



**General Certificate of Education  
June 2010**

**Religious Studies**

**RSS11**

***Islam 2 The Life of the Prophet***

**AS Unit L**

**Final**

***Mark Scheme***

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## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor A01	Marks	AS Descriptor A02	Marks	AS Descriptors for Quality of Written Communication in A01 and A02
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**

**Question 1 Jahiliyyah**

<b>0</b>	<b>1</b>
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**Analyse the religious situation in Arabia when Muhammad began his work.**

The Specification identifies four elements to this: Bedouin Polytheism, Christianity, Judaism and the Hanifs and reference to all **could** be expected in a full answer.

**Bedouin Polytheism**

Many ‘gods’ and shrines, e.g. daughters of Allah and shrines in Makkah and Ta’if; idol worship; animistic beliefs; pragmatic attitude to religion. Rejection of afterlife; practices included sacrifice, divination and pilgrimage. May be reference to organised worship in Southern Arabia – but not required.

**Christianity**

Faith adopted by some border tribes – but divided over views of Christ. Tradition identifies a member of Muhammad’s extended family as a Christian.

**Judaism**

Particularly represented in Madinah.

**Hanifs**

Some evidence for this minority group: Arab monotheists who had rejected polytheism but not allied themselves with either of the two monotheistic faiths represented in Arabia at the time.

**(30 marks) AO1**

<b>0</b>	<b>2</b>
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**‘Muhammad completely rejected the religious views of his day’.  
Assess this claim.**

**In support**

Absolute rejection of Polytheism, preaches judgement / life after death.

**Arguments against**

Understanding of Allah ‘purified’ but present in existing religious context; centrality of Ka’ba maintained, also pilgrimage. Belief system of Islam requires faith in, e.g. Abraham and Moses as Prophets of God. Islam presented as a ‘correction and completion’ of the earlier versions of God’s religion, not a new religion or a complete break with the past.

**(15 marks) AO2**

**Question 2 Makkah 610-622 CE**

<b>0</b>	<b>3</b>
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**Examine the main themes in Muhammad's teaching between 610 and 622 CE.**

No set list of 'main themes' is required, but candidates should be aware that there were both social and religious aspects to the Prophet's teaching.

**Social:** condemns drunkenness; gambling; abuse of orphans and widows.

**Religious:** condemns idol worship; requires worship of the one God and gratitude to God; reward and punishment after resurrection.

**(30 marks) AO1**

<b>0</b>	<b>4</b>
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**Muhammad's career in Makkah is of little importance in Islam today. How far do you agree?**

**In support**

(e.g.) Umma established in Madinah along with community rules and regulations – Madinah, not Makkah, becomes the blueprint for the perfect Muslim society. Main themes of Makkan teaching repeated in Madinan revelations. Makkan period one of relative failure.

**Against**

(e.g.) Muhammad seen as Prophet from the moment of the call – perfect exemplar in all he does. Makkan context comparable to situation some Muslims find themselves in today, therefore example of Prophet most relevant (some may comment that this includes non-violence and the duty of carrying out Hijrah where Islam cannot be established).

**(15 marks) AO2**

**Question 3 Madinah 622-632 CE**

<b>0</b>	<b>5</b>
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**Examine the challenges facing the Muslim community when it settled in Madinah after the Hijrah.**

N.B. Candidates may focus on immediate situation rather than situations developing during the Madinan period.

**Practical**

The emigrants can be considered refugees possessing only what they could carry – no income, no houses. Danger that they would alienate the local population by depending on them. They were unskilled (Madinah was largely an agricultural centre) and what trade there was, was largely carried out by the Jews.

**Local politics**

Muhammad invited as arbiter between feuding factions – could not be seen to favour either (e.g. in choosing where to live); not universally welcome: (Ibn Uбайي and the hypocrites); the ummah needed organisation, authority and rules.

**Jews:** became strong opponents.

**Makkans:** clashes with trading parties began within two years.

**(30 marks) AO1**

0

6

**'The Hijrah was the birth of Islam and of the Muslim community.'****How far do you agree?****In support**

(e.g.) Calendar dates from the Hijrah and this was the start of a Muslim community. It marked the moment at which the old loyalty to birth / family was broken and replaced with loyalty to God and the Prophet, and a community based on commitment rather than birth established. Hijrah = breaking of family ties.

**Against**

(e.g.) Islam had been revealed from the beginning – Muhammad did not start it. Community had existed in embryo in Makkah – united by loyalty to God and Prophet; conversely, community only slowly established in Madinah.

**(15 marks)****AO2****Question 4 The death of the Prophet**

0

7

**Explain the factors that led to the emergence of Shi'a Islam after Muhammad's death.**

Dispute over successor to Muhammad: identity; method of selection and authority. Shi'a tradition that Muhammad had selected Ali.

Election of the first three Caliphs (seen by Shi'a as usurpers).

After Uthman's murder, power struggles between the Umayyads and the Shi'a (party of Ali).

Candidates may go into some detail at this point but traditions vary: Ali's election as fourth Caliph and conflict with Muawiyya (the Umayyad governor of Damascus); after Ali's death, his sons apparently given Muawiyya's word that they will inherit Caliphate after his death; instead Yazid inherits Caliphate from his father, Muawiyya; Opposition led by Husayn defeated at Karbala.

Others may focus on a more gradual emergence of differences between the two factions after the fall of the Umayyad dynasty.

**(30 marks)****AO1**

0

8

**Assess this view that the events that led to the emergence of Shi'a Islam are of little importance for Muslims today.****In support**

Events are uncertain historically and Shi'a are a minority group within Islam. There is no Sunni Caliph to be opposed.

**Against**

Death of Husayn basis of annual festival of Ashura celebrating Shi'a identity and separation from the 'false' Islam of the Sunnis. Martyrdom and the call to oppose any unjust leaders emphasised. Political leaders can use account of events to encourage Shi'a to take action.

**(15 marks)****AO2**