

Victorian Certificate of Education
2020

TEXTS AND TRADITIONS

Written examination

Thursday 26 November 2020

Reading time: 11.45 am to 12.00 noon (15 minutes)

Writing time: 12.00 noon to 2.00 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>
A – The Gospel according to John (New Revised Standard Version)	10	5	90
B – The books of Jeremiah and Ezekiel (Jewish Publication Society)	10	5	90
C – The Gospel according to Luke (New Revised Standard Version)	10	5	90
D – 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 correction fluid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question book of 25 pages, including **assessment criteria for Parts 2 and 3** on page 25
- One or more answer books

Instructions

- Write your **student number** in the space provided on the front cover(s) of the answer book(s).
- Answer only **one** section of the examination.
- In the answer book(s), indicate which section you are responding to and the name of the study.
- Each section has three parts: Part 1 – Extended responses, Part 2 – Essay and Part 3 – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

At the end of the examination

- Place all other used answer books inside the front cover of the first answer 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 A – The Gospel according to John

Part 1 – Extended responses

Instructions for Section A – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who is Nicodemus? Using examples from across the gospel, show how the writer of the Gospel according to John portrays the character of Nicodemus as an example of coming to faith and discipleship in Jesus.

Question 2 (10 marks)

The writer of the Gospel according to John makes many references to characters in the Hebrew Scriptures.

Give **three** examples of characters from the passages for special study, identify their place in the Hebrew Scriptures, and explain how and why the writer of the Gospel according to John uses those references.

Question 3 (10 marks)

In the Gospel according to John, the evangelist refers to the festival of Booths (or Tabernacles).

Explain the significance of this festival and how the evangelist uses this festival to reveal the identity and nature of Jesus.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later tradition that you have studied.

- a. Briefly explain the religious idea, belief or theme and its importance to the original community. Identify examples from the passages for special study that demonstrate this religious idea, belief or theme. 3 marks
- b. Identify by whom, in what ways and why the religious idea, belief or theme was developed in the later tradition. 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 4 marks

Part 2 – Essay**Instructions for Section A – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

In Chapter 1 of the Gospel according to John, the characters of John the Baptist and the disciples present us with several ways of understanding the identity and nature of Jesus.

Identify **at least three** examples of the theme of ‘the identity and nature of Jesus’, and explain how and why the evangelist develops this theme throughout the rest of the gospel.

OR

Question 6 (30 marks)

‘But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.’ (John 20:31)

Using examples from across the whole gospel, discuss how the writer of the Gospel according to John uses the disciples and their expressions of belief and unbelief as models for the original community.

OR

Question 7 (30 marks)

Rev. Francis J Moloney argues that ‘What the Law once was to Israel, Jesus is now to the world’.

With reference to the passages for special study, explain how the writer of the Gospel according to John uses the Law in order to show his understanding of right judgment.

Part 3 – Exegetical response**Instructions for Section A – Part 3**

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)**John 8:19–30**

¹⁹Then they said to him, ‘Where is your Father?’ Jesus answered, ‘You know neither me nor my Father. If you knew me, you would know my Father also.’ ²⁰He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because **his hour had not yet come**.

²¹Again he said to them, ‘I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.’ ²²Then the Jews said, ‘Is he going to kill himself? Is that what he means by saying, “Where I am going, you cannot come?”’ ²³He said to them, ‘You are from below, **I am from above**; you are of this world, I am not of this world. ²⁴I told you that you would die in your sins, for you will die in your sins unless you believe that I am he.’ ²⁵They said to him, ‘Who are you?’ Jesus said to them, ‘Why do I speak to you at all? ²⁶I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him.’ ²⁷**They did not understand** that he was speaking to them about the Father. ²⁸So Jesus said, ‘When you have **lifted up the Son of Man**, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me. ²⁹And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him.’ ³⁰As he was saying these things, **many believed in him**.

OR

Question 9 (30 marks)**John 9:13–22**

¹³They brought to the Pharisees the man who had formerly been blind. ¹⁴Now it was a **sabbath day when Jesus made the mud** and opened his eyes. ¹⁵Then the Pharisees also began to ask him how he had received his sight. He said to them, ‘He put mud on my eyes. Then I washed, and now I see.’ ¹⁶Some of the Pharisees said, ‘This man is not from God, for he does not observe the sabbath.’ But others said, ‘How can a man **who is a sinner** perform such signs?’ And they were divided. ¹⁷So they said again to the blind man, ‘What do you say about him? It was your eyes he opened.’ He said, ‘He is a prophet.’

¹⁸The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight ¹⁹and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’ ²⁰His parents answered, ‘We know that this is our son, and that **he was born blind**; ²¹but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.’ ²²His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the **Messiah** would be **put out of the synagogue**.

OR

Question 10 (30 marks)**John 15:18–27**

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. ²¹But they will do all these things to you on account of my name, because **they do not know him who sent me**. ²²If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵It was to fulfil the word **that is written in their law**, “They hated me without a cause.”

²⁶**When the Advocate comes**, whom I will send to you from the Father, the Spirit of truth **who comes from the Father**, he will testify on my behalf. ²⁷You also are to testify because you have been with me from the beginning.

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SECTION B – The books of Jeremiah and Ezekiel

Part 1 – Extended responses

Instructions for Section B – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

What was Israel's covenantal relationship with God? Briefly explain how the prophet Jeremiah describes the nation of Israel as having broken the covenant. What were the consequences for the two Kingdoms of Israel of having strayed from this covenant?

Question 2 (10 marks)

At the start of Chapter 5 in the book of Ezekiel, the prophet is called on to perform a number of symbolic acts.

Describe these symbolic acts and explain how each of these symbolic acts signified the impending fate of the nation of Israel. In your response, include examples of how Ezekiel describes the fate of the nation of Israel.

Question 3 (10 marks)

Chapter 34 of the book of Jeremiah describes how, during the reign of King Zedekiah of Judah, the people agreed to the prophet's instruction and freed the servants and handmaidens. However, they soon enslaved them again.

Who is mentioned in this chapter as having violated the prophet's instruction? What punishments does the book of Jeremiah describe for this betrayal and for profaning His name?

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later tradition that you have studied.

- a. Briefly explain the religious idea, belief or theme and its importance to the original community. Identify examples from the passages for special study that demonstrate this religious idea, belief or theme. 3 marks
- b. Identify by whom, in what ways and why the religious idea, belief or theme was developed in the later tradition. 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 4 marks

Part 2 – Essay**Instructions for Section B – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

Chapter 39 of the book of Jeremiah relates the flight and capture of King Zedekiah of Judah. Rabbi Dr B Lau writes, ‘We do not see him fighting until his last breath, leading his troops into battle like the valiant kings of his lineage’.

Discuss the extent to which Rabbi Dr B Lau’s commentary on King Zedekiah is a correct assessment of his reign. In your response, include an account of King Zedekiah’s attempted escape, arrest, punishment and exile as described by Jeremiah.

OR

Question 6 (30 marks)

According to Rabbi Dr S Fisch, in Chapter 16 of the book of Ezekiel, ‘Ezekiel reviews the people’s past history under the form of an allegory and shows how it inevitably leads up to the coming doom’.

Explain what is meant by ‘an allegory’ and what its purpose is. Discuss Rabbi Dr S Fisch’s statement by explaining the birth of the nation, the role of the benefactor, the people’s unfaithfulness and the consequences of their unfaithfulness. Give **three** examples to support your response.

OR

Question 7 (30 marks)

The set chapters from the book of Ezekiel that you have studied this year contain messianic prophecies.

Discuss how Ezekiel’s vision of the dry bones, his joining of the two sticks and his prophecy concerning Israel’s future shepherds express his messianic hope for the people of Israel.

Part 3 – Exegetical response

Instructions for Section B – Part 3

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)

Jeremiah 7:23–34

²³But this is what I commanded them: **Do My bidding**, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you. ²⁴Yet they did not listen or give ear; they followed their own counsels, the willfulness of their evil hearts. They have gone backward, not forward, ²⁵from the day your fathers left the land of Egypt until today. And though I kept sending all My servants, the prophets, to them daily and persistently, ²⁶they would not listen to Me or give ear. They stiffened their necks, **they acted worse than their fathers**.

²⁷You shall say all these things to them, but they will not listen to you; you shall call to them, but they will not respond to you. ²⁸Then say to them: This is the nation that would not obey the LORD their God, that would not accept rebuke. **Faithfulness has perished**, vanished from their mouths.

²⁹Shear your locks and cast them away,
Take up a lament on the heights,
For the LORD has spurned and cast off
The brood that has provoked His wrath.

³⁰For the people of Judah have done what displeases Me—declares the LORD. They have set up their abominations in the House which is called by My name, and they have defiled it. ³¹And they have **built the shrines of Topheth** in the Valley of Ben-hinnom to burn their sons and daughters in fire—which I never commanded, which never came to My mind.

³²Assuredly, a time is coming—declares the LORD—when men shall no longer speak of Topheth or the Valley of Ben-hinnom, but of the Valley of Slaughter; and they shall bury in Topheth until no room is left. ³³The carcasses of **this people shall be food for the birds of the sky** and the beasts of the earth, with none to frighten them off. ³⁴And I will silence in the towns of Judah and the streets of Jerusalem the sound of mirth and gladness, the voice of bridegroom and bride. For the whole land shall fall to ruin.

OR

Question 9 (30 marks)**Jeremiah 40:1–7, 12–16**

¹The word that came to Jeremiah from the LORD, after **Nebuzaradan, the chief of the guards**, set him free at Ramah, to which he had taken him, chained in fetters, among those from Jerusalem and Judah who were being exiled to Babylon.

²The chief of the guards took charge of Jeremiah, and he said to him, “The LORD your God threatened this place with this disaster; ³and now the LORD has brought it about. He has acted as He threatened, because you sinned against the LORD and did not obey Him. That is why this has happened to you. ⁴Now, I release you this day from the fetters which were on your hands. If you would like to go with me to Babylon, come, and I will look after you. And if you don’t want to come with me to Babylon, you need not. See, the whole land is before you: go wherever seems good and right to you.”— ⁵But [Jeremiah] **still did not turn back**.—“Or go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the towns of Judah, and stay with him among the people, or go wherever you want to go.”

The chief of the guards gave him an allowance of food, and dismissed him. ⁶So Jeremiah came to Gedaliah son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

⁷The officers of the troops in the open country, and their men with them, heard that the king of Babylon had put Gedaliah son of Ahikam in charge of the region, and that he had put in his charge the men, women, and children—**of the poorest of the land**—those who had not been exiled to Babylon.

¹²All these Judeans returned from all the places to which they had scattered. They came to the land of Judah, to Gedaliah at Mizpah, and they **gathered large quantities of wine and figs**.

¹³Johanan son of Kareah, and all the officers of the troops in the open country, came to Gedaliah at Mizpah ¹⁴and said to him, “Do you know that King Baalis of Ammon has sent Ishmael son of Nethaniah to kill you?” But Gedaliah son of Ahikam would not believe them. ¹⁵Johanan son of Kareah also said secretly to Gedaliah at Mizpah, “Let me go and strike down Ishmael son of Nethaniah before anyone knows about it; otherwise he will kill you, and all the Judeans who have gathered about you will be dispersed, and the remnant of Judah will perish!”

¹⁶But Gedaliah son of Ahikam answered Johanan son of Kareah, “Do not do such a thing: **what you are saying about Ishmael is not true!**”

OR

Question 10 (30 marks)**Ezekiel 18:24–32**

²⁴So, too, if a righteous person turns away from his righteousness and does wrong, **practicing the very abominations** that the wicked person practiced, shall he live? None of the righteous deeds that he did shall be remembered; because of the treachery he has practiced and the sins he has committed—because of these, he shall die.

²⁵Yet you say, “**The way of the Lord is unfair.**” Listen, O House of Israel: Is My way unfair? It is your ways that are unfair! ²⁶When a righteous person turns away from his righteousness and does wrong, he shall die for it; he shall die for the wrong he has done. ²⁷And if a wicked person turns back from the wickedness that he practiced and does what is just and right, such a person shall save his life. ²⁸Because he took heed and turned back from all the transgressions that he committed, he shall live; he shall not die.

²⁹Yet the House of Israel say, “The way of the Lord is unfair.” Are My ways unfair, O House of Israel? It is your ways that are unfair! ³⁰Be assured, O House of Israel, **I will judge each one of you** according to his ways—declares the Lord GOD. Repent and turn your back from your transgressions; let them not be a stumbling block of guilt for you. ³¹Cast away all the transgressions by which you have offended, and **get yourselves a new heart** and a new spirit, that you may not die, O House of Israel. ³²For it is not My desire that anyone shall die—declares the Lord GOD. **Repent, therefore, and live!**

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SECTION C – The Gospel according to Luke

Part 1 – Extended responses

Instructions for Section C – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

The writer of the Gospel according to Luke includes many people within the gospel as examples of faithful disciples.

Identify **at least three** of these people and discuss the characteristics of faithful discipleship that their interactions demonstrate in the community.

Question 2 (10 marks)

The Gospel according to Luke often uses the literary technique of pairing.

Explain what is meant by ‘pairing’. Identify **two** examples of pairing in the infancy narratives and explain the purpose of the technique used by the evangelist.

Question 3 (10 marks)

In Chapter 4 of the Gospel according to Luke, Jesus teaches in the synagogues.

Describe the role of the synagogues in Jewish society in 1st-century Palestine. Support your response with examples drawn from across the whole gospel.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later tradition that you have studied.

- a. Briefly explain the religious idea, belief or theme and its importance to the original community. Identify examples from the passages for special study that demonstrate this religious idea, belief or theme. 3 marks
- b. Identify by whom, in what ways and why the religious idea, belief or theme was developed in the later tradition. 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 4 marks

Part 2 – Essay**Instructions for Section C – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

Discuss the conflicts that Jesus encounters with various Jewish authorities. Use **at least two** examples from the whole Gospel according to Luke to support your response.

OR

Question 6 (30 marks)

With close reference to the passages for special study in the Gospel according to Luke, explain the importance of John the Baptist. Use examples of both John the Baptist's role and his teachings to support your response.

OR

Question 7 (30 marks)

'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.' (Luke 24:44–45)

Identify **at least two** examples of prophecy and fulfilment as used by the writer of the Gospel according to Luke. Discuss how these examples are used to reveal the identity of Jesus.

Part 3 – Exegetical response**Instructions for Section C – Part 3**

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)**Luke 2:8–20**

⁸In that region there were **shepherds** living in the fields, keeping watch over their flock by night. ⁹Then **an angel of the Lord** stood before them, and the glory of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, ‘Do not be afraid; for see—I am bringing you **good news of great joy for all the people**: ¹¹to you is born this day in the **city of David** a Saviour, who is the Messiah, the Lord. ¹²This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.’ ¹³And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

¹⁴‘Glory to God in the highest heaven,
and on earth peace among those whom he favours!’

¹⁵When the angels had left them and gone into heaven, the shepherds said to one another, ‘Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.’ ¹⁶So they went with haste and found Mary and Joseph, and the child lying in the manger. ¹⁷When they saw this, they made known what had been told them about this child; ¹⁸and all who heard it were amazed at what the shepherds told them. ¹⁹But Mary **treasured all these words and pondered them in her heart**. ²⁰The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

OR

Question 9 (30 marks)**Luke 7:1–10**

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.

OR

Question 10 (30 marks)**Luke 15:3–10**

³So he told them this **parable**: ⁴Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? ⁵When he has found it, he **lays it on his shoulders and rejoices**. ⁶And when he comes home, he calls together his friends and neighbours, saying to them, “Rejoice with me, for I have found my sheep that was lost.” ⁷Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine **righteous people who need no repentance**.

⁸Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? ⁹When she has found it, she calls together her friends and neighbours, saying, “Rejoice with me, for I have found the coin that I had lost.”

¹⁰Just so, I tell you, there is **joy in the presence of the angels** of God over one **sinner who repents**.⁷

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SECTION D – The Qur’an

Part 1 – Extended responses

Instructions for Section D – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

The Qur’an contains verses that are known as ‘abrogating’ verses and ‘abrogated’ verses.

In the set texts of the Qur’an that you have studied this year, how are the ‘abrogating’ and ‘abrogated’ verses discussed? Explain the importance of understanding the difference between these two types of verses. What could the consequences be if one attempts to explain the Qur’an without understanding this difference?

Question 2 (10 marks)

Name **three** types of meat a Muslim must not consume according to the Qur’an. Explain the reasons for the prohibition of each type of meat. Briefly discuss the circumstances that would allow exemption from this prohibition.

Question 3 (10 marks)

What **five** things does Surah 31 reveal as knowledge that is exclusively known to Allah? What is the primary message contained in Surah 31 and what are the significant other messages?

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later tradition that you have studied.

- a. Briefly explain the religious idea, belief or theme and its importance to the original community. Identify examples from the passages for special study that demonstrate this religious idea, belief or theme. 3 marks
- b. Identify by whom, in what ways and why the religious idea, belief or theme was developed in the later tradition. 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 4 marks

Part 2 – Essay**Instructions for Section D – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

The Qur'an presents guidelines related to offering charity.

With reference to the surahs that you have studied this year, explain what the Qur'an teaches about offering charity. In your response, consider the significant aspects of charity that are encouraged in the Qur'an and the aspects of charity that are thought worthless in the Qur'an.

OR

Question 6 (30 marks)

Discuss the rules related to divorce presented in Surah 65. Explain the significance of these rules and how they have been interpreted.

OR

Question 7 (30 marks)

'The ethical conduct of a Muslim is primarily based on the fear of God.'

To what extent do you agree with this statement? Support your response with examples from the surahs that you have studied this year.

Part 3 – Exegetical response

Instructions for Section D – Part 3

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)

Surah 2:284–286

To Allah belongs all that is in the heavens and in the earth. Whether you reveal what is in your minds or conceal it, Allah will **call you to account for it**. He, however, has full authority to pardon or punish anyone He pleases. Allah has complete power over everything.²⁸⁴

The Rasool has believed in the Guidance which has been revealed to him from his Rabb and so do the Believers. They all believe in Allah, His angels, His books and His Rasools. *They say:* “**We do not discriminate against anyone of His Rasools.**” And they say: “We hear and we obey. Grant us Your forgiveness, O Rabb; to You we shall all return.”²⁸⁵ **Allah does not burden** any human being with more than he can bear. Everyone will enjoy **the credit of his deeds and suffer the debits** of his evil-doings. *The believers say:* “*Our Rabb!* Do not punish us if we forget or make a mistake. *Our Rabb!* Do not place on us a burden as You placed on **those before us**. *Our Rabb!* Lay not on us the kind of burden that we have no strength to bear. Pardon us, Forgive us, Have mercy on us. You are our Protector, help us against the unbelievers.”²⁸⁶

OR

Question 9 (30 marks)**Surah 17:63–70**

Allah said: “Go away! Hell is your reward, and the reward of those who follow you, an ample reward it shall be.⁶³ You may try to allure whomsoever you can with your *seductive* voice, muster against them all your cavalry and infantry, be their partner in their riches and their children, and promise them what you will – the promises of shaitān are **nothing but deception**⁶⁴ – as for My servants, you shall have no authority over them. Your Rabb is sufficient as their Guardian.”⁶⁵

Your Rabb is the One Who drives your ships across the ocean, so that you may seek **His bounty**; indeed He is ever Merciful to you.⁶⁶ Whenever any **adversity strikes** you at sea, all those to whom you pray besides Him forsake you except He; yet when He brings you safe to the land, you turn your backs upon Him. Indeed, **man is ever ungrateful**.⁶⁷ Are you confident that He will not cave in the land beneath you, or let loose a deadly tornado upon you? Then you may not find anyone to protect you.⁶⁸ Or, are you confident that when again you go back to sea He will not smite you with a violent tempest and drown you for your thanklessness? If that happens, then you will not find anyone who can question Us regarding this end of yours.⁶⁹ It is Our favor that We have honored the **children of Adam**, blessed them with conveyances on land and sea, provided them with good and pure things and exalted them above many of Our creatures.⁷⁰

OR

Question 10 (30 marks)**Surah 65:8–12**

How many townships have **rebelled against** the commandments of their Rabb and His Rasools! Stern was Our reckoning with them and exemplary was Our punishment.⁸ So they tasted the **fruit of their misdeeds**, and the fruit of their misdeeds was perdition.⁹ Allah has prepared for them a severe punishment *in the Hereafter*. Therefore, fear Allah! O men of understanding and faith. Allah has indeed sent down to you an admonition;¹⁰ a Rasool reciting to you the revelations of Allah containing clear guidance, so that he may lead the believers who do good deeds from the **darkness to the light**. He that believes in Allah and does good deeds, shall be admitted to gardens beneath which rivers flow, to live therein forever; and Allah has prepared an **excellent provision** for them.¹¹ It is Allah Who has **created seven heavens, and earths as many**. His commandment descends through them, *this is being explained to you*, so that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.¹²

Assessment criteria for Parts 2 and 3

The essay in Part 2 of Sections A, B, C and D will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary aspects and/or individuals relevant to the topic
- management of the topic, using the various terms, concepts and parts of the topic to support an interpretation
- selection and use of textual detail and evidence relevant to the discussion and/or interpretation
- understanding of social, cultural, religious, political and historical influences, as appropriate, on the foundational text and/or their significance for the original community
- use of relevant documentary sources and scholarship, and scriptural and theological terminology, appropriate to the topic and textual references

The exegetical response in Part 3 of Sections A, B, C and D will be assessed against the following criteria:

- explanation of the sociocultural and/or historical contexts, as appropriate, and the literary context of the extract
- understanding of the literary forms and/or techniques (their purpose, effect and significance within the given extract)
- explanation of the major ideas and themes evident in the extract and discussion of their significance for the original community
- use of the words and/or phrases in bold type to inform exegetical discussion within the context of the extract
- overall use of exegetical methods, including use of appropriate terminology and scholarship