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Assessment of Urban Mosque Facilities and Environmental Issues in Nigeria

Adedeji, Luqman Lekan, PhD, Ibrahim, Muhammad Bello, PhD
& Shittu, Abdulwahab Danladi, PhD

Abstract

West African cities, in the Sub Saharan zone are identified with Islam for a long time. Cities provide religious facilities, like mosques and cemeteries in Muslim majority areas, built with the intent of multipurpose services. Based on the main purposes for which mosques are built, normally for worship, educational and recreational purposes, today, most urban mosques are below average, in providing their ideal service delivery. Increasing population and eroded environmental knowledge as a result of urbanization has come up with lots of pressures on provided facilities with attending discomforts as a result of inadequate facilities provided by the mosques. This study adopts a mixed research methodology. Primary data was generated from key informant interviews (KII), observations and administration of carefully designed survey instrument. Secondary data derives from relevant literature and the internet. Findings suggest that urban mosque facilities in Nigeria are grossly inadequate in satisfying the ever increasing environmental and spiritual needs of worshippers. Most mosques were built over a long period of time, facilities therein were conceived within traditional ways and capabilities and now urbanization, coupled with myriad interpretations of religious teachings, changing the taste of people and perception of these facilities, often affecting many worshippers. These points coupled with influx of people due to urbanization, affects the environment and healthiness of those who are using mosque facilities in their neighborhoods. In conclusion the paper recommends that for worshippers to derived maximum state of health, serenity and comfort in urban mosques, facilities have to be adequate, state of the art and environmentally friendly.

Keywords: cities, mosques, facilities, population, environment, urbanization

Introduction

Population growth and persistent urbanization in developing countries continue to give serious challenges regarding religious public utilities. Rural to urban migration often suggests that urban public-religious facilities are overstretched and consequently provide poor quality services to daily users. Overall scenario, for instance, shows that 70% of those without access to improved sanitation facilities are in overcrowded areas. Cities provide religious facilities in places like mosques in Muslim majority areas. Considering the main purposes for which these mosques are built, which include worship, educational and recreational purposes among others. In Islam, faith in the

environment is near to righteousness towards humanity and indeed, the Creator, since Muslims believe Allah created everything for specific purpose. The Qur'an therefore, doesn't just link *tawheed* to being nice to plants and or keeping a pet, but went ahead to glorify nature and wildlife as an earthly habitat, a mirror to the lush forests of paradise, to ensure provision of favourable niche for serving the vice-regency role on earth. Muslims undoubtedly, appreciate nature and environment and belief in the need for cleanliness in devotion, but then, the increasing number of worshippers in urban mosques, with likely shortage of necessary facilities, and in some cases, unconducive environment for worship, interpret the non-focus of Muslims in some areas of the country. This research studies the availability and adequacy of necessary mosque facilities in Nigeria. A phenomenon that is testable in all urban cities of the world.

Theoretical Framework

Theories vary in their development on the basis of the concepts and methods employed, giving the researcher, a road map or guide that will ensure maintaining an identified undertaken course of action. A broad understanding and application of environmental theories can be resourceful in solving contemporary environmental problems affecting various aspects of human life. The theories used in this paper are; Reasoned/Responsible Action Theory and Health Belief Theory. This paper agrees that no single theory can independently explain any human-environment interactions, but a combination of two or more theories will assumingly provide logical understanding and possible solutions to the persistent environmental problems of the 21st century affecting humans and their places of worship (Akintunde, 2017). The Reasoned/Responsible Action Theory stipulates that the intention of acting in any rational situation has a direct effect on behavior and on the human environment, and that it can be predicted through earlier observed attitudes of the people concerned. These attitudes are usually shaped by subjective beliefs and norms, and situational factors influence these variables' relative importance over time and space. The Health Belief Theory used, focuses on two aspects of worshipper's views of behavior and health in the environment he finds himself. These views are seen from individual's threat perception to his health and personal behavioral evaluation of these health risks. Threat perceptions or perceived risks appraisal, as explained by Akintunde (2017), is founded on a person's perceived susceptibility to illness and his anticipated severity of the life-threatening consequences of such an illness to his survival. The Health Belief Theory submits that, anytime there is an increase in an individual's assessed level of risk, there is an increase in the likelihood that the individual will adopt recommended prevention behaviors to safe body and soul. This situation will enable a research like this to assert, from respondents, the fear of negative outcomes arising from bad environmental practices, propelling public mosque users in imbibing friendly environmental practices that will promote healthy practices in religious public spaces.

As population increases, people will be faced with challenges of how to get

religious services in environmentally friendly atmosphere, for attaining maximum satisfaction, within accepted values of sustainable social indicators like transparency, fairness, attitude, equality, well-being, health and safety arising in the context of sustainable social life. This can be explained as a way of achieving broad protection, promotion, and preservation of environmentally-friendly values for future generations. Examples of these will cover rights of plants and animals, preservation of serene places, protection and promotion of health and safe public utilities for equity among different classes of users (Widok, 2009). For places of worship to be upscale in terms of service delivery in an environmentally-friendly atmosphere, there is need for measuring public satisfaction footprints of how sustainable these indicators are. It is based on this, that the study considers relevant theories to look at the mosque facilities in some selected cities with a view to understanding the various dynamics that worshipers will be considering in efforts of fulfilling their religious obligations.

Mosque and its Role

The Arabic word for mosque is *masjid* (pl. *masājid*) which means the place of *sujūd* (prostration). Mosque is technically, a place of worship. The purpose for which mosque is designed include among others; prostration for Allah, learning and arbitration of disputes. The first mosque in Islamic history is the Masjid Harām (the sanctified mosque of Makkah). The mosque hosts the first house ever built for mankind on Earth (Qur'an 3:96). Corroborating the Qur'anic fact on the first mosque, Abu Dharr, reporting the Prophet Muhammad (PBUH) said:

I said, O messenger of Allah, which is the oldest mosque on earth? The Prophet (PBUH) said: The *Masjid al-Haram* (in Makkah). Abū Dharr asked again: which is the next oldest mosque? The Prophet (PBUH) said: The al-Aqsa mosque (in Jerusalem). He asked further: 'How much time was there between the building of the two? The Prophet (PBUH) answered: 'Forty years'. Then he said: wherever you may be, at the time of *salah*, you may observe it for in that place is an honor (al-Bukhari, 1422 A.H).

The existence of Ka'abah was credited to monotheism (Qur'an:214, 5:3, 8:34) and even when *Masjid Harām* is considered the first mosque, the Prophet (PBUH), throughout his stay in Makkah, never prayed in it, rather, he and his followers prayed as individuals or sometimes, in a small congregation in the house of Khadijah or Abubakr because the Ka'abah was then in the possession of the infidels and the idolaters and so, it was not safe for their worship. The next in rank is the *Masjid Aqsa* (the remotest mosque) in Jerusalem, as confirmed in the tradition earlier cited. *Masjid Aqsa* is mentioned along with *Masjid Harām* in Qur'an 17:1 to signify its position in Islam. The *Masjid Aqsa* refers to the sanctity of the site associated with the devotion of prophets before Muhammad (pbuh). Qur'an:1 which mentioned the two mosques concurrently defines for the Prophet Muhammad and his followers, the goal of an abrahamic axis and a shared religious geography of the monotheism.

The Prophet (pbuh), after spending years of persecution and hostility in the

city of Makkah, migrated to Madinah in the year 622 CE and there, he founded the third mosque in the history of Islam. This is the *Masjid at-Taḳwa* (the mosque of piety) as it is referred to in Qur'an 9:108 or *Masjid Qiwwatal Islam* (the Mosque of the power of Islam) in Kuba, a suburb of Madinah. There are different traditions on the *Masjid* in Kuba: One tradition suggests that the mosque was used for prayer by a group that anticipated the coming of the Prophet Muhammad, while the second report maintains that Prophet Muhammad (pbuh) founded the mosque himself on arrival at Madinah and visited the mosque every Saturday for prayers even after moving to his final place of settlement, where he built the *Masjid Nabawi*.

Masjid Nabawi (Prophet Muhammad's Mosque) is considered the forth mosque in the history of Islam. With the support of the *Muhājirūn* (those who migrated with the Prophet from Makkah to Madinah) and the Ansar (those who received the Prophet in Madinah), Prophet Muhammad (pbuh) purchased a piece of land on reaching Madinah and built his house and his mosque on it. (Muslim, nd) There are however, some other mosques founded around the same period with *Masjid Nabawi*. Worthy of mentioning is *Masjid al-Ijābah* (the Mosque of Efficacy), where the Prophet offered two *rak'ats* and made a very long supplication after *salāt*. Of equal importance is *Masjid Qiblataini* (The Mosque of two directions). It was reported that the Prophet (pbuh) was leading his companions in the *Asr* or *Zuhrsalāt*, when the revelation came to him to change his direction of worship from the West to the East (al-Baghawi, 1997) With the passage of time, other mosques were founded in the city of Madinah. These mosques include *Masjid Banu Harith* and *Masjid Banu Wa'il*, just like individuals among the companions of the Prophet such as Abu Dharri Al Ghifari founded their own personal mosques.

With the spread of Islam outside the Arabian Peninsula and the founding of new cities, such as Basra and Kufa, especially during the regime of Umar bn al-Khattab, new mosques were constructed. Mosques built in conquered cities after the *Masjid Nabawi* include the one erected by Utbahbn Ghazwan in the city of Basra, around 635/636 C.E, Zaid bn Abi Waqqās at the centre of military camp in Kufa 638/639 C.E, IbnĀs mosque in Fustāt (Cairo) in 642 C.E and the mosque built by Uqbah bn Nāfi in al-Qayrawāniin 670/671 C.E. In conquered cities like Mada'in, Damascus and Jerusalem, temples and churches were converted into mosques. These mosques were followed by several mosques in different towns and cities of the world. In Nigeria and other parts of the world, where mosques are found, two categories of mosque exist; the local or *Rātibi* Mosque which is situated at various communities for the observation of the five daily prayers, and the Central Mosque which accommodates a larger number of worshipers and is designated to the observation of the weekly *Jumuat* Prayer, though, most of such mosques serve dual purpose. Reference is made to the *Rātibi* Mosque is Qur'an 24:36, where Allah says: "In houses which Allah has permitted to be raised to honor for the celebration in them of His name. In them is He glorified in the morning and in the evenings, (again and again)"

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Decorating mosque in Islam was initially not encouraged. In fact, the Prophet was not favorably disposed to the act. The Prophet (pbuh) was reported to have said that he was not directed to erect monumental mosques. Ibn Abbas commented that Muslims shall certainly end up adorning their mosques as both the Jews and Christians did" (Abu Dawud, nd). The Prophet (pbuh) was once invited to a house with a decorated curtain and he refused to enter the house. When questioned 'why'? He said "It is not fitting for me or for any Prophet to enter a house which is decorated" (Abu Dawud, nd). That notwithstanding, it will be wrong to conclude that adorning a mosque is *harām* (prohibited). If it were to be *harām*, the words of the Prophet would have been more explicit on its condemnation and generation of Muslims after him would not have gone into it. The law is relaxed on any adoration that is not extravagant as contained in Qur'an:31-32.

Spahic Omer (2015) argued that mosques were not adequately adorned during the early period of Islam because of the shallow knowledge of early Muslims about fine and applied arts and because the task ahead of them with respect to the spread of Islam was so high that they thought less about decoration. With the conquest of Persia and Byzantine, he added, the thinking and action of Muslims towards decorating their houses and mosques began to change. This is because, the conquest offered them an exposure to sophisticated architectural designs and the booties acquired boosted their economy and therefore, during the regime of Uthman bn Affan, the Prophet's Mosque in Madinah was enlarged and embellished. (Masudulhasan, 1988).

Mosque decoration and embellishment got to its full swing during the Umayyad regime, especially when the sixth Caliph, al-Walid bn AbdulMalik concentrated on building and beautifying Mosques. Al Walid built the great mosque in Damascus, he rebuilt and expanded the *Masjid Aqsa* in Jerusalem, and he expanded the great mosque in Sana'a, Yemen, and the Prophet's mosque in Madinah, among others. In the contemporary period, mosques are not only expanded, but beautifully decorated. Among the adorations is the erection of Minaret and *Mihrab* which show the direction of the *qiblah* in the mosque.

Against the assumption of some people that the sole purpose of a mosque in Islam is for the observation of *salāt*, it is confirmed in al-Bukhari (n.d) that the mosque, among others, serves the purpose of unifying Muslims as it remains a forum where they come together for a common goal of worship. The mosque provides an opportunity for Muslims to offer *salāt* in congregation and earn a reward that is twenty-seven times greater than when offered individually.

The mosque in Madinah is the first centre for learning in the history of Islam and the Prophet Muhammad (pbuh) was the first teacher in the mosque. The syllabus was the interpretation of verses of the Qur'an and the teaching of Islamic theology. Oloyede (2014) asserts that in addition to the role played by the Prophet's mosque as a centre for learning, about 12,000 mosques were used as centres for learning in Alex-

andria in the fourteenth century, and in 978, the Fatimid dynasty established the great al-Azhar which is recognized as one of the world's oldest university. The practice of making a mosque to serve as a centre for learning still remains up till today with most of the *Ratibi* mosques being used in Nigeria for Qur'anic learning.

Mosque is equally used as a court, where adjudications are made. During the time of the Prophet as documented in Al-Bukhari (nd), issues were brought to him while in the mosque for adjudication. In the contemporary period, the Imams in many mosques play the role of judges in adjudication in the mosques, especially on community and matrimonial issues. This is in addition to the socioeconomic role played by the mosques during and after the time of the Prophet. The Prophet used the mosque as a centre for making enquiry about those he could not see and necessary support was given to those that were absent from the mosque for any socioeconomic reason. Social activities such as marriages and naming ceremonies are sometimes carried out in the mosque in addition to some economic activities, such as distribution of the wealth collected from *zakah*, *sadaqah*, *wasiyyah* and *waqf* which are mostly shared in the traditional Nigerian mosques in replicate of a common practice of the Prophet (pbuh).

The mosque functioned as a lodge for Muslims during the time of the Prophet. The Prophet's Mosque in the city of Madinah is a good example. In a report contained in Al-Bukhari (nd), about seventy companions of the prophet led by Abu Hurayrah were said to have been accommodated in the mosque store of *Haram alMadinah*. Equally reported in Al-Bukhari is that Abdullah bn Umar, a companion of the Prophet said that he used to sleep in the mosque when he was young. All the above confirmed that the Mosque served multi-purpose functions during the time of the Prophet and beyond.

Environmental Concerns in Islam

Environment is the surroundings of, and influences on a particular item of interest, the natural world or ecosystem. Environment refers to all the elements over which a designer has no control and that affect a system or its inputs and outputs, a particular political or social setting, area or condition (Simpson & Weiner, 2016). Environmental study is important because our world is rapidly undergoing changes like never before. Some of these changes are of immense benefit to man, while majority of them are harmful and constitute great threat to our present existence and sustainability of the future. For instance, human population has increased rapidly in the present time from less than a million people to over seven billion people in less than four centuries, which is equal to about seven thousand percentage increments.

The environment usually covers land, water and the atmosphere. Within each of these three areas of coverage, there are intricate life forms and ecosystems that need to be carefully understood for mankind to manage it properly. The world as a whole has a stake in the management of environmental systems, not only because of

their relevance and extent, but also of its increasing importance, understanding of its complex interactions with global climatic, economic, geopolitical and sociocultural lives of people. Such importance is integrating more in building environment of dry lands with global environmental challenges persistently showing up from different perspectives (Mortimore et al., 2009). Environmentalist and ecologist have devoted a lot of time in studying different life forms and changing patterns of habitats in relation to environmental management. The earth surface and atmosphere largely land and gaseous elements need to be studied for proper understanding of the various combinations and pollutants caused by numerous activities of humans, as stakeholders on the planet earth (Adams, 2004; Cunningham and Cunningham, 2009).

Understanding the environment involves seeing the natural world and the dynamics in world of public infrastructures and facilities created by humans. This will enable people ensure suitable environment for themselves and those coming in the future by assiduously studying how our world works, and what we can do to protect and improve the environmental resources therein sustainably (Cunningham and Cunningham, 2009). The environment is broadly seen as condition or circumstances that surround an organism. This calls for a systematic interdisciplinary study integrating natural sciences, social sciences and the humanities (Ayuba, 2005), which will broadly and technically be referred to as Environmental Science. As people study environmental science and management, there has to be universal awareness of the challenges we have in natural and built environment, understanding of ecology of natural systems and then use critical thinking and problem-solving skills to sustainably address current environmental issues that will propel development from a revitalize Islamic worldview (Berghout, 2012). Sustainable development concept, an area highly written upon in Islam, is trying to instill in people, the culture of always thinking of now, tomorrow and the future, vividly symbolizing human needs as highlighted by the definition of sustainable development given by World Commission on Environment and Development (WCED, 1987:43) "development that meets the needs of the present without compromising the ability of future generations to meet their own need." This definition gives rise to the importance of temporal dimension, involving inter and intra generational needs of human beings in whatever circumstances they found themselves, particularly in areas affecting places of worship (mosques) and other places of religious congregations (Sexton and Aburounia, 2010).

In Islam, mankind is being created as a vicegerent of Allah on earth (*Khali-fa*) Qur'an:60, with the Creator challenging him to ponder "...look at the earth (and) how it is spread out" (Qur'an: 20), and appreciate the environment. Out of the nine planets, the earth is the only one that possesses special characteristics that living organisms can withstand with divine shock- observers surviving comfortably in a befitting niche (Tyabo, 2004). Islam urged humanity to be kind to the natural environment and not to abuse the trust that has been placed on its shoulders.

Islam principally derives environmental teachings from the Qur'an which was revealed 1445 years ago, at a time when scientific findings and technological inven-

tions were non-existent or at their lowest ebb. Islam had for long made man conscious, through various teachings in jurisprudence that populating the earth and exploiting its resources, in the right way, without extravagance, according to Sexton and Aburounia, (2010) is not only desired, but mandatory. Al-Qaradawi (2000) also maintained that the environment, in whatever form, requires protection from degradation of whatever sort and protection from harm that will promote its catering for human beings' places of worship and habitation, through sustainable development. All these provisions by Islam are not seen as an end to itself, but rather as a means of facilitating a favourable condition for human beings to worship Allah (SWT) as the Supreme Being. Sustainable land use in Islam is a well-developed concept in books of jurisprudence because the concept promotes environmentally friendly issues in utilization of land and presupposes that man is given the divine incentive to invest in sustainable land uses for personal, community and societal benefits, covering residential, educational and devotional places, to mention but a few (Ibrahim, 2000).

In order to protect the sanctity of life and good health of every individual and the general public, Islam places emphasis on sincere concern for the environment. This is very important because the surrounding environment affects the survival of everything. Islam cares about all aspects of life and therefore, hinted man about the level of importance of his environment thus:

There is not an animal that walks on earth and no bird that flies on its wings, but are communities like your own. No single thing have We left out of the book. Then to their Lord shall they all be gathered. (Qur'an:38)

Islamic ecology or environmentalism in the context of the concept of *al-Fitrah* which connotes submission to what Allah has created man for, with the aid of intellect, free-will and divine books suggest that man has been empowered to struggle against the wrong-doing of his lower self (*nafs*) as well as the negative influence of the social circumstances to maintain his original goodness, active inclination and a natural innate predisposition to Allah, to submit to Him and to do right. This is man's natural tendency in the absence of contrary factors (Mohamed, 1996). Allah states: "And who is better in obedience (*din*) than he who submits himself to Allah?" (Q.125). Obedience here, means embracing both the practical aspects of the acts of worship (*ibadah*) and ordinary transactions of life (*mua'malāt*). Purification of the body, clothes and place or surroundings in which a believer wants to perform his *salāt*, as well as having good intention (purification of the soul) is one of the conditions of validity of the prayer and Islam commands Muslims to be prudent in relating and interacting with nature or the environment, because extravagance is one of the root causes of environmental crisis that threaten our world. Allah says: "Do not squander your substance wastefully, for the wasteful squanderers are Satan's brothers, and Satan has always been ungrateful to his Lord" (Q.27).

Research Methodology

The population of the study covered all the major cities in Nigeria. Sample of the study was drawn from major cities located within four (4) out of the six geographical zones in Nigeria. The instrument used for data collection was questionnaire developed by the researchers. The questionnaire was divided into five (5) sections: A to E. Section A discussed bio-data, while sections B to E discussed issues of environment, sanitation, beautification, space and similar others.

Data Analysis

Socioeconomic characteristics

Age: The analysis of the questionnaire shows that 26.3% of the respondents were 51 years of age and above; 23.7% were 41-50 years of age; 25.7% of the respondents were 31-40 years of age and 24.3% of the respondents were 20-30 years of age. This analysis shows that 90% of the respondents were adult Muslims, who participated with others in praying in the mosque and who have an adequate knowledge of the facilities in the mosques in their various localities.

Gender: 88.6% of the respondents were male, while 11.4% were female. Even though females outnumbered males in Nigeria in particular and in the world in general, the high number of female respondents shows that the questionnaires were answered by those who have the knowledge of the issue in discussion. Male Muslims attend mosques more than the females because the law encourages men to observe prayers in congregation and in the mosque, while for the women, they are enjoined to observe their prayers in their homes even when observing it in the mosque is not prohibited.

Marital status: 78.1% of the respondents were married, while 19.2% were single. The analysis above, like the ones before it, foretell the maturity in the respondents of the questionnaire. With 78.1% of married men and women, accuracy of data was ensured.

Level of education: 94.3% of the respondents attended tertiary institutions, while 5.7 did not.

The questionnaire was sent electronically to respondents and because the researchers work in institutions of higher learning, their catchment areas are tertiary institutions and products of tertiary institutions in the country. This is not to say that those outside these institutions are not considered for response, rather, a large population of the respondents were those who valued the exercise.

Proximity to Friday mosque: In analyzing the proximity of the respondents to Friday Mosques, it was discovered that 20.1% of them have Friday Mosques within 1 Kilometer; 54.2% have less than 1 kilometer proximity to Friday Mosque, while 25.7% have over 1 kilometer proximity to Friday Mosque. The meaning of this analysis is that responses were given with sincerity. What is most likely to be the situation is that majority of the respondents stayed close to the mosque.

Attendance during Friday (*jumu'ah*) service. 23.4% have over 2001 at-

tendance during Friday service: 17.4% have between 1001-2000 attendance: 20.7% have between 501-1000 attendance: 19.2% have between 200-500 attendance and 19.5% have between 50-200 attendance during Friday service. By this data, a large number of the respondents observe their *Salat* in mosques of high population and so, were much qualified to respond to the adequacy or otherwise of the available facilities in the mosques.

Public facilities in mosques

Provision of conveniences. 10.5% of the respondents strongly agreed that there was adequate provision of conveniences in the mosque; 27.8% agreed to this; 18% of the respondents were neutral; 31.1% disagreed, while the remaining 12.6% strongly disagreed to adequate provision of conveniences in the mosque. With this analysis, 42.7% of the respondents were of the opinion that there were no adequate conveniences in the mosques, while about 38% was of the view that there were no adequate conveniences.

Number of toilets and bathrooms: 40.1% said there were less than ten toilets and bathrooms; 7.8% had more than 10 toilets and bathrooms; 31.4 said there were toilets, but no bathrooms; and 18.3 said there were no toilets and bathrooms in their mosques. With 47.9% of the respondents agreeing to the availability of toilets and bathrooms, over 40% claimed they have less than ten toilets.

Sources of water supply. 16.5% responded that there were public water works (tap); 9% said they made use of well as a source of water supply in their mosques; 63.2% said there were boreholes, while the other 11.4% of the respondents said they relied on other sources of water in their mosques. With this analysis, over 80% of the respondents have regular water supply in their mosques

Drainage/sewage storage. 12.6 % of the respondents strongly disagreed to adequate provision of drainages and sewage storage & evacuation facilities; 24.6% disagreed; 17.7% of the respondents did not answer the question; 33.8% agreed and 11.4% strongly disagreed. 45% of the respondents, which is more than half have drainage in their mosques

Evacuation of refuse. When asked if there were proper and constant evacuation of refuse dumps in the Mosque, 7.5% of respondents strongly disagreed; 17.1 disagreed; 9.3% of the responds was neutral; suggesting that many worshippers were careless with refuse disposal in their mosques.

Ablution bay: 49.1% agreed and 17.1% strongly agreed. 7.2% of the sampled population strongly disagreed with adequacy of ablution and conveniently provided in the mosques; 24.3% disagreed to this; 13.5% was neutral; 39.2% agreed to the fact, while 15.9% strongly agreed. Over 50% of the respondents have ablution bay in their mosques

Provision of water dispensers. 35.3% of the respondents strongly disagreed that there were provision of water dispensers or facility for thirsty worshippers in their mosques; 36.5% of the respondents disagreed to it, when 9.9% was neutral; 12%

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agreed to it and 6.3% of the sample strongly agreed to the statement. Less than 20% of the respondents have provision for thirsty worshippers

Community and individual health issues

Sanitation. In terms of routine sanitation efforts around the mosques, 5.7% of the respondents strongly disagreed that routine sanitation was carried out around the mosques; 13.2% also disagreed to it; 13.5% of the respondents were neutral on the matter; 48.2% agreed that sanitation was carried out around their mosques and 19.5% strongly agreed to the sanitation exercise being carried out.

Fumigation. 16.8% of the sample strongly disagreed that periodic fumigation for pests and disease control were carried out around their mosques; 33.8% disagreed; 22.5% was neutral; 20.1% agreed to the fumigation exercise and 20.1% strongly agreed to it, suggesting that the surveyed mosques were concerned with routine fumigations. This is a positive development as covid-19 pandemic should not find its way to the mosque which could put the lives of worshippers to danger

Provision/usage of first aid box. 20.4% strongly disagreed that there were provisions of first aid boxes for male and female worshippers; 42.8% disagreed; 22.2% of the sample was neutral; 10.5% agreed that first aid boxes were provided in their mosques and 4.2% of respondents strongly agreed that first aid kits were provided within the mosques for worshippers. Finding indicates that most mosques have no provision of First Aid boxes to cater for health challenge emergencies.

Availability of serviceable ambulance. 49.7% of the respondents strongly disagreed that there were serviceable ambulances exclusive for the mosques in which they worship; 36.2% disagreed that there were provisions of serviceable ambulances; 6.9% of the respondents were silent regarding this question; 5.7% agreed that ambulances exclusive to mosques were available, while 1.5% strongly agreed to it. The positive responses were negligible and not good enough for health implication of the worshippers. Religious places of worship need to be proactive in providing 24/7 ambulance services or outsourced so as to cater for emergencies.

Provision of washrooms for deceased Muslims. When asked if there were provisions for washing and embalmment of deceased Muslims, 35.9% of the respondents strongly disagreed; 30.8% disagreed; 14.4% was neutral; 12.3% agreed and 6.6% strongly agreed that there were provisions for washing and embalmment of deceased Muslims in their mosques. The implication is that the funeral rites of deceased Muslims were not considered important and seemingly left in the hands of non-experts in the field of *shariah*.

Green practices on trees and flowers

Landscaping. 26.6% of respondents disagreed that there were adequate trees and hedges in their mosque premises; 11.4% strongly disagreed to it; 10.5% was neutral in this regard; 37.1% agreed, while 14.4% strongly agreed to it. 43.1% disagreed that there were green lawns and flowers located in ideal places in their mosques; 21.9 strongly disagreed; 11.7% was neutral; 18% agreed to it and 5.4% of respon-

dents strongly agreed. 33.8% disagreed that green plants were sustainably taken care of in their mosques; 15.6% strongly disagreed; 15.3% was neutral; 28.7% agreed and 6.6% strongly agreed that green plants were sustainably taken care of in their mosques. 21% of the respondents disagreed that trees provide required shade and fresh air to users of their mosques; 9.9 strongly disagreed; 14.1% was neutral; 42.2% of the respondents agreed, while 12.9% strongly agreed. The result was suggesting peoples' consciousness to planting and taking care of trees.

When asked if the trees, flowers and lawns were of economic benefits to their mosques. 36.8% of the respondents disagreed; 21% of them strongly disagreed; 14.7% of them was neutral, 17.7% agreed and 9.9% strongly agreed, showing very few mosques derived economic benefits from their planted trees.

Ventilation. 13.5% of respondents disagreed on adequacy of ventilation in their mosques in all seasons; 10.5% strongly disagreed; 10.5% was neutral; 50.3% agreed, while 19.8% strongly agreed. Respondents totaling 19.5% strongly disagreed that there were no sources of pollution near their mosques; 4.5% of respondents strongly disagreed; 12.6% was neutral; 49.7% agreed and 13.8% strongly agreed to the subject matter. 17.4% of the respondents disagreed that people were patronizing the mosques due to good services and facilities; 4.8% of the respondents strongly disagreed; 22.2% was neutral; 41.6% agreed, while 14.1% strongly agreed.

Satisfaction of worshippers in the mosques

Attendees satisfaction on service delivery. 14.1% of the respondents when asked if individual community members were pleased with mosques management disagreed; 3.3% of the respondents strongly disagreed; 25.4% was neutral; 46.1% of the respondents agreed and 11.1% strongly agreed. Also, when asked if leadership of the mosque was very concerned on public environmental protection; 13.2% of the respondents disagreed; 5.1% of them strongly disagreed; 21% was neutral; 45.5% of the respondents agreed, while 15.3% strongly agreed.

Discussion of Major Findings

Research carried out on availability of public facilities in the mosques reveals that most of the mosques in urban areas in Nigeria have no adequate conveniences despite the large number of congregation. This is an indication that members of most of the mosques are at risk of infections particularly during this period of covid-19 pandemic. Some of the mosques have no adequate toilet and bathroom, while some of the few ones that have toilets have no bathroom. Toilet is to be seen as a necessary facility in any mosque because a worshipper may be pressed, while in the mosque, the non-availability of a toilet would create a serious inconvenience for him/ her. In considering the issue of toilets in the mosque, adequacy is also relevant. Some of the mosques with toilets have inadequate number. It is an eye sore for someone to take a queue at the toilet because the available ones were dysfunctional. The health implication of retaining urine is highly disastrous.

Closely related to the issue of inadequate toilet is the issue of inadequate drain-

age and poor evacuation of refuse in most of the mosques in urban areas. Even though it is praiseworthy that findings revealed adequate provision of water in the mosques for ablution even if there was none for drinking, poor drainage of the used water is considered a threat to the life of worshippers in such mosques. Muslims constantly use water for worship and as such, the outflow of water will be high and would mess up the environment if proper drainage is not provided. Responses from the respondents revealed further that there was poor evacuation of waste in most of the mosques in urban areas of Nigeria even with the average provision of ablution bay. While members of the mosque or individual philanthropist could provide for source of water by digging wells or sinking bore-holes, little attention was given to evacuation of sediment waste as a result of large use of water and poor drainage system.

With regards to community and individual health issues in mosques situated in urban areas of Nigeria, findings revealed that despite the large number of worshippers in these mosques, there were poor sanitation and fumigation of surroundings of the mosques. Research shows that very few mosques in urban areas of Nigeria consider the need to engage some people for adequate sanitation of the mosque environment. This was probably a product of poor organization of mosques and the consequence is devastating. Similar to this was the bad provision of first aid boxes in the mosques. Only few of the mosques in urban areas of the country have serviceable ambulances and first aid boxes as revealed by the findings. A situation that is capable of subjecting worshippers to serious health risk. The poor organization of most of the mosques in urban areas is a reason why most of the mosques don't have provision for wash rooms for deceased Muslims. It is a tradition in Islam that the deceased should be given a spiritual wash and because this wash is part of worship in Islam, it is more appropriate that mosques should have a befitted room that will be adequately equipped with necessary materials for the washing. This will make the service be handled by competent hands or at least, under the supervision of competent personnel.

With respect to landscaping, half of the mosques in urban areas of the country don't have adequate trees and hedges for provision of a natural environment with good shading. The relevance of green plants in open areas cannot be over emphasized, but unfortunately, managements of some of the mosques in Nigeria are not sensitive to this important aspect. Consequent upon the non-chalant attitude of managements of some of these mosques, people who could not find a place inside the mosque for a congregational prayer pray under the sun. The few trees planted in some of the mosques were not of any economic benefit to the mosques. This is however, not bad because most of the economically important trees like mango and orange, when planted in the mosque environment, would end up littering the environment when harvested by some individuals. Authors of this work would support shady trees to economically important ones in the mosque environment.

Finding of the work further revealed that even though most of the mosques were well ventilated, there were many sources of pollution around the mosques. Some of the mosques were either situated close to markets or considered hawking

environment on Fridays. Pollutants litter around the mosques and not well controlled. Beggars also constitute pollutants on Fridays as they go around begging and appear in tattered dresses to present themselves as needy before the innocent Muslim worshippers. The poor management of mosques in the urban areas of the country in terms of poor basic mosque facilities makes most of the attendees disgusted in attending some mosques and therefore, selects mosques they attend, no matter the distance.

Suggestions and Recommendations

Sequel to findings of this work, the authors posited that there are gross inadequate management of mosques in urban areas of Nigeria when the large number of attendees was put into consideration. The need for improvement on the management of the mosques was considered not only imperative, but equally, urgent. Toilets need to be provided in the proportion of the number of attendees in the mosques. A minimum of one toilet for twenty attendees is necessary. By implication, there should be a minimum of ten toilets for a mosque that accommodates two hundred attendees and at least, one bathroom for the washing of corpses and for other uses. It is assumed that among every twenty worshippers, a worshipper would be in need of toilet at a time and among every two hundred worshippers, a worshipper would be in need of a bathroom at a time.

Management of mosques should give the care for the health of the worshippers the deserved attention for the fear of outbreak of diseases. Everybody's business, as it is said, is nobody's business. The management of mosques in urban areas should consider employing those who will be working on keeping the mosque environment clean at all times. The environment should be fumigated at constant interval. Donation should be collected for the up-keep of the mosque. The donation may not necessarily be the peanuts individual contribute after prayers. Rather, voluntary donors should be identified. The mosque may equally develop a source of income, such as opening mini shops for the sale of essential commodities within and outside the mosque environment. Proceeds of the business should be used in financing the maintenance of the mosque and proper drainage should be made for the free-flow of water used during ablution.

In addition to at least one serviceable ambulance to be owned by the city central mosque and to be made available and accessible by other mosques in the city, first aid boxes should be made available to give first aid treatment for injuries. In a large mosque, at least two nurses should be employed to provide first aid treatment before forwarding necessary issues to the hospital for adequate attention. Nurses to be engaged may be on part-time basis because their function is only on Fridays and in *Jumu'at* mosques with high percentage of attendees.

It is a tradition that the inner part of a mosque in cities doesn't accommodate all worshippers at a time. While some may choose staying outside for proper ventilation, others stay outside because of congestion. Shady trees should be planted within the mosque environment so that people who may pray outside will have a place to be

accommodated. Equally necessary is a proper design of the mosque for proper ventilation. Mosques should be constructed with consideration of adequate ventilation especially with the epileptic power supply to power fans. Similar to this is the need for the mosque managements to protect the mosque environment from various types of pollution in the interest of healthy living of the worshippers. Constant fumigation of the environment is equally necessary. The mosque is supposed to be given adequate attention in the area of public hygiene, because it harbors people of different history from different background and if the environment is not serene enough, people can easily be infected by diseases of different types. There should be provision for insecticides and disinfectants in the mosques. The toilets and bathrooms should equally be disinfected at different times.

Conclusion

It was clear from the study that mosques in urban areas were ill equipped with necessary facilities that are needed for the conduciveness of worshippers. Even though the effect of this may not be directly felt by the worshippers in the area of their spiritual exercise, it remains a fact that cleanliness, as commonly said, is next to Godliness and distraction is commonly associated with inconvenience. Worshippers concentrated more where the necessary mosque facilities were made available. The instance of when worshippers would want to perform their *I'tikāf* during the month of Ramadan could be cited. Worshippers would take accommodation within the *Jumuat* mosques for a period that could be up to ten days. During this period, their need for basic facilities would be a necessity. Poor management and organization of the mosques was considered a major factor responsible for the ill-equipment of the mosques and until Muslims in the world generally and in Nigeria in particular identify the mosque as an institution that must have an organizational set-up, the problem of ill-equipment would persist. It is the submission of this paper that mosques in particular and the Muslim community in general should adopt the recommendations of this work and improve on the quality of mosque facilities in the interest of the religion of Islam.

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