



**General Certificate of Education
January 2012**

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 students' 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 students' 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

0	1
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Examine the concept of jahiliyyah.

The basic meaning of jahiliyyah is 'days of ignorance'; it is taken to refer both to not knowing religious truths and lacking civilisation, so may apply to individuals or to society as a whole.

The peoples of jahiliyyah are said to have forgotten God and forgotten the truths brought by the earlier prophets. The Bedouin polytheists worshipped idols instead, and saw Allah as one God among many, albeit the chief god. Some gave partners to God – e.g. a wife and daughters in Bedouin polytheism. The idea of an afterlife is forgotten or ignored, the pilgrimage carried out in a debased form and the scriptures exist only in debased form – the record being corrupted and misunderstood.

The people are said to lack any civilising influences – so they live 'barbaric' lives. This is often illustrated with reference to drunkenness, gambling, lack of sexual morality, female infanticide, abuse of orphans and widows.

Max level 5 for answers not including both ignorance of belief and lack of civilised culture.

(30 marks) AO1

0	2
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'The concept of jahiliyyah has little importance for Muslims today.'
How far do you agree?

In support

It can be argued that the idea applies only to the time before the completion of the Qur'an which brought religious truths, and to a society which has no relevance to modern life. On this view the concept has academic value only.

Contrary to view

Modern society has much in common with pre-Islamic society, e.g. social ills and forgetfulness of God, even in Muslim countries, and the idea that they are living in 'jahiliyyah' can apply just as much now as it did then. Many Muslim writers talk of the 'modern jahiliyyah' which is often linked to the absence of Shari'a law. The concept has been used by some as a call for action to reinstate true Islam.

(15 marks) AO2

Question 2 Makkah 610-622 CE**0****3****Outline Muhammad's call to Prophethood, and explain his role in Makkah between 610 and 622 CE.****The call to Prophethood**

A simple account of events in Hira cave in 610 will suffice: Muhammad's practice of withdrawing to the cave for contemplation; the appearance of the angel and the threefold command to 'recite' accompanied by overwhelming physical sensations; his fearful response and need for comfort and reassurance.

The Prophet's role in Makkah

The focus needs to be on his role, a narrative of events between those dates will not be enough.

- Messenger and Warner: conveying the message from God; warning of final judgement and of the consequences of their present way of life and beliefs.
- Living Qur'an, leading by example
- Leads Muslims in prayer

Wholly narrative answers: Max level 4

(30 marks)**AO1****0****4****'Muhammad's call experience made it impossible for people to take him seriously.'****Assess this view.****In Support (e.g.)**

Pre-Islamic society knew about people who became possessed by mischievous desert spirits which would mislead people with lies, and Muhammad appeared to be like these. In the absence of proof that angels were real the sceptics could doubt Muhammad's experience since they had not experienced it themselves. They called him mad, and the majority refused to accept his teaching.

Against (e.g.)

Some accepted his call – seeing it as part of the Prophetic succession from Abraham (e.g. Waraqa, his wife's Christian cousin). The Qur'an was offered as proof of its divine revelation, the sceptics were challenged to produce something equal to it. Muhammad's lack of learning or illiteracy seen as evidence that he could not have invented the material. For some, the experience proved his authority.

(15 marks)**AO2**

Question 3 Madinah 622-632 CE

0	5
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Explain how the Hijrah in 622 CE gave the emigrants both new opportunities and new challenges.

New opportunities:

Away from persecution they could begin to build up a new life; they could mould their society according to Islam and gradually increase its membership.

New challenges:

Poverty and homelessness: they had only what they could bring with them; challenge from the hypocrites; challenge from the Jews who controlled the trade of Madinah and rejected Muhammad's teaching; challenge of a disunited society. Students may also refer to the challenge from Makkah, but this need not be considered 'new' so may be omitted.

Max L5 if both opportunities and challenges not addressed.

(30 marks) AO1

0	6
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'The Hijrah has little significance for Muslims today.' How far do you agree?

Significant (e.g.)

This event was later made the start of the Muslim calendar, recognising that it was the start of the first Muslim community. It represents the breaking of family ties, because the emigrants transferred their loyalty from their family / clan / tribe to Allah and united as what has been described as a 'super tribe'. The example of the emigrants continues to be relevant today because some Muslims still put family and family tradition above service to God, and some live in situations where it is difficult to follow Islam.

Not significant (e.g.)

The event took place long ago and under very different circumstances than can be found in today's society. The setting up of the Muslim community in Madinah is important, but not when or how the Muslims arrived there.

(15 marks) AO2

Question 4 The death of the Prophet and after

0	7
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Examine the nature of the Umma at the time of the death of Muhammad.

Muhajirun, including the family of the Prophet, and Ansar in Madinah; late converts from the Makkan community: this included those who had been Muhammad's greatest opponents for most of his career like the Umayyad family of Abu Sufyan; outlying tribes who had given their pledge to Muhammad. There should be some attention to the nature of the bond between these differing groups (i.e political or spiritual).

(30 marks) AO1

0

8

‘The Umma was destroyed by the death of Muhammad.’ How far do you agree?

In support (e.g.)

The unity of the Umma did not survive Muhammad’s death

Some of the outlying tribes withheld their tribute (tax) to the community and had to be re-conquered by the armies of the Umma;

The leadership contest divided Islam into factions and it has remained divided since.

Arguments against (e.g.)

The worldwide Umma clearly still exists and was obviously not destroyed;

The differences within the Umma are seen as part of God’s plan, and by some as allowable variations of interpretation of his commands.

(15 marks)

AO2

UMS conversion calculator www.aqa.org.uk/umsconversion