

**ANP-JSSH**

ISSN :2773-482X

ISSN 2773-482X eISSN 2785-8863

DOI: <https://doi.org/10.53797/anp.jssh.v6i2.4.2025>

Periscoping Mosque Management in Police Formations, Southwestern Nigeria, In the Lens of Henry Fayol Management Principles

Odeniyi, Ismail Kolawole^{1*}, Abdulsalam, Mikail Kolawole²

¹Department of Islamic Studies, Adeyemi Federal University of Education, Ondo, Ondo State, NIGERIA

²Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, NIGERIA

*Corresponding Author Email: odeniyiik@aceondo.edu.ng

5 August 2023; Revised: 4 December 2023; Accepted: 6 August 2025; Available Online: 27 August 2025

Abstract: Previous researches on Mosque management in the southwestern Nigeria (Akanni, 2013; Oloyede, 2014; Jawondo, 2015 and Badmus, 2018) focused mainly on community mosques. Though there are a few of them that focused on mosques in government institutions within the region but none specifically centered on mosque management in police formations in the lens of Henri Fayol Management Principles. This is the gap this current work has come to fill. This was with a view to evaluating the level of compatibility of mosque management in the police formations southwestern Nigeria with Henri Fayol 14 Principles of Management. The historical method was adopted in which oral interview and Library materials were utilized. Findings reveal that mosque management in the police formations southwestern Nigeria commenced in the year 1958, with the building of the first mosque within the sector at Obalende Barracks, Lagos. Also, Mosque management in the Sector was in line with most of the 14 Management Principles propounded by Henri Fayol such as: division of works, remuneration, centralization, order, equity, e.t.c. The paper concludes that the authority should recruit more personnel (imams) and there should be regular trainings for imams on mosque management which should be anchored by certified mosque managers. It then suggests that Police authority should help in funding the mosques within the sector adequately and the imams should explore maximally Islamic institutions such as: Sadaqāh, zakāt and wagf as alternative to funding the police formations mosques in the southwestern Nigeria.

Keywords: Police Formations Mosques, Henri Fayol, Police Formations, Southwestern Nigeria, Principles of Management.

1. Introduction

Mosque, a Muslim place of worship, is currently facing a number of challenges in Nigeria of which improper administration is one of the major ones. Researchers have worked extensively on various ways of addressing this problem especially in the southwestern Nigeria and its suburb. These works have been limited to the evolution of mosque and its administration in various communities, cities and towns, while due attentions are not given to mosques in the government institutions within the region. Others that are based on government institutions do not specifically centered on mosque management in police formations southwestern Nigeria in relation to the Henry Fayol management principles. This is the gap that the current work has come to fill. Specifically, the paper queries the following set of questions: When was the mosque management commenced in police formations southwestern Nigeria? What are the types and forms of mosques in police formations within our coverage area? What are the styles of mosques management within the police formations in our coverage area? And lastly, is the style of management in our coverage area in line with Henry Fayol management principles? In answering these questions, historical method was adopted in which oral interview and Library materials were utilized.

The paper examines some concepts that are related to the current work, did a thorough review of the previous works that are related to this work and identified a gap that this current work has come to fill. The paper also traced the evolution and styles of mosque management in police formations, southwestern Nigeria and its interrelation with the 14 principles of management of Henry Fayol. The paper also noted that mosques in police formations, southwestern Nigeria are more than the available imams in the sector and as such the available imams decided to employ the service of civilian volunteer imams to manage some formations mosques. The paper concludes that most of the Fayol principles of management have Islamic backing and are taking care of in the management of mosques in police formations in the southwestern Nigeria. It then recommends among others that the police authority should appoint more imams, especially among the civilian volunteer imams, into the sector and there should be regular training for imams on mosque management.

1.1 Conceptual Clarification

This section will carry out a conceptual review of some concepts that are related to this current work. This is meant to clarify them and explain them in details. These concepts are explained below:

1.1.1 Management

Management as a concept has no generally accepted definition because individual researchers conceptualise it the way they perceive it. Hence, management is a process which involves coordinating and overseeing activities of others to ensure that their activities are carried out effectively and efficiently (Robbins and Coulter, 2007:10). It is also seeing as the pursuit of organisational goals efficiently and effectively by integrating the works of others through planning, organising, leading and controlling the organisation's resources (Witzel, 2003:16). The above definitions explain the fact that a manager alone cannot perform all the tasks assigned to him, there is therefore the need for him to share the task among his subordinates for him to meet the organisational goals and objectives. This explains the need for thorough planning; organising, leading and controlling for the attainment of effective and efficient management (Pathak, 2014:4). In the context of this work, Management is the process of achieving the targeted goals and objectives effectively and efficiently through people. This will involve designing and maintaining an environment in which individual members of an organisation work together as a team towards attainment of organisational goals.

1.1.2 Henri Fayol Management Principles

Henri Fayol (1841-1925), a French industrialist, was a management theorist who lived when the mechanical model of management was more predominant. His theories in management and administration became prominent in the beginning of 20th century (Robbins and Coulter, 2007:18). He began his carrier with a French mining company (Commentry - Fourchambault-Decazeville) as a mining engineer and then became the general manager and latter the Managing Director between 1888 and 1918 during which he wrote various articles on principles of management and administration (Wren. et al. 2002:908). According to Robbins and Coulter, Fayol was the first to identify the four functions of management named: planning, organising, directing, and controlling, as known today. His original definition of management comprised five elements: forecast & plan, organise, command, coordinate, and control while he became popular with the wide adoption of his 14 principles of management published in 1917. These 14 principles as contained in Fayol, (1917:20-30) are: Division of work; Authority and responsibility; Discipline; Unity of command; Unity of direction; Subordination of individual interest; Remuneration; Centralization, Scalar chain; Order; Equity; Stability; initiative; Esprit de corps.

Aside Fayol, there are other renowned management scholars such as: F. W. Taylor, Max Weber, Elton Mayo among others who have dedicated their time in experimenting several theories toward a successful management process. Their results of experiments carried out led to the theories of several management principles and are today regarded as the forerunners of management scholarship (Witzel, 2003:28). Researchers in the field of Management over the years posit that 14 principles of management by Henry Fayol are what transformed to the present-day management and administration and that every organisation today one way or the other implements these principles (Wren. et al. 2002:910).

1.1.3 Concept of Mosque

The word mosque is derived from the word Masjid and it is literally defined as a place of worship for Muslims. It is a sacred place basically meant for the performance of five (5) daily ṣalawāt (prayers) and other religious activities by the Muslims (Abbas, 2003:33). The word mosque, etymologically, originated from the root word "Sa-ja-da which means to prostrate. The act of prostration (Sujud) is a position in salat (Islamic ritual prayer) whereby the forehead of a Muslim touches the ground in total submission and surrender to Allah (Oloyede, 2014: 4-6). In the context of this work, prostration is a major action in praying, the action of putting the head on the praying mat as a symbol of showing that Allah is the Greatest. Hence, the act of sujūd (prostration) is so important in Islam such that when a Muslim's forehead touches the ground, he or she is close to Allah (Arasteh, 2014:59). This is because prayer establishes the connection between a Muslim and Allah while prostration symbolises complete submission to Him. Another word used interchangeably with Mosque by Muslims is musallah. In the context of this work, a Mosque is a form of building or structure that is dedicated to the worship of Allah while a musallah means an open place marked off in front of the house

or a compound or even around work places for the observance of daily obligatory Salawāt (prayers) or a large expanse of land for the two (2) annual ‘Īd prayers (Abbas, 2003: 33). To survive, many private universities have implemented cost-cutting measures, including workforce reductions and multi-role assignments for administrators (He, 2023). This shift has led to administrators being expected to take on teaching responsibilities in addition to their managerial duties. The pandemic only intensified these pressures, as financial strain resulted in downsizing and greater reliance on administrators to handle dual roles (Huang & Feng, 2021).

2. Empirical Review

Abbas 2003 examines the concept of *masjid*, expatiates on the origin, functions and administration of the early mosques in Islam which include the *Ka‘abah* Mosque, the *Qubā’* Mosque, the Mosque of the Prophet (S) in *Madīnah* as well as the *Qudūs* Mosque. The paper observes that building a mosque requires proper planning and that the mosque must face the direction of *qiblah*. He posits that enough sanitary facilities should be provided. Other facilities include a well-equipped library, residential apartment attached to the mosque while provision should also be made for *I’tikāf* and a small clinic.

Akanni 2013 expatiates on the interconnection between planning and religious activities of the Nigerian people with special attention to the citation of the mosque. He also looks at the manners in which the mosque interfaces with the city and country planning laws of Nigeria and itemises ways of enhancing it for sustainable development. He examines their effects on the unguided land use management with reference to the mosque and gave suggestions on how effectively mosques constructions should be done within the urban planning legislation of the country, claiming that this is in line with Islamic teachings. The paper then concludes by seeking the integration of mosques into the Nigerian urban planning law.

Oloyede 2014 traced the etymology of the word mosque and explains the origin of mosque. He expatiates on the development mosque as well as the styles of its management during the eras of the Prophet (S). He dwells on the functions of mosques since the earliest time till date which includes but not limited to healing centre, learning centre, social and economic centres. The paper highlights some of the challenges to effective mosque management with reference to *al hujjaj* central mosque, Lekki, Lagos. He concludes that modern mosques that will accommodate library, multipurpose hall and other modern facilities should be given utmost attention by the individual Muslims in Nigeria.

Also, Jawondo 2015 traced the dawn of mosque in Ilorin to the arrival of Islam in the Emirate around early 17th Century and itemises three (3) phases involved in the management of mosque as: the pre-colonial, the colonial and post-colonial stages. He bases his work on the third stage that is, the period after the Nigerian independence with special attention to the management of central Jumu‘ah mosque and Rātīb mosques in Ilorin Emirate. He divides the management of central mosque in the Emirate into two (2): the structural management and spiritual management. The former comprises the management of the mosque building while the latter comprises the maintenance of the spiritual and social classes in the mosque.

Jawondo states further that the structural revolution in mosque building commenced in the reign of Alhāj (Dr) Zulukarnāyni Gambari who became emir in 1959. He concludes that before 1981, the management of Rātīb mosque in Ilorin was under Muslim scholars, individuals or families most of which were named after them. In 1981, when the new ultra-modern mosque was formally opened for use, the committee of the ‘Ulamā’ in each Rātīb mosque became the manager of Rātīb Mosque.

Another relevant work to this work is Badmus 2018 which traces the evolution of mosque in Lagos to the 18th Century during the reign of Oba Adele I who allowed his domestic servants (Hausa Slaves) to pray openly in his palace. He expatiates on the spiritual administration of selected central mosques in the state such as: Lagos Island, Badagry, Epe Ikrodo as well as sates the functions of the mosque administrators. The paper states that the management of central mosques in his coverage area is jointly controlled by the executive committee and the title holders of the mosque. He concludes that the introduction of title holders into the mosque administration had contributed greatly to the structural development of mosques in his coverage area and recommends that stake holders in the affairs of the mosque should take a leaf from prophetic style of mosques administration and from other parts of the world. The above reviewed works are very relevant to our work in various ways because of the fact that they all traced the origin of mosque and their management in various communities, cities and towns within the region and its suburb. However, the fact that they did not overlap with mosque management in police formations or Henry Fayol management principles shows a degree of differences. This therefore create gap to be filled and makes the current work germane.

3. Research Methodology

The study was carried out within the police formations, southwestern Nigeria. Qualitative method was used, in which primary and secondary sources were utilized. For the primary sources, in-depth interview was conducted with 10 (ten) informants across the police formations mosques in southwestern Nigeria. This comprises of 6 (six) mosque functionaries and 3 (three) Ma'mūm (the followers), aged between 28 and 54. In doing this, the researcher personally visited the two zonal police headquarters mosques and 6 state command mosques in the region, this afforded him the opportunity to observed and assess the mosque related management activities in the coverage area. Books, journal articles, theses and internet materials that are related to this work were consulted to supplement the primary data. The primary data were manually and accurately analysed; interpretive analysis was used for transcription. Interview was design to cover areas that are related to the evolution of mosque and their management style within the coverage area.

3.1 Mosques in the Police Formations Southwestern Nigeria

The first mosque to be built in the southwestern Nigeria was the one built at Oyo-Ile in the year 1550C.E. It was meant to serve foreign Muslims in Oyo as there were no Muslims in Oyo around this period. As time went on, Islam spread to other cities within the region and different types of mosques were built at various towns (Oloyede 2015:5-6). Findings from the informants reveal that the first Mosque that was built within Nigeria Police formations was the one built at the first Police Barracks in Nigeria situated at Obalende, Lagos, in 1958. Incidentally, it falls within the police territories in our coverage area. This was followed by several other Mosques built in other police formations across the region. There are two types of mosques in police formations, southwestern Nigeria as found out from the field: the Central mosques and the Rātīb mosques. The Central mosques are the types, where apart from the observance of five daily ṣalawāt (prayers), there was provision for observance of jumu'ah (friday) prayers. These types are available at the two zonal headquarters mosques: zone II and zone XI situated in Lagos and Osun states respectively. Also, five out of the six state headquarters mosques (excluding Ondo State) in the southwestern Nigeria have facilities for both five daily and jumu'ah prayers.

Findings through field works revealed that some Area commands mosques, Divisional headquarters mosques and mosques in the barracks as well in the Police training colleges, mostly in Lagos, Ogun and Oyo states also have facilities for jumu'ah prayers. Also, in Ondo State headquarters mosque where there was no facilities for jumu'ah prayers, officers' mess situated at Alagbaka Area, Akure, Ondo State, not far from the State headquarters mosques opens for jumu'ah prayers. Meanwhile, apart from these mosques, there is another one situated inside the Force headquarters annex at Molony Street in Obalende, Lagos State. This was built inside the first Force Headquarters (now the Force headquarters annex), before the capital city of the country was transferred from Lagos to Abuja. Since then, the name of this police formation has been changed to the Force headquarters annex. The Force Headquarters annex mosque opens for both rātīb (daily) and jumu'ah prayers.

Secondly, the Rātīb mosques are the mosques where there was provision for the observance of five daily prayers alone. All forms of Mosques, created on the formations pattern in the police formation across the southwestern Nigeria open for Rātīb prayers. These mosques are: Force headquarters annex mosque, Zonal headquarters mosques, State headquarters mosques, Area command mosques, Divisional headquarters mosques, Barracks mosques, Police training college mosques, Police officers' mess mosques and those in the Police posts and stations. Meanwhile, zonal headquarters mosques in the southwestern Nigeria are the mosques situated at the police zonal offices across the region. State headquarters mosques are the mosques situated in all the state Police headquarters in the region. As stated inter alia, all the state police headquarters in the region has mosques except Ondo State. In Ondo State, there is no facility for jumu'ah prayers service but there is a mosque in the Police officers mess (Alagbaka, Akure) not far from State Headquarters mosque that opens for both jumu'ah and rātīb prayers which Muslim police officers at the State Headquarters do go to observe their jumu'ah prayers on Fridays. This, as observed, is the reason why they did not deem it fit to start jumu'ah prayer services at the State headquarters mosque.

Also, Area command mosques are the mosques situated at the Police area commands across the region. They are usually rātīb mosques but in few cases they serve dual purposes depending on their sizes. In some states, these mosques are bigger than the zonal and the state headquarters mosques in the region. Examples of Area command mosques with bigger mosques are: Sango area command mosque in Ibadan, Ikeja Area commands mosque in Alausa Lagos and Ijebu Area command mosque in Igbeba, Ogun State among others. It must be emphasised here that the location of these forms of mosques mostly determine their sizes. If they are situated within the residential areas or close to big markets or companies, there is every possibility that the worshippers will be more than their counterparts in other part of the state. In southwestern Nigeria as observed, not all the Area commands have mosques for the Muslim police personnel in their formations. Some are not spacious enough to accommodate spaces for mosques. Some have very big mosques as observed, while efforts are on the way to build and to expand some mosques. Lastly, it was observed that expansion works are ongoing at Ife Area command mosque in Osun State, Owo Area command mosque in Ondo State among others in the region.

Further, Divisional headquarters mosques are the mosques situated inside the police divisional headquarters in the region. Meanwhile, just like the Area commands, not all the Police divisional headquarters are spacious enough to accommodate mosques. Though, some have mosques that are bigger than even the mosques in some state police headquarters in the region. These forms of mosques are usually *rātib* forms but a few of them are serving dual purposes. It must be noted that most of the divisional headquarters' mosques in Lagos State are serving the dual purposes of both five daily and *jumu'ah* prayers. In Ogun and Oyo states also, few of them serve the dual purposes, while most of the divisional headquarters' mosques in the remaining states in the southwestern Nigeria are open for just five daily *ṣalawāt* because they are not all that big.

Lastly, there are other forms of mosques that do not include those situated in any of the earlier mentioned police formations in the region. They include those situated in the Police colleges, Police barracks, officers' Mess and police posts and stations across the southwestern Nigeria. In most cases, these types of mosques are usually *muṣallah* (praying ground) in nature. Though, a few of them have tangible structure with modern outlook. They open for *rātib* and *jumu'ah* prayer services and are bigger than some mosques in other police formations mentioned above. An example of this is the mosque situated inside Akure Police officers' mess which is bigger than the two (2) zonal headquarters mosques and some state Police headquarters in the southwestern Nigeria.

3.2 Mosque Management and 14 Principles of Management by Fayol

Henry Fayol, a foremost management theorist, is well known with the 14 management principles, most of which are in line with Islamic management principles and political theories. The relationship between Islam and each of these principles and by extension, their relationship with mosque management in Islam are discussed as follows:

In line with the principle of Division of work as argues by Fayol, work should be divided among individuals and each of them should focus on the portion of the task given to him/her. This to Fayol, will build up skills of workers and they become more productive. Not only this, it will also enhance the quality of the product and improve the productivity. This principle, in Islamic context, has a Qur'anic backing which goes thus:

... No soul shall have a burden laid on it greater than it can bear.... (Q.2: 33).

In line with the above verse, the manager needs to divide the task among his subordinates equitably, with due consideration to their physical, emotional and intellectual capability.

Authority and responsibility as one of these principles are the key aspects of management. Authority as explains by Fayol, is defined as the right or ability to give order to subordinates by the superior while Responsibility is the obligation owed by subordinates to their superior for exercising authority (Fayol, 1917:74). In the context of this work the two concepts must go hand in hand. That is, the superior officer has the right to issue commands along with which the subordinates must carry out efficiently and effectively. These concepts are Islamic because Islam expects compliance and obedience from subordinates to their superiors. It is not only by virtues of legal rules but also a divine requirement as contains in the following Qur'anic āyāt (Q.2:247, Q.11:17, Q.15:79 & Q.21:73). The above Quranic verses encourage the subordinates to carry out duties strictly according to the directives of their superior.

Discipline as claims by Fayol, has to do with obedience, diligence and marks of respect for everyone. To achieve these virtues, the system should define roles, rules and regulations for individuals and as well code of conduct and ethics. Discipline as a principle is encouraged in Islam and it is what Muslims practice when they observe five daily *ṣalawāt* (ritual prayers) in the mosque. They all follow the directions, instructions and commands given to them by Imam. Hence, it is a sign of discipline for Muslim worshippers to respect and obey the directions and instructions of the Imam during *ṣalawāt*. In the context of this work, discipline is essential and seen as the engine oil for effective and efficient mosque management. It is part of discipline to obey and give respect to mosque functionaries and as well follow their instructions as encouraged in the holy Qur'an (Q.2:124, Q.9:12, Q.17:71 & Q.25:74).

Unity of command, Unity of direction, Centralisation and Scalar chain as part of Fayol's principles of management are interrelated. According to the Unity of command, Fayol claims that there should be only one boss or command with no any other conflicting form of command. This means that employees should receive order from and report directly to one boss only. If this is violated, then authority is dented, discipline is in peril, directive disturbed and stability threatened. As regards the Unity of direction, organisation should have common objective and its mission and vision must be well stated. The said objectives must be the target of all people concerned. This means that, there should be central objectives in an organisation, though, there may be departmental/unit goal(s) which must be spelled out and must be in line with the unified objectives. This principle has the tendency to prevent role clash and also encourage unity of action.

By Centralization, Fayol posits that decision making should be distributed downwards among all levels but the overall control of an organisation should be under a single authority (Fayol, 1954:98). This mean that overall control is in the hand of the boss but authority may be decentralised among various subordinates in hierarchical order. This, in the context of this work, refers to the degree at which subordinates are involved in decision making. As regards Scalar chain, Fayol claims that hierarchy steps should be from the top to the lowest and subordinates (the lowest) should report to the superior (the top). He claims further that a hierarchy is necessary for unity of direction but literal communication (escalate) is also allowed in case of emergencies but superior must be aware.

In the context of this work, these four principles emphasize the need for only one boss who sees to the accomplishment of the mission and vision in a given organisation, though the authority is solely rest on him but the said authority may be decentralised among the subordinates based on the approval of the boss. Relating these principles to Islam, Muslims are expected to take order solely from the imam and must also face a single direction while praying. They must have one direction, common objectives and goals. These principles are also similar to the concept of Shura (consultation) in Islam where consultation is required before a final decision is taken by the leader. Relating them to the mosque management, mosque attendees are to receive order solely from the imam who is the head of the mosque and the head of the mosque management. Though, the other mosque functionaries can help him by coordinating or supervising the mosque activities but must based on his approval.

By Subordination of individual interest as a principle, Fayol claims that the goals of an organisation should always be paramount to every worker and individual interest must not supersede that of the organisation. Though, personal and organisational interest may be aligned as closely as possible for peace to reign. Relating this to the mosque, the interest of a worshipper in the mosque must not supersede that of the mosque or that of the entire mosque congregants. This means that there is need for individual mosque attendees to sacrifice his/her personal interest for the growth and development of the mosque. Though, individual attendee's interest may be closely aligned with that of the mosque or the congregants as a whole for smooth running of the activities in the mosque.

In line with the principle of Remuneration, payment should be satisfactory to the employees and that there should be a pleasing atmosphere for work (Fayol, 1917:76). He claims further that salary or wages is an important motivator for the employee. This means that workers must be paid a fair wage for their services. Relating this principle to Islam, Prophet (SAW) commanded the Muslims (employers) to pay the labourers their wages before their sweat dried up (Hadith 2443, Ibn Majah). In line with this, wages paid to labourers must be fair, reasonable and satisfactory to both employer and employees with other fringe benefits added so as to motivate the workers. This principle is one of the most emphasised principles in Islam and must be taken with all seriousness by the mosque managers when dealing with the mosque personnel or workers.

Order as posits by Fayol, connotes an act of placing things in its proper place. It also has to do with systematic and equal distribution of people and office materials. This principle is paramount in Islam. Relating this to the mosque management, mosque environments and Facilities therein should be in order and systematically arranged. Also, all the required facilities that will make the mosque conducive for the worshippers must be arranged in an orderly manner and should be accessible for all without discrimination. By Equity, Fayol claims that employers should be treated fairly, equally and with respect without discrimination. He posits further that fairness, kindness and justice are needed in treating employers for equity to be achieved (Pathak, 2014:6). Equity, as a principle is one of the most emphasised principles in Islam as contained in so many Quranic verses (Q.2:12, Q.57:12, Q.72:15, & Q.49:9). In the context of this work, there is the need for Imam to be kind and tender not only to the Mosque functionaries but also to other worshippers. That is, any form of discrimination as regards status, tribe, sex among others should be avoided within the mosque premises.

According to Fayol, Stability means that management has the responsibility to offer job security to their employees and make replacement as at when due so as to retain them for a long period of time. In the context of this work, organisation should try to maintain job security and not to waste any time in filling vacancies so that no one get over or under load for stability to be attained. Meanwhile organisation stands a better chance to grow faster if its employees are stable. In line with this principle, mosque manager should from time to time provide personnel planning and make sure that replacements are made to fill vacancies in the mosque. By Initiative, management should provide from time-to-time creative ideas, skills and more convenient methods to carry out tasks in the organisation. Employees who are allowed to originate and carry out plans will put in high levels of effort when caring out duties. This is also similar to the concept of *shura* (consultation) as contained in Quran 42 ayah 38. In line with this ayah mosque managers should work by seeking the suggestion of other mosque functionaries as well as the rest of the congregants through consultation. This will create ideal and skills on effective mosque management.

Esprit de corps to Fayol, means that a manager should treat his subordinates in such a way that they develop team spirit, belongingness and unity within the organisation. This can be achieved through trust and mutual understanding and unity. In the context of this work, a good manager needs to make efforts to promoting team spirit with the aim of building harmony and unity within the organisation. To develop team spirit (Esprit de corps) between the Prophet (SAW) and his companions, Allah commanded the prophet to be very lenient with his companions so as to retain them where He says:

... If you had been fierce of heart, they would have disappeared from among you (Q. 3: 159).

Relating this to the mosque, there should be a unified and effective integration and coordination of socio-spiritual activities in the mosque. This tends to foster support amongst members of the congregation. Also, both mosque functionaries and worshippers should work together to accomplish the objectives and purpose for which the mosque is built. Conclusively, it must be noted that there exist some differences between Islamic management principles and Fayol's management principles. This is because Islam based its management principles on the Qur'an and Hadith while Fayol's management principles are based on reason. Though, most of these principles are very good and if they are applied to mosque management, there will be effective management.

4. Results and Discussion of Findings

The management of the mosque in police formations within the southwestern Nigeria, like in other mosques in the region, is in the hand of Imams in various mosques. Thought, there are check and balances from the superior Imam in hierarchical orders. Hence, mosques management in police formations southwestern Nigeria as well as Henry Fayol management principles as contains in Fayol, 1917 and Fayol 1954 and their applications to the mosque administration in our coverage areas are discussed as follows:

Findings in line with the Division of work reveal that there is division of work among the mosque functionaries and individual is attached to each of the divisions based on their capability. Imām in each police formations mosque has his duties attached to him, so also *Mu'adhin* (caller to prayer), likewise other mosque functionaries who were/are saddled with one responsibility or the other. Findings also reveal that physical, emotional and intellectual capacity of imams and other mosque functionaries were/are considered in selecting imāms and in sharing responsibilities among personnel across the region so as not to put burdens that go beyond their capability on them. As regards Authority and responsibility, the management of police formations mosques in our coverage areas is in line with this principle. Findings reveal that the right to exercise authority as regards posting of imams into various formations within the state in the region is restricted to the state command imam (boss) with which other formations imam within the State (subordinates) must obey. Meanwhile, in managing the Nigeria police formations mosque in the region, responsibilities are not just divided but there are authorities who ensure the workability of the said responsibilities by the subordinates.

In line with Discipline as a principle, findings reveal that there is a strict adherent to this principle in Nigeria police like other military and paramilitary sectors in the region. Also, mosque functionaries, personnel and worshippers are strictly guided by rules, norms and regulations for effective mosque management at various formations mosque in the region. In other to further inculcate discipline into the minds of the mosque worshippers, the Imams in their various formations do organise series of socio - spiritual activities for mosque attendees which includes non-police officers as well as police officers and their family members' especially after five daily prayers and during Ramadan (fasting).

As regards Unity of command, Unity of direction, Centralisation and Scalar chain, findings reveal that the state command imam in the region is the only one that can give order as regard the mosques management in his coverage area. This means that state command imam act as coordinator and supervisor for the entire mosques under them from whom orders are gotten by other imams within the state. Also, the imams are working towards achieving this with the introduction of series of mosque related daw'ah activities. Though, power is concentrated on the state command imam but this power through *shura* (consultation) is delegated to other police formations imams who act as his coordinator and supervisor in their various formations' mosque. Lastly, in line with the management of mosque in Nigeria police, there is a formal line of authority from highest to lowest ranks. Also, the existence of one single uninterrupted chain of authority (hierarchical principle) makes the unity of direction attainable in the sector. The hierarchical structure follows the line of authority from top management to lowest ranks. That is, the hierarchical is from state command imam to area command imam till it gets to the lowest formations imam.

As regards Subordination of individual interest, findings reveal that all state command imams in the region were serving outside the states where their family members are. Ordinarily individual imam will prefer to be deployed to the state where his family members are. This is to support the fact that the management style of mosques in police formations is in line with the principle of subordinating an individual member's interest to the general interests. Hence, the interest of any formations Imam in Nigeria police did not take precedence over the interest of the mosques as a whole.

As regards Remuneration findings reveal that the same salary package that is meant for their other counterparts with the same rank in the police sector is approved for the state command Imam with other fringe benefits attached. Regrettably, there was and there is no any remuneration or any benefit for civilian volunteer Imāms from the Police authority. They only relied on Zakāt and Sadaqāh which come occasionally and may not come at all. This becomes part of our recommendations in this work as something urgent must be done by the police authority in this regard. As regards Order, it was observed by the researcher that socio-spiritual activities in the Nigeria police mosques are being done in an orderly manner. Informants posit that imams do keep to the time of prayer while other mosque functionaries are always available in suitable places at appropriate time.

In line with Equity as a principle, findings reveal that Imams in Nigeria police are less impartial and there is no any form of discrimination against any worshippers in terms of status, tribe, sex, and age. There is fairness, kindness and justice towards worshippers. Standing up in roles during prayer is on the basis of first come bases, no reservation for any members of the congregants. The facilities in the mosque are also available to the worshippers irrespective of whether they are police officer or not. As regards Stability, there is job stability for the entire police formations imams who were employed into the sector.

In line with Initiative as a principle, or successful execution of this principle in Nigeria police mosque, state command imams were given freedom to initiate new ideas and also implement them. Other mosque functionaries are also giving room to contribute to the innovation for positive and effective cooperation among them. As regards Esprit de corps, there is spirit of unity and togetherness between the imams and mosque attendees and also between them and other mosques built outside the police territories. Lastly, findings reveal that Muslims from far and near do pray in the formation's mosques across the region, especially during jumu'ah services, in the state command mosque because of availability of required facilities and effective management of both human and material resources in these mosques.

5. Conclusion

So far, the paper has been able to trace the evolution of mosque management in the police formations southwestern Nigeria to the year 1958 when the first mosque was built within the sector. It also put on records types and forms of mosques as well as styles of mosque management within the coverage area. The paper argues that most of the modern management principles have Islamic backing and can be applicable to the mosque management. The paper then conclude that mosque management styles in the police sector within the southwestern Nigeria is in line with most of the 14 management principles propounded by Henry Fayol.

6. Recommendations

Having lay emphasis on the areas that the mosque managers within the police formations in the southwestern Nigeria need to revisit for improvement in the system, the paper then makes the following recommendations: 1) The police authority should recruit more personnel (imams) into the mosques so as to increase the numerical strength of the Imams within the sector and for effective management of the mosque in the region; 2) There should be regular special training for imams on mosque management which must be anchored by certified mosque managers; 3) Imams in various police formations should employ maximally Islamic economics institutions such as: sadaqāh, zakāt and waqf as to address the challenges of funding the mosques and as well enhance the image of the mosque; 4) Efforts should be made jointly by the police authority and state police headquarters imams to create incentives for the civilian volunteer imams who have been rendering the service of being imams in various police formations gratis; 5) Police headquarters imams in each state should collate the list of all the police formations mosques in their states so as to help the police authority in subsequent appointment of imams into the police sector. I would like to express my sincere gratitude to Adeyemi Federal University of Education, Ondo, Ondo State for their support in providing both facilities and financial assistance for this research. The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Acknowledgement

The authors would like to thank fellow authors and organizations whose intellectual properties were utilized for this study.

Conflict of Interest

The authors declare no conflicts of interest.

References

- Abbas, L. O. (2003). Imamship in Islam: Its concept and practice among the Yoruba of Oyo and Osun States. *Unpublished PhD thesis, University of Ibadan*. <http://scholar.google.com>.
- Akanni, A. A. (2013). Location of mosques and town planning laws in Nigeria: Imperatives for integration. *Ilorin journal of religious studies*, 3(1), 41-68. <https://www.ajol.info>.
- Alli, A.Y. (2021). *The Holy Qur'ān: translation and commentary*. King Fahd Holy Qur'ān Printing Complex.
- Arasteh, H. J. (2014, December). Masjid and its management: Issues and challenges. In *Proceeding of the International Conference on Masjid, Zakat and Waqf* (Vol. 1, No. 4, pp. 58-71). <https://www.tabnak.ir/fa/news>.
- Badmus, N. O. (2018). *The Administration of mosque and its contributions to the religious and socio-economic life of Muslims in Lagos State. E-book of Masjid, Zakat and Waqf Management (IMAF 2018) E-ISBN 978-967-13087-4-4*. <https://conference.uis.edu.my/i-maf/e-proceedings/2-uncategorised/35-e-book-2018>.
- Fayol, H. (Ed.). (1918). *Administration industrielle et générale: prévoyance, organisation, commandement, coordination, contrôle*. H. Dunod et e. Pinat. <https://search.worldcat.org>.
- Fayol, H. (2016). *General and industrial management*. Ravenio Books. <https://archive.org>.

- Godwin, A., Handsome, O. E., Ayomide, W. A., Enobong, A. E., & Johnson, F. O. (2017). Application of the Henri Fayol principles of management in startup organizations. *IOSR Journal of Business and Management*, 19(10), 78-85. <http://dx.doi.org/10.31838/jcr.07.11.25>.
- Jawondo, I. A. (2015). Islam in Nigeria since Independence: A History of Mosque Administration in Ilorin Emirate, 1960-2010. *Journal of Islam in Nigeria*, 1(1), 59.
- Oloyede, I. O. (2014, April 25). *Multi-purpose use of the mosque in Islam: Al-Hujjaj Central Mosque, Lekki, Lagos* [Public lecture]. Opening of Al-Hujjaj Central Mosque, Lekki, Lagos, Nigeria. <http://www.nscia.com.ng>.
- Is-haq, O. O. (2015). Islam in Nigeria: a century of national Islamic societies. *Journal of Islam in Nigeria*, 1(1), 1. <http://iwf.com.ng>.
- Pathak, R. (2014). Principle: Authority and Responsibility. *Management Diary*. Retrieved from amazon. com. <https://researchleap.com>.
- Robbins, S. P. & Coulter, M. (2007). *Management* (9th ed.). United Kingdom: Prentice Hall. <https://wwwscrip.org>.
- Witzel, M. (2003). *Fifty key figures in management*. London: Routledge. <https://www.researchgate.net>.
- Wren, D. A., Bedeian, A. G., & Breeze, J. D. (2002). The foundations of Henri Fayol's administrative theory. *Management Decision*. 40(9), 906-918. <https://faculty.lsu.edu/>.
- Yazid al-Qazwini, M. (2008). *Sunah Ibn Majah: the Sixth Correct Tradition of the Prophet Sunna*. Dar Al-Kotob Al-ilmiyah. <https://www.al-ilmiyah.com>.