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Corruption and Democratisation Hurdles in Nigeria : An Overview

A HISTORICAL SURVEY OF THE SOCIAL ROLES OF THE MOSQUE IN THE NIGERIAN SOCIETY

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Abstract

In human society, man socializes within the customs and traditions. In the primitive African societies, man socialized while on the farm, on migration, at the shrines, at marriage, naming, coronation, burial ceremonies, etc. In the modern time, agencies of socialization include but not limited to the family, the peer groups, the schools, religious houses, etc. Among the religious houses that are responsible for the socialization of man is the Mosque. In Nigeria, the mosque is of different categories; the Ratibi (Quarters/Daily prayer Mosque), Jummat (Friday congregational Mosque), and the Ed Mosque (the yearly congregational Mosque). In each Mosque, Nigerian Muslims gathered primarily for worship and in addition, for political, economic, and social activities. This paper examines the various social roles of mosques in Nigerian societies with a view to explaining its centrality to the existence of Islam and the Muslims. With the use of both primary and secondary sources, the paper concludes that mosques had played and are still playing tremendous role in the social, political, economic and cultural development of the Nigerian Muslims and Nigeria at large.

Keywords: Islam, Mosque, Society, Socialization

Introduction

The Mosque in an Islamic State is the centre of gravity, but in a secular State, it only enjoys a sort of autonomy. The Mosque in an Islamic State functions as a religio-political and socio-economic institution, but in a secular state like Nigeria, it is one of the apparatus of State because governments often use it as a forum to seek Muslims' support for government policies and programs. In the theocratic state of Medina, for instance, the Prophet's Mosque was an abode, a place for prayer, a welfare centre, a military camp, a legislative house, a law court, and so on, for the Muslims during his life time. Thus, the Mosque, in this context, extends from being an ordinary place of worship of the Muslims to include the Muslims and their activities. The intriguing question is, what transformed the mosque

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from being just a place of Muslim prayers? To answer this question, the intra-and-inter faith complexity approach is adopted. That is, a consideration of the influences of the continual growth of Islam as manifested in the increase in the numbers of adherents and the geographical coverage, Muslims' advancement in knowledge and the encounter of Islam with other faiths and cultures.

First and foremost, as Islam waxed stronger, its political tentacles spread to the non-Muslim areas. The political victory thereafter, compounded the role of Mosque as its subjects cut across different religions. As the non-Muslim vassal states' envoys visited the prophet, they were necessarily received in the mosque to discuss non-religious issues. Thus, the Mosque gradually became more encompassing in functions to include all activities conducted in the mosque after prayers. This paper examines only the social responsibilities of the Mosque in Nigerian societies in an all inclusive form beside prayer, *Salat*.

From the extant literature, it is confirmed that Islam as a new religio-political and socio-economic order, started in Mecca in the 7th Century. It was fully established in Medina and it became a State religion. It gradually developed and spread beyond the confines of the Arabian Peninsula. At every place where Islam was established, Nigeria inclusive, the Mosque was a symbol of the existence of Islam, Muslims and Islamic authority. This is because prayers that are obligatory on the Muslims are mostly performed in the Mosque congregationally and after which statements were issued by or on behalf of the authorities, hence the connectivity between worship, socialization and governance. Thus, Mosque gradually became an important institution responsive not only to the spiritual but also to the political, social and economic aspirations of the Muslims and the society at large. In what follows, we shall examine how the Mosque played these roles, drawing inferences from different Islamic states and societies' across ages, but with major concentration on Nigerian societies.

The Mosque as a place of power and authority

From the pre-Islamic era, places of worship were regarded as a symbol of authority. The rulers and the priests used the shrines as a place of worship and for proclamations on the affairs of the society. Thus, the care and monitoring of what went on in them rested with the rulers or the designated persons. The Ka'aba was the central place of worship and authority for the

idolater. Therefore, with the introduction of Islam, the traditional rulers saw the use of the Ka'aba by the Muslims as a challenge to their authority. Persecution became intense on the Muslims as they both struggled for the same "space". But after the conquest of Mecca, Ka'aba was effectively occupied. It then became a central place of worship and authority for Muslims worldwide.

At Medina mosque, successive Muslim leaders issued out laws, sent out ambassadors who also used the provincial mosques as administrative centres. Within the mosques, rulers were recognized by space and in prayers. The location, size, architecture and administration of mosques reflect power and authority. The Juma'a mosques of the rulers (at the Central and provincial headquarters) were usually elegant and at their arm's length. The rulers were not only responsible for the finances of the early mosques but also gave approval before they were built. Mosques were used as "rulers" audience halls, where statements of power and authority were issued. Thus, mosques were not only erected as a convenient sight of the Muslims but also as a sign of the presence, power and prosperity of the rulers¹. The Umayyad was said to have effectively used the mosque as a political space in Medina and the footsteps were followed by the Abbasid dynasty. The following quotation aptly describes the situations:

In fact, al Mahdi, the third Abbasid caliph (775-785) used the [mosque] minarets to establish a hierarchy of religious structures. He shortened the minarets of Medina [mosque] which the Umayyad had built, and made the ones in Mecca [mosques] tall and slender.

Consequently, mosques became classified not only by their historical origin and spiritual importance but also by the classes of the rulers who worshipped in them. Thus, there were central mosques (Juma'a) at the centre and provincial headquarters where the caliph and governors worshipped respectively and asserted their authorities³. Tayob summarily describes such mosques and their activities as follow:

The central mosque, located often in the capital city or in the most important cities in a country, was called the jami' and was distinct from the masjid. The latter was any place where regular congregational prayers were performed, while the former became the important symbol of Muslims in a country or region....The Central mosque in the capital or in

the palace, ... as a mouthpiece of the reigning political ruler, ... continued to espouse the sometimes tenuous legitimacy of the ruler. The Friday sermons was obliged to acknowledge the reigning caliph, and sometimes became signal during period of political instability. When a preacher stopped mentioning the name of a prevailing ruler or substituted it with another, it was an indication that the palace inhabitants had changed. Clearly, the mosque now became simply the site from which the political fortunes of the elite were announced.

In old Ghana Empire, the mosque that stood in the palace of the king was political; a symbol of the presence and power of the Muslims in the Empire. Mansa Musa of Mali Empire was remembered for building several mosques along his ways to Mecca as a symbol of his power and authority as a Muslim ruler.

With the establishment of Sokoto caliphate in northern Nigeria, the most important job of the caliph and of the emirs was building and upkeep of mosques and the Muslims which served as their places of authority and subjects, respectively. In the contemporary Nigerian Muslim societies, the structure and the nature of the mosques are tailored along these earlier patterns. Before the colonial period, the traditional rulers reserved the right to approve or disapprove not only the building of a mosque or the selection of its Imam but the type of religions that could be practiced in his domain. Thus, early Christian missionaries had to apply for permission before building their churches. But with colonialism and modernity that accompanied independence, the right to grant permission, though not totally lost, but has little effect. Today, both the traditional rulers and Muslim clerics have lost the count of Mosques in their domains, not only because of its multiplicity but because many Muslims do not take permission before building mosques.

In Nigerian mosques, names of the rulers both traditional and political leaders, even those who are not Muslims, are mentioned at least in prayers. Organizational mosques like the *Ansaruddeen*, *Ansarul Islam*, *Nawiruddeen*, *Ahmadiyyah*, *NASFAT*, *QUAREEB* and a host of others, in addition to the names of the rulers, the names of their founders and political administrators are mentioned in their sermons. The continuous conflicts and crises in Nigerian mosques which often lead to the proliferation of mosques

and the emergent sectarian and tribal mosques are evidences of the inherent power and authority attached to mosques in Nigeria.

The Mosque as a Place for Accommodation

Pedersen is of the opinion that the Medina Mosque was first an abode for the Prophet and his wives. It sometimes housed prisoners of wars, wayfarers, and the wounded Muslims from the war front for adequate and prompt treatment. The Medina chiefs were said to have had a night in the Mosque after the battle of Uhud. Muslims scholars and students were said to have temporarily or permanently resided in the *Suffa* (a special place in the mosque for learners). Mishad, shares the same opinion with Pedersen. According to him, about seventy companions of the Prophet led by Abu Hurairah was accommodated in the *Suffa*. He added that the Prophet was reported to have accommodated in the Mosque some members of Ukul tribe and Abdullahi bin Omar.

From the foregoing, it is clear that apart from the Prophet and his family together with the companions accommodated in the *Suffa*, all other categories of people accommodated in the Mosque were there temporarily and for special purposes:- socio-political-, in order to meet their immediate needs. The tradition of accommodating people in the Mosque in the early period of Islam must perhaps have been as a result of the absence of other spacious places of accommodation which the Muslims had control of. The location of the house of the Prophet in the Mosque could be another good factor why people sought accommodation in the Mosque. People of different backgrounds flocked to him for either religious or political reasons. Therefore, the use of the Mosque as a place of abode temporarily or permanently for different categories of people survived through the time of the companions to the present time. In Nigeria today, some Central *Jummat* Mosques and well established *Ratibi* Mosques have accommodation for Imams. Different *dawah* (preaching) groups, mystics, students, beggars, itinerant scholars and Muslim wayfarers still resort to Mosques for accommodation. Although most Mosques are usually under lock and key after prayers to keep the sanctity of the mosques, some are opened upon request. Some organizational Mosques in Nigeria such as *Ansarudeen*, *Nawarudeen*, *Samsudden*, *Ansarul-Islam* and a host of others, provide temporary accommodation for their members within the mosque premises. In some tertiary institutions in Nigeria, inadequate hostel accommodation has

driven some students to the mosques as alternative abode during their studentship. By this, the students are psychologically stabilized to face their studies rather than going into riots for inadequate accommodation which usually threatened societal peace. The processes of acculturation also go on among them.

The Mosque as a Meeting Place

Authorities of the early Muslim community conducted intra and inter faith meetings in the mosques. The Prophet with his companions received and negotiated with unconverted Thaqifs and the envoys from Temin in the Mosque. As a counselor, his clinic was the mosque where he offered guidance and counseling services to the believers. Furthermore, with the death of the Prophet of Islam (632 A.D) the processes which culminated in the selection of Caliph Abubakar as his successor was concluded in the mosque. This became a legacy which was maintained throughout the classical period of Islam. In Nigeria, during the Sokoto Jihad (1804-1809), the mosque was the safest meeting point for the Jihadists. In it, strategic plans and decisions were made, reviewed and assessed¹⁰. In the same vein, after the establishment of the Sokoto Caliphate, mosques remained a meeting point. For instance, when Caliph Abubakar Atiku, the second caliph, died, Muslims were summoned in the Shehu's mosque under the leadership of Khalil b. Abdullah b. Fudi to chose caliph Aliyu as the third caliph. When he was later found wanting in the leadership of the caliphate, a meeting was held in the same mosque to guide him aright¹¹. In Ilorin, meetings of the Ulama are held in the mosques. In some towns and cities of South Western Nigeria, especially, where the ruler (Oba) is not a Muslim, meetings for the appointment of Imams and other prominent mosque officials are held and announced in the mosques. But where the ruler is a Muslim, it could be held and announced in the palace. Although, there are a number of public buildings, where meetings could be held, Some Nigerian Muslims and Islamic organizations still hold their meetings (in most cases caucus) in mosques, perhaps for economic and more importantly security reasons. Consequently, weekly and monthly meetings, bi-annual and annual conventions of some Islamic organizations are either held in Mosques or other designated areas. However, meetings between Muslims and members of other faiths usually hold at private and public buildings. NIREC, a high powered co-religious Council, established to foster religious understanding

and peaceful co-existence among Nigerians, by religious leaders in conjunction with the Federal Government, meets outside of religious buildings to discuss and resolve religious crises and/ or advice the government on appropriate steps to take on religious matters.

The Mosque as a Seat of Learning

Mosque is seen as the first and original Islamic institution throughout the Muslim world. The Prophet used the Medina mosque as a centre for educational exhortation and studies in Islamic theology. This, the Prophet did through conveyance of God's messages, clarification of their meanings through sermons, lectures and addresses. Salawu stresses the fact that during the early period of Islam, parts of mosques were used as educational institutions where lessons in religious sciences were taught by each master occupying a corner of the Mosque which eventually became associated with their names. On the activities of such scholars, Mishad observes that:

The famous sessions of Imam Malik in the sacred Mosque of Medina, of Imam Muslim ibn Khalid al Zanja in the holy Mosque of Mecca and Imam al Hassan al Basri and other great Ulemas in the Mosques of Al-Azhar and Amr bin Al'As are only a few of the very well known cases where Mosques played the role of educational institutions.

Stressing the above point further, Auwal notes that the Prophet of Islam carried out most of his activities in the Mosque. The four rightly guided caliphs and the seven great Jurists of Medina were made and also practiced in the Mosque. Some institutions of learning like University of Damashq in Syria, Al-Azhar University in Egypt and Islamic University of Bahawal of Pakistan started as Mosques. The Mosque as a learning centre disseminated Islamic *da'wah*, education and teaching of the tenets of Islam to the Muslims. The Mosque continued to be an exclusive Islamic institution in all the earlier Islamic societies till the fifth Islamic century. About the late 4th Century and the beginning of the 5th Century Islamic era, teaching and learning became formalized and extended out of the Mosque. Learning centres were built with or without a Mosque attached for prayer purpose. For instance, there was the rise of Maktab (Private lesson) and Dar al-Ilm (house of learning) built by the Shi'a government in Cairo. Other schools such as Bayt al-Hikma, Dar-ul Kutub and Nisamiyyah were later added.

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In West Africa too, Islamic learning started in Mosque before separate schools were established. Yet, teaching and learning took place in both. For instance, the great Friday Mosques of Ghana, Mali, Songhai, Borno, Sankore, Timbuktu and Jenne were the major training centers for the clerics, other Muslims and their children. They ranked favorably with the medieval Islamic Universities of Cairo, Baghdad and Fez. In the Nigerian regions, various scholars (jihadists/preachers) established one type of mosque or another which served as social, educational and religious centers. People flocked to Shaikhs Usmanu Danfodio, Abdullahi Fodio and Muhammed Bello in their Mosques to learn. In Ilorin, the annual Ramadan lecture started in Shaikh al-Salih's (Alimi) Mosque¹⁷. In Lagos, Epe, Owo, Ibadan, Abeokuta and other Yoruba towns where Islam was established early enough, Islamic learning took root in and grew out of the mosques. However, in spite of the growth of madrasa, a large percentage of the numbers of the mosques in Nigeria is opened for Arabic and Islamic learning be it formally or informally.

From the above submission, it is clear that both formal and informal education, children and adult education are received in the mosque. In Nigeria today, like many other Muslim nations, the formal education has grown beyond the confines of the Mosques. Many Arabic and Islamic education outfits have been established by individual Islamic scholars and organizations as *Madrasa*, *Islamiyyah*, *Kuliyyah* etc., where Muslim children and adults are educated and certificated. In most of the schools, the western education needs of the pupils/students are also attended to. In Ilorin, the Madrasat Darul-ulum which started in 1963 in the Ilorin Central Jummat Mosque has grown to become a full-fledged Arabic and Islamic School with its own site, producing hundreds of young Muslim scholars annually. The graduation ceremony of such schools usually takes place within the mosque premises. It is important to stress here that the mosque is playing a significant role in the education of the Nigerian citizenry.

The Mosque as a Supportive Centre

The mosque as a social centre served as a hospital, a place for marriage contract, for reconciliation, for art exhibition, for dispensing justice, for oath taking, for receiving condolence and in some cases, for ritual burial prayers.

a. The Mosque as a Hospital

According to Mishad, the Prophet used the Mosque as hospital during emergencies such as treating the wounded and the sick. Quoting a hadith (tradition of the Prophet of Islam), he mentions the case of Sa'd bin Mu'az, one of the companions of the Prophet whose wound was nursed in the Mosque and the nursing of sick women by Rafida al-Aslamiya also in the Mosque. Pedersen also acknowledges that the Awsis tended their wounded persons in the Prophet's Mosque²¹.

As we have seen from the above, the mosque has been involved in the well being of the Muslims since the start. However, there is a modification of the practice in contemporary Nigeria. Rather than sick Muslims been housed in the Mosques as hospitals, mosques and Islamic organizations now contribute money to care for the sick Muslims in hospitals. Several Muslim organizations seek for money from the public to cater for sick Muslims. Some have included on the list widows and orphans. The organizations pay periodic visits to the hospitals to identify with hospitalized Muslims. The relatives or friends of sick Muslims sometimes bring news to the notice of the leaders of the organizations either in written form or orally. Attempts are recently being made in Nigeria by Muslims, to train more Muslim health personnel and build Muslim hospitals and clinics in addition to those privately owned by Muslims. In Ilorin, a special committee was set up by the Emir, Dr. Ibrahim Sulukarnani Gambari, working out the modality of establishing a Muslim hospital. The health scheme has saved the lives of many Nigerians who would have died due to inadequacy of attention in government hospitals. It is pertinent to note that many Christians attended the Teem Hospital, a Muslim hospital in Ilorin, which was established by the late Dr. Ali Olukade, the leader of the Jamaa an Islamic Organization based in Ilorin.

b. Solemnization of marriages

Available evidence has shown that marriages were conducted in the Mosque during the life time of the Prophet and after his death. Marriages were conducted in the Mosque to give the ceremonies the needed Islamic aura and publicity. According to Samb, any marriage conducted without the involvement of the Mosque is invalid among the Senegalese. In keeping to this tradition, some Nigerian scholars conduct Islamic Marriages in the

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Mosques. In Nigeria today, there are four distinctive types of marriage – Traditional, Islamic, Christian and Court marriage.

In some cases, the Muslims combine Islamic with traditional marriage, while the Christians combine traditional with Christian marriage. However, the court marriage is another option opened to all. Islamic marriage is conducted in some mosques by the Imam and his lieutenants or members of the Mission Board of an Islamic organization. A certificate of marriage is usually issued by the officiating members of the mosque or organization. The Ulama encourages marriage, so that, the practice of celibacy is stamped out among Muslims, continuity of marriage as a tradition is ensured and immorality is stemmed down in the society. Furthermore, the officiating group (beside the family whom young couples are not usually willing to open up to), also serve as arbiter in cases of misunderstanding among couples. It is important to state here that some Christian and pre-Islamic ideas such as reception, party, and introduction respectively, have been adopted and adapted into Islamic marriage. Consequently, Islamic marriage does not start and end in the mosques any longer as other activities are carried out elsewhere after leaving the mosques.

c. Mosque as a law Court

During, the life time of the Prophet, friends, families, tribes and parties within the Muslims or between Muslims and Christians or Jews who had disputes were usually listened to and tried in the Mosque. Decisions were taken and laws were issued from the Mosque. The Prophet also discussed important matters and dispensed justice at a special place beside the Ka'aba by name, Dar al-Nadwa. According to Samb, in West Africa, disputes among Muslims were resolved in the Mosque using Sharia and/or customs²⁴. With colonialism in Africa, English and Sharia Courts were introduced. Thus, in most Islamic societies of Africa, the two courts co-existed with the English court dominating. Thus, the judicial role of the mosque was and is still being played by the courts. Umar has made a brilliant submission on the encounter of Islam and Islamic legal system with colonialism in Nigeria which I will not repeat here. However, most recently, in Nigeria, there is recourse to the mosque and customs for dispute settlement. Disputes among families, friends, and communities, as well as religious, economic, social disputes among Muslims are being referred to the Mosques for spiritual leaders and elders to resolve. The recourse to what is known as Alternative Dispute Resolution (ADR) is caused by high cost of litigation, delay and denial of

justice in Nigerian courts, among other reasons. These campaigns are being championed by some non-governmental organizations in Nigeria. It is also in line with the principles and practice of Islam in operation in Nigeria before colonialism. The Nigerian Muslims have been longing to restore these values since independence. By this arrangement the mosque is contributing to the peaceful co-existence of the people in the society.

The Mosque as a celebration centre

The Mosque has also been used for celebration of excellence. In recognition of optimal devotion to God and humanity, titles are conferred on some deserving Muslims to acknowledge their services and encourage others to emulate them. The Prophet of Islam turbaned and celebrated the following Muslims in the Mosque. Bilal was turbaned as *Mu'adh-dhin* (prayer caller), Caliphs Abubakar as *as-saddiq* (the truthful), Umar as *al-faruq* (the distinguisher), Usman as *Dhu-Nurayn* (possessor of double light), and Ali as *Asadullah* (the Lion of Allah). The practice continued through the era of the Caliphs, the classical period, till date.

In Nigeria, during the caliphate period, titles like, *Khalif*, *Imam*, *Wazir*, *Qadi*, *Amir*, *Sultan*, *Wali* and others were adopted in their administrative structures and the titleholders were highly celebrated in the mosques. Since the nineteenth century, Muslim rulers and Muslim communities in Nigeria conferred Islamic titles on deserving Muslims in their domains. In 1894, Muhammad Shitta was conferred with the Bey of Ottoman Empire by Lawyer William Henry Abdullah Quilliam who was the representative of the Ottoman Sultan at the opening ceremony of his personal mosque. He was turbaned as the Seriki Musulumi in Yorubaland, a title probably modified to *Baba Adinni*, which was conferred on the late Chief M. K. O. Abiola. In the contemporary Nigeria, Muslims and Islamic organizations have popularized conferment of titles and their turbaning in the mosque for religious, socio-political and economic reasons. Apart from the fact that the titles are now socio-culturally inclined, they are not only conferred on practicing Muslims but also nominal Muslims with political, social and economic weights in the society who could influence government policies in favor of Islam and Muslims and who could donate huge amount of money to build, or renovate Mosques, Quranic schools and sponsor Islamic programs. Each time turbaning ceremony is carried out, the mosque, is

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always full to capacity and substantial amount of money is gathered for mosque.

Besides all of the above mentioned events, the celebration of the Prophet's birthday and those of the mystics such as Shaikhs Abdul-Qadir, Ahmad Tijani, Sanusi and others were done in the Mosque. During these occasions, different poems were composed and read in honor of the Prophet and the Shaikhs. In a way, this contributed to the development of literacy among the Jamaa and the Muslims in general. Besides the fact that young children who attended such occasion were usually motivated to learning, it is important to stress here that the poets and their poems are now being given deserved attention by scholars in the academia. The activities allowed Muslims particularly members of the order or brotherhood to socialize among themselves. In Nigeria, most of these mystic groups have their mosques where their activities are carried out amidst followers from far and near. Other ancillary functions performed in the Mosque include collection of Zakat (religious tax) from the rich and distributing them among the poor and the needy. This perhaps informed the idea of the poor and the needy clustering around the mosques in Nigeria, where their social needs could be attended to through religious tax (Zakat) and alms (charitable donations to the poor). Inheritance is sometime shared in the Mosque to the legal heirs. It is important to note and emphasize that all of these social activities took place in the Mosque because the Nigerian Muslims believe that all activities performed in the mosque with pure intention of up-keeping Islam and the Ummah (Muslim community), are acts of *Ibadat* (worship) and thus receive the blessing of Allah. These activities carried out in the mosque are intended to promote socio-economic cohesion and political stability among Muslims and Nigeria at large.

The Mosque as a Trade Fair Centre.

Most *Jummat* and some daily mosques in Nigeria, that are centrally located, in towns like Kano, Sokoto, Maiduguri, Bauchi, Borno, Yola, Ilorin, Ogbomoso, Ibadan, Epe, Lagos, to mention a few, are like trade fair centers where all kinds of local and foreign, religious and cultural materials are displayed for the admiration of and purchase by the worshippers. Different kinds of craftworks like hats made of grass materials, hand woven caps, hats with skin designs, skin bags and purses, horse whips, iron traps and farm implements, different designs of clothes and wears, different types of the

Holy Qur'an, Islamic literature, electronic soft wares containing Islamic songs, Quranic recitation, sermons and other programs, portraits of verse (s) of the Holy Quran, Hadith and prominent Muslim scholars are usually on display. Sellers of rosaries, perfumes, and herbs are also seen displaying their goods. The artisans are not left out as they go to the mosques to await their customers. Through this process the mosques serve as markets for the local and foreign commodities.

Conclusion

This paper has shown how the Nigerian mosques are performing their social roles in the society. Therefore, from the text, it is clear that the Mosque in Nigeria, right from the outset, encourages the establishment of a society characterized by a high sense of friendship, emotional attachment, moral commitment, social cohesion and continuity in time, in which an individual could develop socially, politically, economically and religiously to the fullest and in which the members of the group would be bounded together by a shared sense of belonging and a feeling of identity.

The Mosque in Nigeria is the 'alert guardian of virtue and the bitter enemy of vice'. What is required of the community is required of every individual member, because the society is an organic entity and every individual is accountable to Allah. Nigerian Mosques, long to build a society characterized by exemplary conduct, unity of purpose, reciprocity of feelings, solidarity and equity. The mosques in Nigerian societies through their sensitivity to Muslims' needs became central in the social, economic and political activities in order to contribute to the development of individuals, the community, the continuity of cultural values and peaceful co-existence in Nigeria.

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