SACRED STOP-OVER
[ARCHITECTURE FOR PILGRIMAGES]

TOWARDS A BETTER HAJJ OPERATION IN NIGERIA

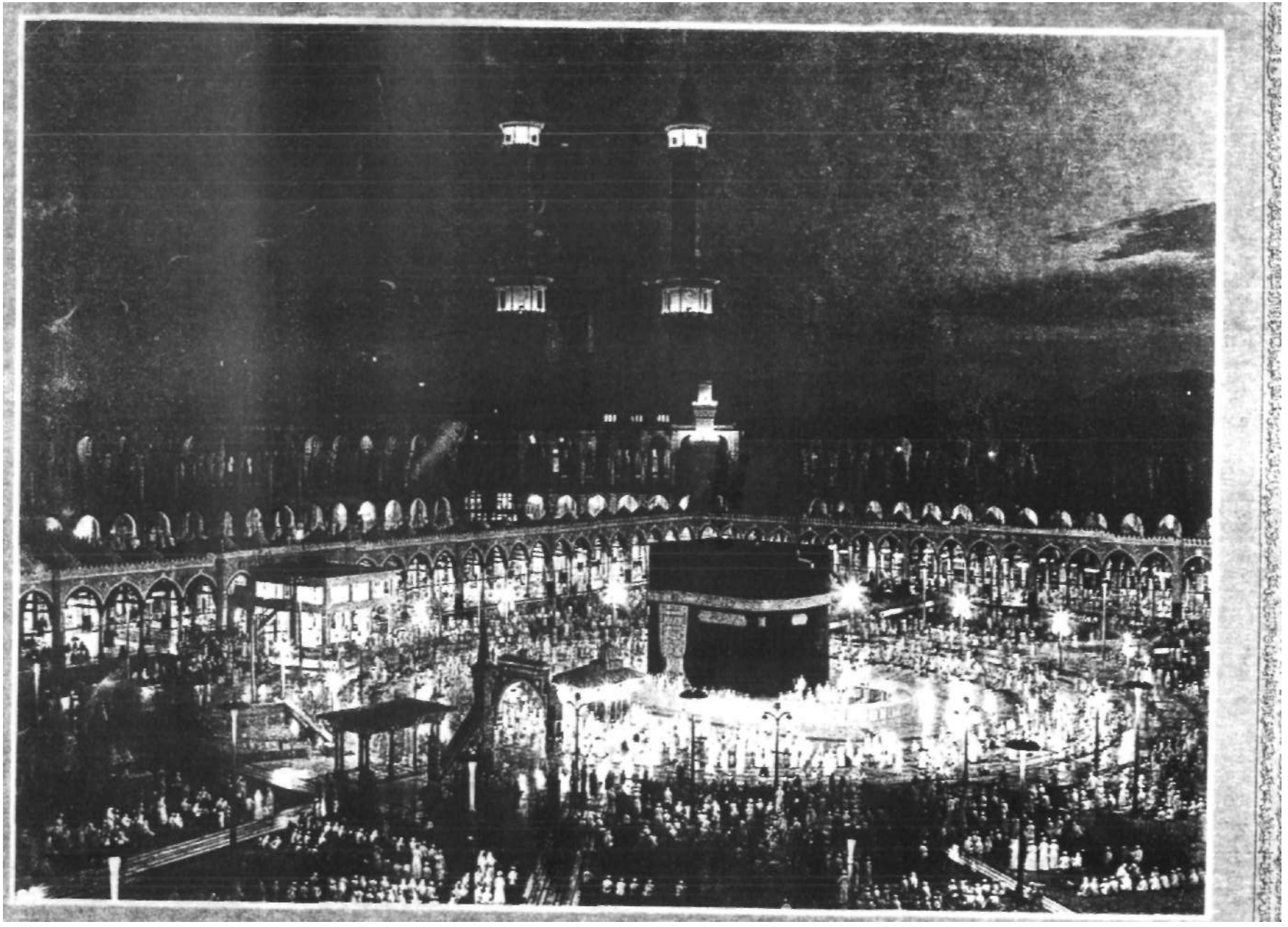
A Master of Science Thesis Presented to the Department of Architecture, Ahmadu Bello University In Partial Requirements For the Degree of Master of Science in Architecture

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JUNE 1976



"THE FIRST HOUSE THAT WAS FOUNDED
FOR MANKIND, WAS THAT IN MECCA,
——BLESSED, AND A GUIDANCE TO HUMAN BEINGS.
IN IT ARE EVIDENT SIGNS, THE
STANDING-PLACE OF ABRAHAM:
AND HE WHO ENTERETH IT IS SAFE
AND PILGRIMAGE TO THE HOUSE IS
A DUTY DUE TO GOD FOR THOSE
WHO ARE ABLE TO JOURNEY THITHER.
AND AS TO HIM WHO BELIEVETH NOT-
VERILY GOD CAN AFFORD TO DISPENSE
WITH ALL CREATURES! "

(Verses 96 and 97 of
Surat Aal Imran)

D E D I C A T I O N

DEDICATED TO ALLAH,

WHO DICTATES OUR

PEACEFUL EXISTENCE.

SPECIAL GRATITUDE

My special gratitude goes to my loving Uncle Alhaji Rabiu Fworaja for his long time guidance May the guidance of Allah continue with you - Amen.

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- God sees, knows every action-

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INTRODUCTION

INTRODUCTION.

IN THE NAME OF ALLAH, THE BENEFICENT

THE MERCIFUL.

Fundamental tenents of Islam.

The spiritual development of man is greatly stressed in Islam in what is generally regarded as the five pillars of Islam- Pillars on which the Edifice of Islam rests - namely:

(i) Declaration of faith(Kalimatu-sh-Shahadah)

(ii) Prayer (Al- Salat)

(iii) Fasting (Al- siyam)

(iv) The Poor due (Al- zakat)

(v) Pilgrimage to Mecca (Al-Hajj).

These doctrines aim to make man realise the Divine Presence not only when he is within the precents of the house of worship but also in the midst of his temporal connections thus making the faith driving force in his life.

The beliefs in the oneness of God is the fundamental and guiding principle of Islam, nevertheless the aim is not simply to preach the doctrine of the existence of Allah, Islam seeks to instil the conviction that Allah Is, a a living force in the life of man.

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The adherence to and the observance of the five pillars of Islam are the means by which it soughts to achieve these noble ideals.

The right development of human faculties depends upon the purification of man's innerself and supression of evil tendencies. The five pillars of Islam set out to do just these.
Thus a workable ascetic formular is introduced into a man's daily life, so that such asceticism may be in keeping with mans temporal life.

Institution of Hajj -area of concern-

Hajj in Islam means to set out for the Ka'aba. The Sacred house that prophet Abraham built for the worship off Allah. A pilgrimage to the Ka'aba is incumbent upon adult muslims in full possession of their faculties and who has the means

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Allah says "surely the house founded for mankind is that of Becca (Mecca) where he or she can have blessing and pilgrimage to this House is a duty which those who can find their ways there owe to God". (Holy Quoran: chapter 3: 97-98)

Hajj is a spiritual Obligation.

This visit is not merely a pleasure trip, it has its rights rituals and obligations which aim to inculcate in Muslims piety and righteosness. On this journey a muslim's thoughts and actions are concentrated on Allah and his very being vibrated with the spirit of intense devotion. When he reaches the holy place he finds the atmosphere laden with piety and Godliness.

Merits of Hajj

The Holy prophet Muhammad (S.A.W) said "Hajj compensates every sin of man: "A pilgrim is a guest of God when he goes to make pilgrimage" 36: 31

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"An accepted Hajj has got no less a reward than paradise" 36:4 physical pilgrimage is prelude to spiritual pilgrimage towards God.

It is not suprising therefore to find over two million muslims observing the Hajj every year from all over the world.

Position of Hajj in Nigieria

The Nigerian muslins are not left out in the fulfilments of this holy obligation. thousands of muslins perform the holy trip from Nigeria every year.

Motivation and problems

Infact one of the contemporary national concerns in Nigeria is the problems of the annual Hajj operations.

Much has been said in some of our leading Newspapers about the loop-holes in the Hajj operations. The population of Nigerians performing the Hajj shoots up every year- in 1974 about 51,764 people performed the Hajj and in 1975, 92,592 people performed the Hajj-about a hundred percent increase within a year. The death and illness toll goes up every year too the sufferings and hardships being faced every Hajj by people connected with the pilgrimage increases accordingly.

Organisations connected with the Hajj operations have been criticised, suggestions have been forwarded from different quarters. There is thus an unceasing outcry for solutions to the serious problems facing Hajj operations every year.

Hajj, meaning twisted

Hajj is not undertaken for personal gratification but solely in compliance with the wish of the Almighty and humble obedience to His commandments. But in Nigeria today Hajj is being given a twisted meaning. Many Nigerians perform the Hajj either to acquire wealth or for personal gratification.

We have had instances of some people who perform the Hajj purely for commercial reasons. There are others who are not practising muslims but who just want to perform the pilgrimage in other to be able to add the title 'Alhaji' or 'Alhaja' to their names.

Many people especially women who go to Hajj go there mainly to trade and many women have turned Hajj into a fashionable holiday resort.

Honourable Alhajis

On the other hand of course there are those who have not commercialised the Institution of Hajj and who are Hajjs in every sense of the word, who obey and fulfil the Devine Decrees both in letter and spirit.

These problems couple with others have inspired the constant outcry by people all over the country for immediate solution to Hajj problems in Nigeria. Hence the inspiration to take up the scheme as a thesis topic.

THE APPROACH.

This first part of this dessertation deals with the pillars on which the Edifice of Islam rests with the view of having a thorough knowledge of the religion.

The part two delves into the Institution of Hajj with the view of having a first hand knowledge of the principles upon which the Institution operates.

The last section of this part covers the position of Hajj in Nigeria. A sort of comparative study of how people regard and observe the Hajj in Nigeria with what the Holy

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Quran Commands.

This will help in pinpointing hitches in the observation of the Hajj.

The part three of this dessertation covers the Survey made and the data and information gathered. The survey was inform of a field work, this involved putting up in the existing Camps with the pilgrims so as to have a first hand knowledge of what all intending pilgrims go through while in transit. This included the survey of the existing facilities and conditions of these facilities. It also involved casual conversation with the intending pilgrims, the officials, the relatives and others on the Camps and at the airports.

The section two of this part is on the responses and the press coverage. These include the factual information and data gathered from Newspapers, Magazines, journals articles and verbal information from experienced Alhaji's and officials; reports on previous Hajj operations by the National pilgrim boards and other bodies.

In the last section of this part, the data and information got as a result of the survey were evaluated with the view of finding out the various problems facing the Hajj operations in Nigeria.

The fourth part covers the solutions and proposals as a result of the evaluation made. This include the possibility of decentralising the airlift operations, the alternative uses of the camp when the Hajj is not on and the possibilities of employing temporary structures and make shift facilities for economic reasons.

The motif of the thesis is dealt with in section two. The Section three covers the after use of the sacred stop-over which is the motif.

General Design considerations including the site requirements, Designs Concept demountable structures, foulding partitions and security on the Camp- are covered in the fourth section.

The last part of the dessertation covers the case study-Kano. The architectural solutions interms of physical structures is the main body of this part. This include the schedule of spatial requirements sewage garbage and refuse disposal. This part covers the various aspect of the 'SACRED STOP-OVER' which is a kind of transit station for Nigerian Muslims observing the Sacred journey annually to the Holy Land of Saudi Arabia. The idea here is to explore the possibilities of creating a "sacred architectural whole' with Celestial atmosphere to serve:

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1, As a spiritual preparatory ground for Muslims going for the final stage of their spiritual development:- the Hajj

2, As orientation ground for all those connected with Hajj operations in Nigeria

3, As departure and transit base for intending and returning pilgrims

The approach adopted in this analysis and some of the solutions proposed herein are not specific to the problems of Nigerian Hajj operations alone.

It is the firm contention of the author that they could with necessary modifications, be equally relevant and effectively applied to solving other related problems involving organisation and housing of large numbers of people in transit or sojourning for seasonal festivities in the country and elsewhere.

- ALLAHU AKBAR -

CHAPTER ONE

ISLAM

I S L A M

CHAPTER ONE

THE APOSTLE OF GOD PROPHET MOHAMMED (S.A.W.)

Islam means resignation or surrender to the Dinine Will. Its followers are called Muslims from the same root. Muslims do not worship Muhammad and should not be called Muhammadians; but they believe that he was the Last and Seal of the the prophets and apostle of God.

'I bear witness that there is one God and I bear witness Muhammad is the Apostle of God'. This cry, repeated from every minaret and by every Muslim everyday declares the Unity of God and the Supreme revelation brought by the prophet. In the Orthodox Muslim teaching, Muhammad was a man, born in the normal way, who declared "I am no more than a man". But he is believed to be the greatest of all men, and his person is essential to Muslim faith. He is regarded as the light of all the prophets that came before him, and his revelation replaces all the rest but contain the essence of all. He is the greatest of men and in one ancient poem is called "Second only to God. In many mosques the name of Allah appears on the right-hand side of the wall towards which prayer is made and the name Muhammad on the left. Muslims believe that Muhammad is the Intercessor for mankind, and will be so at the Day of judgement, pleading for sinful believers to come out of hell, and for the faithful that they may rise higher in paradise. Among the two hundred and one titles traditionally given to him are

...../2

Intercessor, Mediator, Forgiver, Holy one, Holy spirit He has been called the light of Light, the loveliest of men, a rose in a garden, pearl in a shell, and through him all blessings flow.

Ancient mystics spoke of Muhammad's love as 'our nourishment', and the celebration of him Life in our hearts'. Modern Muslims biographers call him prophet and king, both sinless himself and saviour of sinful humanity. Muslims have long dedicated their life to Muhammad in the world. "May my life be thy sacrifice, O prophet of God:

So whenever the Muslim takes the name of the prophet on his lip, he says "peace and blessings of God be upon him! He never utters the mere name of Muhammad alone but always adds the blessed evocation. Six great prophets are said in Muslim teaching to have founded dispensations of religion, and they were all sinless and interceded for mankind. These were Adam, Noah, Abraham, Moses, Jesus and Muhammad; and some thirty biblical characters in the Quran (Koran).

QURAN AND SUNNA

The Qur'an, the Sacred Muslim Scripture, is believed to be eternal, the uncreated word of God in book form.

An ancient writer said "The Qur'an is the speedh of Allah, written in the copies preserved in the memories, recited by the tongues, revealed to the prophet. Faith in the revelation of God in the Quran is essential to Islam, for it is the best and final revelation.

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The original of the Quran, "The mother of the Book' was kept in the seventh heaven in the presence of God, and it was sent down to the lowest heaven at the end of the Sacred month of Ramadan and revealed in the Arabic tongue.

It is held that Muhammad was illiterate and hence the words of the Qur'an are not derived from other scriptures but are what he received from God. Angel Gabriel was first sent down to the prophet in his isolated cave of meditation, carrying for him the first words of the Almighty God:

In the name of Allah, the Beneficent, the merciful,

"Recite thou, in the name of thy Lord who created; Created man from clot of Blood:

Recite thou! For thy Lord is the most Beneficent, who hath taught the use of pen; Hath taught Man that which he knoweth not"

(verses 1-5 of Surat THE CLOTS OF BLOOD).

The Word Quran comes from a root meaning to read and recite what was written, and hence, Qur'an means 'recitation'. The whole or portion of the Qur'an are learnt by every Muslim and recited by heart. The Qur'an recieves the highest veneration from all Muslims to whatever sect they belong. Noone must touch it or read it without ablution, i.e. washing himself ritually as for worship.

The Quran is believed to be of universal application and for all time. Jews and Christians are still respected as "People of a Book", but the

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Qur'an is held to be far superior to other revelations which have been tampered with and corrupted by man, and which it outdates.

SUNNA, while the Quran is the first authority for all Muslims, all sects also base their faith and practice on certain traditions. These are gathered together in six corrected books, with variations in some sects. In addition to the written word in the Quran there are also traditions (Hadith) Sayings of and about the ('path' or rule of acting) is derived from the prophets practice and directions.

The Fundamental Articles of Islam

The Edifice of Islam rests on five principal pillars.

1) Testimony that there is no God but Allah and that Muhammad is the messenger of Allah. - Faith.
2) Performance of prayers
3) Payment of Zakat (poor due)
4) Fasting Ramandan
5) Pilgrimage for he who can undertake it.

The prophet Muhammad (peace be upon him) has enjoined Muslims to believe in five articles of faith:

Faith: To believe in Allah, His Angels, His Scriptures, His messengers, the Day of resurrection, and God's pre-destination.

The Unity of God

This is the basic creed of Islam which is called from the mosque and uttered by the Muslim daily: 'God is most great. There is no God but Allah. Muhammad is the Apostle of God'. (Allahu akbar. La ilaha illa illa 'llahu. Muhammad rasulu 'llah).

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The unity of God is expressed dearly in Sura 112, which is often repeated, after the first sura:

Say: He is God alone: God the eternal. He begetteth not, and he is not begotten; and there is none like unto him'. On this sura the heavens and the earth are said to be founded.

The Quran repeatedly refers to God as the One, Al-Wahid.

The unity of God was the great passion of Muhammad, against the idol try and polytheism of the Arabs of his day. God is unborn and does not give birth. The miraculous birth of Jesus is explained in the Words, "God will create what he will; when he decreeth a thing, he only saith "Be" and it is'. (Sura 3).

The gravest sin is shirk, that is association of the beings with God or 'attribution' to others of the worship and knowledge that belongs to God alone.

TAWHID The positive opposite of this is tawhid the assertion of the unity of God in faith and life.

God is the creator and man the creature. God the king and man the slave. The common description of man before God is that of slave or servant, 'abd, a prefix in many names, e.g. 'Abdu'llah.

From man's dependant relationship comes the nature of religion of Islam, submission or surrender to the will of God. This is a recognition of the supremacy of God over the whole of life and the absolute nature of his will and decrees.

Traditionally there are said to be ninety-nine names of God; these are the Beautiful Names.

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They are inscribed on monuments, e.g. the Taj Mahal tombs, in mosques, and are found in Muslim rosary in three arrangements of thirty-three beads.

The most important names of God are the twin titles, 'the Compassionate, the Merciful' (Al-Rahaman - al - Rahim) These are found in the great invocation, the Bismillah ('in the name of God') which occurs at the beginning of every sura of the Quran but one and runs, 'In the name of God, the Compassionate, the Merciful'. Angels, headed by four archangels, praise and serve God and intercede for men, asking 'forgiveness for the dwellers on earth' (Sura 42) Guardian angels watch over man, take account of his deeds, and examine him in the faith when he dies. Demons, headed by Iblis and jinns (genii) prowl about the earth and lower heavens. At the end of all things men will be weighed in the balances before God, and pass over a rozor-sharp bridge from which the lost will fall into hell, and the blessed be admitted to paradise which is like the most glorious of gardens.

PRAYER AL-SALAT

Salat is the most primary and most important of the Ibadat. It is the prescribed daily prayers which consist in repeating and refreshing five times a day the belief in which a muslim repose his faith. The daily prayer strengthen the foundations of a muslim's faith prepare you for the observance of a life of virtue and obedience to God, and refresh that belief from which spring courage, sincerity and purposefullness, purity of heart, advancement of soul, and enrichment of morals.

Muslims must say their prayers in congregation whenever possible

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and especially so the Friday prayer. This creates among the m muslims a bond of love and mutual understanding. This arouses in them the sense of their collective unity and fosters among them global fraternity. All of them say their prayers in one congregation and this inculcates in them a deep feeling of brotherhood.

Promotion of social relations

Prayers are also symbol of equality for the poor, and the rich, the low and the high, the ruler and ruled, the educated and the unlettered, the black and the white, all stand in one row and prostrate before their Lord. They also inculcate in them a strong sense of discipline and obedience to the elected leader. In short prayers train them in all those virtues which make possible the development of rich individual and collective life. The Muslims' worship are not accompanied by singing or other forms of music or the burning of inconce in order to create a sort of rapture in the mind. A muslim, therefore, listens to the music of his own mind which consists of meditation. The movement in Muslim prayer only indiates reverence and submission to the Lord, and the recittal of certain words in Arabic or other languages, only indicates reverence and submission to Lord, because recital refer to Divine characters with which we must guide ourselves.

A Muslim prayer is, therefore, designed to infuse into the Muslims the spirit of God with the Divine characteristics.

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Muslims pray to Allah at least five times a day. This merely, is to remind every muslim that he should not entirely divorce Allah from his thought during the hustle and bustle of his daily activities.

Man needs prayer for spiritual elevation and progress. Through prayer, Muslims communicate with Allah and therefore, bring themselves closer to Allah.

FASTING
AL-SIYAM

Fasting is a Universal Institution known to all Religions. Therefore the observance of FAST is not peculiar to Muslims only, but all other forms of religion advocate it.

"O you who believe , Fasting is prescribed for you as it was prescribed for those before you so that you may guard against evil" (Holy Qur'an 2: 183)

Therefore Fasting is not a peculiar characteristic of Islam. But Islam has introduced quite new meaning to the Institution of Fasting. Before Islam, Fasting meant the suffering of some privation in times of mourning and sorrow and appeasing an angered god and this leads to an idea that Fasting is an act of penitence.

But in Islam, Fasing becomes an Institution for the improvement of the moral and spiritual character of man. It enables Muslims to guard themselves morally and spiritually against evil, one who is able to denounce the lawful satisfaction of a desire in obedience to the DIVINE's command, certainly acquires the power to renounce unlawful gratification and physically against opponent of Islam, by abdicating themselves to suffer tribulation which they must suffer in defence of the cause of Islam.

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The Muslim thereby samples enough starvation to make him a warm-hearted hospitable person, sympathetic with the poor who are in constant want. This is precisely the spirit Islam endeavours to create in the Muslims heart and mind by requiring fasting as a mode of worship. Fasting is prescribed for all Muslims in the month of Ramadan. The Holy Quaran says "Ramadan is the month wherein the Quran was revealed for the guidance of mankind and to serve as the criterion (of right and wrong) whosoever is sick or on a journey shall fast an equal number of days later.

RELIGIOUS TAX
AL-ZAKAAT

ZAKAAT means alms giving or welfare tax in Islam. It is the third form of worship-Ibadat in Islam. It is a fiscal worship by which Islam requires the well-to do to care for the needs of the poor and to pay a subsidy to maintain public benefits, like hospital, educational institutions and defence force. It is a sacred duty incumbent upon the rich to pay out their possessions in excess of their own requirements; and of those of their dependants. Worship through the giving of Zakat is the best means of promoting the welfare of the Society, planting compassion, and spreading throughout the people a feeling of love and co-operation. Through the Zakaat the nation protects itself from tyranny, hatred and poverty and crimes, and builds itself prosperity and production. Through Zakat the nation protects itself from exploitation which may be the result of the concentration of the bulk of the national income in the hands of few individuals, or in the hands of the ruler who might claim it in the name of the State.

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Quran says, in (sura 9:103) "Take alms of their wealth where with you may purify and sanctify them.

In Sunna: The prophet Mohammad (P.B.U.H) said: "Islam is built on five pillars Faith, prayer, al-Zakaat, Fasting, and Pilgrimage.

AL-HAJJ

Pilgrimage

"Pilgrimage to the Kaaba is a duty men owe to God for those who are able to make it.

Pilgrimage in Islamic Law means to set out for the Ka'bah, the Sacred House, and to fulfil the pilgrimage right.

Pilgrimage is one of the fundamental principles of Islam. It was instituted in the sixth year of Hijra. It is also a form of physical, or external worship in Islam.

It is an annual form of congregational worship in which those muslims who are able to make the trip assemble all over the world at Mecca, the home of revelation of Muhammad (P.B.U.H)

It is a public worship expressing the full equality among Muslims gathered together from all over the world with a common objective, all performing the same actions, all seeking to gain God's favour.

CHAPTER TWO

THE INSTITUTION OF HAJJ

C H A P T E R T W O

SECTION 1

INSTITUTION OF HAJJ

THE PILGRIMAGE (AL-HAJJ) AND LESSER PILGRIMAGE (AL-'UMRA) IN LANGUAGE AND ISLAMIC JURISPUDENCE

1) The literal meaning of Hajj in Arabic is to set out towards a definite objective. In Islamic law it means to set out for the Ka'aba, the Sacred House, and to fulfil the pilgrimage rites.

2) 'Umra is derived from L'timar meaning a visit. In Islamic Law it means visiting the Sacred House, drawing near to God in accordance with the rules which are subsequently referred to.

SOME ORDINANCES OF THE PILGRIMAGE AND THE LESSER PILGRIMAGE

1) Pilgrimage is an obligation for Muslims, according to the precepts of the Holy Quran and the Sunna (practice of the prophet and companions)

a) In the Quran God says "Pilgrimage thereto is a duty men owe to God, those who are able to make the journey". This means that Pilgrimage is a duty imposed on all Muslims and which they cannot avoid so long as they are able to find the means to do so.

b) As for the Sunna, Ibn 'Abbas reported that the prophet said in one of his speeches:

"O people pilgrimage is ordained for you - so fulfil it".

Then al-Aqra' Ibn-Habis asked: "Is it to be yearly, O Messenger of God?" To this the prophet replied: "If I say so, it will be taken for obligation on which lie beyond your power ..... Pilgrimage is to be performed once, and whoever performs it more than once does so voluntarily.

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2) According to the above mentioned hadity (saying of the prophet), pilgrimage is a duty one owes to God once in the course of ones life; to do so more than once is voluntary. All the scholars ('Ulama') have agreed upon this.

3) As for the lesser pilgrimage, some scholars states that it is desirable but not compulsary, quoting Abu Hurayra, who reported that the prophet said: "Pilgrimage is a duty but the Lesser Pilgrimage is optional. Once a Bedouin came to the prophet and said "O Messenger of God tell me about the Umra, is it a duty? The prophet answered: "No, but it is better for you that you perform it".

4) The Messenger of God recommended the quick fulfilment of the pilgrimage: "He who intends to set out on a pilgrimage must hasten; he may fall sick, lose his means of conveyance, or be faced with poverty".

Pilgrimage to the Sacred House is one of the greatest worshipings. This House was first populated by Adam and then the various prophets until it reached Abraham Al-Khalil - God's prayer on him - who was enjoined by the Almighty to raise the foundations of the House and built it. Thus Abraham was the leader of the people of this House, which the Almighty later gave to prophet Muhammad - Allah's peace and blessings on him - as well as on his people and his companions. The House is still honoured and glorified and pilgrimage to it adds more honour, glorification, greatness and reverence to it.

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QURANIC VERSES ON PILGRIMAGE

"The first house of worship founded for mankind, was that in Becca, - Blessed, and a guidance to human beings. In it are evident signs, the standing-place of Abraham and he who entereth it is safe. And the pilgrimage to the house is a duty due to God from those who are able to journey thither. And as to him who believeth not - verily God can afford to dispense with all creatures!"

(verses 96 and 97 of Surat Aal Jmran)

"And remember when we appointed the Holy House as man's resort and safe retreat, and, 'Take ye the station of Abraham for a place of prayer: 'And we commanded Abraham and Ismael, Purify my house for those who shall go round it, and those who shall abide therefore devotion, and those who shall bow down and prostrate themselves' And when Abraham said 'Lord! make this secure land, and supply its people with fruits, such of them as believe in God and in the last day: He said: "And whoso believeth not for a little while will I Bestow good things on him; then will I drive him to the torment of the Fire!'

An ill passage.

"And when Abraham, with Ismael, raised the foundations of the house, they said: 'O our Lord! accept from us; for thou art the Hearer, the Knower. O our Lord! Make us also Muslims bowing to thy will) and our posterity a Muslim people; and teach us our holy rites, and be turned towards, for thou art He who turneth, the Merciful. O our Lord! raise up among them an apostle who may rehearse Thy signs unto them, and teach them 'the Book' and Wisdom, and purify them: for Thou art the Mighty, the Wise'". (verses 125-129 of Surat AlBaqara)

"Abraham said: O Lord make this land secure, and turn aside me and my children from serving idols: For many men, O my Lord, have they led astray. But whosoever shall follow me, he truly shall be of me; and whosoever shall disobey me Thou truly art Gracious, Merciful. O our Lord! verily I have settled some of my offspring in an unfruitful valley, nigh to thy Holy House; O our Lord, that they may strictly observe prayer! Make Thou therefore the hearts of men to yearn toward them, and supply them with fruits that they may be thankful".

(Verses 35-37 of Surat Abraham).

"And call to mind when we assigned the site of the House to Abraham and (said) associate not anything with Me in worship, and cleanse My House for those who go in procession round it, and who stand or bow in worship: And proclaim to the peoples a pilgrimage. Let them come to thee on feet and on every fleet camel, arriving by every deep defile: that they may bear witness of its benefits to them, and make mention of God's name on the appointed days, over the brute animals with which He hath supplied them for sustenance. Therefore eat thereof yourselves, and feed the needy, the poor. Then let them bring the neglect of their persons to a close, and let them pay their vows, and circuit the ancient House. This do, And He that respecteth the Sacred ordinances of God, this will be best for him with his Lord. The flesh of cattle is allowed you, save of those already specified to you. Shun ye, therefore, the pollutions of idols; and shun ye the word of falsehood.

(Verses 26-30 of Surat Al-Hajj).

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"Accomplish the pilgrimage and the Visitation of the Holy places in honour of God: and if ye be hemmed in by foes, send whatever offering shall be the easiest: and shave not your heads until the overing reaches the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must satisfy by fasting or alms, or and offering. And when ye are safe from foes, he who contents himself with the visitation of the holy places, until the pilgrimage shall bring whatever offering shall be the easiest. But he who findeth nothing to offer, shall fast three days in the pilgrimage itself and seven days when ye return. they shall be ten days in all. This is binding on him whose family shall not be present at the sacred Mosque. And fear God, and know that God is terrible in punishing. Let the pilgrimage be made in the months already known: whoever therefore undertaketh the pilgrimage therein, let him not know a woman, nor transgress, whi wrangle in the pilgrimage. The good which you do, God knoweth it. And provide for your journey; but the best provision is the fear of God: fear me, then, O men of understanding! It shall be no crime in you if ye seek an increase from your Lord; and when ye pour swiftly on from Arafat; then remember God near the Holy Monument; and remember Him, because He hath guided you who before this were of those who went astray. Then pass on quickly where the people quickly pass, and ask pardon of God, for God is Forgiving Merciful. And when ye have finished your holy rites, remember God as ye remember your own fathers, or yet with a more intense remembrance. Some men there are who say, 'O our Lord! give us our portion in this world:' but such shall have no portion in the next life.

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And some say, '0 our Lord! give us good in this world and good in the next, and keep us from torment of the fire'. They shall have the lot which they have merited and God is swift to reckon. Bear God in mind during the stated days: but if any haste away in two days, it shall be no fault in him: And if any tarry longer, it shall be no fault in him, if he fears God. Fear God, then, and know that to Him shall ye be gathered'.

(Verses 196-202 of Surat Al-Baqara)

PROPHETIC TALKS (HADITHS) ON PILGRIMAGE

AL Nissa'i is reported to have quoted the prophet (S.A.W.) - as having said that pilgrimage "Hajj" and lesser pilgrimage "Umra" are the "jehad" of the old, weak and women.

According to Al Hassan Ibn Ali - May God be gracious to him - a man called on prophet Muhammad and told him that he (the man) was coward and weak. The prophet enjoined him to perform pilgrimage which he described as jihad in which there is no danger. (narrated by Abdel Razzak and Al Tabrany)

Agisha - may God be gracious to him - also reported that she had said to the prophet: "O messenger of God! we believe jihad is the best act, shouldn't we therefore undertake it?"

In reply the prophet said: "But the best jihad is pious pilgrimage" (narrated by Al Bukhany and Muslim).

Abu Harayrah reported another 'Hadith' saying "He who makes the pilgrimage and does not indulge in obscenity or wickedness will be as sinless as a newborn child". (narrated by Al Buhary and Muslim).

Another "hadith reported by Abu Horayrah says: "Performers of pilgrimage and less pilgrimage are the delegates of God.

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If they pray Him He will answer them and if they ask for His forgiveness He will forgive them".

Abu Hurayrah also quotes the prophet as having said: "There is expiration of the period between two lesser pilgrimages and the only reward for pious pilgrimage is Paradise".

According to Imams Ahmed and Buhaiky, The prophet - Allah's peace and blessings on him - said: "Expedite your performance of pilgrimage for none of you know what may happen to him".

Ibn Habban narrated after Ibn Omar that the prophet - Allah's peace and blessings on him - said "When the pilgrims goes out from his residence, God adds to his record one goodness and deducts one sin for every step he makes. And when the pilgrims stand at Arafat, the Almighty proudly says to his angel: "Look at My worshippers! They have come to Me deshevelled and full of dust. Bear witness I have forgiven their sins even if they are as many as the drops of water from the sky and the sand of A'leq (a famous sandy place in the desert)".

After reliable sources (Isnad Hassan), Ibn Jarig reported after Jaber - May God be gracious to him - that the prophet - Allah's peace and blessings on him, said: "This House is a corner stone of Islam and he who goes out heading towards it for Hajj or Umra will have God's guarantee that he would enter paradise if taken by God (deceased) or would get a reward if returned".

"He who performs one pilgrimage fulfils his duty and he who performs a second pilgrimage indebts his God while the performer of the third pilgrimage will have his body prohibited for fire" so said the prophet, Allah's people and blessings on him.

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Perform pilgrimage and lesser pilgrimage as they put away poverty and sins as the fire of forge removes the dross of iron, gold and silver; and Paradise is the only reward for pious pilgrimage". This is another 'hadith' reported by Al Nissa'l and Al Termizy after Abdullah Ibn Massoud, may God be gracious to him.

The Prophet also said: "All actions are judged by the motives prompting them and every body will get the reward for his motive. Thus he who migrates to God and His messenger with this motive in mind will have this migration fulfilled, while he who migrates to earthly object in order to get it or to a woman with a purpose to marrying her will have his migration to this end fulfilled".

THE SIGNIFICANCE OF HAJJ INSTITUTION

Mecca thus is the centre in which Muslims must converge once a year, meet and discuss topics of common interest and in general create and refresh in themselves the Faith that all Muslims are equal and deserve the love and sympathy of others irrespective of their geographical or cultural origin.

UNIFYING BASIS FOR MANKIND

"And proclaim to men the pilgrimage. They will come to you on foot and every lean camel coming from every remote: that they may witness benefits (provided) for them and mention the name of Allah on appointed days over what he has given them of the cattle quadrupeds" (Quran 22: 27-29).

The Quranic reference clearly establishes the authority behind the Institution of Hajj and at the same time stresses that there are benefits in it if only Muslims came to explore them.

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For every precept that I slam advances, ample opportunities are provided for Muslims to practicalise them. Hajj represents one such opportunity for practicalising some of these precepts; and perhaps the Islamic precept relevant to the issue under consideration is the Unity of mankind.

The Quran (49: 13) says: O mankind, Surely we have created you from a male and female and made you tribes and families that you may know each other, Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is knowing and Aware. Thus the pilgrimage unites Muslims of the world into one International brotherhood. It is the highest manifestation of Islamic brotherhood and Islamic democracy. Nature dictates that brothers should have one common meeting ground for exchange of love and affection. Hajj fulfils this objective in the most effective way as it is an universal assemblage of the brethren-in-faith at the central place of monotheism represented by the Holy Ka'aba. Not only there is uniformity of religion among the pilgrims but there are also unity of living and unity of feelings in them.

Dr. Laner says about it in his Religious systems of the world: "The demonstration of equality furnished on the occasion of Hajj is so complete that it is well highly impossible to distinguish a servant from a master. The whole of humanity assumes one aspect and one attitude and thus the noblest right of equality and brotherhood is witnessed in Hajj. There is in this City a force which transcends the littleness and division of mankind".

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The Quran says "There is no blame on you in seeking bounty from your Lord (2: 198 Q). This bounty includes other advantages namely Conferences for the welfare of the Community as a whole and for the whole Muslim world. This has been expressly encouraged by another verse in connection with the Hajj. Help one another in goodness and piety and do corroborated by the following verses: "Therein are advantages for men (in Hajj) (22: 28) Their affairs are mutual consultation among other objects by the institution of Hajj in the Central place of Mecca.

HIGHEST TRAINING FOR SPIRITUAL ADVANCEMENT

Hajj affords the best training ground for absolute and completo surrender to the Divine Command. There the pilgrim forgets his own hearth and home, his comfort and amenities of life, his dear wife and children, his hard earned wealth and his friends and relatives and everything he possesses, and in their stead takes up an arduous journey to a barren and unproductive land with a great risk of life, pangs of absence from near and dear ones, and takes up a dress of two unsewn pieces of cloth bidding adieu to all physical comforts and luxuries. This is a severence of all worldly connections to meet the great High. It is for this reason that the holy prophet Muhammad - peace and blessings of Allah on him - said: A Hajj compensates every sin of man. Physical pilgrimage is prelude to spiritual pilgrimage towards God and all cry in a body: we are present to thee, O Lord, we are present to thee.

DIVINE ORIGIN OF ALL REVEALED BOOKS

Hajj affords a practical example to believe in the divine origin of all revealed books. It is universally admitted that the Ka'ba is an old shrine and the memories of the patriarch

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Abraham and his struggle for pure monotheism are deeply associated with it. The Hajj is a commemoration of the great sacrifice of Abraham and his triumph. He banished his wife Hayra in the place where the Ka'aba stands now. She had a son born to her called Ismail. There being no body by her side at the time of her delivery she called for help but there was no help nearby. Then she ran between Safa and Merwa seven times in search of water but it was all in vain. When she returned to her baby she found a well beneath the feet of Ismael which is now known as the famous Zemzem well. Thereafter Abraham was ordered to sacrifice his most beloved son Ismael. Both father and son were found ready to obey the divine command and father was about to sacrifice his son at the foot of a mountain near Mina when revelation came down:

You have indeed proved your dream true, O Abraham. That goat sacrificed in the spirit of Abraham and Ismael has been corroborated by the sacrifice of the Id-Ul-Agha. Again when Abraham was taking his son for sacrifice, he was thrice reminded by the devil of his filial affection for his son, and thrice did he throw stones to drive it away.

When a pilgrim does the duties of running between Safa and Merwa, throwing stones and other ritual for Hajj, he is reminded of the fact that the entire institution of Hajj existed from the time of Abraham as a commemoration of his acts and trials of life.

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This shows that the prophet followed the religion of Islam existing at the time with the exception that he put the seal of perfection to this religion. The Quran says: My Lord guided me to the right, to a most right religion, the faith of Abraham the up right one - (6: 162 Q). Hajj is therefore a practical example that we should believe in the divine origin of all prophets and of all revealed books.

SPIRITUAL SIGNIFICANCE OF HAJJ RITUALS

Pilgrimage is performed in the Sacred month of shawwal, Zi'qad and the first nine days of Zil-Haj. In these months every one stops his hand from foul things of every description. The Quran says: Whoever determines the performance of pilgrimage, therein there shall be no amorous speech - no abusing, no disputing in Hajj (2: 197 Q) leaving aside the petty jealousies there is nothing but divine glory and divine grandeur. Hajj teaches us complete submission to Divine Will because one without sufficient understanding the inner meanings of going round the Ka'ba, kissing the black stone, running between Safa and Merwa and throwing stones at Zamrahs, does these things in blind submission to Divine Order.

Therefore God becomes pleased with His servant saying: "Without seeking any reason or order, he obeyed me". If a servant goes to question the propriety of his masters order without obeying it then and there, the master is not surely very much pleased with him. The Quran says therefore about the motive behind the rituals: What! do you make the giving of drink to the pilgrims and thevisit of the sacred mosque like one who believe in Allah and the later day and strives heard in Allah's way? (9: 19 Q)

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It is not righteousness that you turn your faces towards the east and the west but righteousness it is that behind the rituals there is the grand object of remembrance of Allah. It has been emphasised in another verse: "And pilgrimage to the House is incumbent upon men for the sake of Allah (3: 96 Q)

Pilgrimage stand as a symbol as to how to prepare for the next world after cutting of all worldly connections and do have a sight of the Lord. The Ka'ba is the House of Allah and surrounding this are its walls. His grand Durbar is held at Arafat. No tree or even grass can be cutt off from the neighbourhood of Allah's house and its courtyard. The circumbulation round the Ka'ba and the running between Safa and Marwa are the pilgrims effort to get a clue to Allah. In order to meet Him, a pilgrim cuts off all connections from his world as if he is going to the next world to meet him after death. As the worldly things are necessary for the journey, the good deeds are likewise necessary for the spiritual journey. The greater there are the means, the greater are the comfort in journey. Likewise the greater are the good deeds, the greater are the comforts in the spiritual journey. After death the spiritual journey begins. Therefore a pilgrim puts the dress of death i.e. two unsewn pieces and cries: I am present to thee. The loud voices of all the pilgrims in such a way fill up the atmosphere with divine glory. In this journey, none is allowed to do any harm to any animal. The great hardship of the journey represent punishment in the grave.

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Then on actually reaching the Ka'aba, the believers heart is filled up with electricity of Divine Presence because he sees the House of Allah and circumbulates round it with the hope of getting a sight of His appearance. The stone and cover of the Imperial House are kissed - the kissing of the black stone represent the registration of names for the great interview in the [illegible] page of the stone. The black stone register the names of the pilgrims, so that it may be opened on the resurrection Day before the Divine presence.

Being baffled there the pilgrim goes to run between Safa and Merwa and looks often to the imperial House in eager search for the Beloved. Then knowing that all will be allowed to see Him in the general courtyard of Arafat, he runs towards the vast field which represents the great Universal Assemblage of the people in the next world for account. There the interview will be granted after a review of deeds.

Arafat is therefore the highest manifestation of spiritual advancement. Then in the filed of Arafat he learns that everybody is not granted interview on account of the deeds he has done. He then hastens to his world with the best training. He remains at Muzdalafah with the expectation of being called again for the great interview. Finding no response he goes to Mina where he still wait and dedicate his dear animals and hard earned wealth to please Allah. The devil comes in but he keeps the devil at a stone's throw by throwing stones.

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Then he goes again to visit the Ka'ba and hears the lesson.

In order to realise God do good deeds.

All these things are lessons for higher spiritual experience which is achieved among discordent elements of Society. Then he is brought nearer and nearer to God.

CONDITIONS GOVERNING THE OBLIGATION OF PILGRIMAGE ACCORDING TO THE FOUR IMAMS (LEADING JURISTS).

To WHOM IS THE PILGRIMAGE OBLIGATORY

There are five conditions that must be fulfilled for the obligation of pilgrimage. These are Islam, Adulthood, Sanity, freedom and capability. Women are like men with regard to these conditions. The only exception is that women must be accompanied by a husband, a mahram (1) or a group of trustworthy women.

1. The pilgrimage is incumbent upon the adult Muslims in full possession of his faculties. It is not to be demanded from other than Muslims, nor from children or lunatics, in accordance with the words of the prophet: "The pen is withdrawn from three persons - i.e. which records human acts pending Divine judgement - "the Sleeper till he awakes, the child till he grows up, and the lunatic till he is cured of his insanity".
2. The pilgrimage is a duty for those who can afford it, as mentioned in the Quran: "Pilgrimage to the Ka'ba is a duty men owe to God, those who are able to make the journey".

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The 'Ulama' interpret these words of Allah as the ability to meet the expenses of travel and make provision for themselves and for their families at home. This of course, does not concern the inhabitants of Mecca or its vicinity.

In this connection one should note the tremendous progress in means of transport such as steamers, planes and trains. So one may assume that "those who are able to make the journey" would mean those who have the money to pay for their fare, and provide for themselves and the members of their household at home.

3. As has already been mentioned, it is not an obligation for boys to go on pilgrimage. But if they do accompany their families, it is something laudable; that does not exempt them from pilgrimage when they come of age.

If boys have not reached the age of discrimination, their parents or guardians carry out all the rites of Hajj for them. This practice was followed by the prophet himself, according to a tradition of Jabir Ibn Abdallah.

According to al-San'ani, the guardian says on his behalf, speaking from the heart: "I have placed him in a state of sanctity (Ihram)".

4. As regards women, there are other further conditions to be taken into account. Some 'Ulama' insist that women must be accompanied as an escort by a close relative such as a brother or a son (Maharim). Others are not so adamant on this point saying that she must perform the pilgrimage whether she has a close relative with her or not.

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5. He who dies without performing his pilgrimage is acquitted of his obligation if his descendants carry out the pilgrimage in his name and with his own money, or if they provide a substitute to do this by proxy.

6. If any man is incapacitated by old age or incurable disease he may choose some person to perform the pilgrimage on his behalf. Pilgrimage by proxy is not valid unless the person designated has himself already performed the Hajj.

THE PILGRIMAGE AND LESSER PILGRIMAGE

1. Times of Hajj and 'Umra: As regards the pilgrimage, the times referred to are those defined by God in his words: "The pilgrimage is in the well-known months" These months are shawwal, Dhu'lQa'ada, Dhu'l Hijja. The 'Ulama' added that only The first ten days of Dhu'l-Hijja are included. Thus it is not allowed to enter into the state of concentration (Ihram) for the pilgrimage before these months, that is to say, before the month of shawwal.

As for the lesser Pilgrimage, it is not limited to any definite time of the year. Here is one of the distinctions between the Hajj and 'Umra'. It is said that the Prophet himself performed it once in Shawwal and another time in Dhu'l-Qa'da, though he declared that Umra in Ramadan (the month of fasting) is equal to Hajj in gaining God's blessing - without meaning of course that it would replace it.

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S E C T I O N 2

POSITION OF HAJJ IN NIGERIA

MOTIVATION Islam is one of the two major religions in the country. Infact it has the largest number of adherants in the country. By 1963 head count, Muslims constituted over sixty per cent (60%) of the total population of the country.

Hajj is the fifth of the five fundamental pillars upon which the edifice of the religion rest.

The Nigerian Muslims are not left out in the fulfillment of this holy obligation. With the Muslim composition of the Nigeria Society and the position of the Institution of Hajj in the religion, it is obvious that this annual holy trip has come to stay and has become one of the major religious happenings in the country every year. The Federal Government realised this, hence the establishment of the Hajj Section of the Ministry of External Affairs being headed by an Executive Secretary. The fact that the Institution of Hajj is respected by Nigerian Muslims is obvious from the alarming rate at which the population of people performing the trip increases every Hajj season.

During the 1974/75 Hajj, Nigeria was among the first seven countries with the largest population of pilgrims in Saudi Arabia. About 50,000 Nigerians performed the holy trip that year.

During the 1975/76 Hajj Nigeria was among the three countries with the largest population of pilgrims in Saudi Arabia. Nigeria came third with over 92,000 pilgrim in Saudi Arabia.

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Turkey came first with population of pilgrims of just over 116,000. The number of people performing the Hajj from Nigeria is ever increasing. So one starts to wonder what these people are after. Of course the spiritual and mundane merits are there, but obviously not all that go to the holy land go for the religious obligation. Some go to the holy land to meet other ends. There had been instances of some who perform the Hajj not for religions sake but purely for commercial reasons. There are others who are not practising Muslims but who just want to perform the pilgrimage in order to be able to add the title 'Alhaji' or 'Alhaja' to their names. Some rich people do ridiculous things like sponsoring their non Muslim concubines to Mecca. All these contributes a lot to the congestions often experienced during annual pilgrimage to Mecca. In his article headed 'In defence of the Hajj' written in the New Nigerian of Friday 16 May, 1975, Ahmed Baita Yusuf of the Department of Sociology, Ahmadu Bello University, Zaria categorised the pilgrims going to the holy land into three distinct groups. He suggested that each of these categories should be given separate attention. He pointed out "The traditional practice of lumping each pilgrims and everyone under the same label is one of the main factors which renders Hajj operations relatively complex and resulting consequently in the deplorable loss of lives". His categories are as follows:-

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1) THE ANCIENT HADJJIS: These are pilgrims who have previously performed the Hajj once or more in their life-time. Such Al-hajjs should be discouraged from going to the holy land particularly during the peak of season. They should be persuaded to invest in the Umra. If they however insist on travelling during the greater Hajj season, they they should not be given special treatment like the form flight and accomodation reservations as well as the services of government appointed guides and medical personnels. They should also be made to travel light.

2) THE COMMERCIAL - HAJJIS: These as well as the Hajjis in the first category should be made to travel on separate planes and where necessary given separate attention with regards to accomodation and flight and other cares. Furthermore, they could only be given flight reservations, foreign exchange, visas, and passports only after the nouveaux - Hajjis (see below) have been fully attended to.

The Al-hajjis under this category are essentially merchants who take the advantage of cheap (chartered) air rates during the 'Umra' and the greater Hajj seasons. They buy items cheaply in Saudi Arabia which is a duty free country and sell at a reasonable profit back home. More chartered flights, therefore, are needed throughout the year for such category of Hajjis. They should as well be permitted to travel during Greater Hajj period.

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For, what is to be realised here is that Mecca during the major hajj Season is not simply a centre of Islamic rituals. It is also a principal International trade fair, receiving and distributing goods and services from all parts of the world.

In principle such pilgrims should be expected to travel heavy and taxed accordingly for the trade goods they will import. Once these category of Al-hajjis are assigned to separate planes and accommodated separately, the persistent problems of port congestion and delays in transporting goods and persons to and from the Hidjaz would be greatly minimised.

3) THE NOUVEAUX - HAJJIS: These are those who are travelling to the Hidjaz for the first time. These should be made to travel light and persuaded to purchase all their Hajj relics long before the take off. They should be provided with dedicated guides. Moreover their problems of passport, visas, foreign exchange, flight reservation, accommodation, luggage clearance, etc. should be attended to first before approaching any other category of pilgrims'.

The Hajj operation in Nigeria as of now is being faced with some basic hitches in some areas of its organisation.

These can be summarised into t e following parts:

1. Health problems
2. Social problems
3. Organisational problems.

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These basic problems with their consequences are jeopardising the efforts of many dedicated people connected with Hajj operations in Nigeria. They are also the main causes for the hardship and sufferings of our pilgrims while in transit and in the holy land. The situation is worsening with every Hajj season. This has resulted in many loss of lives and bad image of the country abroad.

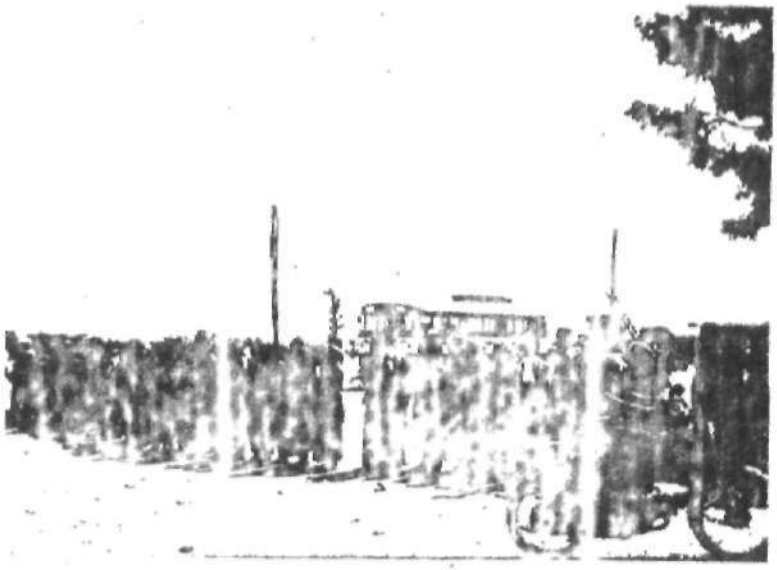
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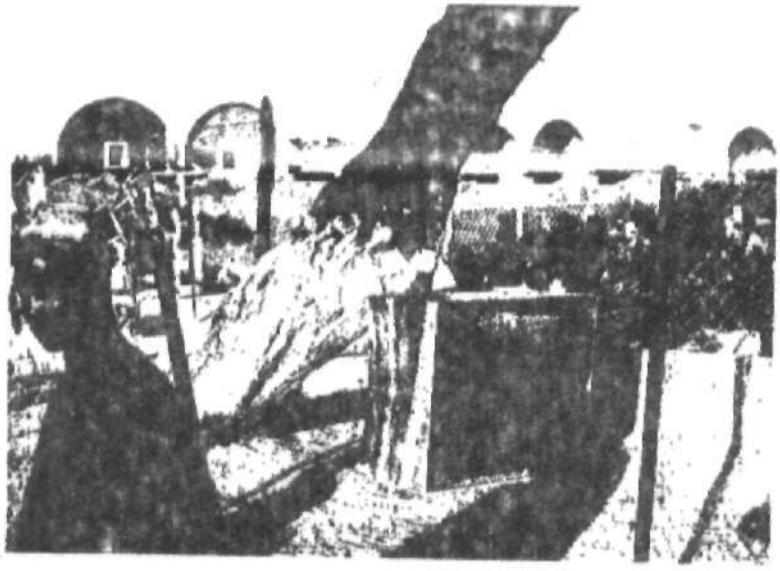
EXISTING SITUATION
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EVALUATION
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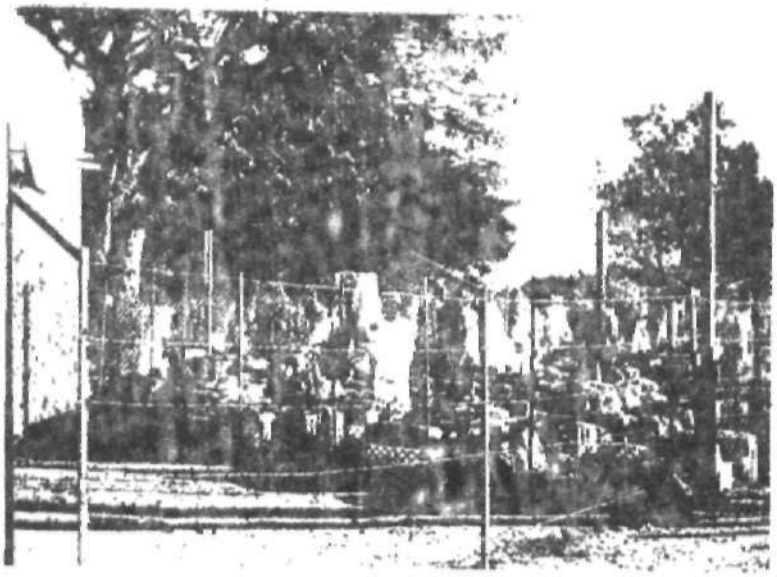
- THE PILGRIMS IN WAITING -



READY TO GO



THE SECURITY POST FOR THE CUSTOMS OFFICIAL.



THE LOST LUGGAGE SECTION — EXPOSED.



— A TYPICAL TAILOR'S CORNER ON THE CAMP



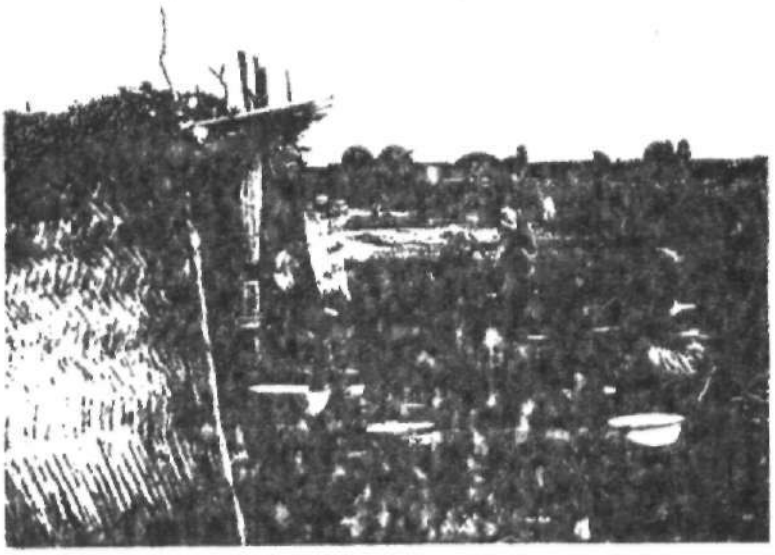
THE MARKET PLACE — THE [illegible] CAMP



COMMERCIAL ZONE —
NOTICE THE SLEEPING pilgrims
UNDER THE TREE — THEY SLEEP
ANY WHERE!



COMMERCIAL ZONE



TYPICAL KITCHEN SIGHT .....



AND ANOTHER EATING PLACE ON THE CAMP - NOTICE THE INFORMAL DRAIN

CHAPTER THREE

SECTION ONE

EXISTING SITUATION - COMPARATIVE OBSERVATIONS

APPROACH

Surveys were made inform of a field work on the existing camps with the view to getting a first-hand knowledge of the existing situation.

The methods adopted were in the form of personal observation, casual conversation with pilgrims, some officials and others on the Camp. Photographs were taken, sketches were made.

The health, social and organisational aspects formed the start-off for the survey. The health conditions of both the people and the surroundings were looked into. The social co-ordination of the different people with different social backgrounds and the organisation of the whole camp were carefully studied.

From the surveys made the following observations were made.

SEWAGE DISPOSAL

a. The sewage disposal and the sanitation system for the camp is extremely poor. There is virtually no surface water drainage. Stagnant water and stinking informal surface water drains between and around dwelling units were common sight on the camp. These were among the main diseases-bred grounds on the Camp.

REFUSE AND GARBAGE DISPOSAL

b. The refuse and garbage disposal systems on the Camp were also very poor. No official refuse bank for the refuse and garbage collected. Exposed informal refuse banks can be found at almost every corner of the camp and could be there for days. Nuisance caused by sight of these and the uncomfortable smell from decaying garbage is a common experience on the Camp.

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In such a Camp with over 5,000 people at any time waiting for days, the catching of deadly diseases as a result of these type of unhygienic environment would be very easy.

OVER-LOADING OF THE CAMP

c. The inflow and out-flow of people in and out of the Camp were not controlled. People were thronging on the Camp at will. In the long run the Camp was most of the time overloaded with pilgrims. At any particular time there were over 5,000 pilgrims waiting to be airlifted. These contributed to the hardship and sufferings faced by many people connected with the Hajj - the pilgrims, officials and others on the camp.

OVER-LOADING OF HOUSING UNITS

There are just about 125 housing units on the Camp. Each unit can comfortably take about eight people in transit. Because of the uncontrolled inflow of the pilgrims, it was a common thing to find over twenty people in each unit. This of course is a conducive situation for the spread of dangerous diseases among the pilgrims. No wonder many got sick and weak right from home. This has contributed immensely to the high death toll of our pilgrims in the holy land - Saudi Arabia.

BAD SANI-TATION FOR THE UNITS

The sanitary system of the accommodation units are horrifying and unsightly. Infact most of the water clossets were blocked. In effect most of them turned out to be nuisance to the housing units instead of being useful. This was partly due to over crowding and bad use of the appliances. The pilgrims need to be educated as to how to use these conveniences.

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— FOR HOW LONG WILL THIS CONTINUE ?
PILGRIMS WAITING TO BE AIRLIFTED.
— A COMMAN EPERIENCE ON THE CAMP.

EXPOSURE TO CLIMATIC HAZARDS

Due to the shortage of accommodation and the uncontrolled inflow of pilgrims to the site many pilgrims had to camp in the open air, and under trees for days waiting to be airlifted to the holy land. These group of pilgrims were prone to dangerous diseases while on the camp. One could notice feelings of frustration and anxiety on their faces. These group of pilgrims lacked attendance from the officials and also the basic necessaries. Most of them fell sick and week right from the Camp. Apart from the health-security, the physical security was almost nil. People took care of their belongings by sitting in a group of about sixteen people· they could be found seated in the form of a circle with their loads in the middle. Insufficient sleep and rest were common experiences to these group of pilgrims.

Infact one can categorically refer to the camp as a torture ground for the intending pilgrims; whereas it is supposed to be a sort of preparatory ground.

DISGUSTING CATERING SYSTEM

No official Catering house or Cafeteria on the Camp. Local women came from the town, croct. their buka (shed) and prepare the food in the open to be sold out to the pilgrims. The sight of preparation of these foods were just disgusting. The system of preparation of these food were too poor and it was only the source for the people on the Camp, except for those who cook by themselves. The sad thing is that the public toilet (made of shallow pit-latrines) were just adjacent to the food preparation zone.

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ENLIGHTEN-MENT OF THE PILGRIMS

It was a difficult thing to keep the pilgrims informed always about the development of events around them due to the uncontrolled inflow of the pilgrims. Enlightenment as to how to go about the Hajj was almost nil too for the same reason. No elaborate information department. There were few guides on the Camp directing the pilgrims. The Camp was organised on State basis. No guide from particular State was ready to spend some time with intending pilgrims from any other State. Sense of dedication almost nil. Pilgrims were left on their own not knowing where and who to refer their grievances and requests to. Hence there were states of anxiety and frustration and even tension amongst most of the pilgrims. These would have had a lot of after effect on the pilgrims health and physical capabilities.

SOCIAL CO-ORDINATION

The pilgrims were from different parts of the Country with different social backgrounds and status. People from the rural areas and even some from the city needed to be enlightened on the use of some of the facilities provided on the Camp - like the water clossets and the like. This led to the insanitary behaviour of most of the pilgrims. One finds them urinating everywhere and sometimes defeacating in the open places. This would have increased the tendency of the Camp turning a disease-breed ground. The environment encouraged these poor people anyway. The Clinic house is just about the size of the dwelling units it was not adequate.

...../37

PHYSICAL PLANNING

The physical planning of the whole camp is poor. There were conflicts of activities at various points on the Camp. No sequence of activities on the Camp.

AFTER USE OF THE PHYSICAL STRUCTURES

The physical structures provided on the camp are not being used for any purpose when the Hajj is not on.

The authority finds it uneconomical providing all facilities required to meet the needs of the pilgrims. Infact those provided are not presentable apart from the fact that they are nowhere being comfortable. The maintenance of these structures after Hajj season is almost nil. This would have a lot of after effect on the life span of the building components and hence their efficiency when they are to be used again.

...../38

CHAPTER THREE

SECTION TWO

RESPONSES AND PRESS COVERAGE

FEDERAL GOVERNMENTAL SUPPORT

The Federal Government realising the position of Hajj in Nigeria and the state of Hajj operations in the country felt very concerned. Hence the financial commitment of three million Naira (₦3,000,000) for the erection of transit station. This was contained in the second four year National Development Plan for the country.

STATE GOVERNMENT ENCOURAGEMENT

The Kwara Stage also earmarked half a million Naira (₦500,000) for the same purpose.

The Federal Government has also of recent established Hajj Section under the Ministry of External Affairs being headed by an Executive Secretary. There is pilgrim welfare board in almost each of the States and there is the National Pilgrim Welfare Board.

EXTRACTS FROM JOURNALS AND NEWSPAPERS

"To say that Welfare workers and guides recruited to assist 92,593 Nigerian pilgrims to 1975 holy pilgrimage in Saudi Arabia lived up to expectation will be an over assessment of their performanees. Their duties are precised - to see to the welfare of pilgrims and to be readily available to help them when they are confronted with difficulties.

Problems, - there must be among the pilgrims and some of them definitely required urgent attention. Unfortunately, the welfare officers and guides whose responsibilities it was to accept complains from pilgrims with a view to helping them often hid their identities.

NON-DEDICATED OFFICERS AND GUIDES

...../39

It is true that some of them rendered the services expected of them but the majority did not .....

.....Alhaji Sani was a Senior Welfare Officer at Mina.....

Alhaji Sani talked about his assessment of the performances of the Welfare workers in the Hajj operations. He agreed that there was laxity among some Welfare Officers. He however remarked that "in any society there must be judas. The laxity, he observed was the result of the recruitment method of the Welfare Officers and guides.

"CONNECTION CANDIDATES' AS OFFICERS AND GUIDES

He alleged that among them were wives of important Nigerians, relatives of well placed persons and in some cases district heads and councillors. It has always been a problem for us to give orders or instructions to these group of persons he lamented. Knowing fully well how and who recruited them these categories of Welfare Officers directly flout orders he explained ....The practice of recruiting Welfare Officers and guides on the basis of friendly relations or on political consideration is not conducive to firm administration.

"'BLIND' WELFARE OFFICERS AND GUIDES"

The unfortunate thing is that a good number of the Welfare Officers or guides were illiterates and one wonders how "two blind persons could lead themselves aright". It is more sad to know that these officers are not afforded the opportunity of attending orientation courses before they travel to Saudi Arabia to take care and guide the pilgrims.

...../40



An intending pilgrim is seen receiving an inoculaton during the early preparations.



Our male ones are seen discussing matters of mutual interest.

ORIENTATION COURSES FOR WELFARE OFFICERS AND GUIDES

Orientation courses at national and state level could be vital so that the duties of the Welfare Officers and guides could be properly and precisely spelt out to them before boarding the planes from either Kano or Lagos. .... .Not only people who have experienced this odds, but Nigerians with foresight have advocated a big revolution in handling of Hajj operations both at home and in Saudi Arabia.

OPINION OF PILGRIMS

The concensus opinion of pilgrims is that more arabic students should be recruited by pilgrim boards because they have the drive to perform their assignment efficiently.

To overcome the greater part of some un-avoidable problems that often came up, more Nigerians who could speak Arabic should be recruited well in advance for Hajj operations and given orientation courses on their responsibilities to the pilgrims. Such people should be well informed to give equal treatment to Nigerians - their tribes and states of origin notwithstanding.

(Nigerian Herald - Thursday January 8 1976 - Page five).

.....

The one week orientation period in Kano was a complete waste of time. The idea of preparing us for the trip to a strange land was a welcome one, but at the end of the week we had learnt very little about the trip and the job ahead of us. The only advantage of the period was that we have our first experience of the absenceo of organisation in the operation.

PROBLEMS

.....Firstly we wish to ourline the problems and then offer possible solutions. The problems can be described under the following headings:-

...../41



— Insanitary behaviour of intending pilgrims and the unhygienic surrounding —
A common sight during airlift operation



— THE CASE OF THE UNLIMITED LUGGAGE — ADDS MORE TO THE PROBLEMS OF AIRLIFT OPERATION THE IDEA OF STANDARD PILGRIMAGE BAG SHOULD BE ENFORCED —

1. Number of pilgrims
2. Behaviour of pilgrims
3. Physical fitness of pilgrims
4. Age range of pilgrims
5. Accommodation
6. Organisation.

NUMBER OF PILGRIMS

.....Unfortunately the sharp increase in the number of pilgrims was not paralleled by a similar increase in the number of working officials. During the 1974-75 hajj operation there were 51,000 pilgrims and 12 doctors and this year with a population of over 92,000 there were only 15 doctors and a total medical (doctors and nurses) team population of about 70. Thus the problem of number is not only the absolute number of pilgrims but also the proportion of pilgrims to essential officials.

PILGRIMS BEHAVIOUR

A few pilgrims behaviour leaves much to be desired. The ignorance of the concept, principles and procedures of hajj operations was quite obvious in a number of pilgrims.

It was a shameful sight seeing a few of our pilgrims urinating and sometimes defeacating in the open places, talking loudly inside the mosque, and trading while the prayers were going on inside the mosque.

.....Apart from the antisocial scenery created by urinating and defeacating in the open, such behaviour creates a potential health hazard. Some diseases are spread through stool and urine, a few of which can be extremely dangerous and spread easily like wild fire: one example of such diseases is cholera.

...../42



— HE LACKS ONE OF THE MAJOR RELIGIOUS PRE-REQUISITES — physical AND MENTAL FITNESS.
— No WISDOM OR HONOUR IN DISALLOWING AN OLD MAN FROM DYING PEACEFULLY AT HOME —



— THE WHOLE FAMILY ON PILGRIMAGE
INCLUDING THE UNBORN pilgrim —

PHYSICAL FITNESS

One does not need a medical personnel to tell one that a number of our pilgrims were obviously physically unfit even before the start of the hajj. Old age, malnutrition and chronic diseases contributed to the poor health of some of these pilgrims.

AGE RANGE

The age range of the pilgrims was from pregnancy to extreme old age. In other words some "pilgrims" were unborn at the time the mother left home but were born during the hajj, while a few near their graves at the time of leaving home and died in Saudi Arabia. A few pregnant women had miscarriage.

We fail to see the wisdom of subjecting an innocent one month old baby to the torture of the ardous journey and exercise of the Hajj or the honour in disallowing an old man from dying peacefully at home.

ORGANISATION

There was ample evidence of poor or lack of organisation throughout the whole hajj operation. The poor organisation was manifested in transportation, accommodation, pilgrims welfare and evacuation.

EXPERIENCE OF OTHER COUNTRIES

There were at least sixty other countries whose nationals performed the hajj. .. ...We could not help expressing our admiration for the orderliness of their pilgrims and adequate provision for their medico-welfare team, while they in turn expressed surprise at our disorganisation and misbehaviour. Though we had the third largest number of pilgrims, we topped the list in misbehaviour, poor organisation and most certainly death rate.

...../43



— THE CASE OF THE STRUGGLE FOR PASSPORT
A COMMON EXPERIENCE ON THE CAMP

SUGGESTIONS

We believe very strongly that the hajj can and should be made far more comfortable than at present. We are also convinced that the annual death rate is far too high, unacceptable and can be reduced considerably.

INDEPENDENCE OF MEDICAL MISSION

We suggest strongly that the medical mission should be a completely independent body. At present the mission is an arm of the Nigerian embassy in Jeddah, and the medical mission has no say in the employment and discipline of even its most junior staff and has no full control of its ambulances and other vehicles. Such independence will put an end to the misuse of ambulances to convey healthy wealthy passengers.

.....The most important effect of an independent medical mission is that the leader of the mission will be in-charge of his team completely, an effective leadership can be expected and demanded.

NEED TO PLAN AHEAD

A gigantic undertaking like the hajj operation is not something that can be rushed through in a few days. There must be dedicated men employed permanently to plan and execute the hajj operation. A closing date for pilgrims to pay their fares must be so chosen as to allow adequate time for officials to plan properly. Thus with the knowledge of the expected number of pilgrims the officials would decide on the number of aircrafts needed, the amount of accommodation required in Saudi Arabia and the number of officials that need to accompany the pilgrims.

CREATION OF MINISTRY OF PILGRIMS AFFAIRS

In order to carry out adequate planning as suggested above we advocate the creation of a Ministry of Pilgrims Affairs.

...../44



STILL WAITING: And some pilgrims are seen still awaiting the arrival of their luggage from Jeddah. Pictures by MOSHUDI K. RAJI.



HOME AT LAST: Some pilgrims' luggage which have at last been evacuated from Jeddah, being off-loaded at Kano Airport.

Creation of such ministry is justifiable if one considers the numbers of pilgrims and amount of money involved. The present system of assembling people from different ministries and departments to organise the hajj operation is not satisfactory.

EDUCATION OF THE PILGRIMS

Education of intending pilgrims should start much earlier than the travel time, beginning at the local district level and continuing in Kano and throughout their stay in Saudi Arabia. Education should cover all aspects of the hajj - religious, psychological, social and monetary, etc. It is but true that after all the sufferings and expenses some pilgrims' hajj is religiously incomplete or a total failure through ignorance!

FREQUENCY OF HAJJ AND NUMBER OF PILGRIMS

Taking into consideration the presently available facts and figures about the hajj we suggest that no person should be allowed to perform the hajj more than once in every five years.

.....Remove all perenial hajj performers and you will remove a good portion of the hajj headaches.

.....The total number allowed should depend on the quality of care that can be provided by the ministry of pilgrims affairs, the figure will need revision from time to time.

EXCLUSION OF CERTAIN CATEGORIES OF PEOPLE

All intending pilgrims should have a complete medical examination before a passport issued to them; any one found unfit should not be allowed to go.

The very old, the very young, the pregnant women and people with chronic or recurrent illnesses should be excluded completely from performing the hajj. We consider it religiously unfair if not insincere to subject these categories of people to hardships of hajj.

...../45

The religious prerequisites for hajj performance include that the person must be physically and mentally fit and that his or her trip will not in any way cause inconvenience or hardship to any one. If any of the disqualified people feels strongly about performing the hajj there is provision for him to send somebody to perform the hajj in his or her name.

CHOICE OF OFFICIALS

.....The Ministry of Pilgrims Affairs (or the National Pilgrims Board if no Ministry is created) should lay down and insist on rigid criteria for selecting these officers. During the last hajj there were "rumours" that some Welfare Officers were wives of V I Ps. who were therefore not expected, and worse still, a few of the officers were harlots, and some were pimps.

Extract from "1975-76 Hajj operation problems as we saw them" By Dr. M.B. Abdulrrahman and Dr. M.H. Ahmed"

"The statistic of Nigerian pilgrims as far back as 1965 - 75 indicated that separate ministry will be the answer to hardships caused to the pilgrims every year either by their ignorance or otherwise.

In 1965	- 12,181
" 1966	- 7,623
" 1967	- 8,535
" 1968	- 10,790
" 1969	- 16,177
" 1970	- 24,187
" 1971	- 35,187
" 1972	- 44,061
" 1973	- 49,981
" 1974	- 51,764
" 1975	- 92,592.

...../46



A typical scene during the rigorous Hajj exercise.



With the hajj airlifts running behind schedule, pilgrims' luggage have started to pile up as well at Kano Airport. Here, some pilgrims and their luggage await their turn for the airlift to Jeddah.

In 1966 and 1967 the number decreased because of the civil war. In 1968 the number started to increase ..... and by 1976-77, the number may rise to 100,000 considering the increase each year. - extract, Hajj report of 1975/76

By Alhaji M.K. Ahmed, Secretary General of Nigerian Pilgrims Welfare Association - New Nigeria, Friday, 2 April 1976.

SUGGESTIONS AND RECOMMENDATION

As earlier recommended, there should be standard uniform laws governing the whole (Welfare) boards under the proposed Ministry of Hajj. It should have the same statue as other ministries with branches all over the country. It could have all sections a ministry should have such as finance, Audit, personnel and establishment sections that will deal with all Hajj matters. The state officers, could undertake to translate some of the information into main languages spoken by the majority of such area for easy performance of Hajj. It could also recruit its welfare officers and guides, medical team and the local mallams who will re-orientate the intending pilgrims.

PILGRIMS' GUIDE OR WELFARE OFFICERS

..... It was from them, our authority gained praises or blame. These officers ought to know more of Hajj problems than the pilgrims. These people or officers do almost the same work as the Staff Nurse, in some cases, they do more for a missing pilgrim, or for a pilgrim facing certain problem which if no immediate attention taken may likely lost his or her life. (i.e. if a pilgrim misses his house or Camp and has no enough money to feed himself or herself, may likely sleep anywhere and cannot even express himself to other pilgrims before he or she might have lost all hope of surviving)

...../47

guide or Welfare person has a lot to contribute to the pilgrims.

SUGGESTION

Pilgrim guies or welfare officers be appointed to the pilgrims earlier, possibly on divisional basis whereby this officer will have to know his pilgrims right from their homes. He the officer will have the full list of his or her pilgrims right from the State level including the passport number and the amount such person deposited. For example, if a village or town where 200 persons have paid their fares, about four guides or welfare officers could be appointed within themselves or around their village or town who understand their language as well as their tradition. The team be divided for these four officers who may be visiting the pilgrims during the month of ramadan, educating them (including pilgrims) with the government officials. During the visit he may be in uniform so that the intending pilgrims will know their guide has come for the re-orientation. Each will have 50 persons for a team, which such officers will be accountable for the State Government or pilgrims board. At the time of issuing passports and innoculation, it is the duty of such officer to do everything for his team. When the date and time of their departure is announced by the State Secretary to pilgrims board such officer goes back to the teams and arrange them to the camps and finally fly out together to Jeddah.

At Jeddah airport, the guid could collect all his team passports and distribute to each accordingly. On arrangement for transport he should try to obtain one bus for his/her people if possible.

...../48

Other countries such as Iran, Malaysia and Turkey were doing similar thing.

In the case of missing or dead pilgrim, such officer will give the full information to his "Amir Hajj" who co-ordinate all hajj matters to the government of the country without such system, no one can tell the number of missing or dead pilgrims for Nigeria during the hajj .....

OFFICE FOR GUIDES/ WELFARE OFFICERS

For the smooth running of the organisation, each State pilgrim board be assigned with the number of guides or pilgrim officers on equal number of pilgrims from that state and be stationed in the office provided for the State Secretary. These officers will also be assigned to Mustawafs, as well as Muzari accordingly in Mecca and Medina respectively. During the tenure of their appointment with the pilgrim board. Some of the officers could be allowed or assigned to certain job, such as: passports distribution, sick pilgrims issue of "Emergency Certificates' and air ticket for those pilgrims who might have lost theirs. Some officers can be assigned to missing pilgrims luggage, visa, innoculation, flight/scales arrangements. In case any of these officers happened to meet any difficulty not within his office, he or she could report to the person or his/her Amir Hajj who coordinate all the Hajj affairs.

ADDITIONAL AIRPORTS

..... It has been the opinion of the majority of the people in the countr , that another one or two airports be provided for the air lift of our pilgrims. In our several reports we recommended the improvement of Sokoto and Maiduguri airports in addition to Kano and Lagos to facilitate 707 aircraft.

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SUGGESTIONS AND RECOMMENDATIONS

..... Here we could add that, Maiduguri, Ilorin Sokoto and Benin be considered for the air lift of our pilgrims in addition to the existing two, that is Kano and Lagos. Previously we recommended the distribution of states that could use such air ports as follows: Cross River, Anambra, Imo, Rivers and Bendel States could use Benin Airport. Bornu, Bauchi and Gongola States could use Maiduguri Airport. Kano State could continue with Kano Airport. Kaduna, Benue and Plateau States could use Kaduna Airport. Kwara, Ogun, Oyo and Ondo States could use Ilorin Airport. Sokoto and Niger States could use Sokoto Airport while Lagos state could continue to use Ikeja Airport.

extract from Hajj Report of 1975/76 released by Alhaji H.K. Ahmed, Secretary General of the Nigerian Pilgrims Association. New Nigeria Friday, 9 April 1976 and Friday, 16 April 1976.

WARNING TO SMUGGLERS

To be candid a lot of Nigerian pilgrims need to be lectured on the Hajj. The lecture is not only on the rites of Hajj, the do's and dont's during the hectic days of the Hajj ..... It is time to say a few words to Hajj-spoilers. That is pilgrims who malign and smear the good names of others by their nefarious and devilish commercial involvements in smuggling on the hajj route. They should realise that they shall be adequately rewarded with Hell fire. .....

.. . /50

EMERGENCY WIVES

Once more, we appeal to Muslims 'soul-brothers' in Lagos and Kano to stop forthwith the practice of taking "emergency wives" to the Hajj. Most of these undesirable wives are non Muslims up to a few months before Hajj and are married hurriedly just to be able to go to Mecca and thus be able to fill their boutiques and textile shops with smuggled goods on their return home.

The Nigerian - Islamic Review, Jan-Feb - 1975 Editorial.

..... In Kano and Lagos airports where pilgrims depart and land, there is usually chaos in these two places every year. The average illiterate pilgrim who cannot fill emberkation card is harrassed by the officials ... ... They only think of money and not service to Allah.

HAJJ IS NOT A HOLIDAY RESORT

Chief Imam Y.A.O. Shodeinde has come out strongly against single Muslim women, infants and non-muslims women going to Hajj. Hajj he said, "is a last duty of devotion for every Muslim". "Many people especially women, who go to Hajj, go there mainly to trade and many women have turned Hajj into a fashionable holiday resort".

..... Hajj is a training ground for spiritual advancement where you have to practically surrender to the commandment of God". Nobody under the age of reasoning should go to Hajj and all intending pilgrims should be of good health and sound mind and must be adult" Alhaji Shodeinde declared.

Nigerian Islamic Review
December 1975 Pages 5 - 6.

...../51



At long, long last — the evacuation of pilgrims from Jeddah to Kano Airport was completed last Tuesday night. Picture shows pilgrims' luggage brought in the last flight after being off-loaded at Kano Airport. Yesterday, More than 15 tons of luggage belonging to pilgrims in the southern states were flown to Lagos in two flights.



Intending pilgrims — weary and worried — pictured in the open waiting at Kano Pilgrims Camp to be airlifted to Jeddah, Saudi Arabia for the hajj. But for how long will this continue?

SECTION THREE

EVALUATION, SYNTHESIS AND PROPOSALS

As a result of the individual and public responses, the personal observations and the press coverage, the following evaluation were made.

EDUCATION OF THE WOULD-BE GUIDES AND WELFARE OFFICERS

That there is the need for the orientation and re-orientation of welfare officers and guides who will be in-charge of the intending pilgrims right from the time of their registration for the holy trip, throughout their stay on the transit Camp and in Saudi Arabia. These Officers should be made to realise that it is their responsibilities to recieve complains from pilgrims confronted with any form of difficulties.

It would do much good to both the country and the pilgrims if these people can be afforded the opportunity of attending orientation courses before they travel out to Saudi Arabia to guide the would be pilgrims. This can be effected by taking them through series of vocational courses. This can involve lectures, seminars symposia, film shows, slide projections. This should be done well before the hajj operation starts.

DISCIPLINE OF THE OFFICERS/ GUIDES THE CASE OF THE 'CORREC-TION' CANDI-DATES AS GUIDES AND OFFICERS

It was from them (Guides and welfare officers) our authority gained their praises and blame .... These officers need to be disciplined, their duties should be properly and precisely spelt out to them. The sense of being accountable to a superior officer by a guide depends a lot on the way and manner he was recruited./2

...../52

The practice of recruiting on the basis of friendly relations and political considerations should be done with. A more serious approach, conducive to f m administration should be adopted. People with the drive to perform their assignments should be the ones to qualify. Experience, the languages spoken - particularly arabic and the local language are very important too. Some sense of discipline can also be instilled in these officers during their series of orientation courses.

EDUCATION OF THE PILGRIMS

Most of the intending pilgrims only know that the institution of hajj is the fifth of the five fundamental pillars of Islam, The do's and dont's of the hajj they do not know. The sequence of the rites of the Hajj most don't know. So there is the need to educate the pilgrims as to how to perform the hajj. What to expect in the holy land how to go about during the pilgrimage. The education of the intending pilgrim should start at the local district level and continuing while in Camp waiting to be airlifted to the holy land. It is sad but true that after all the suffer ngs and expenses some pilgrims, hajj is religiously incomplete or a total failure through ignorance. It would do the pilgrims a lot of good and their efforts will not be wasted if re-orientated as to how to perform the holy pilgrimage while on camp. A pilgrim should Camp for at least three days for the orientation course. This will involve formal lectures, group discussion, film show, etc. while camping.

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THE NUMBER OF PILGRIMS

Obviously not all that go to Mecca go for religious reasons. There are those who have commercialised the institution of hajj. They go to the holy land taking the advantage of the subsidised flight rate and the fact that Saudi Arabia is a duty free country - to smuggle goods in to be resold at exorbitant rate at home. These people over do ridiculous things like sponsoring people to holy land. And these in turn smuggle in goods for their masters. These add much to the congestion often experienced every hajj season.

THE EXISTING TRANSIT CAMP

The existing Camp is meant to be a Camping and a sort of preparatory ground for the intending pilgrims. The existing Camp as it were now is more of a torture ground for the intending pilgrims. The physical atmosphere is not religious. The basic conveniences are not provided - those provided are not in good order. The Catering system is disgusting. The surrounding encourages insanitary behaviour on the part of the intending pilgrims, particularly from the rural areas. The garbage and refuse disposal is poor and the surface drainage is almost nil. Hence there is the need for a well planned transit Camp for the intending pilgrims.

CONGESTION AT THE AIRPORT

The checking and weighing processes the pilgrims go through normally interfere with that of the commercial passengers and the sight of the crowd around the airport is normally not interesting. It would be proper and more meaningful if checking can be done on the Camp itself. Thus the pilgrims will only go to the airport just to board the plane.

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OVER-LOADING OF THE KANO TRANSIT CAMP -- NEED FOR DE-CENTRALISATION

The inflow and outflow of pilgrims on the existing Camp was not smooth. This was due to the population of pilgrims going through the Camp. At any particular time there were over 5,000 intending pilgrims waiting to be airlifted. For effective organisation and administration, there is the need to reduce the load on Kano. Hence the idea of developing more of our airports and aerodromes to be able to take bigger planes for the Hajj operations.

PHYSICAL FITNESS OF PILGRIMS AND THE AGE RANGE

One of the religious pre-requisites for the Hajj performance is the physical and mental fitness of the pilgrims. And that his or her trip will not in any way cause inconveniences or hardships to anyone. The very old, the very young, the pregnant women and the people with chronic or recurring illnesses. These categories of people should be excluded from performing the pilgrimage. Once these categories of people are done with, half the problems of Hajj operation are gone.

ORGANISATION

The poor organisation was manifested in the accommodation, transportation welfare of the pilgrims and the evacuation. The common sight on the Camp was that of chaos. There were instances of dubious agents victimising poor intending pilgrims. There is the need for a Ministry of Hajj Affairs in each State and on National level to cordinate the affairs of Hajj operations.

AFTER USE OF THE EXISTING CAMP

The existing Camp is virtually not being used when the Hajj is not on. This has effect on the life span of some of the building components. This is because during this period the Camp is not being maintained. An alternative use should therefore be essential to keep the camp lively.

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DECENTRALISATION OF AIRLIFT OPERATION

Grouping the 19 States into Seven Airlift operation zones. These are:

1.	Kano zone	Kano State
2.	Benin Zone	Cross River State Anambra State Imo State Bendel and Rivers States
3.	Maiduguri Zone	Bornu State Bauchi State Gongola State
4.	Kaduna Zone	Kaduna State Benue State Plateau State
5.	Ilorin Zone	Kwara State Oyo State Ogun State Ondo State
6.	Sokoto Zone	Sokoto State Niger State
7.	Lagos Zone	Lagos State.

PILGRIMS AFFAIRS HEAD-QUARTERS

Ministry of Hajj Affairs should be created with National Headquarters in any suitable part of the country. This will have State branches.

DISTRICT AND LOCAL STATIONS

These should be established so as to get the administration right to the villages. These stations will also take up the enlightenment of would-be pilgrims from their localities. They will also be responsible for the pilgrims registrations and other formalities. These stations will be accountable to the State station which will in turn be accountable to the Zonal Headquarters.

...../56

CHAPTER FOUR

SOLUTIONS
ARCHITECTURE FOR PILGRIMAGES

CHAPTER IV. FOUR PROPOSALS

SOLUTIONS

Section 1 aims objectives and goal.

ARCHITECTURE FOR PILGRIMAGES

Towards a better Hajj operation.

As a response to the evaluation made, it is strongly believed that there is the need for a complete revolutionisation of the Hajj operation in Nigeria.

The 'architecture for pilgrimage' is intended to cater for the Hajj operation in the Country.

Its aims and objectives are:

1, Effective and firm administration for smooth Hajj operation.

2, Amelioration of the suffering and hardships on the part of the pilgrims

3, Education and Enlightment of the would be pilgrims and the public in general on, the Institution of Hajj, Hajj performance and the Holy land.

4, Education of the welfare officers and guides on their responsibilities to the pilgrims.

The Architectural implications-

1, A national headquarters to seat the Supreme body incharge of Hajj affairs. This body will co-ordinate the activities of other bodies connected with Hajj affairs in the Federation.

2, Zonal Headquarters- to coordinate the Hajj affairs of member states. It is to be accountable to the national headquarters. It will also be incharge of the 'Sacred Stop-Over' (see No 5 below)

3, STATE HAJJ STATIONS- to coordinate affairs of the Distric and local Stations-its to be accountable to the Zonal headquarters. All the Hajj formalities for each pilgrim will be dealt with here. The Hajj programs for the State will be arranged here.

4, Distric and Local Stations - to get the administration right down to the local people.
Registration, payments of fees education of pilgrims and health formalities for the [illegible] distric and local people will start off here

These will be accountable to the state stations.

5, THE 'SACRED STOP-OVER'

This will serve as the transit station for the pilgrims on their way to the holy land.

It will be on zonal level.

(See chapter four section 2)

Proposed locations

Kano for Kano Zone

Benin for Benin Zone

Lagos for Lagos Zone

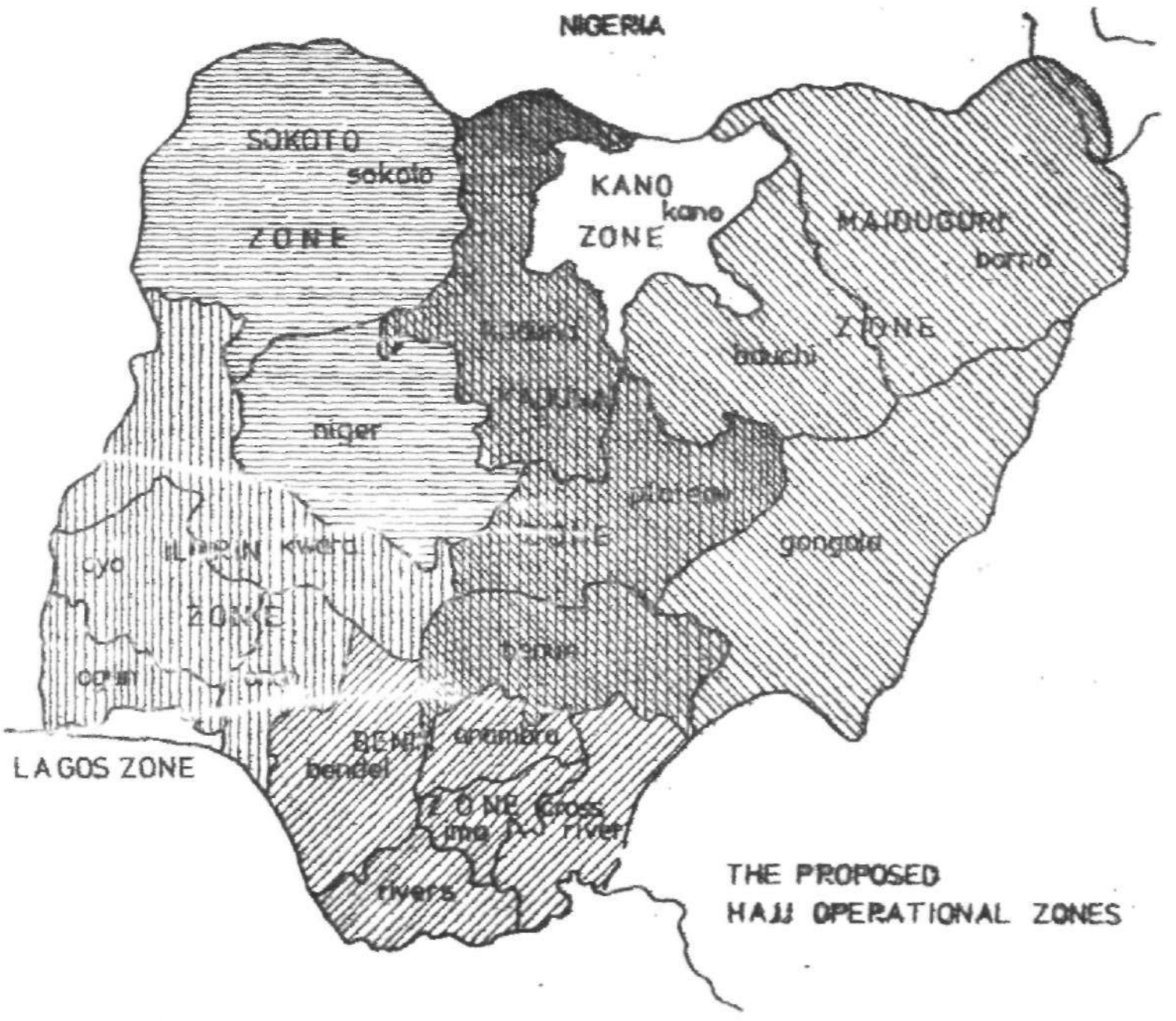
Sokoto for Sokoto Zone

Kaduna for Kaduna Zone

Ilorin for Ilorin Zone

Maiduguri for Maiduguri Zone.

/


NIGERIA
SOKOTO
sokoto
ZONE
KANO
kano
ZONE
MAIDUGURI
borno
ZONE
niger
bauchi
plateau
gongola
kwara
ZONE
oyo
ogun
LAGOS ZONE
BENUE
benue
ZONE
cross river
rivers
THE PROPOSED
HAJJ OPERATIONAL ZONES

SECTION TWO.

THE NOTIF .

'THE SACRED STOP-OVER'

This is a kind of transit station for both the intending and arriving pilgrims observing the Sacred journey annually to the holy land of Saudi Arabia.

The Idea is to explore the possibilities of creating a 'sacred architectural whole" with celestial atmosphere to serve.

1, as a spiritual preparatory ground for Muslims going for the final stage of their spiritual development-the Hajj .

2, As orientation ground for all those connected with Hajj operations in Nigeria.

3, As departure and transit base for the intending and returning pilgrims.

The 'architectural whole' will include a reclusion for religious recluses for religious meditation and contemplation.

/ 60....

ACTIVITIES IN THE STOP-OVER

Pilgrims in transit.

The activities on the Camp will include the followings.

1, Checking-customs, immigration and health formalities.

2, Praying

3, Camping

4, Treatment and consultation (Medical)

5, Shopping

6, lectures/film shows

7, Meditation

8, Dinning

9, Arriving and waiting.

10, Checking in and checking out.

Welfare officers and guides

11, Orientation courses - lectures, Seminar, film shows.

12, Public lectures

13, Reading.

14, Parking-private and public.

15 Departing.

SCHEDULE OF ZONAL REQUIREMENTS

activity zones.

From the above activities the followings are the proposed activity zones.

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1, ARRIVAL ZONE - MINTIQATUL-WUSUL

2, TRANSITION ZONE -MINTIQATUL- MURUR

3, CAMPING ZONE- MINTQATUL- KHIYĀM

4, DEPARTURE ZONE - MINTIQUATUL-TAJHĪZ

5, RELIGIOUS ZONE- MINTIQATUL- IBĀDIT

THE PROPOSED SCHEDULE OF ACCOMMODATION.

ARRIVAL ZONE

MINTIQĒTUL-WUSŪL

1, Arrival Hall

2, Checking space

3, conveniences

4, Offices- administration.

5, Security post.

6, Reception

7, telephone booths and telephone exchange

8, Kiosk

9, enquires

TRANSITION ZONE

MINTIQATUL-MURŪR

1, Porters Hall

2, Conveniences

3, waiting

4, Clinic

5, shoping Hall

6, Cafeteria

7, Barbing and plating studio

8, tailors shop

9, laundry

10, Telephone booths

11, Postal agency

12, banking agency.

13, refuse banks.

14, offices.

CAMPING ZONE

MINTIQATUL-KHIYAM 1, lodging accommondation

2, Common Rooms

3, Conveniences

4, Porters lodge.

5, Ablution sheds

6, General storage

7, Exhibition spaces

8, Kiosks

9, Offices.

10, telephone booths.

Departure Zone - MINTIQATUL-AJHIZ

1, Departure Cores

2, activity space

3, Conveniences

/63....

Religious ZONE - MINTHAQATUL - IBADAT

1, Library

2, arphi - theatres

3, Conveniences

4, Reclusion

5, Mosque.

Ancillary Space

1, walk ways-opened and ered

2, gardens,

3, Ca ' parks, off lo ervice Bay vehicular routes

SECTION THREE

DUPLICITY OF FUNCTI

alternative use for the stop-ov

Because of the seasonal Institution of Hajj and the stop over is consid uses.

ure of the economic reasons, to serve some other

The followings are the r- functions of the stop-over:

/64...

1, Islamic vacational School.

2, Temporary Youth hostel

3, Stop-Over for Umra performants.

4, Community use.

THE ISLAMIC CULTURAL CENTRE (NIGERIA)

The Muslim Student Society of Nigeria is proposing the above centre.

The aim and objective of the Centre are:

1, To provide an effective, modern and efficient BASE for Islamic work in Africa.

2, To awaking the muslims to the Teachings of Islam, this will be carried out by the following methods:

a, publication of books, pamplets, periodicals hand-outs etc.

b, Conducting vacation, adult education, leadership and children Islamic courses.

c, Organising debates, conferences, lectures and seminars.

d, Establishing Schools and vacational Courses.

/65....

3, To re-awaken and re-create intellectual movement among muslims. This is to be done by extensive RESEARCH work into all branches of knowledge which will provide the Muslims with valuable materials to enable them combat Anti-Islamic forces, and to carry out Islamic work effectively and to wipe out ignorance among them.

4, To explain the values, objectives, history and principles of Islamic culture to the Muslims. This will make them to practise Islam properly and prevent them from imitating Un-Islamic peoples with perverted morals, spirituals and cultural values.

5, To protect the interest and welfare of the community in general. This can be effectively done by training the Muslim youth in the following fields:

/66

a, Health Services,

b, Childcare and home economics,

c, Community development

d, any other training which could fulfil the above aims

extract from the brief tittled:

Islamic cultural Centre (Nigeria) MSS project.

Islamic Vocational School (for the stop-over)

aims

Some of the aims for the propose Islamic Cultural Centre (Nigeria) have been adopted with slights modifications. These are:

1, To awaken the Muslims to the teachings of Islam. This will be carried out by the following methods.

a, Conducting vacation, adult education leadership and children Islamic courses.

b, Organising debates, conferences, lectures and Seminars.

2, To explain the values, objectives and history and principles of Islamic culture to the muslims This will make them to practise Islam properly and prevent them from imitating Un-Islamic peoples with perverted morals spiritual and cultural values.

3, To protect the interest and welfare of the Community in general. This can be effectively done by training the Muslim youth in the following fields.

a, Heath Science

b, Childcare and home economics

c, Community development

d, any other training which could fulfil the above aims.

The vacational course program is intended as part of post U.P.E. education.

The Vocational School will also provide for a forum for women community development demonstration classes.

Schedule of Requirement for the Islamic Vocational School.

1, Lecture rooms

2, Library

3, hostel accommondation

4, Mosque

5, Cafeteria

6, Theatre

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7, Hall

8, Conveniences

9, Laboratories -(home economics)

10, Sport Hall) leadership training

11, out door games.

The School Calendar.

The vocational courses will normally fall in between pilgrimage Seasons with due allowance. for clearance after each operation and arrangements for the next operation.

2, Temporary Youth Hostels

This section of the stop-over is intended to cater for youth in transit from within and outside the country. It will also serve as temporary abode for such youth looking for permanent accommondation.

The checking in by customers will normally start immediately after Hajj operation and will stop two months to the next hajj operation. The checking out will end a month to this time to allow for necessary

/...

pilgrims' Camping arrangements. This section will be on commercial bases.

3, The Umra Camp.
A section of the stop-over will be left for intending Umra performants.

4, Public Use.
Things like the library, Mosque, amphi theatre Cafeteria, the reclusion and the gardens will be opened to the public for use.

* Wether the Sacred stop-over will be able to accommodate the four after-uses will greatly depend on the size of the sacred stop-over-the particular prototype.

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/

SECTION FOUR

GENERAL DESIGN CONSIDERATIONS.

1, SITE General requirements

a, Proximity-should be close to a fairly large airport, preferably an international airport.

b, accessibility-should be easily accessible from any part of the main town.

c, Privacy-An isolated location, cut off from the noise of the town activities would be preferable.

d, topography- a very gentle slope which can be utilised for drainage and sewage disposal

e, Climate- this will depend on the part of the country under consideration.

f, Vegetation and greens-should be preserved if possible.

g, air-corridor-should not be in the path of any taking off or landing aircraft, i.e. it should not be in any air corridor.

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The Planning Concept.

Design and planning Concept

The structure and Nature of Islam' - Islam is the sum-total of all the sacred teachings of all the 315 apostolic prophets of Allah. These sacred teachings comprise the 330 articles.

Only 79 of that number are obligatory (fardun or wa a jibun)

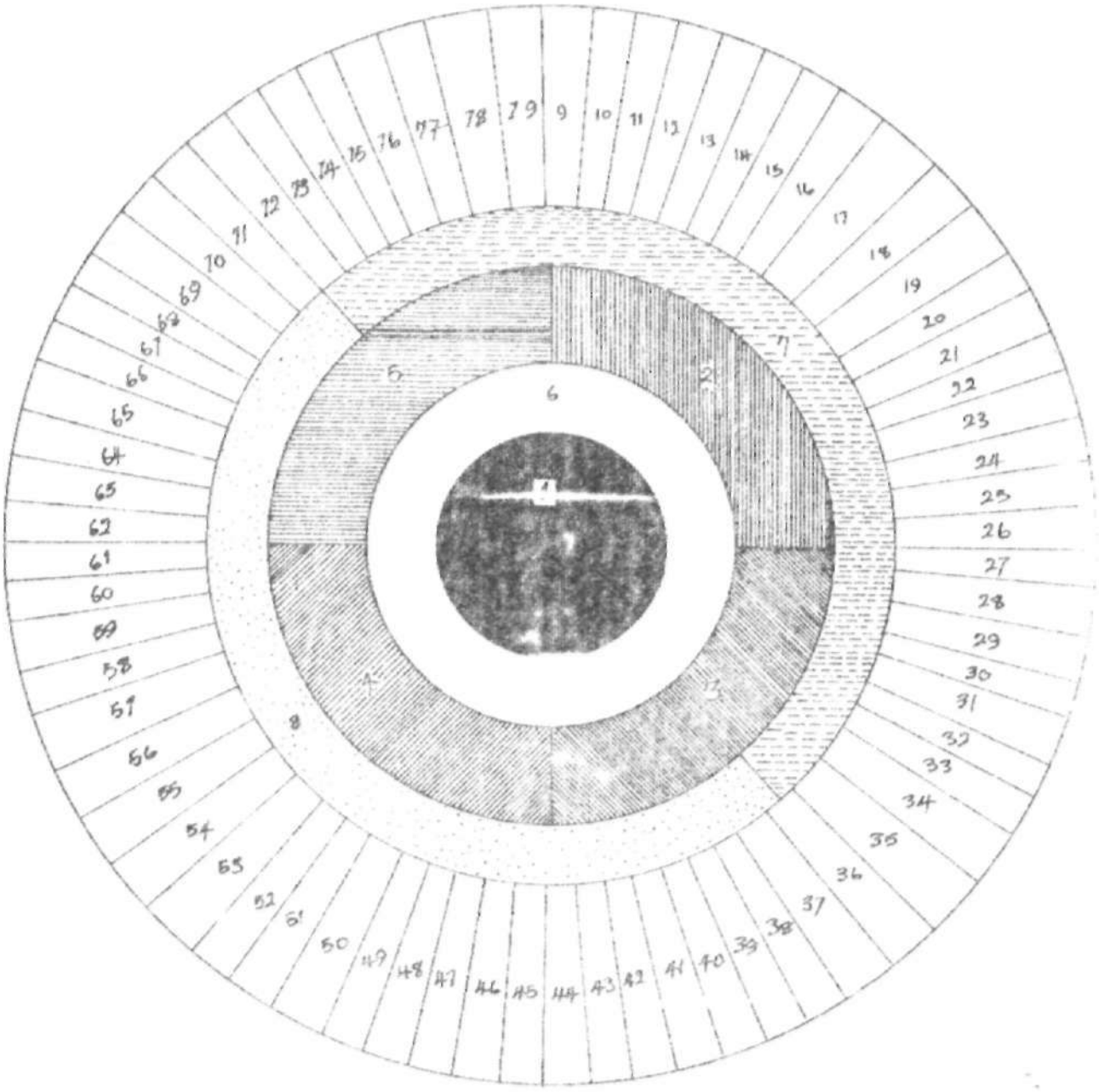
These 79 articles are the principal articles of Islamic faith (shuabul Eemani) and they are based upon Roman five pillars, generally known as the pillars of Islam namely:

1, the knowledge, belief and verbal announcement that there is only one, Absolute worship-worthy Being-Allah and that Sayyidina Muhammad is the final apostle prophet of Allah.

2, The diligent, punctual observance of the five principal prayers.

3, The giving out of the prescribed alms annually to the deserving receipients as clearly regulated in the glorious Quran.

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DIAGRAMATIC REPRESENTATION OF
THE STRUCTURE AND NATURE OF ISLAM

———THE CONCEPT———

4, The faithful observance of the month of Ramaddan by fasting.

5, The performance of the pilgrimage to the Ka'aba at Mecca.

These are the pillars of Islam while the remaining 74 are the superstructure.

THE DIAGRAM.

The core numbered one is the nucleus, the heart the kernel of Islam, as of course it had been in all the other 314 Theistic faith. It comprises the believe and profession that the universe has only one Ruler, One creature -Allah and the belief and proffession that Sayyidina Muhammed Salla l'Lan alai hi wa sallama is the final Apostlic prophet of Allah and that all other prophets are true.

This is referred to as the monotheistic phrase.

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Numbers 2, 3, 4, and 5 are the remaining four of the five pillars.

The Circle marked 6 represent the governing factor in all our religious, social as well as Military obligations it represents "al' niyyat" which is intention will, purpose and motive for which a certain action is to be done or omitted to be done.
A religious, military or social action without any motive or purpose is like a man without life.

The two sectors marked 7 and 8 represent " Sabran and Shukran" i.e. restrain, patience and gratefulness without which we cannot go along peacefully and friendly with our fellow men.

The prophet says: Faith revolves on two hinges- one half comprises patience and restrain while the other half comprises gratitude.

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The 9 to 79 represent the remaining 71 of the 79 principal articles. These comprise the rules and Laws of administering and organising the state, the government and the community as well as the relations between individuals and their communities. These include the rules of human behaviour, peanl laws, laws of civil status, constitutional laws, international Laws e.t.c

The principle

The core of the diagram number '1' is the most spiritual part of the diagram representing the most spiritual duty of Islam. The duties become more secular towards the periphery of the diagram representing the secular duties commanded by the religion.

Concept applied

Thus for the planning the most secular activities like, checking, arriving, parking, the noisy activities will be at the periphery while the religions Zone will form the core of the stop over.

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Thus a sort of astral plane and physical plane are formed with a sort of journey connecting them. See diagram.

2. Demountable structures.

For economic reasons use of demountable structures has been made.

The tent 'desert architecture'

The tent structure has been chosen for three for three main reasons

1, Ease of erection and dismantle.

2, low maintainance cost.

3, for the pilgrims to get used to tent accommodation which is one of the main forms of temporary accommodation in the holy land during the hajj

3, Folding partitions.

This will also be employed for space manouvering in the multipurpose structures for different activities.

4, Security-to be ensured by control application of locks and watchmen.

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SEWAGE DISPOSAL

The site slopes very gently to a little stream. The slope is utilised in the scheme in the use of drainage and sewer disposal. The sewage will be treate'on the camp.

REFUSE AND GARBAGE DISPOSAL

This will be taken care of by introducing adequate bins at strategic point. These inturn will be emptied into the refuse banks on the camp from where the refuse trucks will dispose of them as frequently as necessary.

In addition to the bins, paper sacks for refuse collection will be employed in the various accommodations. The neatness and hygienic nature of the stop-over will also be enhanced by constant and extensive 'clean-up' campain on the camp.

Traditional names.

For the various Zones in the 'stop-over' the following arabic names are used.

Arrival Zone - MINTIQATUL- WUSŪL

Tradition Zone - MINTIQATUL - MURŪR

CAMPING ZONE- MINTIQATUL-KHIYĀM

Departure ZONE - MINTIQATUL- TAHĪZ

RELIGIOUS ZONE - MINTIQATUL- IBĀDĀT

RECLUSION - I TIKAF.

Redefinition Method of Expansion

There are three methods of realising expansion to meet any future load-increase, on the Camp. These can be summarised as follows:

(1) Physical expansion-the addition of more physical structures to meet the increase in load. Considering the nature and functions of the stop-over, this method of expansion is not economical at the initial stage. Should be the last method of expansion to be adopted.

(2) The Redefinition of time. This basically involve extension of time. If 22,000 pilgrims were to be airlifted within three weeks, i.e. about 1,000 every day, and the load increase to about 28, 000, pilgrims the airlifting period can be extended to three weeks. i.e. to redifine the airlifting period by adding a week. The physical accommondation on the Camp will still remain constant.
The disadvantage of this is that some pilgrims will have to stay longer in the holy land- This inturn might not be economical on the part of the pilgrims. However it is noticed that some prefare to leave earlier to the holy land. Thus during the curse of registration of pilgrims, they can be made to indicate prefared time of departure. And those who which to go earlier can be airlifted first. With about two weeks extension of airlifting period, about 50% load increase can be taken care of.

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3, The redefinition of existing space. This is connected with the physical structures - the existing accommondation. These can be arranged to a different interior meaning. E.g. a double bedroom for two people with single beds can be redifined to accommondate four people by introducing tier beds. Considering the fact that the pilgrims are in transit and camping just for three days maximum, this method of expansion is reasonable. With this method about 50% increase in load can be taken care of.

Adoptation of 2 and three will take care of 100% increase=44,000
This exceeds the probable load increase in ten years time by 14, 000.
Adoptation of any of the two exceeds the probable increase in ten years by 3,000.

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CHATER FIVE

THE CASE STUDY

CHAPTER V

THE CASE STUDY - KANO

SOLUTIONS APPLIED

SITE SELECTION.

Location — On a 'trunk A' road that goes to Katsina a branch road leads to the International Airport. The site is situated half way between the airport and the old city on the branch road. (see map) There are few buildings around the site.

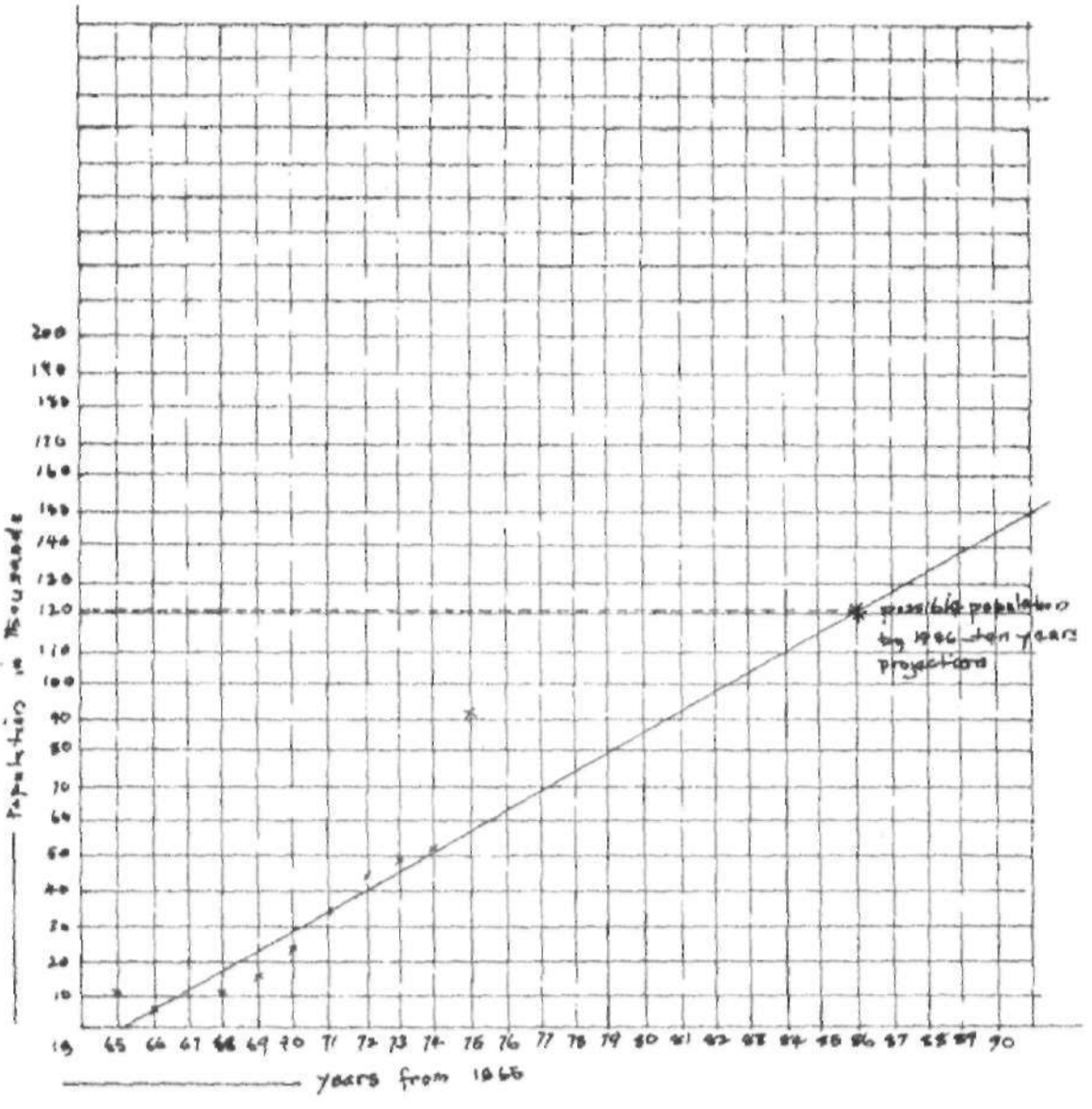
topography — The site slopes very gently to a little stream.

The slope is utilised in the Scheme in the use of drainage and sewer disposal

It is not in the path of any taking off or landing aircraft i.e, it is not in any air corridor, so the danger of jet noise or vibration are minimised.

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PILGRIM POPULATION GRAPH



INTENDING PILGRIMS POPULATION BY 1986 IS LIKELY TO SHOOT UP TO 121,00 AS SHOWN ON THE GRAPH.
THE ABNORMAL INCREASE IN POPULATION IN 1975 COULD BE DUE TO THE ECONOMIC SITUATION IN THE COUNTRY (UDOJI) AROUND THIS TIME

Land cost	The site being an open area not in commercial area or residential area where land is usually high.
Proximity to the airport	The site is a stone throw from the International airport
accessibility	The site is easily accessible from any part of the main Kano town.
Muslims in Kano	Kano is one of the major Muslim States in the country. Most of the muslims from this state are mecca concious see table.

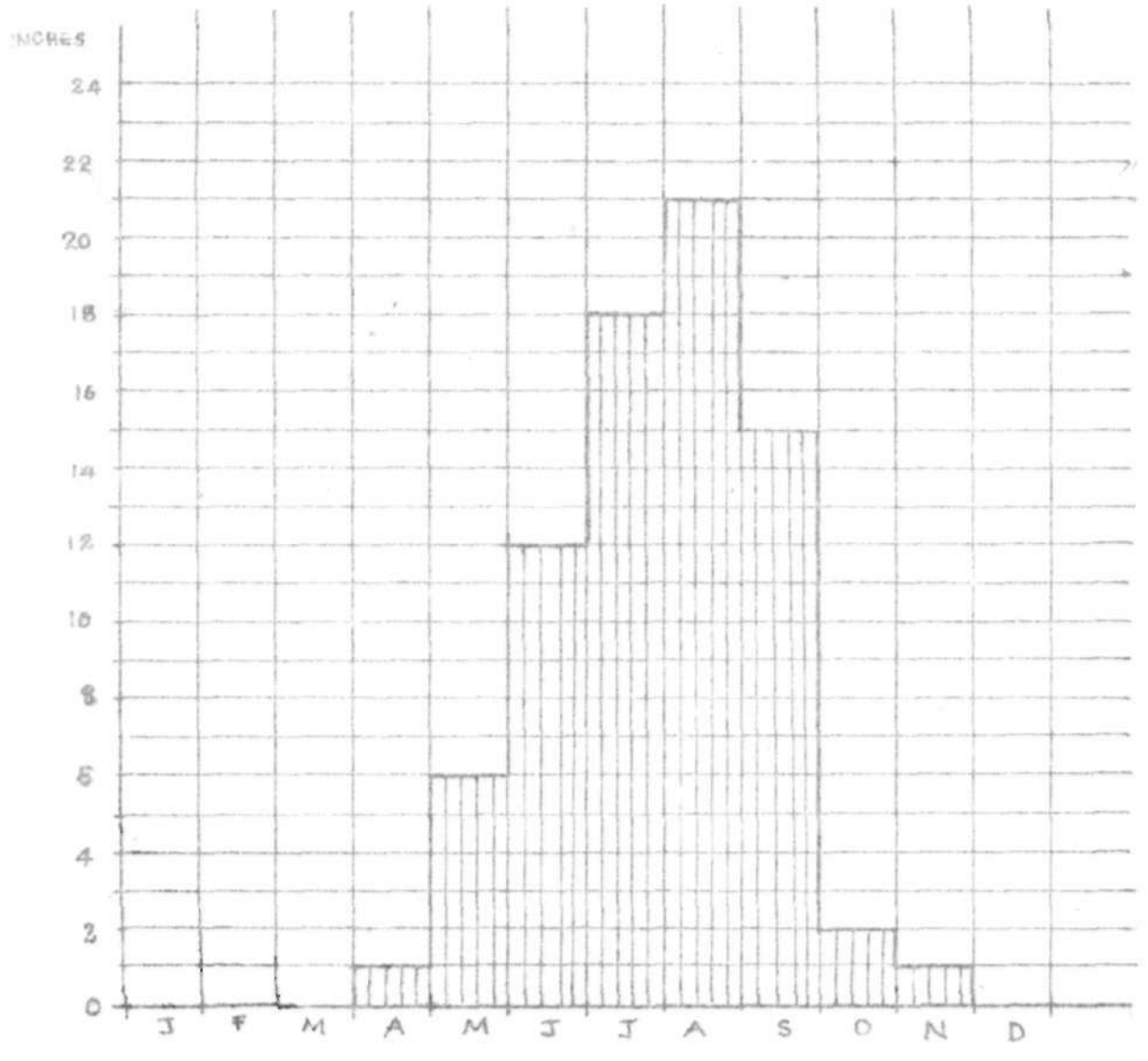
Population of Pilgrims

Year	Kano	Nigeria	% of total
1969	3,500	16,177	2.64
1970	5,000	24,187	22,96
1971	9,000	35,187	25.58
1975	22,000	92,592	23.76

average of % total 24%

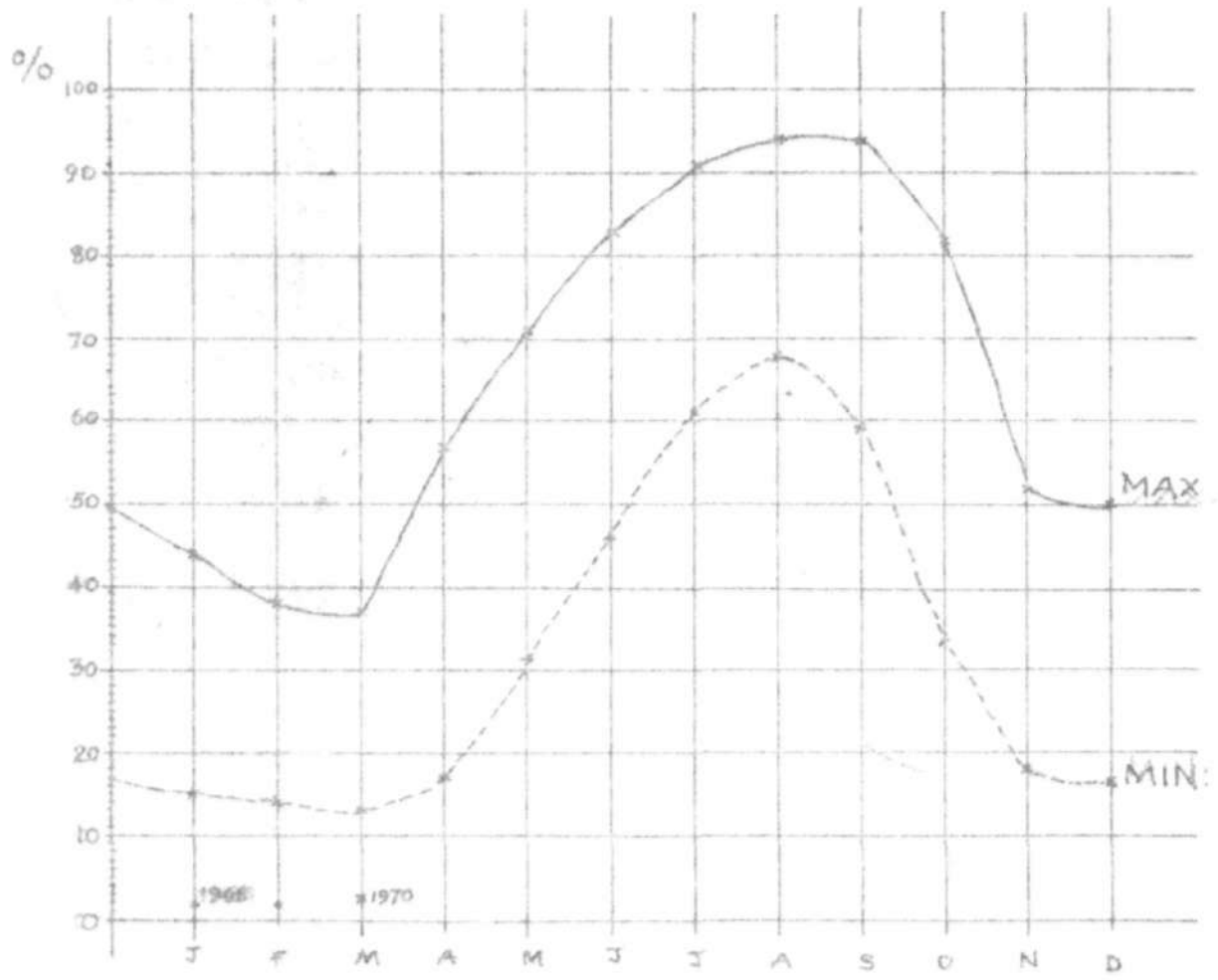
*The population figure are from
for Kano-New Nigeria Thursday 8, Jan 1970
New Nigeria Wed 13 Jan 1971
for Nigeria New Nigeria Friday 2 April 1976

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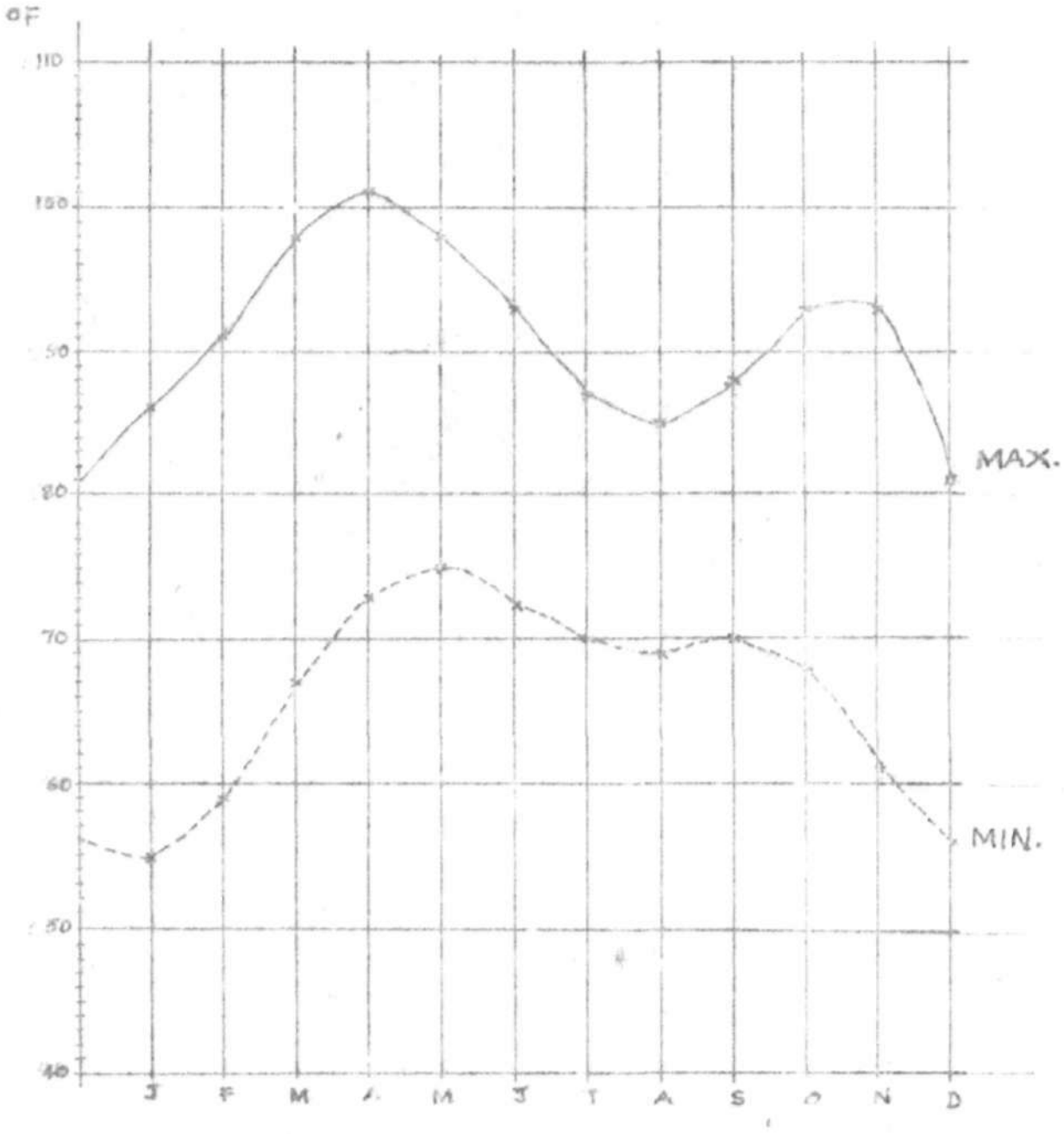
AVERAGE RAINFALL FOR 49 YEARS IN KANO STATE
(RAINFALL 0·01 INCHES AND ABOVE) 1970

SOURCES: AGRICULTURAL RESEARCH STATION (A B U)
KANO



MAXIMUM AND MINIMUM RELATIVE HUMIDITY IN KANO STATE 1961 – 1970.

SOURCES: FEDERAL MINISTRY OF AGRIC. AND NATURAL RESOURCES, METEOROLOGICAL DIV. KANO.



AVERAGE OF MEAN DAILY MAXIMAM AND MINIMUM TEMPERATURE 1961 – 1970. KANO STATE.

SOURCE: AGRIC. RESEACH STATION (ABU); VO. FEDERAL MINISTRY OF AGRIC. AND NATUIAL RESOURCE., METEOROLOGICAL DIV., KANO.

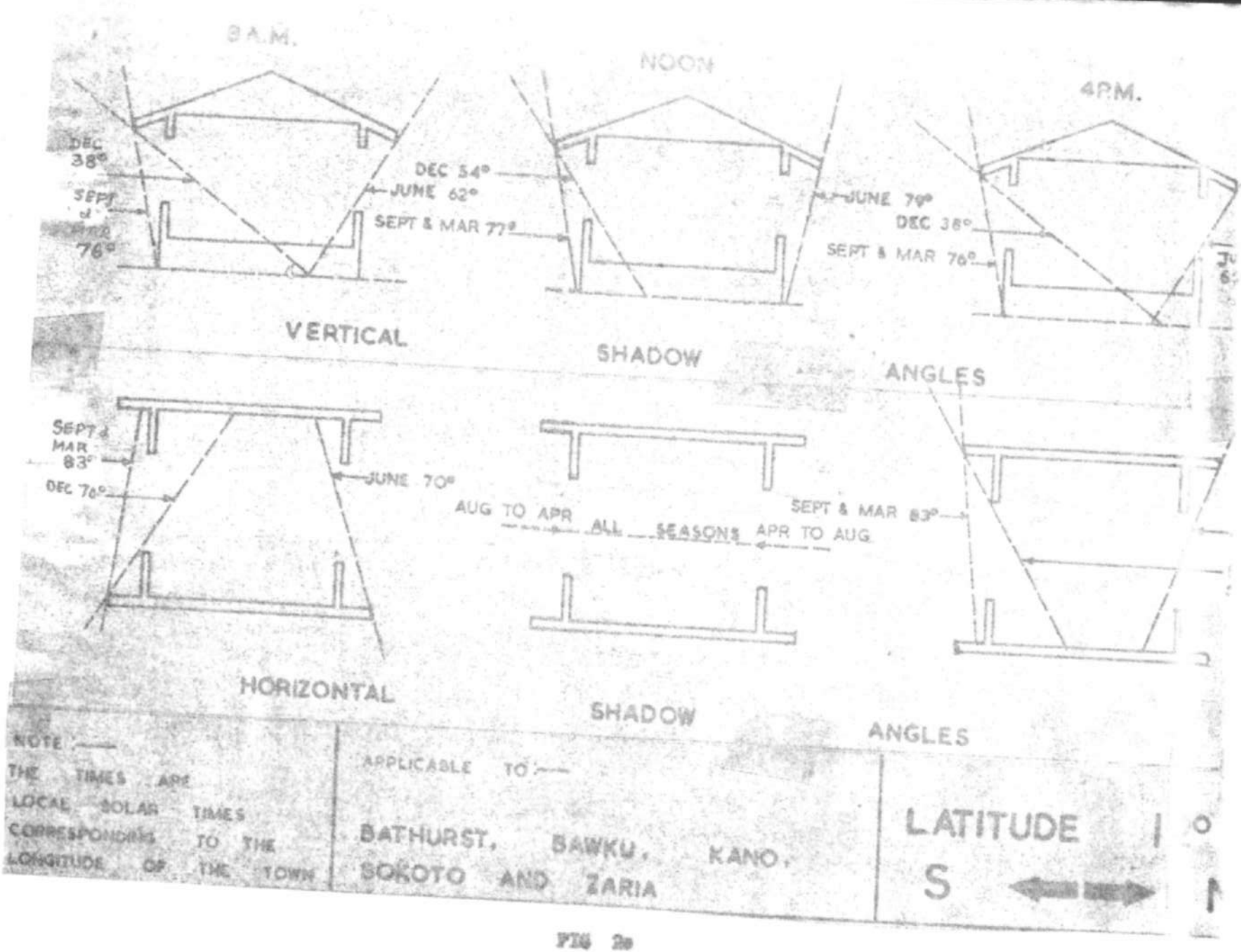

8 A.M.
NOON
4 P.M.
DEC 38°
SEPT & MAR 76°
DEC 54°
JUNE 62°
SEPT & MAR 77°
JUNE 79°
DEC 38°
SEPT & MAR 76°
VERTICAL SHADOW ANGLES
SEPT & MAR 83°
DEC 76°
JUNE 70°
AUG TO APR
ALL SEASONS
APR TO AUG
SEPT & MAR 83°
HORIZONTAL SHADOW ANGLES
NOTE :—
THE TIMES ARE LOCAL SOLAR TIMES CORRESPONDING TO THE LONGITUDE OF THE TOWN
APPLICABLE TO :—
BATHURST, BAWKU, KANO, SOKOTO AND ZARIA
LATITUDE
S

FIG 2a

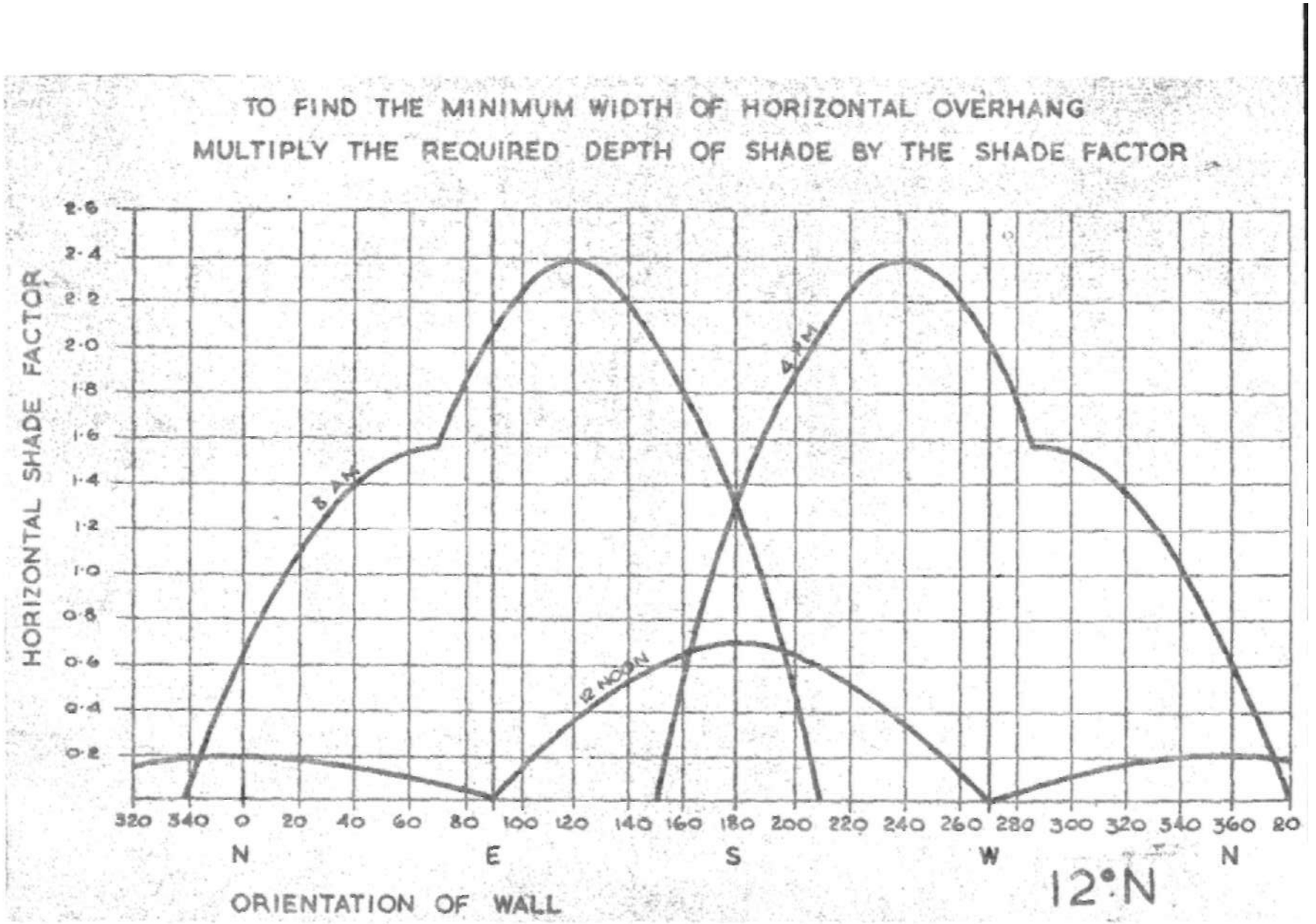
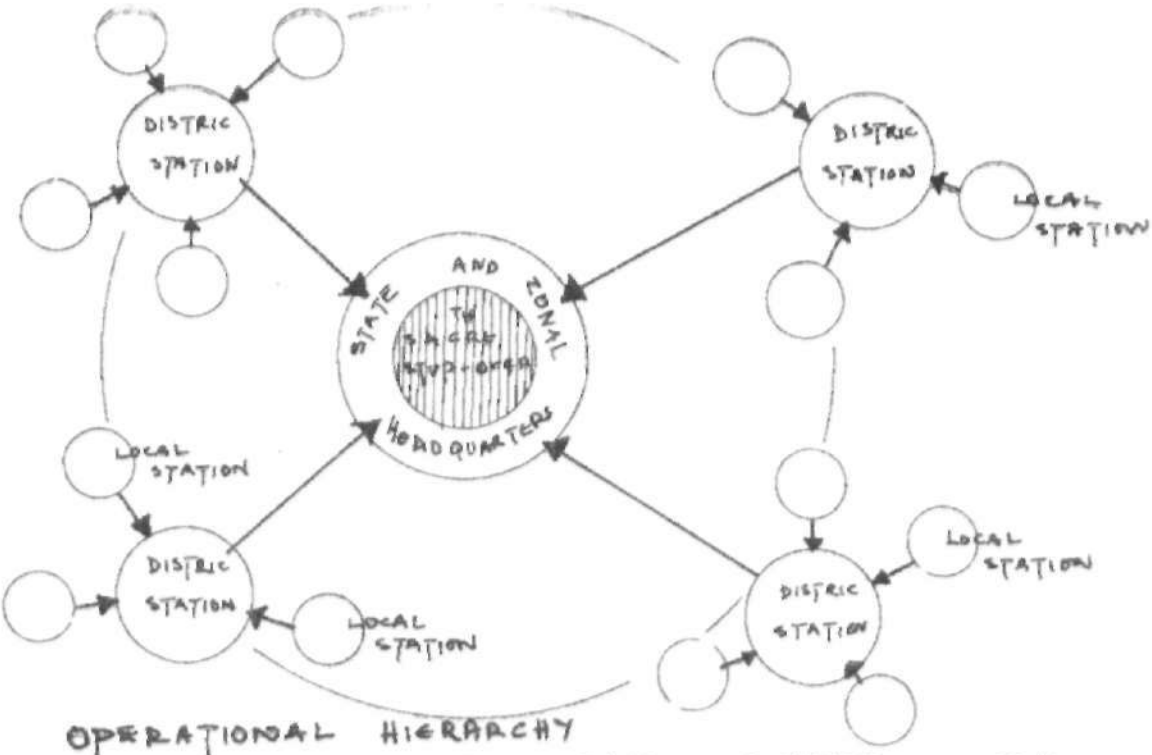

TO FIND THE MINIMUM WIDTH OF HORIZONTAL OVERHANG
MULTIPLY THE REQUIRED DEPTH OF SHADE BY THE SHADE FACTOR
HORIZONTAL SHADE FACTOR
2·6
2·4
2·2
2·0
1·8
1·6
1·4
1·2
1·0
0·8
0·6
0·4
0·2
8 AM
4 PM
12 NOON
320 340 0 20 40 60 80 100 120 140 160 180 200 220 240 260 280 300 320 340 360 20
N E S W N
ORIENTATION OF WALL
12°N

FIG 21



OPERATIONAL HIERARCHY
FOR HAJJ OPERATION ZONES



KANO ZONE
OPERATIONAL HIERARCHY
Local – District – state – Zonal headquarter.

DESIGN FACTORS.

1, Population of pilgrims

2, Airlifting Duration

3, Duration of stay in the stop-over

For the first factor, the figure for 1975 is chosen

For the second factor, the 3 weeks have be chosen.

Thus for 22,000 pilgrims to be airlifted within three weeks, a thousand pilgrims have to be airlifted everyday.

For the third factor-duration of stay on the camp, three days have been chosen. Each pilgrim will take half a day to check in and about half a day to check out. The remaining two days will be spent on the camp for the final preparation on hajj performance and the journey.

As one thousand pilgrims are checking in, one thousand pilgrims will be checking out.

Hence at any particular time during the airlifing there will be 3,000 pilgrims on the camp. Each of them will camp for three days: Therefore the accommodation on the stop-over will have to cater for all.i.e. 3000 beds will have to be provided.

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The Neighbourhood

Three thousand with varied social and economic background is quite a large crowd to control. For efficient and smooth organisation of these people the administration is decentralised by breaking the stop-over into six neighbourhoods. This is to reduce the number of people to be organised at one point to 500 people. About 170- 200 intending pilgrims will be checking into each neighbourhood everyday and the equal number will be checking out to be airlifted.

Arrival of intending pilgrims

The intending pilgrims will be made to arrive in batches of 50 people at a time. Thus there will be four batches checking into each neighbourhood at schedule times everyday.

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SCHEDULE OF SPATIAL REQUIREMENTS

FOR EACH NEIGHBOURHOOD

ARRIVAL ZONE MINTIQATUL- WUSŪL

Accommondations	No	area m^2	total m^2
1, Arrival Hall 3.6 m^2 per person		180	180
2, Control authorities accommondation		18	18
3, Conveniences(pilgrims etc) I W C to 6-8 persons	8		
4, reception	1	8	8
5, Kiosks	2	9	18
6, enquiries	2	6	12
7, Offices	2	18	36
8, Security posts	2	6	12
9, Store	2	10.5	21
10, Conveniences(staff)	2	7.5	15
11, Guides and welfare officers waiting	2	42	84
Total			404

*Telephone - will be available in the Hall for use.

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TRANSITION ZONE - MINTIOUL- MURTUR

Accommondation	No	area m2	total m^2
1, Porters' Hall including , waiting 3.6 m^2 per person for 50 persons	1	180	180
2, Conveniences-Toilets I W C to 6-8 poeple	8	11.7	23.4
3, Offices	2	11.7	23.4
4, banking agency	1	9	9
5, Postal agency	1	9	9
*6, Cafeteria/Multi-purpose Hall-eating arrangement in shift of 500 at a time.	1	500	500

/5.....

Method of Serving

- Individual waiter service

tables - Long tables with thick unpolished marble tops and long bench seats are more appropriate. These are cheap, durable, space saving, quite and easy to clean width of seat 600 mm

" of table 600 preferable 750 mm

Floor area per person- 1.0m^2

Kitchen - Constitute approximately 40% of dinning, preparation occupies approximately 20% of kitchen area, storage room approximately 75% (fruit vegetable etc)

- fuel storage is about 10% of the Cafeteria.

Design Considerations

State air extractors are desirable in Cafeteria and kitchen to avoid smells, care being taken to ensure that air always moves from the refectory and sorrounding rooms into the kitchen and not vise versa.

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7, Laundary - Should not be too small

8, Commerical Hall - fairly big in the form of a big stall opened towards the inside. Can be partitioned as required. It will accommondate, tailoring and barbing studio, plating studio, shopping etc.

9, Medical Hall. - available for the use of the mobile clinic or make shift health centre.

10, Refuse and garbage bank. - This will be atached to cafeterias waste bank. The refuse lorries will empty this as frequency as required.

Camping Zone- MINTIQATUL- KHIYAM

design Considerations.

1, Grouping- reasons for grouping are:

a, it has be found that it is safer and thus advisable to travel in group throughout the holy trip.

b, The group members can educate themselves through casual discussions especially by an experienced pilgrim or member.

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Number per group- Eight persons have been taken to make up a group- this being the maximum number.

In the tent accommodation this number will remain as eight while in the permanent accommodation 4 number can be realised at the initial stage. The 8 number group will be realised with full future expansion-see future expansion

Permanant accommodation

Initially 2 persons per room . Two adjacent rooms share a balcony. At initial stage 4 number group can be realised. Each room can take maximum 4 persons, thus with full expansion 8 number group can be realised.

Schedule OF SPATIAL REQUIREMENTS

1st FLOOR

Permanent Accommodation	No	Area m^2	total m^2
Bed room double	54	14	756
Balconies	27	4	108
Toilets	78		
I W C per 6 persons			
shower 1 to 20 persons	6		
Care taker's room	1	18	18
Sick room	1	18	18
Storage	1	18	18
Office	1	18	18

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2nd Floor.

The second floor is a replica of the first

Ground Floor.

Accommondation	No	Area m^2	total m^2
1, Tent accommondation for eight persons	32	43	1376
2, Ablution stand	4	20	80
3, Conveniences for the tents-			
toilet 8 persons to I W C	43		
20 persons to 1 shower	13		
4, Common Room	2	90	180
5, Kiosk	1	27	27
6, Enquiry-telephone booth)	1	24	24
7, Storage-(tents etc)	2	66	132

Departure Core 372 M^2

Religious ZONE - MINTIQATUL- IBĀDĀT

The religious zone will be a communal zone for all the six neighbourhoods. The facilities therein will be communal facilities -mosque, the library, the amphi-theatres and the reclusion and gardens.

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ARCHITECTURAL CHARACTER.

1, Suns shading- Extensive use has been made of spacious balconies and essential open air balconies. Box shading devices have been used on exposed openings. The aprons of the balconies also serve as an over hang. or canopy for the balconies.

2, All bed room doors don't open directly to the corridor but are recessed for circulation reasons and privacy.

RELIGIOUS ZONE.

MOSQUE

The Mosque message conference held in Ramadan 1395 A.H. (September 1975) at the World Muslim League Headquarters in MAKKAH recommended that

a, The mosque should be situated in the centre of the quarter, village, city factory etc.

b, Simplicity in design and execution, and suitability to the surrounding environment should be taken into consideration.

Modern method of engineering and construction should be followed.

/90....

e, The mosque should be designed to serve many of the purposes which are necessary for Muslim life such as the following.

i) The mosque should fulfil the healthy conditions such as ventilations lighting and heating.

(ii) A special section should be made for women with separate entry and exit to avoid mixing with men.

(iii) In addition to [illegible] the mosque should contain a library, a reading hall and auditorium for lectures and meeting rooms.

(iv) A place should be provided in the mosque for teaching the Quran and for helping students in their lessons.

v) Play-grounds and hall for recreation of children during their leisure time.

vi) A special section should be provided with the necessary equipment to teach women proper house keeping.

vii) An infirmary should be attached to the mosque to take care of minor ailments, and a room for washing and coffining dead Muslims should be provided.

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Schedule of Spatial requirement

1, Praying hall for about 1000 people at
0.6 m^2 per person = 600 m^2

2, i) toilet (men) 2 no 8

ii) toilet (women) 1 no 4

iii) ablution area(men) 90 m^2

iv) Ablution are(women)60 m^2

3, Infirmary and) 1
coffining room) 28 m^2

4, Imans retreat (small library) 28 m^2

5, Womens library 20 m^2

6, discussion room (women) 20 m^2

7, open Court yard,
(for about 2000 people)

8, Minnaret (1)

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THE AMPI -THEATRE.

Population 1,500

Two in number

1.2 m^2 per person including circulation

Total area 1800 m^2 each

Library

Space requirement

23-46 m^2 per 1,000 estimated population: storage space;

150 Vols/m^2

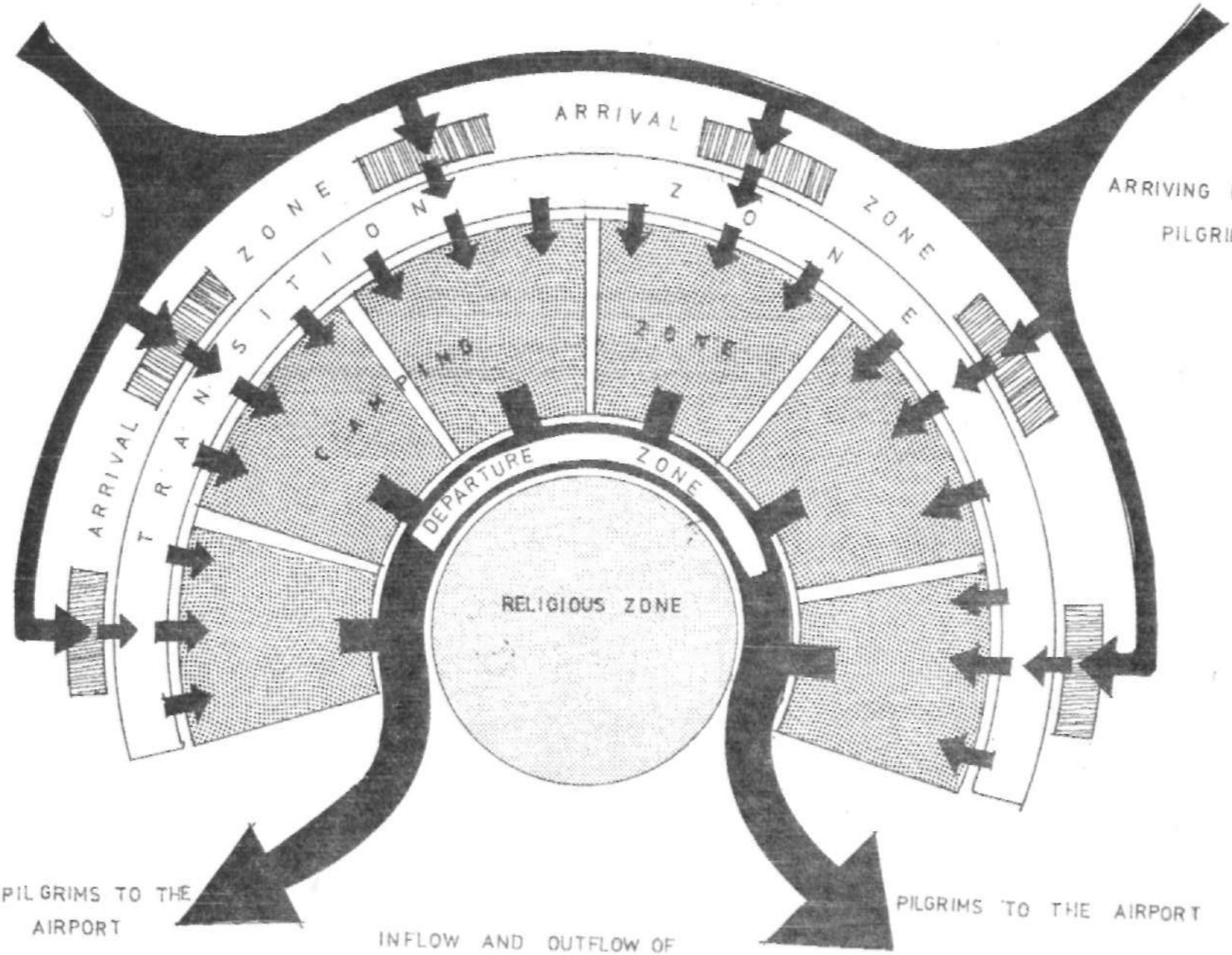
Reclusion - I' TIKA F

1, Retreat House with about 6 laura 6 m^2 each with small library.

2, Nature gardens with fountains rock gravel garden.

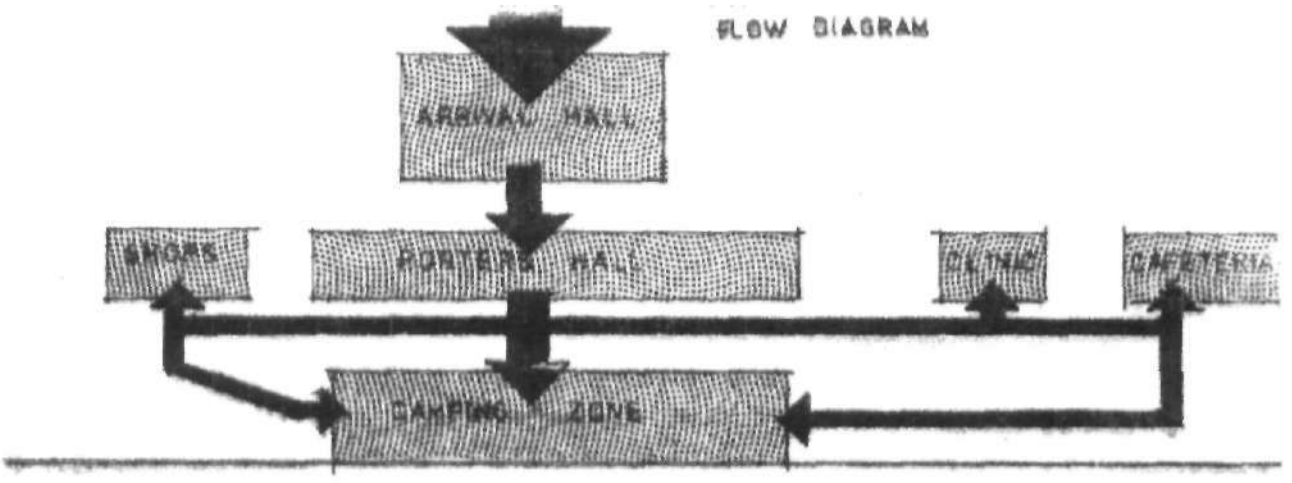
requirement- Isolated from the main activity area.

THE STOP - OVER IN BRIEF

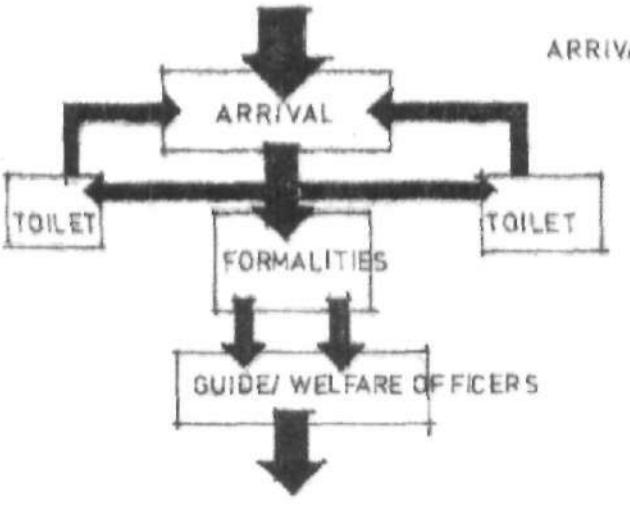


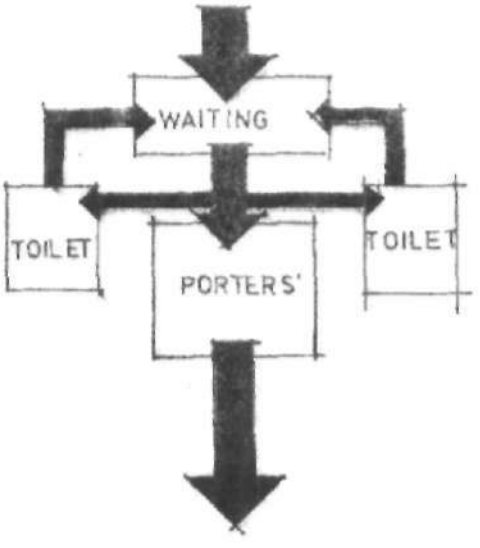
INFLOW AND OUTFLOW OF PILGRIMS

FLOW DIAGRAM



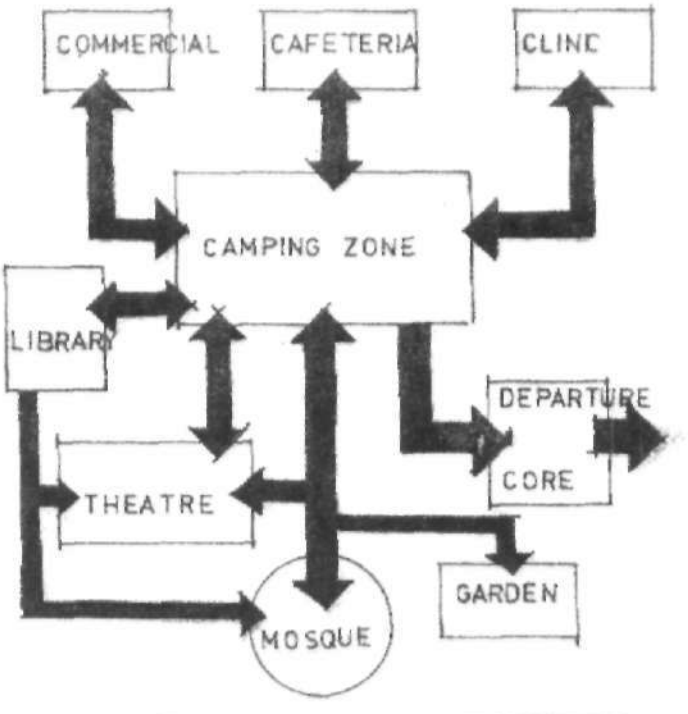
ARRIVAL — FLOW DIAGRAM



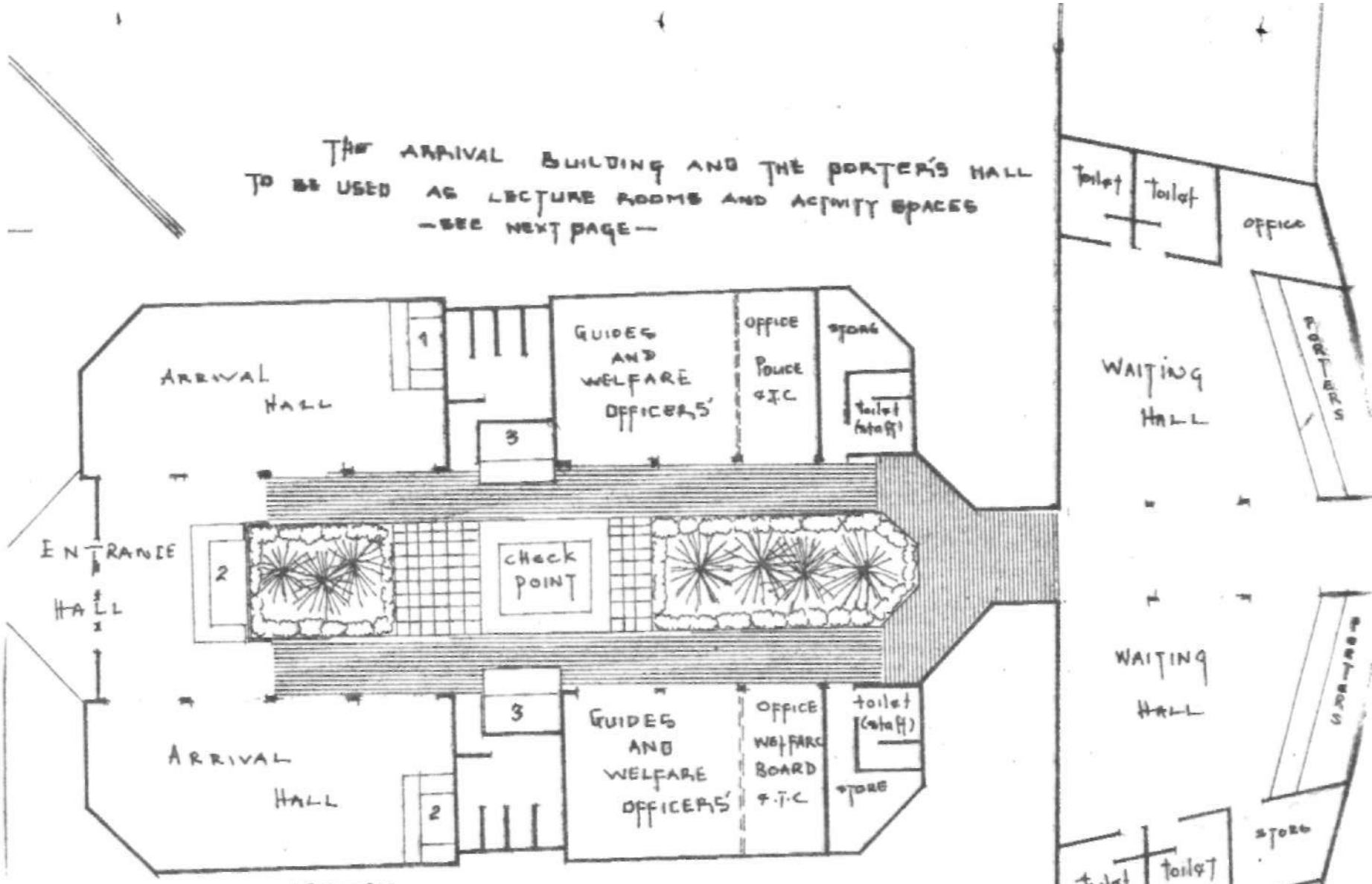


TRANSITION ZONE—
FLOW DIAGRAM

CAMPING PILGRIMS-MOVEMENT DIAGRAM



THE ARRIVAL BUILDING AND THE PORTER'S HALL
TO BE USED AS LECTURE ROOMS AND ACTIVITY SPACES
—SEE NEXT PAGE—

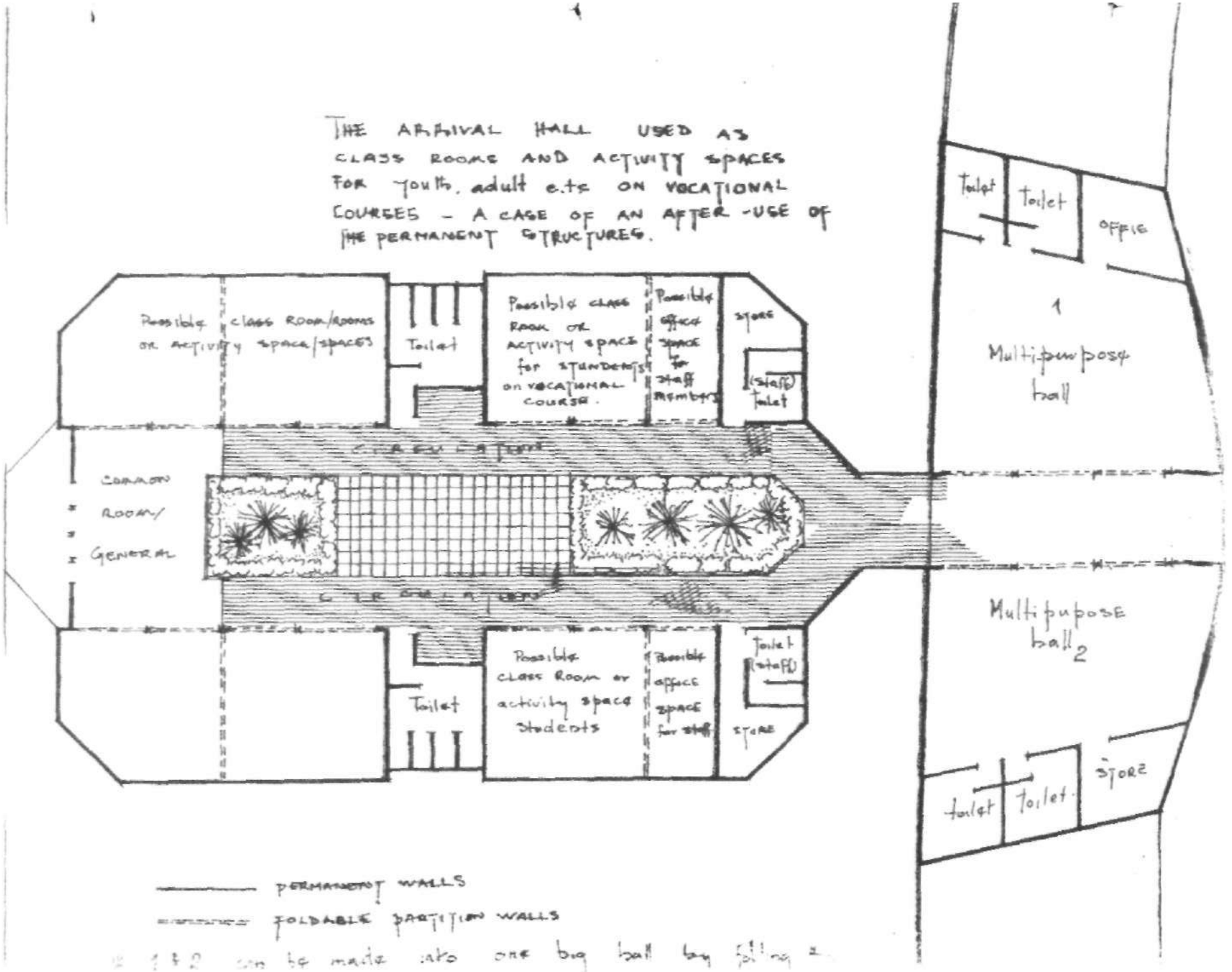


LEGENDS

1, EVENTUALITIES
2, RECEPTION
3, SECURITY POINTS

THE CLASS ROOM FURNITURE WHEN ARRANGED ACCORDINGLY WILL GIVE THE SPACES ABOVE EACH DESK WILL 120 cm LONG AND ABOUT 50-70cm WIDE.

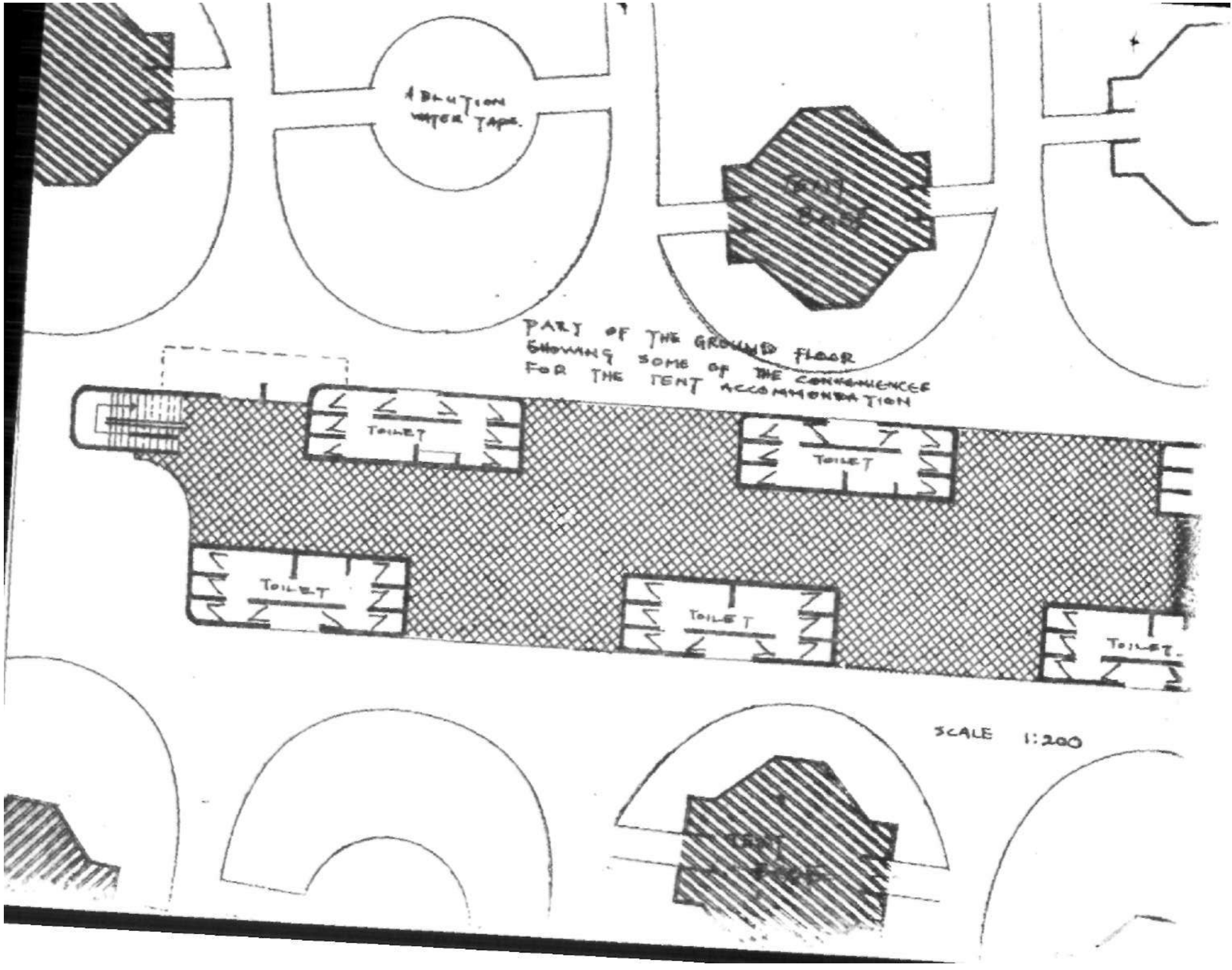
THE ARRIVAL HALL USED AS CLASS ROOMS AND ACTIVITY SPACES FOR youth, adult e.t.c ON VOCATIONAL COURSES - A CASE OF AN AFTER-USE OF THE PERMANENT STRUCTURES.

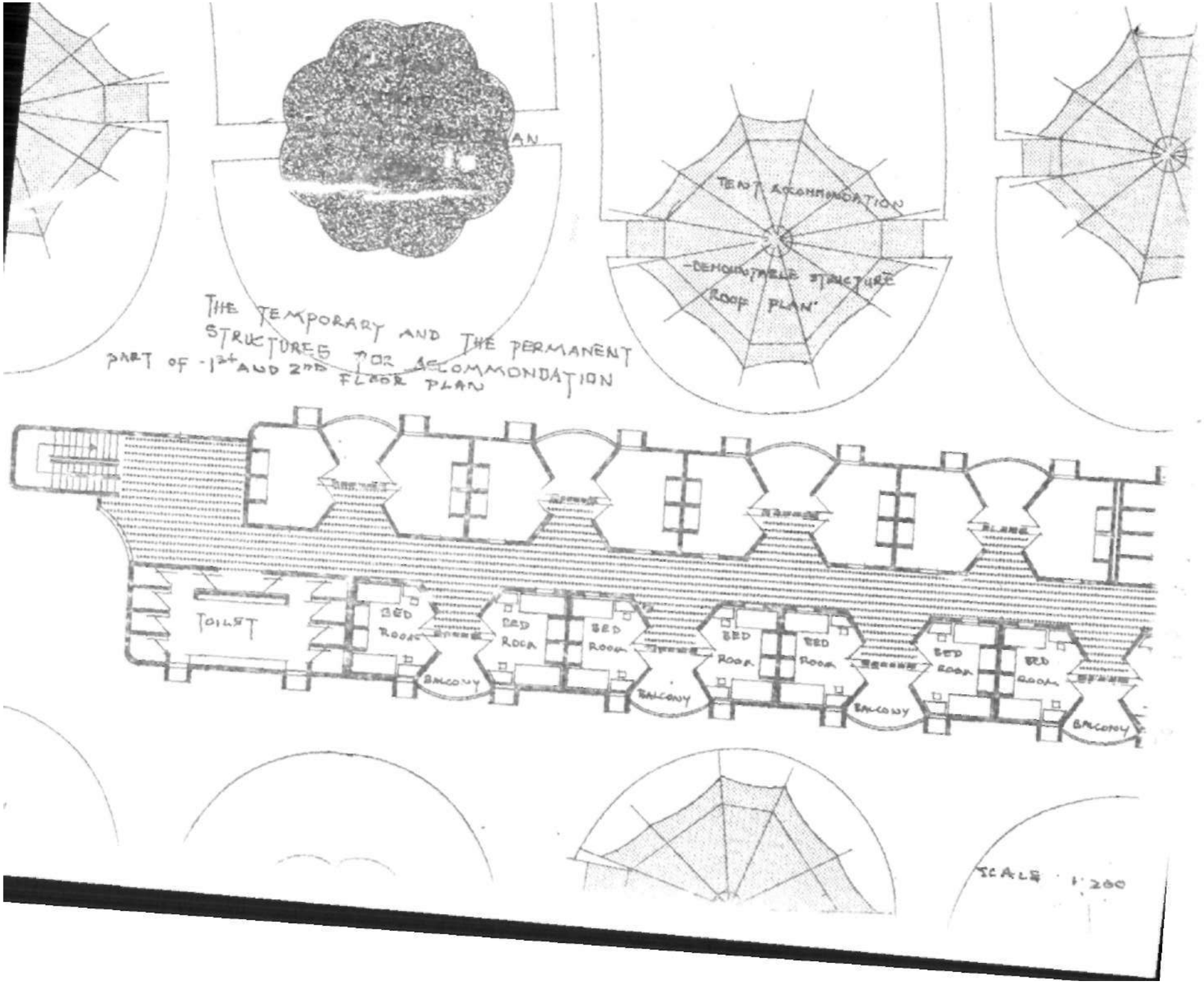


——— PERMANENT WALLS

- - - - FOLDABLE PARTITION WALLS

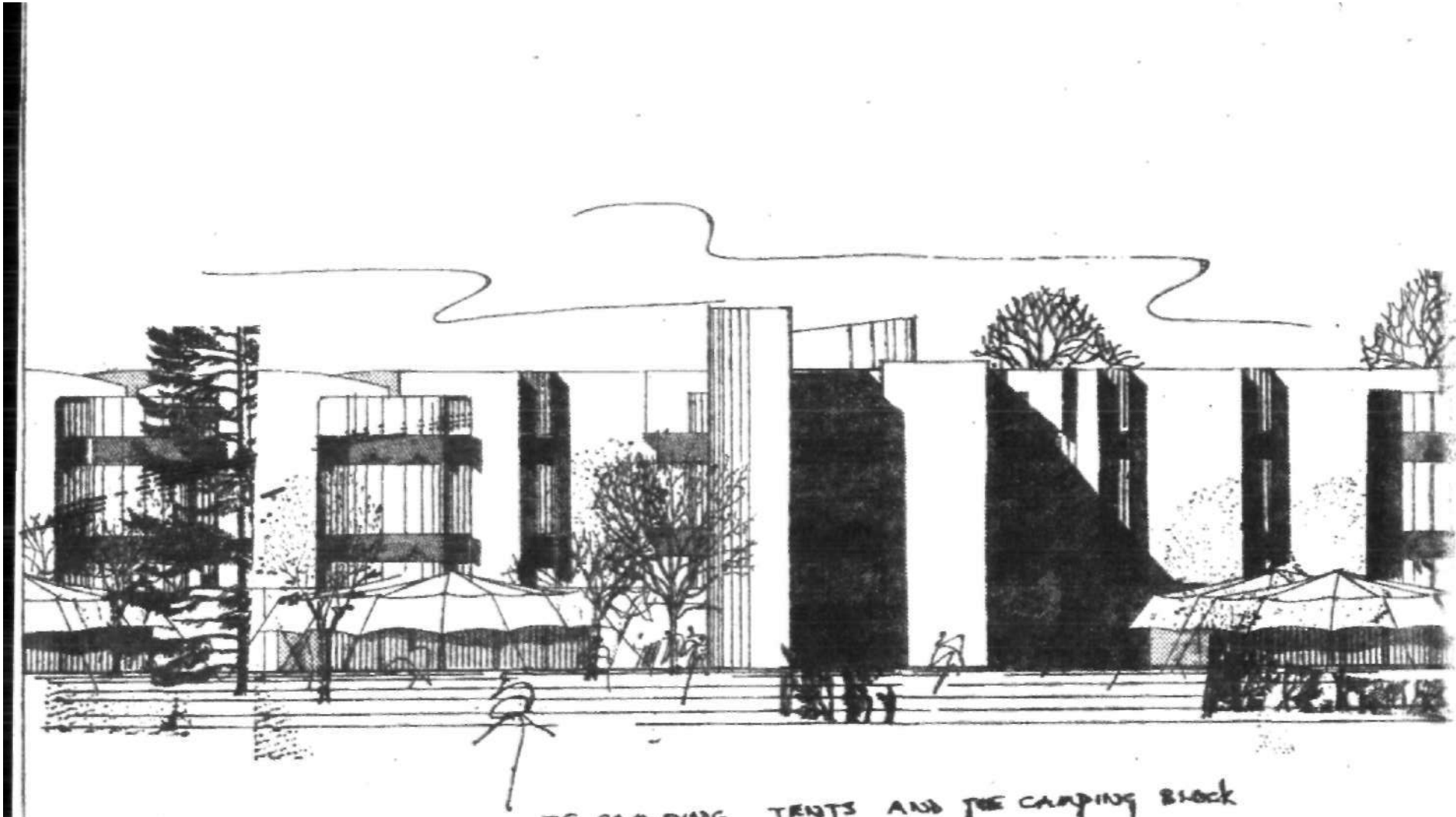
1 & 2 can be made into one big hall by folding


ABLUTION
WATER TAPS.
TENT
PART OF THE GROUND FLOOR
SHOWING SOME OF THE CONVENIENCES
FOR THE TENT ACCOMMODATION
TOILET
TOILET
TOILET
TOILET
TOILET.
SCALE 1:200
TENT

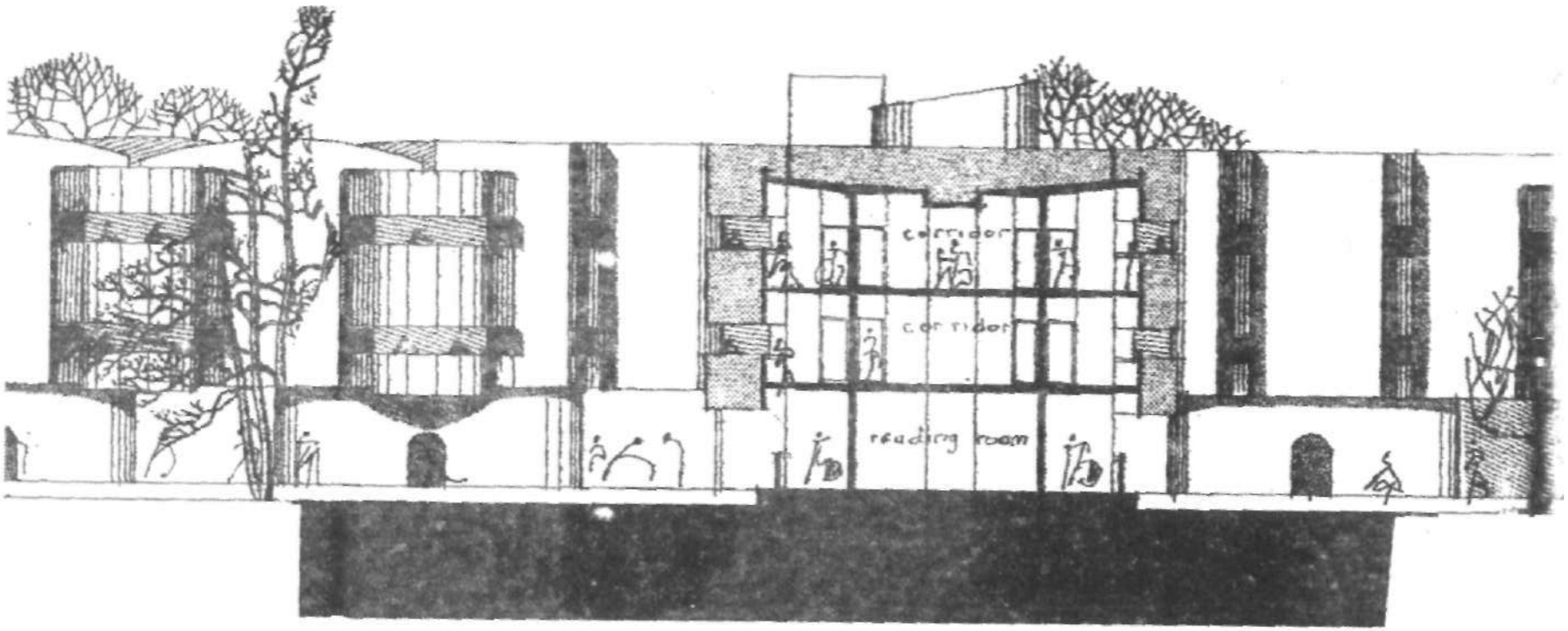


THE TEMPORARY AND THE PERMANENT STRUCTURES FOR ACCOMMONDATION

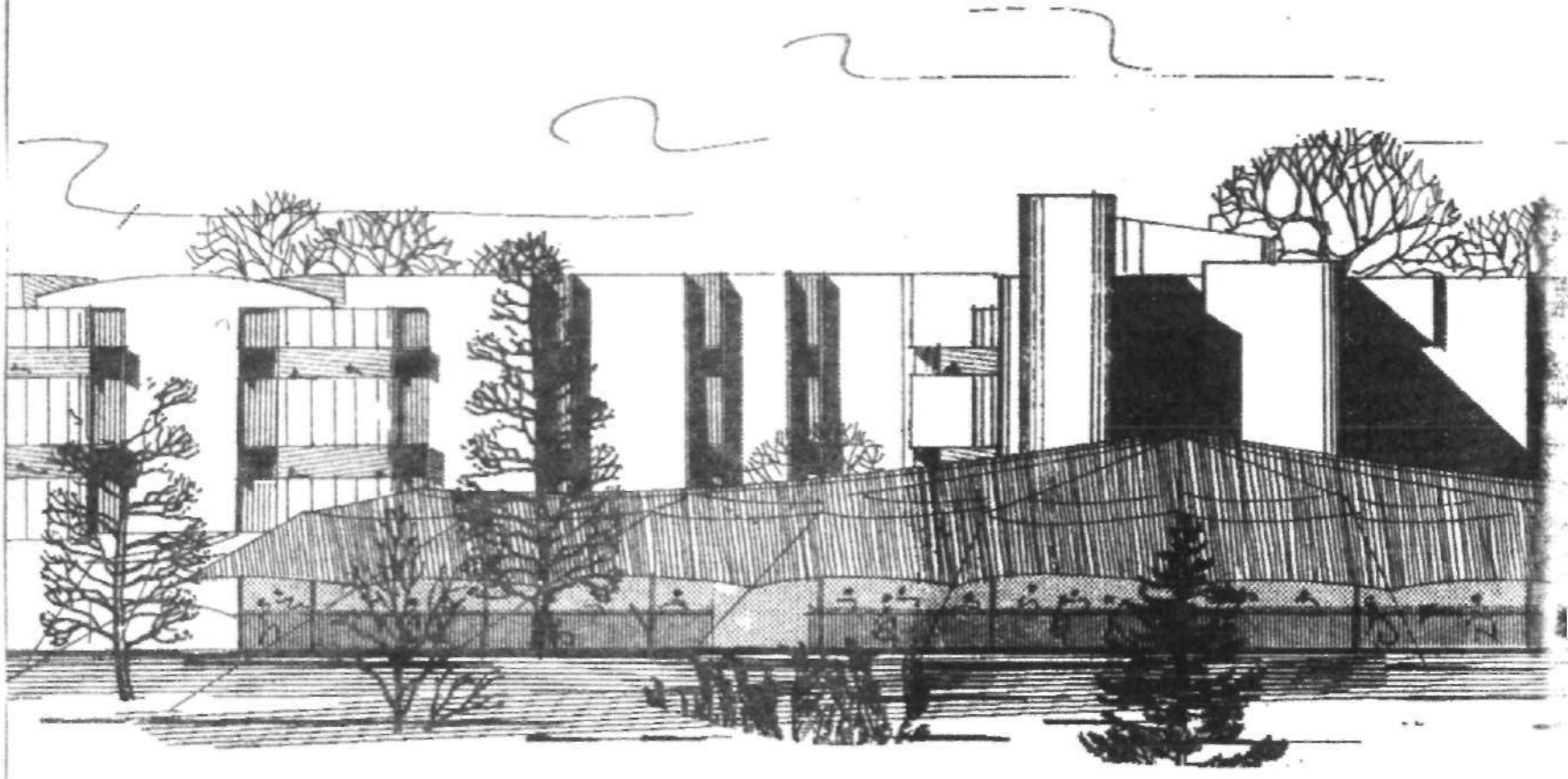
PART OF - 1ST AND 2ND FLOOR PLAN



THE CAMPING TENTS AND THE CAMPING BLOCK
– SIDE ELEVATION –



SECTIONAL ELEVATION — camping block———



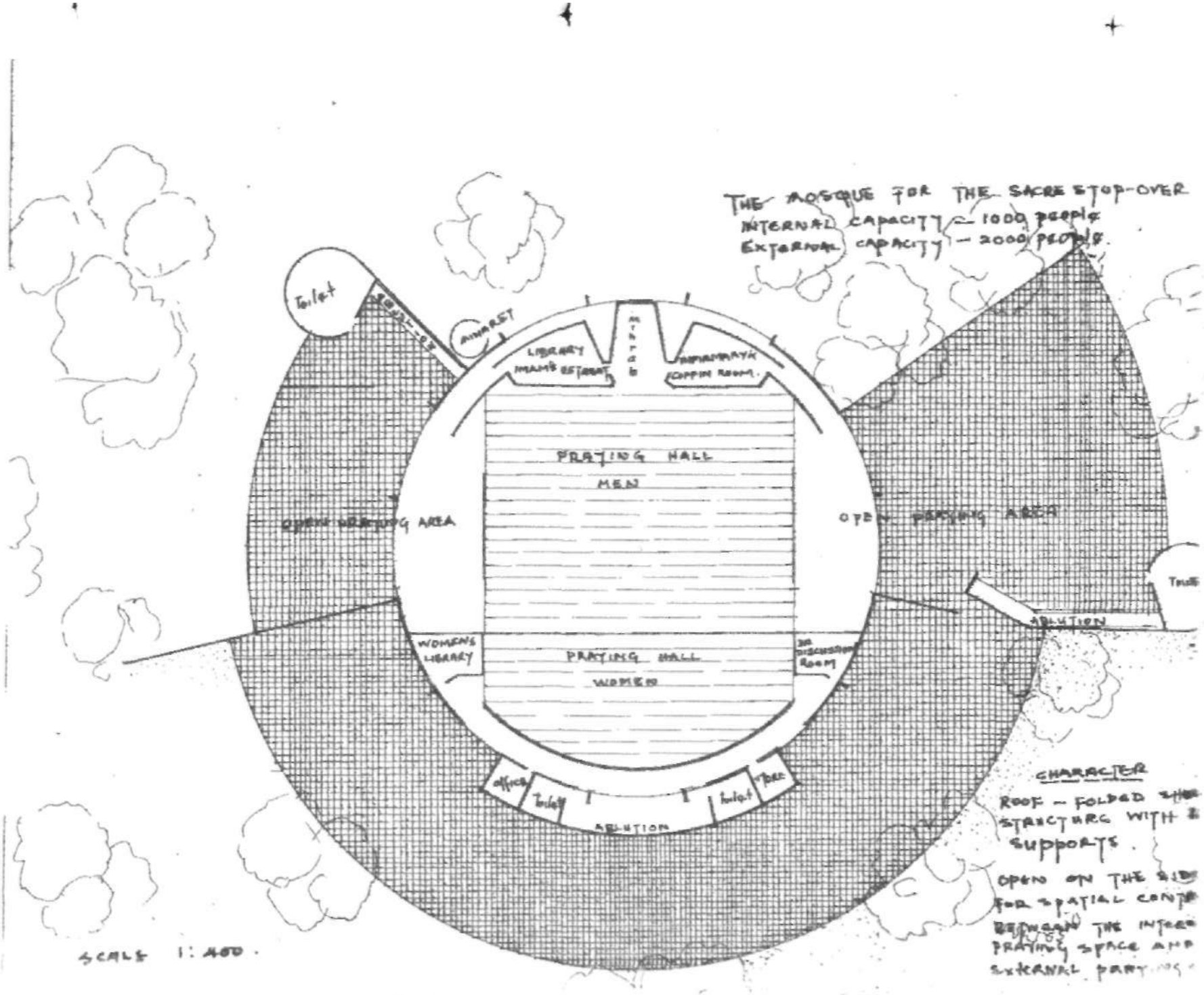
THE DEPARTURE CORE

ELEVATION FROM THE MOSQUE



CAMPING AND DEPARTURE ZONES

SIDE ELEVATION


THE MOSQUE FOR THE SACRED STOP-OVER
INTERNAL CAPACITY — 1000 people
EXTERNAL CAPACITY — 2000 PEOPLE.
Toilet
ENTRANCE
LIBRARY
IMAMS ESTACT
MINARET
IMAMAYA
COFFIN ROOM.
PRAYING HALL
MEN
OPEN PARKING AREA
ABLUTION
WOMENS
LIBRARY
PRAYING HALL
WOMEN
office
Toilet
ABLUTION
Toilet
CHARACTER
ROOF — FOLDED
STRUCTURE WITH
SUPPORTS.
OPEN ON THE
FOR SPATIAL CONT
BETWEEN THE INTER
PRAYING SPACE AND
EXTERNAL PART
SCALE 1:400.

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