



RS.TE9 Sin, Temptation and Human Responsibility for Wrongdoing

AQA 8062 · Calculators not allowed · about 50 minutes

Total Marks

--

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Which one of the following best describes the Islamic concept of fitrah, in the context of human responsibility for wrongdoing?
- ☐ A. The idea that humans are born with original sin
 - ☐ B. The natural state of purity and inclination to know God
 - ☐ C. The belief that only angels are free of temptation
 - ☐ D. The teaching that all actions are predetermined by fate

(Total for Question 1 is 1 mark)

- 2** In the context of Christian teaching about sin and the Fall, give two short reasons why temptation can lead a person to do wrong. Name reasons briefly with the topic of sin and the Fall in mind.

(Total for Question 2 is 2 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)

- 4 Explain two ways Christian teaching about the Fall and two ways Muslim teaching about Shaytan explain 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 4 is 5 marks)

- 5 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. This question also carries 3 SPaG marks for spelling, punctuation and grammar.

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 5 is 15 marks)

- 6** Give three features of the experience of temptation, as discussed in religious teaching on sin and wrongdoing in Theme E. Include examples drawn from Christian or Muslim teaching where helpful.

(Total for Question 6 is 3 marks)

- 7** 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 7 is 4 marks)

- 8** 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 8 is 2 marks)

- 9** Explain two reasons why religious believers might still commit crime despite religious teachings against wrongdoing. Use Christian and Muslim ideas about temptation, conscience and circumstance in your answer.

(Total for Question 9 is 4 marks)

- 10** State two meanings of the word 'sin' in Christian teaching and give a brief example for each meaning, within the Theme E topic of wrongdoing and responsibility.

(Total for Question 10 is 2 marks)

- 11** Give three aims of punishment from a religious perspective in the context of crime and moral responsibility, naming each aim briefly.

(Total for Question 11 is 3 marks)

- 12** 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 12 is 3 marks)

Mark scheme · RS.TE9 Sin, Temptation and Human Responsibility for Wrongdoing

Question 1

- **B1** selecting B, the natural state of purity and inclination to know God, cao
- **Answer: B**

Question 2

- **B1** a reason: human weakness or strong desire makes resisting temptation difficult, oe
- **B1** a reason: the Fall introduced a tendency to disobey God, making people more likely to sin, oe
- **Answer: Any two: human weakness/desire makes resisting temptation difficult; the Fall caused a tendency to disobey God, increasing likelihood of sin.**

Question 3

- **B1** 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
- **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

- **B1** 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
- **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.**

Question 5

- **Level 4** (10-12): 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.
- **Level 3** (7-9): A clear evaluation that discusses arguments on both sides with some reference to religious teachings and reaches a supported conclusion.
- **Level 2** (4-6): 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.
- **Level 1** (1-3): Basic points are made for or against the view, with little or no reference to religious teachings and no sustained conclusion.
- **Level 0** (0): No relevant material.
- **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.

Question 6

- **B1** feature 1: temptation involves an inner desire or prompting to do something wrong, oe
- **B1** feature 2: it can come from external sources such as Shaytan or peers, oe
- **B1** feature 3: resisting temptation may require moral effort, prayer or repentance, oe
- **Answer: Any three: inner desire to do wrong; external prompting (Shaytan, peers); resisting requires effort, prayer or repentance.**

Question 7

- **B1** 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
- **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 8

- **B1** 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
- **Answer: Any two: fitrah means innate moral sense so humans should choose rightly; each person is individually accountable for their deeds at Judgement.**

Question 9

- **B1** reason 1: strong temptation or Shaytan's whispering may overpower a person, especially where they lack support, oe
- **B1** development 1: even with faith, pressure from poverty or peer influence can lead to crime despite teachings, oe
- **B1** reason 2: weakness of will or ignorance of teachings may lead to wrongdoing, oe
- **B1** development 2: some believers may not fully understand or have internalised moral teachings, or act in desperation, reducing moral restraint, oe
- **Answer: E.g. overpowering temptation or social pressure (Shaytan, poverty, peers); weakness of will or ignorance of teachings leading to desperate acts despite belief.**

Question 10

- **B1** meaning 1: sin as an action that breaks Gods law, with example e.g. theft or murder, oe
- **B1** meaning 2: sin as a moral condition or inclination to do wrong (original sin), with example of selfishness, oe
- **Answer: Any two: sin as action breaking Gods law (theft); sin as a condition or tendency to wrongdoing (selfishness/original sin).**

Question 11

- **B1** aim 1: retribution or justice, oe
- **B1** aim 2: rehabilitation or reforming the offender, oe
- **B1** aim 3: deterrence to prevent others committing crimes, oe
- **Answer: Any three: retribution/justice; rehabilitation/reform; deterrence.**

Question 12

- **B1** 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
- **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.**