3.5 The Prophets Adam and Ibrahim: Their Significance in Islamic Belief: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 'Ibrahim is more important than Adam for Muslims today.' Evaluate this statement. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments, and reach a justified conclusion. Include up to 3 marks for spelling, punctuation and grammar.

(Total for Question 1 is 15 marks)

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2 Explain two ways the Quranic account of Iblis's refusal to bow to Adam is used to teach Muslims about the dangers of pride.

(Total for Question 2 is 4 marks)

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3 Explain two ways the story of Adam is used to teach about human responsibility in Islam. Context: Adam is given stewardship and knowledge in the Quranic account.

(Total for Question 3 is 4 marks)

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4 Give three actions or events from the life of Ibrahim that show his rejection of idolatry and faith in one God, as taught in Islamic tradition.

(Total for Question 4 is 3 marks)

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5 Explain two contrasting Muslim views about how literally the Quranic detail that Adam was taught the 'names' should be understood. Refer to a source of wisdom and authority in your answer, for example Surah 2:31.

(Total for Question 5 is 5 marks)

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Mark scheme · 3.5 The Prophets Adam and Ibrahim: Their Significance in Islamic Belief: 30-minute Pack

Question 1

Level 4 A well-structured and coherent evaluation that offers reasoned arguments for and against the statement, refers to appropriate religious teaching and sources, and reaches a justified conclusion. **10-12**

Level 3 A balanced answer that offers several relevant arguments for and against the statement, with some reference to religious teaching and a conclusion that is attempted but may lack full justification. **7-9**

Level 2 An answer that offers some argument for and against the statement, with limited reference to religious teaching and a simple or undeveloped conclusion. **4-6**

Level 1 Simple, brief points or assertions for or against the statement with little or no development or reference to religious teaching. **1-3**

Level 0 No relevant material. **0**

Indicative content:

- Arguments that Ibrahim is more important: his life models tawhid clearly; he is connected to the Kaaba and Hajj, central rituals practiced by all Muslims; Eid al-Adha commemorates his obedience and is widely observed.
- Arguments that Adam is equally or more important: Adam is the first human and first prophet, the origin of human life and the prophetic tradition; his repentance shows Allah's mercy, a central theological theme; he provides the model for tawba which is essential to daily Muslim life.
- Religious arguments and sources: references to Quranic passages about Ibrahim (for example Surah 37:100-111 and Surah 2:124-129 for Kaaba associations) and Adam (for example Surah 2:30-39) to support points about their roles; discussion of how central rituals and doctrines relate to each prophet.
- Consideration of denominational or cultural differences: some communities may emphasise Ibrahim because of pilgrimage practices, others may stress Adam's role in human beginnings and theology.
- A justified conclusion that weighs ritual centrality against theological primacy and reaches a supported judgement, for example concluding that importance can depend on context so neither can be said to be universally more important, or arguing one is more influential in practice while the other is foundational in belief.

Question 2

point 1: Iblis is described as refusing Allah's command to bow to Adam because he believed himself superior, having been made from fire while Adam was made from clay, oe **B1**

development: this is used to teach that pride and a sense of superiority over others can lead a person away from obedience to Allah, oe **B1**

point 2: Iblis's disobedience is presented as the origin of his role as a tempter of humanity, seeking to lead Adam's descendants away from Allah, oe **B1**

development: this is used to warn Muslims to remain humble and resist arrogance, since it was pride that caused Iblis's fall, oe **B1**

Answer: E.g. Iblis's claim of superiority (fire over clay) teaches the danger of pride; his fall explains his ongoing role as a tempter, warning Muslims to stay humble.

Question 3

point 1: Adam being taught the names and appointed as khalifah shows humans have a special role as stewards on Earth, oe **B1**

development: this implies an ethical duty to care for creation and use knowledge responsibly, oe **B1**

point 2: Adam's accountability after disobedience shows humans are responsible for choices and will be judged, oe **B1**

development: this encourages moral behaviour because believers know their actions have consequences before Allah, oe **B1**

Answer: E.g. Adam as steward implies care for creation; his accountability after sin implies moral responsibility and awareness of judgement.

Question 4

action 1: he smashed idols to challenge idol worship, oe **B1**

action 2: he destroyed altars to false gods and argued against his people, oe **B1**

action 3: he called people to worship Allah alone, showing belief in tawhid, oe **B1**

Answer: Any three: smashing idols; destroying altars and arguing with his people; calling people to worship Allah alone.

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Question 5

belief 1: some Muslims take 'names' literally as specific knowledge given by Allah, indicating Adam had special intellectual gifts, oe **B1**

development: supporters may cite Surah 2:31 as a direct statement that Allah taught Adam the names, used to show human dignity, oe **B1**

belief 2: other Muslims see 'names' more figuratively, as symbolic of understanding or role rather than literal vocabulary, oe **B1**

development: this view can be supported by interpreting the Quranic language as teaching a role or status, oe **B1**

for: explicit reference to a source of wisdom and authority made accurately, for example naming Surah 2:31, oe **B1**

Answer: E.g. literal reading: Adam given specific knowledge (Surah 2:31); figurative reading: 'names' indicates understanding or status rather than literal words.

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