



Victorian Certificate of Education 2012

TEXTS AND TRADITIONS

Written examination

Friday 16 November 2012

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 27 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

Who was Elijah? Why was John the Baptist asked if he was Elijah? What was the importance to the evangelist of having John the Baptist deny that he was Elijah?

10 marks

OR**Question 2**

How does the writer of the Gospel according to John use the **three** aspects of the festival of Booths (or Tabernacles) to explain who Jesus is?

10 marks

OR**Question 3**

How does the narrative of the Man Born Blind relate to the early community's experience of being put out of the synagogues?

10 marks

OR**Question 4**

a. With **close reference to the passage below**, write a commentary explaining Jewish attitudes to the law.

10 marks

John 8:3–7

³The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, ⁴they said to him, 'Teacher, this woman was caught in the very act of committing adultery. ⁵Now in the law Moses commanded us to stone such women. Now what do you say?' ⁶They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. ⁷When they kept on questioning him, he straightened up and said to them, 'Let anyone among you who is without sin be the first to throw a stone at 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.

10 marks

PART B – Essay

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

Question 5

Using at least **three** examples from the **passages for special study**, discuss how later passages in the Gospel according to John reinforce the presentation of Jesus as found in the Prologue to the gospel.

30 marks

OR**Question 6**

The writer of the Gospel according to John focuses on division and the Jews' rejection of Jesus.

With detailed reference to Chapters 7–9, explain the ways in which division and the rejection of Jesus are explored by the evangelist.

30 marks

OR**Question 7**

Jesus' relationship with his Father is the model for his own disciples' relationship with him.

Discuss the demands that Jesus places on his disciples and the way in which Jesus expects his followers to relate to him. Use detailed examples from the Gospel according to John to illustrate your discussion.

30 marks

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 passages**.

Question 8**John 7:2–18**

²Now the Jewish festival of Booths was near. ³So his brothers said to him, ‘Leave here and go to Judea so that your disciples also may **see the works** you are doing; ⁴for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world.’ ⁵(For **not even his brothers believed in him**.) ⁶Jesus said to them, ‘My time has not yet come, but your time is always here. ⁷The world cannot hate you, but it hates me because I testify against it that its works are evil. ⁸Go to the festival yourselves. I am not going to this festival, for **my time** has not yet fully come.’ ⁹After saying this, he remained in Galilee. ¹⁰But after his brothers had gone to the festival, then he also went, not publicly but as it were in secret. ¹¹The Jews were looking for him at the festival and saying, ‘Where is he?’ ¹²And there was considerable complaining about him among the crowds. While some were saying, ‘He is a good man’, others were saying, ‘No, he is deceiving the crowd.’ ¹³Yet no one would speak openly about him for fear of the Jews.

¹⁴About the middle of the festival **Jesus went up into the temple and began to teach**. ¹⁵The Jews were astonished at it, saying, ‘How does this man have such learning, when he has never been taught?’ ¹⁶Then Jesus answered them, ‘My teaching is not mine but his who sent me. ¹⁷Anyone who **resolves to do the will of God** will know whether the teaching is from God or whether I am speaking on my own. ¹⁸Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.’

30 marks

OR

Question 9**John 15:9–20**

⁹‘As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, **just as I have kept my Father’s commandments** and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

¹²‘This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this, **to lay down one’s life** for one’s friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but **I chose you**. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.

¹⁸‘**If the world hates you**, be aware that it hated me before it hated you. ¹⁹If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. ²⁰Remember the word that I said to you, “**Servants are not greater than their master.**” If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.’

30 marks

OR

Question 10**John 21:1–14**

¹After these things Jesus showed himself again to the disciples by the **Sea of Tiberias**; and he showed himself in this way. ²Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing.

⁴**Just after daybreak**, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵Jesus said to them, '**Children**, you have no fish, have you?' They answered him, 'No.' ⁶He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. ⁷That **disciple whom Jesus loved** said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. ⁸But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

⁹When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰Jesus said to them, 'Bring some of the fish that you have just caught.'

¹¹So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. ¹²Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. ¹³Jesus came and **took the bread and gave it to them**, and did the same with the fish.

¹⁴This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

30 marks

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

How does Ezekiel use the images of ‘shepherd’ and ‘sheep’ to describe the political and social condition of Judah?

10 marks

OR**Question 2**

What is known about the town of Shiloh? Why was Shiloh destroyed? What message did Jeremiah wish his audience to learn by referring to the destruction of Shiloh?

10 marks

OR**Question 3**

How does Chapter 18 of the Book of Ezekiel present the concept of individual responsibility? Give one example of how this principle reflects the ideas of earlier writers and one example of how this principle differed from the ideas of earlier writers.

10 marks

OR

Question 4

- a. With **close reference to the passage below**, write a commentary outlining the central features of the renewed covenant prophesied by Jeremiah.

10 marks

Jeremiah 31:31–34

³¹Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³²not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD. ³³But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it up on their hearts; and I will be their God, and they shall be my people. ³⁴And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the LORD’, for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more.

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.

10 marks

PART B – Essay

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

Question 5

Discuss the visions of both Jeremiah and Ezekiel regarding the future condition of their people. Support your discussion with relevant examples from the **passages for special study** from both the Book of Jeremiah and the Book of Ezekiel.

30 marks

OR**Question 6**

‘Whereas the prophecies of Jeremiah represent a call to repentance, placing demands on his audience, the prophecies of Ezekiel offer the hope of a restored Israel, initiated by God.’

Discuss this interpretation of the differences between the Book of Jeremiah and the Book of Ezekiel. Illustrate your discussion with examples drawn from both books.

30 marks

OR**Question 7**

Discuss the view that the Book of Jeremiah not only explores the theme of covenant, but is also an appeal by the prophet for his audience to reform their moral behaviour. Support your discussion with examples drawn from the Book of Jeremiah.

30 marks

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 passages**.

Question 8**Jeremiah 2:20–23, 26–35**

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

Yea, up **on 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?

²²Though you wash yourself with lye
and use much soap,
the stain of your guilt is still before me, says the Lord GOD.

²³How can you say, ‘I am not defiled,
I have not gone after the Ba’als’?
Look at your way in the valley;
know what you have done—

²⁶“As a thief is shamed when caught,
so the house of Israel shall be shamed:
they, their kings, their princes,
their priests, and their prophets,

²⁷who say to a tree, ‘You are my father’,
and to a stone, ‘You gave me birth.’

For they have turned their back to me,
and not their face.

But in the time of their trouble they say,

‘Arise and save us!’

²⁸But where are your gods
that you made for yourself?

Let them arise, if they can save you,
in your time of trouble;

for as many as your cities
are your gods, O Judah.

²⁹“Why do you complain against me?

You have all rebelled against me, says the LORD.

³⁰In vain have I smitten your children,
they took no correction;

your own sword devoured your prophets
like a ravening lion.

³¹And you, O generation, heed the word of the LORD.

Have I been a wilderness to Israel,
or a land of thick darkness?

Why then do my people say, ‘We are free,
we will come no more to thee’?

³²Can a maiden forget her ornaments,
or a bride her attire?

Yet my people have forgotten me
days without number.

³³“How well you direct your course
to seek lovers!

So that even to wicked women
you have taught your ways.

³⁴Also on your skirts is found
the lifeblood of guiltless poor;

you did not find them breaking in.

Yet in spite of all these things

³⁵you say, ‘I am innocent;
surely his anger has turned from me.’

Behold, I will bring you to judgment
for saying, ‘I have not sinned.’”

30 marks

OR

Question 9**Jeremiah 31:7–14**

⁷For thus says the LORD:

“Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;

proclaim, give praise, and say,
‘The LORD has saved his people,
the **remnant** of Israel.’

⁸Behold, I will bring them from the north country,
and gather them from the **farthest parts of the earth**,
among them the blind and the lame,
the woman with child and her who is in travail, together;
a great company, they shall return here.

⁹With weeping they shall come,
and with consolations I will lead them back,
I will make them walk by brooks of water,
in a straight path in which they shall not stumble;
for I am a **father to Israel**,
and Ephraim is my first-born.

¹⁰“Hear the word of the LORD, O nations,
and declare it in the coastlands afar off;
say, ‘He who scattered Israel will gather him,
and will keep him as a shepherd keeps his flock.’

¹¹For the LORD has ransomed Jacob,
and has **redeemed him from hands too strong** for him.

¹²They shall come and sing aloud on the height of Zion,
and they shall be radiant over the goodness of the LORD,
over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall become like a watered garden,
and they shall languish no more.

¹³Then shall the maidens rejoice in the dance,
and the young men and the old shall be merry.

I will turn their mourning into joy,
I will comfort them, and give them gladness for sorrow.

¹⁴**I will feast the soul of the priests with abundance**,
and my people shall be satisfied with my goodness, says the LORD.”

30 marks

OR

Question 10

Ezekiel 36: 1–15

¹“And you, son of man, prophesy to the mountains of Israel, and say, **O mountains of Israel**, hear the word of the LORD. ²Thus says the Lord GOD: Because the enemy said of you, ‘Aha!’ and, ‘The ancient heights have become our possession’, ³therefore prophesy, and say, Thus says the Lord GOD: Because, yea, because they made you desolate, and crushed you from all sides, so that you became the possession of the rest of the nations, and you became the talk and evil gossip of the people; ⁴therefore, O mountains of Israel, hear the word of the Lord GOD: Thus says the Lord GOD to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities, which have become a prey and derision to the rest of the nations round about; ⁵therefore thus says the Lord GOD: I speak in my hot jealousy against the rest of the nations, and against all **Edom**, who gave my land to themselves as a possession with wholehearted joy and utter contempt, that they might possess it and plunder it. ⁶Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says the Lord GOD: Behold, I speak in my jealous wrath, because you have suffered the reproach of the nations; ⁷therefore thus says the Lord GOD: I swear that the nations that are round about you shall themselves suffer reproach.

⁸“But you, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people Israel; **for they will soon come home**. ⁹For, behold, I am for you, and I will turn to you, and you shall be tilled and sown; ¹⁰and I will multiply men upon you, the whole house of Israel, all of it; the cities shall be inhabited and the waste places rebuilt; ¹¹and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited as in your former times, and will do more good to you than ever before. Then you will know that I am the LORD. ¹²Yea, I will let men walk upon you, even **my people Israel**; and they shall possess you, and you shall be their inheritance, and you shall no longer bereave them of children.

¹³Thus says the Lord GOD: Because men say to you, ‘You devour men, and **you bereave your nation of children**’, ¹⁴therefore you shall no longer devour men and no longer bereave your nation of children, says the Lord GOD; ¹⁵and I will not let you hear any more the reproach of the nations, and you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, says the Lord GOD.”

30 marks

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

Who was Elijah? How has the writer of the Gospel according to Luke used Elijah in his narrative? Why has the evangelist used him that way?

10 marks

OR**Question 2**

What did the writer of the Gospel according to Luke mean by 'repentance'? Using **two** examples from the gospel, briefly outline how the evangelist presented repentance.

10 marks

OR**Question 3**

Chapter 15 of the Gospel according to Luke presents three parables: the lost sheep, the lost coin and the two sons.

What is significant about each of these parables? Why did the writer of the Gospel according to Luke tell these three parables one after the other?

10 marks

OR

Question 4

- a. With close reference to the passage below, write a commentary explaining how resurrection was understood in Jesus' time.

10 marks

Luke 20:27–36

²⁷Some Sadducees, those who say there is no resurrection, came to him ²⁸and asked him a question, 'Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. ²⁹Now there were seven brothers; the first married, and died childless; ³⁰then the second ³¹and the third married her, and so in the same way all seven died childless. ³²Finally the woman also died. ³³In the resurrection, therefore, whose wife will the woman be? For the seven had married her.'

³⁴Jesus said to them, 'Those who belong to this age marry and are given in marriage; ³⁵but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection.'

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.

10 marks

PART B – Essay

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

Question 5

It is generally held that in the Gospel according to Luke, the infancy narratives are carefully crafted. Discuss the features of Chapter 1 and Chapter 2 that support this view and explain what the evangelist achieved by doing this.

30 marks

OR**Question 6**

Throughout the Gospel according to Luke, there are many references to the Holy Spirit. Using the **passages for special study**, explain the ways in which the Holy Spirit is presented and developed within the gospel.

30 marks

OR**Question 7**

‘Even though the Gospel according to Luke is “gentile friendly”, Jesus’ mission, as presented in the gospel, was primarily to the people of Israel.’

To what extent do you agree with this view? Illustrate your answer with at least **three** examples from the gospel.

30 marks

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 passages**.

Question 8**Luke 1:39–56**

³⁹In those days Mary set out and went with haste to a **Judean town in the hill country**, ⁴⁰where she entered the house of Zechariah and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit ⁴²and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. ⁴³And why has this happened to me, that the **mother of my Lord** comes to me? ⁴⁴For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. ⁴⁵And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.'

⁴⁶And Mary said,
 'My soul magnifies the Lord,
⁴⁷and my spirit **rejoices in God my Saviour**,
⁴⁸for he has looked with favour on the lowliness of his servant.
 Surely, from now on all generations will call me blessed;
⁴⁹for the Mighty One has done great things for me,
 and holy is his name.
⁵⁰His mercy is for those who fear him
 from generation to generation.
⁵¹**He has shown strength with his arm;**
 he has scattered the proud in the thoughts of their hearts.
⁵²He has brought down the powerful from their thrones,
 and **lifted up the lowly;**
⁵³he has filled the hungry with good things,
 and sent the rich away empty.
⁵⁴He has helped his servant Israel,
 in remembrance of his mercy,
⁵⁵according to the promise he made to our ancestors,
 to Abraham and to his descendants for ever.'

⁵⁶And Mary remained with her for about three months and then returned to her home.

30 marks

OR

Question 9

Luke 7:1–17

¹After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. ²A centurion there had a slave whom he valued highly, and who was ill and close to death. ³When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. ⁴When they came to Jesus, they appealed to him earnestly, saying, ‘He is worthy of having you do this for him, ⁵for he loves our people, and it is **he who built our synagogue** for us.’ ⁶And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, ‘Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷therefore I did not presume to come to you. But only speak the word, and let my servant be healed. ⁸For **I also am a man set under authority**, with soldiers under me; and I say to one, “Go”, and he goes, and to another, “Come”, and he comes, and to my slave, “Do this”, and the slave does it.’ ⁹When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, ‘I tell you, not even in Israel have I found such faith.’ ¹⁰When those who had been sent returned to the house, they found the slave in good health.

¹¹Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. ¹²As he approached the gate of the town, **a man who had died was being carried out**. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town. ¹³When the Lord saw her, he had compassion for her and said to her, ‘Do not weep.’ ¹⁴Then he came forward and touched the bier, and the bearers stood still. And he said, ‘Young man, I say to you, rise!’ ¹⁵The dead man sat up and began to speak, and Jesus gave him to his mother. ¹⁶Fear seized all of them; and **they glorified God**, saying, ‘A great prophet has risen among us!’ and ‘God has looked favourably on **his people!**’ ¹⁷This word about him spread throughout Judea and all the surrounding country.

30 marks

OR

Question 10**Luke 24:44–53**

⁴⁴Then he said to them, ‘These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and **the psalms** must be fulfilled.’ ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, ‘Thus it is written, that **the Messiah is to suffer and to rise from the dead** on the third day, ⁴⁷and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, **beginning from Jerusalem**. ⁴⁸You are witnesses of these things. ⁴⁹And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.’

⁵⁰Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. ⁵¹While he was blessing them, **he withdrew from them** and was carried up into heaven. ⁵²And they worshipped him, and returned to Jerusalem with great joy; ⁵³and they were continually in the **temple** blessing God.

30 marks

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

How does the Qur'an describe food that is permissible (halal)? What food does the Qur'an specify as halal?
What type of food does the Qur'an specifically forbid?

10 marks

OR**Question 2**

With reference to **two** prophets mentioned by name in Sûrah Hûd (11), outline how their missions were similar to and/or different from one another.

10 marks

OR**Question 3**

With reference to the set texts, what **two** reasons does the Qur'an provide for the existence of diverse communities of people? How does this relate to stories in the Qur'an of how God destroyed some communities?

10 marks

OR

Question 4

- a. With close reference to the passage below, write a commentary explaining the Qur'an's approach to usury (*riba*).

10 marks

Sûrah 2:274–276

Those who spend their wealth in charity by night and day, secretly and openly, they will have their reward from their Rabb. They shall have nothing to fear or to grieve.^[274]

Those who live on usury will not rise up before Allah except like those who are driven to madness by the touch of Shaitân. That is because they say: "Trading is no different than usury, but Allah has made trading lawful and usury unlawful. He who has received the admonition from his Rabb and has mended his way may keep his previous *gains*; Allah will be his judge. Those who turn back, they shall be the inmates of hellfire wherein they will live forever.^[275] Allah decreases usury and increases charity. Allah does not love any ungrateful sinner.^[276]

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.

10 marks

PART B – Essay

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

Question 5

Using specific examples from Sûrah al-Hujurât (49), explain the principles of maintaining healthy community relations, as revealed within the Qur'an, and the context in which these principles were revealed.

30 marks

OR

Question 6

Discuss how the Qur'an deals with almsgiving (*zakat*) and charity (*sadaqa*). Illustrate your answer with references to the set texts.

30 marks

OR

Question 7

Discuss how the Qur'an relates the concept of being guided to divine scripture. Support your answer with examples from the set texts.

30 marks

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 passages**.

Question 8**Sûrah 2:282–283**

O believers! When you deal with each other in lending for a fixed period of time, put it in writing. Let a scribe write it down with justice between the parties. The scribe, **who is given the gift of literacy by Allah**, should not refuse to write; he is under obligation to write. Let him who incurs the liability dictate, fearing Allah his Rabb and not diminishing anything from the settlement. If the borrower is **mentally unsound** or weak or is unable to dictate himself, let the guardian of his interests dictate for him with justice. Let two witnesses from among you bear witness to all such documents, if two men cannot be found, then one man and two women of your choice should bear witness, so that if one of the women forgets anything the other may remind her. The witnesses must not refuse when they are called upon to do so. You must not be averse to writing for a future period, whether it is a small matter or big. This action is more just for you in the sight of Allah, because it facilitates the establishment of evidence and is the best way to remove all doubts; but if it is a common commercial transaction **concluded on the spot among yourselves**, there is no blame on you if you do not put it in writing. You should have witnesses when you make commercial transactions. Let no harm be done to the scribe or witnesses; and if you do so, you shall be guilty of transgression. Fear Allah; it is Allah that teaches you and Allah has knowledge of everything.^[282]

If you are on a journey and cannot find a scribe *to write down the transaction*, then transact your business by taking possession of **a pledge**. If one of you entrust another with a pledge, let the trustee deliver the pledged property to its owner, and let him fear Allah, his Rabb. Do not conceal testimony, and whoever conceals it, his heart is surely sinful. Allah is aware of all your actions.^[283]

30 marks

OR

Question 9**Sûrah 17:1–10**

Glory be to Him Who took His devotee one night from Al-Masjid-al-Harâm to **Al-Masjid-al-Aqsa**, whose vicinity We have blessed, so that We may show him some of Our signs: surely, He is the One Who is the Hearer, the Observer.^[1]

We gave Musa **the Book** and made it a guide for the Children of Israel, saying: “Do not take any other protector besides Me.^[2] You are the descendants of those whom We carried *in the Ark* with Nûh, and he was indeed a grateful devotee.”^[3] Besides this, We forewarned the **Children of Israel** in their *Holy Book* that you will **do mischief in the land twice** through becoming arrogant transgressors *and each time you will be punished*.^[4] When the promise for the first of the two *forewarnings* came to be fulfilled, We sent against you Our servants who gave you a terrible warfare: so they rampaged through your homes and thus the promise was fulfilled.^[5] Then after this, We afforded you an opportunity to overpower them and helped you with wealth and sons, and granted you more manpower.^[6] **If you did good, it was to your own benefit**; but if you did evil, it was for your own-selves. Then, when the promise for your second *forewarning* came to be fulfilled, *We sent another army* to disfigure your faces and to enter your Temple as the former had entered it before, and they utterly destroyed all that they laid their hands on.^[7] Now your Rabb may again be merciful to you; but if you repeat the same behavior, We will repeat *the punishment, and in the hereafter*, We have made hell a prison for such unbelievers.^[8] Surely this Qur’an guides to the Way which is perfectly straight and gives the good news to the believers who do good that they shall have a great reward;^[9] and *at the same time it gives warnings* to those who do not believe in the hereafter, that We have prepared for them a painful punishment.^[10]

30 marks

OR

Question 10**Sûrah 17:23–33**

Your Rabb has decreed to you that: You shall worship none but Him, and you shall be kind to your parents; if one or both of them live to their old age in your lifetime, you shall not say to them any word of contempt nor repel them and you shall address them in kind words.^[23] You shall **lower to them your wings of humility** and pray: “O my Rabb! Bestow on them Your blessings just as they cherished me when I was a little child.”^[24] Your Rabb knows best what is in your hearts. If you do good deeds, certainly He is most forgiving to those who turn to Him in repentance.^[25] You shall give to your relatives their due and to the needy, and to the wayfarers. You shall not be a spendthrift^[26] – as spendthrifts are the brethren of shaitân and **shaitân** is ever ungrateful to His Rabb.^[27] You shall speak courteously *to needy persons* if you are waiting for your Rabb’s bounty and you lack the means to assist them.^[28] You shall neither tie your hands to your neck nor stretch them forth to their utmost reach, lest you sit back, blameworthy, destitute.^[29] Surely, your Rabb gives abundantly to whom He pleases and sparingly *to whom He wills*, for He is aware *of the condition* of His servants and observes them closely.^[30]

You shall not kill your children for fear of want, for it is We Who provide sustenance for them as well as for you; surely, killing them is a great blunder.^[31] You shall not commit adultery; surely, it is a shameful deed and an evil way.^[32] You shall not kill anyone **whom Allah has forbidden**, except for **just cause under the law**. If anyone is killed unjustly, We have granted the right of retribution to his heir, but let him not carry *his vengeance* too far in killing the culprit *through taking the law in his own hands*, as he is supported *by the law*.^[33]

30 marks