



Victorian Certificate of Education 2013

TEXTS AND TRADITIONS

Written examination

Monday 11 November 2013

Reading time: 3.00 pm to 3.15 pm (15 minutes)

Writing time: 3.15 pm to 5.15 pm (2 hours)

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
I The Gospel according to John (New Revised Standard Version)	10	5	90
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	5	90
III The Gospel according to Luke (New Revised Standard Version)	10	5	90
IV The Qur'an (Muhammad Farooq-i-Azam Malik Translation)	10	5	90

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or white out liquid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question book of 22 pages.
- One or more script books.

Instructions

- Write your **student number** in the space provided on the front cover(s) of the script book(s).
- Answer only **one** section of the paper, I or II or III or IV.
- Write the name of the study and the section to which you are responding on the front cover of the script book(s).
- Each section has three parts: Part A – Extended responses, Part B – Essay and Part C – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

At the end of the examination

- Place all other used script books inside the front cover of the first script book.
- You may keep this question book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

SECTION I: THE GOSPEL ACCORDING TO JOHN**PART A – Extended responses**

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

What and where was the pool of Bethzatha (also known as Bethesda)? Why did people go there? How does the evangelist use Jesus' encounter with the man at the pool in Chapter 5 to say something about Jesus' ministry?

OR**Question 2** (10 marks)

What are the literary characteristics evident in the story of the Good Shepherd? What message could the writer of the gospel have hoped to convey to the Johannine community through this story?

OR**Question 3** (10 marks)

The account of the crucifixion in the Gospel according to John includes references to the Hebrew Scriptures. Give **two** examples of the evangelist referring to the Hebrew Scriptures in the narrative of the crucifixion and briefly explain the significance of these references.

OR**Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining how Jewish social and religious practices were evident in the burial of Jesus.

John 19:38–42

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish Day of Preparation, and the tomb was nearby, they laid Jesus there.

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Question 5 (30 marks)

Philip said to Jesus (14:8), ‘Lord, show us the Father, and we will be satisfied’.

Explain what the Gospel according to John teaches about the relationship between Jesus and the Father.

Illustrate your answer with examples drawn from the whole gospel.

OR

Question 6 (30 marks)

How is the gift of the Spirit presented to the disciples as Jesus prepares to depart from them? What role will the Holy Spirit play in the ongoing ministry of the disciples?

Use examples from the **passages for special study** to support your answer.

OR

Question 7 (30 marks)

‘Understanding the Gospel according to John relies on a strong knowledge of the religious festivals, traditions and culture of the Jewish people in early 1st-century Palestine.’

Using at least **three** examples from the gospel, discuss this evaluation of the gospel.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, reference to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**John 1:1–15**

¹In the beginning was the **Word**, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life, and the life was the light of all people. ⁵**The light shines in the darkness**, and the darkness did not overcome it.

⁶**There was a man sent from God**, whose name was John. ⁷He came as a witness to testify to the light, so that all might believe through him. ⁸He himself was not the light, but he came to testify to the light. ⁹The true light, which enlightens everyone, was coming into the world.

¹⁰He was in the world, and the world came into being through him; yet **the world did not know him**. ¹¹He came to what was his own, and his own people did not accept him. ¹²But to all who received him, who believed in his name, he gave power to become children of God, ¹³who were born, not of blood or of the will of the flesh or of the will of man, but of God.

¹⁴And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. ¹⁵(John testified to him and cried out, 'This was he of whom I said, "He who comes after me ranks ahead of me because **he was before me**."')

OR

Question 9 (30 marks)**John 16:25–33**

²⁵I have said these things to you in **figures of speech**. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. ²⁶On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸I came from the Father and have **come into the world**; again, I am leaving the world and am going to the Father.’

²⁹His disciples said, ‘Yes, now you are speaking plainly, not in any figure of speech! ³⁰Now we know that you know all things, and do not need to have anyone question you; by this **we believe** that you came from God.’ ³¹Jesus answered them, ‘Do you now believe? ³²The hour is coming, indeed it has come, when **you will be scattered**, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³I have said this to you, so that in me you may have peace. In the world you face persecution. But **take courage**; I have conquered the world!’

OR

Question 10 (30 marks)**John 19:1–12**

¹Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in **a purple robe**. ³They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. ⁴Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘**Here is the man!**’ ⁶When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ ⁷The Jews answered him, ‘**We have a law**, and according to that law he ought to die because he has claimed to be the Son of God.’

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his **headquarters** again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. ¹⁰Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ ¹¹Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ ¹²From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king **sets himself against the emperor.**’

SECTION II: THE BOOKS OF JEREMIAH AND EZEKIEL

PART A – Extended responses

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

What was King Zedekiah's act of treachery towards Nebuchadnezzar? Why did Ezekiel condemn Zedekiah? In his condemnation, why did Ezekiel predict the extinction of Zedekiah's dynasty?

OR

Question 2 (10 marks)

In Chapter 37 of the Book of Ezekiel, the prophet uses images to illustrate his prophecy of the rebirth and regeneration of Israel.

What are **two** of those graphic images? What messages do these images convey about the prophecy of Israel's rebirth and regeneration?

OR

Question 3 (10 marks)

Explain briefly Jeremiah's understanding of the relationship between ritual, sincere worship and ethical behaviour.

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary on the message that the prophet Jeremiah conveys to the people of Israel.

Jeremiah 6:6–9

⁶For thus says the LORD of hosts:
 "Hew down her trees;
 cast up a siege mound against Jerusalem.
 This is the city which must be punished;
 there is nothing but oppression within her.
⁷As a well keeps its water fresh,
 so she keeps fresh her wickedness;
 violence and destruction are heard within her;
 sickness and wounds are ever before me.
⁸Be warned, O Jerusalem,
 lest I be alienated from you;
 lest I make you a desolation,
 an uninhabited land."
⁹Thus says the LORD of hosts:
 "Glean thoroughly as a vine
 the remnant of Israel;
 like a grape-gatherer pass your hand again
 over its branches."

OR

- b. Using the passage above, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Question 5 (30 marks)

Discuss the way in which the themes of ingratitude, unfaithfulness, disobedience and divine punishment, on the one hand, and repentance, on the other hand, are portrayed by the prophet Jeremiah in Chapters 2 to 5 of the Book of Jeremiah.

OR

Question 6 (30 marks)

With close reference to the passages of the Book of Ezekiel set **for special study**, especially Chapters 4, 5 and 12, explain how Ezekiel predicts the consequences of the nation's unfaithfulness and disobedience.

In your explanation, pay particular attention to Ezekiel's use of symbolic imagery and language to communicate his message.

OR

Question 7 (30 marks)

Explain the role of covenant in the prophetic writings of Jeremiah and Ezekiel.

Support your answer with references to the set texts of the Book of Jeremiah and the Book of Ezekiel that you have studied this year.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, reference to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**Jeremiah 2:13–18, 20–22**

¹³“... my people have committed two evils:
they have forsaken me,
the **fountain of living waters**,
and hewed out cisterns for themselves,
broken cisterns,
that can hold no water.

¹⁴“Is Israel a slave? Is he a homeborn servant?
Why then has he become a prey?

¹⁵**The lions have roared against him**,
they have roared loudly.

They have made his land a waste;
his cities are in ruins, without inhabitant.

¹⁶Moreover, the men of Memphis and Tah’panhes
have broken the crown of your head.

¹⁷Have you not brought this upon yourself
by forsaking the LORD your God,

when he led you in the way?

¹⁸And now what do you gain by going to Egypt,
to drink the waters of the Nile?

Or what do you gain by going to **Assyria**,
to drink the waters of the Euphrates?

...

²⁰“For long ago you broke your yoke
and burst your bonds;
and you said, ‘I will not serve.’

Yea, upon every high hill
and under every green tree
you bowed down as a harlot.

²¹Yet I planted you a choice vine,
wholly of pure seed.

How then have you turned degenerate
and become a wild vine?

²²**Though you wash yourself with lye**
and use much soap,

the stain of your guilt is still before me, says the Lord GOD.”

OR

Question 9 (30 marks)**Jeremiah 3:6–13, 22–23**

⁶The LORD said to me **in the days of King Josiah**: “Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the harlot?”

⁷And I thought, ‘After she has done all this she will return to me’; but she did not return, **and her false sister Judah saw it.**

⁸She saw that for all the adulteries of that faithless one, Israel, I had sent her away **with a decree of divorce**; yet her false sister Judah did not fear, but she too went and played the harlot.

⁹Because harlotry was so light to her, she polluted the land, committing adultery with stone and tree.

¹⁰**Yet for all this her false sister Judah did not return to me with her whole heart**, but in pretence, says the LORD.”

¹¹And the LORD said to me, “Faithless Israel has shown herself less guilty than false Judah.

¹²Go, and proclaim these words toward the north, and say,

‘Return, faithless Israel, says the LORD.

I will not look on you in anger,

for I am merciful, says the LORD;

I will not be angry for ever.

¹³Only acknowledge your guilt,

that you rebelled against the LORD your God ...’

...

²²“Return, O faithless sons,

I will heal your faithlessness.”

“Behold, we come to thee;

for thou art the LORD our God.

²³**Truly the hills are a delusion,**

the orgies on the mountains.

Truly in the LORD our God

is the salvation of Israel.”

OR

Question 10 (30 marks)**Ezekiel 16:3, 4–6, 8–9, 14–16, 20, 22, 26–28, 37, 41–42**

³“... Thus says the Lord GOD to Jerusalem: ...

⁴“And as for your birth, on the day you were born your navel string was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor swathed with bands.

⁵No eye pitied you, to do any of these things to you out of compassion for you; **but you were cast out on the open field**, for you were abhorred ... ⁶“And when I passed by you, and saw you weltering in your blood, I said to you in your blood, ‘Live ...’

...

⁸“When I passed by you again and looked upon you, behold, you were at the age for love; and I spread my skirt over you, and covered your nakedness: yea, I **plighted my troth to you and entered into a covenant with you**, says the Lord GOD, and you became mine. ⁹Then I bathed you with water and washed off your blood from you, and anointed you with oil.

...

¹⁴“And your renown went forth among the nations because of your beauty, for it was perfect through the splendour which I had bestowed upon you ... ¹⁵“**But you trusted in your beauty, and played the harlot because of your renown**, and lavished your harlotries on any passer-by.

¹⁶You took some of your garments, and made for yourself gaily decked shrines, and on them played the harlot; the like has never been, nor ever shall be.

...

²⁰“And you took your sons and your daughters, **whom you had borne to me, and these you sacrificed to them to be devoured** ...

...

²²“And in all your abominations and your harlotries you did not remember the days of your youth, when you were naked and bare, weltering in your blood.

...

²⁶“You also played the harlot with the Egyptians, your lustful neighbours, multiplying your harlotry, to provoke me to anger. ²⁷Behold, therefore, I stretched out my hand against you, and diminished your allotted portion, and delivered you to the greed of your enemies, the daughters of the Philistines, who were ashamed of your lewd behaviour. ²⁸**You played the harlot also with the Assyrians**, because you were insatiable ...

...

³⁷“... therefore, behold, I will gather all your lovers, with whom you took pleasure, all those you loved and all those you loathed; I will gather them against you from every side, and will uncover your nakedness to them ...

...

⁴¹“And they shall burn your houses and execute judgments upon you in the sight of many women ... ⁴²So will I satisfy my fury on you, and my jealousy shall depart from you; I will be calm, and will no more be angry.”

SECTION III: THE GOSPEL ACCORDING TO LUKE

PART A – Extended responses

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

Jesus said, ‘Who do the crowds say that I am?’ They answered, ‘John the Baptist; but others, Elijah ...’ (9:18–19a)

Who were John the Baptist and Elijah? What did the use of John the Baptist and Elijah in this passage signify about Jesus’ identity?

OR

Question 2 (10 marks)

What are the literary characteristics evident in the story of the Good Samaritan? What message did the writer of the gospel intend to convey to Luke’s community through this story?

OR

Question 3 (10 marks)

Why were synagogues developed? What were the functions of synagogues in Jesus’ time? How does the writer of the Gospel according to Luke present Jesus’ attitude towards synagogues?

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining Jewish attitudes towards the roles of women in society.

Luke 10:38–42

³⁸Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. ³⁹She had a sister named Mary, who sat at the Lord’s feet and listened to what he was saying. ⁴⁰But Martha was distracted by her many tasks; so she came to him and asked, ‘Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.’ ⁴¹But the Lord answered her, ‘Martha, Martha, you are worried and distracted by many things; ⁴²there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.’

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Question 5 (30 marks)

Explain what the infancy narratives of the Gospel according to Luke tell the original audience about the identity and mission of Jesus.

Use at least **three** examples to support your answer.

OR

Question 6 (30 marks)

Discuss what the Mission of the Seventy explains about discipleship as understood by the writer of the Gospel according to Luke.

Illustrate your answer with examples drawn from the whole gospel.

OR

Question 7 (30 marks)

‘Although Luke 24:1–12 deals directly with the empty tomb, the whole of Chapter 24 deals with Jesus’ resurrection.’

Explain how the writer of the Gospel according to Luke develops his understanding of resurrection within Chapter 24.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, reference to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)

Luke 2:41–52

⁴¹Now every year his parents went to Jerusalem for the festival of the Passover. ⁴²And when he was **twelve years old**, they went up as usual for the festival. ⁴³When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. ⁴⁴Assuming that he was in the group of travellers, they went a day’s journey. Then they started to look for him among their relatives and friends. ⁴⁵When they did not find him, they returned to Jerusalem to search for him. ⁴⁶After **three days** they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷And all who heard him were **amazed at his understanding** and his answers. ⁴⁸When his parents saw him they were astonished; and his mother said to him, ‘Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.’ ⁴⁹He said to them, ‘Why were you searching for me? Did you not know that I must be in **my Father’s house**?’ ⁵⁰But they did not understand what he said to them. ⁵¹Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

⁵²And Jesus increased in wisdom and in years, and in **divine and human** favour.

OR

Question 9 (30 marks)**Luke 8:41–55**

⁴¹Just then there came a man named Jairus, **a leader of the synagogue**. He fell at Jesus' feet and begged him to come to his house, ⁴²for he had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. ⁴³Now there was **a woman who had been suffering from haemorrhages** for twelve years; and though she had spent all she had on physicians, no one could cure her. ⁴⁴She came up behind him and touched the fringe of his clothes, and immediately her haemorrhage stopped. ⁴⁵Then Jesus asked, 'Who touched me?' When all denied it, Peter said, 'Master, the crowds surround you and press in on you.' ⁴⁶But Jesus said, 'Someone touched me; for I noticed that **power had gone out from me.**' ⁴⁷When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. ⁴⁸He said to her, 'Daughter, your faith has made you well; go in peace.'

⁴⁹While he was still speaking, someone came from the leader's house to say, 'Your daughter is dead; do not trouble the teacher any longer.' ⁵⁰When Jesus heard this, he replied, '**Do not fear. Only believe, and she will be saved.**' ⁵¹When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. ⁵²They were all weeping and wailing for her; but he said, 'Do not weep; for she is not dead but sleeping.' ⁵³And they laughed at him, knowing that she was dead. ⁵⁴But he took her by the hand and called out, 'Child, get up!' ⁵⁵**Her spirit returned**, and she got up at once. Then he directed them to give her something to eat.

OR

Question 10 (30 marks)**Luke 16:1–16**

¹Then Jesus said to the disciples, ‘There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. ²So he summoned him and said to him, ‘‘What is this that I hear about you? **Give me an account of your management**, because you cannot be my manager any longer.’’ ³Then the manager said to himself, ‘‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. ⁴I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’’ ⁵So, summoning his master’s debtors one by one, he asked the first, ‘‘How much do you owe my master?’’ ⁶He answered, ‘‘A hundred **jugs of olive oil**.’’ He said to him, ‘‘Take your bill, sit down quickly, and make it fifty.’’ ⁷Then he asked another, ‘‘And how much do you owe?’’ He replied, ‘‘A hundred containers of wheat.’’ He said to him, ‘‘Take your bill and make it eighty.’’ ⁸And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are **the children of light**. ⁹And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

¹⁰‘Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. ¹¹If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? ¹²And if you have not been faithful with what belongs to another, who will give you what is your own? ¹³**No slave can serve two masters**; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.’

¹⁴The Pharisees, who were lovers of money, heard all this, and they ridiculed him. ¹⁵So he said to them, ‘You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.

¹⁶**The law and the prophets were in effect until John came**; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.’

SECTION IV: THE QUR'AN**PART A – Extended responses**

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

Who was Zakariya? Why was he concerned about his relatives? How is the story of Zakariya, as told in the Qur'an, similar to the story of Ibrahim?

OR**Question 2** (10 marks)

Surah 19 (Maryam) teaches that God does not need a son. What **four** reasons does Surah 19 give for why God does not need a son? Considering Muhammad's context, why was this teaching necessary?

OR**Question 3** (10 marks)

Name **four** attributes of God mentioned in the Qur'an. Briefly explain the meaning of each attribute and its significance for Muhammad's original community.

OR**Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining why forcing someone to convert to Islam is prohibited by the Qur'an.

Surah 10:99–103

If it had been the will of your Rabb *that all the people of the world should be believers*, all the people of the earth would have believed! Would you then compel mankind against their will to believe?⁹⁹ It is not possible for anyone to believe except by the permission of Allah, and He throws filth on those who do not use their commonsense.¹⁰⁰ Say: "Look at whatever exists in the heavens and the earth." Signs and warnings do not benefit those people who do not believe.¹⁰¹ Now are they waiting for *evil* days like the ones that befell the people who passed away before them? Say: "Wait if you will; I too will wait with you."¹⁰² *When such a time comes*, We rescue Our Rasools and those who believe – this is *Our way*; it is but right that We rescue the believers.¹⁰³

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Question 5 (30 marks)

‘While the Qur’an contains legal teachings, it is equally concerned with moral and social reform.’

Examine this understanding of the Qur’an. Support your answer with examples drawn from the set surahs that you have studied this year.

OR

Question 6 (30 marks)

‘These are the Rasools (*which We have sent for the guidance of mankind*). We have exalted some above others. To some Allah spoke directly; others He raised high in ranks ...’ (2:253)

Based on this verse, explain how the role of each of the prophets named in the Qur’an can be seen as consistent and how the revelation to each is similar. In your answer, select **at least three** prophets whose stories were told in the set surahs that you have studied this year.

OR

Question 7 (30 marks)

‘Surah 24 (*An-Nûr*) contains reforming instructions that were needed at the time for the formation and education of the newly formed Muslim community.’

Discuss this commentary, taking into account the circumstances of the revelation of Surah 24 and its content.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, reference to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**Surah 2:153–163**

O, You who believe! Seek My help with patience and prayer: surely, Allah is with those who are patient.¹⁵³

Do not say about those who are slain in the cause of Allah, that they are dead. Nay, they are **alive**, but you do not perceive it.¹⁵⁴

We shall surely test *your steadfastness* with fear and famine, with loss of property, life and produce. Give good news to those who endure with patience,¹⁵⁵ who, when afflicted with calamity, say: “We belong to Allah and to Him **we shall return**.”¹⁵⁶ Such are the people on whom there are blessings and Mercy from Allah; and they are the ones that are rightly guided.¹⁵⁷

Behold! **Safā and Marwah** are among the symbols of Allah. So anyone who performs Hajj or Umrah to the House, there is no blame if one goes around both of them; and anyone who does good voluntarily *should know that* surely, Allah knows the grateful.¹⁵⁸

Those who conceal the clear proofs and the guidance, after We have made it clear in the Book for mankind, will have Allah’s curse and that of those who are entitled to curse;¹⁵⁹ except those who repent, reform and let the truth be known; I will accept their repentance, for I am the Receiver of Repentance, the Merciful.¹⁶⁰ Surely those who are unbelievers and die while they are unbelievers, they are the ones on whom is the curse of Allah, the angels and all mankind,¹⁶¹ they will live in it for ever; neither their punishment shall be lightened nor shall they be given respite.¹⁶² Your God is one God; **there is no one worthy of worship except Him**, the Compassionate, the Merciful.¹⁶³

OR

Question 9 (30 marks)**Surah 19:41–57**

Relate to them the story of Ibrahim from **the Book**, he was a truthful Prophet.⁴¹ Remember, when he said to his father: “O my father! Why do you worship something that can neither hear nor see, nor yet profit you in any way?”⁴² O my father! I have been given some knowledge which has not come to you, so follow me: I’ll guide you to the Right Way.⁴³ O my father! Do not worship Shaitân: for Shaitân is disobedient to the Compassionate.⁴⁴ O my father! I fear that a punishment of the Beneficent may afflict you, and you may become a friend of the Shaitân.”⁴⁵ *His father* replied: “How dare you renounce my gods O Ibrahim? If you do not stop this folly, I will indeed **stone you to death**: so begone *from my house* this very moment!”⁴⁶ Ibrahim said: “Peace be upon you: I will pray to my Rabb for your forgiveness, surely, He is ever Kind to me.⁴⁷ I am leaving you and **those whom you invoke** besides Allah: I will call upon my Rabb and I am sure my prayers to my Rabb will not be ignored.”⁴⁸ So when he left them and the deities whom they worshipped besides Allah, We granted him descendants like Ishâq and Ya’qoob, and We made each of them a Prophet.⁴⁹ We bestowed on them Our Mercy and We granted them the honour of being mentioned with true high respect.⁵⁰

Relate to them *the story* of Musa in the Book; surely, he was a chosen man and was a Rasool, a Prophet.⁵¹ We called him from the right side of **Mount Tûr** and honoured him to come closer for *exclusive* conversation.⁵² We made his brother Haroon a Prophet with Our blessing and assigned him *as his assistant*.⁵³ Also relate to them *the story of* Isma’îl in the Book; he was a man of his word and was a Rasool, a Prophet.⁵⁴ He commanded his people to **establish Salah and give Zakah**, and was the one with whom his Rabb was well pleased.⁵⁵ Also relate to them *the story of* Idris in the Book; he was a Truthful man, a Prophet,⁵⁶ whom We raised to a lofty place.⁵⁷

OR

Question 10 (30 marks)**Surah 24:36–42, 44, 46**

His Light is found in those houses which Allah has sanctioned to be built for the remembrance of His name; where His praise is sung, in the mornings and in the evenings *again and again*,³⁶ by such people whom neither business nor business profit can divert from the remembrance of Allah, nor from **establishing Salah and nor from paying Zakah**, for they fear the Day of *Judgement* when hearts will be overturned and eyes *will be petrified*,³⁷ so that Allah may reward them according to the best of their deeds and add for them even more out of His grace: for Allah gives without measure to whom He pleases.³⁸

As for the unbelievers, their deeds *will disappear* like a mirage in a sandy desert, which the thirsty *traveller* thinks to be water, but when he comes near, he finds it to be nothing, instead he finds Allah to settle his account – **Allah is swift in settling accounts**.³⁹ Or *another parable of unbelievers' efforts is that of a person trying to swim in a bottomless ocean* overwhelmed with billows, one over the other, overcast with dark clouds – layers of utter darkness, one above another – *so much so that* if he stretches out his hand, he can hardly see it. The one to whom Allah does not give light, will have no light!⁴⁰

Do you not see that Allah is the One Who is praised by all those who are in the heavens and in the earth? The very birds praise Him as they wing their flight. Each one knows its prayers and how to praise Him, and Allah has full knowledge of all their actions.⁴¹ To Allah belongs the kingdom of the heavens and the earth; **and towards Allah lies the final goal**.⁴²

Allah alternates the night and the day; there is indeed a lesson in it for those who possess insight.⁴⁴

We have indeed **sent down very clear revelations**, and Allah guides to the Right Way whom He pleases.⁴⁶