

## **Imamship in Nigeria Police Formation's Mosque: History, Appointment and Functions**

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### **Abstract**

The position of imam in Islam is very essential because it is not only divine but also responsible for coordinating the Muslim ummah (community) in their spiritual and mundane affairs. Hence, the person to be appointed into this position must be known for religious veneration. Previous studies on Imamship in Nigeria have been limited to the community mosques with little attention to the mosques in Nigeria police. This is the vacuum identified by this current work. This work is therefore, designed to trace the history of Imamship in Nigeria police as well as the appointment and functions of Imam in the sector. Historical method was adopted while interpretive design was utilised. Primary and secondary sources were used. Primary sources included oral interviews conducted with 12 key informants. This comprises 4 (four) Imams, 4 (four) mosque functionaries and 4 (four) Ma'mūm (the followers), aged between 30 and 60. Data were also collected through field visit observations. Secondary sources included books, journal articles, theses and internet materials. Findings revealed that the Nigeria police came into being in 1879 while Imamate section of the Sector was formed in April 1st 2006. Also, there are three types of Imams in the sector with observance of salāt as one of their major functions. Conclusively, literacy and certification in western and Islamic education are major criteria for the appointment of Imam into the sector. The paper recommended that Nigeria police authority should recruit more personnel into the Imamate section as there are shortages of personnel in the sector.

**Keywords:** Nigeria police, Chaplaincy Department, Imamate section, Police formations, Imamship.

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## **Introduction**

Mosque, a place meant essentially for the performance of *salāt* (ritual prayer), has several functions, the chief of which is the coordination of the affairs of Muslims be it spiritual, social, economical and political. The Prophet (S)'s mosque and other mosques built in Islamic history served all these purposes. Further, the establishment of the mosque necessitates the need for an Imam who will be responsible for the actualization of these functions. This explains the relationship between Imam and the mosque and as well the importance of the institution of Imamship in Islam. The Imam is the one who stands in front of the Muslims congregation to lead the *salāt*. He leads the Muslim *Ummah* in other mosque related socio-spiritual activities and plays a leadership role to the entire Muslim community. In order to effectively carry out these responsibilities, Imam is expected to be armed with some responsibilities and qualifications. He must be accessible to the *ma'mūn* (followers), be knowledgeable, righteous, patient, courageous and disciplined (Junaid, 2016:10).

Hence, Nigeria police mosques are part of the institutional mosques in the country. Imamate section of the Chaplaincy Department, as the custodian and the controller of the police formations mosques, is responsible for coordination of the Muslim police *Ummah* in their spiritual and mundane affairs. The section commenced operation on the 1st day of April 2006 with the appointment of two Imams who are University graduates of Arabic and Islamic studies. Earlier before this period, the coordination of these mosques was under the control of Non-commissioned and civilian Volunteer Imams. Hence, this current work intends to query the following set of questions: when was the mosque in Nigeria police came into being? When was the Imamate section established? What are the criteria for the appointment of Imams in the sector and what are the functions of Imams in Nigeria police. These and many more questions are taken care of in this work using historical method and spot observation of the mosque environment and the attendees.

## **Statement of the Problem**

Imamship as a concept goes beyond leading Muslims in *salawāt* (ritual prayers). It includes an act of co-ordinating mosque related socio-spiritual

activities and playing a leadership role to the entire Muslim community. Existing researches on Imamship in southwestern Nigeria focused majorly on Imamship in the community mosques and those in the tertiary institutions, with little attention paid to Imamship in the police formations, southwestern Nigeria. This study was, therefore, designed to examine the history, appointment and functions of Imam in police formations, southwestern Nigeria. The emphasis will then be on the evolution of Imamship and Imamate Section in the Police formations, southwestern Nigeria. Lastly, the work intends to bring to the fore the types and functions of the Imams as mosque administrators in the mosque, especially on the Muslim police officers.

### **Research Questions**

This research work intends to investigate the following set of Questions:

1. When was the Imamate section established in the Police formations Southwestern Nigeria?
2. What are the criteria for the appointment of Imams in the Police formations, Southwestern Nigeria?
3. What are the functions of Imams in the Police formations, Southwestern Nigeria?

### **Objectives of the Study**

The current work aims at examining the history, appointment and functions of Imam in police formations, southwestern Nigeria. It specifically intends to achieve the under listed objectives:

1. to trace the evolution of Imamship in the Police formations Southwestern Nigeria.
2. to investigate the criteria for the appointment of Imams in the Police formations, Southwestern Nigeria.
3. to examine the functions of Imams in the Police formations, Southwestern Nigeria.

### **Research Methodology**

This study employed a qualitative research methodology to explore the history, appointment and functions of Imam in police formations, within the southwestern Nigeria. In carrying out this work, primary and secondary sources were utilized. To gain first hand insights into their activities, 12 (twelve) key informant interviews were conducted across the police formation's mosques in southwestern Nigeria. This comprises of 4 (four) Imams, 4 (four) mosque functionaries and 4 (four) *Ma'mūm* (the followers), aged between 30 and 60. Data were also collected from institutional reports, field visit observations and archival documents. Books, journal articles, theses and internet materials that are related to this work were also 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 Imamship, their appointment and functions within the coverage area.

### **Conceptual Review**

This section will carry out a conceptual review of some concepts that are related to this current work. This is meant to trace their etymology with a bid to examining and analyzing them for the sake of clarity. These concepts are explained below:

#### **Concept of Imam in Islam**

The word "imam" is derived from the Arabic verb "*amma*" which means to take a leading role, to act as a role model for others, to be in charge or control, or to take the lead for the *ma'mūn* (followers) in *ṣalāt* (Cowan, 1960: 397). The imam can be literally translated to mean a leader which could be used for both political and spiritual leaders in Islam (Manzur, 1997:24). Imam can also be defined as the one who is followed in his capacity as a leader. In this sense, an imam can be a leader in *ṣalāt*, a political leader or a military commander (Abdul Bāki, 1986:81). Meanwhile, before someone can be appointed to lead the Muslims in *salāt* such a person must possess the qualities of a leader in *salāt* which is known as imam.

The word "imam" is essentially a Quranic word, it appears seven (7) times in the holy Qur'ān as follows: Q.2:124, Q.11:17, Q.15:79, Q.17:71, Q.25:74, Q.36:12 and Q.46:12 (Abdul Bāki, 1986:82). Also, "*aimmah*", its plural form, appears in five (5) places in the holy Qur'ān as

follows: Q.9:12, Q.21:73, Q.28:5, Q.28:41 and Q.32:24 (Abdul Bāki, 1986:82). Both imam and *aimmah* appeared in the holy Qur'ān to mean a leader (Q.32:24, Q.28:5), a model, a pattern or a good example (Q.2:124) and a scripture (Q.11:17, Q.36:12). Further, the word imam appears as a book of evidence or record (Q.36:12) and also appears to mean a wide and plain ground (Q.15:79).

It is worthy of note that the Arabic preposition "*amāma*" which means being at the front shares alphabets and ordering with "*Imam*" except for the difference in vocalisation. Similarly, imam demonstrates the term *amāma* in the context of standing in front of people in *ṣalāt* (Malik, 2006:31) and being at the forefront in matters requiring leadership. In the context of this work, imam is the one who stands in front of the Muslim congregation in *ṣalāt* and plays a leadership role to the entire Muslim community.

Further, 'Imam connotes three (3) popular usages (Al-Asfahānī, n.d:27), one of these describes the 'Imam as the title of a leader of a group such as: founder of the school of Islamic jurisprudence or compilers of authentic ḥadīth texts, as the case of Imam Abū Hanīfah and Imam al-Bukhāri among others. The second is its usage as honorific title for distinguished intellectuals in Islamic history with the word 'imam appearing before their names to express their eminence like Imam al-Ghazālī, Imam as-Suyūti among others (Toyib, 2016:72). The third refers to the title given to Shi'ite leaders whom they believed is limited to the house-hold of Ali Ibn Abū Tālib, infallible, as well as their intercessors on the Day of Judgment among other believes (Toyib, 2016: 70-71).

The office of imam is very essential in Islam because it is not only divine but also legislated by Allah (Q.2:30). The appointment of imam can be rotational among qualified scholars but meritocracy must be the major criteria for its selection. In the context of this work, a leader in Islam be it religious or spiritual is known as imam while his position or office is known as *imāmah*. Hence, the duty of an imam who occupies the position of *imāmah* is to lead or direct the Muslim ummah in their spiritual and mundane affairs, be it political, economical, social and spiritual affairs. Hence, the selection of imam can affect the affairs of Muslims either positively, if done with all carefulness, or negatively, if wrong person is selected. In the light of this, candidate for the position of imam must be knowledgeable, be righteous person known for religious veneration and must be able to be an exemplar for his followers.

### **History of Nigeria Police**

Nigerian police came into being in the year 1879 when a Constabulary for the Colony of Lagos was created with a total of 1,200 members' armed paramilitary. They were mainly paramilitary in nature but were trained to perform some civil police functions (Kupolati, 2007:8). In 1894, the Niger Coast Constabulary was formed in Calabar while a similar force named Lagos police was formed in the year 1896. In the North also, the Royal Niger Company earlier set up a constabulary in 1888 with headquarter in Lokoja (Iwarimie-Jaja, 2003:396). There was a proclamation of the Northern and Southern Nigeria in the early 1900s and subsequently Northern and Southern Nigeria were amalgamated in 1914. There was also an amalgamation of various police system across the nation in 1930 which gave birth to the Nigeria Police Force (NPF) with headquarters in Lagos.

The Force was commanded by an Inspector General of Police (IG) who was later in 1937 replaced with Commissioner (Okarah, 2014:42). This nomenclature was reverted to its original title of Inspector General of Police in 1951, following the introduction of Macpherson Constitution (Aremu, 1998:18). A unified federal police system known as "The Nigeria Police Force" was formed in 1960 (Aigbe, 1989:2). Reconstitution of the Sector came in 1963 under the 1963 constitution and this led to the creation of the first 12 states police command in the country. Each of these states was under the command of a Commissioner of Police and was responsible to the Inspector General of Police (Nwankwo, 2010:114). In 1964, late Mr. Louis Orok Edet was appointed the first indigenous Inspector General of Police (Aremu, 1998:18). The force since 1964 has gone through a number of structural reforms. At present, the force has 37 state commands, Federal Capital Territory (F.C.T) included, and 12 zonal commands while the police headquarters office operates as a police command in Abuja (Arase, 2007:43).

### **Discussion and Findings**

This section presents the objective outcome of the study, explains the implication of those outcomes as well as its value and contributions to the body of knowledge. These are discussed as follows:

### **Mosque in Nigeria Police**

Mosques, Muslim place of worship and symbol of Islam, are today available at various police formations in Nigeria. The Police Barracks mosque Obalende, Lagos, was the first Police mosques in Nigeria and was built in 1958 (Odeniyi, 2023:2). Several other Mosques were built in other police formations across the country in piece meal. The Central and the *Rātib* mosques are the two types of mosques in Nigeria police formations (Odeniyi, 2023:2). The Central mosques are the types, where apart from the observance of five daily *ṣalawāt* (ritual prayers), there is provision for observance of *jumu'ah* (friday) prayers. The *Rātib* mosques, on the other hand, are the mosques where there is provision for the observance of five daily prayers alone. Apart from these, there are other categories of mosques based on the hierarchical structure of police formations in Nigeria which are explain as follows:

**i Force Headquarters Mosque:** This is the Force Headquarters Mosque which is situated at the Force Headquarters in Abuja. It is the coordinating mosque for all other types of mosques that are built within the Police formations in the country. Apart from this mosque, there is another one situated inside the Force Headquarters Annex at Moloney Street, Obalende, Lagos State. This mosque was built inside the first Force Headquarters (now the First 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.

**ii Zonal Headquarters Mosques:** These are the mosques situated at various police zonal offices across the nation. In Nigeria, there are twelve (12) Police zonal offices, each of which serves as the coordinating area for all the states under it. Ten (10) out of these states that host the police zonal headquarters have two (2) other states under them, making a total of three (3) states in each of these zones. The remaining two (2) states, Cross Rivers and Lagos, have three (3) and one (1) state each with them, making a total of four (4) and two (2) states respectively. Consequently, the zonal headquarters mosque in each of these zonal headquarters coordinates the activities of the mosques in other states under the zone including the hosting state.

**iii State Command Mosques:** These are the mosques situated in all the state police commands in the country. In Nigeria, there are 36 states and the Federal Capital Territory (FCT), Abuja. In most of these states, there is a

state police commands mosque, headed by a Commissioned Imām (CI), which serves as the mother mosque for all other mosques situated in the police formations across the state. Like the zonal headquarters mosques, these types of mosques are usually central mosques though they usually serve the dual purposes. All other mosques built within the other police formations in the state are under the control of the states command mosque.

**iv Area Command Mosques:** These are the mosques situated at the Police Area commands across the federation. They are usually *rātib* mosques but in few cases they are of dual purposes depending on their sizes. In some states, these mosques are bigger than some zonal headquarters and state command mosques in the country. It must be noted that the location of these types of mosques mostly determine their sizes. If they are situated close to big markets or companies, there is every possibility that the attendees be more than their types in other part of the state and even in the country. In police formations across the country, not all the Area commands have mosques for the Muslim police personnel in their territories. Some are not spacious enough to accommodate spaces for mosques: some have very big mosques while efforts are on the way to build and to expand some.

**v Divisional Headquarters Mosque:** These are the mosques situated inside the Police Divisional Headquarters in all the states of the federation. 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 command in the country. These types of mosques are usually *rātib* types but a few of them are serving dual purposes.

**vi Mosques in other Police Formations:** These are the mosques situated in other police formations in Nigeria. These do not include those mosques situated in any of the above-mentioned police formations in the country. These categories of mosques include those in the Police officers mess, Police colleges and Police training schools, Police barracks, Police stations, Village posts, Police posts and other places that serve as police base in the country. In most cases, these types of mosques are usually *muṣallah* (praying ground) types. Though, a few of them have tangible structure with modern outlook. Further, as observed by the researcher, Muslim personnel working in these type of police formations and other police formations that have no mosques built within them do pray in the non-police mosques close

to their offices in case there is none in their formations. It must also be noted that most of the zonal headquarters, state commands and a few of area and divisional headquarters do observe the two *'id* (*'Idu l-Kabīr* and *'Idu l-Adha*) prayers during the two major Muslim festivals, for Muslim personal and their families within their territories.

### **Evolution of Chaplaincy Department in Nigeria Police**

The formation of the Chaplaincy Department in Nigeria Police has been very necessary since the evolution of the Sector in 1930. This is because the attainment of effective policing in the country requires the need for personnel in the Sector to be morally and spiritually upright. Not only this, the Nigeria Army which commenced operation in 1975 (Adesoji, 1994:22) and the Nigeria Navy which started in 1976 (Al-Hassan, 2011:8) have the Religious Affairs Department that provide religious teachings and spiritual counselling for their personnel as well as their families when they are away on special duties. The Directorate of Islamic Affairs in Nigeria Army commenced in 1985 while that of the Nigeria Navy commenced in 1986 (Odeniyi, 2023:129).

Apart from the military sector, the Nigerian universities and other tertiary institutions of higher learning in the country as well as the local and foreign institutions which were established after the formation of the Nigeria police had religious unit who take care of the spiritual well-being of their members. Efforts of the researcher to find out from the informants the actual reason (s) why the establishment of Chaplaincy Department in the Nigeria Police took long time before it began operation did not yielded any success.

Chaplaincy Department in Nigeria police is a Department that house Imāmate Section and Chaplains Section for both Muslim and Christian police officers respectively. The move for the formation of the Department has been traced to April 19, 2005. This was done through a letter written by the then Inspector General of Police (IGP), Mr. S. G. Ehindero and forwarded to President Olusegun Obasanjo, seeking permission to establish the Department. The letter from IGP was in response to various write-ups from eminent Nigerians and religious leaders requesting for the establishment of mosques and chapels at various police formations across the nation. The IGP made it known in his proposal to the President that the existence of the Chaplaincy Department will elevate the moral tone of police operation (Odeniyi, 2023:130). The final approval was granted by

the President, after considering the detail of the proposal and taken into consideration the peculiarity of the Nigeria Police.

Hence, the Chaplaincy Department began operation and was housed under the Directorate of Finance and Administration, one of the six directorates in the Nigeria Police. After this, the Nigeria Police instituted an office at the Force Headquarters with branches in the 12 zonal headquarters of the force which was latter spread to the state commands. Consequently, a Superintendent of Police (SP) was proposed as the head of the Department at the force headquarters, Deputy Superintendent of Police (DSP) at the Zonal headquarters while Assistant Superintendent of Police (ASP) was to head a State Command. Therefore, the National headquarters of both Christian Association of Nigeria (CAN) and Jamātu Nasru-l Islam (JNI) were requested to assist in the recruitment exercise into both Chaplains and Imāmate Sections respectively. The CAN was contacted to assist in the recruitment of two chaplains, one for the Catholics and the other for the Protestants, while the JNI was also requested to assist in getting two Imāms for the Nigeria Police (Odeniyi, 2023:130).

The names of the successful candidates were sent to the Police Service Commission (PSC) for further interviews after which they were sent to the Police College, Jos, Plateau State for three months induction course. The four officers (two Imams and two chaplians) assumed duty on the 1st day of April 2006 (Sanusi, 2015:24). The second part comprising 50 Imāms and 50 Chaplains were recruited respectively for both Imāmate Section and Chaplains Section after another screening interview. The interview was conducted for them, the way it was done for the first set by the National Headquarters of JNI and the CAN on behalf of the Nigeria Police for both prospective police Imāms and chaplains respectively. The second part of the interview was conducted by the PSC after which they were sent for a three month mandatory induction course that was meant to familiarise them with the rudiments of policing.

### **Imāmate Section of Chaplaincy Department**

Imāmate Section is an Islamic unit of the Chaplaincy Department in the Nigeria Police which is equivalence to the Directorate of Islamic Affairs in the Nigeria Army and the Nigeria Navy. Imāmate Section, like the Chaplains Section of the Sector, came into being on the 1<sup>st</sup> day of April 2006 with the appointment of the two Assistance Superintendent of Police

(ASP) as the pioneering Imāms. These two officers: Yusuf Yahaya and Saheed Oyerekhua were made the heads of the Imāmate Section. As stated *inter alia*, the interview for their appointment involved both oral and written which was conducted by the duo of the National Headquarters of JNI and PSC after which their names were sent to the Police College, Jos, Plateau State for three months induction course. As observed by Odeniyi (2023:131), the Nigeria Supreme Council for Islamic Affairs (NSCIA) has the right to conduct the said interview. This is because JNI is a northern based Islamic organisation while NSCIA is the umbrella organisation for the entire Muslims communities, as the CAN is to the Christian, in the Country. In the context of this work, when next the Nigeria Police Authority wants to recruit into the Chaplaincy Department, NSCIA should be contacted to conduct the interview for officers who want an occupation in the Imamate section of the Sector.

Four (4) years later, precisely in the year 2009, the second batch which comprises fifty (50) imams were recruited after another interview conducted by the National Headquarters of JNI as directed by Police authority and having completed three (3) month induction course to familiarise themselves with the rudiments of policing. Moreover, mosques which serve as the office for Imams had been in various police formations across the nation prior to the formation of the Imāmate Section. These mosques were built and maintained through the moral and financial support of the civilian volunteer Imāms, religiously conscious Muslim police personnel and some Muslim philanthropists from outside the Police community. Hence, the only thing the Police Authority contributed towards the mosques building at various police formations across the country was the parcels of land on which such mosques were built.

### **Appointment of Imām in Nigeria Police**

Historically, there were no rules and regulations as well as criterion guiding the appointment of Imām into the police formations mosques in Nigeria Police before the 1st of April 2006, when the Imāmate Section of Chaplaincy Department commenced its operation. This was because the spiritual and religious activities of the Police personnel were not under the control of the Police Authority and there was no body from the Police Service Commission that was responsible for the recruitment of Imām (s) into the Sector. As from the formation of the Chaplaincy Department in the year 2006, the appointment of Imām into the Nigeria Police mosque came

under the control of the Police Authority. This was done through oral and written interview conducted by the National Headquarters of JNI and PSC after which the successful names were sent to the Police College, Jos, for three months induction course. This is the case with the commissioned Imāms (CIs) who were employed into the police Sector as specialist (Imam) and were deployed into the Imāmate section of the Chaplaincy Department, a unit under the Directorate of Finance and Administration.

Earlier before 2006, the appointment of imams was left in the hand of the Muslim communities or a prominent most senior Muslim police officer in the police formations concerned. Hence, two types of imams were appointed through this means: Non-Commissioned Imams (NCIs) and Civilian Volunteer Imams (CVIs). The appointment of CIs through the formations of imamate section is regarded as the third type as said *inter alia*. Hence, there are three (3) types of Imāms in the Nigeria Police: the CIs, the NCIs and the CVIs. The CIs are the Imāms recruited by the Police Authority and were employed by the Police Service Commission in 2006 (2 imams) and 2009 (50 imams). The NCIs are Police personnel (Muslims) who were employed into the Police profession for duties other than the duties of Imāmate Section but were combining their duties as Police personnel with the duty of Imāms. That is, the duty of being Imām is not recognised by the Police Authority and no remuneration was attached to this duty. The CVIs are the non-Police personnel who were voluntarily leading the Police personnel in *jumu'ah* and daily *Ṣalawāt*. They perform these services to the police mosques gratis, though they may occasionally accept Sadaqāh (gifts) and zakāt from willing members of their congregation

It must be emphasis here that appointment into the NPF is divided into two (2) categories: the General duty and the Specialist. The Chaplaincy Department falls under the Specialist in the force. As a result of this, Imamate section belongs to the specialist category. Meanwhile, apart from the general requirements spelled out by the Muslim scholars: Islam, masculinity, sanity, maturity, knowledgeable, righteousness and religious veneration, one other major criterion for the appointment of Imams into the Imamate section of Nigeria police is that such a person must be a graduate of either Arabic Studies or Islamic Studies and in some cases a combination of both. They consider in lieu of the above graduates of Higher National Diploma (HND) and University graduates of disciplines other than Arabic Studies or Islamic Studies for appointment for the position of imam but must possess evidence of *Thanawiyah* (Secondary School) Certificate

from recognised modern Arabic and Islamic Studies Schools in Nigeria. Lastly, such a person must be a native of Nigeria by birth.

### **Functions of the Imām in Nigeria Police**

The functions of the mosque are not limited to the observance of *salāt*, but also include all other forms of spiritual, educational and social activities. All these functions are to be executed by the imam thereby become the functions of Imam, mostly in collaboration with the other mosque functionaries. Hence, the functions of imam in Nigeria police mosques are not different from the functions of imam anywhere in the world. The only different is that imams in Nigeria police must combine these functions with other duties assigned to them by the police authority as in the case of CIs, or other duties assigned to them by the head of Imamate section in their zone or state commands in case of NCIs and CVIs.

A close assessment of the functions of imam as observed by the researcher include Leading *Salawāt* (daily prayers), leading *Jumu'ah* (Friday prayers) as well as 'īd prayers. Organising series of lectures such as Ramadam lectures, post salāt lecture, special public lecture among others. It also includes Ramadan *tafsīr* (Qur'ānic exegesis) sessions for officers and men of the force and establishing and coordinating Qur'ānic/Islamiyyah classes at the Police formations mosques. Other mandates are offering of *Dua'* (supplications) at Police functions, coordinating naming and marriage ceremonies for Muslim Police personnel, exhorting police officers and spouses when in dispute, reconciling Muslim police officers in dispute and performing burial rites for personnel who pay the supreme price in active service. The CIs are expected to combine the aforementioned functions with other Islamic activities within the force and their specific police duties or any other duties assigned to them by the police authority.

### **Conclusion and Recommendations**

The paper has been able to define the word imam, trace the history of Nigeria police and examined the categories of mosques in Nigeria police based on its hierarchical structure. It also examined the emergence of imamate section, the types of imams in Nigeria police and concluded by explaining the criterion for the appointment of imam as well as their functions. It was discovered that the CIs, since their appointment, have been acting as the Imāms for *Jumu'ah* (Friday) services in the police mosques

where they have been posted while the CVIs and the NCIs have been acting as their deputies. Also, with the appointment of CIs, there are many mosques without the Imams (CIs) which necessitate the need for both NCIs and CVIs in those mosques.

It was also discovered that despite the fact that some CIs had taken over the position of Imāmship from some NCIs and CVIs following their posting to such zonal and state command and with the latter relegated to the position of deputies, there is an ambience of cooperation and understanding between the CIs on one hand and the NCIs and CVIs on the other hand. Lastly, the emergence of imam into the police sector has elevated the moral tone of police operations as the imams have been helping in praying for the police personnel while going out for an operation. The imams have also been using their positions as moral care takers to counsel and exhort policemen and their spouses thereby helping in reducing the rate of divorce and crisis in many police families. It is recommended that when next the Nigeria police want to recruit into the Chaplaincy Department, NSCIA should be contacted to conduct the interview for officers who want an occupation in the Imamate section. Also, efforts should be made by the police authority to remunerate CVIs and more personnel should be recruited into the imamate Sector so as to address the shortage of personnel in the Sector.

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### **Conflict of Interest**

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.

### Authors Contribution

Ismail Kolawole Odeniyi designed the study, gathered the literatures and wrote the article. Mikail Kolawole AbdulSalam conducted the oral interviews and took part in the field visit observations.

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