4.8 Hajj: Pilgrimage to Makkah: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting Sunni and Shi'a practices connected with Hajj. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

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2 This question is about Hajj and its significance today. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

(a) State what is meant by wuquf. **(1)**

(b) Give two rituals performed during Hajj. **(2)**

(c) Explain two ways Hajj is significant for Muslims today. Refer to the Qur'an in your answer. **(4)**

(d) Explain two contrasting Muslim views on the modern significance of Hajj today. Refer to a source of wisdom and authority in your answer. **(5)**

(e) Evaluate this statement: 'Every able Muslim should try to perform Hajj as early in life as possible.' In your answer you should: refer to Muslim teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 2 is 24 marks)

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Mark scheme · 4.8 Hajj: Pilgrimage to Makkah: 30-minute Pack

Question 1

belief/practice 1: Sunni and Shi'a Muslims both perform the same core rites of Hajj (ihram, tawaf, sa'i, standing at Arafat), following the same Qur'anic command, oe **B1**

development: Qur'an 2:196 instructs Muslims to 'complete the Hajj and umrah for Allah', a command both traditions follow in the same core ritual form, oe **B1**

belief/practice 2: many Shi'a Muslims give particular devotional significance to visiting sites connected with the Prophet's family (Ahl al-Bayt) while in the Hijaz alongside the obligatory Hajj rites, reflecting the distinct Shi'a emphasis on the Prophet's descendants, oe **B1**

development: this reflects wider theological differences between Sunni and Shi'a Islam over the religious significance of the Prophet's family and their burial places, oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

Answer: Contrast: shared core Hajj rites for both traditions (Qur'an 2:196) vs the particular Shi'a devotional emphasis on sites connected with the Prophet's family.

Question 2

(a) standing/vigil at the plain of Arafat, the central rite of Hajj, oe **B1**

(a) Answer: Standing at the plain of Arafat, the central rite of Hajj.

(b) tawaf (circling the Ka'bah), oe **B1**

(b) sa'i (walking between Safa and Marwah), oe **B1**

(b) Answer: E.g. tawaf, and sa'i.

(c) point 1: it unites Muslims from every country, culture and background in one place, wearing identical simple clothing (ihram), oe **B1**

(c) development: Qur'an 22:27 describes people coming to the House 'on foot and on every lean camel, coming from every distant pass', showing Hajj's role in gathering Muslims from everywhere, oe **B1**

(c) point 2: performing Hajj is believed to bring spiritual renewal, oe **B1**

(c) development: a hadith recorded in Sahih al-Bukhari (Book of Hajj) is widely cited as teaching that a person who completes Hajj without committing sin returns 'as pure as the day their mother bore them', encouraging many Muslims to see Hajj as a spiritual fresh start, oe **B1**

(c) Answer: E.g. Hajj gathers Muslims from everywhere (Qur'an 22:27); it is believed to bring spiritual renewal (hadith, Sahih al-Bukhari, Book of Hajj).

(d) view 1: some Muslims argue Hajj remains as important as ever because it is a direct, unchanged Qur'anic obligation and continues to unite over a million Muslims in worship each year, oe **B1**

(d) development: Qur'an 3:97 continues to be understood as requiring Hajj of every able Muslim, oe **B1**

(d) view 2: other Muslims point to modern difficulties, e.g. high costs and visa/entry quotas operated by many countries and by Saudi Arabia, which can make it harder for some able Muslims to fulfil this pillar even when they wish to, oe **B1**

(d) development: this leads some scholars and communities to discuss how the Qur'anic condition of being 'able to find thereto a way' should be understood in the context of modern travel costs and quotas, oe **B1**

(d) reference to a source of wisdom and authority made accurately, oe **B1**

(d) Answer: Contrast: Hajj as an unchanged, central Qur'anic obligation (Qur'an 3:97) vs practical modern barriers such as cost and quotas affecting how 'able' is understood.

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to Muslim teaching and/or the Qur'an or hadith to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to Muslim teaching and/or the Qur'an or hadith, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

(e) Indicative content:

- Agree: Hajj is only obligatory once in a lifetime, but many Muslims choose to go as soon as they are able, since health, finances and family responsibilities can change unpredictably.
- Agree: performing Hajj early lets a Muslim benefit from its spiritual renewal, referred to in the hadith about returning 'as pure as the day their mother bore them', for the rest of their life.
- Agree: delaying an obligation one is already able to perform could be seen as against the spirit of the Qur'anic command in 3:97 to fulfil it when 'able to find thereto a way'.
- Disagree: many Muslims believe it is wiser to wait until they have built up sufficient savings and are debt-free, since Hajj should not create financial hardship for a pilgrim's family.
- Disagree: some scholars encourage waiting until a person is more spiritually mature and prepared to gain the full benefit from the experience.
- Disagree: practical constraints, such as national quotas and visa systems operated by many countries, mean the exact timing of a person's Hajj is often not entirely within their own control.
- A balanced conclusion might note that the Qur'an sets no fixed age, only ability, so what matters most is fulfilling the obligation sincerely whenever a Muslim genuinely becomes able, rather than 'as early as possible' being a value in itself.

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