
A-LEVEL RELIGIOUS STUDIES

RSS11 Islam 2 *The Life of the Prophet*
Mark scheme

2060
June 2014

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	AS Descriptor AO1	<i>Marks</i>	AS Descriptor AO2	<i>Marks</i>	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 both the social problems in Makkan society at the time of Jahiliyyah and how the Prophet responded to them in his teaching between 610 and 622 CE.
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Answers may include some of the following or other relevant ideas:

Social problems:

- Exploitation/ mistreatment of poor /widows/ orphans
- Dishonest trade – a value system based on money (102:1)
- Gambling / drunkenness
- Mistreatment of women / adultery / marriage and divorce customs / female infanticide (16.58)
- Killing children
- Status based on birth

Responses in the Prophet's teaching:

This may be taken simply as responses in the Qur'an (Makkan Suras). Some Qur'anic verses condemn the practices, others promise rewards from God for those who do not practice them. Some practices (e.g. gambling and drinking alcohol) were not forbidden until Madinah.

e.g.

- 17:31, 81:8 against killing children;
- 17:26,27 concerning wasted wealth and giving the needy their due;
- 90:13-16 care for the needy and freeing slaves;
- 83:1 concerning defrauders;
- 70:29 Rewards for the chaste, and those who keep their word.

There may also be reference to hadiths and to Muhammad's example – tradition states that he never touched alcohol, was honest in trade, generous to the poor and a model husband and father.

Answers scoring more than level 5 must deal with both the social problems and the responses to them.

[30 marks]

AO1

0

2

'The concept of Jahiliyyah is still important for Muslims today.'**Assess this view.**

Answers may include some of the following but other relevant arguments may be credited:

In support

Modern Muslim commentators refer to a modern Jahiliyyah – particularly with reference to materialism; the errors of Jahiliyyah are as relevant today as ever; the concept makes people challenge their own behaviour and views.

Other views

The concept has historical interest only and only applies to the period before the coming of the Qur'an which removed ignorance from the world; the Qur'an, rather than the idea of Jahiliyyah, provides the standard by which Muslims should judge their own behaviour so the concept is not important.

[15 marks]**AO2****Question 2 Makkah 610–622 CE**

0

3

Explain why Muhammad carried out the Hijrah from Makkah to Madinah.

Students should consider both why he left Makkah and why it was Madinah he went to. Answers may include some of the following or other relevant ideas:

Why he left Makkah:

Persecution and suffering of his followers; loss of clan protection in 619; unable to preach in Makkah; plot against his life; received permission from God to leave Makkah.

Why he went to Madinah:

Invited by representatives of the Aws and Khazraj who had taken the 2 pledges of Aqaba: to accept Muhammad as their Prophet and political leader; many of his followers had already gone there to preach Islam; opportunity to establish a Muslim community and to live in peace; part of the plan of God.

Both Why he left Makkah and Why he went to Madinah must be considered for marks above Level 5.

Narrative answers: max level 4

[30 marks]**AO1**

0

4

'By 622 CE, Muhammad had failed in Makkah.'**Assess this view.**

Answers may include some of the following but other relevant arguments may be credited:

In support:

Rejected and persecuted; not gained many followers in the time and those who followed him tended to be of lower social standing or young; finally unable to preach and in fear of his life.

Other views:

Gained loyal followers who were to be very influential in years to come; set example through non-violence; carried out the mission God had given him as Warner and Announcer;

[15 marks]**AO2****Question 3 Madinah 622–632CE**

0

5

Examine the status and role of Muhammad between 622 and 632 CE.

Answers may include some of the following or other relevant ideas, and may deal with status and role separately or together:

Status:

In Madinah, his authority was recognised by some (Muhajirun and Ansar) but not others (e.g. hypocrites and Jews); beyond Madinah his status rose dramatically – in 622 he was merely the leader of the Muhajirun, by 628 he was the leader of a regional power and made treaties with the Makkans and others, by 630 he ruled an expanded Umma which included Makkah.

Role:

e.g. Prophet; perfect exemplar; leader of the emigrants; arbitrator between the differing groups in Madinah; military leader; diplomat; ruler of Madinah and then of enlarged Umma.

Both status and role must be considered for marks above level 5.

Narrative answers: max level 4.

[30 marks]**AO1**

0

6

**'Knowledge of events in the Madinan period is vital for Muslims today'.
Assess this view.**

Answers may include some of the following but other relevant arguments may be credited:

In support:

The organisation and nature of Madinan society is seen by some as the blueprint for the ideal Muslim society; understanding of the Qur'an requires understanding of the context in which it was delivered; Muhammad's example is to be followed so it is important for Muslims to know of it; many of the events have parallels today.

Other views:

Knowledge of the Qur'an and of the teachings of Islam as explained by scholars is sufficient; it is so long ago that the way of life of Madinan society is not really relevant today; many of the events are of purely historical / academic interest; sources of information about the period may be unreliable, so knowledge is not possible.

[15 marks]

AO2

Question 4 The death of the Prophet and after

0

7

Examine both the immediate consequences of the Prophet's death and how the Umma responded to them.

Answers may include some of the following or other relevant ideas:

Immediate consequences:

Sense of loss and sadness, some leading figures distraught; Leadership crisis; Some tribes withdraw from their agreement with Muhammad;

Responses:

Assertion that death of Muhammad is not death of Islam; search for successor and establishment of Caliphate; Ridda wars.

The question asks for immediate consequences and the later development of Shi'ah Islam is not required, although some may refer to it.

Both crisis and response must be considered for marks above level 5.

For narrative answers: max level 4

[30 marks]

AO1

0

8

**‘At the time of the Prophet’s death, the Umma was a spiritual community.’
Consider how far you agree.**

Answers may include some of the following but other arguments may be used:

In support

Based on faith and loyalty to God and the Prophet; guided by the Prophet in the light of guidance received through Qur’an; centrality of daily prayers;

Other views

Conquest of Makkah (630 C.E.) had introduced many of Muhammad’s former enemies into the Umma, they accepted his social /political authority but seems unlikely that they all reverted /converted to Islam; On his death some tribes withdrew from the Umma – implies they had given loyalty to Muhammad not to Islam.

[15 marks]

AO2