

ISLAMIC LEADERSHIP PRINCIPLES ON MOSQUES PERFORMANCE IN LAGOS STATE, NIGERIA

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Islamic leadership principles (ILP) involve the 4Cs models, which are Consciousness of Allah, Competency, Consideration, and Consultation. These principles are derived from the Holy Qur'an and the tradition of Prophet Muhammad (صلى الله عليه وسلم), guided by the efforts of researchers to provide a philosophical background for leadership. The purpose of this article is to explain the ILP (Islamic leadership principles) on *Masjid* (Mosque) Performance (MP) in Nigeria. This research utilise quantitative methodology where it engage a cross sectional survey and administers 400 questionnaires to the *Masjid* leadership in Lagos. The regression results of the constructs of Islamic leadership principles (ILP), show that there are significant and positive relationships between Islamic leadership principles and mosque performance. The finding of this study showed that the relationship between ILP and MP is positive and significant. This showed that when Imams and other leaders of the *Masjid* demonstrated good attitudes and fairness, the followers would emulate them and consequently increase the performance of the *Masjid*. It was also found that Imams

should meet the perspectives of *Shura* (mutual consultation) to possess good consultation qualities regarding all important affairs of the *Masjid*. Imams should possess leader's traits such as being visionary, and communicate effectively with the *Jama'ah* (congregants) of the *Masjid*. This means that if the Imams adhere to the findings of this study, there will be more effectiveness and efficiency in mosque performance. For further research this study recommends that monitoring and the training system should focus on strengthening the leadership of the *Masjid* (Mosque).

Keywords: Islamic leadership principles, Mosque, Performance, Nigeria

INTRODUCTION

Islam is the fastest growing religion in the world today with over one billion Muslims across the globe. Nigerian Muslims embrace the religion, Al-Islam through Arabs who were in Nigeria for commercial activities, from both Egypt and Saudi Arabia through the north-eastern part of Nigeria in 16th century. The *Jihad* (efforts) of Sheikh 'Uthman Dan Fodio was another effective means through which Islamic religion penetrated into Nigeria between the period of 1803 and 1804. He launched Islamic Jihad in the early 19th century, and he is a leader who followed the Sunni Maliki School of thought and *Qadriyyah* branch of Sufism (Mbachirin, 2006).

Lagos State was chosen as a case study for this research because it is a center of co-existence of all ethnic and cultural groups in Nigeria and also the first settlement of British colonial master which makes the state a habitat for all citizens of Nigeria. This research aims to formulate leadership that will serve as a model for other *Masjid* (Mosque) in West Africa particularly in Lagos State Nigeria.

According to the principles of the Holy *Qur'an* and *Sunnah* of the prophet, ILP unlike traditional leadership, involves religious, moral and human values. Leadership during the era of the Prophet Muhammad (صلى الله عليه وسلم) and the succeeding era of the four caliphs (رضي الله عنهم), was entrenched with religious and moral spirit (*Taqwa-llah*) (Al-Buraey, 2006; Branine & David (2010). Leadership, from the perspective of Islam, is a channel through which a leader exerts influence on his members' attitude and behaviors in order to attain the goals of an organization. The Islamic model of leadership highlights *Khuluq* or behaving ethically towards all Muslims and non-Muslims alike. Firmly grounded by his faith in Allah, and mindful of his role as a trustee, a Muslim leader is expected to be just, behave

righteously, strive towards self-improvement, and never break his word (Beekun, & Badawi, 1999). Stressing the importance of leadership in Islam, a good number of the traditions of Prophet Muhammad has instructed Muslims on a mission to appoint an *Amir* that would steer the affairs of the group. (أمير) *Amir* is an Arabic word that represents a wide range of leaders among which are leaders of teams, groups, associations, societies, provinces, or countries, either appointed or elected (Bass, B. M., & Bass, R. (2009).

However, in the world today, the transformation witness by Islam has deviated from lay down principles by their pious predecessor. For instance, indications of the deviation are seen in the trouble in the Arab world called Arab spring, and likewise in many African countries where Muslims are involved in many conflicts and the likes Fox, J. (2001).

The recent insurgencies in many parts of Africa and Middle East, are also affecting Nigeria particularly what is being experienced in the northern part the country- Boko Haram menace (the Bokoharamist insurgencies) where the majority are Muslims. One would be curious to ask why all these deviations, social conflicts, and moral decadences, and what are their causes and how to solve them all? (Fapohunda & Oroboton, 2013). The questions are: What is the role of Muslim leaders and leadership in all of these? And particularly, what role is the leadership of the mosque playing to rectify and end these deviations, social conflicts and moral decadences? In order to answer these questions, this article aims to examine the role of the Imams who are leaders of the mosques in tackling these problems in the Muslim society by looking at the effect of ILP on MP in Lagos state southwest Nigeria.

ISLAMIC MODEL OF LEADERSHIP

Islamic model of leadership emphasizes *Khuluq* (Moral) or behaving ethically towards all Muslims and non-Muslims alike. Firmly grounded by his faith in Allah, and mindful of his role as a trustee, a Muslim leader is expected to be just, behave righteously, strive towards self-improvement, and never break his word (Beekun, & Badawi, 1998). The ideal of Islam religion is based on justice, and Islam is a religion that gives justice to all its followers without giving priority over one's tribe or groups at expense of others (Bienkowski, Feng and Means 2012). Allah said in the Holy *Qur'an*: "O believers! Stand firm for justice and bear true witness for the sake of Allah" [Q4:135]; According to tradition of our Prophet Muhammad (صلى الله عليه وسلم) said: "There is no virtue of an Arab over a foreigner except through righteousness;"

عَنْ أَبِي نَضْرَةَ قَالَ: سَمِعْتُ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حُجَّةِ
الْوَدَاعِ وَسَطِ أَيَّامِ التَّشْرِيقِ، فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): " يَا أَيُّهَا النَّاسُ أَلَا إِنَّ

رَبِّكُمْ وَاحِدٌ وَإِنَّ أَبَانَكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ
وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى أَلْبَغْتُ ."

Righteousness is the only most virtuous quality in the sight of Allah (SWA). A religion that tightens the bond of brotherhood irrespective of the race one belongs to. The administration of the religion starts as far back as its pristine time when Prophet Muhammad (صلى الله عليه وسلم) was the sole leader who guided and controlled all the believers. He never judged or led them base on ethnicity neither did he give any preference for any groups or races (Halimahton Shaari, Ngu, & Raman, 2006). The story of *Khaos* and *Khazraj* can be sited as example. He also strengthen the bond of kinship and preserve the right of non-Muslim, likewise, he warned all his followers to be just to people without any form of sentiments in many of his sayings and actions (Aksoy & Tenik, 2002).

ISLAMIC LEADERSHIP PRINCIPLES (ILP)

The application of certain Islamic philosophies and tools will be needed in attaining these aims. Although these principles and philosophies have been in existence for long, they signify a renewed implementation of some basic assumptions that might not have been thought of as having an action element (Deng, F. M., Kimaro, S., Lyons, T., & Rothchild, D. (2010). This boiled down to the revitalization of the feelings and consciences towards Qur'an and Sunnah, the sources of Islamic Knowledge. Application of these principles would instill piety and justice in the organization and at the same time prevents dictatorship and oppression (Badiou, A., & Elliott, G. (2012).

There has been a mushrooming list of Islamic leadership principles amassed by Muslim researchers. Review of the source of the principles of Islamic leadership has revealed that the main roles of Islamic leadership are servant-leader-based and guardian-leader-based. Embedded in the servant-leader-based roles and guardian-leader-based roles are some leadership principles, traits, and roles which identified some features to be characterized by the Muslims leaders such as Imams. Running on organizations based on the knowledge that is sourced from Holy *Qur'an*, traditions of the prophet and other sources of knowledge in Islam constitutes what is known as Islamic leadership, part of it is also to run it in consonance with Islamic beliefs and practices (Kazmi, 2007). The principles of Islamic leadership originated from the principle of '*Tawheed*' as institutionalized by the Prophet Muhammad (صلى الله عليه وسلم) (Khaliq, 2007a, b). Allaah says in the Holy *Qur'an*: "He, it is Who has sent the Prophet Muhammad (صلى الله عليه وسلم) with guidance and the *Deen* of Truth so that it may become dominate over all other systems, however much of the *Mushrikeen* may be averse to it." (*Surah al-Taubah*, (Q:9, V:33); *Surah al-Saff*, (Q:61, V:9).

Al-Rodiman, A. (2013) observed that the source in which leadership is deep-rooted are the primary and secondary sources of the *Shari'ah* and the practices of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and early Muslims. This source has provided the principles of leadership with which Muslim leaders across the world paddle the leadership ships. The Islamic *Shari'ah* has provided the principles and rudiments that will guide the steering of administrative affairs and the building of good and ethical leadership system. The provisions cover a broad system of laws regarding social, moral, political, administrative, economic, civil, religious, and ethical aspects which are directed to serve as compendium for the Islamic leaders to steer the affairs of Islamic organizations properly and successfully.

ILP involve the 4Cs models. These are Consciousness of Allah, Competency, Consideration, and Consultation. These are the principles derived from the principles of *Qur'an* and the tradition of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), guided by the efforts of researchers to provide a philosophical background for leadership. In order to guide the behavior of the leader to stay within the confine of Islamic law, the following are the principles he/she must follow according to (Haddara & Enanny, 2009): Consciousness of Allah, Competency, Consideration, Consultation, *Ihsan* (Goodness), Justice, Honouring the pledge, Resoluteness, and Acceptance.

The effect on mosque performance means that when Imams and other leaders of the Mosque increase their attitude towards justice, the followers will emulate them and consequently, improvement will be achieved regarding performance of their mosque. From the perspective of *Shura* (mutual consultation) in Q. 42:38, we can safely conclude that the Qur'an vests the vicegerent of Allah on earth in all human beings, men and women equally. This can be verified from the story of a woman ruler named Bilqees, the Queen of Sheba whom was reported in the Qur'an. She was reported to be democratic who possessed a good quality of consulting others on all important affairs of the state, before she took decision, she was a very wise woman with a high sound of opinion. She was totally against war and loved peace. The Qur'an has not talked of the rule of the Queen of Sabah with disapproval and condemnation or denunciation, rather her habit of consulting others before taking decision on vital issues, her peace loving temperament, her wisdom and sound judgment and her readiness to accept Islam at once rather than persisting in disbelief have found special mention in the Qur'an 27:28-33. Likewise, the verse below also testifies to order from Allah *Ta'ala* to Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding mutual consultation.

قال تعالى: (..فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ؛)

“...So pardon them, and ask forgiveness for them; and consult them in the affairs;”

(Q3:159).

Furthermore, Qur'an 42:38 laid down foundation of Islamic democracy "... and who conduct their affairs by mutual consultation." If this verse is considered with the one preceding it, one would see that the Qur'an mentions the virtue of believers' female and male and one of these is that they decide their affairs by mutual consultation. Therefore, the finding of this study in respect of ILP of Imams implies that when they (Imams) exhibit their traits effectively, the objectives of the improved performance of the *Mosjid* will be achieved. In essence, an Imam who consults possesses required knowledge, eloquent and exercises justice will be able to influence the members of the Mosque effectively. Since knowledge is the bedrock of leading in any organization, having such knowledge and using it effectively will assist the imams in educating the members of congregation on what is right, just and fair. The Imams are the leaders of the *Masjid* and they should be able to guide their followers to the right path of Islam by admonishing them to follow the five pillars of Islam and implement the six articles of faith since all these are the instruments which the followers need to excel in their obligatory and voluntary duties to Allah (SWT).

ILP in appointment of mosque leaders (e.g. Imam, preacher etc.) include principles expected of mosque leadership to successful, steel the affairs of the mosques are: The principles derived from the Holy *Qur'an* and the tradition of the Prophet (صلى الله عليه وسلم), guided by the efforts of researchers to provide a philosophical background for leadership. In order to guide the behavior of the leader to stay within the confine of Islamic law, researches were suggested the following principles apart from the ones already mentioned above. They include faith and belief (*Iman* and 'Aqeedah عقيدة إيمان), knowledge and wisdom ('ilm and *Hikmah* علم و حكمة), truthfulness (*Al-sidq* الصدق), trust (*Amanah* أمانة), knowledge (*Fatonah* فطنة) and communication (*Tableegh* تبليغ),bravery and willpower, mutual consultation and unity (fraternity and brotherhood), ethics and piety (honesty and trust), superior communication, justice and kindness, patience and endurance, commitment, sacrifice, enduring, endeavour, and gratitude and prayers.

MOSQUE PERFORMANCE (MP)

Mosque is an English word representing an Arabic word '*Masjid*' which, according to Arabic Etymology, originated from the words *Sajada*, *Yasjudu*, *Sajdan* or *Sujudan* (It's to prostrate oneself). It denotes dedicated-ness, faithfulness and bowing of heads with full reverence and veneration (Wahab, 2008). *Masjid* represents a place of worship, and for joint gathering of the Muslims during the era of the Prophet Muhammad (صلى الله عليه وسلم),

and for the education and training, social activities, society development centre, information centre, judicial centre, communication centre, society interaction centre, treatment and emergency, rehabilitation centre and art centre (*Al-Ghazali M. 1999; Ariff, 2009*).

The place in which people's spiritual, social and moral aspects of life can be advanced is known as mosque. *Masjid* is a place where the bond of Islamic brotherhood can be reinforced, where mutual understanding can be developed, where unity and harmony, justice and the grandeur of Islam can be maintained. *Masjid* is also an organization that the heart through which the Islamic society is developed. (Rehman, J. (2005). Defined *Masjid* (Mosque) to be a recognised formal organization that is officially recognized by Muslims around the globe. This place serves as an important place on earth where Muslims pray and practice a complete Islamic way of Life (Esposito & Mogahed, 2007). The Mosque being so significant to the Muslims was based on several injunctions and rewards mentioned by Allah in His Holy Book (Al-Qur'an). Allah (SWT) mentioned in some verses of the Holy *Qur'an*, (Q24: 36) and whose heart is always attached to the maintenance of this place is undoubtedly a believer (Q24:37) and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), said: The most beloved place on earth to Allah is the mosque; (Sahih Muslim).

Similarly, Allah (SWT) said in *Surah Al-Taubah*, (Q:9, V:18) that; "The *Masjid* (Mosques) of Allah shall be maintained only by those who believe in Allah and the Last Day; perform *Al-Salat* [*Iqamat-al-Salat*], and give *Zakat* and fear none but Allah. It is they who are on true guidance" *Surah al-Taobah*, (Q:9, V:18). Talking of Mosque effectiveness, it has to with the extent to which the missions and goals of the mosque are achieved. The goals of typical mosques can, as postulated by Mahazan and Abdullah (2013), be to have an increasing number of regular *jama'ah* (congregants) of the mosque and to enhance a good number of religious classes organized by the mosque. This is regarded as mosques performance by Mahazan and Abdullah (2013). Performance also involves motivating people to put more effort in achieving higher performance. To Alhabshi and Ghazali (1994) performance is synonymous with proficiency and proficiency denotes efficiency. Hence, performance can be synonymously replaced with proficiency and efficiency.

The performance of mosques can be determined through examining the number of the people that come to offer congregational daily prayers (*Fajr, Zuhr, 'asr, Magrib* and *'ishai*). Also, how frequent the mosque organizes religious classes and/or programs determine the level of performance of such mosque (Mahazan & Abdullah 2013). Mahazan and Abdullah (2013) observed further that the Imam's leadership-mosque performance relationship can be affected by leadership traits and leadership behaviour. Kamil (1991) and Tajuddin (1998) added that mosque performance can also be determined by the financial solidity, and

physical outlooks. However, Mahazan and Abdullah (2013) stressed that the number of the people that come to offer congregational daily prayers is the most important factor that determine the performance of the mosque. It is the instruction of Islam to observe daily obligatory prayer in the mosque and in congregation. Coupled with the promised rewards by Allah (SWT), this would definitely instil Allah-consciousness, faith and obedience in the congregants. However, refusal of Muslims to attend congregational prayers in the mosque attracts punishments promised by Allah (SWT). Based on the injunctions of the four major schools of thought (*Mazahib*) in Islam, performing daily obligatory prayers in congregation at mosques is considered an emphasized prophetic tradition which implies that the act is highly recommended due to the fact that they were rarely left by the Prophet Muhammad (صلى الله عليه وسلم) and should on no occasion be overlooked by Muslims (*Sunnatun Muakkadatun*) (Al-Jaziri, 2003).

LAGOS STATE NIGERIA

According the United Nations Development Program (UNDP), Nigeria was rated as the seven most populous nation in the world after China, India, US, Indonesia, Brazil and Pakistan. Nigeria is currently sub-divided into six geopolitical zones, (i.e. North-east, North-central, North-west, South-east, South-south and South-west), Nigeria is a multi-religious not secular nation, as what Sa'ad Abubakr (Sultan Sokoto, Nigeria) said: "Anyone saying Nigeria is a secular nation doesn't understand the meaning of the word secular. There is nothing secular about Nigerian nation since whatever we do will always put Islam and Christianity in the forefront." (Kehinde, A. (2012). Nigeria is currently sub-divided into six geopolitical zones, (i.e. North-east, North-central, North-west, South-east, South-south and South-west).

South West of Nigeria has six states; Ekiti, Lagos, Ogun, Ondo, Osun and Oyo. The region is a majorly Yoruba speaking one, although there are different languages and dialects, even within the same state. Nigerians have the highest tribal population in the whole world with over 150 different language and 500 ethnic groups. (Wurm, S. A. (2001).

Lagos State is one of the South West regions and was created on May 27th, 1967. The state has its capital in Ikeja with other prominent areas such as five cities (division); Badagry, Eko Atlantic or Lagos Island, Epe, Ikeja and Ikorodu making up other major cities in the states (Alaba & Yaba, 2010; FamilySearch.Org, 2015; Jamie Tubers, 2015).

In Lagos, there are Muslims and Christians and there is no official data on the exact number of Muslims in the state. Therefore, the scope of the study will cover only among the imams in some Mosque located within the cities, since; these areas have the largest number of

Muslim worshippers and diverse leadership measures appropriate for investigation in this study.

METHODOLOGY

Cross sectional survey method is the approach of this study. Research design in this study implies a procedure through which data is collected and analyzed in order to test the proposed hypotheses. The survey instruments were of two parts: demographic information of the respondents, and the variables' instruments prepared to elicit information. The respondents were given 1 to 5 options for each response using five point Likert scale: Strongly Disagree (SD); Disagree (D); Neither agree or disagree (N); Agree (A) and Strongly Agree (SA).

In order to measure variables of this study, close-ended questionnaire is made use of. The variables are mosque performance, and Islamic leadership principles. This is presented in the following sections:

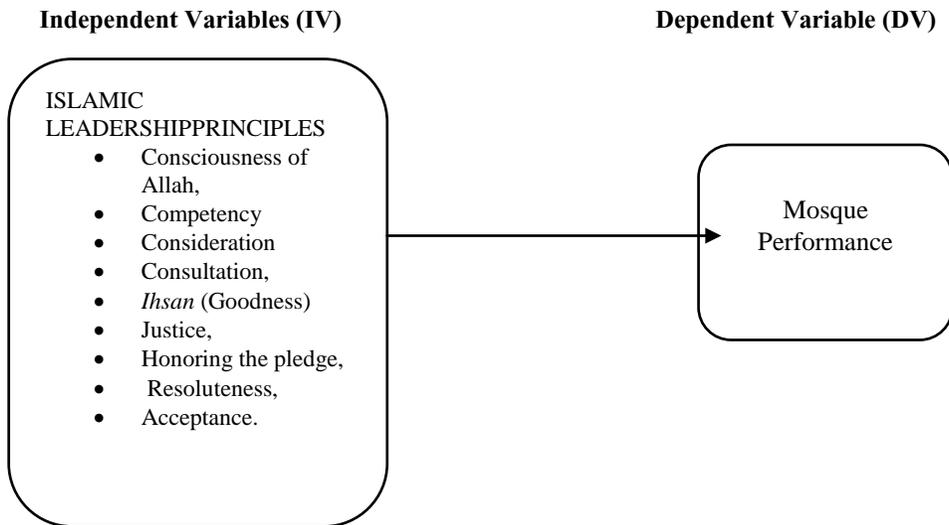
Mosque performance is measured by adopting Mahazan and Abdullah's (2013) measurement of Mosque performance. The dimensions of mosque performance are the number of regular *Jama'ah* (congregants) of the mosque and number of religious classes organized by the mosque. Two questions asked were: (1) Do Islamic leaders contributed to increase in average *jama'ah* (congregants) level per solat? (2) Do Islamic leaders contributed to Muslims' knowledge improvement?

In addition, ILP was measured using questionnaire adopted by Haddara & Enanny, 2009 to measure qualities of leadership which are Consciousness of Allah, Competency, Consideration, Consultation, *Ihsan*, Justice, Honoring the pledge, Resoluteness, and Acceptance.

The population of the study comprises of Chief Imams and others leaders in the Mosques in Lagos State Nigeria from 400 Mosques within the Ikeja city of Lagos State, the Southwest region of Nigeria. Simple random sampling technique was used to sample the population because it gives individual elements in the population an equal chance of getting selected based on probability. Underpinned by Krejcie and Morgan, (1970), and the fact that large sample could be generalized to the whole population (Hair et al., 2006), 400 samples were selected from the entire population of this study.

A set of 400 questionnaires were distributed in 400 selected Mosques in Ikeja division,

Lagos State of Nigeria. A total of 324 (81%) Questionnaires were returned while 19% of the total questionnaires distributed were not returned which is equivalent to 76. However, out of the returned questionnaire only 296 (11.7%) questionnaires were analyzable. The unreturned 76 (19%) questionnaires distributed and the remaining 28 (7%) from the returned questionnaire that were not properly completed were excluded from the data analysis. The Table 4.1 below shows the retained questionnaires and response rate which are acceptable (Crow, Rosemarie, et al. (2002).



DEMOGRAPHIC PROFILE OF THE RESPONDENTS

(There were six demographic factors reported):

No	Items	Frequency	Percent
1	Gender		
	Male (مذكر)	273	92.2
	Female (مؤنث)	23	7.8
	Total (مجموع)	296	100.0
2.	Age		
	18 – 25 years	40	13.5
	26 – 35 years	40	13.5
	36 – 45 years	24	8.1
	46 – 55 years	54	18.2
	Above 55 years	138	46.6
	Total (مجموع)	296	100.0

3. Marital Status			
Single	(مفرد)	82	27.7
Married	(متزوج)	208	70.3
Divorced	(مطلق)	6	2.0
Separated	(منفصل)	0	0
Total	(مجموع)	296	100.0
4. Position in the Masjid (Mosque)			
Chief Imam		58	19.6
Assistance Chief Imam		112	37.8
Imam Ratibi (Quarter Imam).		21	7.1
Approved lecturer & Preacher		105	35.5
Total	(مجموع)	296	100.0
5. Highest educational qualification obtained			
Primary school leaving certificate	(الإعدادية)	19	6.4
Secondary school certificate	(الثانوية)	62	20.9
Diploma/NCE	(الدبلومة)	75	25.3
Bachelor's Degree/HND	(البكالوريس)	21	7.1
Master's Degree	(الماجستير)	27	9.1
Doctorate Degree	(الدكتوراه)	90	30.4
Other Specify		2	7
Total	(المجموع)	296	100.0
6. Ethnic group			
Hausa/Fulani		47	15.9
Igbo		20	6.8
Yoruba		229	77.4
Other specify		0	0
Total		296	100.0

From the table above, it was shown that the total number of respondents consisting of Chief

Imams, and others leaders in the mosque in Lagos State Nigeria were 296. There were six demographic factors reported: Gender, Age, Marital Status, Position in the Mosque, highest educational qualification obtained, and Ethnic group. Based on the above table, it is indicated that the majority of the respondents are males while the minority were females, the results also depicted that out of total 296 respondents, 273 of them were males (92.2%), and the remaining of 23 (7.2%) respondents were females. In terms of respondents by age, 40 (13.5%) respondents of all the respondents fall under the 18-25 years' category, 40 (13.5%) respondents fall under 26-35 years' category, 24 (8.1%) respondents fell under 36-45 years' category, under the age of 46-55 years 54 (18.2%) respondent were recorded which was also the majority of all the age categories respondents while the age 55 years above recorded 138 (46.6%) respondents.

From the Marital Status point of view, the category of Singles were 82 respondents which is 27.7%, While the highest number of respondent was recorded for Married group which was 208 (70.3%) respondent and the lowest figure was found among divorced respondents which was 6 (2.0%) respondent where as there is no respondent for Separated term category.

As for Position in the Mosque, 58 (19.6%) respondents were recorded from Chief Imams, the total of number of 112 (37.8%) respondents were recorded from Assistance Chief Imam position, 21 (7.1%) respondents were recorded from Imam Ratibi position and Approved lecturer & Preacher recorded the least number of all the respondent position which was 105 (35.5%) respondents.

In term of Education Qualification Obtained, the grade of Primary level were 19 respondents with a percentage of (6.4%), While the Secondary school certificate were 62 respondents with a percentage of (20.9%), While the highest figure is obtained for Diploma/NCE were 75 respondents which is equivalent to (25.3%), 21 respondents were recorded for Bachelor's Degree/HND with their percentage rate of (7.1%), respondents from Master's Degree level were 27 (9.1%), While the lowest figure of 90 (30.4%) respondents were obtained from Doctorate Degree level, Other Specify were 2 (.7) according to ethnicity, there were 47 (15.9%) respondents from Hausa/Fulani tribe, 20 (6.8%) respondents was recorded from Igbo tribe while highest number of respondent was obtained from Yoruba tribe with 229 (77.4%) respondents and no respondent was recorded from others tribes.

The objective of this study is to assess the relationship between ILP and MP, and tested by hypothesis of the studies which state that:

This study examines the relationship between ILP and MP. The result was tested using

multiple regression analysis. As shown in Table 4.5 below the result showed R^2 0.626 and Adjusted R^2 0.622 with F value of 162.859 at .000 significant value. The analysis indicated that the regression model was significant

Table Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.791 ^a	.626	.622	.23256

Predictors: (Constant), ILP

FINDINGS OF THE STUDY

The finding of this article revealed that the relationship between ILP and MP is positive and significant. Some of the Islamic principles of leadership discussed here include justice, honoring the pledge, resoluteness, and acceptance. One of the objectives this study is to determine the effect of ILP and performance of mosque in Lagos State of Nigeria. The finding from the multiple regression test showed that the ILP has outstanding effect on mosque performance. It mean that when Imams and other leaders of the Mosque increase their attitude towards justice, the followers will emulate them and consequently, improvement will be achieved regarding performance of their mosque From the perspective of *Shura* (mutual consultation) in Q. 42:38, we can safely conclude that the Qur'an vests the vicegerent of Allah on earth in all human beings, men and women equally. This can be verified from the story of a woman ruler named Bilqees, the Queen of Sheba whom was reported in the Qur'an. She was reported to be democratic who possessed a good quality of consulting others on all important affairs of the state, before she took decision, she was a very wise woman with a high sound of opinion. She was totally against war and loved peace. The Qur'an has not talked of the rule of the Queen of Sabah with disapproval and condemnation or denunciation, rather her habit of consulting others before taking decision on vital issues, her peace loving temperament, her wisdom and sound judgment and her readiness to accept Islam at once rather than persisting in disbelief have found special mention in the Qur'an 27:28-33. Likewise, the verse below also testifies to order from Allah *Ta'ala* to Prophet Muhammad (صلى الله عليه وسلم) regarding mutual consultation and which indicates that justice for instance is a powerful tool that can be used to improve organization performance objectives. As found by Farndale et al resoluteness allows leaders to overcome a time-consistency problem that arises from the fact that leaders learn about the best course of action for the organization to perform over time. In this instance, the Imams who are the leaders tend to be resolute in decision making by sticking to a course of action that they are

well convinced will be of great benefit to the general congregations. As confirmed by the result of this study such principle helps to improve the performance in specific situation. Further, the result of Bolton et al also confirms that justice which is one of the principles of leadership should be imbibed by organizational leaders and through which the objective of improved performance of the organization can be achieved. Basic of our findings study therefore seem to suggest that when Imams or other leaders of the mosque increase their focus of justice, by ensuring that the members of the mosque perceived them to be fair in their judgments, improvement may be achieved in the performance of their mosques.

CONCLUSION AND RECOMMENDATIONS

This article explains the effect of the Islamic leadership principles (ILP) on Mosque performance (MP) in the Lagos state Nigeria. The results of this study revealed that there is strong relationship between ILP and MP. On the basis of the findings of this article, therefore seem to suggest that when Imams or other leaders of the *Masaajid* (Mosques), increase their focus of justice, by ensuring that the *Jama'ah* of the mosques perceived them to be fair in their judgments, improvement may be achieved in the performance of their mosques, therefore this study indicated that the relationship between ILP and MP is positive and significant it can be concluded that ILP has positive effect on MP. The results of this study indicated that the ILP have more effect on the MP. This means that if the *Masaajid* (Mosques) follow all the objectives analyzed above, there will be more effectiveness and efficiency in the MP. Thus, with the presence of this attribute ILP by the leader, people will be attracted to coming to the *Masaajid* (Mosques) for learning, praying, consulting, listen to sermon and this will enable better performance in *Masaajid* (Mosques).

Similarly, to what is done in other Countries, the government should get involve in monitoring the leadership of Mosques to checkmate unholy practices such as hate and extremist preaching capable of disrupting the peaceful co-existence among different religions. This will also reduce the tendency of owners of mosque to use mosque to achieve their interest socially and politically. Additionally, one will also appeal to government to pay Imams honorarium so that they will have the feeling that they are part and parcel of government. Similarly, opportunities should be given to young Muslim scholars that pass out from Bachelor's Degree/HND in Islamic Knowledge (البكالوريوس) or *Madrasah Thanawiyah* (مدرسة الثانوية) to partake in leading roles and other activities of the mosque. When this is done, the performance of the mosque will be improved tremendously. Young Muslim aspiring to be scholars should be a generation of Muslims imbued with the

knowledge of *Tawhīd* (علم التوحيد) right from an early age.

The training system should also focus on strengthening mosque leaders' leadership and management capabilities. Participation of Imams in non-religious festival tied to pagan traditions either intentionally, officially or non-officially like Eyo festival in Lagos state should be stopped. Incessant increase in small *Masaajid* (Mosques) turning to Central Mosques which are supposed to be under the supervision of the main *Masjid-l-Jami'* (Central Mosque) should be avoided in order to increase the performance of the central mosque management and Chief Imams. And it is Sunnah for leader (Imam) to recite *Sûrah Al-Sajdah*: (Qur'an:32) and *Sûrah Al-Insân* or (*Dahr*): (Qur'an:76), in the two *Rakats* of the obligatory *Solah Subh* on Friday (يوم الجمعة). Because is what the Prophet Muhammad (صلى الله عليه وسلم) used to do. *Abû Hurayrah* (رضي الله عنه) relates that "Allah's Messenger used to recite in the *Solah Subh* (صلاة الصبح) on Friday, *Sûrah Al-Sajdah* and *Sûrah Al-Insan*." [*Sahih Al-Bukhârî* and *Sahih Muslim*].

Finally, it is proper for Imams to be an *Hafiz* (memorizer) of Al-Qur'an-l-Kareem, as the Prophet Muhammad (صلى الله عليه وسلم), said: "The people should be led in prayer by the one who has most knowledge of the Book of Allah; if they are equal in knowledge of the Qur'an, then by the one who has most knowledge of the *Sunnah*." [*Sahih Muslim*]. Means: who has memorized more of the Al-Qur'an-l-Kareem, because recitation of Al-Qur'an is one of conditions for *Solah*, and requirements for the *Imamah* of a man leading congregational prayer for the prayer to be valid.

O Allah! Put us among your servants who listen to speech and follow the best of it, (Aameen). O Allah! Bless Muhammad (صلى الله عليه وسلم), and family of Muhammad (صلى الله عليه وسلم), as You had blessed Ibrahim and family Ibrahim, Verily You are the praised, the Glorious.

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