



<p><b>What this unit contains</b></p>	<p>Muslims follow the traditions of Prophet Muhammad (pbuh) and the teachings of Allah. Visiting Makkah for the Hajj. The Ka'aba - the first house of worship for the one true God, built by Prophets Ibrahim &amp; Isma'il. The role of the Ka'aba in the Hajj. The celebration of Id ul Adha at the end of the Hajj</p>																								
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>Builds on knowledge about Prophet Muhammad (pbuh), the giving of Allah's message and the contents of the Qur'an, the Five Pillars of Islam and how important these are to Muslims.</p> <p>During the unit it would make the work come alive if pupils could interview someone who has experienced the Hajj. If this is possible each group could contribute a question focussed on their particular areas of study to a class questionnaire, however most of the time with the visitor should focus around how the experience is:</p> <ol style="list-style-type: none"> <li>not a holiday – it includes some very tough experiences and;</li> <li>is spiritually uplifting and rewarding.</li> </ol>																								
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Using the internet or by interviewing a local Muslim, find out more about the spiritual dimension of going on Hajj.</li> <li>➤ Consider how making entrance to Makkah restricted to Muslims impacts on its special nature.</li> </ul>																								
<p><b>Vocabulary</b></p> <table border="0" data-bbox="138 1173 1084 1310"> <tr> <td>Islam</td> <td>Muhammad</td> <td>salat</td> <td>Id ul Adha</td> <td>Ihram</td> </tr> <tr> <td>Muslim</td> <td>Hajj</td> <td>Qu'ran</td> <td>pilgrimage</td> <td>Sa'y</td> </tr> <tr> <td>Prophet</td> <td>Makkah</td> <td>Mosque</td> <td>Madinah</td> <td>Mina</td> </tr> <tr> <td>Ibrahim</td> <td>Ismail</td> <td>Ka'aba</td> <td>Ummah</td> <td>Arafat</td> </tr> </table>	Islam	Muhammad	salat	Id ul Adha	Ihram	Muslim	Hajj	Qu'ran	pilgrimage	Sa'y	Prophet	Makkah	Mosque	Madinah	Mina	Ibrahim	Ismail	Ka'aba	Ummah	Arafat	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Rules to live by.</li> <li>➤ 'Sacred space'.</li> <li>➤ Belonging to a community.</li> </ul>				
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### Unit 7 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider places that are special to them;</li> <li>➤ know that some places have a religious meaning and are 'sacred space'.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>In pairs / groups discuss what makes a place special and feed back to the class. Explore answers around the class and categorise, e.g. 'where special people live' (e.g. grandma, siblings), 'where we feel good' (e.g. places on holiday), 'places with memories' (somewhere we once lived), 'places associated with special people' (e.g. houses, places we went with someone special).</p> <p>Recall from previous RE units that pupils have studied places that are special in other religions. Talk about what makes a place special in a religion. This will usually be a place associated with someone special. Consider the concept of 'sacred space'.</p> <p>Recall the story of Prophet Ibrahim and his son Ismail building the Ka'aba and explore why this story makes the Ka'aba a special place. Remind pupils that the Ka'aba is to be found in Makkah and briefly indicate why Makkah is also special. Explain that in this unit pupils will be studying the Hajj - the Muslim pilgrimage to Makkah and other special places in Arabia and that this is the 'journey of a life time' for Muslims.</p> <p><b>Activity</b> Pupils should make postcards indicating a place that is special to them. On the reverse they should write a sentence explaining why this place is so significant for them.</p>	<p><b>Resources</b> Information sheet -Prophet Ibrahim Building the Ka'aba Materials for making postcards</p>





### Unit 7 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for Assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ demonstrate their understanding of the Hajj experience for Muslims.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p>	<p>Look again at the complete project which the class have developed. Let pupils ask questions of each other to clarify learning.</p> <p><b>Assessment task</b>                      Either                      Write a letter to a friend explaining how celebrating Id whilst on the Hajj has been especially rewarding.                      or                      Imagine you have completed the Hajj and explain what you think will have impressed you most and what will be your most striking memory?                      or                      Imagine you run a travel Bureau. Create an advertisement for a Hajj package tour making sure you keep the accommodation on offer and other amenities appropriate for this religious experience. Remember this is not a holiday and you need to explain to pilgrims how the experience will benefit them.                      or                      Make a model of the Ka’aba and notes to explain where it is, its origins and how pilgrims mark its significance on Hajj.</p>	<p><b>For the Assessment Levels please see next page</b></p>	<p><b>Resources</b>                      Video showing the Festival</p>



### *Unit 7 Session 6*

#### **Assessment Levels**

##### **Level 3**

###### **Attainment target 1**

Pupils use a developing RE vocabulary to describe key features of Islam. They make links between beliefs and sources, including the Qur'an. They begin to identify the impact Islam has on believers' lives & describe some forms of religious expression.

###### **Attainment target 2**

Pupils make links between values and commitments, and their own attitudes & behaviour.

##### **Level 4**

###### **Attainment target 1**

Pupils use a developing RE vocabulary to describe and show understanding of sources, practices, beliefs, feelings & experiences. They make links between them. They describe the impact of Islam on people's lives & suggest meanings for pilgrimage.

###### **Attainment target 2**

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires & influences themselves & others.

##### **Level 5**

###### **Attainment target 1**

Pupils use an increasingly wide RE vocabulary to explain the impact of beliefs on individuals and communities. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this.

###### **Attainment target 2**

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose & truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.



### *Unit 7 Information Sheet 1*

## Requirement to make a Hajj - from the Qur'an

*'We made the House, a place of assembly for people and a place of safety'*  
Qur'an Surah 2: 125

*'And proclaim the pilgrimage among people .... That they may witness to the benefits provided for them and celebrate the name of Allah through the days appointed'*  
Qur'an Surah 22: 27-28



### *Unit 7*

## **Hajj Teacher Information Sheet**

**This material may be adapted as information for pupils.**

The Hajj to Makkah is a once-in-a-lifetime obligation upon male and female adults whose health and means permit it, or who are, in the words of the Qur'an, "those who can make their way there." It is not an obligation on children, though some children do accompany their parents. Prophet Muhammad (pbuh) instructed Muslims in the rituals of the Hajj. He did this in two ways: by his own practice and by approving the varied practices of his companions.

Before setting out, a pilgrim should right all wrongs, pay all debts, plan to have enough funds for his own journey and for the maintenance of his family while he is away, and prepare himself for good conduct throughout the Hajj.

When pilgrims undertake the Hajj journey, they follow in the footsteps of millions before them. Nowadays hundreds of thousands of believers from many nations arrive in the Kingdom of Saudi Arabia by road, sea and air every year, completing a journey now much shorter and in some ways less arduous than it often was in the past. Up to the 19th century, travelling the long distance to Makkah usually meant being part of a caravan. There were three main caravan routes: the Egyptian one, which formed in Cairo; the Iraqi one, which set out from Baghdad; and the Syrian, which, after 1453, started at Istanbul, gathered pilgrims along the way, and proceeded to Makkah from Damascus. Caravanserais were established a day's journey apart for travellers to rest and prepare for the next stage.

As the Hajj journey in the past took months pilgrims carried with them many of the provisions they needed for their trip. The caravans for rich pilgrims were well supplied with amenities and security, but the poor often ran out of provisions and had to interrupt their journey to work, save up their earnings, and then continue. This resulted in long journeys which, in



some cases, spanned ten years or more. Travel in those days was filled with adventure. Roads were often unsafe due to bandit raids. The countryside passed through was also dangerous, and natural hazards and diseases often claimed lives along the way. The successful return of pilgrims to their families was therefore an occasion for celebration and thanksgiving for their safe arrival.

The pilgrimage takes place each year between the eighth and the 13th days of Dhu al-Hijjah, the 12th month of the Muslim lunar calendar. Its first rite is entering the state of ihram. Ihram is a state of purity and of the renunciation of evil and worldly matters. It indicates the equality of all people in the eyes of Allah. When the pilgrim wears Ihram clothes, he or she enters into a state of purity that prohibits quarrelling and committing violence to man or animal. Once he puts on his Hajj clothes the pilgrim cannot shave, cut his nails or wear any jewellery, and he will keep these garments on until he completes the pilgrimage. The clothes worn by men are made up of a white seamless garment made up of two pieces of cloth or towelling; one covers the body from waist to ankle and the other is thrown over the shoulder. Women generally wear a simple white dress and a head covering. Men's heads must be uncovered; both men and women may use an umbrella.

The donning of the ihram is accompanied by the primary invocation of the Hajj, the Talbiyah:

'Here I am, O ALLAH! Here I am! Here I am! You have no partner, here I am. Surely yours is all praise, all goodness and all blessings and you have no partner'

The Talbiyah is recited by pilgrims throughout their time on the Hajj.

On the first day of Hajj, pilgrims travel from Makkah toward Mina, an area east of the city. As they spread through Mina, the pilgrims generally spend their time praying, as the Prophet did on his pilgrimage.



During the second day, pilgrims leave Mina for the plain of 'Arafat for the wuquf, (the standing). This is the high point of the Hajj. As they congregate there, standing and gathering recalls the Day of Judgment. Some go to the Mount of Mercy, where the Prophet delivered his Farewell Sermon, containing far-reaching religious, economic, social and political reforms. These are emotional hours, which the pilgrims spend in worship and prayer. Many weep as they ask Allah to forgive them. On this sacred spot, they pray in thanks for the presence and closeness of a merciful Allah.

The Prophet is reported to have asked Allah to pardon the sins of pilgrims who "stood" at 'Arafat, and was granted his wish. Thus, the pilgrims leave the plain intending to turn over a new leaf.

Just after sunset, the pilgrims reach Muzdalifah, an open plain about halfway between 'Arafat and Mina. There they first pray and then collect 49 pea-sized pebbles to use on the following days.

Before daybreak on the third day, pilgrims move en masse from Muzdalifah to Mina. There they throw 7 of the pebbles they previously collected at a white pillar. This practice is associated with the Prophet Ibrahim. As pilgrims throw seven pebbles at the pillar, they remember the story of Satan's attempt to persuade Ibrahim to disregard Allah's command to sacrifice his son. Throwing the pebbles is symbolic of humans' attempt to cast away evil.

Following the throwing of the pebbles, most pilgrims pay for the sacrifice of a goat, sheep or some other animal. They give the meat to the poor. In some cases people keep a small portion for themselves. This rite is associated with Ibrahim's readiness to sacrifice his son in accordance with Allah's wish. It symbolizes the Muslim's willingness to part with what is precious to him, and recalls the spirit of Islam, in which submission to Allah's will plays a leading role. This act also reminds the pilgrim to share worldly goods with those who are less fortunate, and serves as an offer of thanksgiving to Allah.



Whilst staying in Mina, pilgrims visit Makkah to perform another essential rite of the Hajj: the tawaf, the seven-fold circling of the Ka'bah, with prayers recited during each circuit. Their circumambulation of the Ka'bah implies that all human activity must have Allah at its centre.

While making their circuits pilgrims may kiss or touch the Black Stone. This oval stone, first mounted in a silver frame late in the seventh century, has a special place in the hearts of Muslims. The most important reason for kissing the stone is that the Prophet did so.

After completing the tawaf, pilgrims pray, preferably at the Station of Ibrahim the site where Ibrahim stood while he built the Ka'bah. Then they drink of the water of Zamzam.

Another, and sometimes final, rite is the sa'y, or "the running." This is a re-enactment of a memorable episode in the life of Hagar, who was taken into what the Qur'an calls the "uncultivable valley" of Makkah, with her infant son Ismail, to settle there.

The sa'y commemorates Hagar's frantic search for water to quench her son's thirst. She ran back and forth seven times between two rocky hillocks, al-Safa and al-Marwah. This water, Zamzam, which sprang forth miraculously under the boy's tiny feet, is now enclosed in a marble chamber the Ka'bah.

When these rites are completed, the pilgrims leave the state of Ihram. They resume all normal activities. The title of al-Hajj or Hajji is given to all who have completed the Hajj.

They return to Mina, where they stay up to the 12th or 13th day of Dhu al-Hijjah. There they throw their remaining pebbles at each of the pillars in the manner either practiced or approved by the Prophet. They then take leave of the friends they



have made during the Hajj. Before leaving Makkah, however, pilgrims usually make a final tawaf round the Ka'bah to bid farewell to the Holy City.

As pilgrims of diverse races and tongues return to their homes, they carry with them cherished memories of Ibrahim, Ismail, Hagar, and Muhammad, peace be upon them all. They return with a sense of awe and serenity: awe for their experience at 'Arafat, when they felt closest to Allah as they stood on the site where the Prophet delivered his sermon during his first and last pilgrimage; serenity for having shed their sins on that plain, and being thus relieved of such a heavy burden. They also return with a better understanding of the conditions of their brothers in Islam.





### *Unit 7 Session 1 Information Sheet 2*

## **Ibrahim**

## **Qur'an 2:127 & 5:97**

The Prophet Ibrahim and his son the Prophet Isma'il, peace be upon them, worked together to build the Ka'aba as the first house of prayer to the One True God. It was very hard working in the heat of the desert city of Makkah.

They worked as a service to Allah. When they had finished they prayed to Allah that it would be a symbol of peace for all people everywhere. They said 'My Lord make this a city of peace and feed the people who come here to pray with good things.'