
AS

Religious Studies

RSS11 Islam 2 The Life of the Prophet

Mark scheme

2060
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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.

Further copies of this mark scheme are available from aqa.org.uk

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	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

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Jahiliyyah

0 1 Explain the religious background to the rise of Islam with particular reference to:

- **Bedouin polytheism**
- **Jews**
- **Hanifs.**

Reference to Christianity may be credited but is not required.

Bedouin polytheism

- Religion of the Quraysh and many other Arabs.
- 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.
- Some sources suggest that the idols were treated as intermediaries between men and the Great God, Allah, whom they felt unworthy to approach.
- 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.

Jews

- There were Jewish tribes in Madinah.
- Monotheist, and believed God sent Prophets to mankind.
- Stressed the importance of birth as a Jew so not seen as a religion for Arabs.
- Showed religion as a complete way of life.

Hanifs

- Their status (even their existence) is debated by scholars, but generally seen as Arab monotheists, or as followers of the religion of Abraham, who had not adopted a particular religion.
- Muhammad is sometimes regarded as being a Hanif prior to his call.
- They illustrate a developing interest in monotheism.

Maximum Level 5 unless all three aspects of the question are tackled.

Narrative answers, maximum Level 4.

[30 marks] AO1

0 2 ‘Muhammad totally rejected Bedouin polytheism.’

How far do you agree?

In support

- His core message was monotheism.
- He rejected idol worship.
- He rejected the idea that intermediaries were needed between God and human beings.
- Evidence may be drawn from the Qur’an or from the life of the Prophet.

Other views

- He did not reject the importance of the Ka’aba.
- He continued with pilgrimage but changed its focus.
- He accepted some of their understanding of Allah (eg as creator).

[15 marks] AO2

Question 2 Makkah 610-622 CE

0 3 Explain why Muhammad was opposed in Makkah 610-622 CE.

- He challenged the tradition of the ancestors, and their sense of identity.
- He criticised their way of life eg drinking and gambling.
- By challenging the importance of Makkah as a centre of pilgrimage, he also challenged its position as a trading centre and therefore their income.
- He challenged their dishonest trade and exploitation of vulnerable people.
- His growing popularity threatened their leadership.
- After 619 they could attack him without fear of reprisal.

Narrative answers, maximum Level 4.

[30 marks] AO1

0 4 ‘Muhammad was defeated by his enemies in Makkah 610-622 CE.’

How far do you agree?

In support

- He was unable to preach Islam in Makkah.
- His life was at risk.
- His followers had been impoverished by the boycott, some had been killed.
- He had only a few followers.

Other views

- He had carried out God’s command to recite Qur’an and teach Islam.
- He had some very important followers.
- He had earned the respect of the leaders of Madinah who had accepted Islam and invited him to Madinah.
- He successfully escaped Makkah.

[15 marks] AO2

Question 3 Madinah 622-632 CE**0 5 Explain the development of the Umma 622-632 CE.**

- Starting point as a group of emigrants with few possessions and no obvious way of supporting themselves.
- Brotherhood established between Ansar (Madinan Muslims) and emigrants.
- Mosque established.
- Muhammad as arbitrator and leader of emigrants.
- Success in raids, and at battle of Badr, shows the benefits of belonging to the Umma so membership increases.
- Distinctive way of life develops – laws are revealed, practices such as fasting in Ramadan established.
- Constitution of Madinah sets out rights and responsibilities of Umma including Jews.
- Jews expelled from Umma.
- After conquest of Makkah, former enemies become part of Umma.
- In final years other tribes accept Islam / rule by Muhammad.

Narrative answers, maximum Level 4.

[30 marks] AO1

0 6 'The Hijrah was the birth of Islam.'

Assess this view.

In support

- This is the moment when Muslims broke family ties to become members of a community based on faith.
- This is the beginning of the Muslim calendar.
- It also marks the beginning of a Muslim community.

Other views

- Islam had existed from the beginning – Adam the first Prophet.
- The Qur'an was first revealed in Makkah.
- Some leading members of the community had accepted Islam in Makkah.

[15 marks] AO2

Question 4 The death of the Prophet, the emergence of the Caliphate and of the Sunni/Shi'a divide**0 7 Explain both Sunni and Shi'a views about the election and status of the Caliph.**

Note that the answer may refer to the first Caliph (Abu Bakr) only, or to the position of Caliph in general. Traditions report that after Muhammad's death and following tribal custom, a group of elders met to elect a successor, Caliph means vice-regent or successor. There are some variations in Sunni / Shi'a views, what follows is a general summary.

Sunni View

- Muhammad had not nominated a successor.
- Election of a successor was the best way forward and took all interests into account.
- The Caliph carries out the political and administrative role previously carried out by the Prophet but is not a Prophet – revelation has ended.
- The Caliph acts on behalf of the community, the collective views of the community guide the interpretation of the Qur'an and its laws and on their behalf the Caliph enforces those laws.

Shi'a view

- Muhammad had nominated Ali as his successor.
- The election of the Caliph was illegitimate because the true leader had been divinely appointed.
- The legitimate ruler was the Imam (Ali) who could carry out the political and administrative role of Muhammad and interpret the Qur'an correctly.
- The Imam was Muhammad's successor.

Maximum Level 5 unless all aspects of the question are tackled: Sunni and Shi'a views, election and status.

Narrative answers, maximum Level 4.

[30 marks] AO1

0 8 'Today, it is essential for Muslims to know about Muhammad's life as well as about his teaching.'

Assess this view.

In support

- The accounts of his life provide evidence of his Sunna which is an important part of his teaching.
- They provide evidence of the chronology of revelation of the verses of the Qur'an which is essential to the interpretation of the Qur'an (eg laws on alcohol).
- Many of the problems Muhammad faced (eg gambling, drinking, prostitution) are as relevant today as they were then, so how he dealt with them is also relevant.

Other views

- There is dispute about the accuracy of the accounts of Muhammad's life – if they are not accurate they are not important.
- The Qur'an is all that Muslims need.
- The scholars need to know the chronology of revelation but ordinary Muslims can simply accept the views of scholars.
- The circumstances of Muhammad's life are so different than today that they are no longer relevant.

[15 marks] AO2