

Texts and Traditions

Question Book

VCE Examination – Monday 11 November 2024

- Reading time is **15 minutes**: 11.45 am to 12 noon
- Writing time is **2 hours**: 12 noon to 2.00 pm

Materials supplied

- Question Book of 24 pages
- Answer Book(s)

Instructions

- Answer only **one** section of the examination.
- In the Answer Book(s), indicate which section and questions you are responding to.
- Each section has three parts: **Part 1** – Extended responses, **Part 2** – Exegetical response and **Part 3** – Essay. Answer **all three** parts.

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

Contents	pages
Section A – The books of Jeremiah and Ezekiel ¹ (5 of 10 questions, 90 marks)	2–6
Section B – The Gospel according to Luke ² (5 of 10 questions, 90 marks)	7–12
Section C – The Gospel according to John ³ (5 of 10 questions, 90 marks)	13–17
Section D – The Qur’an ⁴ (5 of 10 questions, 90 marks)	18–22
Assessment criteria for Parts 2 and 3	23

1 Jewish Publication Society (JPS)

2 New Revised Standard Version, Updated Edition (NRSVue)

3 New Revised Standard Version, Updated Edition (NRSVue)

4 *The Meaning of Al-Quran* by Muhammad Farooq-i-Azam Malik

Section A – The books of Jeremiah and Ezekiel

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
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Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who was Jehoiakim?

Compare the message of Uriah to that of the prophet Jeremiah.

Discuss how the fates of the prophet Jeremiah and Uriah were different.

Question 2 (10 marks)

What is a metaphor?

Explain the function of the metaphor that the prophet Ezekiel uses in Chapter 16 of the book of Ezekiel concerning the city of Jerusalem.

Discuss **two** other examples referring to historical situations where Ezekiel uses the same metaphor to demonstrate God's care for the city of Jerusalem.

Question 3 (10 marks)

What is divine justice? Explain how this is presented in both books of Jeremiah and Ezekiel, using **two** examples for **each** prophet from the set chapters you have studied this year. Discuss how each prophet explained this for his audience.

Answer all parts of Question 4.

Question 4 (10 marks)

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

- a. Outline how this textual theme developed from the original set text to the time of the later religious tradition. 3 marks
- b. Discuss the ways that the later tradition explained its interpretation of the theme, and changes that may have occurred over time. 4 marks
- c. Explain the relevance of the original sacred text to the later tradition's understanding of this textual theme. 3 marks

Part 2 – Exegetical response**Instructions**

- 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.
 - In the Answer Book indicate which question you are responding to.
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Question 5 (30 marks)**Jeremiah 7:1–5, 8–15**

¹The word which came to Jeremiah from the LORD: ²**Stand at the gate of the House of the LORD**, and proclaim this word: Hear the word of the LORD, all you of Judah who enter these gates to worship the LORD!

³Thus said the LORD of Hosts, the God of Israel: Mend your ways and your actions, and I will let you dwell in this place. ⁴Don't put your trust in illusions and say, "The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these [buildings]." ⁵No, if you really mend your ways and your actions; if you execute justice between one man and another; ... ⁸**See, you are relying on illusions that are of no avail.** ⁹Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other gods whom you have not experienced, ¹⁰and then come and stand before Me in this House which bears My name and say, "We are safe"?—[Safe] to do all these abhorrent things! ¹¹**Do you consider this House, which bears My name, to be a den of thieves?** As for Me, I have been watching—declares the LORD.

¹²**Just go to My place at Shiloh**, where I had established My name formerly, and see what I did to it because of the wickedness of My people Israel. ¹³And now, because you do all these things—declares the LORD—and though I spoke to you persistently, you would not listen; and though I called to you, you would not respond—¹⁴therefore will I do to the House which bears My name, on which you rely, and to the place which I gave you and your fathers, just what I did to Shiloh. ¹⁵**And I will cast you out of My presence as I cast out your brothers, the whole brood of Ephraim.**

Question 6 (30 marks)**Jeremiah 34:12–20**

¹²Then it was that the word of the LORD came to Jeremiah from the LORD:

¹³Thus said the LORD, the God of Israel: **I made a covenant with your fathers** when I brought them out of the land of Egypt, the house of bondage, saying: ¹⁴“In the seventh year each of you must let go any fellow Hebrew who may be sold to you; **when he has served you six years**, you must set him free.” But your fathers would not obey Me or give ear. ¹⁵Lately you turned about and did what is proper in My sight, and each of you proclaimed a release to his countrymen; **and you made a covenant accordingly before Me in the House** which bears My name. ¹⁶But now have you turned back and have profaned My name; each of you has brought back the men and women whom you had given their freedom, and forced them to be your slaves again.

¹⁷Assuredly, thus said the LORD: You would not obey Me and proclaim a release, each to his kinsman and countryman. Lo! I proclaim your release—declares the LORD—to the sword, to pestilence, and to famine; and I will make you a horror to all the kingdoms of the earth. ¹⁸I will make the men who violated My covenant, who did not fulfill the terms of the covenant which they made before Me, **[like] the calf which they cut in two so as to pass between the halves:** ¹⁹The officers of Judah and Jerusalem, the officials, the priests, and all the people of the land who passed between the halves of the calf ²⁰shall be handed over to their enemies, to those who seek to kill them. **Their carcasses shall become food for the birds of the sky and the beasts of the earth.**

Question 7 (30 marks)**Ezekiel 12:12–22**

¹²**And the prince among them shall carry his gear on his shoulder as he goes out in the dark.** He shall break through the wall in order to carry [his gear] out through it; he shall cover his face, because **he himself shall not see the land with his eyes.**" ¹³I will spread My net over him, and he shall be caught in My snare. I will bring him to Babylon, the land of the Chaldeans, but he shall not see it; and there he shall die. ¹⁴And all those around him, his helpers and all his troops, I will scatter in every direction; and I will unsheathe the sword after them. ¹⁵Then, when I have scattered them among the nations and dispersed them through the countries, they shall know that I am the LORD. ¹⁶**But I will spare a few of them from the sword, from famine, and from pestilence,** that they may recount all their abominable deeds among the nations to which they come; and they shall know that I am the LORD!

¹⁷The word of the LORD came to me: ¹⁸O mortal, eat your bread in trembling and drink your water in fear and anxiety. ¹⁹And say to the people of the land: Thus said the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel: **They shall eat their bread in anxiety and drink their water in desolation,** because their land will be desolate of its multitudes on account of the lawlessness of all its inhabitants. ²⁰The inhabited towns shall be laid waste and the land shall become a desolation; then you shall know that I am the LORD.

²¹The word of the LORD came to me: ²²O mortal, what is this proverb that you have in the land of Israel, that you say, **"The days grow many and every vision comes to naught?"**

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
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Question 8 (30 marks)

Using examples from the chapters that you have studied, analyse how Jeremiah inspired hope among the exiles in Babylon.

Question 9 (30 marks)

Haim Haimoff states that, ‘When a leader is murdered while holding high office, normal life cannot continue ... Gedaliah was the great hope of renewal and rebuilding.’

Discuss the appointment of the office of governor. Explain why, as Haimoff states, normal life could not continue despite Gedaliah’s plans.

Question 10 (30 marks)

In the years 593–592 BCE, the patriots in Jerusalem and the exiles were preparing a plot against the domination of the Babylonians. Ezekiel saw this as rebellion against God, as did Jeremiah.

Using examples from the chapters you have studied in the books of Jeremiah and Ezekiel, describe the religious conditions in Judah during these years.

Discuss **three** ways in which the nation of Judah broke the covenant through its interaction with foreign nations as described by the prophets Jeremiah and Ezekiel.

Section B – The Gospel according to Luke

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Discuss briefly the theme of universal salvation in the Gospel according to Luke.

Use **two** examples from across the gospel to illustrate this theme. Explain how the audience would learn about the mission of Jesus from each of these examples.

Question 2 (10 marks)

Outline the use of synagogues and the Temple in the life of Jesus as recorded in the Gospel according to Luke. Explain the differences between the two places of worship. Use examples from across the gospel to support your response.

Question 3 (10 marks)

John the Baptist sent two of his disciples to question Jesus.

Outline John the Baptist's role in the Gospel according to Luke. Describe the interaction between John's disciples and Jesus. Discuss the importance of this interaction in portraying the mission of Jesus and the Kingdom of God.

Answer all parts of Question 4.

Question 4 (10 marks)

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

- Outline how this textual theme developed from the original set text to the time of the later religious tradition. 3 marks
- Discuss the ways that the later tradition explained its interpretation of the theme, and changes that may have occurred over time. 4 marks
- Explain the relevance of the original sacred text to the later tradition's understanding of this textual theme. 3 marks

Part 2 – Exegetical response

Instructions

- 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.
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Question 5 (30 marks)

Luke 1:67–79

⁶⁷Then his father **Zechariah** was filled with the Holy Spirit and prophesied:

⁶⁸“Blessed be the LORD God of Israel, for he has looked favorably on his people and redeemed them.

⁶⁹**He has raised up a mighty savior for us** in the house of his child David,

⁷⁰as he spoke through the mouth of his holy prophets from of old,

⁷¹ that we would be **saved from our enemies** and from the hand of all who hate us.

⁷²Thus he has shown the mercy promised to our ancestors and has **remembered his holy covenant**,

⁷³the oath that he swore to our ancestor Abraham, to grant us ⁷⁴that we, being rescued from the hands of our enemies, might serve him without fear, ⁷⁵in holiness and righteousness in his presence all our days.

⁷⁶And you, child, will be called the prophet of the Most High, for you will go before the LORD to prepare his ways,

⁷⁷to give his people knowledge of salvation **by the forgiveness of their sins.**

Question 5 – continued

⁷⁸Because of the tender mercy of our God,
the dawn from on high will break
upon us,
⁷⁹to shine upon those who sit in darkness
and in the shadow of death,
to guide our feet into the way of
peace.”

Question 6 (30 marks)**Luke 4:1–15**

¹Jesus, full of the Holy Spirit, returned from the Jordan and was **led by the Spirit in the wilderness**, ²where for forty days he was **tested by the devil**. He ate nothing at all during those days, and when they were over he was famished. ³The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” ⁴Jesus answered him, “It is written, ‘One does not live by bread alone.’”

⁵Then the devil led him up and showed him in an instant all the kingdoms of the world. ⁶And the devil said to him, “To you I will give all this authority and their glory, for it has been given over to me, and I give it to anyone I please. ⁷If you, then, will worship me, it will all be yours.” ⁸Jesus answered him, “It is written,

‘Worship the LORD your God,
and serve only him.’”

⁹Then the devil led him to Jerusalem and placed him on the **pinnacle of the temple** and said to him, “If you are the Son of God, throw yourself down from here, ¹⁰for it is written,

‘He will command his angels concerning
you,
to protect you,’

¹¹and

‘On their hands they will bear you up,
so that you will not dash your foot
against a stone.’”

¹²Jesus answered him, “It is said, ‘**Do not put the LORD your God to the test.**’” ¹³When the devil had finished every test, he departed from him until an opportune time.

¹⁴Then Jesus, in the power of the Spirit, **returned to Galilee**, and a report about him spread through all the surrounding region. ¹⁵He began to teach in their synagogues and was praised by everyone.

Question 7 (30 marks)**Luke 20:9–19**

⁹He began to tell the people this parable: “**A man planted a vineyard** and leased it to tenants and went away for a long time. ¹⁰When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard, but the tenants beat him and sent him away empty-handed. ¹¹Next he sent another slave; that one also they beat and insulted and sent away empty-handed. ¹²And he sent still a third; this one also they wounded and threw out. ¹³Then the owner of the vineyard said, ‘What shall I do? I will **send my beloved son**; perhaps they will respect him.’ ¹⁴But when the tenants saw him, they discussed it among themselves and said, ‘This is the heir; let us kill him so that the inheritance may be ours.’ ¹⁵So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? ¹⁶He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Heaven forbid!” ¹⁷But he looked at them and said, “What then does this text mean:

**‘The stone that the builders rejected
has become the cornerstone’?**

¹⁸“Everyone who falls on that stone will be broken to pieces, and it will crush anyone on whom it falls.” ¹⁹When **the scribes and chief priests** realized that he had told this **parable** against them, they wanted to lay hands on him at that very hour, but they feared the people.

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
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-

Question 8 (30 marks)

Jesus fulfils many Old Testament prophecies in his ministry.

Analyse what the writer of the Gospel according to Luke conveys regarding Jesus' identity and the theme of prophecy and fulfilment. Use **three** examples from across the gospel to support your answer.

Question 9 (30 marks)

Discuss how the theme of repentance is presented in the Gospel according to Luke.

Outline the importance of repentance for the followers of Jesus. Using **three** examples from across the gospel, explain how Luke suggests repentance relates to entry into the Kingdom of God.

Question 10 (30 marks)

Jesus says, 'If any wish to come after me, let them deny themselves and take up their cross daily and follow me.' (Luke 9:23)

Within the Gospel according to Luke, the evangelist explores what it means to be a disciple of Jesus.

Select and discuss **three** examples from across the gospel about the nature of discipleship. Analyse what these examples taught the original audience of the Gospel according to Luke.

Section C – The Gospel according to John

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Identify a Jewish pilgrimage feast presented in the Gospel according to John. Identify its requirements and its significance to Judaism. Explain the ways in which the writer of the Gospel according to John utilises and develops the understanding of this Jewish pilgrimage feast for the audience of the gospel.

Question 2 (10 marks)

The Gospel according to John presents a variety of both individuals and groups responding to the actions and teaching of Jesus. One such group is ‘the Jews’.

Define the technique of misunderstanding and explain with the use of **two** examples how the evangelist uses the technique of misunderstanding through ‘the Jews’.

Question 3 (10 marks)

The evangelist responsible for the writing of the Gospel according to John often repeats certain expressions and words. Explain the purpose of such repetition.

Describe the meaning of the terms ‘sin’ and ‘abide’ as used by the evangelist.

Answer all parts of Question 4.

Question 4 (10 marks)

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

- a. Outline how this textual theme developed from the original set text to the time of the later religious tradition. 3 marks
- b. Discuss the ways that the later tradition explained its interpretation of the theme, and changes that may have occurred over time. 4 marks
- c. Explain the relevance of the original sacred text to the later tradition’s understanding of this textual theme. 3 marks

Part 2 – Exegetical response

Instructions

- 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.
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Question 5 (30 marks)

John 7:28–39

²⁸Then Jesus cried out as he was teaching in the temple, “You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. ²⁹I know him because **I am from him**, and he sent me.” ³⁰Then they tried to arrest him, but no one laid hands on him because his **hour had not yet come**. ³¹Yet many in the crowd believed in him and were saying, “When the Messiah comes, will he do more signs than this man has done?”

³²The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. ³³Jesus then said, “I will be with you a little while longer, and then I am going to him who sent me. ³⁴You will search for me, but you will not find me, and where I am, you cannot come.” ³⁵The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to **the dispersion among the Greeks** and teach the Greeks? ³⁶What does he mean by saying, ‘You will search for me, but you will not find me’ and ‘Where I am, you cannot come’?”

³⁷On **the last day of the festival, the great day**, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, ³⁸and let the one who believes in me drink. As the scripture has said, **‘Out of the believer’s heart shall flow rivers of living water.’**” ³⁹Now he said this about the Spirit, which believers in him were to receive, for as yet there was no Spirit because Jesus was not yet glorified.

Question 6 (30 marks)**John 8:28–41**

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.

³¹Then Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples, ³²and you will know the truth, and **the truth will make you free.**” ³³They answered him, “**We are descendants of Abraham and have never been slaves to anyone.** What do you mean by saying, ‘You will be made free’?”

³⁴Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed. ³⁷I know that you are descendants of Abraham, yet you look for an opportunity to kill me because there is no place in you for my word. ³⁸**I declare what I have seen in the Father’s presence**; as for you, you should do what you have heard from the Father.”

³⁹They answered him, “Abraham is our father.” Jesus said to them, “If you are Abraham’s children, you would do what Abraham did, ⁴⁰but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹**You are indeed doing what your father does.**” They said to him, “We are not illegitimate children; we have one Father, God himself.”

Question 7 (30 marks)**John 15:1–14**

¹“**I am the true vine**, and my Father is the vinegrower. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³You have already been **cleansed by the word** that I have spoken to you. ⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine; you are the branches. Those who abide in me and I in them **bear much fruit**, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become my disciples. 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.

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
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Question 8 (30 marks)

After the prologue, at the commencement of the main narrative of the Gospel according to John (John 1:19–51), various titles are used as a preliminary means to identify Jesus.

Identify **three** of these titles within this section of the text, name the character(s) who use each title and explain the meaning of these titles in the context in which they are used.

Discuss the gospel's development of each of the **three** titles and their significance for the Johannine community.

Question 9 (30 marks)

Much of the opposition that Jesus meets in his public ministry centres around claims of his relationship to his Father. These claims often lead to attempts to arrest Jesus.

On what basis do the opponents of Jesus reject him? Using the passages for special study and the wider gospel, discuss the claims made about Jesus and his relationship with his Father, and the reasons given for opposition to Jesus.

Question 10 (30 marks)

The Gospel according to John is a call to discipleship.

Discuss the requirements of discipleship, using examples from the passages for special study. Identify the reasons why such a call to discipleship was necessary.

Section D – The Qur'an

Part 1 – Extended responses

Instructions

- There are four questions in Part 1.
 - Students must answer **two** questions from Questions 1 to 3.
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 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

The Qur'an talks about Nûh and his son in the Surah Hûd.

Who is Nûh?

Explain the teaching purpose of his story. Discuss the consequences for followers of rejecting the call to believe.

Question 2 (10 marks)

Describe the night journey (Al-Isrâ') talked of in Surah 17. Identify and explain the significance of the **two** grand mosques mentioned in the first verse of this Surah.

Question 3 (10 marks)

Outline Islamic teaching on the theme of charitable acts. Explain the importance of the theme of charitable acts to the original audience of the Qur'an. Illustrate your response with examples from the set texts.

Answer all parts of Question 4.

Question 4 (10 marks)

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

- a. Outline how this textual theme developed from the original set text to the time of the later religious tradition. 3 marks
- b. Discuss the ways that the later tradition explained its interpretation of the theme, and changes that may have occurred over time. 4 marks
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Part 2 – Exegetical response

Instructions

- Write an exegesis on **one** of the following extracts.
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Question 5 (30 marks)

Surah 2:280–282

If the debtor is in a difficulty, grant him time till it is easy for him to repay; but if you waive *the sum* by way of charity, it will be better for you, if you understand it.²⁸⁰ Fear the Day when you shall all return to Allah; when every one shall be paid in full what they have earned and none shall be dealt with unjustly.²⁸¹

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 (*debtor*) 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 (*your contract*) 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 establishes stronger 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

Question 6 (30 marks)**Surah 17:9–18**

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

Yet, man **prays for evil, when angry, as he pray for good**, and mankind is ever hasty.¹¹ **We have made the night and the day as two signs.** We enshrouded the night with darkness and gave light to the day, to enable you to seek the bounty of your Rabb, and that you may compute the years and count the numbers. Thus, We have set forth all things in detail.¹² We have **fastened the destiny of every man to his own neck**, and on the Day of Resurrection We shall bring out for him a book spread wide open,¹³ *saying*: “Read your book of *deeds*. Today you yourself are sufficient to take your own account.”¹⁴

He that seeks guidance, that guidance shall be for his own soul, but he that goes astray does so to his own loss. No bearer shall bear the burden of another *on the Day of Judgment. And during your worldly life*, We do not inflict punishment until We send forth a Rasool *to make truth distinct from falsehood*.¹⁵ Whenever We have intended to destroy a town, *it was because* We sent Our commandments to its people who were leading easy lives but they showed disobedience; as a result Our Judgment was passed, and We razed that city to the ground.¹⁶ How many generations have We destroyed since Nûh's time? Sufficient is your Rabb to note and see the sins of His servants.¹⁷

He that desires the transitory things *of this life*, We readily grant him such things as We please to whomsoever We want, then We condemn him to hell, where he will burn, blameworthy and rejected.¹⁸

Question 7 (30 marks)**Surah 17:71–81**

Just imagine the scene of that Day when We shall call every community with their respective Imams (leaders): then those who will be given their ‘book of deeds’ in their right hand will read it with pleasure and they will not be wronged in the least.⁷¹ But those who have played blind (to the Truth) in this world will be blind in the hereafter, and go even further astray from the Way to Salvation.⁷²

O Muhammad! These people have tried to entice you from Our revelations, hoping that you might fabricate something in Our name. Had you done that, they would have made you their friend.⁷³ Had We not strengthened your faith, you might have made some compromise with them.⁷⁴ In such a case We would have given you double punishment in this life and in the life hereafter. Then you would have found no helper against Our wrath.⁷⁵ They almost scared you off the land in order to expel you from it. If they do so, they will not be able to stay here much longer after you.⁷⁶ This has always been Our Sunnah (course of action) with regards to those Rasools whom We sent before you, and you will find no change in Our Sunnah (course of action).⁷⁷

Establish Salah from the decline of the sun till the darkness of the night (*Zûhr, ‘Asr, Maghrib and ‘Isha*) and read the Qur’an at Fajr (*dawn*); for the reading the Qur’an at Fajr is witnessed (*by the angels*).⁷⁸ During a part of the night, pray Tahajjud with this *Qur’an*, an additional prayer for you (O Muhammad), that your Rabb may exalt you to ‘Maqâman Mahmûda’ (*a station of great glory*).⁷⁹ And say: “O my Rabb! **Make my entrance** (*to the city of Al-Madinah*), the entrance with truth and make my exit (*from the city of Makkah*), the exit with truth and grant me a supporting authority from Yourself;”⁸⁰ and declare, “The Truth has come and falsehood has vanished, for falsehood by its nature is bound to perish.”⁸¹

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
 - Your response will be assessed according to the assessment criteria set out on page 23.
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Question 8 (30 marks)

In the Qur'an, duties to parents have been presented as a pillar next to loyalty to God.

Discuss the duties of a Muslim to parents as presented in the Qur'an. Support your answer with examples from **three** surahs you have studied this year.

Question 9 (30 marks)

Ayatul Kursi [Surah Al-Baqarah (2:255)] is referred to in the Hadith as the greatest verse in the Qur'an.

Discuss the status, key features and spiritual significance of Ayatul Kursi to the life of a Muslim. Explain the relationship of these features to the themes of belief in monotheism (*Tawhīd*) and the nature of God.

Question 10 (30 marks)

Discuss and explain the meaning of each stage of the Hajj (the Muslim annual pilgrimage).

In your answer, comment on the significance of the Hajj to the faith and practice of a Muslim. Support your answer with references 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
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