

TEXTS AND TRADITIONS

Written examination

Thursday 9 November 2023

Reading time: 2.00 pm to 2.15 pm (15 minutes)

Writing time: 2.15 pm to 4.15 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>
A – The books of Jeremiah and Ezekiel (Jewish Publication Society)	10	5	90
B – The Gospel according to Luke (New Revised Standard Version, Updated Edition)	10	5	90
C – The Gospel according to John (New Revised Standard Version, Updated Edition)	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 27 pages, including **assessment criteria for Parts 2 and 3** on page 27
- 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 – Exegetical response and Part 3 – Essay. 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.

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SECTION A – The books of Jeremiah and Ezekiel

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)

What was Babylon? In relation to the political and religious society of the Judean State of the sixth century BCE, show how Babylon was used as an instrument of God for punishing Judea. Using **three** examples, briefly describe the fate of Babylon, suggesting how this instrument of God would itself be judged.

Question 2 (10 marks)

Ezekiel the priest is appointed by God as a prophet in the opening chapters of the book of Ezekiel.

Describe **three** different ways in which Ezekiel receives his appointment as a prophet. For each of these ways, provide an example from the chapters you have studied. Explain how the priest Ezekiel is equipped by God to undertake his prophetic task.

Question 3 (10 marks)

The prophet Jeremiah makes use of images to convey his messages to the nation of Israel.

Explain the purpose of linguistic imagery as used by the prophet Jeremiah in the chapters you have studied. Identify **three** metaphors used by the prophet Jeremiah and outline the use of these metaphors in relation to the nation of Israel.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly describe the development of this textual theme in the set text that you have studied. 2 marks
- b. Analyse the way a document or writing from a period later than the set text has explored this textual theme. 4 marks
- c. Discuss the effects of a later interpretation of this textual theme on the religious tradition. 4 marks

Part 2 – Exegetical response

Instructions for Section A – Part 2

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 27.

Question 5 (30 marks)

Jeremiah 8:13–23

¹³I will make an end of them
—declares the LORD:

No grapes left on the vine,

No figs on the fig tree,

The leaves all withered;

Whatever I have given them is gone.

¹⁴Why are we sitting by?

Let us gather into the fortified cities

And meet our doom there.

For the LORD our God has doomed us,

He has made us drink a bitter draft,

Because we sinned against the LORD.

¹⁵We hoped for good fortune, but no happiness came;

For a time of relief—instead there is terror!

¹⁶The snorting of their horses was heard from Dan;

At the loud neighing of their steeds

The whole land quaked.

They came and devoured the land and what was in it,

The towns and those who dwelt in them.

¹⁷**Lo, I will send serpents against you,**

Adders that cannot be charmed,

And they shall bite you

—declares the LORD.

¹⁸When in grief I would seek comfort,

My heart is sick within me.

¹⁹“Is not the LORD in Zion?

Is not her King within her?

Why then did they anger Me with their images,

With alien futilities?”

Hark! The outcry of my poor people

From the land far and wide:

²⁰**“Harvest is past,**

Summer is gone,

But we have not been saved.”

²¹Because my people is shattered I am shattered;

I am dejected, seized by desolation.

²²**Is there no balm in Gilead?**

Can no physician be found?

Why has healing not yet

Come to my poor people?

²³Oh, that my head were water,

My eyes a fount of tears!

Then would I weep day and night

For the slain of my poor people.

Question 6 (30 marks)**Jeremiah 31:2–12**

²Thus said the LORD:

The people escaped from the sword,

Found favor in the wilderness;

When Israel was marching homeward

³The LORD revealed Himself to me of old.

Eternal love I conceived for you then;

Therefore I continue My grace to you.

⁴I will build you firmly again,

O Maiden Israel!

Again you shall take up your timbrels

And go forth to the rhythm of the dancers.

⁵Again you shall plant vineyards

On the hills of Samaria;

Men shall plant and live to enjoy them.

⁶For the day is coming when watchmen

Shall proclaim on the heights of Ephraim:

Come, let us go up to Zion,

To the LORD our God!

⁷For thus said the LORD:

Cry out in joy for Jacob,

Shout at the crossroads of the nations!

Sing aloud in praise, and say:

Save, O LORD, Your people,

The remnant of Israel.

⁸**I will bring them in from the northland,**

Gather them from the ends of the earth—

The blind and the lame among them,

Those with child and those in labor—

In a vast throng they shall return here.

⁹They shall come with weeping,

And with compassion will I guide them.

I will lead them to streams of water,

By a level road where they will not stumble.

For I am ever a Father to Israel,

Ephraim is My first-born.

¹⁰Hear the word of the LORD, O nations,
And tell it in the isles afar.

Say:

He who scattered Israel will gather them,
And will guard them as a shepherd his flock.

¹¹For the LORD will ransom Jacob,
Redeem him from one too strong for him.

¹²**They shall come and shout on the heights of Zion,**

Radiant over the bounty of the LORD—

Over new grain and wine and oil,

And over sheep and cattle.

They shall fare like a watered garden,

They shall never languish again.

Question 7 (30 marks)**Ezekiel 37:19–27**

¹⁹ ... “Thus said the Lord GOD: **I am going to take the stick of Joseph**—which is in the hand of Ephraim—and of the tribes of Israel associated with him, and I will place the stick of Judah upon it and make them into one stick; they shall be joined in My hand.” ²⁰You shall hold up before their eyes the sticks which you have inscribed, ²¹and you shall declare to them: Thus said the Lord GOD: I am going to take the Israelite people from among the nations they have gone to, and gather them from every quarter, and bring them to their own land. ²²I will make them a single nation in the land, on the hills of Israel, and one king shall be king of them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms. ²³Nor shall they ever again defile themselves by **their fetishes and their abhorrent things**, and by their other transgressions. I will save them in all their settlements where they sinned, and I will cleanse them ...

²⁴My servant David shall be king over them; **there shall be one shepherd for all of them**. They shall follow My rules and faithfully obey My laws. ²⁵Thus they shall remain in the land which I gave to My servant Jacob and in which your fathers dwelt; they and their children and their children’s children shall dwell there forever, with My servant David as their prince for all time. ²⁶I will make a covenant of friendship with them—it shall be an **everlasting covenant with them**—I will establish them and multiply them, and I will place My Sanctuary among them forever. ²⁷**My Presence shall rest over them**; I will be their God and they shall be My people.

Part 3 – Essay**Instructions for Section A – Part 3**

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 27.

Question 8 (30 marks)

The prophet Jeremiah uses the theme of Israel’s rebelliousness to highlight the nation’s shortcomings.

Describe how the nation of Israel had failed the accepted social, political and religious standards at the time of Jeremiah. What were the steps that Jeremiah advocated to the nation as a path to repentance and forgiveness? In your answer, refer to **three** examples from the chapters you have studied.

Question 9 (30 marks)

Ezekiel was struck with silence and ordered to shut himself in his house for seven days. He was then instructed to perform a number of actions and to speak.

Describe the actions that the prophet Ezekiel was commanded to perform. Explain the symbolism of these actions and how they related to the downfall of the Kingdom of Judah.

Question 10 (30 marks)

The prophets Jeremiah and Ezekiel envisage the ending of the exile.

Describe how the prophets Jeremiah and Ezekiel share optimistic viewpoints about their people’s future. Provide **three** examples from the chapters you have studied for each prophet. Discuss how Israel’s eternal relationship to God is assured.

SECTION B – The Gospel according to Luke**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)

Who was Elizabeth? Describe how the writer of the Gospel according to Luke portrays the character of Elizabeth as an example of a woman of the time. Explain why this portrait of Elizabeth would be important to the original audience of the Gospel according to Luke.

Question 2 (10 marks)

The Prologue opens the Gospel according to Luke.

Outline the significance of the Prologue. Explain the importance of both Theophilus and the Evangelist's announcement that this text is set out as a well-ordered account (Luke 1:3).

Question 3 (10 marks)

What is the Sabbath? Briefly explain first-century Sabbath practices. Use **two** examples from the Gospel according to Luke to outline Jesus' attitude towards practices on the Sabbath.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly describe the development of this textual theme in the set text that you have studied. 2 marks
- b. Analyse the way a document or writing from a period later than the set text has explored this textual theme. 4 marks
- c. Discuss the effects of a later interpretation of this textual theme on the religious tradition. 4 marks

Part 2 – Exegetical response

Instructions for Section B – Part 2

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 27.

Question 5 (30 marks)

Luke 6:20–31

²⁰Then he looked up at **his disciples** and said:

“Blessed are you who are poor,
for **yours is the kingdom of God.**

²¹“Blessed are you who are hungry now,
for you will be filled.

“Blessed are you who weep now,
for you will laugh.

²²“Blessed are you when people hate you and when they exclude you, revile you, and defame you on account of the Son of Man. ²³Rejoice on that day and leap for joy, for surely your reward is great in heaven, for that is how their **ancestors treated the prophets.**

²⁴“**But woe to you** who are rich,
for you have received your
consolation.

²⁵“Woe to you who are full now,
for you will be hungry.

“Woe to you who are laughing now,
for you will mourn and weep.

²⁶“Woe to you when all speak well of you, for that is how their ancestors treated the false prophets.

²⁷“But I say to you who are listening: Love your enemies; do good to those who hate you;

²⁸bless those who curse you; pray for those who mistreat you. ²⁹If anyone strikes you on the cheek, offer the other also, and from anyone who takes away your coat do not withhold even your shirt. ³⁰Give to everyone who asks of you, and if anyone takes away what is yours, do not ask for it back again. ³¹**Do to others as you would have them do to you.**

Question 6 (30 marks)**Luke 14:7–15**

⁷When he noticed how the guests chose the places of honor, he told them **a parable**. ⁸“When you are invited by someone to a wedding banquet, **do not sit down at the place of honor**, in case someone more distinguished than you has been invited by your host, ⁹and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. ¹⁰But when you are invited, go and sit down at the lowest place, so that **when your host comes**, he may say to you, ‘Friend, move up higher’; then you will be honored in the presence of all who sit at the table with you. ¹¹For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

¹²He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers and sisters or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. ¹³But when you give a banquet, invite the poor, the crippled, the lame, and the blind. ¹⁴And you will be blessed because they cannot repay you, for you will be repaid at **the resurrection of the righteous**.”

¹⁵One of the dinner guests, on hearing this, said to him, “**Blessed is anyone who will eat bread in the kingdom of God!**”

Question 7 (30 marks)**Luke 19:11–24**

¹¹As they were listening to this, he went on to tell a parable, because he was near Jerusalem and because they supposed that **the kingdom of God was to appear immediately**. ¹²So he said, “A nobleman went to a distant region to **receive royal power** for himself and then return. ¹³He summoned ten of his slaves and gave them ten pounds and said to them, ‘Do business with these until I come back.’ ¹⁴But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ ¹⁵When he returned, having received royal power, he ordered these slaves to whom he had given the money to be summoned so that he might find out what they had gained by doing business. ¹⁶The first came forward and said, ‘Lord, your pound has made ten more pounds.’ ¹⁷He said to him, ‘Well done, good slave! Because **you have been trustworthy** in a very small thing, take charge of ten cities.’ ¹⁸Then the second came, saying, ‘Lord, your pound has made five pounds.’ ¹⁹He said to him, ‘And you, rule over five cities.’ ²⁰Then the other came, saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth, ²¹for **I was afraid of you**, because you are a harsh man; you take what you did not deposit and reap what you did not sow.’ ²²He said to him, ‘**I will judge you by your own words**, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? ²³Why, then, did you not put my money into the bank? Then when I returned, I could have collected it with interest.’ ²⁴He said to the bystanders, ‘Take the pound from him and give it to the one who has ten pounds.’

Part 3 – Essay**Instructions for Section B – Part 3**

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 27.

Question 8 (30 marks)

Jesus is referred to by a number of different titles across the Gospel according to Luke, for example, the Son of Man.

Discuss at least **three** other examples of titles the evangelist uses to explore the identity of Jesus. Explain what each title means and analyse the significance of each title the writer uses to convey the identity of Jesus to the intended audience.

Question 9 (30 marks)

LT Johnson states that ‘Luke uses prophecy and fulfillment to structure his entire narrative’, and then proposes that the fulfilment is either immediate in a story or is delayed.

Discuss how ‘Luke uses prophecy and fulfillment to structure his entire narrative’. Use examples from across the gospel to show the different ways prophecy is fulfilled, such as immediate or delayed, to support your answer.

Question 10 (30 marks)

Explain the importance of Peter in the Gospel according to Luke. Using examples from across the gospel, discuss how the evangelist portrays the character of Peter as an example of a disciple and how he portrays Peter’s faith in Jesus.

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SECTION C – The Gospel according to John

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 Gospel according to John often presents Jesus interacting with outsiders.

Briefly describe the differences between gentiles and Jews and discuss the challenges to the relationship between these two communities in the first century. Explain the significance of the meeting of Jesus and the royal official for the intended audience.

Question 2 (10 marks)

The Gospel according to John makes use of the terms ‘belief’ and ‘hour’.

Explain the meaning and significance of both terms as used by the evangelist.

Question 3 (10 marks)

Describe the historical background of Passover, identifying the Passover requirements during the time of Jesus’ ministry and the significance of Passover to Judaism.

In what ways does the writer of the Gospel according to John develop the understanding of Passover for the intended audience? Use examples from across the gospel to support your answer.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly describe the development of this textual theme in the set text that you have studied. 2 marks
- b. Analyse the way a document or writing from a period later than the set text has explored this textual theme. 4 marks
- c. Discuss the effects of a later interpretation of this textual theme on the religious tradition. 4 marks

Part 2 – Exegetical response

Instructions for Section C – Part 2

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 27.

Question 5 (30 marks)

John 5:14–24

¹⁴Later Jesus found him in the temple and said to him, “See, you have been made well! **Do not sin any more**, so that nothing worse happens to you.” ¹⁵The man went away and told the Jews that it was Jesus who had made him well. ¹⁶Therefore **the Jews started persecuting Jesus**, because he was doing such things on the Sabbath. ¹⁷But Jesus answered them, “My Father is still working, and I also am working.” ¹⁸For this reason the Jews were seeking all the more to kill him, because he was not only breaking the Sabbath but was also **calling God his own Father**, thereby making himself equal to God.

¹⁹Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own but only what he sees the Father doing, for whatever the Father does, the Son does likewise. ²⁰The Father loves the Son and shows him all that he himself is doing, and **he will show him greater works than these**, so that you will be astonished. ²¹Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. ²²The Father judges no one but has given all judgment to the Son, ²³so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. ²⁴Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life and **does not come under judgment** but has passed from death to life.

Question 6 (30 marks)**John 12:24–36**

²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies it bears much fruit. ²⁵Those who love their life lose it, and **those who hate their life in this world will keep it** for eternal life. ²⁶Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

²⁷“Now my soul is troubled. And what should I say: ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. ²⁸Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” ²⁹The crowd standing there heard it and **said that it was thunder. Others said, “An angel has spoken to him.”** ³⁰Jesus answered, “This voice has come for your sake, not for mine. ³¹Now is the judgment of this world; **now the ruler of this world will be driven out.** ³²And I, when I am lifted up from the earth, will draw all people to myself.” ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? **Who is this Son of Man?**” ³⁵Jesus said to them, “The light is in you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, **so that you may become children of light.**”

Question 7 (30 marks)**John 15:12–24**

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. ¹⁵**I 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, ‘Slaves 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.

Part 3 – Essay**Instructions for Section C – Part 3**

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 27.

Question 8 (30 marks)

In the Gospel according to John, the evangelist presents a number of women interacting with Jesus.

Using **three** examples of women interacting with Jesus from the passages for special study, discuss what each example teaches about the requirements of discipleship.

Question 9 (30 marks)

The Gospel according to John attempts to answer in detail the question of the identity of Jesus.

Discuss why the evangelist focuses on the identity of Jesus. Using the categories of titles and roles, discuss how the evangelist develops answers to the question of the identity of Jesus.

Question 10 (30 marks)

Central to an understanding of the Gospel according to John is the relationship between Jesus and his Father.

Using the passages for special study, discuss the various aspects of the relationship between Jesus and his Father. Explain the significance of this portrayal of the Father–Son relationship to the Johannine community.

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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)

Who is Hannah? Describe her vow and prayer to God. Briefly discuss her spiritual life story as presented in Surah 3 (Ālay Imrān).

Question 2 (10 marks)

The Qur'an states that God bestowed wisdom upon Luqman.

Outline the different views of who Luqman was. Explain why he was granted wisdom. Describe **four** significant instructions he gave to his son.

Question 3 (10 marks)

Based on what Surah 54 (Al-Qamar) says about disbelievers, provide an outline of **two** accounts of disbelievers. Explain **three** important qualities of believers that can be inferred from these accounts.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly describe the development of this textual theme in the set text that you have studied. 2 marks
- b. Analyse the way a document or writing from a period later than the set text has explored this textual theme. 4 marks
- c. Discuss the effects of a later interpretation of this textual theme on the religious tradition. 4 marks

Part 2 – Exegetical response

Instructions for Section D – Part 2

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 27.

Question 5 (30 marks)

Surah 3:37–44

Her Rabb graciously accepted that girl. He made her grow up as a good girl and entrusted her to the care of Zakariya. Whenever Zakariya entered the sanctuary to see her, he found with her food. He asked, “O Maryam! From where did you get it?” She replied, “It came from Allah. In fact, Allah gives to whom He wants without measure.”³⁷

Thereupon Zakariya prayed to his Rabb saying: “O my Rabb! Grant me **a righteous child** as Your special favor; surely You hear all prayers.”³⁸ As he stood praying in the Mahrāb (*a prayer place in the sanctuary*) the angels called out to him saying: “Allah gives you good news of a son to be named Yahya (*John*), **he will confirm the word of Allah**, he will be a great leader, chaste and a Prophet from among the righteous.”³⁹ He said: “O my Rabb! How can I have a son now that I have reached an old age and my wife is barren?” “Such is the will of Allah” he replied, “Allah does what He wants.”⁴⁰ Zakariya said: “My Rabb! Grant me a sign.” It was said: “Your sign is that **you will not be able to speak to people for three days** except through gestures. During this time you should remember your Rabb very much and glorify Him in the evening and in the morning.”⁴¹

There came the time when angels said: “O Maryam! Surely Allah has exalted you, purified you, and preferred you for His service over all the women of the worlds.”⁴² O Maryam! Be obedient to your Rabb, prostrate and bow down in worship with other worshippers.”⁴³ *O Muhammad*, this is the news **from the Unseen which We are revealing to you**. You were not present with them when *priests of the temple cast their pens* to decide which of them should be the guardian of Maryam; nor were you with them when they argued about it.⁴⁴

Question 6 (30 marks)**Surah 4:19–24**

O believers! It is not lawful for you **[to] consider women as a part of your inheritance** and retain them against their will in order that you may force them to give up a part of the dowry you have given them, unless they are guilty of proven fornication. **Treat them with kindness** even if you dislike them; **it is quite possible that you dislike something in which Allah has placed much good.**¹⁹

If you wish to marry another wife in place of the one you already have, do not take back anything of what you have given her even if it be a heap of gold. Would you take it back through slander and open sin (*accusing her unjustly*)?²⁰ And how could you take it back when you have enjoyed conjugal happiness and she had taken from you a firm pledge of marriage?²¹

Do not marry those women whom your fathers had married, - **except what happened prior to this commandment.** - Surely it was shocking, disgusting, and an evil practice.²²

Forbidden to you *for marriage* are: your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, daughters of your brothers, daughters of your sisters, your foster-mothers, your foster-sisters, the mothers of your wives, your stepdaughters under your guardianship from those wives with whom you have consummated your marriage, but there is no blame on you in marrying your stepdaughters if you have not consummated your marriage with their mothers, *whom you have divorced*, and the wives of your own real sons; and *you are also forbidden* to take in marriage two sisters at one and the same time except what happened prior to this commandment; surely Allah is Forgiving, Merciful.²³

Also *forbidden for you are* **married women**, except those who have fallen in your hands *as prisoners of war*. This is the order of Allah *relating to marriage prohibitions*. All women other than these are lawful provided you seek *them in marriage* with gifts from your property (*dowry*), desiring chastity and not lust ...²⁴

Question 7 (30 marks)**Surah 25:43–55**

Have you ever seen **the one who has taken his own desires as his god?** Would you take the responsibility of guiding him?⁴³ Or do you think that most of them listen or try to understand? **They are nothing but animals** - nay, they are even further off the track!⁴⁴

Have you not seen how your Rabb **extends a shadow?** If He wanted, He could make it constant. Then We made the sun an indication of it;⁴⁵ as the sun climbs up, We draw it in little by little towards Ourselves.⁴⁶ He is the One Who **has made the night a mantle for you**, and sleep a rest, and made the day to rise up again.⁴⁷ He is the One Who sends the winds as heralds announcing His Mercy and sends down pure water from the sky,⁴⁸ so that with it We may give life to a dead land, and quench the thirst of countless animals and men that We have created.⁴⁹ We distribute this water among them so that they may glorify Us, yet most people refuse to do anything except show ingratitude.⁵⁰

Had it been Our Will, We could have sent a Warner to every town,⁵¹ therefore, **do not yield to the unbelievers**, and make Jihād (*strive*) against them with this Qur'an, a mighty Jihād (*strenuous striving*).⁵² He is the One Who has made the two seas rolling, the one sweet and fresh, the other salt and bitter, and set a rampart between them, an insurmountable barrier.⁵³ He is the One Who has created man from water, then made for him blood relationships and that of marriage relationships, your Rabb is indeed All-Powerful.⁵⁴ Yet they worship those deities besides Allah which can neither help nor harm them, over and above this, the unbeliever has become a helper of every rebel against his own Rabb.⁵⁵

Part 3 – Essay**Instructions for Section D – Part 3**

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 27.

Question 8 (30 marks)

The Qur'an refers to certain titles and miracles to reveal the identity of Isa.

Explain the significance of these titles and miracles and what they reveal about the identity and mission of Isa. Use examples from the surahs you have studied this year to support your answer.

Question 9 (30 marks)

Surah An-Nisā' 4:110 says, 'If anyone does evil or wrongs his own soul and then seeks Allah's forgiveness, he will find Allah Forgiving, Merciful'.

Discuss how the themes of repentance, forgiveness and righteousness are presented in the Qur'an. Support your answer with examples from the surahs you have studied this year.

Question 10 (30 marks)

Explain the ways in which the Qur'an presents ideas about etiquettes, moral values and obedience.

Support your answers with examples from the surahs you have studied this year.

Assessment criteria for Parts 2 and 3

The exegetical response in Part 2 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 extract)
- explanation of the major ideas and themes evident in the extract and discussion of their significance for the original audience
- 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

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

- discussion, understanding and/or interpretation of the relevance of the purposes, themes, literary aspects and/or individuals to the original audience
- understanding of the ways in which the social, cultural, religious and political conditions and historical context influenced the formation of the set text and/or the set themes
- management of the topic, using various terms, concepts and parts of the topic to support a discussion and/or interpretation that is relevant to the topic
- selection and use of textual detail and evidence relevant to the discussion and/or interpretation of the topic
- use of relevant current scholarly opinion and theological terminology that are appropriate to the topic and the textual references used

