

MIT OpenCourseWare  
<http://ocw.mit.edu>

4.696 A Global History of Architecture Writing Seminar  
Spring 2008

For information about citing these materials or our Terms of Use, visit: <http://ocw.mit.edu/terms>.

MIT - A Global History of Architecture  
Global Pilgrimage Lecture c.12<sup>th</sup> century  
Christian A. Hedrick  
05.21.08

**SLIDE 1, 2, 3, 4,**

What do these people have in common?  
What do these places have in common?  
What makes a “place” “sacred”?  
-Do people make places sacred or do they find sacred places?  
What motivates people to go to these places they consider important or holy or sacred – what motivates people to go on a pilgrimage?  
What are their typical destinations?

“Seeing, however, and especially seeing the sacred, seems the base upon which the pilgrimage phenomenon rests.”

Relevancy to Architecture

“The shrine itself, to which the pilgrimage moves and at which it culminates, is frequently an architectural marvel, a visual feast, suitable for the site and (sight) of miracles.”

**SLIDE 5**

Currently in Magazines and popular culture – “Religious Travel”

**SLIDE 6, 7, 8**

Over 300 Million Faith-based traveling  
Over 18 Billion dollars a year spent in this industry.  
National Geographic recent magazine and on their website – highlights of Pilgrimage all over the world.

**SLIDE 9 - Scope of Lecture**

**SLIDE 10**

What is Pilgrimage?  
(Definition)

**SLIDE 11**

What is a pilgrim?

Few concepts cover everyone – without essentializing we will try to understand the basic make up not only of the pilgrim but where and why they are going.

## **SLIDE 12**

Central Themes to Pilgrimage

**Faith** – some sort of belief (desire) in something precedes the journey.

**Movement** – can take form of either people moving or the “sacred” (processional, circumambulation)

**Differentiation of Space** (Delineation between what is PROFANE and SACRED and how articulated is important for us).

## **SLIDE 13**

SACRED PROFANE DIAGRAMS

## **SLIDE 14**

SACRED PROFANE DIAGRAMS

Traditional architectural understanding and path of the pilgrim...

## **SLIDE 15**

***TRANSFORMATIVE EXPERIENCE.***

***Preliminal*** (separation)

***Liminal*** (transition – *communitas*) (The space of the Pilgrim)

***Postliminal*** (reincorporation)

(Victor Turner et al.)

**Liminality:** The liminal state is characterized by ambiguity, openness.

**Communitas** - community - common experience.

<b>SLIDE 16 MAP of Karnak Location</b>
--

## **SLIDE 17 – 18 – 19 – Isometric Thebes**

**Amun** left temple twice a year for particularly special events – and he would go visit **Mut** his Wife and **Khonsu** their son (The main temple in the enclosure at Karnak is dedicated to him.).

Egyptian Model: “images of particular gods traveled to meet other deities.”

**GODS WOULD VISIT ONE ANOTHER.**  
(Egyptian Conceptions of Space...)

**SLIDE 20 – 21**

PLAN of Procession and View of Ram Headed Sphinxes to Karnak

**SLIDE 22**

Sacred Profane Diagram – Procession

**SLIDE 23**

Herodotus, *The Histories* Book II, 58+

*58. ...The Egyptians hold their solemn assemblies not once in the year but often, [...] Now, when they are coming to the city of Bubastis they do as follows:--they sail men and women together, and a great multitude of each sex in every boat; and some of the women have rattles and rattle with them, while some of the men play the flute during the whole time of the voyage, and the rest, both women and men, sing and clap their hands; and when as they sail they come opposite to any city on the way they bring the boat to land, and some of the women continue to do as I have said, others cry aloud and jeer at the women in that city, some dance, and some stand up and pull up their garments. This they do by every city along the river-bank; and when they come to Bubastis they hold festival celebrating great sacrifices, and more wine of grapes is consumed upon that festival than during the whole of the rest of the year.*

‘Beautiful Feast of Opet’

- **Amun-Re of Karnak visited the sanctuary of Amun** who resided in **Luxor** temple along with the other members of the Theban triad – **Mut** and **Khonsu**.
- 2 km to the south.
- god visits linked to the Nile’s flood season and its symbolic fertility.
- **First it lasted up to 11 days - grew to a month long**

- **Amun's image was transported by land to the southern temple in the god's portable barque carried on the shoulders of the *wab* priests.**
- **Return journey was made by river; with the god's ceremonial barque being escorted by the barge of the king himself.**
- **Members of the Theban triad Amun, Mut and Khonsu were transported in their own barge which was towed southwards (upstream) by boats under sail and by gangs of men who pulled ropes as they proceeded along the bank of the Nile.**
- **musicians, dancers and singers**
- **Once rested, the statues of the deities were moved from this point to shrines within the temple and the ritual ceremonies of the great festival were begun.**
- **Celebration also served as a renewal of the king's role and power**
- **Ritual as renewal for gods and king**

#### **SLIDE 24**

'Beautiful Feast of the Valley'

- **"Amun of Karnak accompanied by the other members of the Theban triad, Mut and Khonsu, and a large retinue of attendants, processed to the west bank where they visited various gods whose shrines were located there and also the temples of deceased and deified kings."**
- **Involved the remembrance of the dead – living members of families visited tombs of their deceased relatives.**
- **Also took on aspects (themes) of renewal and rejuvenation.**

<b>SLIDE 25 – Buddhism MAP</b>
--------------------------------

**SLIDE 26 – Monks in rows.**

**The Proliferation of Pilgrimage: Buddhism**

- **We have previously spoken about Siddhartha Gautama (The Buddha; 563-483BC) and the rise of Buddhism, however we have not discussed the important role pilgrimage has played and continues to play in the Buddhist tradition.**
- Buddhism - constructed upon the “**Eightfold Path**” to enlightenment.

## **SLIDE 27**

- **Originates in India** – spreads into Ceylon and parts of Southeast Asia, through Central Asia (**shown here in Myanmar**), into China, Korea, Japan and Vietnam.
- But we will be focusing on the **scriptural basis for Early Buddhist** pilgrimage associated with the **Buddha’ life**.

## **SLIDE 28**

### **Scriptural motivation & basis in Buddhism**

Buddha “conceived of a divine power that was infinite and immortal.”

Pilgrimage in Buddhism is scripturally motivated:

*“Here the Tathagata was born” is the first.*

*“Here the Tathagata attained supreme enlightenment” is the second.*

*“Here the Tathagata set in motion the Wheel of the Dharma” is the third.*

*“Here the Tathagata attained Nirvana without the remainder” is the fourth. And, Ananda, the faithful monks and nuns, male and female, lay-followers will visit those places.*

*Mahaparinibbana Sutta 5,8 c.400BC*

(Tathagata = “the perfected one”)

## **SLIDE 29 – Characteristics of Buddhism**

4 Main Locations:

- **Lumbini** - The birthplace of Siddhartha Gautama (The Buddha, c.563-483 BC)
- **Sarnath** - (formally Isipathana) where he delivered his first teaching.
- **Bodh Gaya** - Where he achieved Enlightenment under the Bodhi tree.
- **Kusinara** (now Kusinagar, India) where he passed away.

- “For the Buddha Pilgrimage was a spiritual practice capable of easing the heart, bringing happiness and taking the practitioner to a heavenly realm.”
- **The *Sutta* prescribes the practice of stupa building and relic worship but also circumambulation of a holy site in a clockwise direction as veneration.**
- **Later Buddhist pilgrimage expands to include traveling to any destination “associated with a person who has attained liberation through enlightenment.”**
- After the Buddha died he was cremated and his remains were buried under 8 stupas +2 more containing urn and embers. Under **Ashoka’s** reign he had them opened and ashes divided up into tens of thousands of parts and distributed around the country for monuments & stupas.

### **SLIDE 30 - SACRED PROFANE RELATIONSHIP IN BUDDHISM**

#### **SLIDE 31 Lumbini**

- **The birthplace of Siddhartha Gautama here in 563 BCE**
- Located in foothills of the Himalayas in modern **Nepal**

*(...the exact location remained uncertain and obscure till December the 1st 1886 when a wandering German archaeologist Dr. Alois A. Fuhrer came across a stone pillar and ascertained beyond doubt it is indeed the birthplace of Lord Buddha.)*

#### **SLIDE 32 Sarnath**

- **first sermon to his five disciples - preaching the middle path for attaining 'Nirvana'.**
- **Dharmek Stupa - a cylindrical tower, 143 feet wide, 93 feet high.**
- **The stones in each layer were bound together by iron clamps.**
- lower portion covered completely with carved stones.
- Dhamekha stupa is considered to be the sacred place where the voice of Buddhism was first heard.
- **Tibetans Buddhist circumambulate it chanting.**
- **The first discourse of the Buddha was on the 'Wheel of Law'.** The wheel symbolises samsara (world), the eternal round of existence which goes on and on, life after life because of ceaseless cravings and desire.

### SLIDE 33 Bodh Gaya

- **location where under the bodhi tree he achieved Enlightenment**
- after three days and three nights, Siddharta attained enlightenment and the answers that he had sought. **Mahabodhi Temple was built in the 2nd century to mark that location.**
- Mahabodhi Temple is one of the earliest Buddhist temples built in brick that still survives today.
- **faces the east** which is the direction in which the Buddha faced as he sat and meditated under the Bodhi Tree.

### SLIDE 34 Bodh Gaya

- The ground level of the temple is 45 meters square, stretching up in a pyramid shape that ends in a smaller square platform. The central tower of Mahabodhi **stands 180 feet (54 meters) tall.**
- The brickwork on the outside of the temple depicts scenes from the life of the Buddha.
- **Prince Gautama** became known as **Lord Buddha** afterward.

### SLIDE 35 Kusinara <sup>1</sup>

(now **Kusinagar, India**) where he passed away.  
**The last sermon by Lord Buddha was given here.**

---

<sup>1</sup> **Ashoka (304-232 BCE):**

Built thousands of Stupa and Viharas for Buddhist followers and as many as 84,000 monuments were built. Stupa (*lit. "heap"*)

Buddhism reaches China between c.220 (Fall of Han Dynasty) and c.589 (Rise of the Sui)

**Dispersion of Buddha's Relics**

**Other less prominent Buddhist Sites of Pilgrimage:**

Buddha's Footprints (esp. in Northern Thailand) – best known enshrined at Wat Phra Phuttha Bat, North of Bangkok.

According to the myth – left his foot impression for a hermit whom he had converted to Buddhism as a memento.

Some temple monasteries have as part of their decorative religious iconography representations of the Buddha's footprint "holy foot print copies"



### **Nirvana Stupa**

huge brickwork stupa

**Buddha's remains** had been deposited here.

### **Nirvana Temple**

main site of the Nirvana Temple houses over **6meter long statue of the reclining**

**Buddha** The image was unearthed during the excavations in 1876. .

## **SLIDE 36 ISLAM MAP - Holy Cities of Islam**

### **SLIDE 37 The Consolidation and Globalization of Pilgrimage: Islam**

- Pilgrimage is the Fifth Pillar of Islam (as we have discussed) and is therefore scripturally based – similar but not quite like Buddhism.
- The Pilgrimage or **HAJJ** is required of all Muslims (if healthy and able)

### **SLIDE 38 Ka'ba with crowd**

- **Circumambulation** around the **Ka'ba** in **al-Haram** – an important aspect of the Hajj.

### **SLIDE 39 SACRED PROFANE Diagrams**

- Centralized nature (focus) of Islam.
- Sim. to Buddhism because of relationship to an individual's life (The Prophet Muhammad)

### **SLIDE 40 – Characteristics of Is. Pilgrimage (Hajj)**

- 5<sup>th</sup> of 5 Pillars – required
- centrality of Ka'ba in Islam – all Mosque qibla walls face Mecca
- highly ritualized much movement – reenactments and circumambulation
- **communitas**

### **SLIDE 41 Main Locations Central to Islam**

**Mecca** (only required location to visit - and most important to Islam)

*al-Masjid al-Haram* “**The Sacred Mosque**” contains the **Ka'ba**.

**Medina - Al-Masjid al-Nabawi** (The Mosque of the Prophet)

**Jerusalem - The Dome of the Rock**

**SLIDE 42 - Map**

al-Jihani (4th AH/10th century CE) Showing **Mecca at the center of the world**.  
Significance of Mecca.

**SLIDE 43 - Global Foreign Hajj Arrivals in 1982**

**SLIDE 44 – Plan of al-Haram**

- Expansions to the al-Haram Mosque, Mecca from the Prophet's time to the end of 'Abbasid Caliph al-Mahdi (ca.168AH / 785 CE)
- **NOTE HERE THAT CALIPHS USE CD ARCHITECTURE HERE TO REPRESENT THEIR REIGNS. (cf. Christian Churches later)**

**SLIDE 45 - Drawing of al-Haram Mosque and Inner Courtyard (12th c.)**

**SLIDE 46 - Views of Circumambulation of Ka'ba**

- The most sacred site in Islam
- As the focal point is in the middle of the Kaaba, worshippers in the the Sacred Mosque pray in concentric circles radiating outwards around the Kaaba.
- Converted to a mosque by the prophet Muhammad in 630 CE
- Large irregular colonnade surrounding an open courtyard in the center of which is the Ka'ba.

*SUMMARIZE: (Quote)*

*Four thousand years ago the valley of Mecca was a dry and uninhabited place.*

*Muslims believe the Prophet Ibrahim (Abraham) was instructed to bring his wife, Hajira (Hagar) and their child Is'mail to Arabia from Palestine to protect them from the jealousy of Ibrahim's first wife Sarah.*

*Allah told the Prophet Ibrahim to leave them on their own, and he did so, with some supplies of food and water. However the supplies quickly ran out and within a few days Hajira and Is'mail were suffering from hunger and dehydration.*

*In her desperation Hajira ran up and down two hills called Safa and Marwa trying to see if she could spot any help in the distance. Finally she collapsed beside Is'mail*

*and prayed to Allah for deliverance.*

***Is'mail struck his foot on the ground and this caused a spring of water to gush forth from the earth. Hajira and Is'mail were saved. Now they had a secure water supply they were able to trade water with passing nomads for food and supplies.***

*After a while the Prophet Ibrahim returned from Palestine to check on his family and was amazed to see them running a profitable well.*

***The Prophet Ibrahim was told by Allah to build a shrine dedicated to him. Ibrahim and Is'mail constructed a small stone structure – the Kaaba or Cube - which was to be the gathering place for all who wished to strengthen their faith in Allah.***

*As the years passed Is'mail was blessed with Prophethood and he gave the nomads of the desert the message of surrender to Allah.*

***After many centuries, Mecca became a thriving city thanks to its reliable water source, the well of Zam Zam.***

*Gradually, the people began to adopt polytheistic ideas, and worship spirits and many different gods. The shrine of the Prophet Ibrahim was used to store idols.*

*After many years, Allah told the Prophet Muhammed (pbuh) that he should restore the Kaaba to the worship of Allah only.*

***In the year 628 the Prophet Muhammed set out on a journey with 1400 of his followers. This was the first pilgrimage in Islam, and would re-establish the religious traditions of the Prophet Ibrahim.***

#### **SLIDE 47 - Views of Circumambulation of Ka'ba**

- **The Ka'ba is a cube-shaped chamber/small building measuring 13mx11m and more than 16m high and made of stone.**
- **It's prototype (supposedly) was designed by Ibrahim (Abraham)**
- **The Site was sacred before Islam** (with the Muslim conquest of Mecca in 630 – Muhammad destroyed the numerous idols that were in the building.
- **In the north-east corner of the building is the Black Stone** (said to be a meteorite) and an object of reverence for Pilgrims – who circumambulate the structure.

#### **SLIDE 48 - Views of Circumambulation of Ka'ba**

- **Has been rebuilt many times but retains its form and has a door on the north side (c.2m above ground) whose frame was sent from Constantinople for a rebuilding in 1627.**
- **Structure is covered with black silk (kiswa).**
- **Within the courtyard are several sacred sites:**
  - **Burial place of Abraham**

- **Zamzam well (which sprang miraculously for Isma'il and his mother).**
- Mosque was enlarged in 7<sup>th</sup> century by the Caliph 'Umar I and 'Uthman.
- Wall mosaics were added in the 8<sup>th</sup> century by al-Walid
- Abbasid Caliph al-Mahdi added the colonnades around the courtyard.
- Ottoman Sultan Selim II in the 16<sup>th</sup> century gave the mosque the form its most recent form – until a recent rebuilding by the Sa'udis.

**SLIDE 49 – Detail of Ka'ba itself showing kiswah (embroidered fabric)**

- The four corners of the Kaaba roughly face the four points of the compass.
- Eastern corner of the Kaaba is the "Rukn-al-Aswad" (the **Black Stone** or al-Hajaru l-Aswad), generally thought to be a meteorite remnant
- Northern corner is the "Rukn-al-Iraqi" ('The **Iraqi corner**')
- West lies "Rukn-al-Shami" ('The **Levantine corner**')
- South "Rukn-al-Yamani" ('The **Yemeni corner**')

**SLIDE 50 – Pilgrims in Mecca (Various)**

- Ritual designed to **promote the bonds of Islamic brotherhood and sisterhood** by showing that **everyone is equal** in the eyes of Allah.
- Makes Muslims feel the importance of life here on earth, and the afterlife, by **stripping away all markers of social status, wealth, and pride. In the Hajj all are truly equal.**
- The Hajjis or pilgrims wear **simple white clothes called Ihram** - and they renew their sense of purpose in the world.

**SLIDE 51 – View of Mina from above – Tents for 3m Muslims during Hajj.**

**SLIDE 52 - House paintings displaying evidence of having completed the Hajj.**

**SLIDE 53 - The Prophet's Mosque in MEDINA as it is today.**

- Contains The Prophet's tomb.
- Founded in 622 by the Prophet Muhammad himself (originally his house)

**SLIDE 54 – The Dome of the Rock – Aerial View (c. 691 CE) JERUSALEM**

- **Dome of the Rock** - upon the *Haram al-Sharif* or 'The Noble Sacred Enclosure'
- **Physical domination** of the urban landscape of Jerusalem

### **SLIDE 55 - The Dome of the Rock Section Plan and Frontal View & Interior**

- 691 Umayyads
- Not a mosque, nor a place of worship
- A shrine and in honor of the Prophet
- it is free of ceremony and really for pilgrimage and personal prayer. i.e. **Symbolic.**
- Place of Muhammad's ascent into heaven from the Rock upon his (legendary) horse *Buraq* – (“This is today is the conception of the Muslim believer”)
- Is considered by some to **represent a ‘cave’** – a staircase takes individuals down below the Rock into a large cave which is **supposedly where Abraham offered his son Isaac up to God as a sacrifice.**

### **SLIDE 56 - The Dome of the Rock View of Rock**

- Near the entrance to the cave there is a shrine containing **relics of the Prophet**, including some hair from his head.
- **Koranic mosaic inscriptions** ring the interior – emphasizes the ‘victory of Islam’ and legitimates the new religion (that completes the revelation as begun by Judaism and Christianity) in the holiest of Cities.
- **Large central dome** (20m across –diameter & 25m high) with 2 wooden shells, and rests on a circular arcade of 4 piers and 12 columns.
- 2 ambulatories are separated by octagonal arcade.
- **Richly decorated: mosaics, marble...**

<b>SLIDE 57 - Medieval Christian Pilgrimage</b>
---

**SLIDE 58 – Medieval Pilgrim and Matthew Paris Drawing of Churches on his Pilgrimage, 1250.**

**SLIDE 59 – Santiago de Compostela – Map & Computer Rendering**

**SLIDE 60 – Sacred Profane Diagram  
Linearity and Centralization – Commodification?**

### **SLIDE 61 – Romanesque Church Plans Comparison**

**SLIDE 62 - St. Faith (Foy, Foi), Conques, France St. Foy completed around 1120.**

Foi - ability to cure blindness and free captives, and her statue-reliquary attracted many pilgrims. **Martyred in c.300**

### **SLIDE 63 – St. Foy Reliquary**

- **Conques Monk stole the relics and the pilgrim road shifted from Agen to Conques. The Conques monastery soon prospered.**
- **The pilgrimage route that passed through Conques began in Le Puy in eastern France and proceeded west through difficult, mountainous terrain before arriving in the hillside village. (The floor of the church slopes towards the door to make it easier to wash away the mud tracked in by tired pilgrim feet.)**
- **pilgrims circled the shrine of St. Foy three times then stopped in front of the golden reliquary-statue to ask the saint for a safe journey to Santiago, which could take them up to a year of dangerous travel.**
- **Writing in 1010, a clergyman named Bernard d'Angers recorded the scene:**
- **The crowd of people prostrating themselves on the ground was so dense it was impossible to kneel down...**
- *When they saw it [the statue of St. Foy] for the first time, all in gold and sparkling with precious stones and looking like a human face, the majority of the peasants thought that the statue was really looking at them and answering their prayers with her eyes.*

### **SLIDE 64 – St. Foy Ext.**

- Today, the church **still attracts pilgrims.**

### **SLIDE 65 – Crusades**

**The Crusades as Pilgrimage – Pilgrims brought back new knowledge/techniques.**

### **SLIDE 66 – Evolution of the Arch**

**SLIDE 67 – St. Denis – Exterior**

**SLIDE 68 – St. Denis – Nave, Abbot Suger Image, Plan**

**\*\*Abbot Suger Reading From: *The Book of Suger, Abbot of St. Denis: The Other Little Book on the Consecration of the Church of St. Denis.***

**SLIDE 69 – Plan – Vault Relationship**

**SLIDE 70 – Apse Aisles / Apsidioles**

**SLIDE 71 – Santiago de Compostella Today**

**SLIDE 72 – Lourdes, France – 1858+**

- In January of **1858 Lourdes was a rural village** in the foothills of the Pyrénées not even connected to the rest of the country by railroad.
- In February of 1858 in the Massabielle grotto on the banks of the river Gave, the Virgin Mary Mother of God supposedly appeared to **Bernadette Soubirous**, an illiterate and asthmatic young girl
- placing Lourdes on the international Christian Pilgrimage scene. Mary indicated a perennial spring of “healing” water that has flowed ever since. Mary asked Bernadette for people make pilgrimages and processions to this spot.
- Bernadette became a nun but never returned to the site.
- **Over 6 million pilgrims visit Lourdes each year.**
- **Has been continuously open and available to Pilgrims since 1858.**

**SLIDE 73 – Lourdes, France Today**

**SLIDE 74 – 83 Pilgrimage Today & Conclusion**

**Pilgrimage is constantly being re-adapted and interpreted through the world’s cultures...**

## APPENDIX 1: HAJJ

### Being pure

To carry out the pilgrimage rituals you need to be in a state of *Ihram*, which is a special state of ritual purity.

You do this by making a statement of intention, wearing special white clothes (which are also called ihram) and obeying the regulations below.

The person on the Hajj may not:

- Engage in marital relations
- Shave or cut their nails
- Use cologne or scented oils
- Kill or hunt anything
- Fight or argue.
- Women must not cover their faces, even if they would do so in their home country.
- Men may not wear clothes with stitching.
- Bathing is allowed but scented soaps are frowned upon.

### Umra

The Hajj is a real pilgrimage - a journey, with rites and rituals to be done along the way.

**You begin at a place just outside Mecca called the Miqat, or entry station to the Hajj.**

**There you bathe, put on the Ihram (the special white clothes), make the intention for Umra and begin reciting the Talbiya Du'a (prayer).**

Here I am at Your service, O Allah, here I am at your service! You have no partner. Here I am at your service. All praise and blessings belong to you. All dominion is yours and You have no partner.

*Talbiya Du'a*

**Then you go to the Masjid al Haram and walk around the Ka'ba seven times repeating du'as and prayers. This is called the Tawaf. Afterwards you should sip some Zam Zam water.**

Zam Zam water is water from the Zam Zam well, the sacred well which opened in the desert to save Hajira and Is'mail from dying of thirst.

**Next you go to the walkway between the hills of Safa and Marwa and walk back and forth between them seven times.**

This completes the Umra portion of the Hajj rituals and some of the Ihram restrictions are relaxed.

### Hajj

Now make your intention for the Hajj and put on the Ihram garments again.



**Travel to Mina on the 8th of Dhul Hijjah (a date in the Islamic calendar) and remain there until Fajr (dawn) next morning.**

**Then you travel to the valley of Arafat and stand in the open praising Allah.** The heat of Arabia at midday provides a hint as to what the Day of Judgement will be like.

**At the end of the day, travel to Muzdalifa for the night. Gather together 49 or 70 small stones together to use the next day.**

**In the morning you return to Mina and throw the stones at pillars called Jamraat.** These represent the devil. Then a sacrifice called a Qurbani should be made in which a lamb or sheep is slaughtered and the meat distributed among the poor. **After this, men's heads are shaved and women cut a lock of their hair.**

**Then return to Mecca and make a Tawaf (this is the ritual of walking around the Ka'aba seven times). Then it's back to Mina for 3 or 4 days, stoning the pillars each day.**

**Finally do a farewell Tawaf in Masjid-al Haram on the twelfth day of the month of Dhul Hijjah, ask Allah's forgiveness, make du'a and the Hajj is finished.**

**Many people then go to the Prophet's Mosque in Medina, but this is optional.**

A man who has completed the Hajj is called a Hajji, a woman who has completed it is called a Hajjah.

At the end of the Hajj, Muslims from all over the world celebrate the holiday known as the Eid ul Adha or Festival of the sacrifice.

This festival commemorates the obedience of the Prophet Ibrahim when he was ordered to sacrifice his son Is'mail.

Ibrahim proved his love and devotion to Allah by showing his willingness to kill his beloved son if Allah wished it. In the end Ibrahim did not have to kill his son as Allah gave him a ram to sacrifice instead.

### **Key Sites:**

**First part of Pilgrimage is the *Umra***

- 1.) Miqat (entry station to the Hajj)** There you bathe, put on the Ihram (the special white clothes), make the intention for Umra and begin reciting the Talbiya Du'a (prayer).
- 2.) Masjid al Haram with al-Ka'bah** (walk around the Ka'ba seven times repeating du'as and prayers. This is called the Tawaf. Afterwards you should sip some Zam Zam water.)
- 3.) Walkway between the hills of Safa and Marwa** (walk back and forth between

them seven times.) This completes the Umra portion of the Hajj rituals and some of the Ihram restrictions are relaxed.

### **Second part of the Pilgrimage is the Hajj**

- 4.) **Travel to Mina on the 8th of Dhul Hijjah** (a date in the Islamic calendar) and remain there until Fajr (dawn) next morning.
- 5.) **Then you travel to the valley of Arafat and stand in the open praising Allah.**
- 6.) **At the end of the day, travel to Muzdalifa for the night.** Gather together 49 or 70 small stones together to use the next day.
- 7.) **In the morning you return to Mina and throw the stones at pillars called Jamraat.** (These represent the devil. Then a sacrifice called a Qurbani should be made in which a lamb or sheep is slaughtered and the meat distributed among the poor. After this, men's heads are shaved and women cut a lock of their hair.)
- 8.) **Then return to Mecca and make a Tawaf** (this is the ritual of walking around the **Ka'aba** seven times).
- 9.) Then it's **back to Mina for 3 or 4 days**, stoning the pillars each day.
- 10.) **Finally do a farewell Tawaf in Masjid-al Haram on the twelfth day of the month of Dhul Hijjah, ask Allah's forgiveness, make du'a and the Hajj is finished.**
- 11.) **Many people then go to the Prophet's Mosque in Medina, but this is optional**

### **Peripheral Sites:**

- Prophet's Mosque in Medina
- In addition to that most of the Shiite Muslims undertake a pilgrimage to the holy city of **Mashhad** in northeastern part of Iran.

## BIBLIOGRAPHY

- Akerman, James R. and Robert W. Karrow, Jr., ed. *Maps: Finding Our Place in the World*. Chicago: University of Chicago Press, 2007.
- Al-Qu'aiti, Sultan Ghalib. *The Holy Cities, the Pilgrimage and the World of Islam : a History from the Earliest Traditions until 1925 (1344AH)*. Louisville: Fons Vitae, 2007.
- Ambrosio, Vitor, "Sacred Pilgrimage and Tourism as Secular Pilgrimage," in Razaq Raj and Nigel D. Morpeth, eds. *Religious Tourism and Pilgrimage Festivals Management : An International Perspective*. Cambridge, MA: CABI International, 2007.
- Blair, Sheila and Jonathan Bloom. *The Art and Architecture of Islam 1250-1800*. New Haven: Yale University Press, 1994.
- Campo, Juan Eduardo, "The Meccca Pilgrimage in the Formation of Islam in Modern Egypt," in Jamie Scott and Paul Simpson-Housley eds, *Sacred places and Profane Spaces : Essays in the Geographics of Judaism, Christianity, and Islam*. New York: Greenwood Press, 1991.
- Ching, Francis D.K., Mark M. Jarzombek, Vikramaditya Prakash. *A Global History of Architecture*. Hoboken, NJ: John Wiley & Sons, 2007.
- Coleman, Simon and John Eade. *Reframing Pilgrimage: Cultures in Motion*, European Association of Social Anthropologists. New York: Routledge, 2004.
- Coleman, Simon and John Elsner. *Pilgrimage: Past and Present in the World Religions*. Cambridge, MA: Harvard University Press, 1995.
- Devereux, Paul. *The Sacred Place : The Ancient Origins of Holy and Mystical Sites*. London: Cassell & Co., 2000.
- Ettinghausen, Richard and Oleg Grabar. *The Art and Architecture of Islam 650-1250*. New Haven: Yale University Press, 1987.
- Frey, Nancy Louise. *Pilgrim Stories: On and Off the Road to Santiago*. Berkeley: University of California Press, 1998.
- Herodotus. *The Histories*. (5<sup>th</sup> century BC) Trans. Aubrey de Sélincourt. London: Penguin Group, 1996.

- Mackay, Angus and David Ditchburn, ed. *Atlas of medieval Europe*. New York: Routledge, 1997.
- Morinis, Alan, ed. *Sacred Journeys : The Anthropology of Pilgrimage*. Contributions to the Study of Anthropology, Number 7. Westport, CT: Greenwood Press, 1992.
- Palestinian Authority, Museum With No Frontiers. *Pilgrimage, Sciences and Sufism : Islamic art in the West Bank and Gaza*. Amman, Jordan: Al-Faris Publishing, 2004.
- Pearson, Michael N. *Pilgrimage to Mecca : the Indian Experience, 1500-1800*. Princeton: Markus Wiener Publishers, 1996.
- Pruess, James B., "Sanctification Overland: The Creation of a Thai Buddhist Pilgrimage Center," in Morinis, Alan, ed. *Sacred Journeys : The Anthropology of Pilgrimage*. Contributions to the Study of Anthropology, Number 7. Westport, CT: Greenwood Press, 1992.
- Raj, Razaq and Nigel D. Morpeth, eds. *Religious Tourism and Pilgrimage Festivals Management : An International Perspective*. Cambridge, MA: CABI International, 2007.
- Reader, Ian and Tony Walter, ed. *Pilgrimage in Popular Culture*. London: The MacMillan Press Ltd., 1993.
- Sadek, Ashraf Iskander, *Popular Religion in Egypt During the New Kingdom*, Hidesheimer Ägyptologische Beiträge. Hildesheim: Gerstenberg Verlag, 1987.
- Schimmel, Annemarie, "Sacred Geography in Islam," in Jamie Scott and Paul Simpson-Housley eds, *Sacred places and Profane Spaces : Essays in the Geographics of Judaism, Christianity, and Islam*. New York: Greenwood Press, 1991.
- Scott, Jamie and Paul Simpson-Housley eds, *Sacred places and Profane Spaces : Essays in the Geographics of Judaism, Christianity, and Islam*. New York: Greenwood Press, 1991.
- Stoddard, Robert H. and Alan Morinis, eds. *Sacred Places, Sacred Spaces : the Geography of Pilgrimages*. Geoscience and Man, Vol. 34. Baton Rouge: Geoscience Publications, 1997.
- Suger, Abbot, "The Other Little Book on the Consecration of the Church of St. Denis," in Elizabeth Gilmore Holt ed., *A Documentary History of Art Volume I: The Middle Ages and The Renaissance*. Princeton, NJ: Princeton University Press, 1981.
- Turner, Victor and Edith Turner. *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*. New York: Columbia University Press, 1978.

Turner, Victor. *The Ritual Process : Structure and Anti-structure*. New York: Aldine de Gruyter, 1969.

Westood, Jennifer. *Sacred Journeys: An Illustrated Guide to Pilgrimages Around the World*. New York: Henry Holt Company, 1997.