ALMAJIRAI SCHOOL HOUSE DADINKOWA

(Physical Planning for Traditional Quranic Education)

BY

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requirements for the degree of Master of Science in Architecure.

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D E C L A R A T I O N

I solemnly declare that this Thesis 'ALMAJIRAI School HOUSE DADINKOWA' has been written by my person and the materials hereafter have been the products of my research work under the supervision of Architect Mohammed Datti Ahmed of the Department of Architecture, Ahmadu Bello University Zaria, Nigeria. All sources of information are specially acknowledged and listed in the foot notes and the Bibliography.

Signed----------

Al-Hassan Adamu Dadinkowa

D E D I C A T I O N

Dedicated to my parents, to those oppressed by the secular oligarchies to the Global Muslim 'Ummah'; and to 'Almajirai' in particular.

C E R T I F I C A T I O N

This thesis entitled 'ALMAJIRAI' SCHOOL HOUSE DADINKOWA by Al-Hassan Adamu DADINKOWA meets the regulations governing the award of the degree of Master of Science in Architecture of Ahmadu Bello University Zaria, and is approved for its contribution to knowledge and literary presentation.

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A C K N O W L E D G E M E N T S

In the name of Allah the Beneficient the Merciful.

I sincerely belief that among the things Allah Has ordained me to do in my life time include that exactly at this time I shall successfully acquire my Master Degree in Architecture in this University. I also belief that I am neither late, nor am I fast by even a second from the Allah's timing. All praises be to Allah and may He enables us to worship him correctly and cause us not to die but as true Muslim believers, Amin.

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As the typist of the whole University Registrar, and despite the numerous and sposmodic office work of the University Senate Building, Mallam M.A. Salami was able to squeeze time and carefully typed this document to a standard type writing. He and my friend Sule Abdullahi Gwani of the same office deserve my thanks together with all others who helped in the procession of this book.

ABSTRACT

Almajirai popularly known as begging Quranic students are continuously on the increase in the urban areas in the name of Quranic Scholarship. Instead of concentrating on their mission, they constantly add to the over crowding of the cities, roaming about the streets leaving only few that pay attentions to their studies. Those few dedicated students lire in a congested areas that lack accommodation, adequate reading spaces and other education facilities.

This thesis is an attempt to rehabilitate and physically plan a mode school house that reflects the traditional system in a sub urban area like Dadinkowa in Bauchi State where students could concentrate serious on their education which would also include space for other skill trainings. These could reduce the rural urban drift, roaming about the street, unemployment and improve the Quality of the education.

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GLOSSARIES

1. Al-aqa'id: - Scholastic Theology
2. Al-figh: - Jurisprudence
3. Al-Hadith: - The Traditions of the Prophet and Commentaries Thereon.
4. Al-hisab: - Arithemetic
5. Al-Jabrwal Muqabalah: - Aljebra
6. Al-Mantiq: - Logic
7. Al-Manwa wal bayan:- rhetoric and versification
8. Annahw: - Syntax
9. Al-tafsir: - Commentaries of the Quran
10. As-sarf: - grammatical inflexions
11. Ilmu'l 'Usul:- Treatises on excegesis, and the Principles and rules of interpretation of the laws of Islam.

QUOTATIONS

In the name of God, Most Gracious, Most Merciful.

"Can those who know be like those who know not? It is only those endowed with Understanding that take heed". (Quran 39.9)

....."Therefore fear not men, But fear Me, and sell not My Signs for a Miserable price. If any do fail to judge by (the light of) what God Hath revealed, they are (No better than) unbelievers". (Quran 5.47)

"The best of you are those who learn the Quran and teach it".
(Hadith, Bukhari)

"Whoever sets out seeking knowledge will be walking in the path of God untill his return, and whoever dies while travelling for learning will be regarded as a Martyr.
(Hadith)

"Teaching and learning are forms of Worship".
(Imam Ayatullah Khomeini).

CHAPTER ONE

INTRODUCTION

'Almajiri' (plural - 'Almajirai') is derived from an Arabic word 'Almuhajirun' literally meaning the migrants who are enjoined in Islam to be helped. 'Almajiri' in Hausa land refers to either a traditional Quranic student or a helpless and needy person that sustaines by begging. This thesis will concentrate on the Quranic students and see who are they, and what roles do they play in the society.

'Almajirai', by definition here refer to male students who leave their parents and travel out for Quranic Scholarship. They go to a well versed Quranic teacher 'Mallam'; stay in his house as students as well as his children. The 'Mallam' educates and desciplines them at the same time just like Teachers and parents educate and descipline their students and children respectively. This environment of education dualism qualifies the place to be a school-House. In fact, the pedagogical system motivated the Author of this book to address it traditionally - 'Almajirai School House'.

Islam does not allow females to travel out and mix with their males counterparts in this type of life. Students attending the so called modern education also do not travel out to combine the double systems. Therefore, the above defined Quranic Institution exempts both females and western school attenders from its candidature.

However, in the following Chapters, the researcher will go deep into History and sociology to find out the philosophical backgrounds of the system; its general practice and finally see how to physically plan a model school-house or it in a particular place. Before going

to the subsequent Chapters, the thesis would be well understood by starting with the importance of Islamic education; should the traditional system be neglected; the roles of 'almajirai' in the society and see what can the Architect do.

1.1 Aims of Islamic Education

This thesis can never be explicit without knowing the basic concept of Islamic faith. Islam can be epitomised as a complete submission to the wills of Almighty Allah 'Subahanahuwa taala (S.W.T). A person becomes a Muslim when he bears witness that nothing is worthy of worship except Allah (S.W.T) and that Mohammed is a Messenger of Allah. This shows that whatever a Muslim does should be a worship to Allah and must be in accordance to the teachings of the Holy Prophet Mohammed 'sallal lahu Alaihi wa sallama' (S.A.W.). This brings up the whole concept of Islamic education.

The meaning of worship in Islam is both extensive and comprehensive. It is not restricted to the physical performance of religious rituals, but rather embraces all aspects of activities: faith, thought, feelings and work and in conformity with what Allah says in the Holy Quran "I have created the Jinn and Man only to worship me"[1].

Therefore the foundation of civilization on this earth, the exploitation of the wealth, resources and energies that Allah has hidden in its bowels, the search for sustenance, the measures by which man can rise to full recognition of the ways of Allah in the universe, knowledge of the properties of matters, and the ways in which they can be utilized in the service of faith in helping man to attain to a righteous and prosperous life. All these are considered forms of worship. If such is the Islamic concept of worship and from the Islamic point of view the object of education in the most comprehensive sense of worship is the

upbringing of the true believer. Thus the science of the Sharia meet other science such as Medicine, Engineering, Mathematics, Psychology, Sociology etc. in that they are all Islamic Sciences so long as they move within the framework of Islam and are in harmony with Islamic concept and attitudes.

In the Islamic point of view therefore, any system of education which contradicts Islamic faith "is in itself corrupt, and stands condemned and rejected and has no place in God's injuctions"[2].

Islam embodies a general comprehensive concept which sustains a self-contained, unique and distinctive educational policy. All Muslims have to do is to base their education on this particular, unique and distinctive concept. When it comes to the means by which the end can be achieved, there is no objection whatsoever to the full exploitation of every successful human experiment so long as it is not in conflict with the Islamic concept.

The aims of education in Islam can be stated after defining the difference between education and instruction. Education helps in "the complete growth of an individuals personality whereas instruction merely trains an individual or a group to do some task efficiently"[3].

Consequently, the aim of Islamic education is therefore the creation of the good and righteous man who worships Allah (S.w.T) in the true sense of the term, builds up the structures of his earthly life according to the Sharia and employs it to subserve his faith. Some Islamic intellectuals viewed an educated person to be "a man who knows and performs his duty towards himself, his family, his neighbours

and humanity, and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life"[4]. This is the main target of this thesis towards the present traditional method of Islamic education.

The system is one directional in that it graduates its students with only Quranic reading who often have very little if at all any skill training to earn then a decent life. Effort will be made by the author to make a renaissance to the system by physically planning the education spaces so as to achieve the desired goals.

The present formal schools, colleges and even Universities seem to be geared entirely towards the gaining of certificates of varying merit, but all of them are steadly loosing their values in the labour market. These certificates are obtained at cost of using a great amount of time, toil and trouble and are acquired mainly by cramming of enormouse quantities of facts. This will never be accepted as far as Islam is concern. "Knowledge that is not followed by action is folly and action that is not based on knowledge is fruitless", in the words of Imam Al-Ghazali"[5].

1.2 'Almajirci', Traditional Quranic Education a Cinderalla Education'

Today, Islamic or Quranic education is carried out in about three different systems. The traditional 'almajirci', the semiformal 'Islamiyya' and the formal or western methods.

'Almajirci', the oldest and from where the rest took their roots existed for hundred centuries. It is a system ran by private 'Mallams' at or around their houses 'Zawiya' where students from different places came and stay to acquire Islamic education.

The semiformal school is a hybrid product of the two systems. Students here stay with their parents and attend both the Islamic and the western missionary schools. On the long run, they give more effort to the later in order to get jobs after graduations in this temporary world.

The western system of Islamic education is out of place as far as the aims of Islamic education is concerned. Students curriculum here follows a designed syllabus in accordance to the western interest and neglect other aspect of Quranic education so as to gain certificates for the labour market. This can not be compared with 'almajirci' in up bringing of an educated Muslim.

Charges often levied against the Quranic education is that it is considered as no longer relevant to the needs of modern economic setting, under employment of able-bodied youngmen, indignities involved in begging, "lacks curriculum, standardised pattern and inflicts untold hardship of the pupils"[6]. As such, the governments adopts an 'I don't care attitudes', neglect; if not discourages, these indigenous students and concentrates its utmost attention to those who are ready to be moulded in the western colonial manners and grow up with secular brains

whose ambitions are only geared toward nationalism, material dilectism and end up as free thinkers, Muslims in dress and secularist in faith. In Nigeria "all the northern Emirs were political and spiritual leaders of their people and would not tolerate any local or foreign interference"[7]. It is high time the Muslims should woke up, and scrutinise the 'almajirci' Pedagogical system which is suffering neglect, decay and must need be revitalised and implemented.

One must not allow himself to be decieved by the sight of dirty and tattered begging students doing apparently insufficient jobs for a living and equate them with the western education students. As a matter of fact, they are disciplined and purposeful children operating on a prescribed schedules and with sets of goals in life.

1.2.1 Compare and Contrast:

Comparative analysis of the two competing educational systems, 'Quranic and western' in Kano by Dr. Dahiru Yahya give startling revelations. In the first place, the orientations of the two educational systems are diametrically different. The Quranic system aims at preparing the 'almajirai' for self-reliance and self sustenance under a very difficult process comparable to the general socio-economic level of the society. The modern system prepares students for assumed paid jobs through a privileged process of education far above and beyond the general economic standard of the society.

The curriculum and nature of training of both systems need some attentions. The modern education system especially during the formative period of the students' life is irrelevant to societal aspirations and realities, while the 'almajirci' does not reflect the ill-sinted modern

economic setting, it concentrates largely on non-society relationship and seeks to enable the 'almajirai' to find their places and roles in the society. The modern education system is liable to produce an arrogant personality useful only to himself when it can acquire a paid employment. While the Quranic system is likely to produce a disciplined self-made and dutiful personality.

Once a child is enrolled in the modern school, he starts a completely different life. He is useless at home as on the farm. Since the school is generally indisciplined, he turns out to be recalcitrant to both parents and teachers. If he ultimately gets employment after graduating, he earns hardly enough to maintains his acquired life-style. If he drops at or is unable to secure a job, he at best becomes a liability to his parents or to the society. The 'almajirai' on the other hand are always ready participants in the toil of the society and are assets to teachers and parents. The graduates are self-employed and often materially better off than their modern counterparts and have a high degree of psychological satisfaction.

Case studies were conducted in different localities to ascertain the degree of dependability of the product of the two systems. In terms of discipline and purposefulness, the 'almajirai' have a clear advantage over their modern counterparts even in cursory routine such that they start their daily life as early as around 5.00 a.m. whereas the modern ones start theirs at best at 7.00 a.m. An important aspect of educational training is self-reliance. The Quranic students depend for their maintenance, education and training on their personal initiatives and efforts whereas their modern counterparts are dependant

on their parents, states and federal Government subsidies and support. Sample of age mates graduants indicate that the product of the Quranic system has a clear understanding of the purpose of living over his unemployed modern counterpart in terms of shouldering responsibility. The unemployed modernist is completely and hopelessly dependent due to his educational training.

The general feeling today among the opponents of the modern school system is that their reservation or outright opposition have now been justified by the current unemployment and under employment trend. Since their only justification is a supposed material improvement of life, they argue, unemployment has therefore defeated that justification.

1.3 Social Problems:

The philosophical and Historical background of Quranic schools will be discussed in the next Chapter. Popular contention against the Quranic students 'almajirai' is on their uninteresting behaviours especially in the urban areas. But why the problem concentrates largely in the cities?

According to Chamberlin while discussing with Muslim students in Kano City by the end of the 19th centuary, said that at the turn of the centuary, students who wanted to pursue Quranic study seriously, usually left Kano City for eastern Kano Emirates, Damagaram, Hadeja or Borno. They would spend their times in those rural areas living frugally, often in cornstalk huts, concentrating all their energies on the Quran. The City he continued was felt too full of distraction of friends, of entertainment and the attraction of trading.[8]

A very important question to ask at this juncture is why is their concentration nowadays in the urban centres? Afterall the

rural areas could have been the best place for pursueing Quranic education seriously. The simplest answers to this is because the cities are full of entertainments and trading activities which could better their unfortunate economic conditions, and also because they are part of the larger society, therefore can not be sheilded from the rural urban drift.

When placing their young children to 'almajirci', the parents in most cases dont give them enough support to live on, talk lest of the governments. The children are therefore left to the Muslim ummah and the soeity in general to be taken care of. Thus most of them spend a greater part of their valuable time trying to get what to eat, what to wear and what to save for their teachers. They go out from house to house collecting any left over foods which might be expoused to many health hazards, thus adding more problems for the health services of the society. In many cases they eat food left by various people, some, no doubt with communicable diseases, like tuberculosis, diarrhoea or dysentry etc. the problem could further worsen during epidemic and the resultant consequences are obvious.

During their free hours and days, Thursday and Fridays in most cases, 'almajirai' could be seen all over the cities playing or begging for alms from house to house, at traffic lights, houses or offices and other strategic places like the markets, railway stations, motor parks and so on offering their cheap labours for whatever their temporary employer could offer. They also engage in all sorts of menial jobs in return for a token rewards. Voices of the young children especially in the markets and stations could be heard 'inadako ko sadaka'. Some could be seen at the gates or inside the higher institutions asking for jobs. For instance, in the Ahmadu Bello University Zaria they could be heard with their popular motto "any wash"?.

According to some informants may be because of the present rush for wealth which has gripped the country, most of the almajirai being part of the society tend to show less attention to their studies and devote more time to those things that could bring money quick and easily. Thus, the almajirai who were formally hardly seen on the streets during the hours of learning are today almost permanently on the streets, roaming and begging or in search of one thing or the other.[9]

More importantly however, most of them end up abandoning their studies for various occupations. For this matter, some government are now being concerned and start calling for reactivation of the system by introducting some skill training to them. In the editorial of one of the Nigeria newspapers 'Today', the Kaduna State Government states "it should also be possible to give them some sort of training considering that, being in charge of the education of children, they carry some weighty responsibility crucial to the well being of this country".[10]

Many people are challenging the system of its social effects on the young students in various newspapers. For instance, Grand Khadi Alhaji Sheik Ahmed Lemu said, "By begging at early childhood, the child loses his dignity from the very start of his life, making him to develop mentality which inevitably kills his intelligence and all capacities of initiative.[11]

However, in view of the above comments, the author of this thesis will not end up this discussion without drawing the attention of the public, the government in general and the Islamic ummah to somethings. All the noises levied above against the almajirai can be epitomised to their begging and roaming attitude along the streets. These of cause can not be easily eradicated without bettering the socio-economic standards of both the parents and the Islamic schools. The researcher

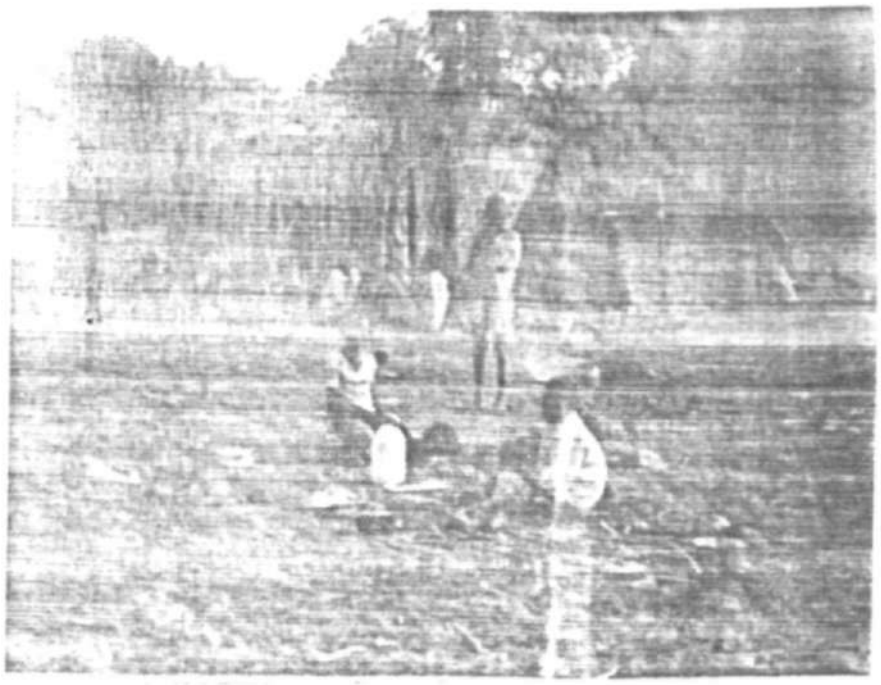

Plate i

'Almajirai' the neglected in the society.

The 'Almajirai' are parts and persones of the society. Therefore should not be neglected.

is not advocating begging. In fact it is not Islamic and is contineously discouraged by Islam. It is only allowed but not institutionallised when one finds himself in absolute need.

With regard to these the government and the Islamic ummah should be reminded that the 'almajirai' are part and persone of the society, therefore they should not be neglected. This thesis is thus proposing for physically planning the educational curriculum of the system so as to bring out an 'almagirai' institution. It would have been an interesting debate if the modern school students were left alone to sponsor themselves just like the 'almajirai'.

A very good observation was made in one of the editorials of New Nigeria Newspaper on this issue. The argument was not just to ban begging by promulgating a decree against it, but really examining the problem from the grass roots. As state:- "of course the most important factor is poverty, economic-pure and simple. It therefore stand to reason that the economic condition and the world view of the parents need to be changed for the better before begging could be finally done away with", that "A lot of money and careful planning are required. Governmental participation is inevitable. It is a national problem"[12].

1.4 Challenges to Architects:

History of Islamic education shows that the first Quranic teachers taught in their homes, where individual pupils or small groups sought their services. But both the demand and the teachers need to earn his living formalized the service. Enterprising teachers soon began to receive pupils in special places possibly a room in a house. A place thus assigned for instruction became ultimately known as 'Maktab' or 'Kuttab', both derived from the Arabic root "to write".[13] This was the the begining of the pedagogical system of Quranic education.

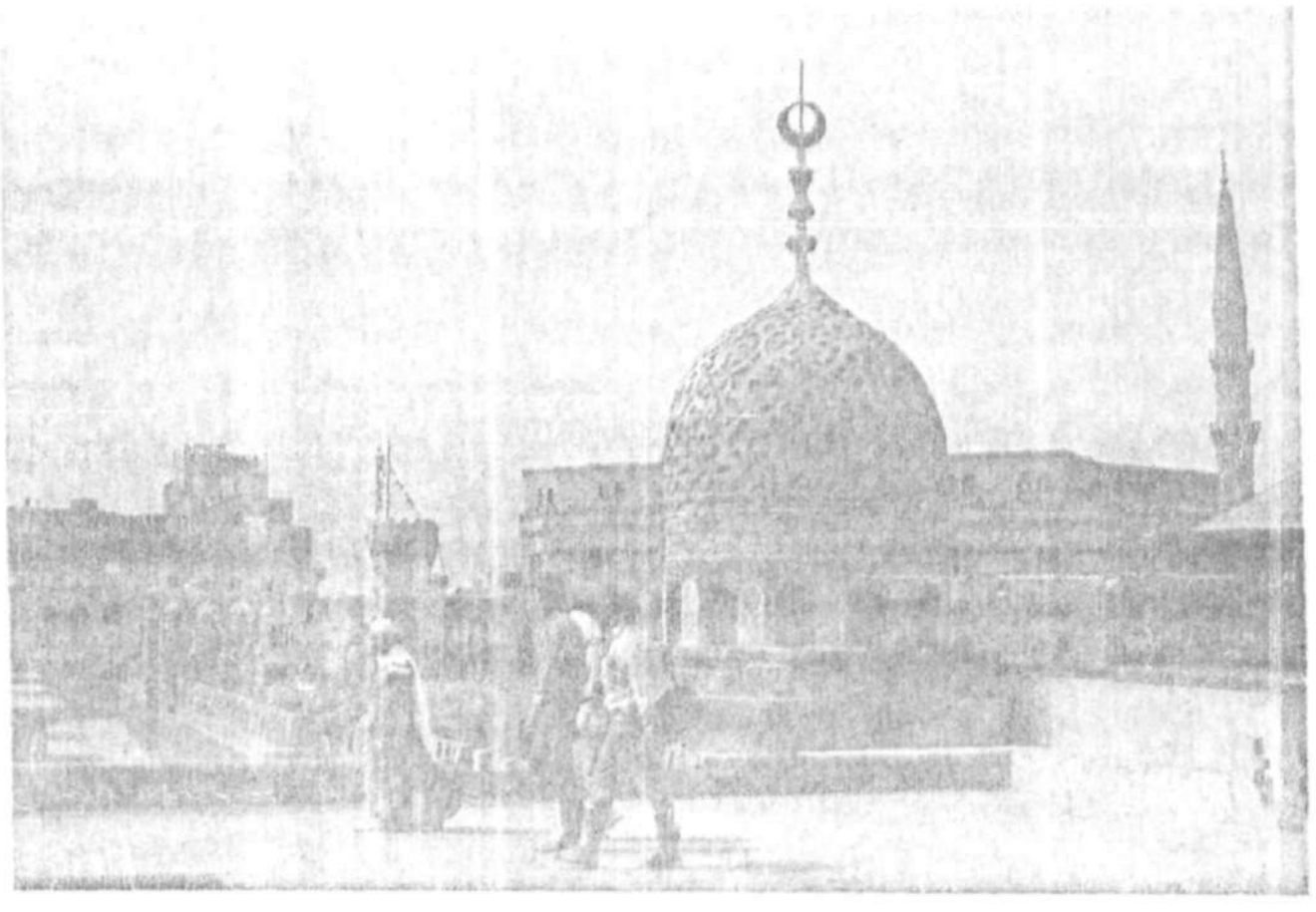

Plate 11

Al-Azhar University Cairo.

Al-Azhar celebrated its thousandth anniversary in 1969. In its front page comment, the London Times Educational Supplement (9 May 1969) states:....'Older than Oxford or Cambridge, More influential in its heyday than the Sorbonne, more revered even now by its students than any western University. Al-Azhar this year celebrates its thousandth anniversary.

A Quranic school is also found in and outside the mosque itself. Indeed, the oldest muslim University, Al-Azhar in Cairo which celebrated its thousandth anniversary in 1969[14] was established in a Mosque. Today thousands of these schools are found in this part of the Islamic world located either in Mosques, private houses or premises specially built for this purpose.

In a typical Quranic school, the Mallam sits under a tree or in his parlour, verandah or porch, surrounded by students, volumes of Islamic books and the Holy Quran[15].

It can never be disputed that all of the above lacks planning that can be considered as an I lamic environment. This is a great challenge to architects, especially in upbringing of small children. A great work therefore has to be done in creating an architecture for the 'almajirai' suitable to an Islamic environment. This is what the thesis is addressing itself. However some aspects are identified by an Islamic intellectual-Gulzar Haider in his dynamic approach to building an Islamic environment especially for children.

Firstly, is the parental and domestic environment. It is universally accepted that parents, elders and the overall atmosphere of the home has serious effect on the evolution of patterns in a child's personality. If the society as a comprehensive environment is Islamic, the child has an extremely high likelihood of developing into an Islamic personality.

In line with the above arguments the researcher found out that it is imperatives for muslims society to evolve an environment worthy for the truely Islamic progeny.

The physical environment of the child has to be suggestive of the rhythms of an Islamic life without becoming an overly structured instrument of behavioural control. In the house, there must be an indentifiable, concentrated place for prayer, books and study areas must indicate that the

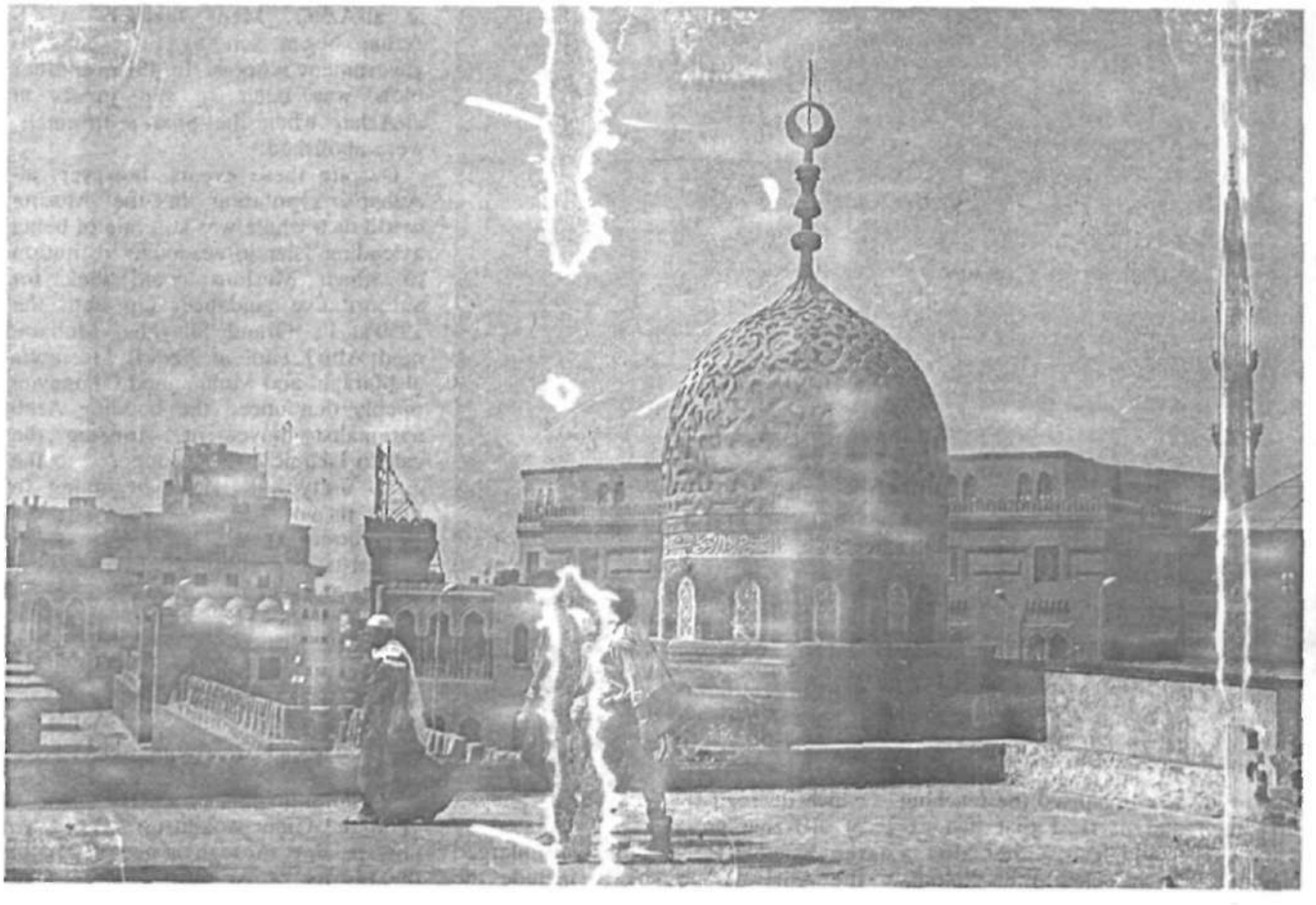

Plate ii

Al-Azhar University Cairo.

Al-Azhar celebrated its thousandth anniversary in 1969. In its front page comment, the London Times Educational Supplement (9 May 1969) states:....'Older than Oxford or Cambridge, More influential in its heyday than the Sorbonne, more revered even now by its students than any western University. Al-Azhar this year celebrates its thousandth anniversary.

elders spend time to acquire knowledge, places of privacy must be suggested, without ambiguity, places of interaction must be natural and combined with shared activities like eating or play, the 'place of Quran' and the 'orientation of prayer' must remain constant both physically and psychologically. There must be a city park adapted by the family and preferably a tree or a patch of flowers befriended by each member including the children.

Other challenges to designers are the serious rethinking of the architectual and planning curricula. The filtering and indoctrination that happens during design education has an important effect on the buildings and cities later on. Also advocated are that the play and educational environment must become essential areas of study and design. The interdace among the built environment and human development must be posed as a design challenged and specific theoretical courses must be developed to back up such an effort.

More challenges to Architects in the muslim world is to knit together the urban morphological and symbolic fabric so that they reinforce or at least do not frustrate the patterns of an Islamic social and communal existence. The house is to be seat of security, nourishment and retreat, street is to become a place of identify, interaction and neighorliness, and play area is to become an arena of joy, health competitiveness and comradeship. The school must be a shrine of knowledge and an arena of curiousity, a studio for creativity and an academy for discipline. The mosque is the house of God and a place to establish our station vis-a-vis the creator. And as a city all these must combine and become a constellation of invigourating and

Sex ------- Male  Female 

Marital Status Married singl e or devorced.

Age

Educational Qualification

2nd degree and above 

1st degree 

HND 

N C E 

ND 

Others (specify) 

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Religion

Tribe

State of Origin

Nationality

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inspiring images. The city and its architecture must rise and become worthy of this precious trust.[16]

Foot Notes:

1. Quran (51.56)
2. Jamjoon (1978)
3. Ashraf (1978)
4. Ibid.
5. Hamid (1986)
6. Anonymous (1984)
7. Fafunwa (1972)
8. Chambarlin (1975)
9. Abba (1983)
10. Anonymous (1986)
11. Anonymous (1981)
12. Anonymous (1981)
13. Tibawi (1972)
14. Anonymous (1969)
15. Fafunwa (1974)
16. Haider (1986)

CHAPTER TWO

PHILOSOPHICAL AND HISTORICAL BACKGROUND OF 'ALMAJIRCI'

'Almajirci' the traditional method of Quranic education which existed for thousands of years is still strongly and will continue to be perpetually practiced for ever in the muslim world due to the following backgrounds:-

2.1 Religious Obligation

2.2 Descipline

2.3 Socio-economic

2.4 Christion missionaries wrong formular.

2.1 Religious Obligation:

Education, like everything in the social order, was divinely ordained, and like the society it served education had the definite purpose of conducing to approved conduct and happiness in this world and eternal bliss in the next. It is singular that muslim education was launched by a man who was, according to tradition, an illiterate. The orthodox count this circumstance as a miracle.[1]

All muslims believe that the almighty Allah Has sent down the complex guidance to the whole creations through the Quran which was explained further by the Hadith of our noble and the last Prophet Mohammed 'sallah lahu Alaihi wa sallama (S.A.W). It explains the whole aspects of the normal life of muslims. These include legislations, socio-economy, constitution, politics, business transactions, responsibilities of both individuals and the society in general, judgement, marriage, inheritance, prayers, fasting, eating, drinking, going to the Holy pilgrimage at Mecca and so on to mention but a very few.

It is therefore obvious that every muslim has to learn or study the Quran and Hadith in order to perform the various obligations enjoined

upon him.

During his life time, Prophet Mohammed started a system of formal education and emphasised the imperative of education in general and on educating the society especially the muslim children. As long as he lived, he was the judge, the teacher, the administrator, the interpreter of the revelations and so on.

With the death of the Prophet in 632 A.D. Travel for learning by the muslims can be said to have started, as it became necessary for the young muslim community, the Ummah, to meet the Sahaba, the companions of the Prophet, to hear directly from them the sayings, actions, approvals and disapprovals of the Holy Prophet, the Messenger of God.

"with the conquest of foreign realms (shortly after the death of the Prophet) the Sahabas and the scholar deserted the capitals of the new community"[2] and established themselves in the recently conquered areas in order to spread and teach Islam. Such a development meant more travel for those who wished to learn or study started. These marked the springing up of 'almajirci'.

More importantly, both the Quran and the Hadith enjoin muslims to seek for knowledge in many verses and sections. In fact, the first verse revealed to the Prophet is giving commend to look for knowleige. Allah is saying:- "proclaim (or read) in the name of thy loard and cherisher who created. (Quran 156:1).

"Of the servants of Allah it is those who posses knowledge who fear Him. (Q. 35:29).

"There is no creature that moves in (on) the earth but it is for Allah to provide it with sustenance (Q 11:7)

"Allah will exalt in rank those from among you who believe and those whom knowledge is given" (Q 58:12).

Hadiths

"Whoever sets out seeking knowledge will be walking in the path of God until his return, and whoever dies while travelling for learning will be regarded as a Martyr".

"Wisdom is the goal of the believer and must seek it irrespective of its source".

"God eases the way to paradise for him who seeks learning".

"Angels spread their wings for the seeker of learning as a mark of God's approval of his purpose".

2.2 Descipline'Tarbiyya'

Majority of the muslim community in this part of the world, Hausa land, have the believe that the philosophy behind sending a child to 'almajiranci' is to let him grow up as a learned man who can support himself at all rounds. It teaches him descipline and respect to especially elder in accordance to the aims of Islamic education. Other advocations are that "they want their children to grow up religiously minded so that they will become adults of good characters."[3]

According to [redacted] discussions with some traditional Quranic 'Mallams' and some lecturers of the Faculty of Education, Ahmadu Bello University, Zaria, the researcher found out that finding himself far away from home, the 'almajiri' must obeys his elders otherwise will be severely bitten and nobody (from his family) will come to save him. Mallam Rabi'u Zarruk, a senior lecturer of Hausa Custom in the University also stressed that it is even customary in some places that before a child is admitted to Quranic schools, his father must pay to the 'Mallam' 'kudin kotso' - money specially for buying whip 'bulala' against his

child when ever he misbehaves. The Authors' Quranic teacher who is [redacted] the Chief Imam of Dadinkowa II Jumaat Mosque also emphasised that 'almajiri' who is vertually homeless, helples should wake up and strive for his well being to the extent that even feeding he has to beg if he does'nt has a means otherwise, and at the same time study the Quran wholeheartedly. That this will inclucate and indoctrinate seriousness and brotherhood among the 'yan uwa Almajirai'.

However cross-questions were put to some parents, Quranic teachers, some 'almajirai' and other interested observes in and around Kano by the department of History, Bayero University Kano, why should a child be sent to 'almajirci', the following answers were collected:-

1. "It instils the love for Islamic education in the mind of the children"
2. 'Karatu sai da bakunta; to learn or seek for knowledge effectively one has to leave his hometown, and become a stranger. He should keep away from his parental care, interferring relations and distracting friends
3. 'Karatu sai da karancin abinci - that learning is only possible with less food. It can not be with more than enough to eat.
4. that without 'bara' (begging for food) the education received would not have 'barka' blessing.
5. That obtaining knowledge will not be possible with bodily ease. One has to face hardship inorder to get a qualitative education.[4]

According to some sources, the researcher also found out that some parents sent away their children to 'almajirci' purposely against those children with delinquent tendencies.

2.2 Socio-economic Background:

The perpetual development of 'almajirci' in Northern Nigeria could hardly be checked out as far as this topic of discussion is concerned.

there is practically no work on the farm or in the house. People leave home in the name of 'almajirci' when the harvested millet is stored away. They return in October to harvest the guinea corn.

The society's choice of an ideological and religious approach to solve a purely economic issue is sanctioned by Islam. Islam imposes the parents the responsibility of child education. Since the parents themselves bearly have enough to live on, they can not support the education of their children, neither can they tolerate the sight of their children begging to sustain themselves, nor will the children themselves be able to beg and study at home.

The two seasonal migration afford the parents the double opportunities of discharging both the educational and maintenance responsibilities and at no cost at all. The fact that the children leaving home will face untold hardship is fully realised by parents, but such suffering is considered meritorious since it is endured in the way of Allah and also necessary for initiation into manhood and fully fledged life.[6]

Kano City, followed by Maiduguri have the largest numbers of 'almajirai' in this part of the country. Why is it that the Mallams go to the urban centres with their wandering 'almajirai' afterall the rural areas could have been the best place for concentration of students. However Abba I.A. stressed in the History of Kano that most people have the views that the Mallams get patronage especially monetary support or payment for the religious services they offer to the business men and women.

Questions were also put to some 'almajirai' as to why they prefer to go to Kano city for 'almajirci' by the same Historian and the following answers were collected:

'I came to Kano for cin rani'

'It is easy for me to get some unskilled jobs to do, collect 'sadaka' arms, clothing and where to put up'.

'Because work on the farm was too much for me. Therefore I came here to do easy jobs and get money that will help me work in the farm'.

I escape early marriage, I don't want to be distracted by my friends. I hate farming.[5]

Consequently, it must be noted that there are parents that send their children to this type of life for no peculiary reasons at all but purely on economic ground.

2.4 Christian Missionaries wrong formular:

The white man's landing to this black world in the name of missionary activities succeeded not only in colonising, exploiting away its natural resources, and galvanizing his arrogant orthodox ideas into some African brains, but also did a catastrophic damage in the introduction of modern education to the entire land. This egotical and inmical mechanisms automatically inculcated a great fortification against millions of African progenies to the new education. There is every justification for the perpetual development of 'almajirci' in this land after going through the following findings:-

When formal education was introduced to Nigeria, the first schools were organised by the Christian Missionaries and their main objective was to use the schools as a means for converting animists and muslims to christianity. It is a well known fact that "the missionaries were evangelists first and educationists second"[7].

Education was 'free' - but with strings attached. The British oligachies who were themselves christians were representing, as Lugard himself claimed, 'the most christian nation' in the world. British occupation in Nigeria was therefore synonymous with christian evengelism,

and the concept of a 'civilising mission' - helping the benighted Africans to accept christianity and western civilisation - became the order of the day[8]. The primary and later the secondary schools were christianity oriented. The missionaries by and large were able to carry out their mission with the approval of the British officials. Indeed in 1891 a United Kingdom organisation known as the Hausa Association was formed to destroy Fulani imposters so that the Hausa conversion would be easy[9].

As mentioned earlier in the previous Chapter, spasmodic missionary activities started in Benin in 1515 when some Catholic Missionary set up a school in the Oba's palace for his sons and the sons of his chiefs who were converted to Christianity. In Ibadan primary school "pupils were taught to read the new testament, the catechism, and the commandments in Yoruba, and to speak some words of English"[10]. Schools for children as well as Sunday and evening classes for adults, were formed as a natural accompaniment to founding churches.

> Professor A. Babs Fafunwa reported that "In 1903, the C.M.S. Schools subject were 'Scripture, geography, a little singing, and reading and writing in vernaculars'. In a school at Bida, the textbooks were to be 'labarin Allah', the C.M.S. Hausa, St. Mark, Bible stories translated by Dr. Miller etc! In spite of Lugard's orders that religious instruction should not be on the time-table and that the teaching of scriptures should not be extended to the newly opened classes for the Mallams 'as the first real attempt to encourage court officials to write Hausa in Roman script, the Niger Mission continued to carry out its definite missionary policy, as is summed up in the following words. 'As we shall use the Gospel as our textbook and carefully chosen texts as writing copies, I feel it will be very definitely a missionary opportunity. Also if people

see these 'Mallams' coming to us for teaching we shall possibly later on be able to open a school on more definite missionary lines"[11].

By 1923, the Christian Missionaries dominated the educational life of the country, and pressure was being exerted on some of the muslim pupils attending the Christian schools to convert to christianity.

It was even said that a 'good' citizen in Nigeria and elsewhere between 1850 and 1960 meant one who was African by blood, christian by religion and British or French in culture and intellect. All others who were muslims, animists, etc. were only tolerated or accommodated.[12]

We can therefore see the dilemma in which the muslims found themselves between the 19thC. and the early twentieth when the powerful forces of church and state combined in an unholy alliance to convert Emirs, Obas, Chiefs and people to christianity. Christianity-oriented schools, textbooks, sermons and other built-in educational devices were employed as instruments of conversion. The muslim leaders and many of their followers rightly sensed the motives of the christian missions and therefore opposed christianity-oriented education for their children. The muslims knew even as far back as the 1840s that if their children went to christian schools, they would return home as christian. This was true in theory and in practice.

As a result of this indirect religious teaching, which Mallams immediately understood, a falling off in attendance occured. Consequently, muslim education in Nigeria was retarded not because the muslims were unprogressive or because their religion was totally opposed to formal education, but because 'education' in those days tended to mean Bible knowledge, christian ethics, christian moral instruction,

christian literature, some arithemetic, language and crafts - all geared to produce christians who could read the Bible.

The system also helped to train christian clerks, christian artisans, christian carpenters, christian farmers, christian husbands, and wives and christian Nigerians. When the christian missions started converting animists and a few muslims, the majority of muslims parents barred their children from attending the 'free christian schools' for fear of conversion.

This is one of the fundamental bases why up till now millions of muslims parents especially those in the country side strongly object to sending their children to modern schools. Infact, it inculcate and indoctrinet the love for the original 'almajiranci' education for ever than the conversion factor. It would have been a different and interesting story to modern education if the christian were not biased in introducing the modern and purely secular education.



Plate III

Love for the original 'Almajirci'.

In fact, the Christian attitudes inculcates and indoctrinet the love for the original 'Almajirci' for ever than the conversion factor.

Foot Notes

1. Tibawi A.L. (1972)
2. Shalaby A. (1954)
3. Madauci I, Isa Y. and Daura B. (1982)
4. Abba I.A. (1983)
5. Ibid
6. Yahaya D. The Koranic Educational System and Begger Institution. Presented paper at the Department of History, Bayero University Kano.
7. Graham (1966)
8. Ayandele (1966)
9.
10. Callaway (1964)
11. Fafunwa (1974)
12. Fafunwa (1970)
13. Fafunwa A.B. (1970)

CHAPTER THREE

'ALMAJIRCI' IN HAUSA LAND

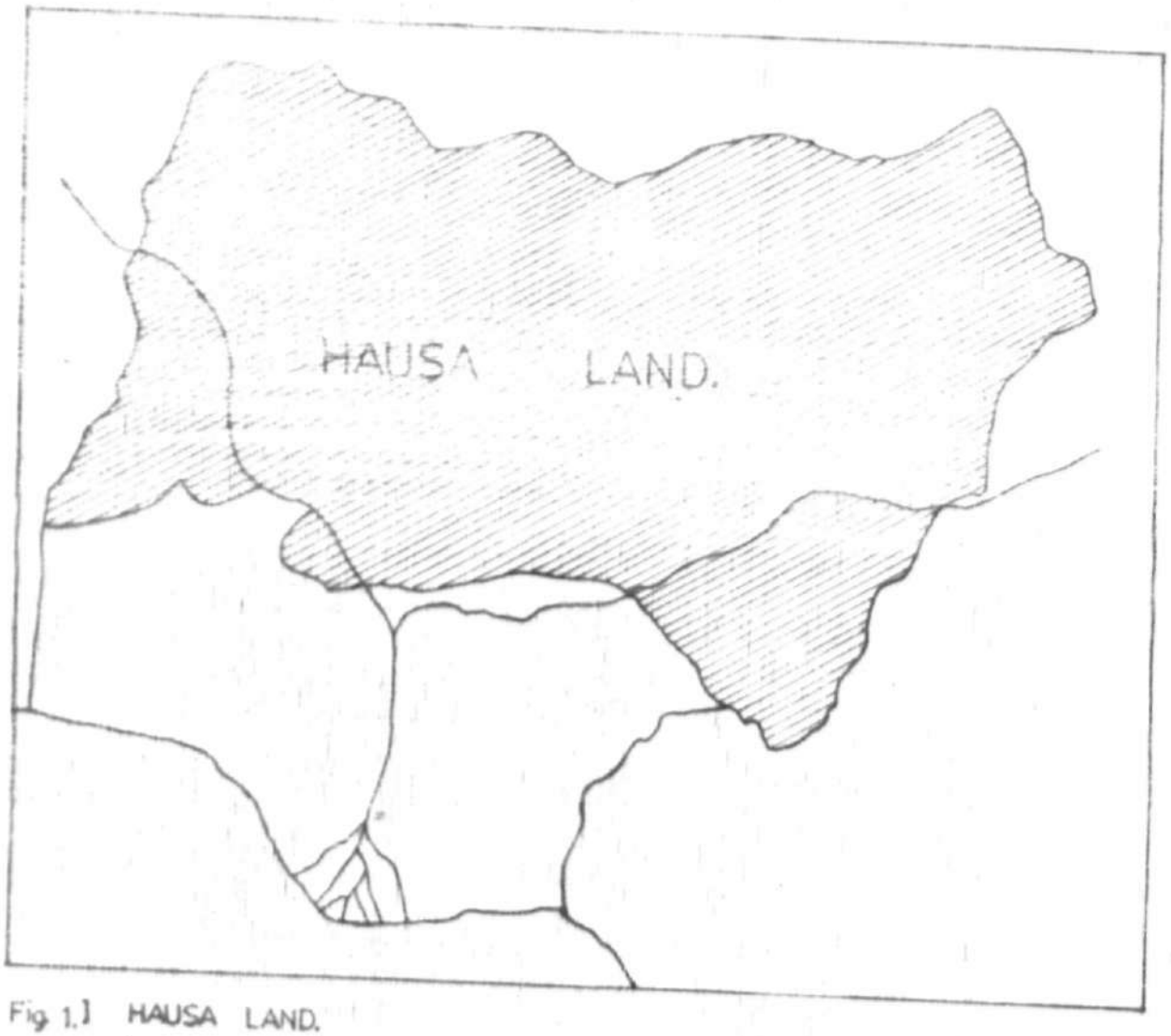
3.1 General Outlook

The aims objectives, historical and philosophical background of 'almajirci' have been highlighted in the previous Chapters. The researcher will therefore here concentrate on the traditional system in Hausa land.

Hausa land can be divided into two parts in respect to Quranic studies. The western and the eastern sectors. In the western sector, the Quran is learnt and read through 'sauka' but emphasis is not laid on committing it to memory. From this point the reading is suspended and a study of Arabic grammar and literature begins.

But in the eastern sector ranging from Damagaram through Zangon Daura, Baure and to the neighbourhood of Bornu, a considerable time is devoted to study of the Quran until it is memorised completely by heart. This is followed by a study of pronounciation and intonation.

In a typical Quranic school 'tsangaya', the advancement of each student is entirely dependent upon ones ability, zeal, individual effort, special gift and the tireless efforts of the 'Mallam'. "Graduation from one discipline to another is done purely on personal merit and maturity".[1] Each pupil is taught his own separate piece which may be quite different from the remaining students. Whatever may be their number, the 'almajirai' are not organised in classes. Each student goes at his own speed. When he is acquainted with a particular lesson, he goes on to the next quite independently of the others. This individual advancement has a great



[Fig. 1.] HAUSA LAND.
'ALMAJIRCI' PRACTICING AREA IN NIGERIA.

advantage over both the 'Islamiyya' and the modern system of education. It allows one to graduate as early as possible contrary to the delay system in the modern class.

At the end of each step in the learning, it is usual for a little thanks giving to be performed. Chicken, millet or bean cakes are prepared and given out as alms to mark the occasion 'sadaka'.

In the western sector of Hausa land where emphasis is more on the study of Arabic and Islamic literature, a pupil is not compelled to memorise the whole book before 'sauka' graduation. But in the eastern sector, where Kanuri practice has spread, a pupil cannot wash off the writing on his slate untill he has memorised all of it. In this way he memorises the entire Quran before graduating.

3.2 Admission

After a boy has been circumcised normally between five to nine years, he is provided with a pair of shorts, a shirt and a blanket and sent to Quranic studies 'almajirci' as 'kotso'. A token payment is made to the Mallam according to the financial position of the parent.

Admission to this school is not restricted by age and has no stipulated period as pupils are enrolled whenever they report. It is for this reason that the instruction is individualised.

3.3 Time Table

The curriculum of the school vary from one place to another and from one 'mallam' to the other, but the methods of instruction are common to all the schools. The commonly practiced Time Table is tabulated below.

The school week starts on Saturday and ends on Wednesday so that

Thursdays and Fridays are free days. There is no bell to summon the pupils to school, nor is there a fixed dress as uniform. In many parts of Nigeria there are generally three sessions a day: morning, afternoon and evening. In between these sessions are free periods for the students. These together with the two days break enable the 'almajirai' an opportunity to do some assigned work, revise their lessons, rest, learn some trades or go to town for begging and other economic activities.

Time Table

Time	Saturday - Wednesday	Thursday - Friday
5 - 7 a.m.	Morning session	Free
7 - 11 a.m.	Revision	"
11- 3 p.m.	Break	"
3 - 6 p.m.	Evening session	"
6 - 8 p.m.	Break	"
8 -11 p.m.	Night session	"
11-5 a.m.	Sleeping	"

Table 3.3.1

3.4 Reading spaces

The traditional reading class in the rural areas is generally under a tree, outside the mallams' hall entrance, or his verandah. Wooden logs 'gargari' are arranged in a circular form surrounding a burning fire which acts as the source of light. Students sit on this logs circles in such a way that the light rays at night fall directly onto their wooden slates. Every 'almajiri' reads his own lesson loudly so that the teacher can hear any mistakes and from any body

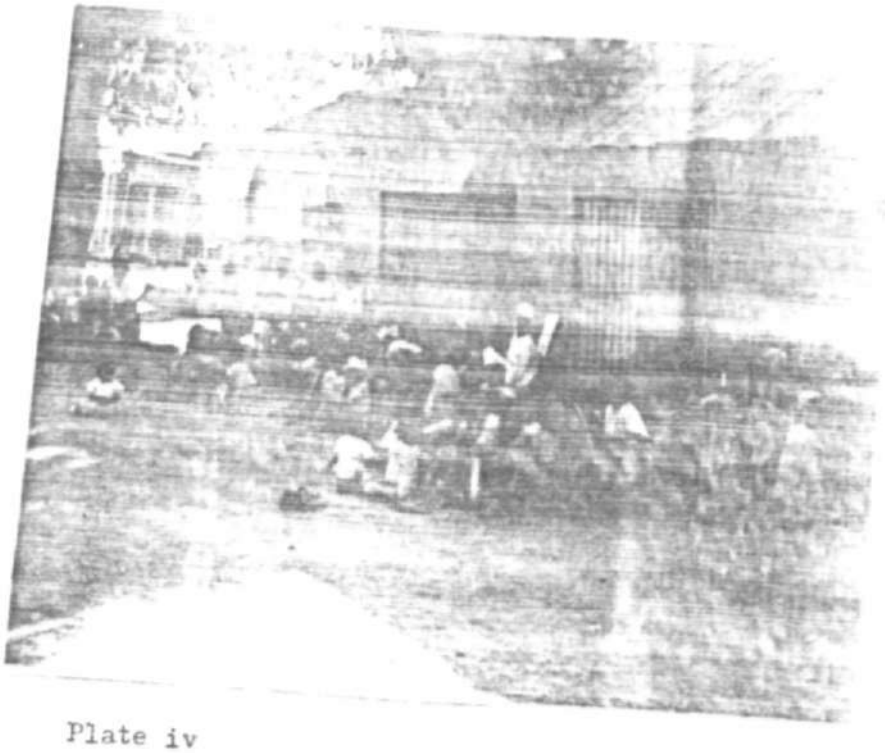


Plate iv

Reading not necessarily in a circle.

With the use of electricity in the urban areas, 'Almajirai' sit in the verandah or hall entrances not necessarily in a circle.

for correction. The teacher also sits along the circle or goes round to supervise the students.

Everyday the students go to bushes and collect wooden reels 'kirare' or corn stalks to set the fire for reading.

However, the outdoor reading is sometimes disturbed by rain in the raining season which ultimately forces the class to rush into the hall entrance 'zaure' or terminates the reading.

In the urban areas where burning reels or corn stalks are scarce and with constant supply of electricity, the electric light subsequently substitudes the traditional light. 'Almajirai' therefore sit at the verandah or hall entrance at their convinience not necessarily in a circle and enjoy the electric light.

'Almajirai' have also another reading tradition known as 'Kiskadi'. This is a bush seclution method whereby the students especially those committing themselves to memories, go out side the towns in the dry season and construct a temporary hut under trees. They use the huts as their shelters and read in the tree shades.

3.5 Accommodation

The pedagogue of the Quranic school does not earn any salary nor does he engages in any other business that could bring in money. He at best lives on subsistance farming and collects alms for the sake of Allah. He mainly concentrates on teaching his students with the hope of getting the reward here after. Therefore his economic standard can not be sufficient to man both his house and the welfare of the students. For this reasons he only provides them with the little he has. In terms of



"GARDAWA" GROUP READING.

accommodation they mostly use his 'zaure' or make efforts to build huts 'bukkoki' for themselves within the house. Some errect extensions or ask to be accommodated in the neighbouring houses.

3.6 Stages

Like any other form of education, Quranic education has its own well established curriculum. This follows certain stages which could be clearly understood by equating it to modern education. They can be side by side as follows:-

	Quranic System		Modern School System
1.	'Kotso'	-	Primary school
2.	'Titibiri'	-	Post Primary school
3.	'Gardi'	-	Post Secondary School
4.	'Mai satu'	-	University level
5.	'Hafizi	-	Post Graduate (Master)
6.	'Gwani'	-	Doctor of Philosophy (Ph.D)
7.	'Alaramma'	-	Professor

3.6.1 'Kotso' - Primary Level

The kindergarten stage normally takes place at home before a boy is enrolled to'almajirci'. The beginner or 'kotso' can be equated to a primary school pupils. The boy is first orally taught the first eleven Chapters of the Holy Quran. These Chapters are usually those he would most require for his daily prayers.

When he has thoroughly memorised them, he would be provided with a wooden tablet 'Allo' on which the same Chapters are transcribed one at a time for learning their consonants. This type of learning is called 'Babbaku'. After learning the consonants, he goes to



Plate v

No adequate accommodation.

'Almajirai' sleeping in corridors as their accommodation.

'farfani' where he will learn them with their vowel signs. From here, he will begin to read by forming the syllabes 'Hajattu', all from the same Chapters, then proceed to read the whole Quran. Throughout this stages the mallam writes for the pupil upto when the pupil can do it on his own.

During meals, every mallam and the married students bring out food which would be collectively eaten by the almajirai, except the 'kotso' who goes out from house to house for food begging.[2] The elder students who are above the maturity age are not permitted by Islam to enter houses for begging. Therefore food collected by the pupils would be given to them who would take some bless them, 'sa albarka' and let them eat the rest.

3.6.2 'Titibiri' - Post Primary Level

This stage is affected by the linguistic background of the teacher since variation in the pupils' pattern of articulation could be due to the teacher's accent. The pupil will continue trying to read and write for himself again and again 'Titibiri' until he is conversant.

Once the spelling pattern is correctly grasped, it enables the pupil to read off-hand any texts written in Arabic language. The pupil's eyes are then considered to be opened, 'ido'. Therefore, the teacher could allow him to continue reading the Quran thoroughly 'zuku' without necessarily memorising the Chapters. This normally happens after four to seven 'izus'. This stage is marked by the first graduation 'saukan zuku' of the Holy Quran.

3.6.3 'Gardi' - Post Secondary Level

The first graduation 'gardi' which marked the begining of 'Mallam' will then start revising the Quran 'Tilawa' from end to end 'Bakara' to 'Nasi'. It is at this stage that the 'almajiri' will learn the correct grammatical pronounciation of the verses 'Tajwidi'. This "will continue untill he finishes the whole Quran again then will be considered as second graduate 'saukan sara'".

The curriculum here also involves learning other ilmi books from different aspects of religious education. The 'gardi' can teach other younger pupils and starts learning some trades that could earn him a better living. Other 'Gardawa - Darni' practice writing for drinking 'rubutun sha' as traiitional medicine or give out amulets 'laya'. It is at this stage that many return home for graduation ceremony 'sadakar sauka', take up to some occupations or return and continue farthering their education.

3.6.4 'Mai satu' - University Level

This is a more advance stage in which the whole Quran is committed to memory. In practice many go out of the towns in dry seasons and seclude themselves 'kiskadi' to memorise the Quran. This is also subsided by learning the meanings of Quranic verses from time to time and go deeper in different fields of education. It is at this level that the student decide in what area he wishes to specialise . Many marry at this stage and continue with their education either at home with nearby mallams or go back to their former school.

Sex ------- Male ☐ Female ☐

Marital Status Married singl e or devorced.

Age

Educational Qualification

2nd degree and above ☐

1st degree ☐

HND ☐

N C E ☐

ND ☐

Others (specify) ☐

Religion

Tribe

State of Origin

Nationality

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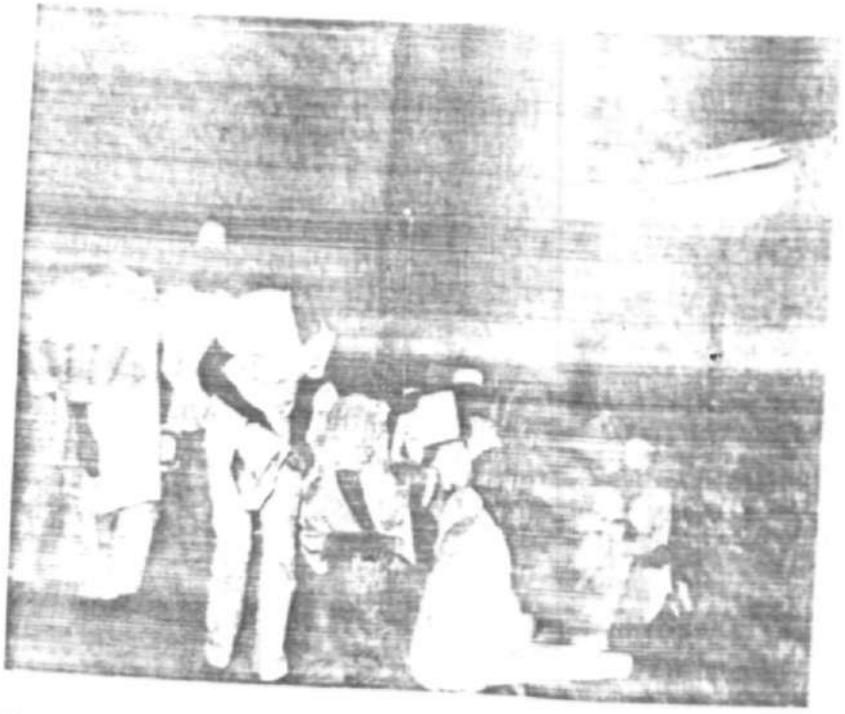


Plate vi

Learning some Trades.

Gardawa at Dadinkowa practising cap knitting and traditional embroidery on dresses at night.

3.6.5 'Hafizi - Post Graduate

'Almajiri' here not only committed the Quran into memory but can write it off-head and even attempt doing 'Tafsir' translation. In addition to his area of specialisation he goes deeper in many other fields such as:- 'as-sarf', 'annahw', 'al-mantiq'. wal-bayan', 'al-figh', 'al-aqa'id', 'altafsir', 'ilmul 'usul' and 'al-Hadith'. These are regarded as different branches of learning and it is not often that a teacher attains perfection in all of them. A scholar good at 'al-figh' may be relatively weak at 'al-hisab'. That is why at this stage, the student is often instructed by more than one 'mallam'[3].

3.6.6 'Gwani,[Mallam Mai harjin]' - Doctor of Philosophy (Ph.D)

The 'almajiri' here has acquired proficiency in Arabic language therefore can translate perfectly, interpretes many works of earlier scholars, gives several meanings, comments and even tell how many times a verse, a word or a letter appears in the Holy Quran. He is well versed in many books such that many mallams go to him to acquire knowledge from different fields of specialisations.

3.6.7 'Alaramma' - Professor

In addition to the previous qualifications, this'almajiri' is well versed in many more fields. He has contributed and still contributes in different aspect of learning, interpretes different natural phenomina, reflects present to past events and settles different disputes within the society of man kind.

3.7 Conclution

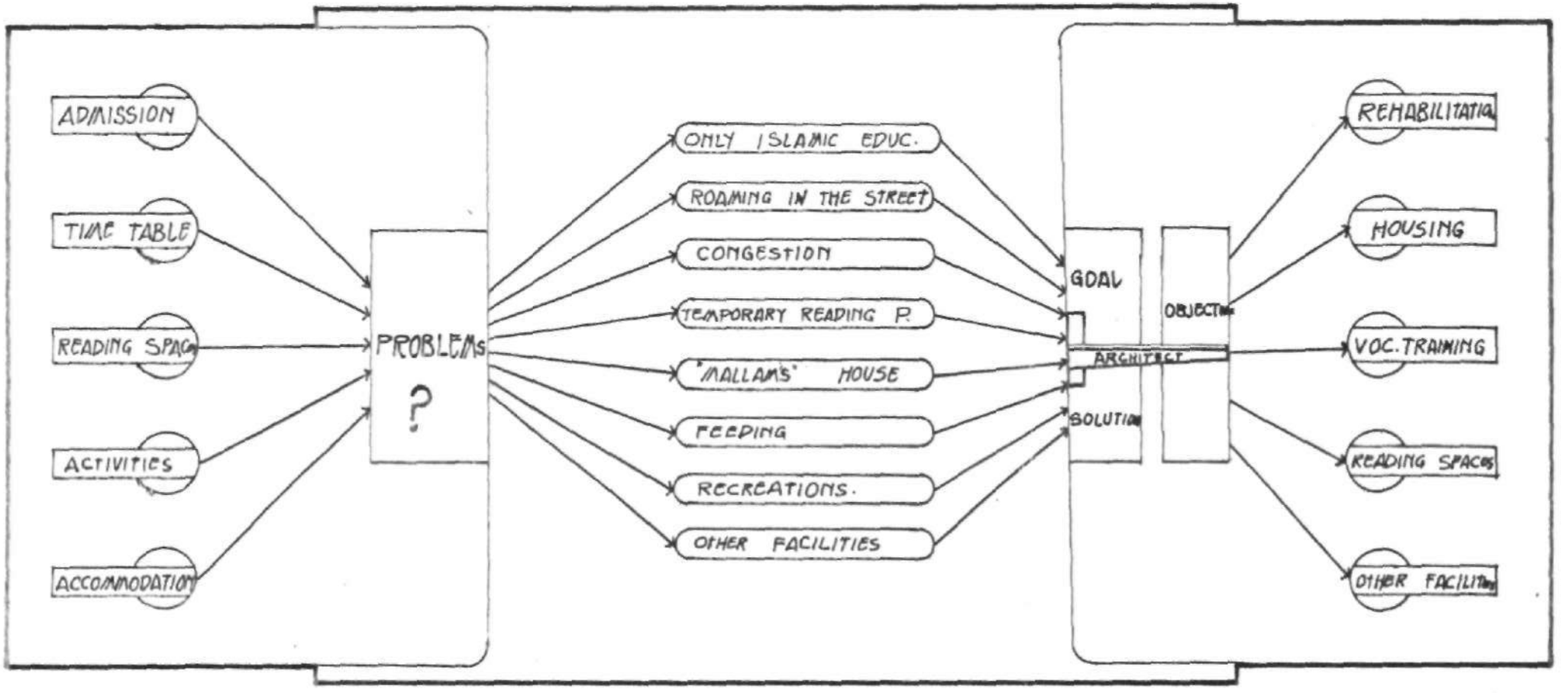
Having gone through the whole system of 'almajirci', the thesis

is not trying to preach. But rather it is depicting the true nature of the system so that it can be posed for revitalisation from its overall panorama.

There is no doubt that it has educational, economical, social and architectural problems. As far as the author is concerned, the thesis will concentrate on the architectonic quarter of the struggle and hence proposes a design that could absorb 'almajirci' into architecture.

The goal of the thesis therefore is to find an architectural solutions to its diversed problems which include lack of adequate accommodations, temporary reading spaces, spaces only for Quranic education, congestion, lack of recreational and other facilities. These could be achieved through some objectives which the author proposes. These are Rehabilitation of the environment into an Islamic campuse, introduction of spaces for vocational training which could substitude the roaming about of the 'almajirai' in the streets during their free times, design of their accommodation with feeding arrangements and other facilities. The whole programme is explicitly summarized into a self-explanatory diagram on the next page.

SUMMARY OF THE PROGRAMME



FOOT NOTES

1. Yahya (1975)
2. Madauci Isa and Daura (1982)
3. Fafunwa (1974)

Sex ------- Male ☐ Female ☐

Marital Status Married singl e or devorced.

Age

Educational Qualification

2nd degree and above ☐

1st degree ☐

HND ☐

N C E ☐

ND ☐

Others (specify) ☐

Religion

Tribe

State of Origin

Nationality

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CHAPTER FOUR

ISLAMIC ARCHITECTURE

4.1 What is Islamic Architecture?

At the begining of this thesis, Islam has been defined as a complete submission to the wills of Allah and that whatever a believer does must be in accordance to the sharia. This does not exclude Architecture. Therefore all the architects could do in an Islamic environment should be in accordance to the doctrine of Islam. This is the basic root of an Islamic Architecture. According to Amos Rapopot, a well known Architect Anthropologist, that given all of the requirements for executing a building, "what finally decides the form of a dwelling and moulds the space and their relationship is the vision that people have of the ideal life".[1]

As Islam spreads from central Arabia to Morocco and Spain in the west; to Indonesia in the east and to west Africa in the south, it is not mandatory for the countries inbetween to adopt the Arabs architecture before qualifying as Islamic. As Islam moves, it adapted many features of the local pre-Islamic architecture and blended them into the basic form of spaces with emphasis on symetry and continuity in all directions.

The general characteristics of Islam architecture are mostly emphasized by its real detail, real orientation and the environment that may be called Islamic. If one gives an example of Islamic architecture one would normally point to either a mosque or a palace. These are the two places where islamic architecture is mostly demonstrated.

4.2 Principles of Islamic Architecture

Whenever something Islamic is discussed, it must has its foundation from the Holy Quran. The verses are directly or indirectly controlling Islamic building principles, affecting the overal concept of muslims' life and ultimately shaped the Islamic environment. They are also used to express the intentions, purpose, orientation and the location of buildings. These created the following principles which can be applicable anywhere and with any material.

4.2.1 Simplicity

A muslim is always reminded that while he is allowed to enjoy the normal and serene pleasures of life, excess and grandeur in any form is contrary to the will of Allah. It is therefore important to search for simplicity and immulity and to avoid waste through the frivolouse use of resources. Excessive expenditure on building was a frivolity. It is on this principle that the first Mosque was built by simply defining the boundry of a lot approximately square in shape and enclosing it with a fence of reeds. The purpose of a mosque is to provide a place that faces the 'Qibla' for communal prayer, and there was no preordained form of architecture at all.

4.2.2 Privacy

This is derived from the role of woman against intermingling and conspecuousy in the society. In this respect, it is a key principle for any Islamic building to be in a state of hierachy in its use of spaces. The spaces should penetrate into each other from public

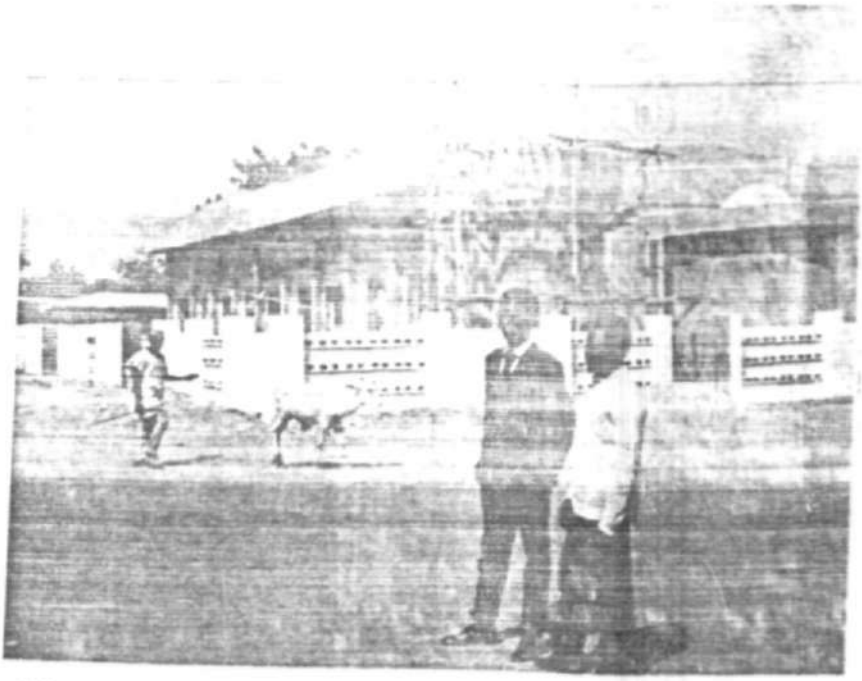


Plate viii

Adaptation of regional characters.

Mosques and palaces are the two places where Islamic architecture is mostly demonstrated. Here Architect Adamu A.D incorporated the regional Architectural characters into the design of this Dadinkowa Central Mosque.

to semi-private then to private so that courtyards could be use to differenciate different purposes. Any form of opening should as much as possible be inward. This is why Islamic architecture is considered as inward or hidden Architecture. The form does not necessarily explain the function or the building is not physiognomic.

4.2.3 Orientation

Amos Rapopot was able to notice responses of different cultures to different direction and corners. In his house forms and cultures, he stated that "the prevalence of sacred or privileged corners or sides is almost universal[2]. This has already been explained in many places in Islamic teachings.

Because of the importance of the ka'aba a hollaw cubical building made of stone which has been rebuilt many times dated back to the period of Prophet Abraham, forms the centre of Islamic cosmology. It is located at Mecca, diagonally oriented with its corners facing the cardinal points of the compass is the most important building in the world which is the Holy House of God. For this reasons, all muslims in the world over respect it and face it during prayers and other Islamic activities. It is also avoided while performing some undesirable or impure activities.

This is therefore also a guiding principles in Islamic architecture such that all mosques, graves or cementries etc are oriented to face the Ka'aba, while on the other hand, an excreating or naked person in an open space, legs of a person sitting, laying down or sleeping and many other immoral activities should avoid facing

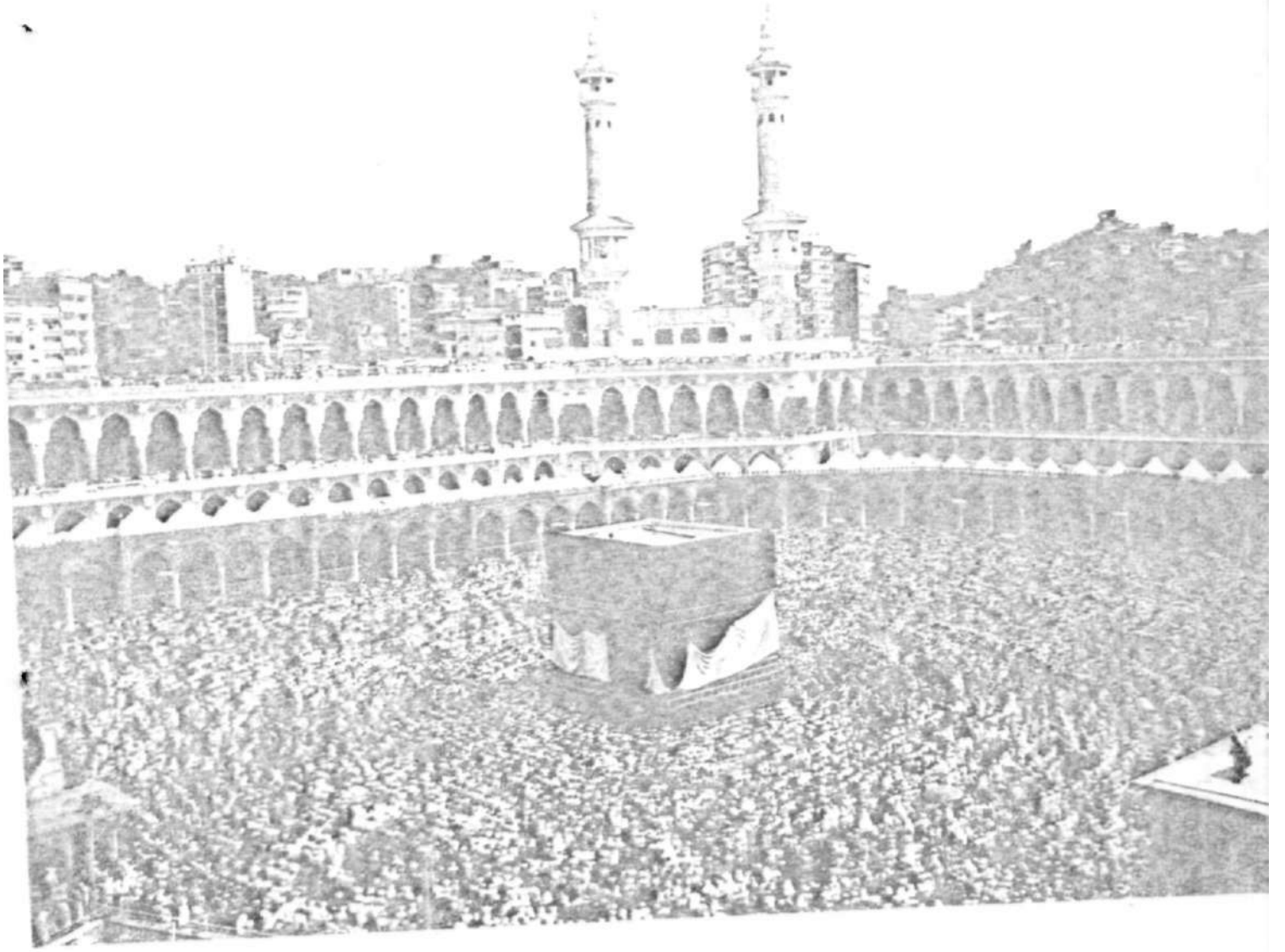


Plate 1.

Ka'aba the sacred room.

Ka'aba at Mecca forms the centre of Islamic cosmology. All muslims face it during prayers irrespective of their positions.

the 'Qibla'. These automatically contributes in shaping an Islamic environment wherever it may be.

4.2.4 Use of Water

One of the popular teachings of Islam is purity, both in body or dress and in environment. A tradition of the Holy Prophet states that Allah is pure and he does not accept but pure. This clearly shows the importance of water in Islam.

In many Islamic buildings, adequate provision and care must be taken for the use of water. Water has been used especially in mosque buildings as abolution fountains, in public buildings, courtyards or entrances as stagnant pools, streams and even fountains for purification and decoration to enhance the natural context of Islamic environment.

4.3 Features of Islamic Architecture

The characteristics of Islamic architecture varies from one place to another due to the different geographical, material and technological state of an environment. The earliest propagators of Islam, the Arabs who were generally nomadic have no defined Architecture. Therefore as Islam spreads, it adopted and modified different building styles into Islamic institutions. They can be classified as follows:-

4.3.1 Building Components

The absortion of arches, columns and domes are very prominent is most of the new Islamic style. Arches are used to give

aesthetical balance, columns aim as visual negation of reality of weight and support while domes are generally symbols signifying power, the royal city or the forcal point of assembly.

4.3.2 Decoration

Apart from few exceptions, decorations are generally reserved for interior only. It ranges from geometrical abstract shapes to full scale floral pattern. From minutely executed inscriptions in a full Calligraphic style to mounumental single words that serves as both religious images and decoration. Details are also made by taking an Arabic letter as a concept and nicelly constructed as building component to make it Islamic. These styles are without parallel in any form of other atchitecture.

4.3.3 Unity

The unity of the ground and the sky is a fundamental Islamic thought. It is expressed through architectural details where the building meets the sky and also affects the resolution of the wall as well as the profile of the entire building against the sky.

Looking at an Islamic building from a distance, there is always a feeling of interweaving with the sky as a back drop while seldom creating a sudden linear cut-off at the roof lines. Looking closer, one sees an interplay between the top edge of the walls and the sky through various design that break the linearity of the roof and wall.

4.3.4 Symentry and Centrality

Symetry as a feature of Islamic architecture is achieved both in plan and in the facade. It could be conceptual where the two opposite sides do not necessarily be the same, but immaginarily the same by virtue or content. In the real symetry, the angle of inclination and dimension are always the same.

4.3.5 Verticality

Islamic religious buildings are generally spaciouse. They evoke the sprituality of these places. To break the emptiness of these spaces verticality is one of the contributing feature. The spaces are filled with transitional elements such as beams, columns, arches, fault walls and some other vertical components. This shape can be single or combined in different forms to bring an interesting architectural form just like in many Mosques.

Despite the diversity of Islamic world, wherever its architecture is examined it would be found to consist mostly of the above feature with only slight differences due to climatic effect. They all tend to be unique and distinctive because of the universality of Islam.

4.4 Mosque Architecture

The word mosque is derived from an Arabic word 'Masjid', meaning a place of prostration. And 'Jamiat' meaning a place for congregation.

The first Mosque was built by the Prophet (S.A.W.S) at Kufa.

It was modestly constructed with mud bricks walls and roofed with mud plasters palm leaves. Supported by rows of palm trunks just like the Arab dwellings of the period.

Mosques and palaces are the two places where Islamic architecture is highly elaborated. The early mosque took the form of an oasis architecture. It is a rectangular courtyard with an enclosing wall with great gates, a Tower to serve as a land mark and inside a fountain and a hall at one end. The hall lit elaborately by fretted windows, had as its main features a mimbar or pulpit and the mihrab, a nich in the wall which marks the direction of the Ka'aba.

"The outstanding characteristics of the mosque was the use of rhythematic repetition of both architectural and more particularly, decorative element which serve to induce a state of contemplation in the worshipers. The decoration took and form of intricately intertwined pattern executed in wood, in stucco or in tilar. Sometimes incorporating letter spelling out sentences from the Holy Quran"[3].

4.4.1 Features of Mosque Architecture

Mosque architecture comprises of minaret, Dome, Mihrab, Arch and Minerat with Ablution foundation. The last occupies an intermediate position between external and internal features.

Arch: Stalactiles arches were employed from conqured Syrians as structural elements in combining the dome with square or poligorial plans. Pointed arch, probably invented originally in Syria, was developed to a high degree in all muslim styles. From the eastern



Plate x

Masjidul-Aqsa (Dome of the rock)
was built by Umayyad Caliph 'Abd al-Malik bin Marwan
in the year 70 A.H. (692 C.E.) in the old city of
Al-Quds (Jerusalem)

empire of Byzantine, the muslims learned the use of dome on pendentives, the continuous arcade and much of that kind of intricade kind of surface treatment for which they gave their own interpretation.

There are varieties of arches ranging from the pointed arch to curved ones. In some cases there are those made from part of parabolas. Sometimes the arches are interlaced to bring new forms. On blank walls, arches are engraved to make the wall lively.

Mihrab: The Mihrab is an architectural element of the Mosque. It is the place where the Imam occupies. The Quranic word for Mihrab refers to a temple (XIX:12). Today it indicates the direction of the kibla. The shape of the Mihrab varies from individuals choice. It may be square, rectangular, polygonal or semicircular in shape. In some Mosques especially in Iran, the Mihrab is furnished with a semi-copula or hemispherical form.

Inside the Mihrab, there is a minbar. This is a space allocated for the Imam to stand for delivering sermon. It is normally raised above the floor level by three steps.

The Minaret: During the early days of Islam, calling to prayers was made from roof tops or from an elevated platform. This was not of course the orgin of the minaret but only the motivation for its invention. It was the need for height from which to broadcast the call that motivated its development and of course as symbolic.

The Dome: The crowing glory of Islamic architecture is undoubtedly the dome even if liturgically it is of minor significance. The

...mmed insisted that he was only the Messenger of
... a bearer of good tidings unto them that believe
... some of those who joined his band wanted to see
...cles

There is the strange report about a journey to Jerus-
...m. Mohammed is said to have ridden on the heavenly
...ss Buraq (meaning lightning) from Mecca to Jerusalem
...single night – a distance of 750 miles (over 1200

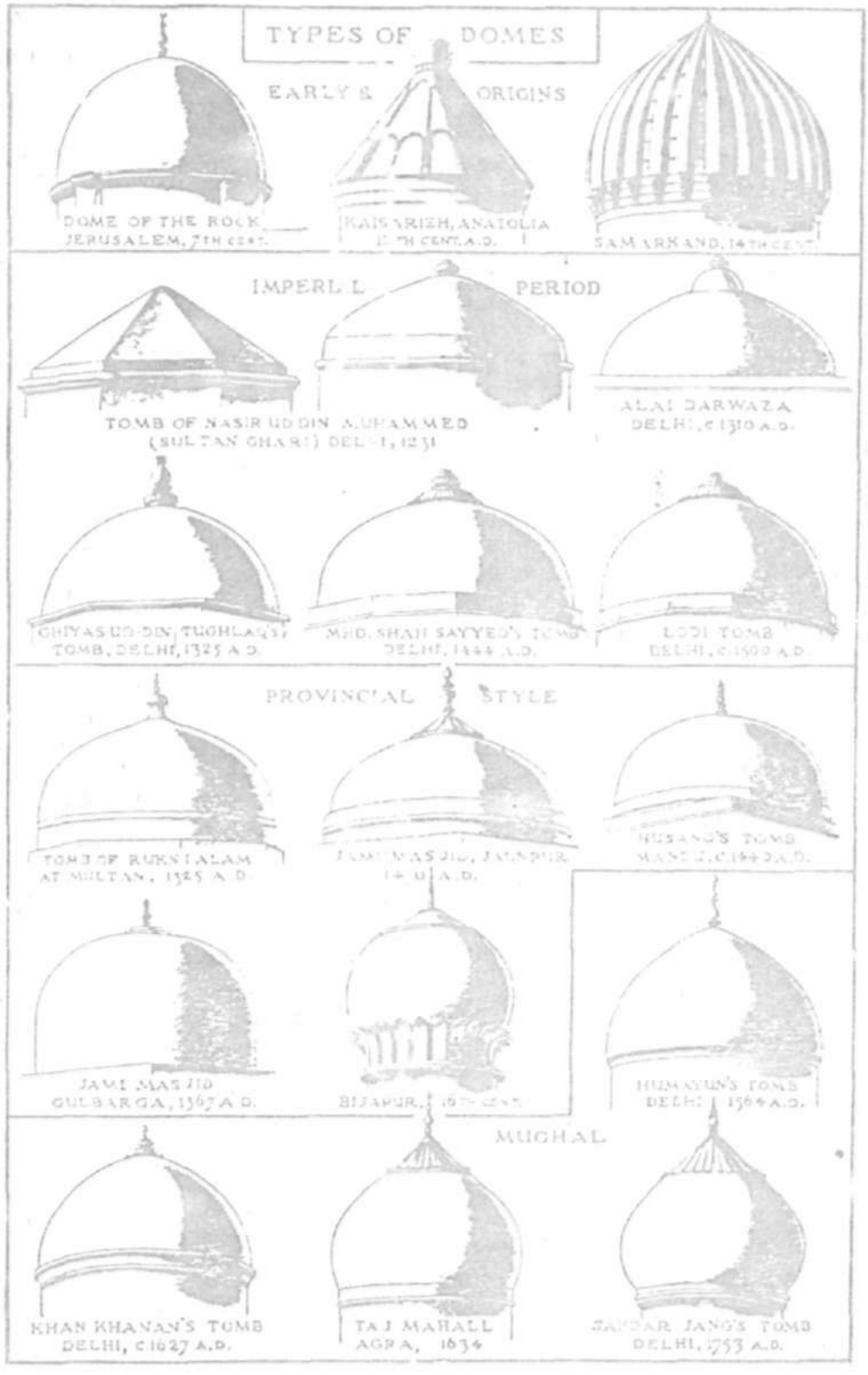
...n the Temple Square of Jerusalem was a mass of
...utcrop of rock. This was sacred to both Jews and
...Christians. On this rock Abraham was supposed to have
...ered his son Isaac as a sacrifice (the Book of Genesis
...Chapter 22). Here too it was said Solomon raised his
...st Temple

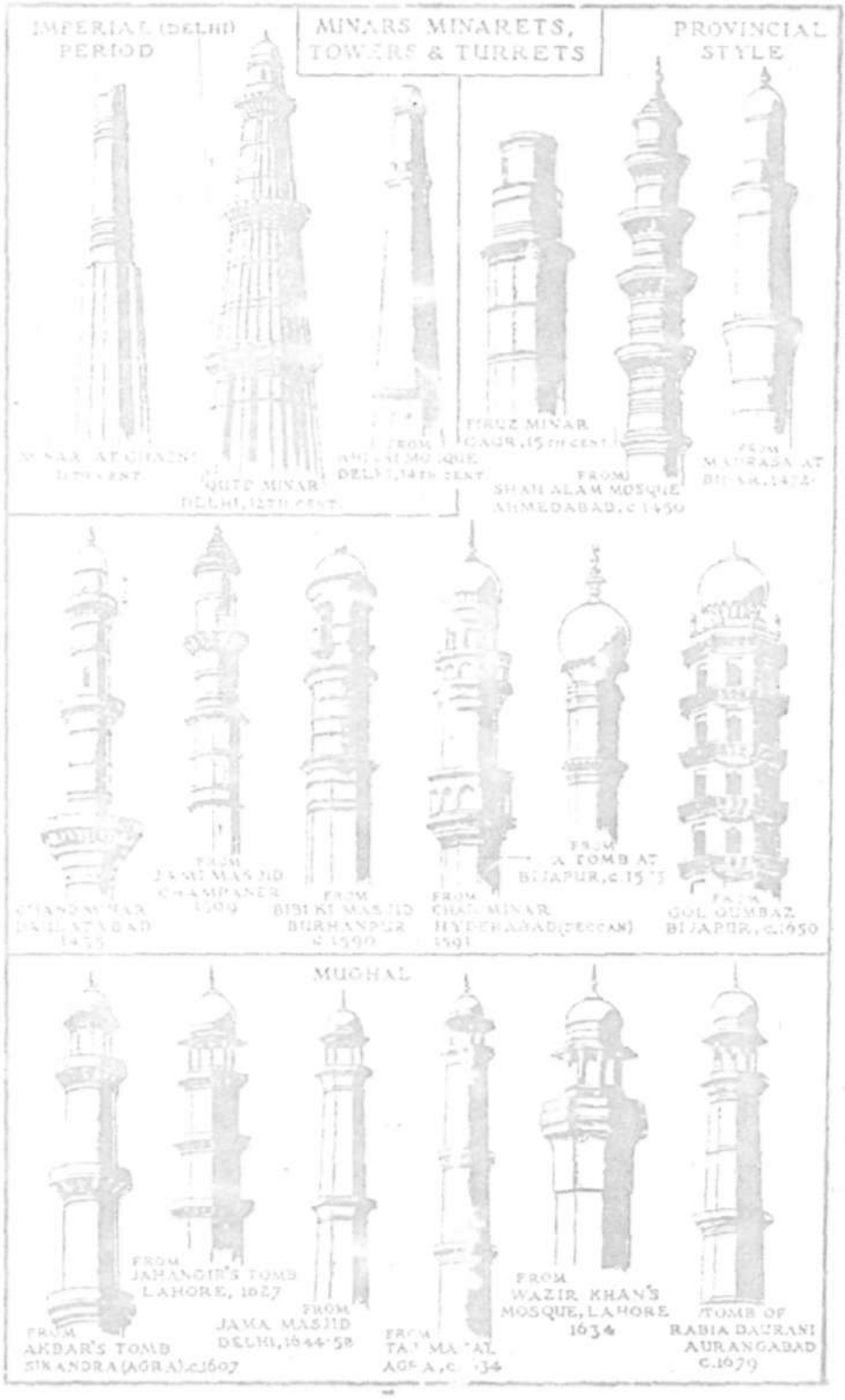
It was reported Mohammed rode *Buraq* from the rock
...into Heaven and saw all the delights of Paradise

Fifty years after Mohammed's death a beautiful Mosque
was built over the sacred rock. The Mosque is shown
here and is known today as the Dome of the Rock. It is
still considered to be one of the most beautiful buildings
in the world.

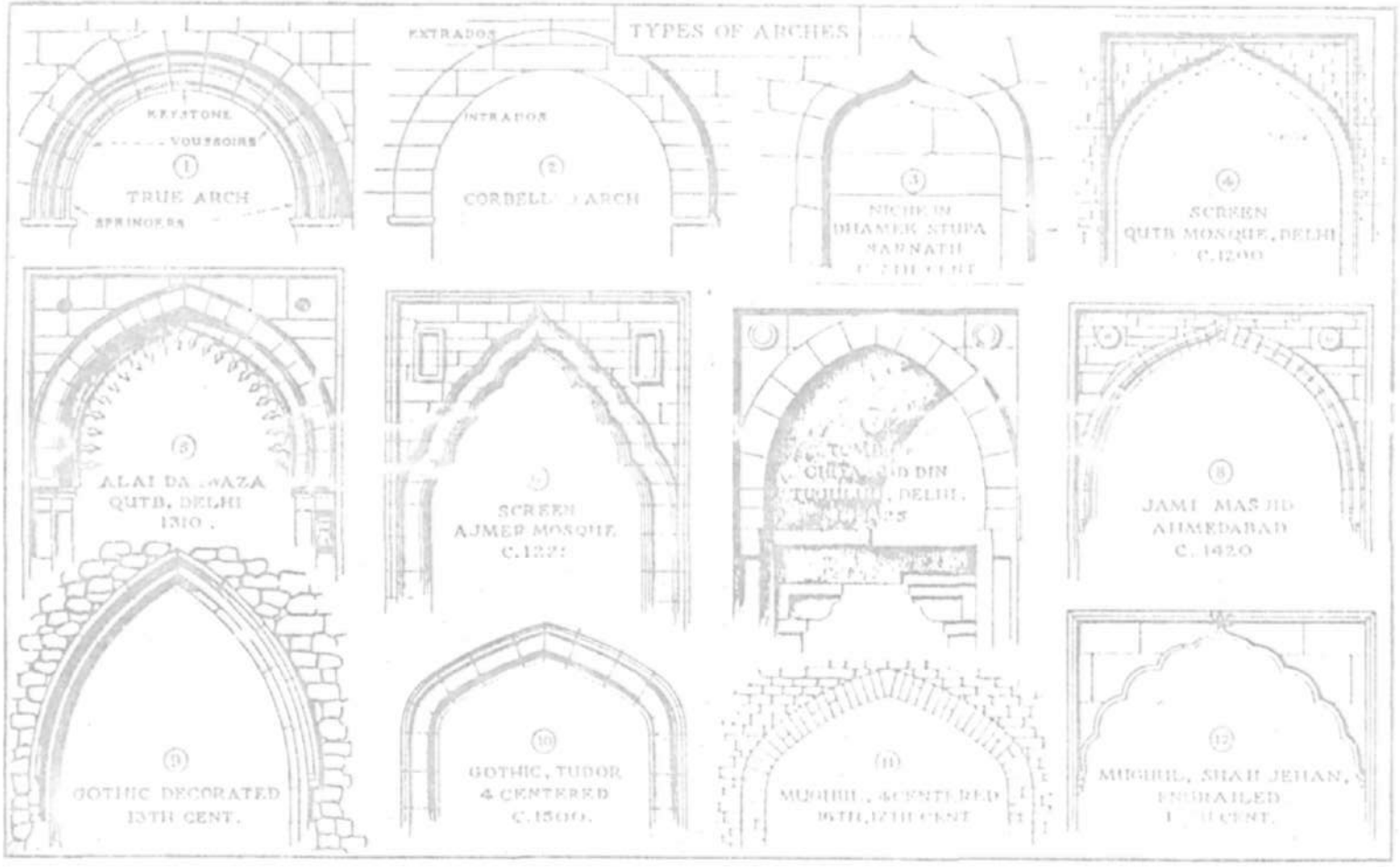


earliest domes were erected over the Mihrab to define it externally. Later, the domes developed to the mortuary chambers or tombs in which the body of the founder rested. It then moved from this lateral position to a central one where it grew in volume until it covered a greater space. The dome in Islam symbolises the vault of heaven.


TYPES OF DOMES
EARLY & ORIGINS
DOME OF THE ROCK
JERUSALEM, 7TH CENT.
KAISARIEH, ANATOLIA
13TH CENT. A.D.
SAMARKAND, 14TH CENT.
IMPERIAL PERIOD
TOMB OF NASIR UD DIN MUHAMMED
(SULTAN GHARI) DELHI, 1231
ALAI DARWAZA
DELHI, c 1310 A.D.
GHIYAS UD DIN TUGHLAQ'S
TOMB, DELHI, 1325 A.D.
MUB. SHAH SAYYED'S TOMB
DELHI, 1444 A.D.
LODI TOMB
DELHI, c 1500 A.D.
PROVINCIAL STYLE
TOMB OF RUKN I ALAM
AT MULTAN, 1325 A.D.
JAMI MASJID, JAUNPUR
1470 A.D.
HUSANG'S TOMB
MANDU, c 1440 A.D.
JAMI MASJID
GULBARGA, 1367 A.D.
BIJAPUR, 16TH CENT.
HUMAYUN'S TOMB
DELHI, 1564 A.D.
MUGHAL
KHAN KHANAN'S TOMB
DELHI, c 1627 A.D.
TAJ MAHALL
AGRA, 1634
SAFDAR JANG'S TOMB
DELHI, 1753 A.D.


MINARS MINARETS, TOWERS & TURRETS
IMPERIAL (DELHI) PERIOD
PROVINCIAL STYLE
QUTB MINAR DELHI, 12TH CENT.
FIRUZ MINAR GAUR, 15TH CENT.
FROM SHAH ALAM MOSQUE AHMEDABAD, c.1450
FROM JAMI MASJID CHAMPANER 1509
FROM BIBI KI MASJID BURHANPUR c.1590
FROM CHAR MINAR HYDERABAD (DECCAN) 1591
FROM A TOMB AT BIJAPUR, c.1575
FROM GOL GUMBAZ BIJAPUR, c.1650
MUGHAL
FROM AKBAR'S TOMB SIKANDRA (AGRA) c.1607
FROM JAHANGIR'S TOMB LAHORE, 1627
FROM JAMA MASJID DELHI, 1644-58
FROM WAZIR KHAN'S MOSQUE, LAHORE 1634
TOMB OF RABIA DAURANI AURANGABAD c.1679

TYPES OF ARCHES



FOOT NOTES

1. Rapopot pp. 47
2. Ibid pp. 54
3. Reaburn (1973).

CHAPTER FIVE

EXISTING SIUTATIONS AROUND GOMBE

5.1 Historical Background of Dadinkowa

Dadinkowa, name of a Town literally meaning "every bodies freedom and enjoyment' is located at 10°18'N, 11°30'E. Exactly fourty killometres east of Gombe Town in Bauchi State, it forms the largest Town along Gombe - Biu road. It was the former headquarters of Yamaltu Local government areas, the present seat of the District head and is one of the major Towns that develop Gombe.

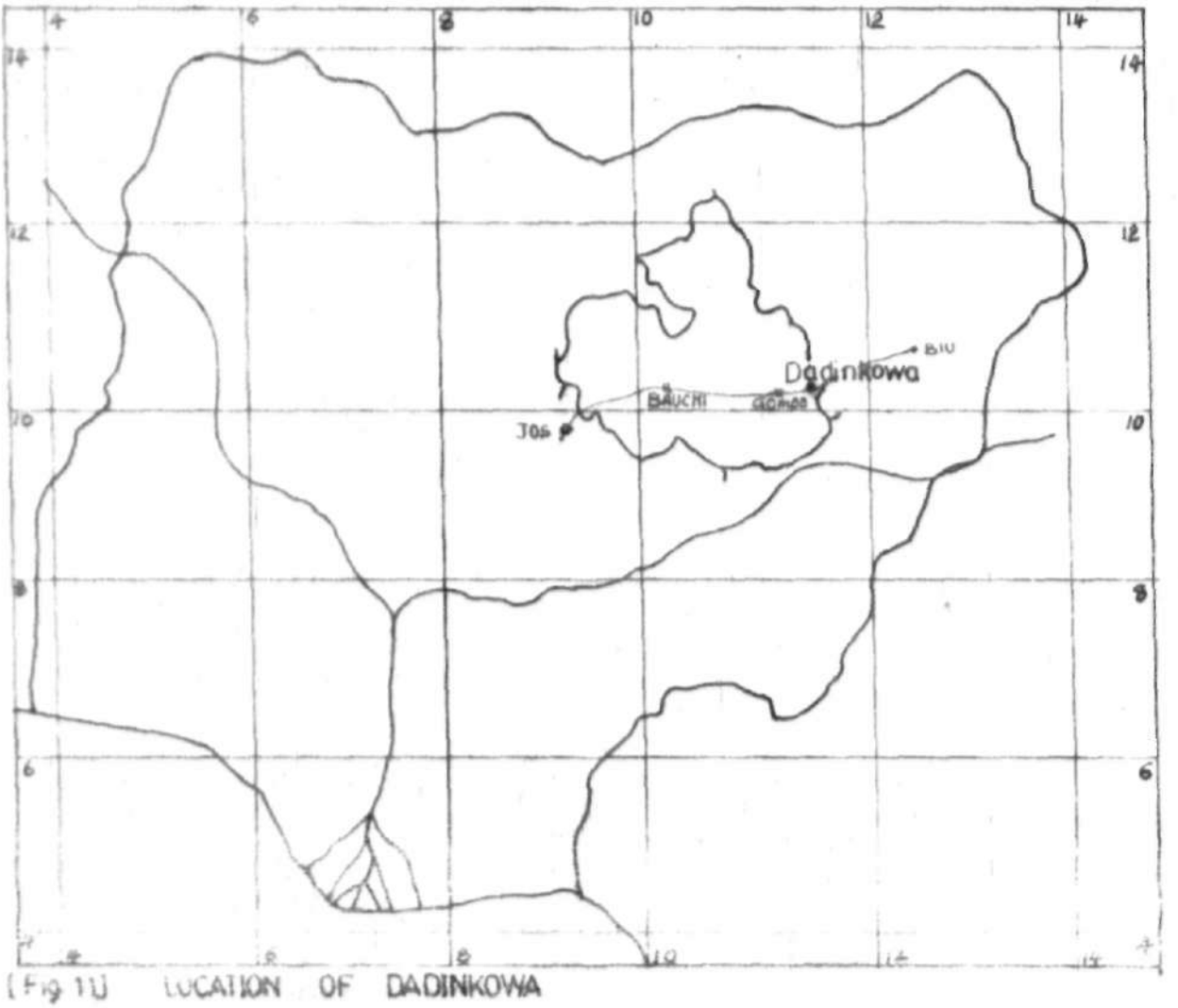
According to folk lore, the Terawa who are called Yamaltu people are claimed to have came from Yemen in Arabian pennisular. Due to some traditional believes in sacredness of Bima Hill, (2900ft above sea level,) the Terawa's dreams of peace were found to be on this hill where they first settled for defensive purpose. Underneath the hill flows an all year round blue water of river Gongola. They later moved down the hill to the surrounding low lands for agricultural purposes.[1]

Dadinkowa Town divided into two by river Gongola is a yard within the traditional Tera village of Hina. According to oral traditions, when the first Hausa people came from Kano who were mainly dyers, they asked the then ruler of Hina whether they could get a piece of land along the river to settle and practice dying. Their demand was kindly accepted such that both the native people of Hina and Dakum - (a former farm house of Hina which later developed into a village of its own) collectively constructed a

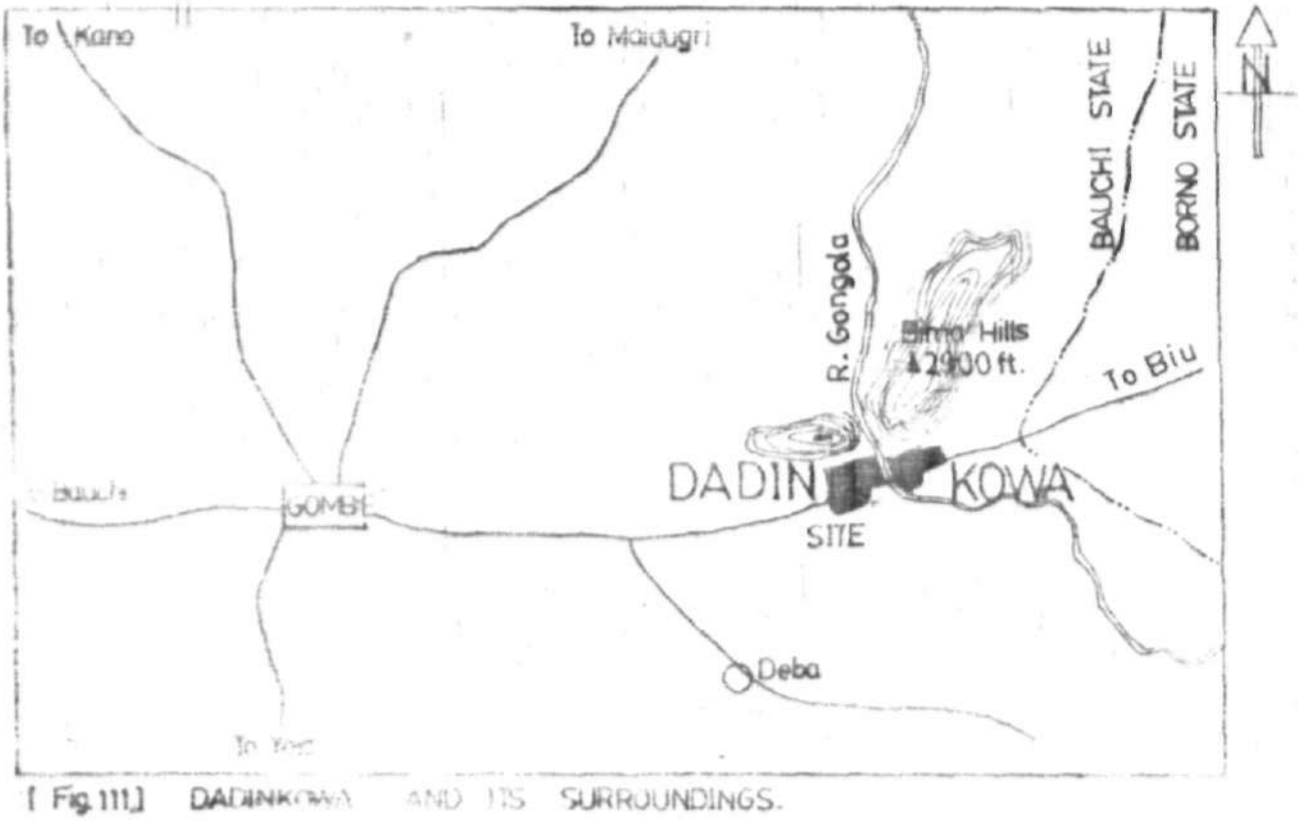
great fence around a selected site for the strangers. This fence barred the new comers against wild animals and raiders. Any non indigene that came later was freely accommodated into this emancipated fortification. This freedom square was enjoyed by everybody especially the love of swimming in the river. These temptations made sposmodic immigration into the area for freedom and enoyment. Thus the term Dadinkowa. Due to its easy and nice pronounciation, it dominated both of the traditional names of Hina and Dakum so that the entire area is now generally called Dadinkowa.[2]

The attraction and expansion of Dadinkowa is attributed to both its location beneath Bima hill and along the river. Bima is traditionally believed to be a sacred hill for safety among many people which is dated back to Sheikh Usman Danfodio. In fact, when the colonial people went to capture the Sultan of Sokoto in 1903, the then Caliphat, Sultan Attahiru and his people resisted and migrated to this Bima hill for safety. The colonizers followed and captured him after a very heavy battle at Mbormi where they murdered him.[3]

The indoctrinated believe of emancipation around the hill gives rise to many people especially the Hausa and Fulanis to migrate and settle around Gombe land in general or at Dadinkowa in particular. Subsequently, concentration of Quranic schools are today found in Dadinkowa such that many 'almajirai' from different parts of Gombe and other places go for Quranic education. This Quranic education environment motivated the researcher to site the proposed school House there as a thesis.



[Fig 11] LOCATION OF DADINKOWA



[Fig 111] DADINKOWA AND ITS SURROUNDINGS.

In addition to its influence, the welcome and kind reception by the Terawa indigenes, the fertility of the land, the environmental conduciveness along the river, the rapid industrial, economical and agro-allied activities progressively contributed to its rapid development such that its conurbation now combines both Bauchi and Borno States. Over 95% of the population of Dadinkowa are muslims.

Due to the similarities and togetherness of Dadinkowa with the entire environment of Gombe Division and to the lack of some detailed informations, the author prefers to discourse the geographical conditions of the whole Gombe areas rather than limiting to Dadinkowa only.

5.2 Location of Gombe Division

Gombe division lies within the central region of the deformed north eastern state, approximately between longitude 10:°30' to 11:°52'0, and latitude 9:°30' to 11:45' North. With the creation of Bauchi State in 1976, it formed the eastern part of the new state and bounded both Borno and Gongola states to the east and south respectively.

Gombe division is made up of four local government areas, namely Dukku, Akko, Tangale-waja and Gombe Local Government areas. With a total population of about 1,403,436 according to projected figures of 1985 by the Bauchi State Ministry of Economic Planning, it forms the most densely populated emirate in the State.

5.3 Relief

Gombe lies within the crystallaine uplands of northern Nigeria.

The high plains as the uplands have come to be known, represent the major exposure of crystalline rocks in the north. It is surrounded from north to east by the blue waters of Gongola river and contains some highlands here and there.

5.4 Geology

In the Gombe area, the marine rock strata are overlain by 300 metres (1,000 ft) of estuarine and eltaic sandstorne shales and iron stones. These were probably deposited in the basin in the late cretaceous period. These (known as Gombe sand-stornes) are largely composed of silt stones or flaggy sandstones. They are soft and high-grey when fresh, but on exposure give rise to dark red flaggy debis.

5.5 Vegetation

Gombe lies in the woodland Savanna zone. This zone is characterized by tall tress, which are variable in height, ranging from 10-20 feet high in some places.

The most predominant trees are locust been, shea butter, boabab, etc. The vegetation changes with the season. In the wet season, grass and leaves are fresh and green but they wither and even die in the dry season.[4]

5.6 Climate

5.6.1 Rain fall

Rainy season starts from April and ends in October. Its duration is between 190 to 200 days, the mean monthly distribution

shows a tendency for concentration in three or four month namely January, February, August and September.[5]

5.6.2 Cloud cover

Cloud cover is higher during the rainy seasons between the month of April to October when there is a lot of cloud. It is minimum between November and March. The harmattan dust also helps in raising the figures relatively higher.

5.6.3 Temperature

Highest temperatures are recorded during the dry season when there are few clouds. Changes of more than 20°C occure between the maximum and minimum temperatures. In a single day during the rainy season, the maximum temperature is lower due to the densed cloud cover.

5.6.4 Comfort

Late afternoon, evening, night, early morning, March, April, evening of November, January and February.

Toohot and Humid: May, June, July, August, September and October can be alleviated by 0.1 - 0.4m/sec. Breeze - more breeze is needed in May, October and June mid day.

Toohot and dry: Middle of days of November, December, January, February, March and April, provided trees buffer with shade.

Too cold: Night and morning, ends of November, December, January and early February. Provide small windows and thick walls.

North-East Trade Winds: Experience in November, December, January, February, March and April.

South-West Monsoon: In April, May, June, July, August, September and October.

5.7 Historical background of Gombe Emirate

Gombe derived from the tittle of the old pagans Kings 'Gamji' meaning a very great tree is dominantly rule by Fulani people. The history of Fulani shows that on their way to Holy pilgrimage in the 17th century, one group under the leadership of Ardo Aliyu could not go any further due to the high increase number of their cattles. Therefore he decided to stay for a while at Shelleng where his son Usman was married to Janaba the daughter of the then King of Shelleng. These couples gave birth to Buba Yero who was the founder of Gombe Emirate.

Buba Yero was borne in 1758 at Mada a village near Shelleng in the present Gongola State. He was one of the students 'Almajirai' and flag bearers of Shehu Usman Danfodio. He converted almost all of the original tribes of the region into Islam and brought their different states to his kindgom. These tribes include Kanakuru, Babur Bura, Terawa, Wajawa, Tangale, Juhun, Tula, Bolewa, Jerawa, Cham, Dadiya, Bachama, Margi, Mona, Wurkun, Jenjo, and Fulani. The main occupations of these tribes were farming and hunting whereas the Fulani were cattle rearers and Quranic teachers. These together made Gombe to be a business as well as a Quranic learning center.

The capital of Gombe region was moved from one Town to another untill recently in 1915 a new and centrally located site was chosen by the then Emir Umar VI that forms the present Gombe Town[6]. According to projected figures of 1985 by the Bauchi State Ministry of Economic Planning, the population of Gombe Emirate is over 1,400,000 people and over 70% are moslems.

5.8 Population Projection of each Local Government in Gombe Division

L.G.A.	1980	1981	1982	1983	1984	1985
Dukku	283,180	290,250	297,500	304,940	312,570	320,390
Gombe	228,740	237,180	245,940	255,060	264,600	274,500
Akko	484,700	496,800	509,220	521,600	535,020	548,400
T/waja	320,110	328,100	336,310	344,720	353,340	362,170

5.9 Religious Background of Gombe Division

Islamic education has a long standing history in Gombe Division which is dated back to 17th century. According to oral traditions, there were Quranic schools around Bima hills down to Kanem Borno at the far east even before the great work of Buba Yero. The system was more established by the Gombe founder who himself followed the same tradition.

At the age of six, Buba Yero started learning the Quran from his grand father Ardo Aliyu a well versed mallam who wanted his grandson to inherit him. His father was killed when he was thirteen. Therefore he was given to the care of his grandfather (his mother's father) the then king of Shelleng. He left Shelleng at the age of twenty-one to Borno for 'almajirci' so as to acquire more Quranic knowledge.

Having became well versed, he left Borno to many places teaching and searching for more knowledge. He was the first person to start teaching the Quran in both Kika and Gombe divisions. All along the ways, he had been dreaming and hearing about Shehu Usman Dan Fodio of Sokoto, even though they did not know each other. He met so many mallams - 'almajirai' who were on their ways to DanFodio. Therefore, he joined them to visit the Sheikh. They stayed with DanFodio for about three years when later the Sheikh assigned them to go back to their various hometowns and continue propagating Islam.

Buba Yero returned home in 1798 and together with his brother, they converted most of the pagan tribes around Gombe to Islam and established many Quranic schools.[7] Today there are uncountable Quranic schools in and around Gombe for the dominant muslims population.

FOOT NOTES

1. Madi (1985)
2. Oral Tradition from Kaga Birngina, Ibrahim Haya, Al-Hassan Dankabu and other old people in Dakum, Dadinkowa.
3. History of Buba Yero and Gombe, written Oral History Paper by the Gombe emirate Council, Gombe pp 1 - 35.
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5. Hydrology Section, Upper Benue and River Basin Rural Development Authorities Dadinkowa.
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CHAPTER SIX

CASE STUDIES

6.1 Mallam Tambais School House, Hawa Hawa Dadinkowa

6.1.1 Brief

Established in 1978, the nine year old Quranic School instrcuts about 104 students. It is located on the opposite side of the Mallam's house which has enough open spaces for the 'almajirai' to perform their various activities.

The fire place is demacated by about two circles of wooden logs that serve as sittings for the students. It has a radius of about 4.00m, with a collection of reeds at one side. The school is also directly situated under a street light electric pole which adds more light to the school.

Opposite side to the school is a mosque building for both the school and the neighbouring people. This mosque is separated to the house by a street that gives an additional overflow area.

The general planning of the house is in a state of heirachy that looks as a single unit. The 'almajirai' are accommodated in the hall entrance 'zaure' and most of them sleep either outside the 'zaure' or in the verandah. A little inward are bedrooms for the sons and other elder students around an outer courtyard. The families live with their rooms surrounding an inner courtyard so that they are separated to the outer by the Mallams bedroom.

6.1.2 Categories of the Students

Class	Number	Percentage (%)
'Kotso' - beginers	42	44
Titibiri - Intermediates	27	26
Gardawa - Graduates	19	20
Masu Satu - Post Graduate	9	10

6.1.3 Observations

- The proprietor feeds his family and gives a little share to the pupils.
- The younger pupils beg and feed the elders.
- The 'almajirai' generally write outside and under tree shades.
- They sit in an arc during 'darasu' correction reading so that all the students around could see the corrections.
- More circular sittings could be added to the reading place parallel to each other.
- 'Ilmi' lessons take place in the verandah of the Mallams' hall entrance.
- Electric light is used together with or when there is no fire wood.
- Importance of the fire apart from lighting is that it advertised the reading time.
- There is seniority in the sleeping places. Younger students sleep together and at different places from the elder ones.
- They hung their clothes on walls inside their rooms and some sleep with their 'Alluna' by their sides.

6.2 Alaramma Bubakar's House Dakum

The school house was established in 1971 and is situated at a T-junction of streets. About a quarter part of the house to the front has been deliberately left outside to provide enough spaces for both the school and a mosque. The mosque is situated at the right side of the 'Zaure' and saves for general prayers. On the other side of the 'zaure' is the 'tsangaya' just about seven metres away from the house wall. It has an oval shape pointed towards the wall where the 'Mallam' sits.

The Teacher sits under a verandah on which a five feet flourescent electric bulb is connected at the top to provide light for reading. The traditional fire is also set surrounded by the usual wooden logs for sittings. An investigation on why the double light shows that the fire is a standby against NEPA failure.

Smaller children and female students sit near the Mallam where as the elder 'Gardawa' sit further away along the oval shape. All the 'almajirai' read their different sections of the Quran loudly in the traditional manner.

6.2.1 Categories of the Students

Class	Number	Percentage (%)
'Kotso' - beginners	26	41
'Titibiri' - Intermediates	18	28
'Gardawa' - Graduates	13	20
'Nasu satu' - Post Graduates	7	11

6.2.2 Observations

- Sleep in rows with their heads to the walls.
- Hung their clothes on ropes tied across the rooms and on nails fixed to the walls.
- Keep their boxes and other belongings at the corners of the rooms.
- Most of them keep their 'Alluna' in the Zaure.
- With constant electricity, the use of fire could be replaced.
- Any convenient shape could be addapted under the control of the Mallam.
- Females are separated from the males and sit closer to the Mallam during reading.

6.3 Mallam Danwada - Jekadafari Gombe

6.3.1 Brief

This twenty one years old Quranic school established in 1966 is situated in Gombe Town. With a total number of seventy-eight students, it has some urban characteristics both in terms of sitting arrangements and the source of light.

The traditional method of sittings here is slightly changed. Due to the scarcity of firewood and the availability of electricity, the students no longer sit around the circular fire for reading. Instead, they just sit in front of the 'zaure' with an electric bulb connected at the top of the verandah.

The sitting arrangement does not totally change. Unlike the circular one, the 'almajirai' sit in scarttered groups forming a rough arc with the mallam in the center. Smaller boys and female students sit closer to the mallam whereas the elder 'Gardawa' sit further away.

Nevertheless, the traditional circular school is still provided on the left side of the 'Zaure' and some students could be seen sitting on it.

Adult students also come from the Town to attend an afternoon class. They read different books other than the Quran which include 'Figh', Hadith, Tafsir, theology etc. The sitting arrangement in this class is in an arc form and focused towards the Mallam. It usually takes place under a tree or inside the verandah of the Mallam's house. Students here normally come with different books and sit on mat in front of the instructor who explains everything in detail. All students here listen to the explanations and wait for their turns.

Other classes also take place on a black board just like the formal education. The mallam teachers 'Nahau' - Arabic language'; 'Tajwid' - rules for reading the Quran and other explanations that involve calculations on the board. Voluntary education on western and vernacular education also take place for the 'almajirai' at their free times.

6.3.2 Categories of the Students

Class	Number	Percentage (%)
'Kotso' - beginners	34	44
'Titibiri' - Intermediate	22	28
'Gardawa' - Graduates	17	22
'Masu satu' - Post Graduates	5	6

6.3.3 Observations

- There is the replacement of fire by electricity for reading.
- Different type of sitting which shows that a design could be made not necessarily following the traditional way.
- Blackbord teaching is allowed for the Islamic and other

auxiliary forms of education.

- The traditional class is not totally ignored.
- In the Adult education 'ilmi' class, all the students face and focused to the 'mallam'.
- There is separation between males and females, elders from younger pupils.

6.4 'Kiskadi', Bush seclusion reading

This tradition of 'almajirci' is mostly practiced by the elder students. The 'Gardawa'. They have finished reading the Quran for the first time and are now committing it to memory. They therefore look for a very quite place which is free from any distraction. The best place according to them is to seclude themselves away outside the towns.

'Kiskadi' mostly takes place in the dry season. Its advantage over the rainy season is that there is little or no work at all in the farms so that they can site their camp anywhere in the surrounding farms. There are also abundant materials like corn stalk, thatch and ropes for construction of huts. Moreover, there is no rain or windstorm that distroy things.

6.4.1 Bush Seclution reading 'Kiskadi' Practice

In this practice, a temporary hut is constructed under or around tree(s) outside the town. The hut serves as a shelter for the participants where they keep all of their belongings. Side by side, the trees provide shade as classrooms. This outdoor reading gives free and enough spaces for many students.

The 'Gardawa' usually carry with them younger pupils who could assist them with some little assignments. They help them for begging food from the Town, fetching water, warming of food and other little jobs. Most of all, they read together under the supervision of the senior students.



'GAR'DI' TOGETHER WITH YOUNGER 'ALMAGIRAI'

These reading activities generally take place in the day time. Immediately after the morning break, the students carry their 'Alluna' and other essential materials such as pens, ink, mats etc and set out to the camp. The morning reading lasts up to around 11.00 a.m. when the younger 'kotso' will return home for begging food. The elders will continue reading untill the return of the begging students who would normally bring food. 'Gardawa' will then collect and eat the lunch, rest up to the time for noon prayers and resume reading immediately after the prayers. They will continue up to late afternoon around 5.00 p.m. when the school will be closed for the day. They, therefore, pack-up all of their portable belongings and return home to join the remaining students. This will continue everyday excluding Thursdays and Fridays which are the usual work free days.

6.4.2 Observations

- Huts and trees are very important for the activities.
- It teaches the students simple hut construction.
- There should be linkage between bush and town reading.
- It reduces roaming about of the students in the streets.
- Wipes away fear from the 'almajirai.'
- Teaches the students seriousness in studies.
- Teaches control of younger pupils by the elder 'Gardawas'.

6.4.5 Conclusion from the Case Studies

All of the four pedagogical school houses above have almost the same nature. The proprietors are trying as much as possible to educate and accommodate all of the students by the traditional curriculum. But due to their economic standard, the Mallams could not effectively cater for them. Therefore, problems such as accommodations, reading spaces, feeding, health care, prayers, as well as roaming about of the

students are uncontrollable. These therefore needs revitalisation where an architect could also take part. These is where the thesis is addressing itself.

The case studies have really reinforce the researcher the real nature of the traditional modes of instructions especially the reading spaces arrangements, the writing, praying, eating, sleeping, bush seclution reading, and many other 'almajirci' tradition. With regards to these, the researcher is proposing a physical planning design of a model school House with respect to the above findings.

In addition, a standard number of each category of student can be found by calculating the average percentage of the three schools so that at any given number of students to be enrolled, each category can be calculated easily.

6.5.1 Finding average percentage of students

School	Beginners	Intermediates	Graduates	P. Graduates
1	44%	20%	20	10
2	41%	20%	20	11
3	44%	20%	22	6
Total %	129%	82%	64	27
Average %	42%	20%	20%	9%

CHAPTER SEVEN

BRIEF AND OUTLINE OF PROPOSAL

7.1 Brief Proposal

This thesis is an attempt to rehabilited and physically design an Islamic Institution for the 'almajirai' which should depict their traditional nature both in terms of modes of instructions and their daily life activities. It should have an Islamic planning identify with respect to functions, forms and climatic consideration of the area. The thesis is also proposing to integrate spaces for vocational training and vernacular education so as to substitute the roaming about of the 'almajirai' during their free periods. This would train the students to grow up religiously minded, self depending and can easily be useful in this contemporary society after graduation.

In this model school house, a sample of about four-hundred students would be put on table to give the Architect challenges in their adequate and functional planning. Based on the previous standard percentages, the number of students in each stage can be calculated as follows:-

Total of 400 students

Stages	Percentage %	Number
'Kotso' - Beginners	43	172
'Titibiri' - Intermediate	28	112
'Gardawa' - Graduates	20	80
'Masu satu' - Post Graduates	9	36

7.2 Design Brief

The institution is expected to comprise of two units; the educational and accommodation units. Each unit has different sections which would altogether make up the school a self contained Islamic environment.

7.2.1 Education Unit

This composes of Quranic and vocational training sections. The Quranic section will have classrooms for all of the students at various stages and a library complex for Islamic studies. In the vocational Training Section, the design will concentrate on workshops and other related functional spaces.

7.2.2 Accommodation Unit

This unit will consist of Houses for the Quranic Mallams, students hostels and feeding facilities; administrative block and other public buildings.

7.3 Schedule of Accommodation and Special Requirement

Discription	Area per Unit (m^2)	Total Area (m^2)	Number required
7.3.1 Quranic Education			
Junior Classrooms	56	336	6
Senior Classrooms	80	480	6
Adult education 'ilmi' Classroom	20	200	10
Arabic Classrooms	64	256	4
Writing Spaces			
Correction spaces 'Darasu'			
Pedagogue's office (Head mallam)	20	20	1
Other teachers 'Mallams' offices	120	120	1
Waiting spaces			
Bush seclution reading Tents	5	150	30
Toilets			

7.3.2 Vocational Training Section

Discription	Area per Unit (m^2)	Total Area (m^2)	Number required
Hausa education classrooms	64	256	4
English education classrooms	64	256	4
Capentary & wood workshop	130	130	1
Cap and clothes embroidery room	130	130	1
Tailoring workshop	130	130	1
Building Technics workroom	130	130	1
Electronics (watch, radio) workshop	130	130	1
Mechanics (Bicycle, Motor cyles)	190	190	1
Staff room instructors	54	54	1
Waiting Space	54	54	1
Stores	20	120	6
Toilets	15		
Farming Implements Store	72	72	1
7.3.3 Houses			
Pair of bedroom and parlour	30	180	6
Masters bedroom and store	26	52	2
Single bedrooms	15	90	6
Kitchen			2
Hall entrance 'Zaure'	20	40	2
Pair of bedroom and Parlour	30	300	10
Single bedroom	15	150	10
Kitchen			10
Toilets			10
7.3.4 Students Hostels			
Domitory	100	600	6
Bedrooms for 'Gardawa'	30	600	20
Single bedrooms for the Post Graduate	12	432	36
Toilets	1.5		
Dining hall for half of students	280	280	1
Kitchen	95	95	1
Store	45	45	1
Granary ('Zakkat')	240	240	1

7.3.5 Administration Section

Discription	Area per Unit (m^2)	Total Area (m^2)	Number required
Director's Office	20	20	1
Deputy Director's Office (Admin.)	36	36	1
General Secretary's Office	20	20	1
Assistant Secretary's Office	12	12	1
Cashier's Office	12	12	1
General Office			1
Store keepers offices	12	12	1
Toilets	12		
Reception - waiting room			
Principals office (voc. T.)	20	20	1
Vice Principal's Office	12	12	1
Toilets	1.5		

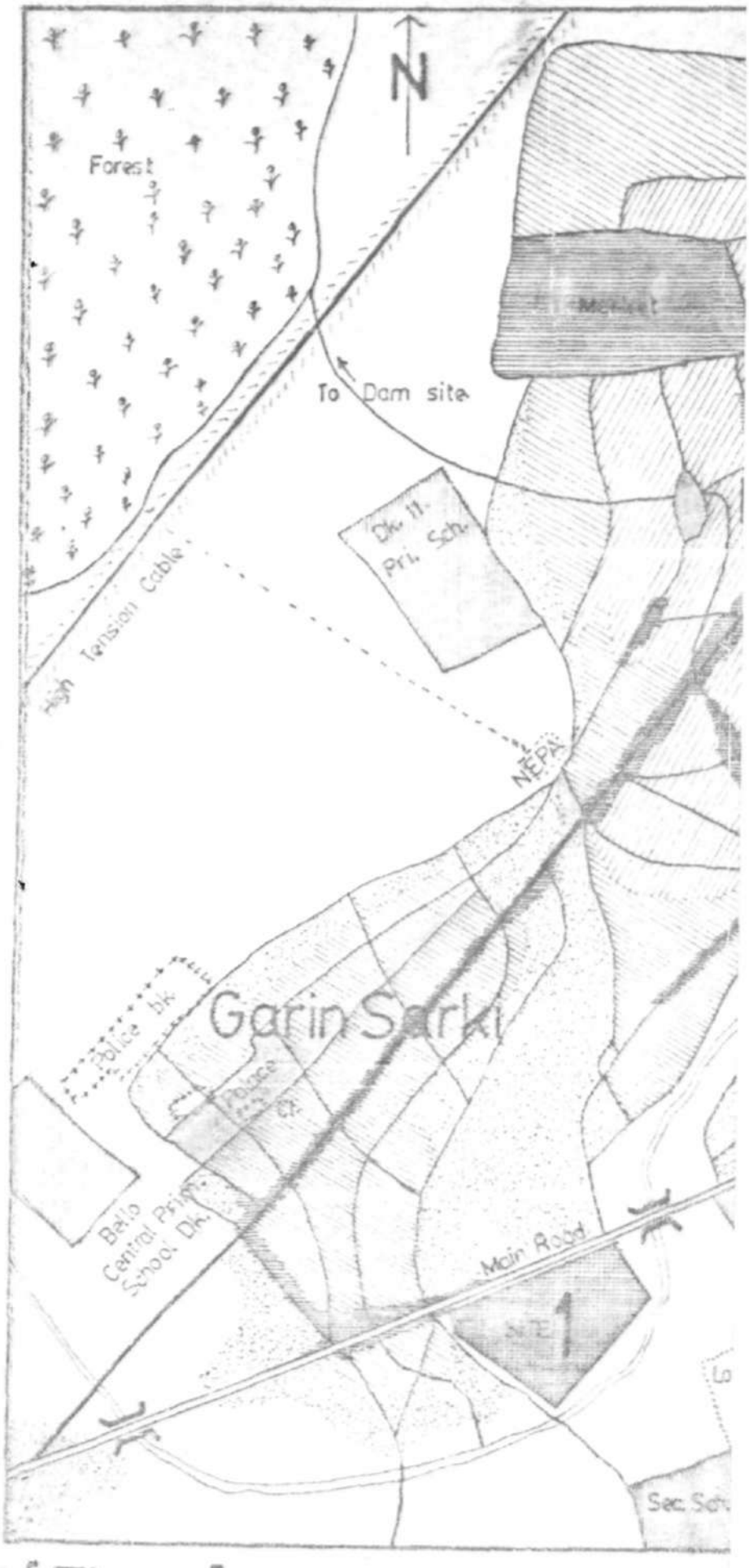
7.3.6 Public Buildings

Mosque for about 500 congregation.	600	600	1
Mihrab	4	4	1
Library complex	280	280	1
Shops for Provisions	9	27	3
Toilets and abolutionaries			
Recreational spaces			

7.4 Site Selection

The importance of locating this school house at Dadinkowa had earlier been explained. It is located along Gombe to Biu road at Dadinkowa Bauch State. The site is at the South-western part of the town where development is very rapid, and has a total area of about 35,00m^2 (3.5 hectares).

The site is presently an agricultural land for the local farmers. It is bounded to the north by the Gombe-Biu road, to the south and east by



[Fig. 1v.]

DADINKOWA LAND U

a seasonal stream and has recent housing development to west. like any savanah land, it has scattered trees here and there majority of them along the road side.

The site is relatively flat and slopes towards south east direction to the stream. Its slope is about 2.4% normal for housing development. With topmost soil loamy. Further down it composed of Bima standstone which is very strong to carry any building structure.

7.5 Site Justification

Due to the nature and function of the school and land possession in the Town, special care has been taken in selecting a site that would best facilitate the development and progress of the institution. These includes:-

- sufficient and expansion possibilities.
- continuity of development.
- easy identification.
- possibilities for economic activities.
- flat and slightly sloped to the stream.
- outside the town like any other training center.
- chances for bush seclution activities 'kiskadi'.

7.6 Site Analysis

The overall shape of the site is trapizoidal with its two longer sides almost diagonal to the cardinal axises. It is affected by the two trade winds roughly along these sides which would suggest opening positions for the buildings. As such openings should be avoided along the North East hammattan dust direction and be encouraged face to face with the south west cool breeze.

Approach to the site would be desirable through the Gombe-Biu main road which runs parrallel to the longest side of the site. Unfortunately

it is likely to generate nuisances and poilutant gasses. With regard to this, green canopy of trees would be suggested to demacate the site so as to rectify both the road hazards and the hamattan dust.

The site is also aligned lengthwise to the sun path direction. If care is not taken, sun penetration would make the building unhabitable. Therefore, buildings should be oriented with their long sides parallel to the path, and either no openings should be allowed or shading devices be provided directly to the openings.

At the south eastern part, flows a seasonal stream to which the site slopes. This automatically guides the direction of drainage, other related functions and also the location of some activities related to the stream such as 'kiskadi' practice, agricultural and recreational facilities.

7.7 Site Planning Concept

The site can be zoned into three in terms of planning regulation. The longest side, that is close to the road would be considered noisy. As such related functions like public buildings, workshops and parkings could be located here. At the far end of the site where the stream flows is considered forestry. This could be an adequate place for 'kiskadi' and other agricultural activities. Inbetween the two zones is a zone of cool and quietness. This quiet zone is desirable for both educational and housing units.

As the first time to bring 'almajirci' into the contemporary architecture, the Architect would drive his concept by allowing the functions of the institution with respect to the site to evolve its own concept. Thereafter, it would be married into a sector concept of campus design and finally be shaped into a symbolic form well known to the traditional Quranic education.

Sex ------- Male  Female 

Marital Status Married singl e or devorced.

Age

Educational Qualification

2nd degree and above 

1st degree 

HND 

N C E 

ND 

Others (specify) 

KASHIM IBRAHIM LIBRARY
AHMADU BELLO UNIVERSITY
ZARIA, NIGERIA

Religion

Tribe

State of Origin

Nationality

(BABAYO BELLO)
DEPT. OF BUSINESS ADMINISTRATION
A. B. U. ZARIA

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The planning of the site would however rediate from a main central core, which in this case is the Quranic teaching spaces. Functions such as the administration, public buildings and vocational training would be sited at the facade, while the students hostels and the Housing units for the mallams would be behind the Quranic teaching spaces. This would respect the Islamic concept of house planning so that the spaces penetrate into each other in a heirachial manner.

CHAPTER EIGHT

DESIGN REPORT

8.1 Site Plan

A design has been evolved that reflect both the traditional and contemporary approach. The conglomeration of different units functionally related in almost the same shape respect the site topography. Busy blocks such as the administrative block, the mosque and the Vocational Training Centre are manipulated and form the approach to the complex. This is due to their functions with respect to the site constrains. They give the institution an Islamic view especially at the facade.

Education units, Housing and Students hostels compromises with both the scientific and the traditional nature of the system. The blocks are shapped so as to solve ventilation, radiation, wind disturbances, drainage and other nuisances by properly orienting the blocks around courtyards. These courtyards maneuver both the wind and water flows to their respective desired places. By traditions, the Quranic school forms the main core, so that students hostels and the teachers Houses are not very far. Nostagia solution is also achieved by siting the young students' Domitories close to the parent-teachers which reflects the function of the school House. On the other hand, the matured students are kept away from the houses and can go to their Bush reading place located far behind and at its appropriate place.

A helicopter view to the site also reflect the traditional Quranic wooden slates 'Allo' which is a self explanatory of the school. A design has been achieved such that the ingress and egress form the stands of the slate, the main buildings form the body and the bush

reading site reflects the handle of the slate. All are functionally planned with respect to the site that gives it a form of its own.

8.2 Design Report

8.2.1 School Curriculum

Several analysis have been carried out on problems facing the traditional system of Quranic education. These among others include the problems of time table, congession, interferance, supervision and the likes during readings. To solve these, it is necessary for the curriculum to be replanned.

Based on discussions, observations with many Quranic mallams and some psychological findings of child's educations. The researcher is proposing a new curriculum that programmes the whole school. In the first place, feeding should be provided for the students so that their begging times could be utilized for training them some basic skills. The proposal then divides the students into two groups viz, Postgraduates and the the undergraduates. Each has different Quranic classrooms with its own teachers according to the academic levels of the students. In addition, workshops are designed for the post graduate, while their junior counterparts will be taught some basic modern education in other sets of classrooms.

All teachings and trainings will continue for the five working days so that the remaining two free days could be use for agricultural activities. The farm products could help in their feeding arrangement.

8.2.2 General Time Table

6

		Time 5-7.30am	7.30-830pm	8.30-12.30pm	12.30-4.00pm	4-6pm	6-8pm	8-11pm.	11-5am
Satur	U.G P.G	Quran Quran		Languages V.T.		Revision Ilmi		Quran Quran	
Sun	U.G P.G.	Quran Quran	[illegible]	Lang. V.T.	[illegible]	Revision Ilmi	[illegible]	Quran Quran	[illegible]
Mon	U.G. P.G.	Quran Quran	[illegible]	Lang. V.T.	[illegible]	Revision Ilmi	[illegible]	Quran Quran	[illegible]
Tues	U.G. P.G.	Quran Quran	[illegible]	Lang. V.T.	[illegible]	Revision Ilmi	[illegible]	Quran Quran	[illegible]
Wed	U.G. P.G.	Quran Quran	[illegible]	Lang. V.T.	[illegible]	Revision Ilmi	[illegible]	Quran Quran	[illegible]
Thurs	U.G. P.G.	Free Free	[illegible]	Farming Farming	[illegible]	Farming Farming	[illegible]	Free Free	[illegible]
Friday	U.G. P.G.	Free Free		Farming Farming		Farming Farming		Free Free	

Design Components

8.3 Quranic Classes

The Quranic section of the institution is designed into two floors. The ground floor serves as the general Quranic reading classes with flow areas for different activities such as writing, correction 'daraşu', and circulation. All the classes are designed to reflect the traditional sitting arrangement. For instance, the circular sitting around the fire influenced the Architect in the design of the under graduate classes. They all have circular strip sittings focused to the Mallam which makes supervision, correction and circulation easier. On the other hand, the post graduates' type of sitting depicts the mallams sittings. Here the floors of the classes are kept flat so that mats or carpets could be laied for the student's sitting. Every student in the different

classes reads his own part independently and can be promoted to the next class according to his own capability.

The first floor design consist of adult education 'ilmi' classrooms to the left, and Arabic classroom with library complex to the right. All these different sections made the whole block a Quranic centre.

8.4 Vocational Training Center

Relative to its functions, this section is located at the front part of the house. The ground floor consists of the heavy work trainings such as mechanical, carpentry, building and agricultural workshops while the lighter training rooms are upstairs. These include tailoring, cap and embroidery, simple electronics workshops and classroom for basic formal education.

The administration of the vocational centre is controlled by a principal whose office and other members of staff are design at the ground floor. Other functional spaces such as parking, loading and unloading are paved at the outer courtyard of the center.

8.5 Housing Units

As far as a school-House is concerned the parent-teachers have to stay together with their students. Absolutely, this made it obligatory to design Housing unit for the Quranic mallams. Three types are designed that range from single house hold semi extended and extended family houses. Other members of staff are not necessarily to be accommodated in the campus.

8.6 Students Hostels

One of the most important problem found in the analysis is the

'almajirai's accommodations. Care has been taken to trace out their living styles especially in their sleeping places. These reinforced the Architect with data to design an adequate accommodation for them.

In the design, younger pupils are accommodated in a domitory system, the intermediates are grouped into a four-bed-space per rooms where as the most senior students have single rooms each. The domitory block is located close to the Mallams houses for parental care whereas the elder or matured students are far away. This is with respect to the Islamic principles of house planning. Feeding facilities also forms the center of the students hostels for convinency and easy services.

8.7 Administrative Block

Like many other complex buildings, the administrative block forms the central and approaching part of the Institution. It consists of offices for the head Mallam who is the director and other helping administrative offices.

A design has also been successfully done to reflect the nature of the institution by shaping the general interance to look like the 'almajirai' wooden tablet 'allo'. It forms the pivot of the complex which balances the similarity of the facade. In addition, the minerate of the mosque by the side has also been design to take the shape of writing pen which together reflect their writing materials. This can be clearly seen and understood on the front elevation.

8.8 Mosque Complex

The Historical development of mosque shows that it is just a space for prayers where individuals come together to worship Allah. The best shape evolved for this is the square or rectangle. Here, the former is adopted for simplicity and centrality according to the principles of Islamic Architecture.

The mosque complex is devided into two, viz the male section which occupies the ground floor and the female section upstairs. The females expected here could be the wives of the Mallams or, old women from the Town. It is accessible through a staircase from the rear left side and has ab lutionerics up floor.

One of the problems of mosque design is overflow. To solve this, folding doors are provided and open into courtyards. Entrances to the mosque are either from the sides or behind so that worshipers will not be disturbed by new comers. The rear entrance is more preferable such that here it leads to the overfloor spaces which serves as connector to the adjoining related functions. The courtyards which constitute a compound of traditional architecture are intergrated to effectively control the climate.

Entrances to the Mihrab by the Imam is from the right side to avoid obstruction. The minerate which is symbolic also functions to broadcast call to prayers by means of connected loudspeaker at overhead. It is elevated by a spiral stair case accessible through the mosque.

The ab lutionaries are placed both at front for those coming from inside the campus and behind for worshipers from the town. Parking spaces are outside the mosque courtyard to avoid the spreading of

impurities.

CONCLUSION

The dilema of begging and self-reliance in the society is a national issue. A blurred impression of the phenomina could lead to an unemplimentable approach to solving the problem. Various attempts and suggestions were carried out to tackle the situation from a non cognisance direction but non could effectively work.

Because Architecture is a vehicle of expression, an absorption of cultures, a functional conglomaration of components and an artistic evolution of forms, the researcher has taken a lot of time and work to elaborate from wall to wall the general nature of traditional Quranic education for clear revitalisation. Greater part of the constrains are levied on the socio-economic foundations that lead to poverty which consequently result to a worldwide economic mess. In this connection, the responsible oligachies should not fold their hands and let the problem to decide for itself, while the equation is not balance.

Accordingly, an architectural quarter could greatly bridge the gap to a certain extent if adapted. Here, it has been achieved by creating a comprehensive self contained Islamic campus that could not only foster Islamic education and self reliance, but also hoped to greatly reduce street begging, rural-urban drift, immoralities, health communication and so on, at least among the 'almajirai'. This is possible by a detailed analysis of different independed traditional components that are now functionally related with respect to a popularly accepted Islamic Architecture.

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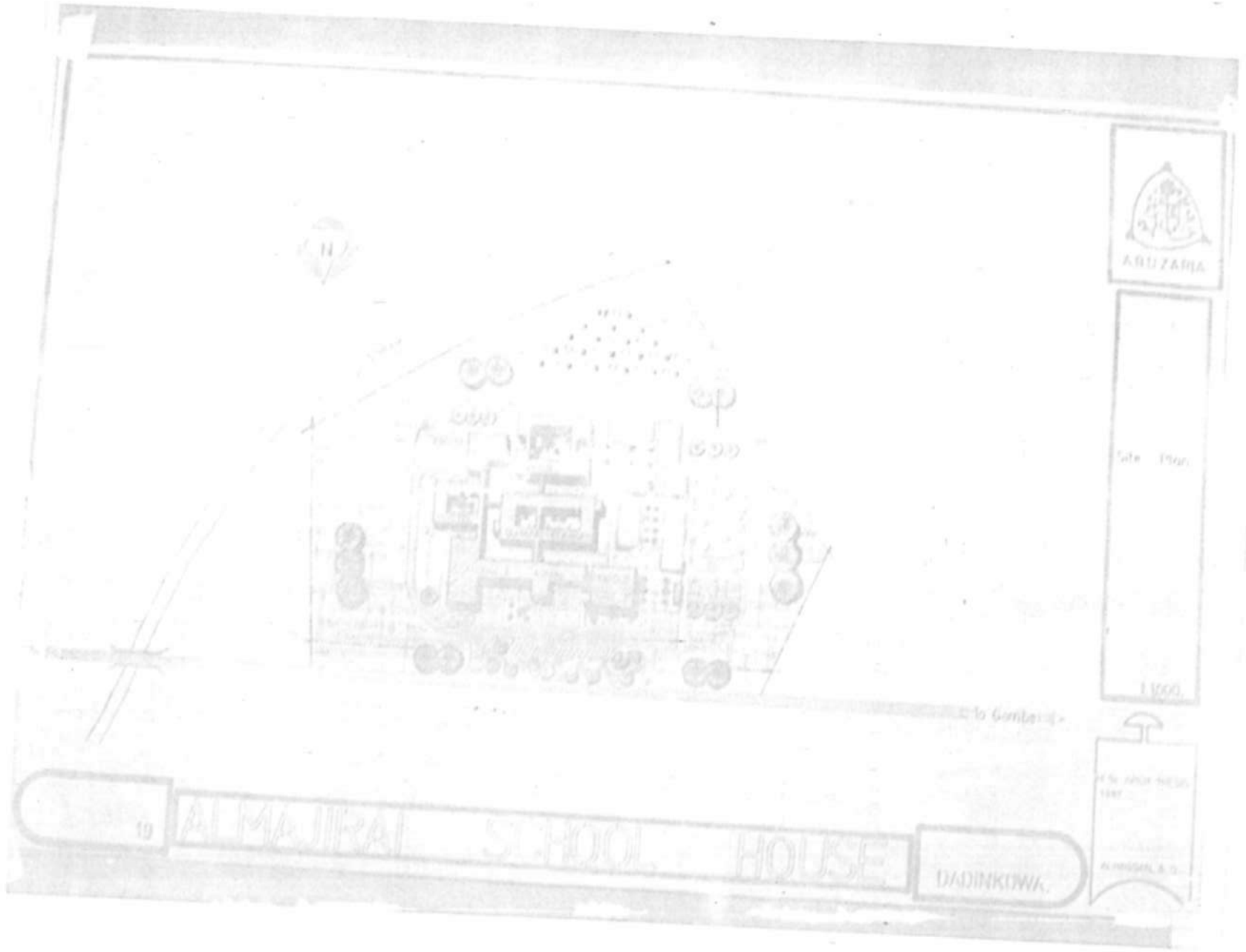
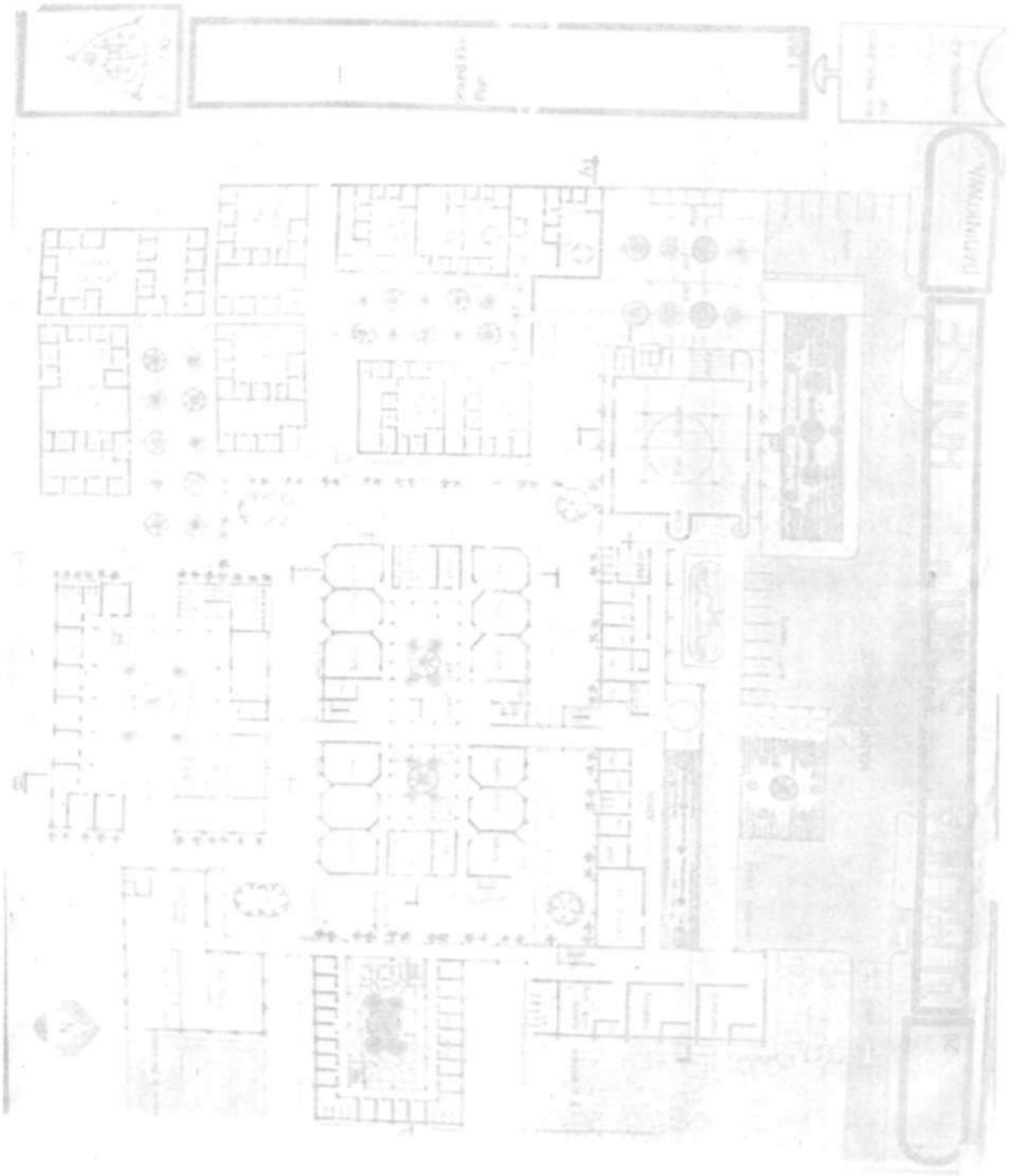

ABUZARRA
10
AL MAJIRAL SCHOOL HOUSE
DADINKOWA.



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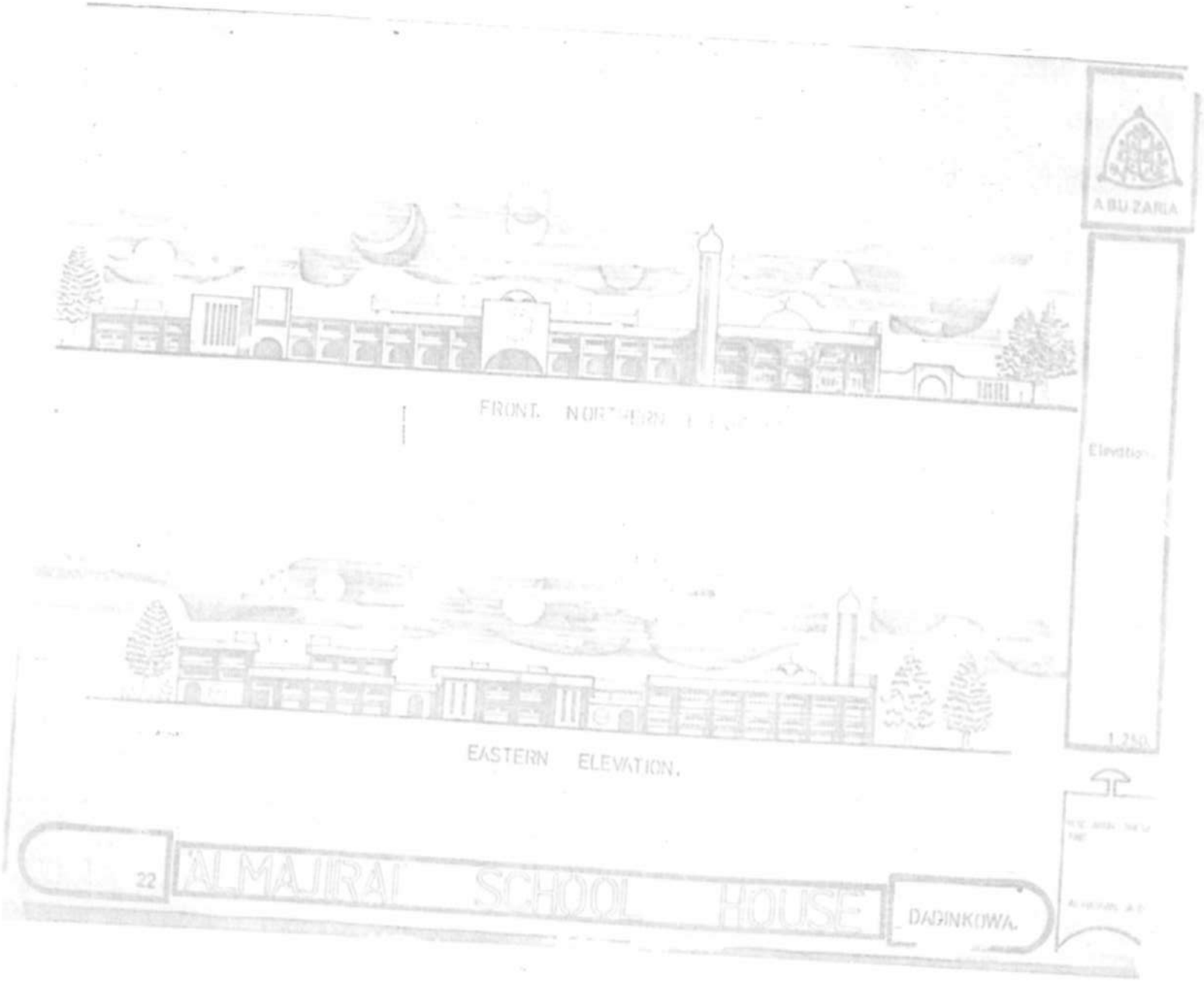

ABU ZARIA
FRONT. NORTHERN
Elevation
1:250
EASTERN ELEVATION.
22
ALMAJIRAI SCHOOL HOUSE
DADINKOWA.



SOUTHERN ELEVATION

WESTERN ELEVATION

ABUZANIA

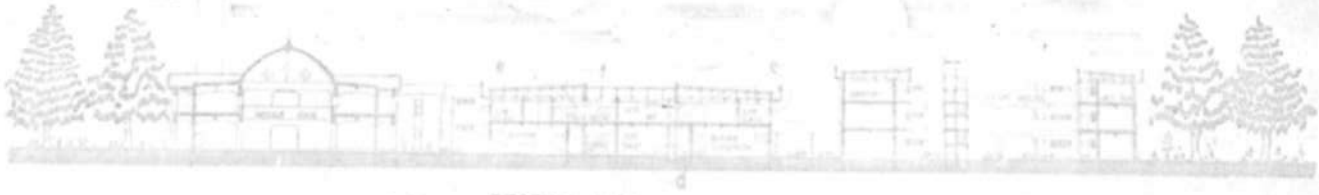
Elevation

1216

23 ALMAJRAL SCHOOL HOUSE MADINKA



SECTION A-A



SECTION B-B.

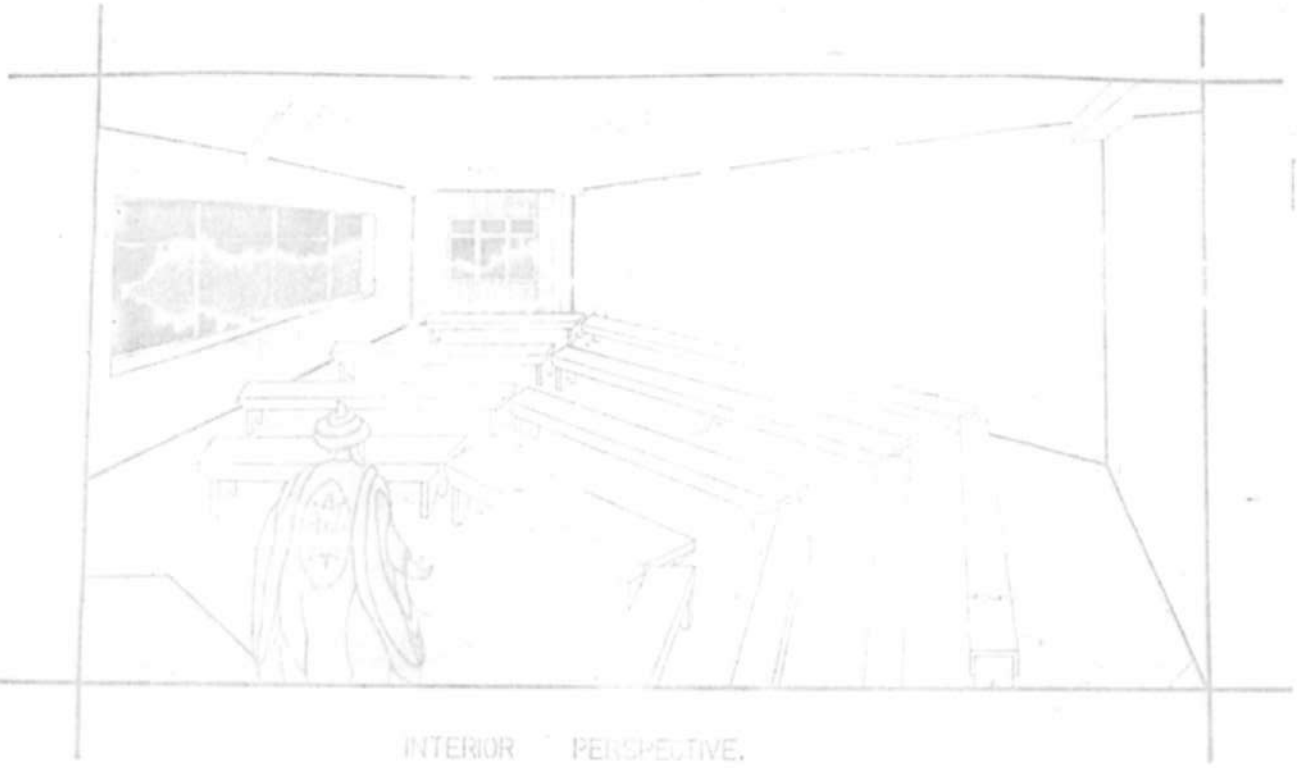
ABUZARIA.

Sections.

1:250

24 ALMAJIRAI SCHOOL HOUSE DADINKOWA.


ABUTARIA
Entrance
Situation
APPROACH PERSPECTIVE.
25
SCHOOL
HOUSE
DADINKOWA



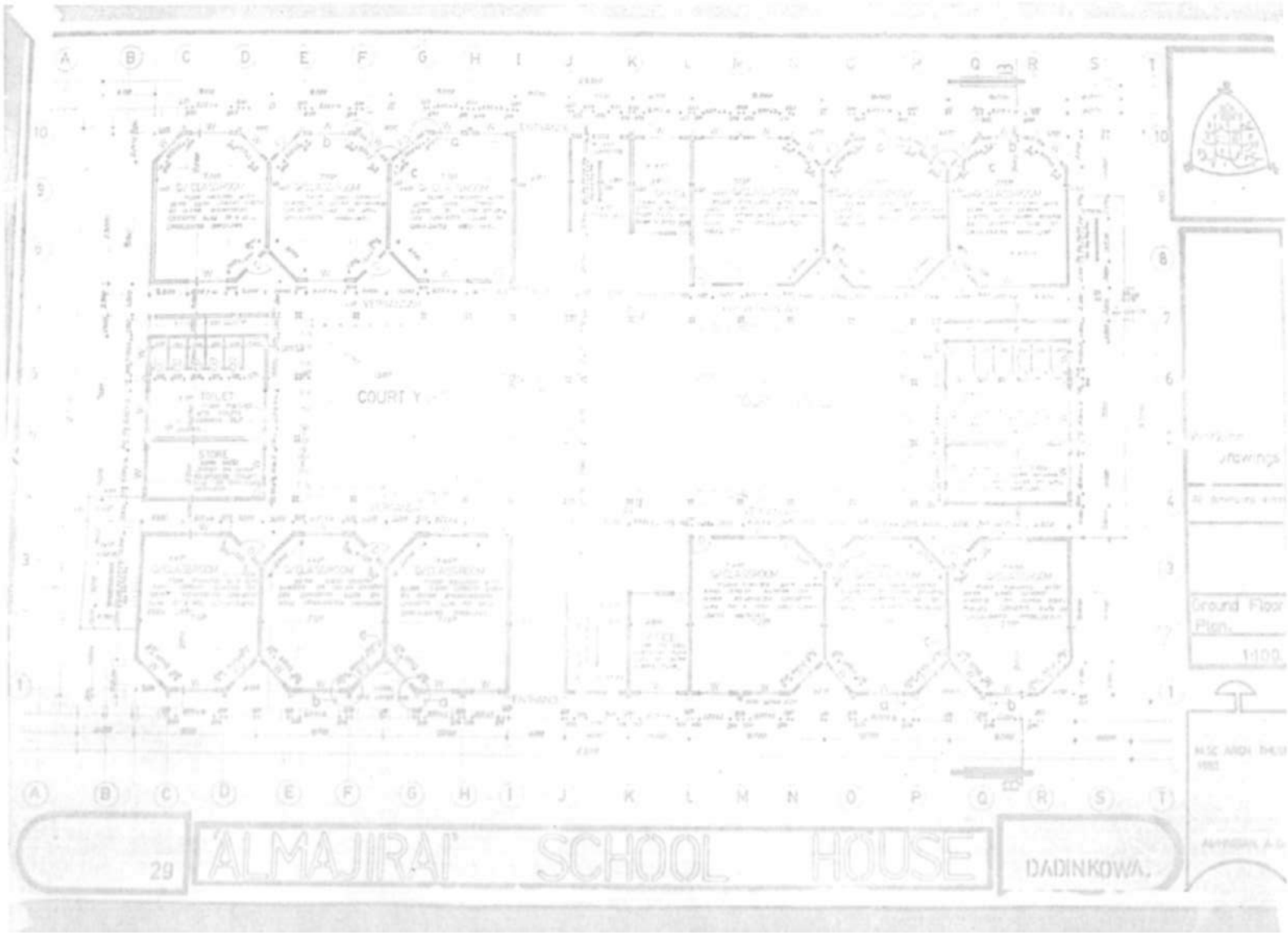
INTERIOR PERSPECTIVE.

ABUZARIA

QURANIC CLASSROOM

DADINKOWA.

28


COURT Y
Ground Floor Plan
1:100
29
'ALMAJIRAI' SCHOOL HOUSE
DADINKOWA.

