



RS IB15 Corrupted Scriptures: Muslim Views on the Torah, Psalms and Gospel

AQA 8062 • Calculators not allowed • about 50 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** This question checks key vocabulary about Muslim beliefs on holy books: name and short definitions related to the Tawrat, Zabur, Injil and the Qur'an.
- (a) State what is meant by the Tawrat in Islamic belief. (1)
- (b) State what is meant by the Zabur in Islamic belief. (1)
- (c) State what is meant by the Injil in Islamic belief. (1)
- (d) State what Muslims mean when they say a text has been 'corrupted' (tahrif). (1)
- (e) State one reason why the Qur'an is described as 'protected' in Islam. (1)

(Total for Question 1 is 5 marks)

- 2** Explain two Muslim beliefs about why the Torah, Psalms and Gospel are still honoured despite claims they were corrupted.

(Total for Question 2 is 4 marks)

- 3** Explain two reasons why many Muslims believe the texts of the Torah, Psalms and Gospel were corrupted over time.

(Total for Question 3 is 4 marks)

- 4** Explain two ways the Qur'an is understood as different from the Torah, Psalms and Gospel. Refer to a sacred writing in your answer.

(Total for Question 4 is 5 marks)

- 5** Give three ways practising Muslims today might treat parts of the Torah, Psalms or Gospel.

(Total for Question 5 is 3 marks)

- 6** Explain two consequences for Muslim beliefs or practice that follow from the idea that earlier scriptures were corrupted.

(Total for Question 6 is 4 marks)

7 State two Arabic terms associated with scripture in Islam and briefly explain each.

(Total for Question 7 is 4 marks)

8 Explain two reasons why Muslims might still read or study parts of the Torah, Psalms or Gospel even if they believe those books were corrupted.

(Total for Question 8 is 4 marks)

9 Give three features or facts often cited to support the claim that the Qur'an has been preserved and protected.

(Total for Question 9 is 3 marks)

10 Explain the importance of belief in the Qur'an's preservation for Muslim religious life today.

(Total for Question 10 is 6 marks)

- 11** Give two Qur'anic verses that are used to support the idea that people altered earlier scriptures, and for each briefly explain its point. (Give surah and verse numbers.)

(Total for Question 11 is 4 marks)

- 12** "Belief that the Torah, Psalms and Gospel were corrupted is the main reason Muslims consider the Qur'an to be Islam's most important holy book." 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.

(Total for Question 12 is 15 marks)

- 13** Give three ways belief in corrupted earlier scriptures can affect Muslim relations with Jews and Christians today.

(Total for Question 13 is 3 marks)

Mark scheme · RS.IB15 Corrupted Scriptures: Muslim Views on the Torah, Psalms and Gospel

Question 1

- (a) **B1** the name Muslims use for the Torah given to Moses, ie an revealed scripture from Allah, oe
- **(a) Answer: The Torah given to Moses, regarded by Muslims as a revealed scripture from Allah.**
- (b) **B1** the Psalms given to David, ie a revealed book of songs and praise from Allah, oe
- **(b) Answer: The Psalms given to David, regarded as a revealed book of songs and praise from Allah.**
- (c) **B1** the Gospel given to Jesus, ie a revealed message from Allah, not identical with the modern New Testament, oe
- **(c) Answer: The Gospel given to Jesus, regarded as a revealed message from Allah.**
- (d) **B1** the belief that the words or meanings of earlier revelations were altered or lost by people over time, oe
- **(d) Answer: That the words or meanings of earlier revelations were altered or lost by people over time.**
- (e) **B1** because Muslims believe Allah promised to guard the Qur'an from corruption, oe
- **(e) Answer: Because Muslims believe Allah promised to guard the Qur'an from corruption.**

Question 2

- **B1** point 1: Muslims believe these books were originally revealed by Allah, so they retain a sacred origin, oe
- **B1** development: this means teachings in them that agree with the Qur'an or sound moral guidance can still be respected and followed, oe
- **B1** point 2: Muslims may accept parts of earlier scriptures that match Islamic teaching, oe
- **B1** development: scholars and believers distinguish between original revelation and later human additions, so honour the original prophets and revealed guidance, oe
- **Answer: E.g. original revelation by Allah gives them a sacred origin, so truthful parts are still respected; Muslims distinguish original revelation from later human additions and follow what agrees with Islamic teaching.**

Question 3

- **B1** point 1: the Qur'an criticises some people for altering scripture, eg Qur'an 2:79, which suggests human change of writings, oe
- **B1** development: Muslims read such verses as evidence that parts of earlier texts were changed or misinterpreted, oe
- **B1** point 2: historical observations of differing versions and translations support the idea of change, oe
- **B1** development: copying, translation and interpretive traditions over centuries could introduce errors or additions, supporting the corruption claim, oe
- **Answer: E.g. Qur'anic criticism of people who change scripture (Qur'an 2:79) and historical evidence of variant versions and translations that could introduce changes.**

Question 4

- **B1** point 1: Muslims believe the Qur'an is the final revelation and complete, whereas earlier books were earlier revelations that were not the final message, oe
- **B1** development: supported by Qur'an 5:48 which presents the Qur'an as a criterion and final law, oe
- **B1** point 2: Muslims believe the Qur'an has been divinely protected from corruption, while earlier scriptures were altered, oe
- **B1** development: supported by Qur'an 15:9, 'We have, without doubt, sent down the Message; and We will assuredly guard it', oe
- **B1** accurate reference to a sacred writing made, ie Qur'an 5:48 or Qur'an 15:9, oe
- **Answer: E.g. the Qur'an is final revelation (see Qur'an 5:48) and it is protected from corruption (see Qur'an 15:9).**

Question 5

- **B1** use parts that agree with the Qur'an as supporting moral guidance, oe
- **B1** refer to them when discussing shared prophetic teachings about morality and worship, oe
- **B1** respect the prophets associated with those books while relying primarily on the Qur'an for law and doctrine, oe
- **Answer: Any three: use agreeing parts as moral support; refer to them for shared prophetic teachings; respect prophets but rely mainly on the Qur'an.**

Question 6

- **B1** point 1: Muslims treat the Qur'an as the primary authority for law and belief, not earlier scriptures, oe
- **B1** development: this affects legal rulings, ethics and daily practice, where the Qur'an and Hadith are the main sources, oe
- **B1** point 2: Muslims may be cautious about accepting doctrines or details found only in later versions of other scriptures, oe
- **B1** development: this leads to privileging Qur'anic teaching over isolated texts in the Torah or Gospel that conflict with Islam, oe
- **Answer: E.g. prioritising the Qur'an and Hadith for law and practice; being cautious about doctrines that appear only in later versions of other scriptures.**

Question 7

- **B1** term 1: 'Wahy', oe
- **B1** meaning 1: revelation from Allah to a prophet, guiding message, oe
- **B1** term 2: 'Tawrat' or 'Injil' or 'Zabur', oe
- **B1** meaning 2: names of revealed books given to Moses, Jesus or David respectively, oe
- **Answer: Wahy, revelation from Allah to a prophet; Tawrat/Injil/Zabur, names for the revealed books given to Moses, Jesus or David.**

Question 8

- **B1** point 1: to find moral teachings and wisdom that match Islamic ethics, oe
- **B1** development: these parts can reinforce values such as justice and mercy that Islam also teaches, oe
- **B1** point 2: for interfaith understanding and dialogue, oe
- **B1** development: studying shared texts can help build respect and identify common ground between Muslims and Jews or Christians, oe
- **Answer: E.g. to read moral teachings that align with Islamic ethics; to support interfaith understanding and find common ground.**

Question 9

- **B1** the Qur'an was memorised and transmitted orally by many companions of Muhammad, oe
- **B1** the text was compiled into a standard written form under the early caliphs, oe
- **B1** the Qur'an itself claims divine protection, eg Qur'an 15:9, oe
- **Answer: Any three: mass memorisation; early compilation into a standard text; Qur'anic claim of protection (Qur'an 15:9).**

Question 10

- **Level 3** (5-6): A detailed, well-structured answer that explains several reasons why belief in the Qur'an's preservation matters, with clear supporting examples and links to practice.
- **Level 2** (3-4): An answer that explains some reasons with some supporting detail, though explanations may be limited or less developed.
- **Level 1** (1-2): One or two simple relevant points are made about importance, with little development.
- **Level 0** (0): No relevant material.
- **Indicative content:**
 - If the Qur'an is preserved, Muslims can be confident in following its guidance for worship, law and morality.
 - Belief in preservation supports memorisation practices and the role of hifz, making recitation central to worship and identity.
 - The claim of divine protection underpins trust that the Qur'an contains the unaltered words of Allah, giving it unique authority over other texts.
 - It affects legal and ethical decisions where certainty about the wording of revelation matters for rulings and community norms.
 - Confidence in preservation strengthens communal unity around one fixed sacred text and standard recitation formats.

Question 11

- **B1** verse 1: Qur'an 2:79 mentioned with explanation that it criticises those who write scripture and claim it is from Allah, indicating human alteration, oe
- **B1** development 1: explains the verse suggests some people replaced or changed divine words for their own ends, oe
- **B1** verse 2: Qur'an 3:78 mentioned with explanation that some distort the word from its right place, oe
- **B1** development 2: explains the verse is read as evidence that meanings were hidden or altered, leading Muslims to doubt some later content, oe
- **Answer: Qur'an 2:79 criticises those who write scripture and claim it is from Allah, suggesting alteration; Qur'an 3:78 warns that some distort or hide the word, suggesting changes in meaning or presentation.**

Question 12

- **Level 1** (1-3): Simple, undeveloped claims about the Qur'an and earlier scriptures with little or no reasoning and little or no reference to religious arguments.
- **Level 2** (4-6): Some relevant reasons given for both sides, but limited development or balance. Some reference to religious ideas or evidence, not linked convincingly to a conclusion.
- **Level 3** (7-9): Clear arguments for and against the statement, showing understanding of Islamic beliefs, with some religious evidence and a partially supported conclusion.
- **Level 4** (10-12): A well-developed, balanced evaluation that uses religious arguments and evidence to support both sides and reaches a justified conclusion that is clearly explained.
- **Indicative content:**
 - Arguments supporting the statement: the belief that earlier scriptures were corrupted explains why Muslims rely on the Qur'an as the final, unaltered word of Allah and so see it as supreme authority; Qur'anic verses such as 15:9 and 5:48 can be used to show divine protection and finality; historical variations in other scriptures make the Qur'an's preservation especially important for certainty in law and theology.
 - Arguments against the statement: the Qur'an's importance is also explained by its claim to be the literal word of Allah revealed to Muhammad, its comprehensive guidance for life, and its role in ritual worship and identity, not only by negative reasons about others; the Qur'an and Hadith together form the ethical and legal framework so the Qur'an is central for positive theological and practical reasons.
 - Religious arguments: cite Qur'an 15:9 for protection and Qur'an 5:48 for finality, discuss the concept of wahy and the Prophet's role in receiving the Qur'an; note the role of memorisation and recitation (hifz) as religious practices that make the Qur'an central irrespective of claims about corruption.
 - Consideration of weight: weigh how much the corruption belief contributes compared with positive claims of divine origin, completeness, liturgical centrality and the social practice of recitation and memorisation.
 - Conclusion: a balanced judgement that acknowledges corruption belief is important but not necessarily the sole or main reason, depending on the emphasis: for many Muslims the Qur'an's divine status and practical centrality are equally or more decisive.

Question 13

- **B1** it can lead to theological caution, accepting common teachings but rejecting claims that conflict with Islam, oe
- **B1** it can encourage dialogue focused on shared prophets and ethics rather than scriptural literal agreement, oe
- **B1** it can sometimes create tension where faith communities see the same texts differently, oe
- **Answer: Any three: theological caution about conflicting claims; dialogue on shared prophets and ethics; potential tension over differing views of texts.**