

# KS2 Islam: Beliefs and Questions



**How does tawhid create a sense of belonging to the Muslim community?**

**The *EMMANUEL* Project 2020:  
Teaching World Religions effectively in Key Stage 2**



THE CHURCH  
OF ENGLAND  
**Diocese of St Edmundsbury  
and Ipswich**

## Before you start:

RE is statutory for Key Stage 2 pupils in state-funded schools. RE should:

- 'educate' pupils about religions and worldviews and their impact on individuals, communities and the wider world.
- develop the religious 'literacy' needed to discuss issues of faith and belief in today's society.
- offer a safe space for children to consider their own ideas and demonstrate respect for others.



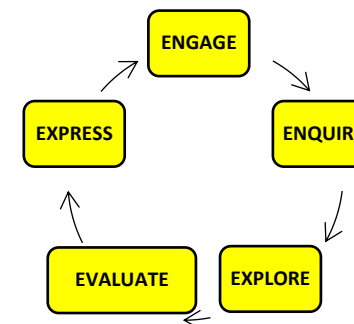
**This unit for Key Stage 2 pupils focuses on the Muslim concept of 'tawhid'.** It is important to read the guide to the concept so that teaching, questioning and assessment reflect this focus. A simple 'image' is provided to symbolize each KS2 concept and acts as a reminder of the key beliefs of different faiths.

**It links with common themes in RE syllabuses** e.g. in the *Suffolk Agreed Syllabus* it links with 'Beliefs and Questions: What key beliefs people hold about God, the world and humans'.

**It is designed to last 6-8 hours**, taught weekly or blocked. Teachers must decide how to distribute time effectively; guidance is offered below. As they plan, teachers may adapt activities to their particular class / resources but must ensure they maintain the focus on the belief / concept central to the unit.

**Learning is developed through an enquiry cycle** in which pupils:

- **Engage** with the key concept in their own lives / world (at least 1 lesson)
- **Enquire** into an aspect of Islam which relates to the key concept (at least 1 lesson)
- **Explore** a Muslim understanding of the key concept in 3 areas **(i) Muslim Story / Qur'anic Text (ii) Muslim Community Practice (iii) Muslim Living** (at least 1 lesson on each)
- **Evaluate** and **Express** their learning about the key concept.



**Assessment guidance is provided at the back of the unit.** It should be read and acted on before teaching begins. Schools will differ in the approaches they need or wish to use.

**The Resource List** in this unit was current at time of publication, but teachers should watch out for new resources to add.

**Further guidance, other units and various support materials** (introduction to the Emmanuel Project, outline schemes of work, quick quizzes, solo taxonomy, pictures, scrapbooking, literacy plans) are found on the Emmanuel Project Flash Drive.

## Muslim concept

# TAWHID



### It's a bit like:

- Being single / unique
- Being the only one of something
- Being the ultimate
- Being totally independent
- What's behind everything
- What unites everything
- No-one or no-thing being as great or important

Tawhid (Tawheed, tauhid) is an Arabic word that is literally translated as the "Doctrine of Oneness." Tawhid is the central Muslim belief that there is only one God and that God is unique.

Muslims call God "Allah," which is simply the Arabic word for God. Grammatically it is a 'singular' word.



Muslims believe that Allah is universal; he is not a local, tribal or national God. They also believe Allah is the same God that Christians and Jews pray to, but any suggestion that God is more than 'one' e.g. in the Christian idea of God as Trinity, is totally rejected.

Muslims teach that the only unpardonable sin is **Shirk** i.e. believing there are other Gods, associating any other being with Allah, or attributing divinity to a 'created' being such as a human or animal.

### What the Qur'an says

The Qur'an, the Muslim holy book, declares that behind the universe there is a single, unique, independent, and transcendent truth, absolutely indivisible – the Creator of everything, Allah.

*"Say (O Muhammad): He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."*

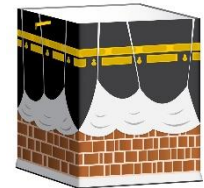
*Qur'an, Sura 112 (Al-Ikhlās), ayat 1-4*

## The Prophets

Muslims maintain that understanding Allah is impossible as God is beyond the range of human vision, senses and thought.

However, Allah has revealed himself to people by speaking through prophets, thousands of them. Being sent by the one true God means the fundamental message of all the prophets was the same: "There is no god but God (Allah)."

Muslims believe that the final messenger or prophet was Muhammad. He called the people of his time to submit to the one true God, and he cleansed the Ka'aba (cube) in Mecca of idols which local tribes were worshipping in God's place.



## The Shahadah

To become a Muslim, one must declare belief in the one true God in the words of the Shahadah, the first 'pillar' of Islam.

The Shahadah (see below in Arabic) says:

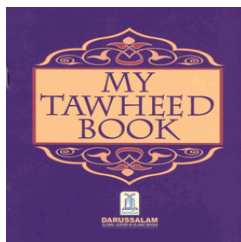


There is only one God and Muhammad is

his prophet. Every time a Muslim repeats the Shahadah, they bear witness to their belief in **Tawhid**, the oneness of Allah.

## What Muslims teach about their beliefs

- Allah made everything; the universe in its complexity, order and unity point to a creator. He, alone, is the source of meaning and purpose in life.
- Allah created humans; they exist because of him and are all equal before him. All humans live their lives in his sight and, to him, at the end of life, they return. **To Allah we belong and to Allah we return** (Quran 2:156)
- Allah created humans to acknowledge, worship and obey him, and to manage the world fairly as God's stewards. Humans find freedom and peace in submitting to Allah and serving him.
- The Qur'an reveals how humans should live. Life now is a preparation for **Akhirah** (life after death).
- Allah is 'Master of the Day of Judgement'. When humans die, they give account of their lives and are sent to either paradise or the 'place of fire' (heaven/ paradise or hell).



- Allah is 'Lord and Master of the universe, no other ruler or supreme authority should take his place, nor should sport, work or money, etc.

## A single way of life

From belief in Tawhid, the one true God, comes one complete way of life (**Deen**) in which there is no division between religious and secular. All life is lived before Allah and all actions, words and decisions must be accounted for.

In Muslim countries, society, law, dress, food, culture, science, politics are all affected by the need to 'submit' to Allah.



*For example, the Ummah ...*

As Allah is 'one' so is the humanity that he has created. All humans share a common origin (God) and goal (life after death).

Those who submit to Allah as the one

true God, belong to the **Ummah** – different nationalities and languages, united into **a single worldwide community of Muslims**. Pictures of Muslims praying side by side at mosque or on pilgrimage (**hajj**) in Mecca emphasise that sense of

'unity', as does the wishing of peace to those on each side as prayers end.

*For example, **Islamic art** ....*

'Tawhid' or uniqueness implies God has absolutely no likeness - God has no form, he is spirit – a body would limit him. Muslims are forbidden to try and paint or sculpt any image of God.

In a religious context, Muslims do not draw human figures or animals either because the Qur'an teaches that only God should be worshipped. Anything that might be mistaken as idols or idolatry, taking the place of God, is prohibited. Secular Islamic artwork may, however, include human and animal images.

In religious Islamic art, geometric designs, floral designs and calligraphy are all commonly used. The beautiful geometric designs both draw the eye to central points and create the impression of unending repetition, which is believed by some to encourage reflection on both the centrality of the one God and his infinite nature.





# 1

## How does Tawhid create a sense of belonging to the Muslim community?

**ENGAGE**  
with the idea  
that one thing  
can have an  
affect which  
spreads

### End of year expectations

The Y5/6 'I can's'  
below are to help  
with assessment.  
For Y3/4, see grid at  
the back.

Please consult your  
RE leader about  
assessing RE and  
check advice at the  
end of the unit.

**Teacher's note:** Islam is based on the premise that Allah is unique; he alone created the universe, he alone controls it and all that happens in it. He alone is divine. He is the one-ness around which all else holds together. This belief in God's 'one-ness' is central to the Muslim creed or Shahadah and is reflected in the idea of belonging to the one ummah, or community, where all submit to Allah, the one God, and practise their faith as prescribed in the Qur'an.

**What is this man doing?** (Show on whiteboard.)



He is spray painting. Any ideas what? Display different pictures of the painting.

Find the painting on the right at ... <http://muslim-museum.org.uk/mohammed-ali-aka-aerosol-art-bic/>

What is it? What do you think the words mean? Whose words are they?



The picture is of one drip of water causing a ripple. It was painted by a Muslim aerosol artist, Mohammed Ali, on hoardings round an eco-village site in Bradford. The words are recorded in the Qur'an as those of Allah, the one God.

Consider the effect of a drop of water rippling out and giving life.

*NB We are going to link this idea to the effect of Muslims believing in the unity or one-ness of God.*

Please read the introduction to TAWHID before starting.

**Language to build up in this unit:**  
*monotheism (belief in one God), uni, unique, oneness, unity, single, Allah, Tawhid, ultimate*

*Tawhid may also be spelt tawheed or tauheed.*

*Mohammed Ali MBE is an English aerosol artist with an international reputation for Islamic art and design. We use his pictures by permission and with thanks.*

*Find out more about 'Aerosol Arabic' on the internet.*

### What can we learn from this picture?

Look again at the image of the water droplet causing the ripple. What does this image make you think about?

If it was a photograph, how could it have been captured? What are ripples? How are they made? How do they move? You could give children a pebble to drop into a bowl of water. Compare with the effect of a handful of pebbles.

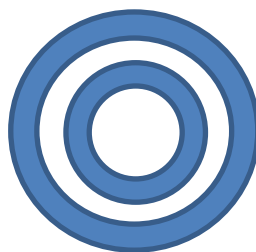
Show children a large cut-out number one. Just **one** drop created the ripple.



*Borrow a 'tough spot' / builder's tray from Early Years for the pebble activity.*

### What is at the centre of your life?

I wonder if there is one thing at the centre of your life, something that ripples out into everything you do e.g. a sport, a belief, a hobby.



Alternatively think about the effect of a particular good deed or a particular choice.

Give pupils a blank 'ripple' sheet (a series of concentric circles) or let them create their own. Add the title 'What is at the centre of my life?' Ask them to show how what they put in the centre ripples out / affects what happens next.



*OR Discuss meaning of 'One good turn deserves another'. If the pebble represents a good deed, what do ripples represent?*

### What is at the centre of a Muslim's life?

Mohammed Ali, the aerosol artist, is a Muslim. What do children know about Muslim beliefs from earlier learning? Gather answers.

What is their central belief? Show the large '1' again. Stick these words on: *At the centre of Muslim faith is ONE God (Allah). Everything comes from him. This belief is called Tawhid.*

Play **The One**, by Harris J, winner of the 2013 Awakening competition for young Muslim artists. Who is the **ONE** in the song? What does the song tell you about a Muslim's idea about God?



*Some pupils may be able to record what different faiths e.g. Christians, Hindus, Humanists, have at the centre of their life.*

*Download from Harris J's album SALAM on i-tunes. He has a website and his songs are online.*

In pairs, try to draw a ripple diagram which shows how Harris J's belief in God / Allah affects him.

## ENQUIRE into the idea that Tawhid is at the centre of Muslim faith

**5c** I can show how the Muslim faith expresses the idea of 'one-ness' in many different ways e.g. prayer direction, prayer words, Kaaba

**5e** I can ask questions about a Muslim view of the meaning and purpose of life and suggest my own opinions about life's meaning and purpose

**Teacher's note:** Art is the mirror of a culture and its world view. For the Muslim, reality begins with, and centres on, **Allah**; he is the focus of Muslim lives. The Muslim artist does not replicate nature as it is, but tries to convey what it represents e.g. using geometric art to encourage the observer to get closer to Allah. Circles have no end; they are infinite and remind Muslims that Allah is infinite. In a repeating pattern, a single element of the pattern implies infinity, and edges break into patterns – they never complete them

### Can you draw a single perfect circle?

Show children a big paper circle. Say it was not easy to draw and cut out. What do you remember about circles from last lesson? What did the circle and ripples symbolise / represent?

**Challenge.** On paper or whiteboards, each child draws 3 freehand circles. Which is their best? Which is best on their table? Which is best in the class? Discuss. Is it possible to draw a perfect circle? Is any circle ever perfect?

For Muslims, a perfect circle represents Allah, the true God; no-one is like him.

### What do Muslims believe about Allah?

Here are some words from the Qur'an: Surah 112:2-4. You could display them in a circle / or written onto a paper plate like a wall plaque.

**Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; None is born of Him, nor is He born; And there is none like Him.**

This is Surah al Ikhlas - a favourite to recite during Muslim prayer. Listen to the words in Arabic - <http://quran.com/112>. Highlight words which emphasise the 'oneness' or uniqueness of Allah.

### How do Muslims use circles to show their belief in one God?

Show another of Aerosol Ali's spray paint pictures. The image has a pattern radiating out from the centre. Remind children of the ripples spreading out from the pebble / drop of water.

Aerosol Ali is using a pattern typical of Muslim art. The pattern reminds Muslims of their faith in one God. How does it do this?



**The circle in Islamic designs represents Tawhid, the one-ness of Allah, and the city of Makkah i.e. the spiritual and geographical centres of Islam.**

**Islamic art info:**  
[http://www.bbc.co.uk/religion/religions/islam/art/art\\_1.shtml](http://www.bbc.co.uk/religion/religions/islam/art/art_1.shtml)

**Islamic patterned plates often focus on a central point. Some have words round the plate edge and a central dot to draw the eye to God.**

**The circle may be in an 8-pointed star, to show God's light spreading in the world.**

**Islamic patterns:**  
<http://patterninislamart.com/>

**Irfan Makki and Maher Zain sing 'I believe' online.**

**5f** I can ask about moral decisions I, and others make, asking if it matters what you have at the 'centre' of your life, and how this might affect your decisions

**6c** I can express the Muslim belief in the one-ness of Allah, using a Muslim style e.g. using patterns, and explain what I am trying to convey

The centre represents the one God and reminds Muslims of his central place in their lives but the pattern can also spread out infinitely and represents the never-ending nature of Allah – he is without limit and without end, the God of design and order beneath the patterns of nature.

Introduce practical work on patterns, now or later e.g. create 8-sided star patterns from circles – see example from Metropolitan museum.

**OR** use **Exploring Pattern and Shape in Islam p.20-22** (RE Today Services) to expand the idea of expressing beliefs in patterns in Islam. (See **Resources**)

### How does a central belief in one God ripple out into the Muslim religion?

**Teacher's note:** Tawhid (belief in just one God - Allah) is like a pebble or drop of water which causes ripples. As every individual turns to Allah and follows Allah's commands, the impact ripples out, on them, their families, communities and the world. This is enhanced by the fact that a single way of practising religious rites e.g. prayer, was established and passed on from earliest times.

Place the big paper circle at the centre of the room. Place the large paper '1' on it.

Ask children to stand up facing in random directions. On a signal e.g. ringing a bell, all children turn to face the symbolic '1'.

Point to the '1'. Muslims believe in **one God, one people, one religion**.

Ask children to point to the '1', and fill in this detail:

- **One God (Allah)** – Muslims say God is 'one'; he has no partners, no associates. He is alone – the one from whom the world has its being. The creator.
- **One people (the Ummah)** - Muslims believe all humans are united in coming from God, and going to God when they die. All are accountable for how they use their lives. Muslims belong to the Ummah, the community of those who practise Islam.
- **One religion (Islam)** – Muslims believe all humans exist to serve Allah and the true religion is to practise 'Islam' or submission / obedience to the one God (Allah).

You could photograph this activity for pupils to annotate, explaining their learning so far.



**Metropolitan Museum:**

[http://www.metmuseum.org/~/media/Files/Learn/For%20Educators/Publications%20for%20Educators/Islamic Art and Geometry Design.pdf](http://www.metmuseum.org/~/media/Files/Learn/For%20Educators/Publications%20for%20Educators/Islamic%20Art%20and%20Geometry%20Design.pdf)  
[Activity 11 - part 2- Eight-Pointed Star](#)

*The Muslim idea of God as 'unity' contrasts with the Christian view of God as Trinity or 3 in 1, a complex 'unity'. To associate any-one with God is shirk or blasphemy for a Muslim. For Christians, the idea of Trinity came from trying to explain their belief that Jesus was God in flesh, and that God had come into their lives as the Holy Spirit.*

*Find and listen to: One Big Family – Maher Zain. A Swedish Muslim R*



### What questions can we ask about the 'key question' for the unit?

**Teacher's note:** In this unit we link two main ideas. What are the key beliefs about Allah i.e. what is on the drip / pebble – his essential unity or one-ness? What impact does this have on the individual, family and community i.e. the ripples? Does it create a sense of belonging?

Display the key question from the front of the unit on the whiteboard.

What might the question mean? Do children have ideas about an answer?

Ask children in pairs to suggest what they need to find out / ask.

Finally on green paper, or cut-out circles, record questions you need to ask to answer the main question. Encourage use of 'golden' vocabulary in the questions e.g. *Allah, oneness, united, belief, community, impact, unique.*



*and B singer. Is he singing about Muslims or all humans? Does this song inspire you in any way, whether a Muslim or not? Find online or i-tunes.*

## EXPLORE

ideas about  
Tawhid in  
(1) Muslim  
stories or  
Quranic text

**Teacher's note:** The **Kaaba**, in Arabic "Cube", is a building in Makkah (Mecca), Saudi Arabia. It is the most sacred Muslim site in the world. Traditionally this "House of Allah" was the first mosque, built by Ibrahim and later cleansed by Muhammad. Wherever they are in the world, Muslims face the Kaaba for salat (prayer); the direction they need to face is called 'qibla'. Muslims often have a qibla compass or a qibla app on their phone.



### What is there only one of?

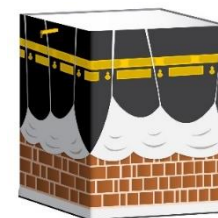
**Challenge:** Show the large paper '1'. In pairs children list as many ideas as possible in one minute in answer to this question. Are their ideas right?

What would Muslims say there was only one of? i.e. Allah.

Show a picture of the **Kaaba**. There is only one of these too.  
What is it? See info in Teacher's note above.

Zoom out to a picture of the Kaaba surrounded by people. Why are these people all here? What are they doing?

Look for an aerial picture which shows complete circles of Muslims round the Kaaba. Does it remind you of the ripple picture?



**Kaaba history:**  
<https://www.khanacademy.org/humanities/art-islam/beginners-guide-islamic/a/the-kaaba>

**BBC Guide:**  
[http://www.bbc.co.uk/guides/zgymxn\\_b#z2hjq6f](http://www.bbc.co.uk/guides/zgymxn_b#z2hjq6f)

**Apple has added the Kaaba as an emoji in its religious images.**

Most Muslims try to visit the Kaaba at some point in their lives. The Kaaba or 'cube' reminds them that there is only one God. Why?

Pupils could research many elements of this lesson themselves. Try setting up the lesson as a carousel or with children as 'experts' feeding back to each other

### When was the Kaaba first built?

Hear the story of Ibrahim (Abraham) building the Kaaba e.g. from a Muslim children's story book.

**OR** watch the story told by a Muslim storyteller online

**OR** as a child's cartoon from Australia's One4Kids at <https://www.one4kids.tv/> or elsewhere online.

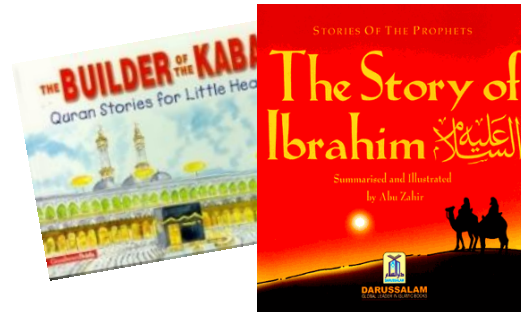
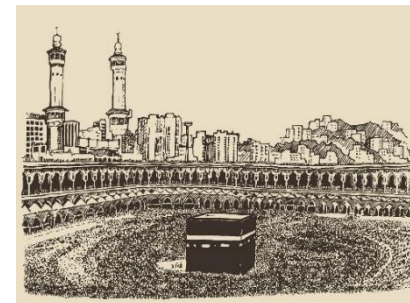
### What do Muslims need to remember all over the world?

**Teacher's note:** Muslims believe Adam, the first human, testified to the oneness of Allah. However, humans are very forgetful, distracted by things other than Allah. Throughout history, they have forgotten the ONE God, creating many gods of their own. 'Dhikr' means **remembrance**; Muhammad taught his followers to order their life with practices which encouraged remembering Allah.

**Here is another of Mohammed Ali's paintings.** What words can you see? What is Remembrance? What should Muslims remember about God? **i.e. ONE God.**

The Kaaba was dedicated to the worship of the one true God by Prophet Ibrahim BUT people forgot over time and it returned to a place of worshipping many gods.

Many years later, Prophet Muhammad grew up in Makkah. Like Ibrahim, he wanted people to remember there was



Online the story of Ibrahim in song - Dawud Wharnsby:





Article and more photos on this piece of graffiti at: [http://www.bbc.co.uk/birmingham/content/articles/2006/10/20/faith\\_in\\_art\\_feature.shtml](http://www.bbc.co.uk/birmingham/content/articles/2006/10/20/faith_in_art_feature.shtml)

**Dhikr** (remembrance of Allah) is to the heart as water is to a fish; see what happens to a fish when it is taken out of water. Words of Ibn Taymiyyah

Children should know the word 'remembrance' from links with 'poppy day'.

Allahi allah – sung by Irfan Makki – available online



	<p>just one God. Some people understood, others did not but eventually he was able to cleanse the Kaaba and re-introduce the worship of Allah.</p> <p><b>How did Prophet Muhammad help Muslims remember the oneness of Allah?</b></p> <p>Prophet Muhammad taught five things Muslims should <b>do</b> to help them <b>remember</b> the importance and one-ness of God. They are known as the five pillars.</p> <p><b>Home learning challenge:</b> Find out what the Five Pillars of Islam are. Create a model or collage to show what they are and be prepared to share your findings.</p>	
<p><b>EXPLORE</b> (2) ideas about Tawhid in Muslim Community Practice: The Five Pillars of Islam</p> <p><i>5b I can use the right terms to describe the Five Pillars of Islam and how the practice of each pillar makes a Muslim feel they belong to the 'ummah'</i></p> <p><i>5d I can ask questions about groups</i></p>	<p><b>Teacher's note:</b> <i>The Qur'an commands unity among Muslims and all Muslims belong to the ummah, the worldwide Islamic community by saying the Shahadah, the first pillar, which declares faith in one God and in Prophet Muhammad. The six articles of faith and the five pillars encourage a sense of unity. However, not all Muslims agree on everything and there are deep differences between, for example, Sunni and Shia communities.</i></p> <p><b>What unites all Muslims?</b></p> <p>Listen / watch '<b>Sing children of the world – Islam will unite us all</b>'. Try the version by Jani Huss in British Sign Language. The full song (if you can get the lyrics) mentions many countries of the world.)</p> <p>The Muslim community across the world is known as the <b>Ummah</b>. They are united by <b>Islam</b> i.e. submission to, the one God, Allah. This does not mean they always agree.</p> <p>Review what these symbols tell us about TAWHID or one-ness. Add a final symbol.</p> <div>     </div> <p>The 'ummah' is bound together by <b>the 5 pillars</b>, the five things required by Allah for Muslims to live as he wishes.</p>	<p><i>The song can be downloaded from i-tunes from the album: Colours of Islam. Be careful with any online videos as some have been 'hacked'.</i></p> <p><i>Pupils should have worked on Muslim prayer in the Y3/4. 'SUBMISSION' unit. Here the focus is its contribution to the sense of unity.</i></p> <p><i>Pupils can research the five pillars on a website for Muslim children: <a href="https://www.muslimkids.co.uk/5-Pillars/5-pillars.html">https://www.muslimkids.co.uk/5-Pillars/5-pillars.html</a></i></p>

people choose to belong to and whether choosing to pray daily, or fast, inspires Muslims and makes them feel they belong

**6b** I can use a wide religious vocabulary to compare the practices of and ways of life of a Muslim with the practice of another religion

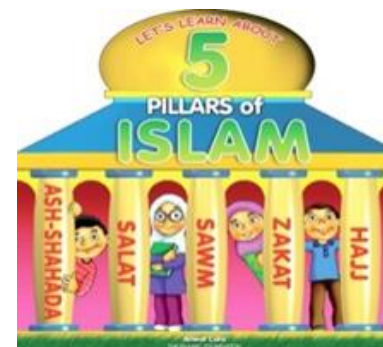
**6f** I can discuss some benefits and problems of holding strong values and commitments, including religious ones, and say what is positive about Tawhid

## What are the Five Pillars of Islam?

Children can share their home learning, including any models or collages, if this has happened. You may wish to keep the focus on the first two pillars. See **EXPRESS**.

You could also watch the video clip of SARA: What is Islam? - <http://www.bbc.co.uk/education/clips/ztgw2p3>

A young Muslim girl Sara, aged 11, gives a brief guide to her religion by describing the Five Pillars of Islam. She emphasises how Islam is not just about doing duties, but also about your inner life: 'It's important that you really believe what you say.' She describes how, aged 11, she is getting ready to complete the Five Pillars properly when she is a bit older.



## How does the pillar of SALAH (compulsory prayer) make a Muslim feel they belong to a single community?

Investigate how Muslims prepare for prayer / pray. Good video material on BBC website e.g. Prayer in Islam: <http://www.bbc.co.uk/education/clips/z2hrk7h> Khaisan talks about prayer.

This clip emphasises the sense of unity. Children create a table to show their findings e.g.

Fact about Muslim prayer e.g.	Does this contribute to a sense of unity or belonging?
<ol style="list-style-type: none"> <li>1. worship towards Kaaba</li> <li>2. all same prayers in Arabic</li> <li>3. prayer positions the same</li> <li>4. joining lines for prayer</li> <li>5. responding to the call to prayer</li> <li>6. wudu – done same way</li> <li>7. wishing each other peace <b>etc</b></li> </ol>	<p>Everyone faces same direction etc</p>

**Plenary:** Look at the key question for the unit and ask initial questions about an answer.



## EXPLORE aspects of Tawhid in (3) Muslim Living

**5a** I can make links that show how the Muslim belief in Tawhid comes from key verses in the Qur'an and is supported by stories of the life of Prophet Muhammad

**6a** I can explain some key Muslim teachings about Tawheed or the one-ness of Allah, linking these to similar or different beliefs in another faith

**6e** I can compare my own ideas about the meaning and purpose of life, with those of others, including a Muslim in Ahmed's story

**Teacher's note:** After the prophet received his message from Allah, he openly condemned idol-worship in Makkah and preached Islam (submission to one God alone). Muhammad and the Muslim community were persecuted and migrated to Madinah. Later Muhammad returned to Makkah, removed the idols from the Kaaba, and made it a place of pilgrimage – a symbol of monotheism.

**How do you think it feels for a Muslim to know all Muslims everywhere try to keep the five pillars?**

Review the symbols of the number one, the ripples, Kaaba and the five linked people. In talking partners list possible feelings words to answer this question. Decide on one of your words to contribute to a class list on the whiteboard. As a class choose the three words you think are best.

If you have a Muslim visitor to talk about Hajj, you could start with this and ask them to comment on your choice of words. It is good to have a warm-up exercise like this if you have a visitor.

**What do Muslims do on the hajj and how does it make them feel?**

**Teacher's note:** Hajj brings together millions of Muslims from different races into one religious community. Pilgrims say it feels like coming home, standing together before God, asking forgiveness and submitting to his commands. It is a foreshadowing of the Day of Judgement.

Interview a Muslim who has been to hajj, read a personal account or watch:  
<http://www.bbc.co.uk/education/clips/z8jpycw>

Sara, 11, a Muslim girl, is planning to go to Mecca on the Muslim Hajj one day. She talks to Mary Batool, a tour guide for the pilgrimage, who describes what happens at the Kaaba as a focal point of prayer and submission to God. She describes different parts of the pilgrimage using a model, some of the artefacts of the pilgrim and video footage of the different rituals.

Gather facts about Hajj from the video (6 mins) by taking notes and comparing with two others.

Use notes to order different stages of hajj – e.g. using pictures of postcards from a pilgrim. Examples can be found in *Developing Primary RE: Special Places* p.22-25.

**How does going for Hajj help Muslims feel part of the ummah?**

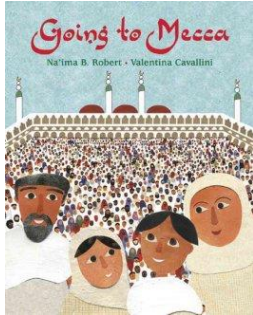
Create captions for each picture, using key vocabulary (united, unity, ummah, belonging, one, Tawhid) which demonstrates their understanding of how different elements of the pilgrimage might make Muslims feel part of the **ummah** – community of religious believers.

**This is a good lesson to invite a visitor. Contact possible visitors through East of England Faith Agency:**  
<http://www.eefa.net/>

**The British Museum hosted the 'Living Islam' exhibition in 2012 and has useful material including interview clips:**  
<https://britishmuseum.org/about-us/past-exhibitions/2012/hajj.aspx>

**'Special Places' downloadable for £8 from**  
<http://shop.retodav.org.uk/category/develop.pr>



	<p><i>Example: Wearing ihram – everyone wears the same so no-one looks rich or poor but feels equal; like a uniform in school, belonging to the same group</i></p> <p>Create a collage / torn paper picture of Muslims circling the Kaaba. Use torn paper squares each representing a Muslim circling the Kaaba. What colour should the squares be? Do this activity as a whole class together as demonstration of class unity.</p> <p><b>OR</b> Watch Omar's pilgrimage (see below). Write or record Omar's account for his mother. He was to be her 'eyes' and ears and give her a wonderful account. What would he say? How would he make her feel she was there?</p> <p>'A trip to Mecca' – animated story - <a href="http://www.bbc.co.uk/education/clips/z9vcd2p">http://www.bbc.co.uk/education/clips/z9vcd2p</a></p>  <p><b>Does being unable to go on Hajj exclude a Muslim from the ummah?</b></p> <p>Find out about Eid-ul Adha. Not everyone can go on the Hajj which takes place in a specific month each year but every Muslim celebrates as if they were there. How do they do this? Why do you think it is important?</p> <p>Finish with a traditional Muslim story. How do you think this story might affect a Muslim who could never go on Hajj? (<u>Developing RE: Special Places</u> p.25) or see <b>Appendix 1.</b></p>	
<p><b>EVALUATE</b> what pupils have learnt about TAWHID</p> <p><i>6d I can ask about the diverse groups people belong to in British society and give my views on the challenges of being a Muslim child growing up here</i></p>	<p><b>Teacher's note:</b> Decisions about assessment should be made before starting the unit but this is a good point to stop and think! The following may help:</p> <p><b>What have we learnt? How well have we learnt?</b></p> <ul style="list-style-type: none"> <li>• Try a mind map – together as a class or in groups.</li> <li>• Encourage children to record/ share what they have learnt as individuals.</li> <li>• Use the Quick Quiz on p.17.</li> <li>• Use the class RE scrapbook to discuss your learning journey together.</li> <li>• Consider how to answer any remaining questions.</li> </ul> <p><b>Can we answer the big question at the start of the unit? How well?</b></p> <ul style="list-style-type: none"> <li>• Encourage discussion to construct an answer together.</li> <li>• Ask children to self-assess e.g. using traffic light colours, and explain their progress</li> <li>• Use the KS2 SOLO taxonomy hexagons in groups or individually.</li> </ul>	<p><b>See p. 17-18 (Assessing RE in your school) below for decisions on how and what to assess.</b></p> <p><b>NB Different schools have different requirements. Check with your RE Subject Leader.</b></p> <p><b>Solo Taxonomy hexagons for this unit can be printed from the</b></p>

	<p><b>Are we making progress in RE as a subject? How much?</b></p> <ul style="list-style-type: none"> <li>• If working towards <u>end of year expectations</u>, check tasks were set and completed, using the grid on p.18 <b>OR</b> an Assessment framework in use in your school.</li> <li>• Use any opportunity to link learning <u>between</u> units of work and <u>across</u> subjects.</li> </ul> <p><b>1</b> <b>Using the symbols:</b> Look at the 'number one' picture on the front of the unit. Is this a good symbol for Muslim beliefs about tawhid – how could it help you remember this unit of work? Is there a better symbol?</p> <p>What will you remember about this unit and the Muslim belief we have been learning about?</p>	<p><b>Emmanuel Project Flash drive, along with ideas for use.</b></p> <p><b>A4 symbols on flash drive. Children can use symbols from each unit to remind them of key beliefs in each religion.</b></p>
<p><b>EXPRESS</b> your RE learning so it can be shared with others</p>	<p><b>Teacher's note:</b> You will have done a variety of different kinds of work during the unit which may already have been shared with others. In the 'expressing' be sure to encourage the use of key words from the unit.</p> <p><b>Here are some more ways you might share your learning with others:</b></p> <ul style="list-style-type: none"> <li>• <b>Create models of the five pillars of Islam.</b> Create labels which stress the sense of unity or one-ness and a sense of belonging to the ummah.</li> <li>• <b>Display work on Hajj,</b> linking it to Muslim belief in Tawhid. Invite a visitor e.g. RE subject leader, Muslim parent, to see your work and explain what you have been learning.</li> <li>• <b>Make a community cube.</b> Mohammed Ali has created cubes for communities in Oman and Sweden. Art can change the world we live in," he says. This one is in Sweden.</li> </ul> <p>What would you paint on a <u>community</u> cube? What words would unite a group of people and ripple out into the world positively?</p> <p>Get a large box. Place outside the classroom and when children have decided, send them out to paint their words on the box.</p> <p>What would they expect the ripples to look like in their community and in the world? Invite people from the community to see your project and explain how you came to make the cube.</p>	<p><b>These activities often provide the chance to gather evidence needed for the end of year expectations or to judge what has been learnt and how well.</b></p> <p><b>See the Kaaba-inspired cubes:</b>  <a href="http://www.fatcap.org/uploads/msc/2012-03-05/opct_fa1aeb772153a51ea061010d5fb48ff0eb1bcf89.jpg">http://www.fatcap.org/uploads/msc/2012-03-05/opct_fa1aeb772153a51ea061010d5fb48ff0eb1bcf89.jpg</a></p> <p><b>A large box? Maybe one that held a fridge? Could parents help here?</b></p>



# Appendix 1: A Story of Hajj

Ahmed was a hard worker. He did not earn a lot of money, but he and his family lived fairly comfortably. Each week, he was able to save a little money, which he kept carefully. Ahmed was saving little by little to fulfil his great ambition.

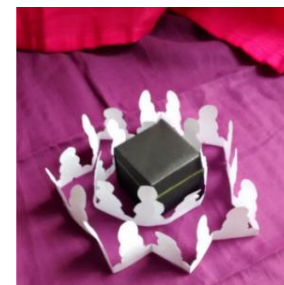
Ever since he had been a child, he had watched friends, families and neighbours set off to make an annual pilgrimage to a country far away. He thought about this every time he prayed as he turned to face the same land. Whenever the pilgrims returned, they brimmed with excitement and told stories about all that had happened to them as they had made their Hajj. Ahmed loved listening to these stories. He dreamt about the sights he would see and how he would feel close to Allah and everything that was important to him.

Eventually, when Ahmed himself was an old man, he had at last saved enough. This was the year that he would make his Hajj! He made the necessary preparations and his family shared in his excitement.

It was almost to start his travels. His suitcase was packed. His two sheets of white cloth were ready to wear. He had only to say his goodbyes. Most of his friends were at the Mosque. But one was missing and Ahmed realised he hadn't seen him for a long time. He decided that, before he set off, he would visit him.

On arriving at his friend's house, Ahmed was distressed to find him in bed ill. He looked awful. He was very sick and Ahmed feared that he was close to death. Ahmed sadly said

goodbye to him, perhaps for the final time, and went home. That night he could not sleep for thinking of his friend. He thought that his friend could get better if only he could afford to go to the doctor. But his friend was poor and had barely enough to buy food when he was well. Ahmed had money. But if he gave the money to his friend, he would never make his Hajj. He would certainly die before he could save the money again. What should he do?



By the morning, he had made his decision. He knew he would not be able to go on pilgrimage, but he was glad to help his friend. His sadness at watching friends and neighbours leave on Hajj remained despite his gladness as his friend gradually got better. But he was thankful to be able to help a friend who needed him.

Eventually, the travellers returned full of stories of their Hajj.

"What was it like?" asked Ahmed. "Was it as wonderful as I have always dreamed?" His friends looked at him in amazement.

"Of course it was," they replied. "You know it was because you made it with us. We all had a wonderful Hajj!"

And so Ahmed knew that Allah had seen his good deed. By giving his money to his sick friend, he had gone on Hajj in spirit.



# Assessing RE in your school

There are many ways to assess RE..... and also to assess the Emmanuel Project units. You may want to know how pupils are doing in this particular unit. You may want to assess their overall progress in RE at the end of the year.

Your RE subject leader should advise you on how to assess in line with school policy and any statutory requirements e.g. from the locally agreed (or diocesan) syllabus. However, the following guidance is offered:

**If you want to check progress in this unit, you could:**

- Mind map the key question as a class / in a group / individually – at the start and end of the unit.
- Offer coloured definitions for pupils to self-assess their start / end point, explaining how they have progressed.

I know a little about the words but I can't answer the question yet.	I know what the question is asking. I can give a possible answer.	I can answer the question with several examples.	I could coach someone to answer the question, making links with other learning.
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- Use **Solo Taxonomy** (Biggs and Collis), in which pupils demonstrate their learning by linking labelled hexagons together, annotating the results with reasons for the links. Deeper learning is evident as pupils justify more and more appropriate links. *There are 'ready to go' versions for all KS1 and KS2 units on the Emmanuel Project flash drive with ideas for how to use.*
- Use quick quizzes based on **Bloom's Taxonomy**. Below is a possible quiz for this unit. It should take about ten minutes, although more extended time could be offered. Any teacher who has taught the unit should be able to work out appropriate answers. *All the quizzes are on the Emmanuel Project flash drive with ideas for how to use.*



<b>Beginning:</b> Discusses concept in own life	Q1 What does 'unity' or 'oneness' mean?
<b>Developing:</b> Draws on the lesson material	Q2 What examples can you give of Muslims doing things 'as one'?
<b>Expected:</b> Applies concept / answers key question	<b>Q3 How does tawhid create a sense of belonging to the Muslim community?</b>
<b>Greater Depth:</b> Offers wider links to this or other faiths / personal views	Q4 Humans are really one big family. What do you think everyone in the world might unite around?

**If you want to assess pupils against end of year expectations for RE, you could:**

**Set tasks to help pupils demonstrate the 'I can's' below. *SELECT* a year group. *CHOOSE 2 strands* to assess e.g. one from each Attainment Target, which means each strand is covered twice in a year providing good evidence for end of year reporting. **LOOK** down the left column of the lessons for the best place to do the assessment. **SET your task** adapting the lesson as necessary. **RECORD** how pupils do.**

The grid is based on generic end of year expectations (see flash drive), loosely tied to the Suffolk Agreed Syllabus, but adapted to this specific unit. Other RE syllabuses have different assessment structures but the grid may still be helpful.

	Attainment Target 1 - Learning about religion and belief			Attainment Target 2 - Learning from religion and belief		
	Strand a) beliefs, teachings and sources	Strand b) practices and ways of life	Strand c) forms of expression	Strand d) identity and belonging	Strand e) meaning, purpose and truth	Strand f) values and commitments
<b>Y3</b>	<b>3a</b> I can describe what a Muslim might learn from a story about the Kaaba	<b>3b</b> I can describe some of the things that are the same whenever any Muslim prays	<b>3c</b> I can use religious words to describe how a circle or some art shows Muslim beliefs	<b>3d</b> I can recognise some of the things which influence me e.g. family, friends and faith	<b>3e</b> I can ask questions about life, and share answers, based on stories of the Kaaba	<b>3f</b> I can link things that are at the 'centre' of my life with the way I think and behave
<b>Y4</b>	<b>4a</b> I can describe what a Muslim might learn about Allah from the story of Ibrahim and the Kaaba	<b>4b</b> I can describe some things that Muslims do when they go for Hajj that express unity, and some that do not	<b>4c</b> I can describe Muslim belief in one God, using the word 'Tawhid' and phrases from Surah al-Ikhlās	<b>4d</b> I can compare things that influence me and my friends the most, with those that influence a Muslim e.g. Harris J	<b>4e</b> I can ask important questions about what people have at the centre of their lives and compare with others, including Muslims	<b>4f</b> I can link something that I, and others, value, with the affect it has on our lives i.e. how it ripples out into life
<b>Y5</b>	<b>5a</b> I can make links that show how the Muslim belief in Tawhid comes from key verses in the Qur'an and is supported by stories of the life of Prophet Muhammad	<b>5b</b> I can use the right terms to describe the Five Pillars of Islam and how the practice of each pillar makes a Muslim feel they belong to the 'ummah'	<b>5c</b> I can show how the Muslim faith expresses the idea of 'one-ness' in many different ways e.g. prayer direction, prayer words, Kaaba	<b>5d</b> I can ask questions about groups people choose to belong to and whether choosing to pray daily, or fast, inspires Muslims and makes them feel they belong	<b>5e</b> I can ask questions about a Muslim view of the meaning and purpose of life and suggest my own opinions about life's meaning and purpose	<b>5f</b> I can ask about moral decisions I, and others make, asking if it matters what you have at the 'centre' of your life, and how this might affect your decisions
<b>Y6</b>	<b>6a</b> I can explain some key Muslim teachings about Tawheed or the one-ness of Allah, linking these to similar or different beliefs in another faith	<b>6b</b> I can use a wide religious vocabulary to compare the practices of and ways of life of a Muslim with the practice of another religion	<b>6c</b> I can express the Muslim belief in the one-ness of Allah, using a Muslim style e.g. using patterns, and explain what I am trying to convey	<b>6d</b> I can ask about the diverse groups people belong to in British society and give my views on the challenges of being a Muslim child growing up here	<b>6e</b> I can compare my own ideas about the meaning and purpose of life, with those of others, including a Muslim in Ahmed's story	<b>6f</b> I can discuss some benefits and problems of holding strong values and commitments, including religious ones, and say what is positive about Tawhid

# Resources for this enquiry:

Most of the resources are mentioned in the text as well as in this list. Although you do not need all the resources listed, it would be hard to teach the unit without any of them.

## Background resources for teachers

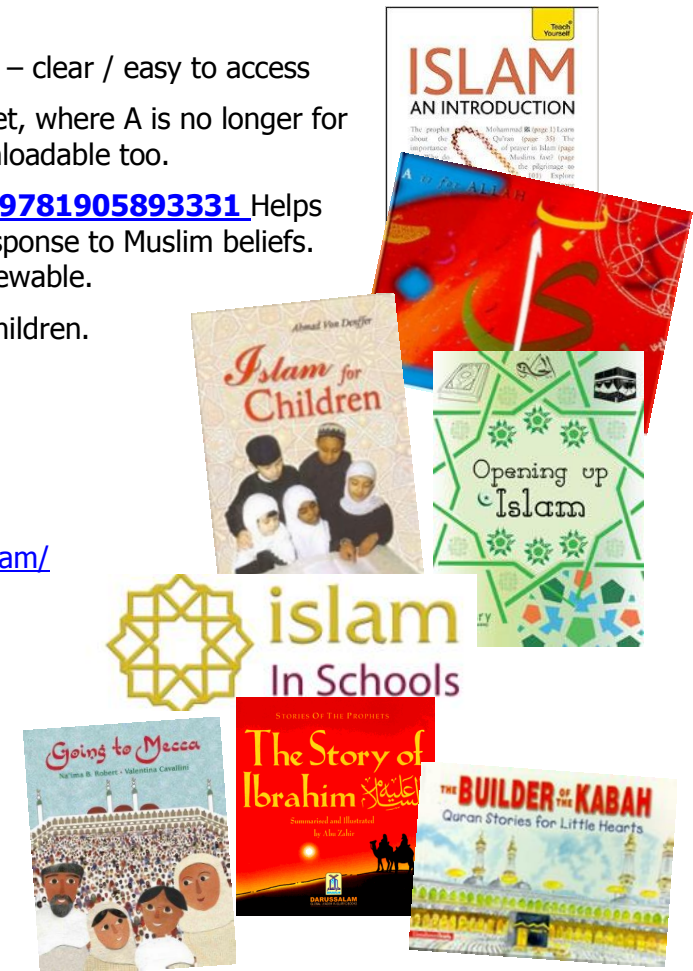
- **Islam: An Introduction (Teach Yourself series) – Ruqaiyyah Waaris Maqsood** – clear / easy to access
- **A is for Allah – Yusuf Islam** – introduces key ideas in Islam using the Arabic alphabet, where A is no longer for Apple but Allah. A double CD of songs based on the book is available with tracks downloadable too.
- **Opening up Islam (Mackley, RE Today services)** <http://shop.retoday.org.uk/9781905893331> Helps children encounter faith stories, meet believers, ask questions, and express ideas in response to Muslim beliefs. Encourages teachers to 'have a go' in an area fraught with sensitivities. PDF extract viewable.
- **Islam for Children** (Ahmad von Denffer, the Islamic Foundation) - Muslim book for children. Useful background for what Muslims teach their own children

## Useful Websites:

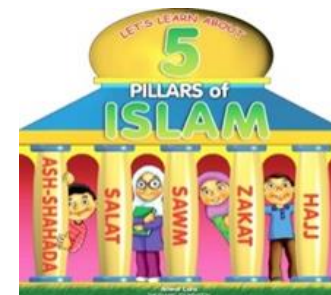
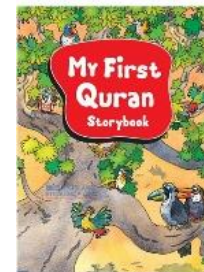
- - a number of different sections to explore with good basic information for teachers - <http://www.reonline.org.uk/knowning/what-re/islam/>
- Archived basic material on Islam from BBC: <http://www.bbc.co.uk/religion/religions/islam/>
- Bitesize KS2 Islam <http://www.bbc.co.uk/education/topics/zpdtbtk>
- Learn about Islam as if you were a Muslim child - <http://www.islamkids.org/>
- Website for children in schools - <http://islaminschools.com>

## Story books:

- **The Builder of the Kab'ah** – Qur'an Stories for Little Hearts - well-illustrated for Muslim children
- **The Story of Ibrahim** – Abu Zahir
- **Going to Mecca – Na'ima Robert (Frances Lincoln Pubs 2013)** – The journey of a lifetime to the city of Mecca, on Hajj. Beautifully described and illustrated for children.



- **Let's Learn about 5 pillars of Islam** - Anwar Cara (The Islamic Foundation) a board book for very young children as a quick summary in rhyme of the 5 pillars
- **My First Qur'an** - <https://shop.retoday.org.uk/find/quran/1> A5 hardback tells the stories of the prophets, peoples and nations of Islam as an unfolding family saga, starting with the story of creation, Adam and Eve, Noah and Abraham. A Qur'anic reference for each story is provided. Lots of coloured pictures without images of people, in line with Muslim belief.



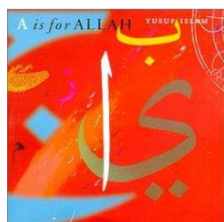
**Muslim artefacts** e.g. posters of Makkah and the Ka'aba, plaques with Allah or Mhammad written in Arabic, model of Ka'aba, prayer mat with qibla compass, etc These can be obtained from internet shops including Amazon, Etsy, E-bay.

**Specialist school suppliers of Muslim artefact sell packs of artefacts e.g.**

<https://www.tts-group.co.uk/islamic-artefacts-collection/1003602.html> or <https://artefactstoorder.co.uk/product/islam/>

### Music CDs / i-tunes

Several downloadable tracks, videos etc are mentioned in text. Look out for the songs of Maher Zain, Harris J and Irfan Makki, whose work is very popular. Do check all songs right through before use. The album below is worth buying or downloading whole as it has many songs which can be used in this and other units on Islam:



• **A is for Allah (Yusuf Islam)** – useful songs, one for each letter in the Arabic alphabet covering different concepts in Islam e.g. A is for Allah, Say he is Allah, Our Guide is the Qur'an (lists five pillars).

One track: **L - La Ilaha Illa Allah** from 'A is for Allah' is a spoken track in which Yusuf Islam talks clearly about Muslim belief in God -

Initial ideas for this unit were worked on by Carmel Coppens-Browne (Kelsale CEVCP), Victoria Bush (Barrow CEVC) and Wendy Rayner (Kingsfleet CP, Felixstowe) in consultation with the local Muslim community, and revised by Helen Matter (Diocesan Schools' Adviser) in 2019. Victoria Bush drew the symbol. Thank you all for your hard work!