



**General Certificate of Education
January 2013**

Religious Studies

RSS11

Islam 2 *The Life of the Prophet*

AS Unit L

Post-Standardisation

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 Jahiliyyah

0	1	Explain the religious situation in Arabia at the time Muhammad began his work.
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Note that the question asks about Arabia, so answers limited to Makkah will not be complete. Answers should show that there was a range of religions represented but may focus only on Bedouin polytheism in any depth.

Bedouin Polytheism: Allah as chief God – Allat, Manat and Al-Uzza described as his daughters or in some texts his wife and daughters. Idols representing the ‘gods’ of each tribe housed in central shrine in Makkah and other shrines. Jinn / spirits of the desert and animism. Practical attitude to worship, which is described as a transaction: it was offered in return for favours and if they were not forthcoming then object of worship was changed. No, or very limited, belief in afterlife. Some sources suggest that the idols were treated as intermediaries between men and the Great God Allah whom they felt unworthy to approach.

Hanifs: Their status is much debated by scholars but usually described as Arab monotheists who had not adopted any of the monotheistic religions.

Jews: evident, for example in Madinah. Monotheist but stress the importance of birth as a Jew.

Christians: Regarded Jesus as ‘Son of God’ but much divided about the meaning of this. Represented in Makkah, some Arab tribes were allied with the Byzantine empire and were, at least nominally, Christian – e.g. Ghassanids.

Southern Arabia: Signs of more organised religion and worship of sun, moon, stars and planets.

(30 marks) AO1

0	2	‘Muhammad’s message was not new.’ How far do you agree?
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In support (e.g.)

Islam presents itself as reversion to, and completion of, the religion of Adam and Abraham, and a ‘correction and completion’ of what it sees as the misunderstandings of the existing versions of God’s religion (Christianity and Judaism). Even some idol worshippers may have regarded Allah as the One God, but as too remote or great for them to approach except through intermediaries – the idols.

Contrary to statement (e.g.)

The teaching that idols were useless and stress on monotheism was new to many, as was belief in life after death and judgement. The moral code was also very new to many. The opposition to Muhammad is evidence of how far the message was new and unwelcome to some. Christians and Jews would also have regarded the message as ‘new’ in many ways.

(15 marks) AO2

Question 2 Makkah 610-622 CE

0	3
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Explain how Islam developed in Makkah between 610 and 622 CE.

- The call to be a Prophet – 610
- The private phase – near family. Limited success – e.g. Khadijah and Ali, but not his guardian or other senior members of his clan. Prayer established.
- Public preaching: criticism and warning; proclamation of monotheism – threat to pilgrimage business. Attracts young and ‘weaker’ members of society- based at the house of Al-Arqam.
- Facing opposition and boycott – emigration to Abyssinia.
- Loss of protection, restriction on preaching and invitation to Madinah; few followers, but they are clearly willing to suffer greatly for their beliefs and values.

Narrative answers- Max level 4.

(30 marks) AO1

0	4
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‘Muhammad’s most important role in Makkah between 610 and 622 CE was as a Warner.’ Assess this view.

In support (e.g.)

- Command to ‘rise and warn’; prominent in Qur’an verses revealed at the time.
- Summoned people to hear just this message

Contrary to statement (e.g.)

- Monotheism, condemnation of idol worship and rejection of social and moral evils also important – these are main cause of opposition.
- Command to ‘Recite’ gives Prophet his mission – no one part of message more important than others – simply hearing the Qur’an is said to bring about reversion to Islam.

(15 marks) AO2

Question 3 Madinah 622-632 CE**0****5****Examine the events that led up to the conquest of Makkah in 630 CE.**

Candidates should be able to trace the shift in the balance of power, through battles, treaty and conquest, and may include some of the following:

- Battle of Badr 624 – Muslim victory raises their status and appears to confirm God is on their side. Makkhan’s resolve to avenge their dead and clear their trade route.
- Battle of Uhud 625 – appears to have been an indecisive battle – but Makkah cannot overcome the Muslim forces and appears to have been so weakened that it is two years before they can attack again
- Battle of the Trench 627 – Makkans fail in their siege of Madinah. Humiliating defeat. Their trade route, and therefore their main income, is blocked and their status reduced,
- Treaty of Hudaibiyah 628 - Muhammad and his followers turned back from pilgrimage to Makkah but agree treaty with Makkans to allow pilgrimage in future years. Other parts of treaty included a 10 year truce, the right of each party to enter into alliances with other tribes who would also be covered by the truce. The new Muslim community is being negotiated with as equals – it is only 6 years after they left Makkah.
- 629 Muhammad carries out pilgrimage to Makkah – confirming it as the centre of Muslim worship – it had been Qiblah since 623. This would allow the Makkans the same business opportunities as they had enjoyed as centre of idol worship.
- Makkah breaks the treaty by attacking a tribe who is in alliance with the Muslims.
- 630 Muhammad advances on Makkah at the head of a huge army, Makkah negotiates a surrender. Very little bloodshed, only a few critics of the Qur’an are executed.

Narrative answers – max level 4

(30 marks)**AO1****0****6****‘After the conquest of Makkah, the Muslim community was more political than spiritual.’ Assess this view.****In support (e.g.)**

Inclusion of large numbers of people who had been enemies of Islam to this point, e.g. Abu Sufyan makes it difficult to accept that their motivation in accepting the authority of the Prophet was anything other than political. Events after death of Muhammad when some members refused to accept the authority of his successors also suggest that personal religious faith was not the driving force behind membership of the Umma.

Other views (e.g.)

The Muslim community in Madinah may be considered ‘spiritual’ based on the apparent motivation of the Muhajirun who first accepted Islam including, e.g. Umar who according to tradition was reverted to Islam by the power of the Qur’an. The first Madinan converts accepted Muhammad’s authority as Prophet before they accepted him as political leader. Some Shi’ah may also argue that Ali’s supporters were primarily interested in the spiritual aspects of Islam rather than worldly success.

(15 marks)**AO2**

Question 4 The death of the Prophet and after

0	7
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Outline how the first Caliph was selected, and explain differing Muslim views about the selection of the first Caliph.

Candidates are expected to be familiar with both Sunni and Shi'a perspectives on this subject.

When Muhammad died, there was no agreement as to who his successor should be. Shi'a Muslims believe that he had appointed Ali as his successor but this does not appear to have been generally understood.

There are different accounts of the events leading to the selection of Abu Bakr, for example: the Ansar met to choose a leader from among them. Abu Bakr, Umar and other Muhajirun interrupted the meeting to ensure that they had a say in the matter. Abu Bakr was finally proposed as a compromise candidate who would be acceptable to both these factions (and perhaps the newly converted Makkans as well). Ali was not present at this meeting. According to some accounts he had been deliberately excluded so the meeting had gone ahead without his knowledge.

Sunni Islam regards this process as legitimate and the authority of the Caliph to be established through this consensus among the elders of the community in the same way in which leadership of the clan and tribe would have been established in the pre-Islamic period.

Shi'a Islam believes that Muhammad appointed Ali as his successor. The election process rejected God's will. Abu Bakr, according to some interpretations, deliberately ignored the words of the Prophet and was a usurper who held authority illegitimately.

Max level 4 for outline alone.

For marks above level 5, all aspects of the question must be covered.

(30 marks)

AO1

0	8
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'The election of the first Caliph caused more problems than it solved.'
How far do you agree?

In support (e.g.)

The election of Abu Bakr isolated the party of Ali and, in Shi'a eyes, marked the moment at which false Islam replaced true Islam. Continuing tensions eventually led to armed struggle and the resulting divisions remain to this day.

Contrary to statement (e.g.)

Abu Bakr's leadership was generally accepted – Ali is said to have accepted it for the sake of the community as a whole.

He was able to lead the Muslims in the Ridda wars and, according to tradition, began the process of gathering the Qur'an.

Expansion of the community continued under his rule – problems only surfaced considerably after his death.

(15 marks)

AO2