



General Certificate of Education

Religious Studies 1061

RSS11 Islam 2 *The Life of the Prophet*

Mark Scheme

2010 examination - January series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS11 Islam 2 *The Life of the Prophet*

1 (a) Examine what is meant by jahiliyyah.

The ‘days of ignorance’ – two characteristics of jahiliyyah are usually identified:

- ignorance of religious truths, e.g. “imperfect” versions of God’s religion like Christianity, and idol worship; God-forgetting and ingratitude to God; forgetting the religion of Abraham
- uncultured / barbaric: social evils, and hedonistic pleasures. Qur’an criticises, e.g. drinking, gambling, sexual morality, lack of charity, attitudes to wealth.

Answer lacking both dimensions maximum Level 5 (23 marks).

(30 marks) AO1

1 (b) ‘The age of jahiliyyah ended with the coming of the Qur’an.’

How far do you agree?

In support

(e.g.) ignorance of God’s true religion replaced with revelation and recording of the Qur’an, and life of perfect exemplar.

Against

(e.g.) many societies, including nominally Islamic ones, continue many of the practices considered typical of Jahiliyyah, e.g. shirk, gambling, drunkenness; exploitation of the weak.

(15 marks) AO2

2 (a) Explain how and why Muhammad was opposed in Makkah.

How

(e.g.) Public ridicule; attacks against lower status supporters; boycott; withdrawal of clan support, and threats to his life.

Why

(e.g.) Threat to the authority of traditional rulers; threat to trade by threatening status of Makkah as centre of pilgrimage; apparently dishonouring ancestors; criticisms of life style and religious beliefs (especially personal responsibility and judgement).

For an answer which deals with only one of how or why – maximum Level 5.

(30 marks) AO1

- 2 (b) **Assess the view that Muhammad's years in Makkah between 610 and 622 CE were years of failure.**

In support

Position by 619 seemed hopeless – unable to preach in the city; followers persecuted and becoming poorer week by week through loss of trade. Few followers – and some had already left for Abyssinia because of the persecution they faced.

Against

A core of strong supporters who became the heart of the Madinan community, e.g. Abu Bakr and Umar; revelation of Qur'an in progress; meets representatives from Madinah at annual trading fairs; theologically all events are plan of God – a public revelation of what it means to be a Muslim.

(15 marks) AO2

- 3 (a) **Give an account of the emergence of the Umma in Madinah and elsewhere between 622 and 632 CE.**

Constitution of Madinah – agreement between the varying groups that make up the society; establishment of the brotherhood of believers, supporting each other. Continued revelations of Qur'an providing rules and way of life for community; Prophet as military, political and spiritual leader.

Military success brings more people into Umma – including Makkah in 630 – many outlying groups pledge their loyalty to God and the Prophet.

(30 marks) AO1

- 3 (b) **'Between 622 and 632 CE, the Umma was only a spiritual community.'**

Assess this view.

Spiritual may be taken in various ways, e.g. as synonymous with religious, or to mean a community united by faith not birth.

In support

As the community ruled by the Prophet on God's behalf, Madinah can be considered the model for a theocratic community, with the individual members linked by faith not birth. The brotherhood of believers established in Madinah can be considered spiritual.

Against

By 632, the Umma included the Makkhans who had accepted Muhammad's rule in 630, as well as the many tribes beyond Madinah who had given their loyalty to Muhammad. How far any of these groups were spiritually committed to Islam is debatable – especially since many of the tribes beyond Makkah / Madinah fell away immediately after Muhammad's death and had to be re-taken in the Ridda wars.

(15 marks) AO2

4 (a) Explain what the Prophet had achieved by the time of his death in 632 CE.

There is no definitive list – but candidates should consider at least three differing themes for full marks.

Received completed revelation of Qur'an; various traditions also give him a role in ensuring that it was recorded and the contents put into the order in which they are now found.

Based in Madinah – political and spiritual head of the Umma.

Taken Makkah and integrated former enemies into the Umma.

Brought surrounding tribes into the Umma – unified Arabia.

Led by example and taught through example, e.g. pilgrimage.

(30 marks)

AO1

4 (b) 'The life of Muhammad is still extremely important for Muslims today.'

Assess this view.

In support

Importance of Sunnah / Hadith and authority of the Prophet; there may be special reference to the importance of Madinah as the model of a perfect Islamic society.

Against

Some modernists doubt the authenticity of some of the traditions on which understanding of the Prophet's life is based; some argue his authority is only when he acted as a Prophet – not when he was acting as a man; some challenge the relevance of 1400 year old tradition.

(15 marks)

AO2