



**General Certificate of Education  
June 2011**

**Religious Studies**

**RSS11**

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

**AS Unit L**

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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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**

- 01 Explain how the message brought by Muhammad challenged both the beliefs and the way of life of the people of Makkah.**

Candidates should be able to relate the main themes of Muhammad's message to the context in which he worked.

Monotheism: rejecting the polytheism / idol worship of the time

Correction to false ideas about Allah e.g. does not have daughters or intercessors alongside him

Teaching about life after death and judgement

Charity

Condemnation of social evils and teaching respect for women, care for orphans

Threat to the livelihood of the city through threat to pilgrimage

Challenge to the authority of the Makkan leaders.

Answers above Level 5 must deal both with the teaching and with those factors in the beliefs and way of life that the teaching challenged.

**(30 marks) AO1**

- 02 'Muhammad totally rejected the beliefs and values of his day.'  
How far do you agree?**

**In support** (e.g.): Absolute rejection of idol worship and of associating partners with God. Rejection of purely materialistic / individualistic values

**Contrary to statement:** (e.g.) Followed in tradition of Arab monotheists (Hanifs); purified / restored religion of the one God; retained religious practices (pilgrimage) but gave Islamic interpretation. His own values prior to the first revelation show that not all the people shared the materialistic / hedonistic values criticised in the message.

**(15 marks) AO2**

### **Question 2 Makkah 610-622 CE**

- 03 Examine the development of Islam in Makkah between 610 and 622 CE.**

Candidates may include an account of Muhammad's call in their answer but this is not required.

Beginnings among immediate family – his wife (first convert), Ali and Abu Bakr.

Number of converts small in early years – tradition suggests only 30-40 in first three years. Men and women of all clans and social groups but most young and poor.

Meetings held in the house of Al-Arqam.

Themes: tawhid; prayer; prophethood and status of the Qur'an and judgement /life after death. Ethical demands of Islam.

The message is made public: Muhammad commanded to 'rise and warn'.

Persecution leads to emigration to Christian Abyssinia, and finally to the Hijrah.

Maximum Level 4 for narrative answers.

**(30 marks) AO1**

**04** ‘Muhammad had achieved almost nothing by the time he left Makkah in 622 CE.’ **Assess this view.**

**In support:** (e.g.)

Few followers, failure to persuade majority

Followers like Abu Bakr impoverished by persecution and boycott

Barely escaped with his life – emigration can be seen as Muslims escaping like refugees.

**Contrary to claim:** (e.g.)

Obeded God and set dignified example; nucleus of new community followed him loyally e.g. Abu Bakr, Ali; Umar and Uthman; major religious and ethical teachings given and prayer established.

**(15 marks)**

**AO2**

**Question 3 Madinah 622-632 CE**

**05** **Analyse the role of the Prophet between 622 and 632 CE.**

Expect candidates to identify a range of roles adopted by the Prophet

- Prophet and bringer of the Qur’an
- role model (including as husband, father and friend) but note the variety of views about how far Muhammad’s Sunnah has to be followed
- arbitrator and judge
- military leader
- diplomat /statesman

Commentary may include specific examples of his actions and explanations of the significance of each role.

**(30 marks)**

**AO1**

**06** ‘Muhammad was successful between 622 and 632 CE only because he was a strong military leader.’ **Assess this view.**

**In support:** (e.g)

Without such skills (including drawing on skills and experience of others) new Muslim community would have been destroyed before it could be established. Evidence from battles such as Badr / Uhud / Trench.

Raiding gave community its income, and its regional influence.

**Contrary to claim:** (e.g.)

Military success may have allowed Umma to survive, but its success depended as much on: Muhammad’s authority as Prophet; his personality and character; the way he dealt with challenges within Madinah; the brotherhood of believers and their efforts and loyalty.

**(15 marks)**

**AO2**

**Question 4 The death of the Prophet and after**

**07 Examine the election, role and status of the Caliph after the death of Muhammad.**

A full answer may refer only to Abu Bakr, as first Caliph, or be more general.

Answer should show: understanding of different claims to leadership and meeting of Shura to agree a new leader; role of Caliph as successor to Muhammad / acting on his behalf and therefore on God's behalf; as representative and figurehead of community, enforcing the collective view. May be considered judge / social / political leader while spiritual and religious elements in hands of scholars – but nature of Islam as a complete way of life makes that distinction problematic. Military leader; prayer leader for local community Abu Bakr undertook preservation of Qur'an and authorised military campaigns. Purely human, not infallible, but Sunnah of rightly guided Caliphs taken by many as evidence of Muhammad's Sunnah on the basis of their close association with him. Shi'a view - illegitimacy of Caliphs and Ali as legitimate successor to Muhammad.

Each of election role, and status must be dealt with in answers above Level 5.

**(30 marks) AO1**

**08 'After Muhammad's death, the Umma became a political community rather than a spiritual community.' Assess this view.**

**In support:** (e.g.)

The Ridda wars imply that the Umma outside Madina was a political entity rather than a community of believers united by faith. Similarly the taking of Makkah and absorption of those previously opposed to Muhammad implies pragmatic acceptance of the Prophet's authority rather than immediate and lasting belief in God. Umma included Christians and Jews.

**Contrary to statement:** (e.g.)

It may be argued that the 'Umma' is only the brotherhood of believers – not all those ruled by the Caliph. Shi'a may argue that they are the true Umma and are a spiritual community.

Note that the question could be taken to refer to the period from just after the life of the Prophet right up to the present day.

**(15 marks) AO2**

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