allah's creation (1) and therefore every individual should act to protect what Allah has given (1). The Qur'an teaches 'It is He who has made you successors upon the earth.' (Surah 6:165) (1) • Muslims should not be wasteful with the resources Allah has provided (1). They should use only what they need (1). 'No Muslim plants a tree or sows a seed and then a bird, or a human, or an animal eats from it but that it is charity for him' (Ṣaḥīḥ al-Bukhārī 2320) (1) • The Qur'an has explicit instructions on how to protect environmental resources (1), such as not cutting down fruit bearing trees in times of war (1). 'And cause not corruption upon the earth after its reformation' (Surah 7:56) (1). Accept any other valid response.	• 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)	AO2 12 marks 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. AO2 Arguments for the statement: • Life after death must be real since the Qur'an teaches this as a fact. It contains many teachings about life as a test for judgement day. Allah judges people based on their life on earth, sending them to paradise or hell • There are many descriptions of paradise in the Qur'an. Some liken it to a beautiful garden and show there will be no more suffering. 'The companions of Paradise, that Day, will be amused in [joyful] occupation' (Surah 36:55) • Belief in the afterlife makes sense of what happens to believers on earth. Suffering in this world is more than recompensed in the next. Life on earth is brief by comparison to eternity. Arguments against the statement: • Non-religious people will argue that there is no empirical evidence that life after death is real. Belief in the unseen is based on faith rather than evidence or logic • Non-religious people may suggest that belief in an afterlife acts as a means of social control. Those who believe in paradise encourage some to accept a poorer standard of life in hope of great reward after death • Belief in paradise brings a sense of comfort and surety when events in the world are uncertain. Non-religious people would argue that this does not prove the reality of the belief. Accept any other valid response. Candidates who do not consider non-religious points of view (as instructed in the question) cannot achieve marks beyond Level 2.	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	A superficial analysis of the statement that uses undeveloped arguments, underpinned by isolated elements of understanding of religion and belief. Judgements are asserted without clear links to the analysis.
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