



**General Certificate of Education
June 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 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 Jahiliyyah

0	1
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Explain:

- **Makkah's importance as a religious and trading centre before Muhammad began his work**
- **the social situation in Makkah before Muhammad began his work.**

Importance of Makkah

Answers should focus on the importance of Makkah, and may include some of the following:

Makkah was a pilgrimage centre with the Ka'aba at its heart; over 300 idols representing all the surrounding tribes are thought to have been kept there; no violence was permitted in the area around the Ka'aba which meant that people from different tribes could mix freely together; this, and Makkah's position on the north /south trading route made Makkah a centre for trade; Makkah was the power base of the Quraysh tribe; annual trading fairs were held at which goods and ideas could be exchanged and local alliances developed. Some scholars argue that Makkah was not as influential as the traditional material suggests.

Social Situation

Answers may include some of the following points:

The ruling tribe was the Quraysh which was divided into clans e.g. the very influential Umayyad clan and Muhammad's clan – Hashim. The whole tribe shared a common ancestor and each clan descended from one of his sons. The head of a clan was chosen by its leading men for his merits as a leader. He enforced clan discipline and protection, and could withdraw that protection if someone dishonoured the clan. The head of Muhammad's clan of Hashim was his uncle – Abu Talib. An individual's merit, traditions and morals depended on their birth, there was great respect for the 'tradition of the ancestors' and to ignore that tradition was to dishonour the clan.

In theory the tribe should have supported each of its members, but over time some of the clans, like the Umayyad, had become richer and more powerful. They enforced their will on weaker clans on the basis of 'might makes right'. There were people committed to honest trade but there is evidence that powerful groups were abusing their position. There is evidence of mistreatment / exploitation of women, orphans and the poor.

Balance between the two parts of the answer may vary, but students must cover both to score above level 5

(30 marks)

AO1

0

2

‘Muhammad was successful because he was born in Makkah.’**How far do you agree?****In support:** (e.g.)

Gave him the protection of a Quraysh clan which allowed him to preach there up to 619 without serious threat to his life. Faced him with a social /moral situation that needed change and which others were dissatisfied with; he learnt of a variety of faiths through contact with visitors to Makkah; he had access to visitors to preach to, which led directly to Hijrah; his reputation grew among people of influence even though many opposed him.

Against (e.g.)

Other places like Ta'if could, arguably, have provided the same context;

Persecution and rejection by Makkah undermine the argument.

The Islamic community only developed fully in Madinah;

His reputation, and possibly his expertise in trading, made him attractive to the people of Yathrib, not his birth.

His success depended on his status as Prophet, message and character, not place of birth.

*(15 marks)***AO2****Question 2****Makkah 610-622 CE**

0

3

Examine the main themes of the Prophet’s teaching between 610 and 622 CE.

No set list of ‘main themes’ is required but students should be aware of both social and religious aspects to the Prophet’s teaching.

Social: (e.g.) condemns drunkenness, gambling, abuse of orphans and widows, dishonest trade.

Religious: (e.g.) condemns idol worship, shirk, requires worship of the One God, and gratitude to God. Teaches resurrection and judgement. Prayer.

*(30 marks)***AO1**

0

4

How far do you agree that Muhammad’s most important message in Makkah was ‘judgement is coming?’**In support** (e.g.)

The Qur’an calls Muhammad ‘The Warner’ and much of the teaching concerns the punishments of hell and reward of heaven. Tradition describes how he summoned the leaders together to announce the coming judgement. This teaching responded to the immediate needs of the situation.

Against (e.g.)

Muhammad’s primary duty was to recite the revelations that came to him – none were more important than any other; condemnation of social evils; one-ness and greatness of God all important themes

N.B students may, but need not, limit their discussion to 610 – 622.

*(15 marks)***AO2**

Question 3 Madinah 622-632 CE

0	5
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Examine the nature of the Umma between 622 and 632 CE in Madinah and elsewhere.

Students may consider the different groups within the Umma, for example the Muhajirun and Ansar within Madinah and the later Makkan converts and other tribes elsewhere.

They may also consider the relationship between these groups e.g. brotherhood, based in faith /loyalty to Muhammad rather than blood ties /family relationships.

Some students may also argue for the inclusion of the Jewish tribes in the early part of the period – on the basis of the constitution of Madinah.

Others may offer a narrower definition of Umma, but must go beyond the Muslims in Madinah to meet the demands of the question. Answers that do not go beyond Madinah – Max Level 5

(30 marks) AO1

0	6
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‘Between 622 and 632 CE the Umma was nothing more than a political community.’ Assess this view.

The specification asks students to consider if the community was spiritual, political or both.

In support (e.g.)

The allegiance given to Muhammad by some of the outlying tribes appears to be simply political – they believed that his death released them from their agreement. The conquest of Makkah in 630 CE can be seen as political rather than religious and it may be unreasonable to think that long term enemies of Muhammad suddenly became believing Muslims. The Ansar may also have accepted the authority of the Prophet for pragmatic rather than religious reasons.

Against (e.g.)

The distinction between political and spiritual may be impossible to judge – it depends on the motivation of the individual. Prayer was a community activity. The motivation of the Muhajirun, including members of the family of the Prophet, are seen as spiritual in the sense of being based on faith in God and in His messenger.

(15 marks) AO2

Question 4 The death of the Prophet and after**0****7****Explain how and why Shi'a Islam developed.**

The traditional account: Shi'a believe that Ali was designated by The Prophet as his successor but the elders of the community ignored his claim and elected Abu Bakr, then Umar. The third Caliph, Uthman, placed members of his Umayyad clan (e.g. Muawiyya) into positions of power – they had led the opposition to Muhammad before 630 and were not acceptable to all Muslims. When Uthman was killed the supporters of Ali and Muawiyya battled for control.

Muawiyya became Caliph on Ali's death apparently with the promise that leadership would then revert to Ali's sons. However, on Muawiyya's death power was passed to his son Yazid.

At Karbala, Yazid's army defeated and killed the man Shi'a believe was the rightful leader of Islam, Husayn - son of Ali and grandson of Muhammad.

Students may, but need not, extend their account after the events at Karbala. There is debate about the historical accuracy of the traditional account.

Purely narrative answers – Max level 4.

Answers that do not deal with both how and why – Max level 5

(30 marks)**AO1****0****8****'The divisions in the Umma after Muhammad's death strengthened rather than weakened the Muslim community.' Assess this view.**

This is an open question, answers may, but need not, be limited to the years immediately after the Prophet's death.

In support: (e.g.)

Theologically Muslims may argue that nothing can happen that is outside God's control and that the divisions only happened for a good reason, even if that is not obvious.

It is unclear how significant the divisions were immediately after the death of Muhammad; some argue that the major Sunni/Shi'a division emerged much later.

Against: (e.g.)

It is difficult to see conflicts among Muslims as anything else but a weakness – it diverts resources, and weakens authority e.g. the expansion that had been progressing before the Prophet's death came to a halt while the new leadership asserted its authority in the Ridda wars. Continuing divisions today dilute Muslim influence.

(15 marks)**AO2**

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