



**General Certificate of Education
January 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 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

Question 1

01 Examine the social and religious situation in Makkah at the time of Jahiliyyah.

Candidates may score full marks for an answer which identifies and explains the main themes of the social and religious background and then illustrates them with detail as illustrated below. The following is indicative only. It is not a list of required content, nor is it exhaustive.

Social

The tribal structure: the clans within the tribe and the relative importance of specific clans. The tradition of the ancestors. Evidence from the Qur'an suggests some degree of breakdown of the social order in Makkah. This could be illustrated with reference to (e.g.) mistreatment of orphans, lack of charity to the poor, general immorality, including drunkenness, and gambling. Low status of women, female infanticide, mistreatment of slaves. Reference could also be made to the Arab virtues of manliness.

Religious

Idol worship / polytheism. Role of Ka'aba, and pilgrimage; Hanifs and Christians. Reference may also be made to the Jewish community although that is more in evidence in Madinah rather than Makkah. Absence of belief in after life and judgement among the polytheists may also be commented on.

Max level 5 for an answer which deals with only one of Social or Religious.

(30 marks)

AO1

02 'The fact that Muhammad was born in Makkah helped the development of Islam.' Assess this view.

In support: (e.g.) His status provided him with the opportunity for spiritual reflection; his audience was partly receptive to his message. Made him known to traders / pilgrims to the ka'aba – which led to the Hijrah.

Against: (e.g.) resulted in direct conflict with Makkan authorities. Persecution made failure of his mission a real possibility; only emigration from Makkah brought success.

(15 marks)

AO2

Question 2

03 Examine the reasons why Muhammad left Makkah and went to Madinah in 622 CE.

Persecution of himself and his followers;
Loss of clan protection leaving him unable to preach openly in Makkah
Immediate threat to his life.
Meetings with groups from Yathrib (later Madinah) leading to invitation from Madinah.
Seen as will of God.

Max level 5 if answer does not deal with both why he left Makkah and why he went to Madinah.

Narrative answers max level 4.

(30 marks)

AO1

04 Assess the view that the only reason Muhammad was rejected at Makkah was because of his religious beliefs.

In support: (e.g.) To threaten idol worship was to threaten trade, livelihood and power of Makkah. Muhammad was offered status and power if he would stop his attacks against idol worship.

Contrary to statement (e.g.) His social criticisms offended many, especially his criticisms of the 'tradition of the elders'. His popularity challenged the status and authority of Makkan leaders.

(15 marks) AO2

Question 3**05 Examine the events after 622 CE that led up to the conquest of Makkah in 630 CE.**

The answers should trace the development of relations between the two groups from the point where Muhammad could be described as a powerless refugee to negotiations between equals at Hudabiyyah and the acceptance of Makkah's surrender in 630. The significance of the chosen events should be considered

- Escalation of tension between Makkah and Muslims: disruption to their trading routes, and the killing of one Quraysh by Muslims during the raid of Nakhlah;
- Battles: the humiliation of the Quraysh at Badr; the battle of Uhud may also be mentioned; the battle of the Trench showing Makkah's inability to overcome Muhammad and demonstrating his power and determination to succeed. Assertion of Madinah's power in dealing with its enemies attracting more support to it.
- The treaty of Hudabiyyah: how the pilgrimage to Makkah showed the importance that the city would continue to have in the new religion, so removing the threat to Makkah's livelihood.
- The breaking of the treaty, and the taking of Makkah in 630 after negotiations with Abu Sufyan.

(30 marks) AO1

06 'Makkah was always more important to Muhammad than Madinah.' Consider how far you agree.

In support: (e.g.)

Ka'aba located in Makkah – focus of prayer and pilgrimage after qiblah changed from Jerusalem. The power of Makkah was greater than Madinah in the region at least to 628, taking of Makkah therefore a priority not least because of its opposition to the Muslim community.

Contrary to claim (e.g.)

Did not stay in Makkah after 630, but returned to Madinah to lead the Umma from there. It was to Madinah that envoys from surrounding tribes came to pledge their support to Muhammad. Madinah, not Makkah, was the model of the Muslim Ummah, a community ruled by the Prophet on God's behalf.

(15 marks) AO2

Question 4

- 07 Outline the immediate consequences of Muhammad's death and explain how the Umma responded to them.**

Consequences likely to be identified include: Shock, grief and refusal to believe that Muhammad is really dead (e.g. Umar). Lack of leader or any sense of the role and authority of that leader and resulting power struggle; falling away of those tribes which felt that they had given personal loyalty to Muhammad and that his death released them from that pledge. Urgent need to preserve Qur'an and sayings / actions of Prophet.

Responses:

Abu Bakr declares that Muhammad is dead but God does not die.

Power struggle; Shura chooses Abu Bakr as leader and establishes role of Caliph – Ali overlooked.

Ridda wars

Initial collection of Qur'an and transmission of Hadith / Sunnah

(30 marks)

AO1

- 08 'Muslims today do not need to know much about the life of the Prophet because they have the Qur'an.' Assess this view.**

In support: (e.g.)

Some regard Muhammad as fallible as a man and only inerrant when delivering Qur'an. Hadith / Sunnah therefore guide only; his sunnah relevant to his time.

Some, like Progressive Muslims, regard Qur'an as only guide Muslims need and do not trust accuracy of record of Hadith.

Contrary to statement (e.g.)

Muhammad seen as the living Qur'an; second source of Law and following him as role model essential to being a Muslim. Evidence / examples needed.

(15 marks)

AO2