Masjid and its management:
Issues and challenges

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ABTRACT

Masjid has historically played a key role in the spiritual, moral and social growth of the Muslims. Today in Islamic countries, Mosque management is under the control of ministries such as the Ministry of Endowments and Religious Affairs.Mosque management approaches can be divided into three categories:
The first approach is full independence from the government in any of the areas of financial, administrative and management;only management of people.

The second approach is the complete dependence of mosque on the government in many aspects, including the management of the mosque; only government based management.

The third approach includes a model of managementconcerningthe politiques formulation and administrative and financial support by the government without interfering in the management of mosques. In other word management by people, supervision by government.

Reviewing of Issues and challenges related to the management of Masjids and the results of this study indicated that the most suitable and efficient type of mosque management is management by people with supervisionofgovernment that will lead to many positive effects.

Keywords: Masjids, Management of people, Government basedmanagement,Utilitarian management, the Ministry of Awqaf, Supervision

Introduction
1-The status of Masjid:

Social institutions are the most important collections to meet basic human needs.To meet the basic needs of society; there are five basic social institutions which have been established in all human societies.These institutions are the institutions of family, religion, government, economics and education (Abbasi, 1391: 34).Without a doubt, the Masjid is considered to be one of the most important religious institutions.The role of the Masjid in creating solidarity and sympathy among the public is well-known, aiming at guiding them towards human perfection and practical step to closeness to God. In this regard, it is very important to use all the capacities and possibilities of creating a coherent and efficient organization with strong management structure to achieve these lofty goals. Masjid has been the epitome of blending world and the Hereafter and the continuity of the individual and society in the view of Islam and is a symbol of culture and religion in Islamic

society. The first step of the Prophet after the migration to Medina was establishing the Mosque and the reason is that the religious culture and everything should be centered on the mosque.God introduced the mosque as his house in the earth (Al-Noori, 1409, Vol. 3: 360) and determined there as his meeting place with the people and said: "Blessed are perceived at home and take me in the pilgrimage mosque (Ibid, page 363).

An overview of Islamic history shows thatMasjid as the holiest religioussiteshave been considered the bastion of Islam and has the greatest role in the consolidation and development of cultural infrastructure and it has always been a strong fortress against the cultural invasion of Islam's enemies and thus attract the attention of Western and foreign scholars.

Determining the real status of the mosque leads to the increase in its efficiency, strengthens, consolidates and expands the infrastructure of Islamic culture. A unique feature of the mosque renders it as a specific organization. The roots of this organization are located in the God-seeking nature of human kind and as the first social and political center of Islam, since the beginning of Islam to the present time has played a pivotal role among the Muslim Ummah.

2- Management of Mosque:

Various definitions have been proposed for management. You could say that management is the process of planning, organizing, monitoring and control, motivation, guidance and decision-making so as to facilitate and achieve the purpose of the organization.In other words, management is the coordination of all resources and facilities through the processes of planning, organizing, directing and controlling so that targets are achieved.The role of management in improvementand efficiency is evident to everyone. With proper management, you can use the least resources and achieve the greatest honor.

Relating to the management of the Masjid a project in Singapore can be referred to as an example. In 2003 Islamic Religious Council of Singapore, with the help of the PSB Company, implemented *Mosque Excellence System*.MES consists of advices by the council and was to develop the role of mosques in Islamic Education and the Mosqueswere recognized based on the certificate of MES and if they were assessed continually andwere able to earn at least 700 points, should be encouraged with ExemplaryMosque Award.

Several sources have had played a role in enabling the management of the Masjid.Whether it is human resources (prayer, practitioners, and community) or financial or physical, in turn, they can and should be encouraged and evaluated. This paper was not to analyze the mosque managementfrom the perspective of management practices and the use of human and non-human resources,but it sought to recall management mosque in how it relates to government.

From this point of view theManagement of Masjid, at present, seems to be problematic for three reasons:

1: being traditional and failing to respond to the needs of today's societies;

2: not determining a pattern for the Islamic management ofMasjids;

3: The lack of a desirable model of managementfor the administration of the Masjids.

3-The paper's sections:

This paper is organized in four major parts.First, by reflection on the "Islamic Pattern of Masjid" and its function pointed out that the optimal management of the Masjidshould be based on that type of management which its goal is to achieve such an Islamic pattern ofMasjid. Then, three approaches in the field of Masjidmanagement is discussed including only people management, only governmental management and management by people, surveillance by government.Obviously, regarding the strategic issue of the mosque management needs legal and theological accuracy.

I. Exemplary Masjid:

1-The establishment of Masjids on the basis of piety: the piety is the most important factor in establishing a Masjid in the Islamic perspective.Sincerity and purity of intention and the money that the founders of the mosque and lawful money of which the mosque is built must be considered;this

is the advantage that the Qur'an has announced for "Masjid Ghoba" versus "ZararMasjid ".Mosques are theimportant centers of worship and virtue and have been known as the measures that humans' actions should be accepted by God:*But God accepts from the righteous* (Al-Maedeh: 27).

Providing a desirable model of management as a Premier Masjid, to be able to review the issues and challenges of the Masjid management is possible.Premier Masjidis the Masjid that as a criterion should be the basis of other Mosques' management, accordingly, the other Mosques should be judged.In fact, the Premier Masjidisthe balance point for other mosques. Therefore, we must describe all aspects of a mosque in an ideal situation, to be able to assess the status of the mosque, including its management contract.

2- Management on the basis of virtue and values: Masjid management is not such as management of a governmental department, commercial company, educational institution or information agency.Mosque leaders and decision makers, in addition to the required assessment should be righteous and pure and motivated by religious and moral values as their main concern.Since service to the mosque is worship, God has said: pagans do not have the right to serve in mosques.While tainted pagans considered themselves as the Lord and head of the Mosques, the Qur'an says"They never were the guardians of this holy center".Andonly people with piety, have right tothis supervision(Al-Anfal; 34). It may be understood from this verse that the characteristic of piety should be considered for of all those involved in the mosque management. These include administrators, board of trustees, Imams, the criers to prayer, the reciters who recite the Qur'an and the servantswho participate in cultural activities of Mosque.

3-Spiritual attraction: the actual development of the Masjid is in its conduct of guiding the prayers and not its misleading appearance; so if the mosque had the highest physical features but it does not lead to enlightening and guiding people, it should be ruined and destroyed, although it appears like a majestic palace.*Ali ibnAbiTalib*(the first Imam of Shia) said**:** *"the time will come when only the name of Quran and Islam will remain"* (Nahj al-Balagha, Sermon 20). "*Mosques built by people are prosperous in their construction and ruined in guiding them.Hisresidentsare the worst people on earth; they are the source of intrigue and wrong doing"*(ibid, sermon 361).TheMasjid should be such that most of the faithful, especially the young people be attracted willingly.The former two factors, itself, however, set the spiritual attraction, but the centrality of Imams in interested people should not be ignored.Prayer has a special and privileged rolebecause he/she is responsible for leading the intellectual, cultural and educational activities in Masjid.Hence, his qualifications directly affect the interests of the people and the youths in the mosque in order to reach a "Mosque'sIslamic pattern of management".In addition to the attributes such as piety, justice in prayer,knowledge, morality, optimism, outward adornment, integrity, time investment, humility, tolerance, discipline and enjoyment of social acceptability, there are spectra of different elements that can make people prone to the mosque. God said to the Prophet in Quran:"The great mercyofGod Lentthemif you'rerough andthe heart toshake around you (Al-Imran; 159).The Imamcan increaseeight worshipersat a mosque to eighty oreight hundred worshipers and vice versa.

4-The effective management programs of worship: cultural, social and political:

Most surveys have been conducted in countries like Iran showthat poor management of the mosques themain reason for the reluctance to mosques.

Masjid throughout Islamic history has not only been a place of worship and prayer, but also it was an important basis for political decisions, economic, military and religious education publishing center and training center of people, and the center of the unity of the Ummahand the support for the Islamic state.In other words, the mosques have been taken as the center of the cultural, political, social, economic, and legal education.

4-1- Masjid as an education center: the Prophet Muhammad commanded to recite the Qur'an and to be faithful to the teachings of the Scripture and wisdom,«*And teaches them the Book and Wisdom*»and preached his sermon, which was full of life lessons, in the Mosque.Thus, the "mosque"

from the early days of its formation, found a close relationship with education and training.Since the beginning of Islam until several centuries later, the Masjid was used as a training school. Some writers have asserted that "the school was not established in the time of the Companions and the followers and occurred after the year 400 AH."(TahaAlvali; 1409 AH, page 84).It is well known that the first school was built in Baghdad in 459 AH by Alp Arsalan Seljuk's minister NezamuldinTousi(Ibid, page 85).However, before the appearance of the school, Masjid was the only major center for education, culture, politics and legislature in Islamic countries.

4-2- Masjid as a training center:

From the viewpoint of Imam Ali (AS) one of the leading missions for the mosques was being a guiding center for Muslims (Nahj – Albalagheh; Sermon: 369 and also Sadoogh, vol: 1, page 237, Hadith no: 713).GeorgieZeidan, Arab Christian author writes: "Muslims' mosques as community centers and shelters of poor and patients are the centers which have been the cradle of education.In small mosques, children are taught and great mosques have value and importance sometimes as much as European universities."Thus, thatMasjidwhich does not perform its cultural and educational role, in fact; then, it is failed in achieving a great part of its mission and separated from the ideal model of Mosque.

4-3- Masjid as community and policy center: Masjid in his original position is the place of social and political discussions."The prophet is the first man which establishedMasjid in a political, social and intellectualframeworkand set Masjidshis base and guests who joined from inside or outside the peninsula, came to visit himin this place (TahaAlvali, 1409 AH, page 159).
Allah commanded the Prophet to consult with people on the important issues(Al Imran, verse no: 159).Masjid was a base from which to achieve this important goal.At the era of the Prophetwhen an event occurred, the bellman called:"get together for prayer". It means "get together for prayers at the mosque." This message was enough for Muslimsto leave their own workfor prayer and accepted the Prophet's invitation to political or administrative discussions or general matters relating to their daily life(TahaAlvali, 1409 AH, Pages 162-163).Evidence shows that even for military affairsMuslims discussed in the Masjid.
On this ground, it can be said thata Masjidwhere its prayers participate in socio-political activities and discuss and exchange views on major issues of society is more like a PremierMasjid.One of the causes of the recent revolution in Arab countries - whether it was called the Arabic spring or Islamic Awakening- was that religious leaders set mosques as a center for training, education and exchanging insightful thoughts and Mosque was a center for movement, awareness, protesting and exposing the secrets of corrupt rulers.
5- Benefitting fromsuitable architectural and engineering facilities. The attractive architecture and designing of mosques are the material factors expedite the attraction to Masjids.In addition, the availability of facilities and equipment according to the location of the mosque and the amount of financial supports, considering the flourishing appearance of the mosque increases its efficiency.For example, if in a mosque exists a library and a reading room, help this sacred place to perform one of its functions.However, it is important in the mosques equipped with this type of hardware and software; avoid unnecessary formalities and paying attention to simplicity as a principle.
II-Management of people:
The position of Masjid in Islam and Muslims' mind is such that its relying on people must be considered as a principle.In this section, we review briefly what may be the reasons for the popularity and people based management of Masjid cited by people:

(A) Reasons
1-The nature of public endowment of Masjid:

One thing that concerns us and should be considered in relation to the management of the mosque is the public endowment of the Masjids.Masjid, is house of God, and legally and lawfully owned by no one.Governments, political parties and groups, legal requirements and any ownership rights over such places are not entitled or bestowed and this is because of the nature of its endowment.In fact, by the endowment of Masjids it must be not being regarded as peoples' property.Accordingly, there is no justification for government intervention in the affairs of Masjids.Hadiths stated thatit's better for you to buildthe mosquesforAllah's rewardsand notthe government.For example, Ali ibnAbiTalib quoted from the Prophet that: "*Everyonewho builds a mosque by his wealth for Allah, Allah will build for him a house in Paradise*(IbnMajah, 1975, vol. 1, page: 243).[1]

2- The religious nature of the institution of Masjid:

One of the concerns of the faithful peoplehas always been whether or not religious matters should be popular or not, and whether the interference of the Government in the affairs of the mosque is useful or not.To respond to these concerns it should be said that Masjids areundoubtedly a religious institution and if we want to define it as an institution, it must be said that Masjid is a voluntary, non-profit, non-governmental and faith-based institution. By reflection on these indicators it is revealed that governmentalizing of such an institution is in contrast with the non-governmental characteristic of Masjid.In the other hand, the dependence of religious institutions to the government would not be desirable.

3-Utilityof the Masjid's independence:

Independence of the Masjid is in itself desirable.One of the characteristics of institutions such as mosques is that they have been established apart from government interference and are governed by the board of trustees that have the ability to make their decisions independently.From past to present, Masjidshave been managed by the people themselves.People with divine aspirations have paid all costs of construction, performance of programs and maintenance of the mosque. They would have been incurred, thiscreates strong relationship between people and a Masjid;in contrast, and the dependence of the mosque to a state not only leads to a ruined mindset, but also undermines people's sense of responsibility towards the Masjid. It isbecause they think that the mosque would not be closed down and if they do not act, the government will take action.Accordingly, interests demands that the management of Masjids remained to people.

4-Effectiveness:

The success of management inevery system or organization should be measured by its effectiveness. One of the approaches investigated effectiveness of management isthe approach of the achievement of goals.Some indicators can be considered for effectiveness including performance, motivation, satisfaction, flexibility, productivity and participation in decision-making.

Now the question is: when we want to manage our Masjid by the board of trusteeswith regard to the measures of effectiveness, whether dependence of Masjid to governmentwould have negative effects on these indicators?It should be noted that the mosques are one of the most important religious institutions which help to preserve the value system and with strengthening of religious attitudes and expression of related Islamic teachingsplayedrole in this area.

Power ofMasjidsin preventing society's values and stimulating community of believers to defense the truth and resist against the falsehood is directly related to their independence.Regarding the financial and spiritual independence of Masjidsfrom the states, Masjidshave been able to deal with corruption of the ruling powers.

Imams of Masjids who are trained in independent seminaries and are not indebted to governments,whenare assigned responsibility for leadership of Masjids, are brave enough in defense of truth and fight against falsehood, no difference which positions do they have and that's why the historical memory of Muslims recorded the fact that any movement that starts from the masjids ,on

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[1]: The same Hadith was narrated by Othman ibneA'afan, ibid and Sunanan-Nasa'i; Vol; 1, section 2, page 31.

the one hand hasthe divine and religious color, and on the other hand is people oriented, and these two factors are efficient instability of movements and revolutions.

As mentioned in the introduction, the Masjids have various functions.Masjid, in addition to prayer and worship, is a cultural, social and political centerand all these activities have one thing in common and that is the education of people. When it is completely independent, Masjid can train free-spirited people which try to promote truth and revive religious values and performance of rituals.The dependence on the state may cause the mosque's call to fight against oppression stagnates. Accordingly, it is expected that positions that Imams and believers take against the errors and corruptions of politicians and those in power get alleviated.Dependence of the Masjid and its management will ensure that they do not speak the truth, and this is one of the major worrying damages.When the budget was set by the state,Masjid or Imams of the Masjids should be indebted to the government and cannotresist against it andthen cannot play the role of guiding and conducting people.

(B) Critiques and challenges:

Four reasons proposed for the management of people are plausible, though not enough.At the present time, there are other aspects of the management of people. Despite a lot of opportunities and advantages this methodof management put forth, but in some cases deprives Mosques from the other opportunities and faces the mosques with problems. Concerns about the independence of the mosque and its dependence on the state are desirable and appropriate,but the entire negation of the relationship with the government is also not reasonable or possible in some cases. It can be determined by considering all aspects that together make possible the relationship of independence of Masjids and reasonable association with government.Here there are presented some of the challenges facing management of people:

1. Masjids in limbo between tradition and modernity:

One of the current challenges that resulted in loss of interest of people to the Masjids is inadequacy of their role in a society wandering between tradition and modernity.In recent decades, numerous changes have occurred in all communities, including the Muslim community. These developments cannot be ignored, nor can be dealt with.The most logical way is to manage these changes. The subject of our discussion' concerningmanagement ofthese changes by institutions such as Masjids means thatMasjid officials with the knowledge of the complexities of contemporary society and understanding the necessity for the relationship of all non-governmental institutions with the states try to use from this interaction more productively and efficiently in the Masjidand for the achievement of related goals.

One of the requirements of modernity is thegovernment's presence in various spheres of social life. Government will turn to religious institutions and this does not depend on our will.

Our assumption is that in Muslim community, if governments do not adhere to Islamic values, they are not in front of them and this is enough to take advantage of Muslim states for the purposes of this religious institution.If the traditional view of the Masjid led to ignore the roles that institutions such asgovernment play in different areas, the result will be the inefficiency of Mosques. Close the eyes on these realities of our timeswill lead to under development in all its aspects and the Masjidswill be the target of these damages.More details will be discussed in chapter four.

2-Masjids and facing the potential damages:

Story of Masjid of Zarar and decisive confrontation of Quran with this event is noteworthy in many ways.After the establishment ofGhobbaand the increasing progress of the Muslims,the hypocrites of Medinawere ensured that their defeat would be near;therefore, in the year 9 AH, they had also tried to build Mosques. By this, they wanted to weaken and schematize the Muslims andon the other hand, in their imagination, wanted to find a good base for their leader; Abu A'amer who promised to mobilize the Rome empire army to defeat Muslims: *And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against God and His Apostle aforetime. They will indeed swear that their intention is nothing but*

good; But God doth declare that they are certainly liars(Surat Al-Tawbah; The Repentance, verse: 107).

In this verse, hypocrites' purpose of building Masjid was harm to believers and faith and expanding the schism between them and providing the opportunities for the enemy and the enemy of Allah and His Prophet. Since the preservation of the unity of the Muslims was of high priority, he ordered the destruction and burning of mosques of hypocrites and even trash it.

This is an example and at all times and places such measures can be found.Sometimes it can be observed that the building of several mosques together iswith the intention of beginning disputes between believers and their bias against one another. Who should prevent such actions? And based on what criteria? It is where we can find sanctions except the government;when people encounter something like this has no choice but to use the power of the state to fight the crooked people who have not respect such holy places.It's one of the reasons thatjustify engaging with the government in the management of Masjids.

3-Masjids being challenged by rival media:

One of the challenges mosques are facing today is that there are rivals such as radio, television and other mass media supported by the governments. On religious occasions, TV by using powerful tools like movies, TV series and etc. plans to offer or broadcast the speeches of famous religious commentators.Suppose that in the month of Ramadan in a Muslim country, the government planned to allocate part of TV broadcasting to religious speeches, religious programs, broadcast a series of religious movies and while showtimes interfering with the hours that people have traditionally been present in the masjids; the natural result of such programs in such times is that people retreats from the Masjid. Without a doubt, if the management of Masjid does interact with the government and the media, it can make recommendations regarding religious broadcasting hours of audio-visual media to facilitate the peoples' participation in the religious programs of the mosques.

4-Masjids and the needs to administrative and financial support:

Masjid management and organizing its internal and external affairs, in some cases with the support of the government and its related entities is upheld. Note the following examples:

Offering suitable land at suitable locations,

Supply of construction materials and equipment needed for Masjidand the expense of public water supply, electricity, telephone and gas of mosques and calculate their costs based on the lowest price,

Take advantage of the banking facilities such as loans, credits and etc.

The registration of Masjid as a legal entity set,

Administrative and legal support on various aspects of the Masjid,

These are some cases which the management of the mosque is facing at the present time.

The result: while preserving Mosques' independence, they can benefit from the material and spiritual supports of the governments, including legal, administrative and financial support, it is not reasonable to deprive Mosques from this type of management for the sake of the management of people. But if such management requires a rejection of communication and interaction with government, thereby, depriving the mosques from governments' numerous capacities and facilities is not reasonable, not reasonable for mosques management of this capacity does not use the excuse of being popular.In other words, this kind of support is no damage to mosques and independence will not manage people; Those who insist on such management, to properly understand the requirements of the time we have left.

III. Government based management:

Studying management ofmasjidsbygovernment and its admissibility or inadmissibility is an important issue needs to be investigated.The importance of this debate will be doubled considering the fact that most of the mosques in Islamic countries are state-owned or run by the government. Governments supervise and controlsmasjidsthrough Ministries such as the Ministry of Religious

Affairs.In this chapter, the reasons that could justify such management are presented and then, it will investigate the challenges.

A. Reasons

1- Guardianship of the Islamic ruling on Masjid:

According to Islamic jurisprudence, the Muslims' rulers govern all religious and non-religious affairs. Governing masjids is part of his overall ruling and that is why he is qualified to appointImamAl-Jema'ah and monitors their activities.According to Maverdione of the instances of religious rulers' responsibility is the supervision and monitoring of prayers.   The Sultana Mosque - the mosques that due to the great number of prayers are of high importance for Sultan, the Imams of the Masjids are appointed by him, and nobody have the right to assign this position (Al-Maverdi, 1416: 157). Some have deemed it necessary for the religious ruler to govern all the affairs of his province because this he is deserved by God to have the right of ruling and leading people to the most apt life and God will ask his about this right (MamunHamush, 1426: 83). Accordingly, in Islamic states it seems that the Masjid should be administered under the supervision of religious leader and what has been proposed about the appointment of Imams implies that the mosque management should also be linked to the government, because we all know that the Imam of the Masjidhas a key role in the management of this holy place. This is the reality that we see today in most Muslim countries.

(2) The impossibility or undesirability of management by people in some Masjids:

Despite the advantagesofpeoples' management of masjids, though being confirmed by the basic principle on assigning the management of Masjids to people, but there are someexceptions from the general rule:

1. Specific Masjid with international aspects, such as the Sacred Masjid and the Prophet Masjid.It is clear that administration of thesemasjidsisoutside the power of the peopleand should be directed by the government.

2. National masjidsor thosewhich are registered as cultural heritage. Thesemasjids, both in terms of management and maintenance or repair or remodeling or renovation need special monitoring and intervention by the government and people cannot basically take over its management.Different tastes and views exist in the management by people will have negative irreversible effects.

3. Masjids located in hospitals, universities, barracks, parks, and other public places.

Obviously, the administrators of such sites, as well as the management of a hospital or university, will be also responsible for managing such Mosques and management of people in these masjidscan be applied.

4. Since the Masjidsestablished by the staff, groups, guilds or parties is not prohibited by the Sharia - with all due consideration to the Masjid - naturally, we must admit that its management should be allotted to themselves.

Thus it becomes clear that as the management by people cannot be accepted entirely, the idea of government basedmanagement cannot be ruled out in all cases.

(3) The need for financial support and public service:

Providing enough financial funds for the current activities of Masjid and its construction has been one of the main concerns of Masjid executives. Except a few of masjids which have adequatefacilities and funds for whatever reason, most of the masjids in this area have faced with serious straits.Although the basic principle in the construction and repair of Masjids stated that these projects should be conducted by the support of cash and non-cash donations of faithful people and these are people that have been addressed in this verse: "*He only shall tend Allah's sanctuaries that believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided*". That does not imply Masjids deprive themselves from the government supports or services. Obviously when government financing mosques and its administrative services it is not reasonable to expect that governments have no role in its management.

(4) The need for government involvement in policy-making, regulation and supervision of masjids:
Policy makings and needs assessment applies to all Masjids; suchas the number of mosques based on the population and the requirements of time and place, determination of recognition and selection of Mosques' Imams, training of Imams, accessing toMasjids easily, participation of the Ministry of Religious Affairs, municipalities and government agencies in the financial and legal aids to Mosques are well-known for everybody.Currently, the best way is that these activities will be delegated to the Islamic states because of the warranty ensured by governments and prepares uniformityfor religious activities in masjids. The Quranicorigin of this kind of management is mentioned in this verse:"They are God's helpers when we have power on earth, they prayers, pay the Zakat to enjoy in good and forbid evil, and the end of things is in God's hands[2]".

(B). Critiques and challenges
1. Criticism of first reason:
1. What is discussable about the responsibilities of religious leaderis its right in appointing Imam Al Jomoa'a. There is no debate on this issue. Because of the high importance of Prayer of Friday, Muslims' leader himself acts as Imam Al Jomoa'a or selects someone else for this position. Imam Al Jomoa'a's duty is different from the responsibilities of Imams of daily prayers in nature and that is why Abu Khedriquoted that the Prophet said: " *if there were three Muslims, one of them who has a remarkable ability in reading and reciting Quranshould be preferred as Imam*"(Muslim, 1397, vol 1: 269).IbnMas'ud narrated that the Prophet said: "*The Imam is who that recites the Book of Allah better than others and if people were same in recitation of Quran, the one who preceded in migration (Hijrat) has the priority and if they were migrated at the same time, those who knew the tradition better than others are prioritized ...* "(Alnasa'i, Volume 1, part II: 76, and "Muslim", 1397, vol 1: 270).This hadith clearly indicate that the selection of Imam is assignedtothe people andthe Prophet Muhammad only determined the characteristic of the Imams.
2. Although Maverdibelieved that the Imam of some Masajids, such as the cathedral and mainMasjid of a country is reserved to the leader or someone selected by him, but he makes it clear that Imamat of public Masjids (in front of Sultan masjids) wherelocal communities and tribes establish Mosques in the town or area, selection of Imam is concerned to, the one who people would agree upon him and if there is a disagreement about the Imam, the leaderselect him to alleviate the disputes and this is based on the consensus of people (Al-Maverdi, 1416: 161).It is thus clear selection of Imams was typical in the political system of Islam and the selection of Imams of Masajids was by the people. When selecting the Imam takes place by people, other matters related to the management of the Masjid will be the people based.
3.Basically, the narratives relating to the Masjid and its administration indicateno dominance of Islamic government on Masjids at the beginning of Islamic era and it is not clear that all out dependence of masjidstogovernments in Muslim countries was based on what basis.
2. Criticism of 2nd reason:
Firstly, the discussionof themanagement of the Masjid is concerned to masjids which are built and established by believers.Thus, certain masjidsincluding ProphetMasjidor masjid Al Haram or those Masjids which are recognized as cultural heritage of a country and require special care and managementand also masjids in special centers or established by particular groups they are basically out of the question.
Secondly, the management of mosques in certain mosques mentioned above is not only inclusively assigned to a particular state,but because of their transnational aspect of these types of Masjids it is more appropriate to manage them under control of the Islamic Cooperation Organization.
3. Criticism of 3rd reason:

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[2]: Those that, if we give them power in the land, perform worship and pay the poor-due and advice to goodness and protect from forbidden and Allah knows the destination of all activities (Al Hajj; 41).

There is no doubt that in some cases it may be necessary to benefit from the financial and administrative support of the state, but accepting such supports does not mean the acceptance of government's managementof themasjids. The disadvantage of this approach is the reduction of the independence of the masjids and risks of the benefits derived from thisindependence.Governmental administration faces independent mosques and their interests at risk, as well.For this reason, it is necessary for Mosques to take advantage of government's services, to the extent is necessary and will be confined to the minimum; it also minimizes the expectations ofthe state.

Masjidmanagement should be least affected by outside organizations and mosques admit that there are mechanisms that protect the independence of the Masjid.

4. Criticism of 4th reason:

For organizing Masjids' affairs and creating uniformity in the general activitiesand to prevent the possible misuse of such sacred sites policy making is necessaryand needs to regulate appropriate rules.However, these policies and laws which are directly regulated by governments are worthy to be reflected.In chapter 4, we discuss that to meet these requirements it may be useful to use from intermediate institutions. Governments by recognizing these institutions assign all of which are relevant to the needs assessment, policy makings and selection and training of Imams of Masjid to institutions which rise from Masjids. Such an institution works as a union.Today, in some Islamic countries, centralized management of the affairs of the mosques goes far so that even providing the same maps of the mosques are considered; something that architectures disagree. Recognizing the risks of such enterprise is not discussed here.

Designation of Imams of Friday prayers and Imams of Masjids by the state and their displacement, appointment of those who call for prayer, dictating the Friday Prayers sermons, involvement in denomination of Masjids and the other harms including the management of the Masjidare undesirable consequences.

Receding from the ideal situation of Masjid due to such activities has been criticized by some scholars (TahaAlvali, 1409: 366). Not forgetting thatMasjid is the most important base of religion and religiosity, so the mechanism of the administration of Masjid should not be in such a way that the faithful believer that suppose that the religion is dependent on the government (governmentalized)."Governmentalizedreligion" means any religion affiliation to the government and this is one of the biggest hurts for religion and religious people.Imagine a country when the ministry of foreign affairs announced the clerics' travel to Mecca is forbidden for Umrah in Ramadan because of the Imamat of the recommended Taraweeh prayers.What happens in the minds of people? The extent the management of an organization is assessed with its effectiveness.In recent chapters we noted that one of the factors influencing the effectiveness has been the approach that includes the achievement of the objectives of each institution; its indicators include performance, motivation, satisfaction, flexibility, productivity and participation in decision-making;it is clear that the dependence of Masjidtogovernments will have negative effects on these indicators.Yes, religious state is desirable and favorable, i.e.the state that committed itselfto religion, religious teachings and religious institutions and supporting these great agenda is one of its priorities .

IV. People management and governmental oversight

Performance of masjid's Management, in both micro and macro levels of assessment placed.

Masjid management at the micro level, when we consider a masjid without its relationships with other masjid, but the masjid's management at the macro level, means strategic management of masjid in the country. The intention of the management of the Masjid is not the mosque managing a remote village far from the complex social relations.As we noted in the introduction, the intention of the "Masjid"is a masjid which closely exemplary Masjid and word is that the management of this Masjid should be given to whom; With regard to the pathology of the previous two seasonsof the popular management and governmental management; in this chapter, we examine the central role in the management of the Masjid by people and the

complementary role of government in supporting and monitoring the work Masjid;Following reasons proving that such management is desirable and should be placed on the agenda.

1. Effectiveness

In the second Chapter we noted that one of the proposed approaches is effective, approach to achieving the goals of any institution or organization.Effective management of the Masjid, should be managerial implication, should be managed to cause,the maximum absorption and transformation and transcendence and this, with full dependence of Masjid on the state, and was not possible.Masjids a planting popularand should be the main focus on people.Such an approach in the past has caused the masjids Best Places to revive faith and preserve their values and virtues of publicationand for independence from governments, the liberation movements' started and underway from masjids. The capabilities and capacities latent in them, has led the government to exploit the greed of the political, social, religious base in a particular service, this is an evil whichwill destroy the effectiveness of the mosque.

On the other hand, those who are burdened with the management of the Masjidmust accept that for more efficiency and productivity, it is necessary to establish a negative relationship with government agencies and of course, be careful that the relationship between Masjid and state or state institutions, the independence of one of the fundamental values of masjids, not eclipse.To accomplish this, it is necessary to engage with the government regarding the management of the mosque the following principles:

1. The principle of independence in decision-making agentsMasajid
2. Maintain the right focus and commitment to religious values
3. The recognition of the important mission of enjoining the good and forbidding the evil, even to the government and government officials from the Masjid site
4. The approach of government support through NGOs rose from Masjid
5. The minimum monitoring the state of affairs of the Masjid.

If the binding principle, be performed,the action taken by the government is not only not bad, but the efficacy association Masjid mosque management, will play a very positive role.

2. Organization

Masjid management can be studied from two perspectives:

1. Decisions related to the construction of Mosques and administration, Board of Trustees, elected Imam, hired servant, the religious, cultural, educational, social services and etc.
2. Needs assessment and develop policies and programs to all Mosques.

In the first part which is concerned with the internal management of the Masjid, outside intervention - governmental or non-governmental- is not allowed.The need for Imam in the Masjid, such as the need for doctors and nurses at the hospital, the task One is spiritual practice and another task is physical practice; The training of Imam competent, compassionate and expert in religious seminaries is the work of seminaries, as the train doctors and nurses, it is the duty of medical universities,but the choice of doctors and nurses to the hospital, the hospital management will be done and not be imposed from outside.

The same issue is also a selection of imams, masjids associated with training centers, sports centers, cultural centers and other centers of the same type, and these things must be done the will of the Board of Trustees of the Masjid.

But the second part, beyond the limited internal management and external communication is possible.For example, in relation to needs assessments, determining the necessary number of masjids, according to the number of inhabitants and the contingencies of time and place, or matters relating to policy and planning, including the recruitment and selection appointed imams, drawing or model prayer, training imams pleasant, easy access to the Masjid, the share of the Ministry of Religious Affairs, municipalities and government agencies in the financial, officeand Legalaids to Masjids -which are necessity, by the time we have Management of the Masjid, is forced to interact

with the outside.One assumes that, leaving the affairs to the government which was mentioned to its problems in the previous chapter, there is another way for the establishment of an institution of intermediary betweenMasjid Board of Trusteesand government.This entity could be a Council policy and planning mosques or Center to dispose of masjids Affairs,if we don't accept State organization on masjids affairs, was forced to leave organization to such a set.In this regard, the Council or People staying in the council or center are very important.If a center to handle the affairs of the masjidswill be formed, this center should be raised from masjids text and decision makers, must be the trustee of the mosque.

Some of missions and competencies of such central for organizing a management of large Masjid can be listed as follows:

Preparing the Data Bank forMasjids[3]

organizing the Imams of Mosques

editing tasks of Board of masjids

Allocation of resources and providing the necessary requirements

Planning to create unity and integrity of the Imams of masjids

editing plan for monitoring and controlling of masjids

Establishment of legal offices for Mosques with the aim of legal registration of masjidsand follows all legal requirements

Interaction with governmentin connection with the drafting of laws and regulations relating to the Mosque

The holy relics of such a center are that the prevention of the multiplicity of decision-making bodies in this area and their interaction with the operating system might be clearer.

The government could consider a deputy at the Ministry of Religious Affairs,connected to the mosques; just follow through the center of the investigation into the affairs of the mosques.

Deputy cited in coordination with the investigation into the affairs of the mosques, legal and financial support necessary to take the mosques in various fields.

3. Three sides of a triangle of Masjid Management:

Regarding the above mentioned issues, the three sides of the triangle organizingMasjids are as follows:

First: the Board of Trustees of the internal management and decision-making related to the construction of Masjids and religious affairs, culture, education, social services and etc.

Second:Center of the investigation into the affairs of the Masjids. The center needs assessment, and policy and macroeconomic planners are responsible for all the Masjids;
 Third: Government through the Ministry of Awqaf. The ministry needs support from Masjids through the center of the investigation into the affairs of the Masjids.

Considering the complexity and interrelatedness of social relations today we can observe the government presence in many people's truly private matters, for example, in personal affairs.Can people act without the knowledge or control of the government?When you are required to register your marriage, and for that, you should see a marriage, when you're responsible for your child's birth certificate, which is proof of his identity; government interference in the private life issues have taken, these are all the parts of life in the modern world, while a few years ago, such scrutiny and interference, is meaningless.Masjid Management is the rule, not the exception.

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[3]Now there is a mosque in every 1,100 people and Tehran whit1941 mosque, has a mosque for more than 4,200 people.(http://www.tabnak.ir/fa/news/ News Code: 438173 Release Date: Persian date Mehr 07 1393 - 11: 03, 29 September 2014)

Yes, if we could manage the affairs of the Masjid,without interference or supervision of government, that will well, but when for whatever reason cannot, in this case, what should we do?Whether we like and what not, their requirements will be imposed on us, the importance of independence ofMasjids, requires that whatever is possible to minimize this interference or supervision.Accordingly, the adoption of governmental intervention, because of a rule that says "necessities, remove the ban[4]"and the principle of minimum intervention necessary, it is because the rule "in cases prohibited,only to the extent necessary, it is permissible[5]".Seem to observing these two rules, government interference in the affairs of the Masjids, from the perspective of jurisprudence, will not face legal hurdles.

On the other hand, an Islamic government, has duty and responsibility for expansion and deepening of religious beliefs, training and conduct, and should play a supportive role.Public spaces of the Masjid should be placed under the supervision of health and safety services Fire Department and the department, in cooperation with the investigation into the affairs of the Masjids, to develop guidelines for health, safety, protection and maintenance of Masjids act.At least that is what the government should do about the Masjid; consider a portfolio of long breaks. Masjids, in addition to buildings insurance, about events that may be responsible for the Masjid, must have third party insurance.Contract and pay premiums, it is the responsibility of the Ministry of Religious Affairs and the cost of split of water, electricity and gas Masjids and their use, free to be announced and in addition, municipalities are required to allocate a percentage of the budget to Masjids and Masjids be allowed without paying the toll,to devote the percentage of land area Masjid by business users to support the ongoing costs ofMasjid.

Is it the government, the cost of water, electricity, gas and other services for free to Masjids, should it be welcomed? If the Legislature, the Executive and the municipalities, which are responsible for building land and building permits, free of charge to people in particular, should it be welcomed? If the legislature approves the executive branch and municipalities have suitable land and building permits for free to build a Masjid, in particular people should embrace it? If the judicial system, announce its readiness to pursue legal Affairs of Masjids, should it be welcomed? This is part of the government's support of the Masjid, and this support does not dominate the religious institutions. Limited monitoring the state of affairs of the Masjid is acceptable; Receive funding from the government, the need to reasonably establish that the recipient is responsible for the supervision exercised; "Center adjudications Masjids " may be appropriate for such regulations; In other words, if the monitoring to be done indirectly and by the entity elected will not be a problem. The general requirements and expectations of government from Masjids, through these institutions and with its agreement will be communicated to the Masjid and mutually requirements of Masjids in various sizes that will connect government agencies, through the center, will follow

Conclusion:

1. Before any research related to the management of the Masjid, It is necessary to determine characteristic of the "Islamic Premier Masjid.
2.In Scripture and tradition, as well as based on jurists votes, there is no reason for the dominance of the government over Masjids, and what is the Islamic ruling on appointment Province Friday prayer is not relevant to the management of a typical Masjid.
3. One of the biggest challenges they face in managing Masjids is increasing government intervention in the affairs of the Masjids and welcoming this type of managing mosques is not

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[4] **:** Necessities permitting prohibitions

[5] **:** Necessities, should not be exaggerated

worthy of a Masjid;as the approach of negligence and the absolute negation of interaction with government is not logical.Limited to the management of Masjids to the public or the government, faced with multiple damages and that's why we took such management not efficient and effective.

4. Pivotal role of people in the management of the Masjid and the complementary role of government in supporting and monitoring of Masjids requires that on the one hand the use of People Management Experience and on the other hand, points to interact with government.

This appears to be the optimal management that should be placed on the agenda.

5. Three sides for optimal management of Masjids in Islamic countries are: Board of Trustees of the Masjids, government and interface between the Board of Trustees and government.

6. Institutionalizing the functions of the Masjidin legal form is the necessarystrategy for Masjids, the necessity of utilizing the supportive role of the state in legal, financial and administrative are reasons for accepting government regulated participation in the management of the Masjid.The partnership must not exceed the support because the political interference in the affairs of the Masjidsreduces the role of government andtherefore will lead to endless latency and stagnation of Masjids.

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