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AS-LEVEL

# Religious Studies

RSS11 Islam 2 The Life of the Prophet

Mark scheme

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2060

June 2015

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Version V1: Final Mark Scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Examination Levels of Response

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

<i>Level</i>	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	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	<b>28-30</b>	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.	<b>14-15</b>	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.
<b>6</b>	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)	<b>24-27</b>	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.	<b>12-13</b>	
<b>5</b>	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).	<b>20-23</b>	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.	<b>10-11</b>	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.
<b>4</b>	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	<b>15-19</b>	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.	<b>7-9</b>	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.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>5-6</b>	
<b>2</b>	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.	<b>5-9</b>	A superficial response to the question with some attempt at reasoning.	<b>3-4</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b>	A few basic points, with no supporting argument or justification.	<b>1-2</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>	

**RSS11: Islam 2 The Life of the Prophet****Indicative content**

**Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.**

**Question 1 Jahiliyyah**

0

1

**Examine each of the following:**

- **The tribal / clan system**
- **The tradition of the ancestors**
- **Bedouin polytheism.**

**Tribal / clan system**

Each person was born into a clan – an extended family of several generations linked by a common male ancestor; a group of clans made up a tribe which shared a common ancestry along the male line; Muhammad was born into the tribe Quraysh which was the ruling tribe of Makkah and the clan Hashim, one of the less influential clans; other clans included the powerful Ummayyad and Makhzumi clans; heads of clans were chosen by agreement of the elders – older members respected for their experience and wisdom and conformity to clan tradition; one important function of a clan was to offer protection for its members since to attack a clan member was to attack the clan as a whole, so the clan as a whole would then retaliate against the aggressor's clan; this led to vendettas between clans as each sought to defend their honour.

**The tradition of the ancestors**

This bound members of each clan and tribe together; it was the 'way' they did things so included customary practices surrounding (eg) marriage and divorce, treatment of women and slaves, drinking, gambling and warfare; was a crucial part of clan identity to keep these traditions which varied to some degree between clans; refusing to follow traditions and rejecting the example of the ancestors could lead to expulsion from the clan.

**Bedouin polytheism**

The worship of many gods; these gods may have been seen as intermediaries between human beings and the chief God, Allah; among them were Allat, Manat and Al-Uzza, the daughters (or daughters and wife) of Allah, and Hubal the chief god of the Ka'aba. These gods were represented by idols – in the case of Hubal in the form of a human; there are said to have been 360 idols in the Ka'aba; sacrifices were made to idols, they were used to tell the future when divining arrows were cast in front of them; replicas of popular idols were sold to pilgrims; service to the idols was expected to bring rewards in this life – many rejected the idea of an afterlife as ridiculous.

No balance between the three aspects is expected, but all three must be covered for marks above Level 5.

**[30 marks]****AO1**

0

2

**'Islam rejected the beliefs of the age of Jahiliyyah.'****How far do you agree?****In support**

Monotheism was taught over polytheism; idol worship was rejected as shirk (associating partners with God); divining the future with arrows, and asking the idols and the gods they represented for favours, was rejected as ignorant stupidity.

**Other views**

Belief in Allah was corrected rather than rejected; there were already some among the Arabs who were monotheists – Hanifs according to some, as well as Christians and Jews; Islam – the religion of Abraham, was present but only in corrupted forms and much of the Qur'an consists of a new accounts of events recorded in Jewish/Christian sources.

**[15 marks]****AO2****Question 2 Makkah 610–622 CE**

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3

**Examine the role of Muhammad in Makkah between 610 and 622 CE.**

Messenger / Prophet: Muhammad seems to have understood his experience in the Hira cave as a commission from God to recite in His name (on his behalf) the message given to him; came to understand that he was a Prophet like those of old, and that he did not speak from himself, but only what was given to him; he is a man, not a miracle worker.

Announcer (Arabic: Bashir): Muhammad was charged with delivering God's word, a bringer of good news; this often appears in the Qur'an coupled with 'Warner' – see below. Scholars identify 22 occasions in Makkan Suras when Muhammad is identified an 'Announcer'; he recites the Qur'an and explains its meaning, and in so doing is a critical commentator on the lives of those around him.

Warner (Arabic: Nadhir): Used of Muhammad 58 times in Makkan suras; 74 v 1 He is instructed to 'Rise and Warn' often with direct reference to the coming judgement and the fires of hell.

Muhammad is also (eg) a leader of the small Muslim community and of prayer, a friend, and a family man – this may be summed up by the idea of Muhammad as perfect example.

For purely narrative answers, maximum Level 4.

**[30 marks]****AO1**

0

4

**‘Muhammad’s work in Makkah between 610 and 622 CE has little importance for Muslims today.’**

**Assess this view.**

**In support**

Madinah, not Makkah, laid down the blueprint for the ideal Islamic society; laws / guidelines needed by Muslims today were revealed in Madinah not Makkah; Muhammad had, arguably, achieved little by the time he left; key themes in the verses of the Qur’an revealed in Makkah, such as Tawhid, are also found in material revealed in Madinah.

**Other views**

The social situation in Makkah and the way Muhammad responded to it, are important because evils such as gambling / drinking continue today; Muslims today can relate to the situation in Makkah; much of the Qur’an was revealed in Makkah; key figures in the future of Islam reverted during this period including the first four Caliphs.

**[15 marks]**

**AO2**

**Question 3 Madinah 622–632 CE**

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5

**Explain both why Muhammad conquered Makkah in 630 CE and the significance of this event for the development of Islam.**

**Why**

Makkah is often seen as the regional centre of power which would have made its conquest essential to the success of Islam; the power and status of Makkah in the region was weakening: conflict with Madinah had been ongoing since 624 CE and Makkah had failed in an attack on Madinah in 627 CE; the Qiblah had been changed from Jerusalem to Makkah showing that the city had an important role to play within Islam; when Muhammad led Muslims on pilgrimage to Makkah in 628, he was refused entry but negotiated a treaty which would allow them entry the following year – this signalled, at least, equality of power between the two sides; both sides were bound by the treaty, when Makkah broke its conditions Muhammad marched on the city at the head of a huge army as Arab traditions gave him the right to do, and Makkah surrendered.

**Significance**

The conquest brought the traditional ruling families into Islam, this later influenced the leadership of the community; some argue that it signalled the power shift between the old order and the new, replacing the authority of Makkah with the authority of Islam; it gave Islam the status of guardians of the Ka’ba, replacing the Quraysh; it made annual pilgrimage possible for all Muslims; it showed how Muhammad treated his enemies.

Both aspects must be covered for marks above Level 5.

**[30 marks]**

**AO1**

0

6

**‘Muhammad’s most important role between 622 and 632 CE was as a military leader.’**

**Assess this view.**

**In support**

His role as a military leader was vital – had Muslims not been victorious at Badr the community may not have survived; Battle of the Trench consolidated his position and decisively weakened Makkah; role as military leader underpinned the treaty in 629 and the conquest of Makkah in 630, and led to the expansion of Islam;

**Other views**

Muhammad was invited to Madinah as an arbitrator, not as a military leader; his role as Prophet underpinned everything, eg it gave him authority and delivering the message was his most important achievement; at the Battle of the Trench the use of force was avoided, and while the Muslims marched on Makkah with a large army it was not used, this suggests his political roles as statesman and diplomat were more important and military force was only used when absolutely necessary; no one role may be any more important than any other.

**[15 marks]**

**AO2**

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**Question 4    The death of the Prophet, the emergence of the Caliphate and of the Sunni / Shi'a divide**

<b>0</b>
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<b>7</b>
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**Explain the development of Shi'a Islam after the death of Muhammad.**

Shi'a tradition states that Muhammad both identified Ali as his successor during his final sermon, and stated that God had revealed this to him; this reflects the Shi'a belief that the leader of Islam has to be appointed by God, not elected by the people, and that God has appointed the 'household' (family) of the Prophet to this role.

On Muhammad's death, leading Muslims appear to have been either unaware of this or to have understood it differently or deliberately ignored what the Prophet had said, an election was held and Abu Bakr was chosen; Ali's supporters refused to acknowledge the right of Abu Bakr to rule although Ali himself appears to have accepted it for the sake of unity within Islam; the later elections of Umar and Uthman were accepted in the same way.

After Uthman's death Ali was appointed Caliph but his appointment was challenged by many including Uthman's family. These were the Umayyads, former enemies of Muhammad whom Uthman had put into positions of power; during the power struggle that followed, Ali was assassinated and the Caliphate passed to the Umayyads.

The 'party of Ali', the Shi'a, according to tradition, accepted the rule of the first Umayyad Caliph on the understanding that on his death the Caliphate would revert to Muhammad's family; when the Caliph died the Caliphate passed to his son Yazid instead; Husein son of Ali and grandson of Muhammad who was seen by his party as the legitimate Caliph claimed the position, but was killed by Yazid's army at the battle of Karbala.

For a wholly narrative answer – maximum Level 4.

**[30 marks]****AO1**



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8
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**'Islam has never recovered from the crisis caused by Muhammad's death.'**

**Consider how far this is true.**

**In support**

The Sunni / Shi'a divisions date from this period and are reflected in religious, political and cultural divisions today; there are divisions within the sects of Islam with major differences of opinion on, for example, the status of women, this shows how the single authority of the Prophet has been replaced with differing and competing authorities within Islam.

**Other views**

Some scholars think that the Sunni / Shi'a divide emerged much later than the death of Muhammad; the Qur'an and Sunnah can act as a complete guide in the absence of the Prophet with differing interpretations considered permissible; the most immediate effect of the Prophet's death, the secession of some of the tribes from the Umma, was quickly resolved in the Ridda wars; saying that the death of Muhammad caused a crisis may be an exaggeration.

**[15 marks]**

**AO2**