



RS.IP5 Hajj: Pilgrimage to Makkah

AQA 8062 • Calculators not allowed • about 55 minutes

Total Marks

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

1 This question checks key vocabulary used in Muslim teaching about Hajj.

(a) State what is meant by Hajj. (1)

(b) State what is meant by ihram. (1)

(c) State what is meant by the Ka'bah. (1)

(d) State what is meant by tawaf. (1)

(e) Give one other rite performed during Hajj. (1)

(Total for Question 1 is 5 marks)

2 Give three conditions that must be met before Hajj becomes obligatory on a Muslim.

(Total for Question 2 is 3 marks)

3 Explain two reasons why Hajj is important for Muslims. Refer to the Qur'an in your answer.

(Total for Question 3 is 4 marks)

4 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 4 is 5 marks)

5 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)

(Total for Question 5 is 24 marks)

6 Explain two ways performing Hajj might affect a Muslim believer's life afterwards.

(Total for Question 6 is 4 marks)

7 Give three rites performed during Hajj.

(Total for Question 7 is 3 marks)

Mark scheme · RS.IP5 Hajj: Pilgrimage to Makkah

Question 1

- (a) **B1** pilgrimage to Makkah, one of the Five Pillars, obligatory once in a lifetime for Muslims who are able, oe
- (a) **Answer: Pilgrimage to Makkah, obligatory once in a lifetime for Muslims who are able.**
- (b) **B1** the simple white clothing worn by pilgrims during Hajj, and the state of purity/consecration entered for Hajj, oe
- (b) **Answer: The simple white clothing worn during Hajj (and the state of consecration it marks).**
- (c) **B1** the cube-shaped building at the centre of the Grand Mosque in Makkah, the focal point of Hajj and the qiblah, oe
- (c) **Answer: The cube-shaped building at the centre of the Grand Mosque in Makkah, the focal point of Hajj.**
- (d) **B1** walking seven times anti-clockwise around the Ka'bah, oe
- (d) **Answer: Walking seven times anti-clockwise around the Ka'bah.**
- (e) **B1** e.g. sa'i (walking between Safa and Marwah), standing at Arafat (wuquf), or stoning the pillars at Mina (Ramy al-Jamarat), oe
- (e) **Answer: E.g. standing at Arafat (wuquf).**

Question 2

- **B1** being physically able/fit enough for the journey, oe
- **B1** being financially able to afford it, and able to provide for family while away, oe
- **B1** being an adult (having reached puberty), oe (accept being of sound mind; the roads/route being safe)
- **Answer: Any three: physically able; financially able; an adult of sound mind; the route being safe.**

Question 3

- **B1** point 1: Hajj is a direct command from Allah for those who are able, so performing it is an act of obedience, oe
- **B1** development: Qur'an 3:97 states that pilgrimage to the House is owed to Allah 'by the people, for whoever is able to find thereto a way', oe
- **B1** point 2: it commemorates the actions of the Prophet Ibrahim and his family, reconnecting Muslims with the origins of monotheistic worship at the Ka'bah, oe
- **B1** development: rites such as sa'i, recalling Hajar's search for water for her son, root the pilgrimage in this shared history, oe
- **Answer: E.g. Hajj is a direct Qur'anic command for those who are able (Qur'an 3:97); it commemorates Ibrahim and his family, e.g. through sa'i.**

Question 4

- **B1** 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
- **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 5

- (a) **B1** standing/vigil at the plain of Arafat, the central rite of Hajj, oe
- **(a) Answer: Standing at the plain of Arafat, the central rite of Hajj.**
- (b) **B1** tawaf (circling the Ka'bah), oe
- (b) **B1** sa'i (walking between Safa and Marwah), oe
- **(b) Answer: E.g. tawaf, and sa'i.**
- (c) **B1** point 1: it unites Muslims from every country, culture and background in one place, wearing identical simple clothing (ihram), oe
- (c) **B1** 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
- (c) **B1** point 2: performing Hajj is believed to bring spiritual renewal, oe
- (c) **B1** 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
- **(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) **B1** 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
- (d) **B1** development: Qur'an 3:97 continues to be understood as requiring Hajj of every able Muslim, oe
- (d) **B1** 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
- (d) **B1** 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
- (d) **B1** reference to a source of wisdom and authority made accurately, oe
- **(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** (10-12): 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.
- (e) **L3** (7-9): 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.
- (e) **L2** (4-6): 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.
- (e) **L1** (1-3): One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion.
- (e) **L0** (0): No relevant content.
- **(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.

Question 6

- **B1** point 1: many Muslims report a renewed commitment to their faith and daily practice after completing Hajj, having experienced its spiritual significance directly, oe
- **B1** development: this can lead to increased regularity in prayer, or a stronger focus on living according to Islamic teaching in daily life, oe
- **B1** point 2: the pilgrim may take the title Hajji or Hajjah, and be looked to within their local community for religious knowledge and example, oe
- **B1** development: this can bring both respect and a sense of responsibility to live up to the example set by completing the pilgrimage, oe
- **Answer: E.g. renewed commitment to faith and daily practice; being looked to within the local community as a Hajji/Hajjah.**

Question 7

- **B1** tawaf (circling the Ka'bah seven times), oe
- **B1** sa'i (walking between the hills of Safa and Marwah), oe
- **B1** standing at Arafat (wuquf), oe (accept stoning the pillars at Mina, sacrifice, or shaving/trimming the hair)
- **Answer: Any three: tawaf; sa'i; wuquf (standing at Arafat); stoning the pillars at Mina; sacrifice; shaving/trimming the hair.**