



**General Certificate of Education  
June 2013**

**Religious Studies**

**RSS11**

**Islam 2 *The Life of the Prophet***

**AS Unit L**

**Final**

***Mark Scheme***

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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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**Explain why the period before the coming of the Qur'an is known as Jahiliyyah.**

Jahiliyyah means 'days of ignorance'.

Islam uses the term to refer both to the absence of truth about God, and of the right way to live, and to the false ideas of the time – e.g. false ideas about God in Christianity and Bedouin Polytheism.

Also refers to the lack of civilised behaviour e.g. drinking, gambling, sexual misconduct.

For a purely narrative answer – Max level 4.

**(30 marks) AO1**

0	2
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**'Jahiliyyah continues today.' Assess this view.**

**In support** (e.g.)

The type of behaviour seen before the Qur'an was revealed continues now (e.g.s needed)

The 'false ideas', as Islam sees them, also continue

Much about today's society can be compared to the situation in Makkah when Muhammad began his work.

**Contrary to statement** (e.g.)

Islam would argue that there can be no ignorance of what God requires because we now have the Qur'an.

In the past there was ignorance because no one knew the truth, now it is available for everyone.

**(15 marks) AO2**

### Question 2 Makkah 610-622 CE

0	3
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**Explain how and why Muhammad was opposed in Makkah between 610 and 622 CE.**

How (e.g.)

- Public ridicule
- Threats to, and attacks against, unprotected followers
- Boycott
- Rejection by his clan leader (after Abu Talib's death in 619 CE) and subsequent threats to his life.

Why (e.g.)

- Threat to their leadership
- Threat to their income
- Rejection of the traditions of the ancestors showing disrespect to clan and tribe

For answers dealing with only one of how or why – Max level 5

**(30 marks) AO1**

<b>0</b>	<b>4</b>
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**‘Muhammad was forced out of Makkah.’ How far do you agree?**

**In support** (e.g.)

- He was in fear of his life
- His followers were persecuted – some had been killed
- He was not able to spread his message in Makkah

**Contrary to statement** (e.g.)

- Makkans wanted to prevent him from leaving and looked for a reason to kill him instead.
- He was invited to go to Madinah
- Although it may have seemed that others were forcing him out, Islam teaches that everything is part of God’s plan.

**(15 marks) AO2**

**Question 3 Madinah 622-632 CE**

<b>0</b>	<b>5</b>
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**Outline the challenges faced by the Muslim community in Madinah and explain how Muhammad responded to them.**

For example:

- Divisions within Madinan community between Aws and Khazraj – Muhammad acted as arbitrator between them and was careful not to show favour between one and another – e.g. in choosing where to settle when he arrived.
- Poverty of the Muhajirun. They had brought almost nothing with them and were traders rather than farmers – Muhammad created a brotherhood between the Ansar and his Companions, and allowed his community to raid passing traders.
- Jealousy / rivalry for power from Ibn Ubaiyy and his supporters. The Qur’an exposes such people as ‘hypocrites’ and Muhammad used his own actions, e.g. withdrawal from the battle of Uhud, against him until his supporters left him.
- Opposition from the Jews – When they challenged his authority he expelled them
- Opposition from Makkah - this was overcome through a series of military and diplomatic moves. Answers may focus on the Battle of the Trench alone since only this directly challenged Madinah

Max L4 for outline only

Max L5 for responses only

**(30 marks) AO1**

<b>0</b>	<b>6</b>
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**‘Muhammad’s role in Madinah was mostly political.’ How far do you agree?**

**In support** (e.g.)

Many of the steps Muhammad took can be seen as political: the constitution of Madinah, settling disputes; dealings with the Makkans and other tribes, and treatment of the Jews

**Contrary to statement** (e.g.)

Muhammad also continued to receive revelation

He led prayer

Islam is a ‘complete way of life’- so what can look ‘political’ (e.g. forbidding interest) is in fact an aspect of the faith and legislated for in the Qur’an

**(15 marks) AO2**

**Question 4 The death of the Prophet and after**

0
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7
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**Examine the achievements of Muhammad, other than the delivery of the Qur'an, by the time of his death in 632 CE.**

For example:

- Established the first Muslim community in Madinah
- Brought Islam / established Muslim Law, in much of Arabia – including Makkah
- United Ansar, Muhajirun and others into a single community
- Transformed the Ka'aba into the centre-point of Islam
- Laid down, through example, the rites of pilgrimage and other aspects of Islamic life.

**(30 marks)**

**AO1**

0
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8
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**'The only reason Muhammad's life is important for Muslims today is because he delivered the Qur'an.' Assess this view.**

**In support** (e.g.)

Some Muslims believe that very little can be known of the life of the Prophet because of weaknesses in the transmission of hadith. Since records of his life are not trustworthy they are not valued.

Others believe Muhammad was infallible only as a Prophet and not as a man, so his sunna is not binding on Muslims, only the Qur'an is.

**Contrary to statement** (e.g.)

The Qur'an has always been interpreted in the light of Muhammad's life. For example, understanding the chronology of revelation is impossible without knowledge of Muhammad's life.

Muhammad's sunna is regarded as essential by many Muslims, even if they disagree about which hadith are reliable. E.g. prayer is based on sunna as much as Qur'an.

**(15 marks)**

**AO2**