9.10 Sin, Temptation and Human Responsibility for Wrongdoing: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 State two Islamic teachings about individual moral responsibility that explain why Muslims are held accountable for wrongdoing, and give a brief explanation for each teaching.

(Total for Question 1 is 2 marks)

2 State two ways Muslims can seek forgiveness after committing wrongdoing, and briefly explain how one of these ways shows responsibility for their actions in Islamic teaching.

(Total for Question 2 is 3 marks)

3 Explain two contrasting religious beliefs about why people commit crime, drawing on Christian and Muslim teachings on temptation and responsibility. Give one Christian reason and one Muslim reason, each with a brief development.

(Total for Question 3 is 4 marks)

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4 Explain two Christian responses to the fact that believers may still do wrong, in the context of sin, repentance and moral responsibility. Give one response and a developed reason for it, then a second response with development.

(Total for Question 4 is 4 marks)

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5 Explain one way in which Christian teaching about the Fall, and one way in which Muslim teaching about Shaytan, explains why people are tempted to do wrong. Refer to a source of wisdom and authority in your answer, naming the relevant scripture or source.

(Total for Question 5 is 5 marks)

6 Evaluate the view that religious believers should never commit crime. 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 three SPaG marks.

(Total for Question 6 is 15 marks)

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Mark scheme · 9.10 Sin, Temptation and Human Responsibility for Wrongdoing: 30-minute Pack

Question 1

teaching 1: humans are born with fitrah, an innate moral sense, and so are expected to make moral choices, oe **B1**

teaching 2: each person is accountable for their own deeds on the Day of Judgement, oe **B1**

Answer: Any two: fitrah means innate moral sense so humans should choose rightly; each person is individually accountable for their deeds at Judgement.

Question 2

way 1: sincere repentance (tawbah), oe **B1**

explanation: involves feeling remorse, intending not to repeat the act, and asking Allah for forgiveness, showing accountability, oe **B1**

way 2: making amends or restitution where possible, oe **B1**

Answer: E.g. sincere repentance (tawbah), which involves remorse and resolve not to repeat the sin, showing accountability; and making amends or restitution to those harmed.

Question 3

point 1: Christians may say people commit crime because of original sin or the Fall, which gives humans a tendency to selfishness and wrongdoing, oe **B1**

development 1: this is supported by interpretations of Genesis 3 and Romans 5:12 which describe sin entering the world through Adam, oe **B1**

point 2: Muslims may say crime happens because Shaytan tempts humans, though humans are born with fitrah and retain responsibility for choices, oe **B1**

development 2: Quranic accounts of Iblis tempting people and the teaching that each person is accountable for their deeds show temptation but individual responsibility, oe **B1**

Answer: E.g. Christian view: the Fall/original sin creates a tendency to do wrong (Genesis 3, Romans 5:12). Muslim view: Shaytan tempts humans but they are born pure (fitrah) and are individually responsible for their choices (Quranic accounts of Iblis), so blame rests with the person.

Question 4

point 1: confession and repentance allow believers to seek forgiveness from God, oe **B1**

development 1: Christians believe Jesus offers forgiveness and that confession restores relationship with God, supported by 1 John 1:9, oe **B1**

point 2: ethical teaching encourages atonement and making amends, oe **B1**

development 2: Christians may support restorative actions, such as repairing harm, as part of repentance and following Jesus's example, oe **B1**

Answer: E.g. confession and repentance to seek Gods forgiveness (1 John 1:9); making amends and restorative action as part of atonement and Christian duty.

Question 5

Christian point: the Fall introduced a broken relationship with God so humans are inclined to disobey, oe **B1**

development: reference to Genesis 3 as the account of the Fall and to Romans 5:12 about sin entering the world, oe **B1**

Muslim point: Shaytan (Iblis) actively whispers and tempts humans to disobey God, oe **B1**

development: reference to Quranic narrative of Iblis refusing to bow and then leading humans astray, for example Quran 7:11-18 as a supporting source, oe **B1**

explicit reference to a source of wisdom and authority made accurately as required, oe **B1**

Answer: For Christians: the Fall caused a tendency to sin (Genesis 3), supported by Romans 5:12. For Muslims: Shaytan tempts humans to disobey, with Quranic accounts of Iblis in, for example, Quran 7:11-18; both references show how authorities explain temptation.

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Question 6

Level 4 A sustained, well organised and balanced evaluation that analyses arguments for and against the view, refers to detailed religious reasons and teachings, and reaches a clear, justified conclusion.	**10-12**
Level 3 A clear evaluation that discusses arguments on both sides with some reference to religious teachings and reaches a supported conclusion.	**7-9**
Level 2 Some evaluation is offered, with arguments for or against the view and limited reference to religious teachings, but the conclusion may be weak or partial.	**4-6**
Level 1 Basic points are made for or against the view, with little or no reference to religious teachings and no sustained conclusion.	**1-3**
Level 0 No relevant material.	**0**

Indicative content:

- Arguments supporting the view: major world religions teach respect for laws and for the value of human life and property, so believers should avoid crime.
- Christian arguments: Ten Commandments prohibit stealing and murder, Jesus taught love of neighbour, Christians are called to live morally so should not commit crime.
- Muslim arguments: Quran teaches obedience to God and justice, Islam condemns wrongdoing; Shaytan tempts but believers must resist and follow the straight path.
- Arguments opposing the view: believers may commit crime in difficult circumstances, for example to feed a starving family, where moral dilemmas arise and compassion may justify breaking the law in some traditions.
- Some religious thinkers accept civil disobedience in the face of unjust laws; historical examples include religiously motivated protest against immoral policies.
- The role of intention and conscience: some religions judge moral guilt by intention and repentance may mitigate blame, so a believer acting under coercion or extreme duress may be seen differently.
- Conclusion: a balanced judgement weighing strict teaching against complex real-life situations will be rewarded, addressing whether absolutist or situational approaches better fit religious ethics.

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