

A PORTRAIT OF DETROIT MOSQUES:

Muslim Views on Policy, Politics and Religion



by

Dr. Ihsan Bagby

ISPU Fellow

Associate Professor of Islamic Studies

University of Kentucky



Institute for Social Policy and Understanding

43151 Dalcoma Road, Suite 6

Clinton Township, Michigan 48038



© 2004 Institute for Social Policy and Understanding.
All Rights Reserved

No part of this publication may be reproduced or transmitted in any form or by any means without permission in writing from the Institute for Social Policy and Understanding

The Institute for Social Policy and Understanding normally does not take institutional positions on public policy issues. The views presented here do not necessarily reflect the views of the Institute, its staff, or trustees.

Institute for Social Policy and Understanding

43151 Dalcoma, Suite 6
Clinton TWP, Michigan 48038
Tel: 586-416-1150
Fax: 586-416-2028
e-mail: info@ispu.us
www.ispu.us

ABOUT THE AUTHOR

Dr. Ihsan Bagby is an Associate Professor of Islamic Studies at the University of Kentucky and a Fellow at the Institute for Social Policy and Understanding. He has conducted numerous research projects and written extensively about the Muslim community in the United States.

TABLE OF CONTENTS

FOREWARD	3
ACKNOWLEDGEMENT	4
EXECUTIVE SUMMARY	5
I	DETROIT MOSQUES: BASIC CHARACTERISTICS
	Numbers and Size 12
	Growth and Conversions 14
	Mosque Ethnicity 17
	Sunni and Shi'ite Mosques 18
	Women 19
	Mosque Age, Location and Type of Building 20
II	MOSQUE PARTICIPANTS: BASIC DEMOGRAPHICS
	Ethnicity, Immigration and Second Generation 22
	Age, Gender and Family 24
	Education and Income 25
III	MOSQUE PARTICIPANTS: VIEW OF THE MOSQUE
	Participation in the Mosque 26
	Attitudes toward the Mosque 29
	Priorities and Programs 30
IV	ATTITUDES TOWARDS ISLAM
	Islamic Approach 34
	Applying Islamic Law 37
	Sunni-Shi'ite Cooperation 39
V	ATTITUDES TOWARD INVOLVEMENT IN AMERICAN SOCIETY AND PUBLIC POLICY
	Political Participation 41
	Community Involvement 43
	Registered to Vote 44
	View of American Society 46
	Public Policy Issues 48
VI	MOSQUE PROGRAMS AND ORGANIZATION
	Friday Prayers and Daily Prayers 51
	Islamic Activities 52
	Social Services 54
	Outreach and Political Involvement 54
	Leadership and Organization 56
	Finances 59
APPENDIX: Detroit Mosques	60
ABOUT ISPU	62

Since the tragic attacks of September 11, 2001, government officials and the American public have become increasingly interested in the Muslim community and the activities of local mosques. Consequently, the community has been placed under a microscope and “experts” have been brought in to share their insight and opinions. Unfortunately, the barrage of information that has inundated the airwaves has done little to clarify things, and left many Americans scratching their heads trying to decipher fact from fiction.

Despite the claims of these “experts”, very little is actually known about mosques in the U.S. and far less about the activities and views of its participants. It is clear there is a need for in-depth empirical research that properly reflects the demographic diversity of mosques as well as the numerous views of Muslim Americans.

It is with this goal in mind that the Institute for Social Policy and Understanding (ISPU) initiated the Detroit Mosque Project. We are confident this initial study will contribute greatly to that goal. Under the capable hands of Dr. Ihsan Bagby, the report offers one of the first glimpses into a community that is often maligned, yet not fully understood. The yearlong study provides a wealth of statistics and a penetrating look at Muslim views on policy issues, politics and religion.

We would like to thank Dr. Ihsan Bagby for his painstaking fieldwork and comprehensive study. The report draws out the major themes from the fieldwork and offers lessons and recommendations for policy makers and community leaders. It deserves a wide readership and should be of great benefit to government officials, researchers, and the general public.

Farid Senzai
ISPU Director of Research
April, 2004

I wish first to give thanks to all the mosque leaders of Detroit, who trusted us in these difficult times to come into their mosques asking so many sensitive and probing questions. I hope the results will be beneficial to the mosque community of Detroit. The Council of Islamic Organizations of Michigan, Syed Salman, President, and Abdullah El-Amin, Vice-President, deserves our heartfelt gratitude for endorsing the project and encouraging all Detroit mosques to cooperate with us. The Council's assistance was invaluable.

A special thanks goes out to the Study's research assistants who diligently worked through the summer of 2003 to conduct the Study and I would like to give my own appreciation to Ameena Qazi who served as Research Coordinator for the project and oversaw the work of the research assistants. As part of our research team, Nausheen Masood developed the code book and along with Nida Syed did all the data entry. Misbah Shahid worked beyond the summer and helped me with the data collection. The research assistants were: Ameena Qazi, Fahad Ashraf, Ousmane Bah, Patrick Cates, Zarinah El-Amin, Farhan Latif, Saba Maroof, Nausheen Masood, Eram Minhajjudin, M. Misbah Shahid and Nida Syed.

Finally, thanks go to the Institute for Social Policy and Understanding for their vision in initiating and supporting the Study through to its completion. Iltefat Hamzavi, Farid Senzai, Saeed Khan, and Muzammil Ahmed were all instrumental in shaping and conducting the Study and in producing this report.

Ihsan Bagby

The mosque is the cornerstone of the Islamic experience in America. It plays a unique and vital role, helping Muslims in America compensate for the absence of supporting institutions found in the Muslim world and mirroring America's own impulse toward congregationalism. Understanding the mosque, therefore, is essential for Muslim leaders as they attempt to steer and nurture the Muslim community, and is also essential for the American public and American policy makers as they attempt to comprehend a little-understood, often maligned, religious community that has been thrust into the spotlight, especially since the events of September 11, 2001.

This report presents the findings of the Detroit Mosque Study, a comprehensive survey of Detroit mosques and their participants. The purpose of the Detroit Mosque Study is to generate a detailed statistical overview of Detroit mosques and their attendees. This assessment shall provide a base line of definitive data that will serve mosque leaders in analyzing their institutions and will serve the American public in trying to sift rumor from reality in regards to American mosques. This Study is unique and ground breaking in two ways: it is the first study of all the mosques of a single metropolitan area and it is the first comprehensive study of mosque participants for such an area.

This report focuses on two components of the Detroit Mosque Study: a mosque leader survey and a mosque participant survey.

The mosque leader survey consists of an interview of all Detroit mosque leaders in order to develop a comprehensive profile of mosque demographics, activities, organization, finances, history and the views of mosque leaders on Islam and American society.

The questionnaire used for the mosque leader survey is the same questionnaire used in the Masjid Study Project 2000- the first-ever national study of U.S. mosques- which was conducted as part of FACT (Faith Communities Today), a study of all religious congregations in America. Based on a common FACT questionnaire, a mosque survey questionnaire was developed by Ihsan Bagby (principle investigator for this Study), Lawrence Mamiya (Vassar College) and Muhammad Nimr (Director of Research, CAIR) to suit the language and priorities of the mosque community. By using the same questionnaire, the Detroit Mosque Study is able to compare its findings for Detroit mosques with the findings of the Masjid Study Project 2000 for U.S. mosques.

The second component of the Detroit Mosque Study is the mosque participant survey. The overall purpose of this component is to produce a portrait of Detroit mosque participants, including their demographics, level of participation in the mosque and views on Islam and certain public policy issues.

A mosque participant questionnaire was prepared by ISPU and distributed at 12 mosques during Friday Prayer (Jum'ah) and on other occasions when mosque participants gathered (77% of all questionnaires were collected at Friday Prayers). The twelve mosques were selected using as the primary criteria, ethnicity, and as a secondary criteria, age of the mosque (an "old" mosque is defined for the Study as one founded before 1990 and a "new" mosque as one founded during or after 1990). The twelve mosques were composed of 3 Arab mosques (two old and one new mosque), 3 South Asian mosques (two old and one new), 3 African American mosques (all of them are old because there are no new African American mosques), and 3 ethnically mixed mosques (one old and two new).

Of the twelve mosques, the Study had good coverage in eight of the mosques: two Arab mosques (one new and one old), two South Asian (both old), all three of the African American mosques (three old) and one of the ethnically mixed mosques (new). A proper mosque distribution of ethnicity and age was, therefore, maintained. In each of these mosques, the number of mosque participant questionnaires collected equaled about half of the Friday Prayer attendance. The total questionnaires collected were 1298. The results of the mosque participant questionnaire accurately reflect and represent the composition of these four types of mosques.

Ihsan Bagby, as lead researcher, directed a group of research assistants in carrying out much of the study during the summer of 2003. The research assistants worked in teams to conduct the mosque leader interview and distribute the mosque participant questionnaire at Friday Prayer and other times. The entire mosque participant survey was completed in the summer of 2003, with mosque leader interviews extending through the summer of 2003 to March 2004.

This Study defines a mosque as an Islamic institution that conducts Friday Prayer (the weekly congregational prayer) and organizes other religious activities to serve a group of Muslims. Places such as rooms in hospitals or even apartments, where either only the daily prayers are held or only the Friday Prayer is held, are not defined for the Study as a mosque. A mosque leader is defined as the Imam (religious leader) or President/Chairman of the mosque. The Study focused on the three counties of Metropolitan Detroit: Wayne, Oakland and Macomb. Mosque participants had to be at least 15 years old to be counted in the mosque participant survey.

The overall picture of Detroit mosques that emerges from the Study is a very positive one: mosques are growing in number and size; mosque participants have a positive view of their mosques; the views of mosque leaders and mosque participants on important issues facing Muslims are moderate and fairly united; mosques are fairly active in programming and activities. On a less positive note, the Study reveals that Detroit mosques are largely divided along ethnic lines; the percentage of African American mosque participation seems low; conversion rates are lower than the national average for U.S. mosques; and the median amount of money donated to the mosque is low.

A summary of findings of each chapter follows.

1. DETROIT MOSQUES: BASIC CHARACTERISTICS. The Study charts the tremendous growth and fairly large size of Detroit mosques. Institutionally, Detroit mosques are relatively young, the majority being founded since 1980. Mosques are largely ethnically based, divided into five types: South Asian (Pakistani, Indian and Bangladeshi), Arab (largely Lebanese, Syrian, Palestinian, Iraqi and Egyptian), African American, Mixed (evenly divided between South Asian and Arab), and “Other Ethnicities” such as Bosnian and Albanian. Unlike U.S. mosques, Detroit mosques are more ethnically homogeneous. Conversions are lower than the national average, apparently due to fewer conversions among African Americans. Euro-Americans comprise almost half of the conversions in Detroit.

2. MOSQUE PARTICIPANTS: BASIC DEMOGRAPHICS. The average mosque participant is 34 years old, married with children, an immigrant, college educated and fairly well to do. Second-generation immigrants are a significant group in Detroit mosques, comprising about one-fifth of mosque participants, with about half of them entering adulthood.

3. MOSQUE PARTICIPANTS: VIEW OF THE MOSQUE. Overall, mosque participants have a positive relationship with their mosques: they attend regularly; are excited about the future of the mosque; and have a sense of belonging to the mosque. The median giving rate of \$39 per month, however, is low. Mosque participants have two distinct views of the purpose of the mosque: about 58% see the mosque as a place of ritual and increasing faith, while 42% view the mosque as primarily a center of activities and learning. Mosque participants are united in placing Islamic education and youth as top priorities for the mosque.

4. ATTITUDES TOWARD ISLAM. Mosque participants are united in accepting the holy texts of Islam as authoritative, but they are divided in their approach to interpreting Islam. The largest segment prefers a flexible approach in understanding Islam; another significant segment prefers the more traditional approach of one of the classical legal schools (madhhab) and a third segment prefers to follow the views of the great classical scholars without necessarily following any one traditional classical school. An extremely small group does not view the Islamic holy texts as authoritative, while another small segment adopts the very conservative view of the salafi approach. Mosque participants are united in supporting the idea of cooperation between Sunnis and Shi’ites.

5. ATTITUDES TOWARD INVOLVEMENT IN AMERICAN SOCIETY AND PUBLIC POLICY. Mosque participants agree on most issues regarding involvement in American society and public policy. They are virtually unanimous in supporting community and political involvement, and most mosque participants demonstrate their engagement in civic matters by being registered to vote. Because of these moderate views, mosque participants cannot be described as isolationists, rejecters of American society, or extremists. A significant number of mosque participants are unhappy with the moral climate in America, viewing certain aspects of American society as immoral. Mosque participants strongly support universal health care, affirmative action, tougher environmental laws, and cutting the income tax. An overwhelming number (85%) of mosque participants disapprove of President Bush's job performance.

6. MOSQUE PROGRAMS AND ORGANIZATION. Overall, Detroit mosques are fairly active in organizing religious activities, full-time Islamic schools, social services, outreach activities and political activities. However, compared to U.S. mosques, Detroit mosques are less active in the areas of Islamic activities, social services and outreach activities, and more active in the area of politics. Detroit mosques have many more trained Imams than the national average, but virtually all of the trained Detroit Imams are immigrants, who received their training overseas.

MOSQUE DEMOGRAPHICS

- As of 2003, the number of Detroit mosques is 33. In 2000, 28 mosques were counted.
- A count of all people attending the Eid al-Fitr Prayer was made. The average Eid prayer attendance was 1375 and the total number was 41,235.
- The total number of Muslims associated with Detroit mosques averages about 1968 Muslims per mosque, for a total of 64,950 Muslims.
- Based on these two figures, and using the projection that “mosqued” Muslims constitute one-third of all Muslims, a reasonable estimate of the total Muslim population in Metropolitan Detroit is 125,000-200,000.
- The average attendance at Detroit Friday Prayers (Jum’ah) is 473, which is larger than the national average of 292 for U.S. mosques.
- The average size of Detroit mosques is larger than the average size of U.S. mosques.
- Mosque growth has been substantial in Detroit. Over 85% of Detroit mosques have experienced some growth over a five year period, and 67% have benefited from a growth of 10%. The growth rate for Detroit mosques is slightly higher than the national average for U.S. mosques.
- Immigration and conversions are the main reasons for mosque growth.
- A little over a half (51%) of mosque participants have immigrated since 1980.
- The conversion rate per mosque over a 12 month period is about 12.2 people, which is lower than the national average. About 41% of new converts are Euro-Americans. The conversion rate for African Americans seems to be slowing.
- Of the 33 Detroit mosques, 11 (33%) are attended largely by South Asians, 10 (30%) are Arab, 6 (18%) are attended by African Americans, 2 (6%) are evenly mixed between Arab and South Asian, and 4 (12%) are a mixture of various ethnic groups.
- About 53% of the all the Muslims who attend the congregational Friday Prayer are Arab; 34% are South Asian, 7% are African American and 6% are other ethnic groups.
- The relatively low percentage of African American Muslims attending Friday Prayer is surprising and is possibly indicative of the declining fortunes of African American mosques.
- Institutionally, Detroit mosques are young. Two-thirds of present Detroit mosques were founded since 1980.
- About 70% of Detroit mosques are located in city neighborhoods and about 30% are located in the suburbs.

MOSQUE PARTICIPANTS' DEMOGRAPHICS

- Mosque participants in the Study came from 42 countries.
- Almost two-thirds of mosque participants are first-generation immigrants.
- Over half of the immigrants in the mosque participant survey came to America since 1990. Only 15% of the immigrants arrived before 1980.
- About one-third of the immigrants in the mosque participant survey who arrived in America before 1990 want to return to their homeland, and about 60% who immigrated after 1990 want to return.
- The average mosque participant is 34 years old, married with children, has at least a Bachelors degree and makes about \$75,000.

VIEW OF ISLAM AND AMERICA

- The largest group (38%) of mosque participants prefer a flexible approach to understanding Islam. Only 8% follow the salafi approach, which can be described as very conservative. About 28% follow a traditional, classical school. One-quarter of mosque participants prefer not to follow one classical school but to pick from the varied views of classical scholars.
- Approximately 93% of mosque participants endorse both community and political involvement. Over 87% of mosque leaders support participation in the political process. Radicalism and isolationism are not evident in Detroit mosques.
- Over 80% of mosque participants would like to see an enhanced role for Islamic Law in Muslim lands.
- About 68% of mosque participants are registered to vote.
- Civil rights, education and foreign policy are the most important policy issues for mosque participants.
- Mosque participants endorse overwhelmingly universal health care, tougher environmental laws, affirmative action and cutting the income tax.
- About 85% of mosque participants disapprove of President Bush's job performance.

MOSQUE NUMBERS AND SIZE

Number of Detroit Mosques

In 2000, the Masjid Study Project identified 28 mosques in the three counties comprising Metropolitan Detroit (Wayne, Oakland and Macomb). In 2003, the Detroit Mosque Study counted 33 mosques in the same area. Comparing the two lists, one finds that four mosques from the 2000 count no longer exist, and nine have been added to the 2003 list. Of the four that no longer exist, two were African American mosques, one was Arab and one was attended by a variety of ethnic groups. Of the nine new mosques, only three were actually founded since 2000, five were founded in the 1990's and one was founded much earlier. Of these nine mosques, four are Arab (reflecting the recent immigration of Iraqis to the Dearborn area); three are South Asian (mainly recent arrivals in Hamtramck from Bangladesh, via New York); one is Bosnian (largely new arrivals from post-war Bosnia) and one is a mixture of Arab and South Asians. Detroit mosques are in great flux, largely growing in response to new immigrants. Indicative of such flux, it was learned during the period of research that three groups were close to founding new mosques—one West African, one Bangladeshi and the third group's ethnicity was not identified.

Mosque Size

Membership. Mosque membership is a nebulous and - for many Muslims - a strange concept. In the absence of the concept of membership and membership lists, an attempt was made to estimate the total number of Muslims associated with a mosque—or what might be called a “mosqued” Muslim. Two methods were used: (1) mosque leaders were asked to estimate the total number of people associated with their mosque; and (2) a count was made of all the people who attended the 2003 Eid al-Fitr Prayer (the holiday prayer following the fasting month of Ramadan). Mosque leaders were asked to assign someone to conduct the Eid count at their respective sites, and researcher assistants conducted the count at four major mosques.

Eid al-Fitr Count	
Mean	1375
Median	850
Total	41,235
(N=33)	

Total Number Associated with the Mosque		
	Detroit	National
Mean	1968	1625
Median	1000	500
Total	64,950	1.9 million
(N=32)		

Although these counts are estimates, the totals seem reasonable. The fact that the Eid Prayer count is lower than the total estimate is logical, since every mosque participant cannot attend the Eid Prayer and, perhaps more importantly, women averaged only 25% of the Eid count (five mosques had no women at the Eid Prayer). Based on the Eid count and the total number associated with the mosque, an estimate of the total membership in Detroit mosques or the “mosqued” Muslim in Detroit is between 40,000 and 65,000.

Of course, these counts do not constitute the total number of Muslims in Metropolitan Detroit. A count of all Muslims would include the “mosqued” and well as the “un-mosqued” Muslim (the one who does not participate in any mosque). A virtually unanimous opinion among Muslims and other observers is that the number of “un-mosqued” Muslims is much higher than the number of “mosqued” Muslims, but there is no data to indicate the exact ratio. Using a “conservative” estimate that “mosqued” Muslims constitute one-third of the total population of Muslims, a rough estimate of the total Muslim population in Detroit is between 125,00-200,000.

Regular Participants.

Another indicator of mosque size is the number of people who attend the weekly Friday congregational prayer (Jum’ah). This figure would best represent the number of regular mosque attendees. The Detroit figures below are compared to data taken from the 2000 Masjid Study Project.

Averages for Friday Prayer Attendance

	Detroit	National
Mean	473	292
Median	200	135
Total	15,605	349,525
	(Detroit N=33)	

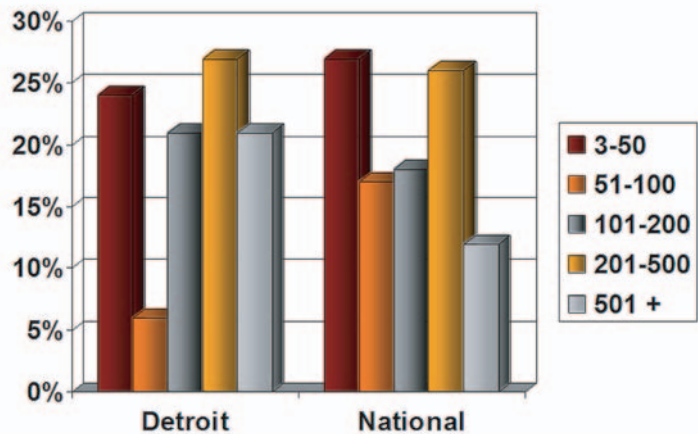
Friday Prayer attendance in Detroit mosques is significantly greater than the national average, reflecting the fact that many of Detroit mosques have large congregations—five mosques have over 1000 attendees at their Friday service, and three of these mosques conduct more than one prayer service on Friday to accommodate the high number of people attending the prayer.

Mosque Ethnicity and Friday Attendance

	Mean	Median
Arab mosques	736	300
South Asian mosques	538	400
Mixed South Asian and Arab mosques	300	300
Mosques with other ethnic groups	224	225
African American mosques	114	123

Among Detroit mosques, the mosques attended primarily by Arabs are by far the larger mosques; African American mosques tend have the smallest Friday Prayer attendance.

Friday Prayer Attendance Grouped According to Size



*The total for Detroit mosques equals 99% because sometimes the decimals on all the figures are low.
(Detroit N=33)

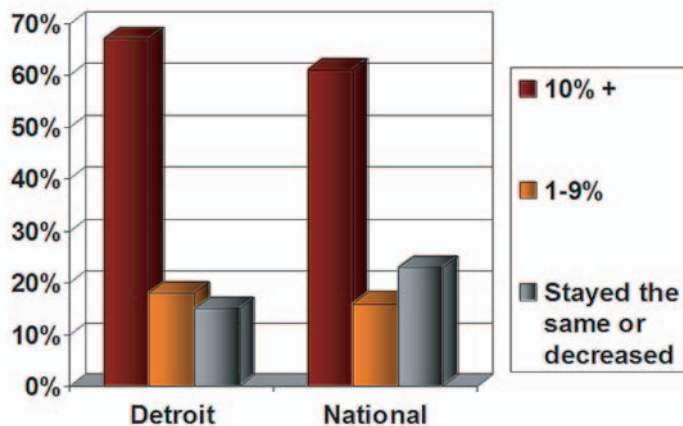
More than a fifth of all Detroit mosques have 501 or more attendees at Friday Prayer, as compared to 12% of all U.S. mosques. While the percentage of very small mosques (1-50 attendance at Friday Prayer) is the same for Detroit and U.S. mosques, only 6% of Detroit mosques have a Friday Prayer attendance of 51-100. This chart again demonstrates that Detroit mosques overall are larger in size than the national average.

Although the average Friday service attendance at Arab mosques is the largest of all Detroit mosques, South Asian mosques have more mosques with attendance over 501. Two-thirds of all African American mosques have a mid-range, Friday attendance rate of 101-200 people.

GROWTH AND CONVERSIONS

Mosque growth has been substantial in Detroit. Over 85% of Detroit mosques have experienced some growth, and 67% have benefited from a growth of 10% or more over a five-year period or since their founding, if the mosque was founded after 1998. The growth rate for Detroit mosques is slightly higher than the national average.

Mosque Growth (Detroit N=32)



Friday Prayer Attendance and Mosque Ethnicity

	South Asian	Arab	African American	Mixed South Asian And Arab	Other
3-50	10%	37%	33%	0%	25%
51-100	10%	0%	0%	50%	0%
101-200	10%	9%	67%	0%	25%
201-500	30%	27%	0%	50%	50%
501 +	40%	27%	0%	0%	0%

(N=33)

Arab and South Asian mosques have a similar growth rate—over 70% of their mosques have grown 10% or more. African American mosques have experienced the least growth—one-third of their mosques have not grown at all.

Mosque Growth Compared to Mosque Ethnicity

	South Asian	Arab	African American	Mixed South Asian And Arab	Other
10% +	70%	73%	50%	100%	50%
1-9%	20%	9%	17%	0%	50%
Stayed same Or decreased	10%	18%	33%	0%	0%
(N=32)					

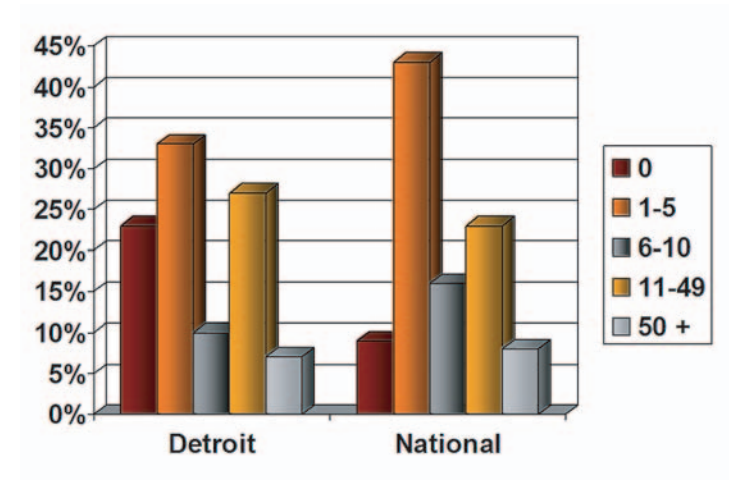
Immigration

The main catalyst for mosque growth is the high number of immigrants coming to Detroit from Muslim lands. Among the mosque participants surveyed as part of the Detroit Mosque Study, 51% of them have immigrated to America since 1980.

Conversions

Another source of growth is conversion to Islam. Over three-fourths of Detroit mosques had at least one conversion in the past 12 months. The average number of converts per mosque is 12.2, as compared to the national average of 16.3 in 2000. The total number of converts in Detroit mosques equaled 362 for the 12 months preceding the summer of 2003.

Conversions per Mosque over a 12-Month Period



(Detroit N=32)

Only a few mosques among Detroit mosques and U.S. mosques produce the bulk of the conversions—17% of the Detroit mosques produce 59% of the conversions. Many more mosques in Detroit had no conversions in the past year, compared to the national average. The clear conclusion is that conversions are not fast paced in Detroit. One possible explanation is that the many Detroit mosques, found in ethnic enclaves of newer immigrants, are not a good source for conversions.

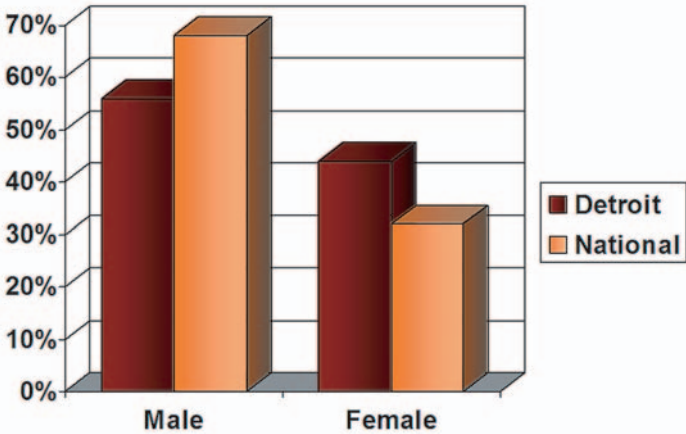
Ethnicity of Converts

	Detroit	National
African American	56%	63%
Euro-American	41%	27%
Hispanic	2%	6%
Other	1%	3%

(N=362)

African Americans comprise the majority of converts, with Euro-Americans a close second. These figures show a significantly lower number of African American converts in Detroit and a significantly higher number of Euro-American converts than the national averages. African Americans are converting at a lower rate in Detroit than other parts of America. The lower rate of African American conversion probably explains why Detroit has an overall lower rate of conversion, since African American conversions, by far, have fueled conversions to Islam in America. Most Euro-American converts join Islam in immigrant mosques (97% of Detroit Euro-Americans converted in immigrant mosques), and therefore, their overall percentage increases as the number of African American converts decreases.

Gender of Converts



(Detroit N=362)

The percentage of male and female converts in Detroit is extremely close, as opposed to the national figures. Again, this is possibly due to the decrease of African American converts, a largely male group, and the steady rate of conversion in immigrant mosques, where converts are mostly white females (85% of all females converted in immigrant mosques). In the mosque participant survey, 81% of the non-immigrants, including second-generation immigrants, were African Americans.

Non-Immigrant Mosque Participants

African Americans	81%
Euro-Americans	13%
Hispanic	3%
Native American	1%
Other	2%

(N=147)

The vast majority of these mosque participants are converts.

Decade of Conversion

Before 1960	5%
1960s	15%
1970s	26%
1980s	13%
1990s	29%
2000s	12%

(N=84)

Among mosque participants approximately 41% of conversions to Islam have taken place since the 1990's, with an equal number of conversions (41%) taking place in the 1960's and 1970's. This earlier group of converts, as with the earlier immigrants, forms the backbone and leadership in most of the African American mosques. These figures are also indicative of the anecdotal evidence that conversions among African Americans peaked in the 1970's, declined in the 1980's and rebounded in the 1990's. All of the Hispanic and Native Americans conversions have occurred since 2000. The majority of Euro-Americans conversions in the Study took place since 1980.

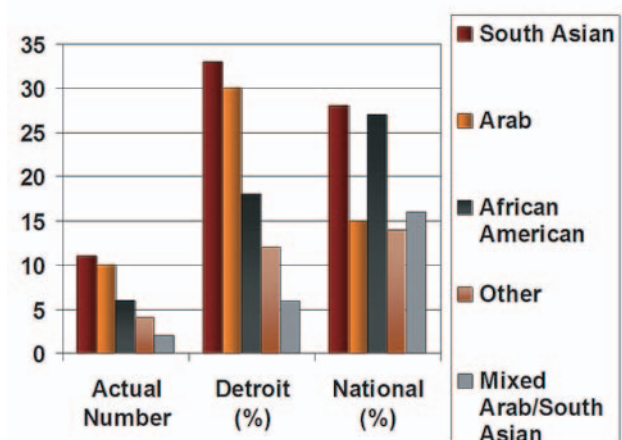
MOSQUE ETHNICITY

Detroit mosques are wonderfully diverse, but not nearly as diverse in comparison to U.S. mosques. Over three-fourths of all Detroit mosques are multiethnic. Approximately 82% of all Detroit mosques have some Arab attendees, 76% have some South Asian attendees, and 64% have some African American attendees. In comparison to other religious groups, these figures show great diversity, but not when compared to other U.S. mosques.

While 24% of Detroit mosques have only one ethnic group that attends the mosque, the 2000 Masjid Study Project showed that only 7% of U.S. mosques are made up of a single ethnic group. On the national level, Arabs are found in 90% of all mosques, and South Asians and African Americans are found in 87% of all mosques. Clearly Detroit, a big city with large immigrant populations, has more ethnic enclave mosques than the rest of America.

Mosques were grouped according to the largest ethnic group that attends the mosque. Five groups were identified: Arab, South Asian (Pakistan, India, Bangladesh and Afghanistan), African American, mosques which are evenly mixed between Arab and South Asians, and finally, mosques that are either attended by a single ethnic group not mentioned above (such as Bosnians) or mosques attended by a mixture of various ethnic groups.

Mosque Grouped According to Dominant Ethnic Group*



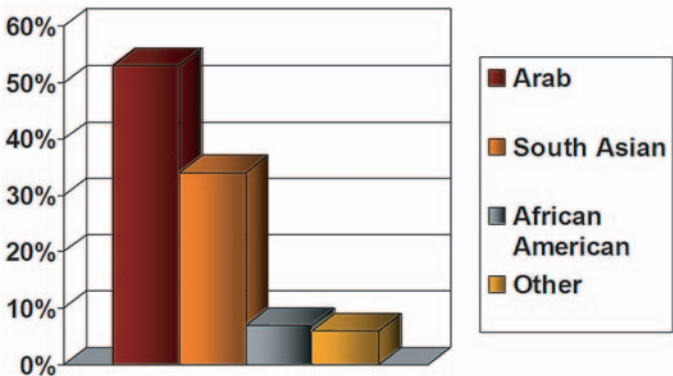
*Dominant groups are calculated by: 35-39 percent of participants in one group and all other groups less than 20%; 40-49 percent of one group and all others less than 30%; 50-59 percent of one group and all others less than 40%; any group over 55%.

*Mixed groups calculated by two groups with at least 30 percent of participants each.

Detroit has an almost equal number of mosques whose attendees are predominantly South Asian and Arab—11 mosques (33% of the total) are South Asian and 10 mosques (30%) are Arab. Compared to U.S. mosques, there are many more Arab mosques and much fewer African American mosques in Detroit.

Another way to gauge ethnicity is to measure the percentage of each ethnic group attending Friday Prayer. Mosque leaders were asked to estimate Friday Prayer attendance and ethnic breakdown.

Percentage of Ethnic Groups
Attending Friday Prayers



(N=33)

A majority of all Muslims who attend Friday prayer is Arab, while only 30% of Detroit mosques are Arab. This figure is undoubtedly due to the fact that many Arab mosques have a large attendance at Friday Prayers, and Arabs are found in a large number of other mosques. African Americans constitute only 7% of the total Friday Prayer attendance, while 18% of all mosques are attended predominantly by African Americans.

One possible explanation for this low percentage is simply that Friday Prayer attendance at African American mosques is small; yet, a mitigating factor is possibly that African American mosques are not attracting African American Muslims, so that overall, a smaller percentage of Detroit African American Muslims are attending mosques.

SUNNI AND SHI'ITE MOSQUES

Detroit has a sizable Shi'ite community, mainly older immigrants from Lebanon and new immigrants from Iraq. Six of the 33 Detroit mosques are Shi'ite: 82% of Detroit mosques are Sunni and 18% are Shi'ite. In terms of ethnicity, five of the Shi'ite mosques are Arab and one is South Asian.

Shi'ite mosques have a larger total of people associated with their mosques than Sunni mosques, and the average attendees at their Shi'ite Eid al-Fitr Prayers was higher than the Sunni Eid Prayers. However, attendance at Friday Prayer in Shi'ite mosques is significantly lower than Sunni mosques.

Shi'ite/Sunni Mosques and Total Numbers
Associated with the Mosque and Eid Prayer

	Eid Count	Total number associated with mosque	Friday attendance
All Detroit mosques	1375	1968	473
Shi'ite mosques	1683	2350	175
Sunni mosques	1297	1883	540

(N=32)

WOMEN

In the Muslim world, Muslim women have virtually no presence in the mosque. In Detroit, mosques are still the domains of men, but Muslim women have a small but significant presence. Men dominate Friday Prayer attendees both in Detroit and U.S. mosques. On average, 79% of Friday Prayer participants in Detroit mosques are men and 14%, women. In three Detroit mosques, only men attend Friday Prayers.

Gender of Friday Prayer Attendance

	Detroit	National
Men	79%	78%
Women	14%	15%
Children	7%	7%

(N=32)

Comparing women's Friday Prayer attendance and mosque ethnicity, African American mosques have the largest percentage of women attending Friday Prayer: on average 24% of Friday Prayer attendees in African American mosques are women. South Asian mosques are the most restrictive in women's participation.

In two-thirds of Detroit and U.S. mosques, women pray behind a curtain or in a separate room. In most African American mosques, women do not pray behind a curtain, but in all South Asian mosques, women behind a curtain. Arab mosques are evenly divided on this question.

Do Women Pray Behind a Curtain?

	Detroit	National
Yes, pray behind a curtain	67%	67%
No, do not pray behind a curtain	33%	33%

(Detroit N=33)

The Detroit Mosque Study asked mosque leaders, "are women allowed to serve on the governing or executive board of your mosque," and if so, have any women served on the board in the past five years.

Percentage of Women's Attendance at Friday Prayer Compared to Mosque Ethnicity

Percentage of Female Attendance at Friday Prayer

	Mean	Median
South Asian Mosques	8%	5%
Arab Mosques	15%	15%
African American Mosques	24%	30%
Mixed Arab/South Asian	6%	6%
Other	14%	18%

(N=32)

Are Women Allowed to Serve on the Governing Board

	Detroit	National
Women allowed and they served	52%	50%
Allowed but not served	26%	19%
Not allowed	22%	31%

(Detroit N=31)

In over three-quarters of Detroit mosques, women are allowed to serve on the governing board, and in 52% of the mosques, women serve on the board. As with the other issues relating to women, African American mosques are the most open, South Asian mosques are the most restrictive and Arab mosques are in-between.

MOSQUE AGE, LOCATION AND BUILDING

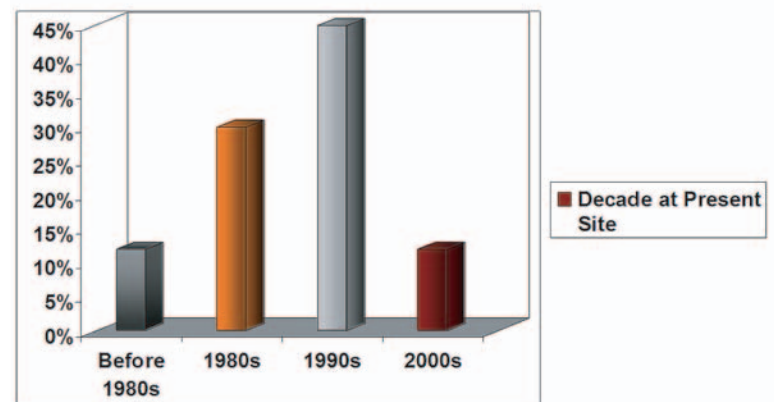
Age of Mosques

Year of founding. Detroit mosques, like U.S. mosques, are institutionally young—two-thirds of existing Detroit mosques were founded since 1980, with 84% founded since 1970.

There is a greater number of older mosques in Detroit relative to the rest of America—15% of Detroit mosques were established before 1950, compared to slightly over 5% for all other U.S. mosques.

Time at present site. Most Detroit mosques (70%) have relocated at least once. Indicative of this, 53% of the mosques founded since 1990 have moved at least once. In terms of facilities, 87% of all Detroit mosques have been in their present facilities since 1980. The apparent pattern is for mosques to start in small facilities and then to move to bigger facilities when numbers and money increase.

Decade at Present Site



(N=32)

Decade of Mosque Founding (N=32)

	Detroit	National
1930s	9%	5%
1940s	6%	.2%
1950s	0%	5%
1960s	0%	6%
1970s	18%	24%
1980s	27%	31%
1990s	30%	29%
2000s	9%	.5%

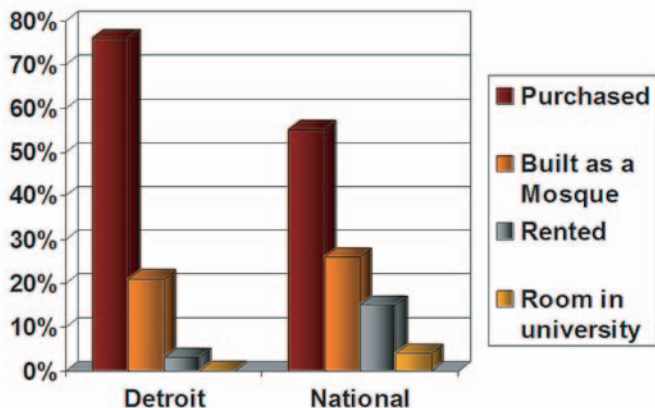
Mosque Location

The majority (70%) of Detroit mosques are located in city neighborhoods or in the inner city, and 30% are located in the suburbs. All of the African American mosques are located in city neighborhoods or in the inner city, while exactly half of South Asian mosques are in the suburbs. Three-fourths of Arab mosques are in city neighborhoods.

Mosque Building

Most mosque buildings were purchased (not originally mosques), and 21% were built as mosques.

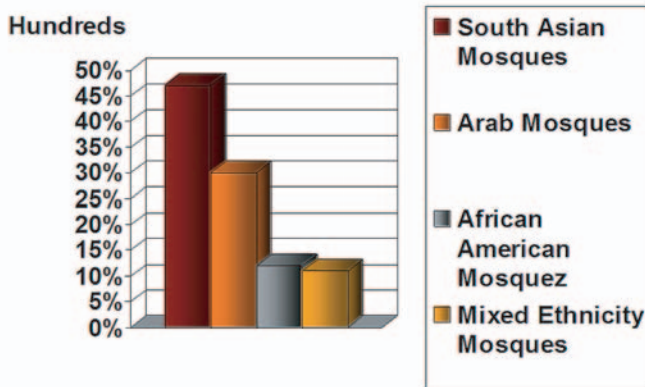
Mosque Buildings



(N=32)

Almost 1,300 mosque participants filled out questionnaires for the Detroit Mosque Study. These participants attend 12 of the more established mosques in the Detroit area: 3 largely Arab mosques, 3 South Asian mosques, 3 African American mosques and 3 mosques attended by a mixture of various ethnic groups. Approximately 47% of the participants come from South Asian mosques and 30% of the participants come from Arab mosques.

Percentage of Mosque Participants from the Four Groups of Mosques



(N=1298)

One of the Arab mosques is Shi'ite. Approximately 10% of the mosque participants are Shi'ite.

ETHNICITY, IMMIGRATION AND SECOND GENERATION

Ethnicity of Mosque Participants

The ethnicity of mosque participants is as follows:

Ethnicity of Mosque Participants

South Asians	41%
Arab	36%
African American	11%
Other ethnicities	11%

(N=1043)

Almost 1,300 mosque participants filled out questionnaires for the Detroit Mosque Study. These participants attend 12 of the more established mosques in the Detroit area: 3 largely Arab mosques, 3 South Asian mosques, 3 African American mosques and 3 mosques attended by a mixture of various ethnic groups. Approximately 47% of the participants come from South Asian mosques and 30% of the participants come from Arab mosques.

The mosque participants in this Study represent 42 countries: 17 Arab countries, 4 South Asian countries, 12 African countries, 2 Southeast Asian countries, 5 European countries, 4 North and South American countries and Turkey. The Detroit Muslim community, as reflected in this sample, represents the diversity of the Muslim world. The top ten countries, which were given as the country of birth, in this study are:

Country	Actual Number of Participants
United States	395
Pakistan	179
India	122
Lebanon	52
Syria	52
Bangladesh	30
Iraq	26
Egypt	26
Palestine	23
Yemen	19

Immigration

Approximately 63% of all the mosque participants are immigrants, and 37% of mosque participants were born in America, including American converts and second-generation immigrants.

Looking at the immigrants among the mosque participants, the majority (58%) of immigrants arrived in America since 1990; 82% immigrated since 1980. This is even more significant figure, because the Study's sample is taken largely from older, more established mosques. Clearly, most immigrants in Detroit mosques are largely newer arrivals to America. Along with the newer arrivals are those that arrived in earlier decades; generally, they are the founders of most of the present-day mosques.

Decade of Arrival of Immigrant Mosque Participants

Before 1970s	3%
1970s	15%
1980s	24%
1990s	42%
2000s	16%

(N=646)

The immigrants, who are mosque participants, are evenly divided in their desire to return eventually to their respective home countries. The age-old pattern of immigrants intending to return home is repeated here: the more recently arrived immigrants are more likely to intend to return to their homeland.

Decade of Arrival and Intent to Return to One's Homeland

Decade Arrived	Percentage of immigrants intending to return
Before 1970s	33%
1970s	33%
1980s	36%
1990s	56%
2000s	73%

(N=634)

Approximately one-third of immigrants who arrived before 1990 still want to return to their homeland; over half of the immigrants who arrived in the 1990s intend to return. These figures indicate that a significant number of immigrant mosque participants do not feel that their roots are permanent in America. Whether those immigrants who intend to return will, in fact, return is not certain. Past patterns seem to indicate that most will not return, but a relevant factor is the time taken by immigrants to adjust psychologically to the notion that they are in America to stay. The majority of older arrivals obviously have already made that adjustment.

Second Generation

Approximately 22% of the mosque participants in the Study are children of immigrants—second-generation immigrants, born in the U.S. Only 1% of mosque participants are the third generation of immigrants or beyond. A casual visit to most of these mosques will confirm that the second generation of immigrants is a significant presence in Detroit mosques.

While about 53% of the second generation is aged 15-20, 43% of them are aged 21-39. The second generation of immigrants is now entering adulthood, and as a consequence they are becoming a significant presence in Detroit mosques.

Age of Second Generation Immigrants

15-20	52.5%
21-39	43%
40-64	4%
65 +	.5%

(N=200)

Most of the second generation (39%) is still in secondary school, but 26% have already obtained a Bachelors or graduate degree.

Education Level of Second Generation

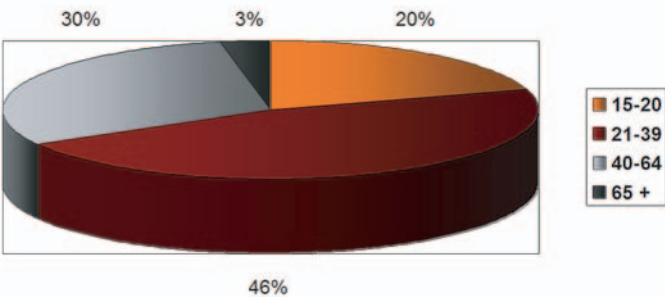
Less than High School	39%
High School and some college	35%
Bachelors degree	14%
Graduate degree	12%

(N=215)

AGE, GENDER AND FAMILY

The average age of the mosque participant in the Study is 34 and the median age is 31.

Age of Mosque Participants



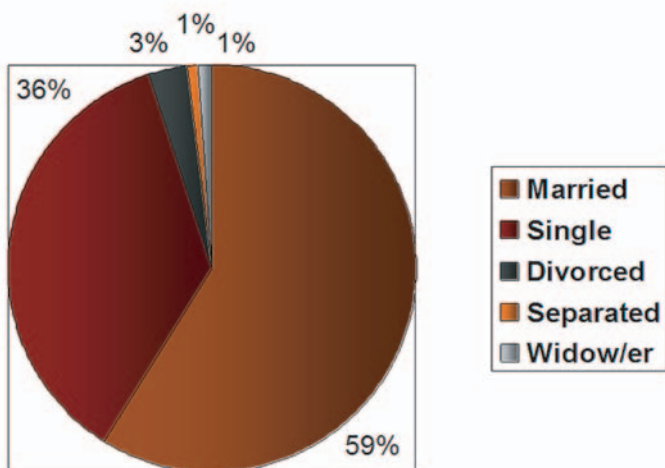
(N=979)

The Detroit mosque community can be described as young in many ways—young institutionally, young in terms of recent immigration to America, and young in age. The age distribution of mosque participants seems very healthy: a well-sized generation of youth, a large number of younger adults, and a large mature group of 40-64 year olds. A future issue on the horizon for the mosque community will be the growing number of seniors and retirees, currently aged 40-64.

In the mosque participant survey, 64% of the respondents were male and 36% were female. This figure is well above the rate of women’s participation in Detroit mosques, and undoubtedly reflects the greater participation of women in the mosques in the Study.

Almost 60% of the mosque participants in the Study are married. Although married couples and families dominate Detroit mosques, over one-third of mosque participants are single—most are secondary and college students, but one-quarter of all singles have finished college.

Marital Status of Mosque Participants



(N=966)

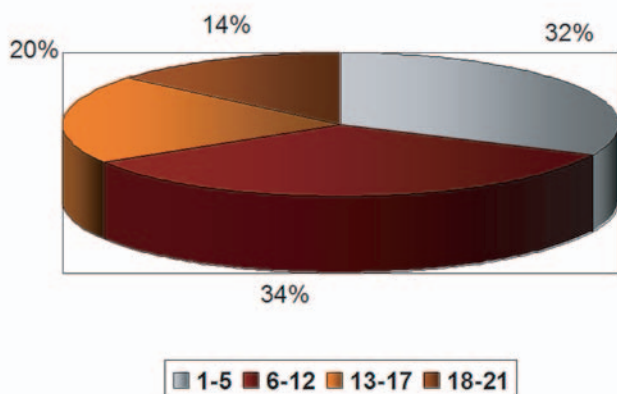
As a young community, there are many children in the community. On average each family has 2.5 children.

Number of Children per Family of Mosque Participants

0	16%
1	16%
2	24%
3	21%
4	23%

(N=662)

Marital Status of Mosque Participants



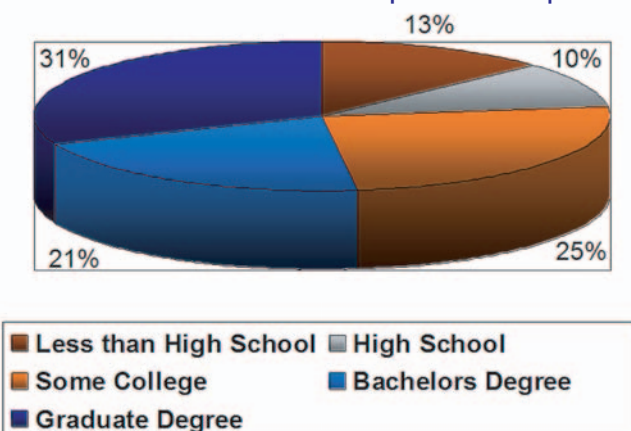
(N=966)

Two-thirds of the children are 12 years old or younger.

EDUCATION AND INCOME

The educational level of the mosque participants in this Study is high. More than half of the mosque participants have a college degree and about 31% have a graduate degree. The youth of mosque participants is reflected in the fact that 13% of them are still in secondary school and 25% are in college.

Education Level of Mosque Participants



(N=952)

The high level of education is reflected in the high-income levels of mosque participants. The average annual income is about \$75,000 and the median level is \$60,000.

Income Brackets of Mosque Participants

Less than \$20,000	8%
\$20,000-\$39,999	16%
\$40,000-\$79,999	41%
\$80,000 and above	35%

These figures are minus 15-20 year olds and females who indicated that that they were married.

(N=596)

VIEW OF THE MOSQUE

This section explores the response of mosque participants to many questions that focus on their relationship to the mosque.

PARTICIPATION IN THE MOSQUE

Friday Prayer Attendance. Over half (54%) of the mosque participants in the Study attend Friday Prayer (Jum’ah) every week.

Friday Prayer Attendance of Mosque Participants

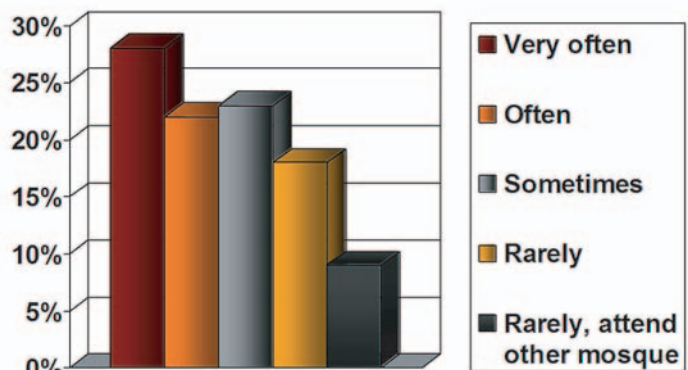
Every week	54%
3 times a month	11%
1-2 times per month	10%
Several times a year	13%
Rarely, pray in other mosque	12%

(N=1276)

Taking into consideration that 78% of questionnaires were completed at Friday Prayer, the implication is that the attendees at Friday Prayer in Detroit mosques are a fairly consistent group. Only 25% of any Friday Prayer crowd is composed of people who attend on an irregular basis—13% attend only a few times a year and 12% actually attend another mosque.

Mosque participants were also asked how often they attend the mosque for activities other than Friday Prayer. Exactly half indicate that they “very often” or “often” attend mosque activities other than Friday Prayer. This group might be considered regular participants.

Frequency of Mosque Attendance of Mosque Participants



(N=1282)

The frequency of Friday Prayer attendance only slightly affects the frequency of mosque participation. Of those who attend Friday Prayer every week, 48% participate regularly (“very often” or “often”) in other mosque activities, and of those who attend Friday Prayer only several times a year, 41% of them regularly participate in other mosque activities.

Mosque Attendance Compared to Friday Prayer Attendance*

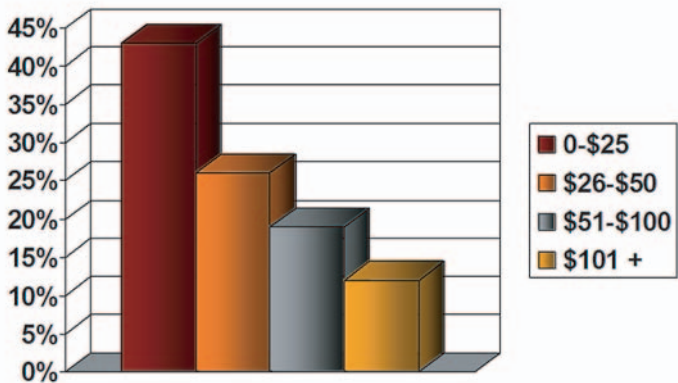
	Every Week	3 times a month	1-2 times a month	Several times a year	Rarely
Regular mosque Attendance ("very often" or "often")	48%	38%	30%	41%	18%
Irregular mosque Attendance ("sometimes" or "rarely")	52%	62%	70%	59%	82%

*Results are only for questionnaires collected at Friday Prayer
(N=1276)

Mosque participants were also asked how long they had been attending the mosque. Almost 60% of the mosque participants in the Study said they had been attending their mosque five years or less, indicating that the majority of participants are relatively new attendees.

Giving. Mosque participants in the Study donated an average of \$75 a month to the mosque—this would equal \$900 a year (the age group of 15-20 year olds was eliminated from these calculations). The median figure is \$39, which is quite low. The large difference between the mean and the median signifies that a few big donors account for much of the \$75 average.

Monthly Giving Rate of Mosque Participants



These figures are minus 15-20 year olds.
(N=574)

The 12% of mosque participants who donate \$101 or more account for 61% of the total donations of this group.

There are many variables that seem to be associated with contribution rates. Some correlations are to be expected: higher giving rates are related to mosque participants who have a strong sense of belonging, have higher incomes and are older in age. As for age, the age group, 21-39, gives the least and the age group, 40-64, gives the most: half of those aged, 21-39, give only 0-\$25 and 20% of those aged, 40-64, give \$101 and above.

Giving Compared to Age of Mosque Participants

	21-39	40-64	65 +
0-\$25	51%	34%	26%
\$26-\$50	27%	23%	37%
\$51-\$100	15%	23%	26%
\$101 and above	7%	20%	11%

(N=574)

Greater frequency of attendance at Friday Prayer is not associated with higher rates of giving, but greater frequency of mosque attendance other than Friday Prayer is related with higher rates of giving. Those who attend “very often” or “often” have virtually the same rate of giving.

Giving Compared to Mosque Attendance

	Very often	Often	Sometimes	Rarely	Rarely, attend other mosque
0-\$25	28%	29%	49%	62%	65%
\$26-\$50	30%	31%	26%	19%	20%
\$51-\$100	24%	22%	15%	15%	10%
\$101 +	18%	18%	10%	4%	4%

(N=1282)

For immigrants, the more recent the arrival to America, the lower the rate of giving is noted. This might be predictable, taking into consideration that new immigrants’ first priority is their own financial stability.

Giving Compared to Decade of Immigration

	1970s And before	1980s	1990s	2000s
0-\$25	29%	41%	49%	71%
\$26-\$50	28%	23%	28%	19%
\$51-\$100	21%	20%	12%	10%
\$101 +	22%	16%	10%	0

(N=463)

Participants in African American mosques have the best rate of giving: 40% of African American mosque participants give \$51 or more per month.

Giving Compared to Mosque Ethnicity

	South Asian	Arab	African American	Mixed
0-\$25	41%	53%	19%	56%
\$26-\$50	27%	25%	31%	20%
\$51-\$100	17%	15%	35%	17%
\$101 +	15%	7%	15%	7%

(N=837)

Volunteers

Mosque participants were asked whether they volunteered their time to the mosque: 42% responded that they did volunteer; 58% responded that they did not.

ATTITUDES TOWARDS THE MOSQUE

Mosque participants were asked how they primarily viewed the central purpose or functionality of the mosque. The possible choices were (1) “a place of prayer where I fulfill my Islamic obligation,” (2) “a center for the Muslim community and its activities,” (3) “a place of learning especially for children,” or (4) “a place where my faith and Islamic commitment are increased.”

View of Primary Purpose of the Mosque

Center of activities	39%
Place of prayer	32%
Place to increase faith	26%
Place of learning	3%

(N=1157)

Detroit mosque participants are fairly evenly divided on how they primarily view the mosque. Almost 40% of the participants see the mosque primarily as a center for activities,

which might encompass worship as well as social, educational and outreach activities—a community center as opposed to simply a worship center. Viewing the mosque as a place of learning is related to the view of the mosque as a center of activities.

A majority (58%), however, view the mosque as a worship or spiritual center—a place of prayer or a place to increase one’s faith. As a place of prayer, the mosque’s main purpose is to conduct the five daily prayers. As a place to increase faith, the mosque’s role is to have liturgical and educational activities aimed at increasing faith. Both of these views of the mosque are similar in that the mosque is viewed as a nexus of faith and ritual. Both views of the mosque are also more in line with the functionality of mosques in the Muslim world.

The two distinct views of the mosque as a center of activities and on the other hand a place of faith/ritual are not related to decade of immigration to America, ethnicity, or age of respondent. The most decisive correlation is income. The higher the income, the greater the likelihood that the mosque participant views the mosque as a center of activities; the lower the income the greater the likelihood of viewing the mosque as a place of worship/increased faith.

View of Mosque Compared to Income

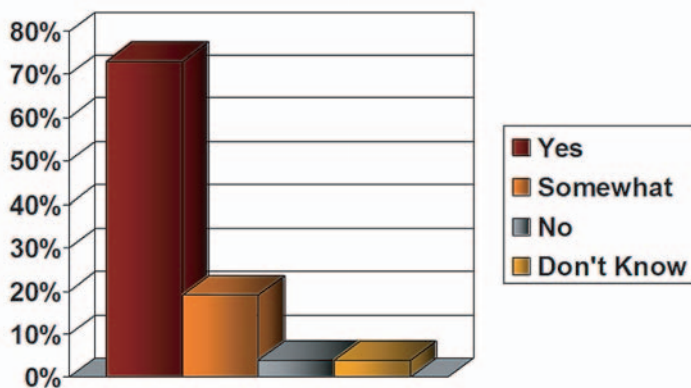
	\$20,000 and less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Place of prayer/faith	75%	70%	57%	47%
Place of activities/learning	25%	30%	43%	53%

(N=530)

Sense of belonging

The mosque participants' sense of belonging to the mosque was measured by the Study. An overwhelming 73% responded, "yes"- that they feel a sense of belonging to the mosque, and 19% responded that they "somewhat" feel a sense of belonging.

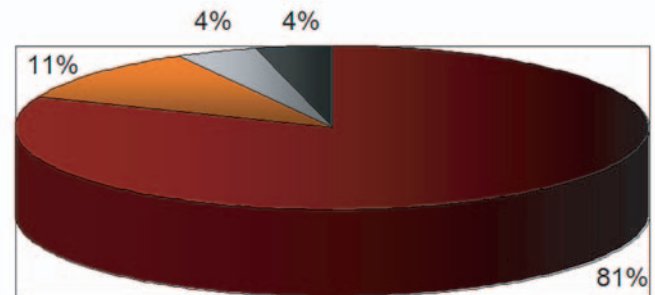
Sense of Belonging of Mosque Participants to the Mosque



(N=1278)

Exited about the Future of the Mosque. Another gauge of the vitality of Detroit mosques is the question that asks whether mosque participants are excited about the future of the mosque. Approximately 81% responded that they are excited about the future of their mosque; 11% said they are somewhat excited and only 4% responded that they are not excited about the future of the mosque.

Exited about the Future of the Mosque



(N=1271)

PRIORITIES AND PROGRAMS

In an open-ended question, mosque participants were asked, "In terms of programs and priorities what do you think are the top two priorities for this mosque?" The hundreds of different responses were placed into eight categories. Each category is listed below in order of priority with some actual wording taken from responses of respondents.

Mosque Priorities as Seen by Mosque Participants

Priority	Percentage of mosque participants giving this item as one of their priorities
1. Islamic Education [Islamic studies, learning Islam, lectures Reading the Qur'an]	29%
2. Youth/Schools [Youth activities, children's education, Islamic School, attract young Muslims, involve youth, Camping for youth, recreation, girls swimming]	22%
3. Unity/Community [Bring Muslims together, social gatherings, group Discussions, involvement, community interaction, Involve sisters]	17%
4. Spiritual/Ritual Focus [Five prayers, practice of Islam, spiritual training, Build character, increase faith, ethics]	12%
5. Inviting Others to Islam/Converts [Dawah, interfaith, spread Islam, help converts, Classes for converts]	7%
6. Improve Facilities/Finances/Organization [Cleanliness, extend mosque, fund raising, good Imam, new restrooms, new mosque]	5%
7. Service for Muslims [Social services, career network, discuss problems facing Muslims, professional human development, babysitting, Child care, business, economic counseling]	4%
8. Involvement in General Community [Political involvement, mosque make a difference in community, community activism]	3%
(Total responses = 1377)	

The main concern of mosque participants is that they have a mosque that teaches Islam—29% of all mosque respondents indicated that this is one of their top priorities. This priority fits well with the view of the mosque as a place to increase faith. This priority is undoubtedly felt as a need in present circumstances, but it is also a traditional role of the mosque that conforms to expectations of what should be the function of a mosque.

The second priority demonstrates the deep concern of Muslims for their children—a concern that their children be raised as Muslims and that they avoid the danger of adopting un-Islamic practices. Mosque participants want the mosque to assist parents in inculcating the youth with Islam. Again, this is a mosque function that is not unfamiliar to the Muslim world, where children might come to the mosque after school to learn the Qur'an.

The third top priority shows the concern of mosque participants for greater Muslim unity and a stronger sense of community. Increased socialization among mosque members has been placed in this category.

Other mosque activities, such as inviting others to Islam, social services and community involvement, do not register as top priorities.

Analyzing the data on priorities based on mosque affiliation, only slight differences exist between them. The Arab and South Asian mosques are virtually identical. African American mosque-goers place an even greater emphasis on Islamic education and Spirituality/Ritual. In African American mosques, service to Muslims also has a higher priority than the other mosques—services to Muslims are ranked fifth among African American mosque participants as opposed to seventh for all other mosques. Mosque-goers who attend an ethnically mixed mosque place greater emphasis on unity—ranked as the second priority, above both youth and spirituality. This focus on unity, among ethnically mixed mosques, is possibly due to the fact that ethnic relations are a greater issue there than in other mosques. Additionally, two of the ethnically mixed mosques are new, and the establishment of a sense of community is vital in the early stages of development.

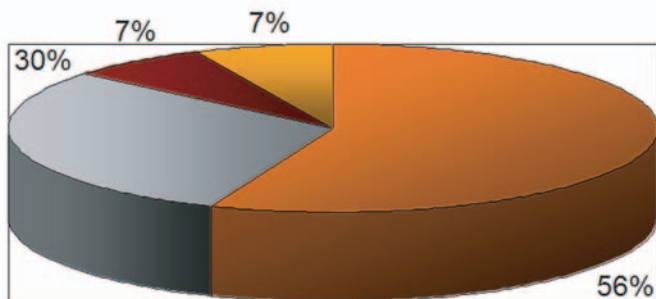
Mosque Priorities Compared to Mosque Ethnicity
(Rankings are in parentheses after the percentage)

	South Asian	Arab	African American	Mixed
1. Education (29%)	27% (1)	30% (1)	36% (1)	30% (1)
2. Youth (22%)	23% (2)	27% (2)	16% (2)	15% (4)
3. Unity (17%)	20% (3)	16% (3)	10% (4)	22% (2)
4. Spirituality (12%)	11% (4)	12% (4)	13% (3)	17% (3)
5. Invite Islam (7%)	7% (5)	7% (5)	7.5% (6)	6% (5)
6. Facilities (5%)	4% (6)	4% (6)	7.5% (6)	4% (7)
7. Service (4%)	4% (7)	2% (7)	8% (5)	5% (6)
8. Involvement (3%)	4% (8)	2% (8)	2% (7)	1% (8)

Looking at the age groups of the mosque participants, the youngest age group (15-20) place youth activities as their first priority (28%), spirituality (19%) as second and Islamic education as third (18%). Females do not differ from males in respect to priorities except that females emphasize youth activities (26%) slightly more than males (20%). The timeframe of immigration also does not affect priorities, except that the most recent arrivals (2000's) emphasize education (33%) slightly more than the other groups.

Mosque participants were asked if they felt the mosque fulfilled their religious and educational needs. In response, 56% said "yes," 30% said "somewhat" and only 7% responded "no." In light of the fact that Islamic education is the top priority, the majority of mosque participants apparently feels that educational and religious programs are adequate, but almost one-third feels that these programs could be improved.

Religious and Educational
Needs Are Fulfilled



Yes Somewhat No Don't Know

(N=1271)

ISLAMIC APPROACH

In order to comprehend how mosque participants interpret and understand Islam, the following question was asked:

Which statement comes closest to your understanding of how Qur'an and Sunnah should be practiced: the Qur'an and Sunnah (1) must be carefully followed as understood by one particular madhhab, (2) must be carefully followed as understood by the salafi school of thought, (3) must be carefully followed in accordance to the opinions of the great scholars of the past, (4) should be followed in a flexible fashion, in light of modern circumstances and the opinions of modern scholars, and (5) should be accepted but not necessarily practiced.

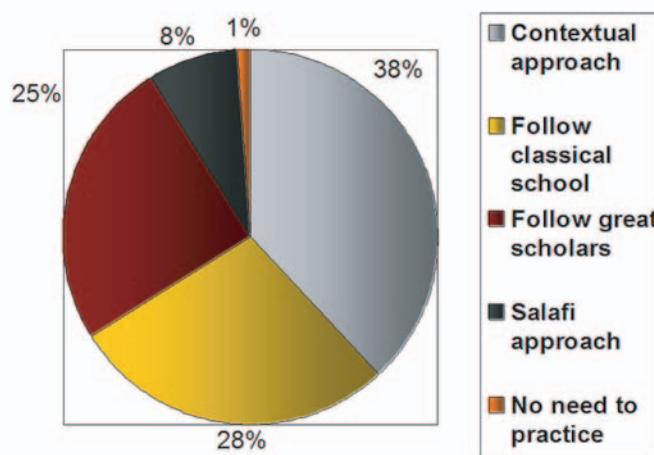
A madhhab refers to one of the classical legal schools of thought. In this report, the term "classical school" will be used to refer to a madhhab. A person who follows one of the classical schools would most likely be more traditional in understanding and practice of Islam.

The salafi school of thought refers to the position that all Islamic issues should be referred back to the sources of Islam—Qur'an and Sunnah—and the opinions of the early scholars (the salaf), as opposed to adherence to any particular classical school. The salafi school of thought, in its recent manifestation, tends to be very conservative in its interpretation of Islam. The third option of following the opinions of the great scholars means that the individual is not bound to any one classical school, but still looks to the great scholars of the classical period for answers. Based on this perspective, Islamic interpretations could vary greatly from conservative to liberal.

The next choice represents a greater willingness in trying to understand Islam to take into consideration modern circumstances, the purposes of the Qur'an and Sunnah and the opinions of modern Muslim scholars. This point of view will be called the "contextual" approach. Some respondents mentioned that they would have liked to have checked both this choice and the third choice (look to great scholars of the past), because in practice, they do both. However, by forcing respondents to choose only one response, they are forced to indicate their primary inclination.

The last response category encompasses the position that Qur'an and Sunnah, i.e. Islamic Law, should be accepted, but that their injunctions should no longer be considered obligatory. This position is comparable to those religious adherents who view their religious texts as being historical and not necessarily the word of God.

Islamic Approach



(N=757)

Mosque participants are fairly evenly divided between three of the categories. The largest response category is the contextual approach (38%), which means that the largest number of mosque participants is willing to be flexible and cognizant of modern circumstances in understanding Islam. The lowest response category is the one asserting that the injunctions of Qur'an and Sunnah do not need to be practiced (1%). This demonstrates that virtually all mosque participants accept the sacred texts of Islam as obligatory and as the word of God. Because this last category, "no need to practice," constitutes such a small number, it will be excluded from subsequent analysis in this report.

The second largest response category (28%) encompasses those who follow a classical school, which entails a more traditional approach. The third largest category of respondents (25%) follows the great classical scholars. The fact that only 8% of mosque participants indicated that they follow the salafi approach demonstrates that the very conservative viewpoint is not well represented in Detroit mosques.

Age has a strong correlation with Islamic approach. The younger age groups have a higher percentage of respondents who favor following the great scholars and the salafi approach, while the older age groups favor the contextual approach. Being a second generation Muslim is not associated with Islamic approach, possibly due to the fact that 47% of second generation Muslims in our study is over 20 years old.

Islamic Approach Compared to Age of Mosque Participants

	15-20	21-39	40+
Contextual	26%	38%	48%
Classical School	29%	27%	27%
Great scholars	34%	27%	20%
Salafi	11%	8%	6%

(N=764)

Islamic approach is also associated with whether a mosque participant attends a Sunni or Shi'ite mosque. Almost half of Shi'ite mosque-goers favor following a classical school (the Ja'fari school in Shi'ite thought) and only a quarter favor a contextual approach, compared to 38% of all mosque participants who favor a contextual approach.

Islamic Approach Compared to Sunni/Shi'ite Mosques

	Sunni	Shi'ite
Contextual	40%	24%
Classical School	26%	46%
Great scholars	26%	23%
Salafi	8%	7%

(N=757)

Other variables- mosque ethnicity, second generation Muslim status, gender and decade of immigration to America- are not correlated with Islamic approach. However, analysis of mosque ethnicity does show that African American mosque-goers are less likely (21%) to follow a classical school, and that they are the most likely to follow a contextual approach (47%).

Income is not correlated with Islamic approach, but certain clear differences appear in distinct aspects: respondents with lower income levels favor following a classical school; respondents with higher income levels favor the contextual approach.

Islamic Approach Compared to Income

	\$20,000 and less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Contextual	29%	41%	41%	51%
Classical school	38%	21%	25%	19%
Great scholars	18%	29%	28%	26%
Salafi	15%	9%	6%	4%

(N=375)

Islamic approach does not affect some variables previously discussed, such as Friday Prayer attendance, mosque attendance, donations to the mosque, desire to volunteer, being excited about the future of the mosque and sense of belonging to the mosque. Mosque participants' practice of Islam and involvement in the mosque, therefore, are apparently not related to any one of the four approaches to Islam.

Islamic approach, however, is related to how the mosque participant views the mosque. The followers of a classical school, great scholars and the salafi approach are all much more likely to view the mosque as a place of worship and place for increasing one's faith. Those favoring a contextual approach are far more likely to view the mosque as a place of activities.

View of Mosque Compared to Income

	Contextual and less	Classical School	Great scholars	Salafi
Place of prayer/faith	46%	70%	65%	63%
Place of activities	54%	30%	35%	37%

(N=530)

As in the case of mosque participants, Detroit mosque leaders were asked a similar question concerning approach to Islam, but the choices were different. The possible choices for mosque leaders were (1) follow a well-established madhhab (a classical school), (2) follow a literal interpretation of Qur'an and Sunnah, or (3) follow an interpretation that takes into account the purposes of the Law and modern circumstances. The second choice is similar to the contextual approach in the mosque participants' question. Literal interpretation is closer to, but not identical with, the salafi approach, which tends to be more literal in its interpretation. The responses of the Detroit mosque leaders were as follows:

Islamic Approach of Detroit Mosque Leaders and U.S. Mosque Leaders

	Detroit	U.S. Mosques
Contextual	71%	71%
Classical School	25%	6%
Great scholars	4%	21%
Salafi		2%

(N=32)

These results are comparable to the results for mosque participants, especially if the contextual response, herein, can be viewed as containing the two response categories for the mosque participants—i.e., follow the great scholars and the contextual approach. The literal approach for mosque leaders (4%) and the salafi approach for mosque participants (8%) are also close, and confirm that subscription to the ultra-conservative thought has little presence in Detroit mosques. About the same percentage of Detroit mosque leaders (25%) and mosque participants (28%) follow a classical school.

A major difference, however, exists between Detroit leaders and U.S. mosque leaders with regard to the following of a classical school. Only 6% of U.S. mosque leaders follow a classical school while one-quarter of Detroit leaders follow a classical school. The presence of followers of a classical school of thought is, therefore, much greater in Detroit mosques than other U.S. mosques.

APPLYING ISLAMIC LAW (SHARI'AH)

Mosque participants were asked, whether they agree or disagree with the statement, "Shari'ah should be the law of the land in Muslim countries?" Shari'ah refers to Islamic Law.

Apply Islamic Law in Muslim Lands

Strongly agree	59%
Somewhat agree	22%
Somewhat disagree	8%
Strongly disagree	3%
Don't know	8%

(N=1186)

Over 80% of mosque participants agree that Islamic Law should play a greater role in Muslim countries. This question does not address how Islamic Law should be interpreted and applied, but it does speak to the overwhelming desire of Detroit mosque-goers to see Islamic Law as the basis for Muslim societies. This question only focused on the application of Islamic Law in the context of Muslim countries and should not be interpreted as desire to impose Islamic Law in America. Possibly the 22% who chose "somewhat agree" as opposed to "strongly agree" are motivated by their concern for the potential misapplication of Islamic Law.

The fact that 38% of mosque participants endorse a more flexible interpretation of Islam also implies a concern for flexibility in applying Islamic Law.:

When the response categories of “strongly agree” and “somewhat agree” are combined, there are no variables such as age, gender, etc., that are correlated with the responses. However, there are some apparent correlations when examining the response, “strongly agree” alone.

1. Mosque-goers at Arab mosques have a higher percentage of those who “strongly agree” with applying Islamic Law.

	South Asian	Arab	African American	Mixed
Strongly agree	56%	67%	52%	59%

2. Second generation Muslims have a lower percentage who “strongly agree” especially when compared to immigrants.

	Immigrant	Second Generation	African American	Other
Strongly agree	65%	43%	52%	50%

3. Higher income mosque participants have a lower percentage of those who “strongly agree.”

	\$20,000 And less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Strongly agree	74%	67%	63%	54%

4. The younger age bracket is less likely to “strongly agree.”

	15-20	21-39	40+
Strongly agree	43%	63%	65%

5. Those participants who follow a contextual approach to understanding Islam are less likely to respond, “strongly agree” and those who follow a classical school are more likely to respond, “strongly agree.”

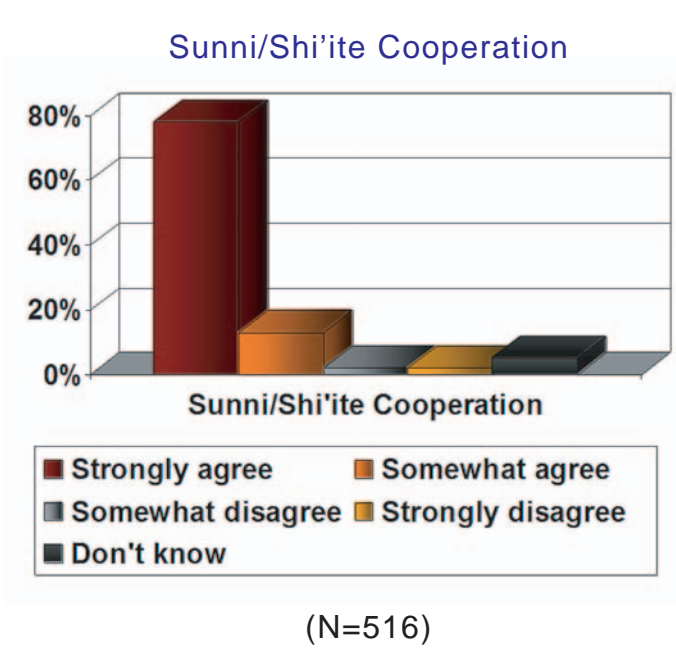
	Contextual	Classical School	Great scholars	Salafi
Strongly agree	48%	70%	60%	65%

6. Those who immigrated more recently to America are only slightly more likely to respond, “strongly agree.”

	1970s And before	1980s	1990s	2000s
Strongly agree	64%	58%	67%	70%

SUNNI/SHI'ITE COOPERATION

The Shi'ite community in Detroit is significant; thus, it is relevant to ask mosque-goers about their feelings regarding Sunni-Shi'ite relations. The Study asked whether respondents agreed or disagreed with the statement that “Shi’ites and Sunnis should cooperate on mutual interests.” A virtually unanimous number (91%) agree that Sunnis and Shi’ites should cooperate on mutual interests.



As with the previous question regarding the application of Islamic Law, there are few correlations when “strongly agree” and “somewhat agree” responses are combined, but there are small differences when responses to “strongly agree” are analyzed.

1. Salafis have the lowest rate of responding with “strongly agree.”

	Contextual	Classical School	Great scholars	Salafi
Strongly agree	82%	90%	88%	53%

2. Females are less likely to respond, “strongly agree.”

	Females	Males
Strongly agree	66%	83%

3. The Second generation and African Americans are less likely to respond, “strongly agree.”

	Immigrant	Second Generation	African American	Other
Strongly agree	83%	72%	67%	79%

4. Lower income levels are less likely to “strongly agree.”

	\$20,000 And less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Strongly agree	67%	85%	83%	88%

5. Older immigrants are more likely to respond, “strongly agree.”

	1970s And before	1980s	1990s	2000s
Strongly agree	91%	88%	75%	73%

6. Older age groups are more likely to “strongly agree.”

	15-20	21-39	40+
Strongly agree	69%	80%	88%

POLITICAL PARTICIPATION

Mosque participants were asked whether they agreed or disagreed with the statement, “Muslims should participate in the political process.” The results were as follows:

Mosque Participants and Political Involvement	
Strongly agree	78%
Somewhat agree	15%
Somewhat disagree	3%
Strongly disagree	4%
(N=1178)	

An overwhelming percentage (93%) of all mosque participants responded that they agree that Muslims should be involved in politics. The mosque community is clearly not willing to isolate itself from American society.

Although mosque participants are in near unanimity on the issue of political involvement, there are small differences.

1. Immigrants as opposed to the second generation are the biggest supporters of political involvement.

	Immigrant	Second Generation	African American	Other
Strongly agree	83%	72%	67%	79%

2. Salafis are less likely to “strongly agree” with political participation. Those that follow a contextual approach and those that follow a classical school are about equal in support for political involvement. Following a more traditional interpretation of Islam, as those who follow a classical school tend to do, does not imply isolationism or rejection of American society.

	Contextual	Classical School	Great scholars	Salafi
Strongly agree	84%	80%	74%	62%

3. Mosque-goers in Arab mosques have a slightly greater preference for political participation. African Americans respondents give the least support to political involvement. In fact, a component of African American mosque participants “strongly disagree” with Muslims being involved in politics.

	South Asian	Arab	African American	Mixed
Strongly agree	77%	82%	66%	80%
Strongly disagree	2%	2%	16%	4%

4. Mosque-goers with a high income tend to be stronger supporters of political participation.

	\$20,000 And less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Strongly agree	71%	70%	84%	89%

5. Those with a higher level of education tend to respond at a higher rate that they “strongly agree” with political participation.

	High School or less	Some College	Bachelors	Graduate degree
Strongly agree	71%	70%	84%	89%

6. Older mosque-goers are the strongest supporters of political participation.

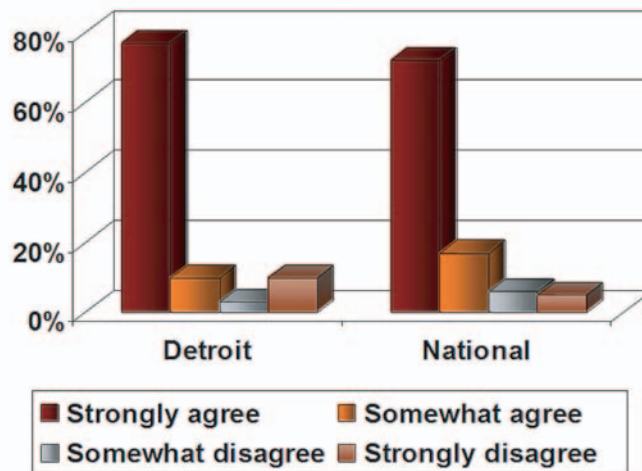
	15-20	21-39	40+
Strongly agree	69%	78%	88%

7. Males are slightly more likely to “strongly agree” with political participation than are females.

	Females	Males
Strongly agree	73%	81%

Detroit mosque leaders were asked the same question as mosque participants regarding political participation: “Should Muslims participate in the political process?” The results were almost identical to mosque participants, as well as U.S. mosque leaders. A slightly greater percentage of Detroit leaders “strongly agree” with political involvement than do U.S. mosque leaders; at the same time, however, a slightly greater percentage “strongly disagree.”

Mosque Leaders and Political Involvement

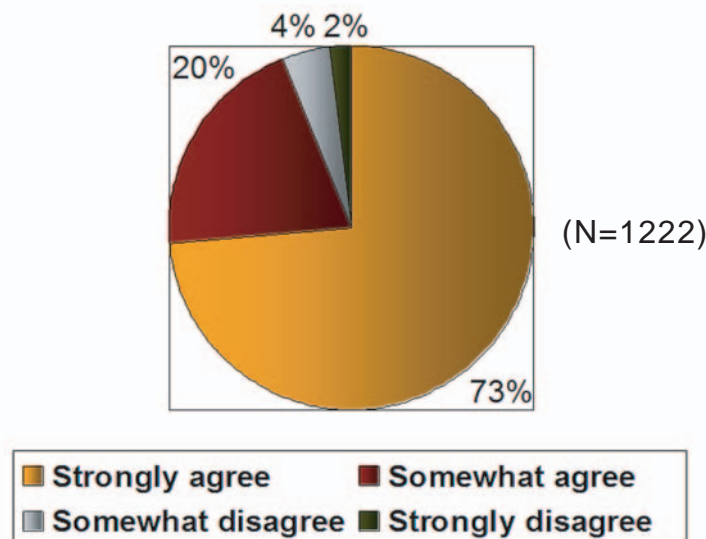


(N=32)

COMMUNITY INVOLVEMENT

Mosque participants were asked whether "Muslims should become more involved in community service projects that help non-Muslims."

Mosque Leaders and Political Involvement



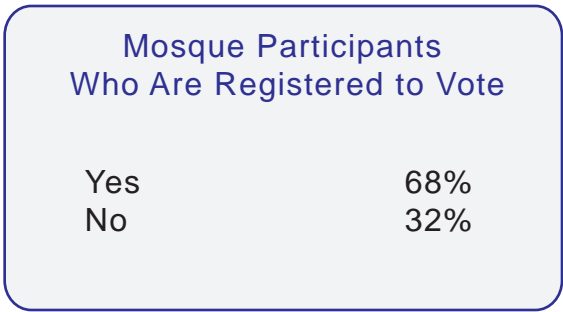
(N=1222)

Mosque-goers are virtually unanimous (93%) that Muslims need to be more involved with non-Muslims in community service projects. The results again reveal a mosque community willing to be a positive presence in American society.

As with political involvement, the strongest supporters of community involvement tend to be those who adopt a contextual approach, have a high level of education, immigrated earlier, are older in age and are male.

REGISTERED TO VOTE

Mosque participants were asked if they were registered to vote. The results below do not include those under the voting age of 18 and those who arrived in America after 1998 (in most cases, it takes at least 5 years to become a citizen, thereby conferring eligibility to vote).



1. Those who immigrated in earlier decades are much more likely to be registered to vote.

	1970s And before	1980s	1990s
Registered to vote	90%	71%	43%

2. Older mosque-goers are more likely to be registered

	18-20	21-39	40+
Registered to vote	49%	62%	79%

3. Females are more likely to be registered

	Females	Males
Registered to vote	75%	64%

4. Lower income brackets are less likely to be registered.

	\$20,000 And less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Registered to vote	52%	68%	64%	81%

5. The second-generation immigrant and African Americans are slightly more likely to be registered.

	Immigrant	Second Generation	African American	Other
Registered to vote	68%	74%	78%	71%

6. Contextualists are more likely to be registered, but the other approaches are close in percentage.

	Contextual	Classical School	Great scholars	Salafi
Registered to vote	78%	64%	63%	67%

7. Friday prayer attendance is not related to voter registration, but frequency of mosque attendance appears to be correlated. Those who attend the mosque “very often” or “often” are more likely to be registered.

	Very Often	Often	Sometimes	Rarely
Registered to vote	71%	74%	65%	59%

5. The second-generation immigrant and African Americans are slightly more likely to be registered.

	Immigrant	Second Generation	African American	Other
Registered to vote	68%	74%	78%	71%

6. Contextualists are more likely to be registered, but the other approaches are close in percentage.

	Contextual	Classical School	Great scholars	Salafi
Registered to vote	78%	64%	63%	67%

7. Friday prayer attendance is not related to voter registration, but frequency of mosque attendance appears to be correlated. Those who attend the mosque “very often” or “often” are more likely to be registered.

	Very Often	Often	Sometimes	Rarely
Registered to vote	71%	74%	65%	59%

VIEW OF AMERICAN SOCIETY

To ascertain how mosque participants view American society, they were asked whether they agreed or disagreed with the statement, “America is an immoral society.” Often this “immorality” is interpreted as high levels of sexual promiscuity and the moral climate within popular culture.

America is Immoral

	Mosque Participants	Detroit Leaders	National
Strongly agree	26%	16%	28%
Somewhat agree	35%	36%	39%
Somewhat disagree	24%	32%	27%
Strongly disagree	15%	16%	6%

(Number of mosque participants = 1081 and mosque leaders = 32)

Among mosque participants, 26% “strongly agreed” that America is immoral, while only 16% of Detroit mosque leaders agreed with the statement. U.S. mosque leaders that agreed with the statement stood at 28%. However, 35% of mosque participant and 36% of mosque leaders only “somewhat agree” indicating that they do not view all aspects of American society as immoral. These figures indicate that the majority of mosque-goers and mosque leaders are unhappy with the moral climate of America’s popular culture and current levels of sexual promiscuity. They want to be involved in American society, yet at the same time, they are displeased with some aspects of American society.

1. African American mosque participants are most critical of American immorality: 43% of African American respondents “strongly agree” that America is immoral. The second generation is less likely to “strongly agree” that America is immoral.

America is Immoral and Immigrant/Non-Immigrant

	Immigrant	Second Generation	African American	Other
Strongly agree	25%	17%	43%	37%
Somewhat agree	34%	41%	40%	29%
Somewhat disagree	24%	33%	8.5%	22%
Strongly disagree	17%	9%	8.5%	12%

(N=904)

2. Those participants who follow a contextual approach to Islam are less likely to “strongly agree” that America is immoral; those who follow a classical school are more likely to “strongly agree.”

	Contextual	Classical School	Great scholars	Salafi
Strongly agree	17%	35%	26%	27%

3. Those holding graduate degrees are significantly less likely than all others to “strongly agree” that America is immoral.

	High School or less	Some College	Bachelors	Graduate degree
Strongly agree	29%	31%	31%	15%

4. Higher income brackets are also less likely to “strongly agree.”

	\$20,000 And less	\$20,001 to \$39,999	\$40,000 to \$79,999	\$80,000 and more
Strongly agree	51%	37%	25%	16%

Age, gender, decade of immigration to America, Sunni/Shi'ite and frequency of mosque attendance do not seem to be factors related to a mosque-goer's response to the question of America's immorality.

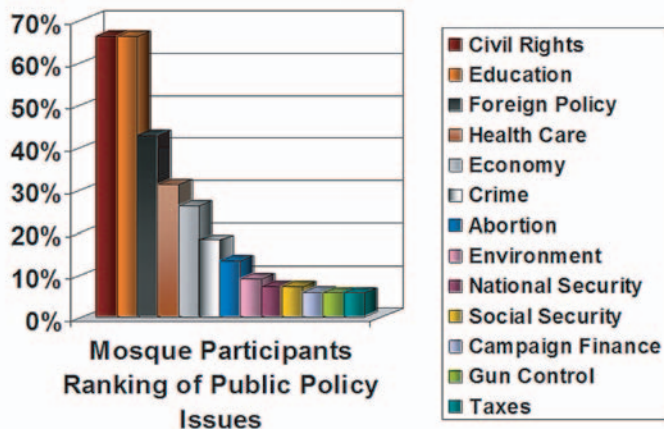
PUBLIC POLICY ISSUES

Ranking of Importance of Public Policy Issues

Mosque-goers were given a list of 14 public policy issues and were asked to choose three that they consider the most important. The rankings are as follows:

Mosque Participants Ranking of Public Policy Issues

(Percentage choosing the issue as important)



(N=1098)

The civil rights issue tops the list of concerns for mosque participants. Undoubtedly, this is a reaction to the post September 11, 2001 climate of attacks on Muslim and Islam. Those who take a contextual approach (73%) and earlier immigrants (immigrated in the 1970's and below = 69%, and immigrated in the 1980's = 71%) are more likely to choose civil rights as a top concern.

Ironically, African Americans are the least likely (51%) to choose civil rights as a top priority. African American mosque participants say education is their top priority.

Education ranks as the second priority. Education is one of the top priorities for almost all mosque-goers, but especially for females (72%), lower income respondents (73% for incomes of \$20,000-\$39,999) and for respondents in lower education brackets (high school = 69%). Education as a priority basically means a concern for public schools and secondary education, but for some of the groups, it undoubtedly also means availability and affordability of higher education. Education is less a priority for recent immigrants (immigrated in the 2000's = 50%), those who strongly disagree that America is immoral (50%), those with graduate degrees (53%) and those with the highest incomes (51%).

Foreign policy is the third highest priority among mosque participants, but it is substantial lower than the top two priorities. Support for foreign policy as a top priority is weakest among African Americans (10%), those with only high school education (25%), salafis (26%) and respondents in lower income brackets (27%).

Health care is ranked fourth. Those with incomes between \$20,000 and \$39,999 are the most likely to support health care as a top priority (45%), followed by African Americans (41%) and females (40%). Among these three groups, health care ranks as the third highest priority.

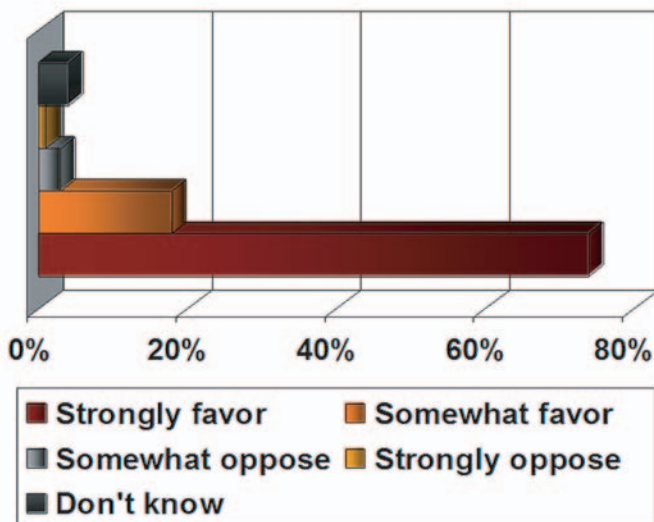
Economy is the fifth priority, with greatest support in the 40 and above age group (28%) and those in the upper income bracket (29%).

Selected Policy Issues

Mosque participants were asked whether they favored four policy issues: "Cuts in the income tax", "Support for affirmative action for minorities," "Provide universal health care" and "Tougher laws to protect the environment." The majority of mosque participants overwhelmingly favored all four of these policies; the degree of support, however, varied.

The policy issue that received the highest favorable rating was "Provide universal health care."

Universal Health Care

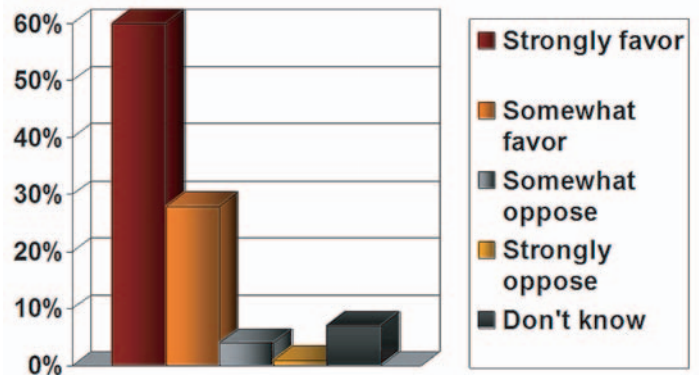


(N=1110)

Among those who "strongly favor" universal health care, African Americans show the most support (86%), followed by respondents in the two lower income brackets (less than \$20,000 = 82% and \$20,001-\$39,999 = 84%).

The policy issue that ranks second in overall support from mosque participants is protecting the environment—88% favor tougher environmental laws.

Tougher Laws to Protect the Environment

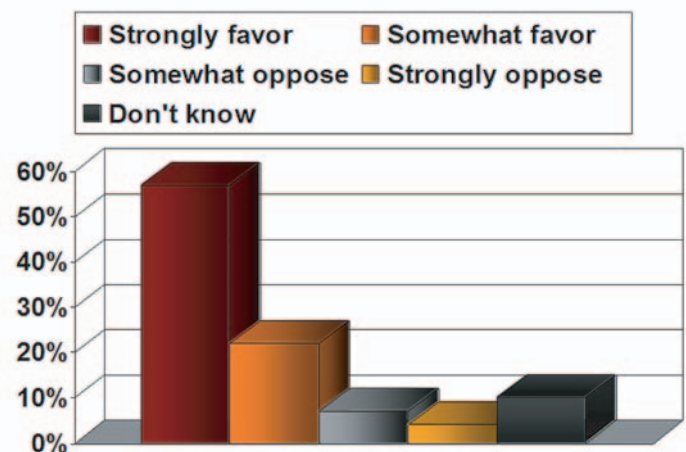


(N=1104)

The groups that are most likely to strongly favor protecting the environment are African Americans (67%), those whose income falls below \$20,000 (67%), those aged 40 and above (64%) and those who follow a classical school (65%). Less likely to strongly favor tougher environmental laws are those whose income is \$80,000 and above (50%), graduate students (53%), those who follow a contextual approach (53%) and those who are the most recent immigrants (55%).

Affirmative action ranks third in overall support with 79% favoring affirmative action for minorities.

Affirmative Action



(N=1089)

Those who are less likely to strongly favor affirmative action are second generation immigrants (44%), the 15-20 age bracket (48%), those who attend Arab mosques (51%), contextualists (52%) and the most recent immigrants (53%). The strongest supporters are African Americans (75%), those 40 years and above (67%), the middle-income bracket of \$40,000-\$79,999 (64%) and those with a Bachelor's degree (62%).

The policy issue that receives the least support, but is still favored by the vast majority (73%), is cutting the income tax.

Cutting the Income Tax

Strongly favor	47%
Somewhat favor	27%
Somewhat oppose	9%
Strongly oppose	5%
Don't know	12%

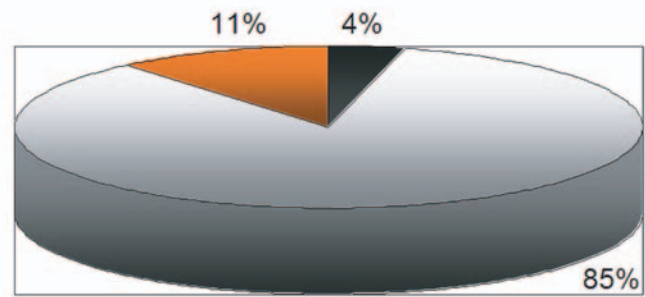
(N=1108)

Those who are most likely to strongly favor cutting taxes are the lowest income bracket (68%), those aged 40 and above (59%), earlier immigrants (immigrated in the 1980's- 57%) and Shi'ites (55%). The least likely to strongly favor cutting taxes are the second generation (31%), those aged 15-20 (27%) and those who take a contextual approach (39%).

Approval Rating for President Bush

Finally, mosque participants were asked whether they "Approve or disapprove of the job being done by President Bush?"

Bush Approval Rating



■ Approve ■ Disapprove ■ Don't know

(N=1073)

Of all the participant groups, Shi'ites displayed the highest approval rating, but that constituted only 13%. Earlier immigrants had the highest disapproval rating—95%.

FRIDAY PRAYERS AND DAILY PRAYERS

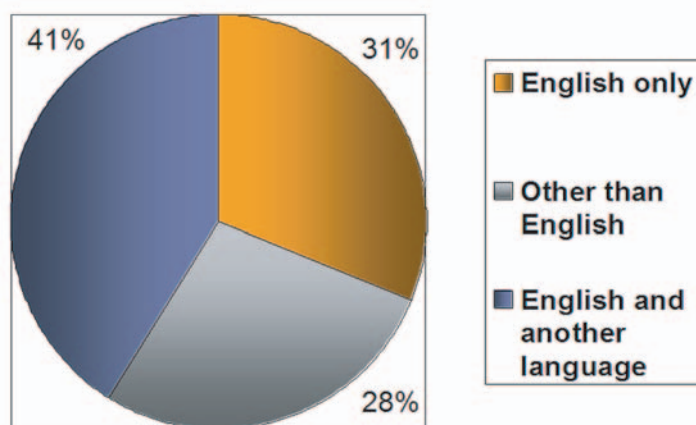
Friday Prayers

Friday Prayer attendance is addressed in Chapter 1 of this report. One additional issue related to Friday Prayer will be addressed here: the question of language used in the sermon.

Language

In 31% of Detroit mosques, English is only language used for the sermon (khutbah)— Qur'anic verses and the sayings of the Prophet Muhammad are typically recited in Arabic. However, in 28% of Detroit mosques, a language other than English is used for delivering the sermon."

Language used in the Sermon
in Detroit Mosques



(N=33)

In six out of the ten Arab mosques, the sermon is given in both Arabic and English. Often one half will be given in Arabic and the other half, in English. The common practice in South Asian countries is that the sermon is technically given in Arabic (the Imam will often read a prepared text) but a talk (bayyan) is given in the native language before the sermon.

This fulfills the religious view of some that the sermon must be given in Arabic. This practice is followed in six out of the eleven South Asian mosques.

Language Used in Immigrant Mosques

Arab mosques

Arabic and English	60%
Arabic only	40%

South Asia mosques

Urdu/Bengali and Arabic	40%
English only	30%
English, Urdu/ Bengali and Arabic	20%
English and Urdu	10%

Mixed (Arab and South Asian) and Other Ethnic Mosques

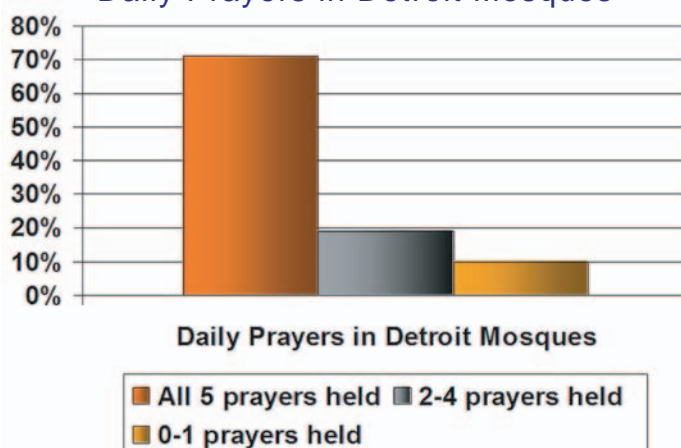
English only	33%
English and Arabic	50%
Bosnian only	17%

(N=33)

Daily Prayers (Salah)

The five daily prayers are held in congregation regularly in 71% of the Detroit mosques.

Daily Prayers in Detroit Mosques



(N=32)

On average, a combined total of 131 people attend the daily prayers. In particular, the attendance at the evening prayer (Isha) is large in many mosques. Detroit has more mosques with large numbers of people praying the daily prayers than the national average, but at the same time Detroit has more mosques with small congregations praying the daily prayers, as a whole, than U.S. mosques.

Daily Prayer Attendance

	Detroit	National
1-20	36%	27%
21-50	20%	28%
51-100	14%	23%
101-200	14%	11%
201 +	18%	11%

(N=32)

ISLAMIC ACTIVITIES

Besides the Friday Prayer service and daily prayers, almost all mosques organize educational activities and social activities. The Study asked mosque leaders whether their mosque organized, on a regular or occasional basis, any one of a list of ten possible activities. All of the Detroit mosques conducted at least one of these activities.

Islamic Activities Other than Prayer

	Detroit		National	
	Regular	Occasional	Regular	Occasional
Weekend School	72%		71%	
Regular short talk (khatirah)	69%	16%	66%	19%
Islamic study classes	59%	25%	68%	16%
Sisters' programs	56%	16%	54%	28%
Youth programs	50%	25%	41%	34%
Arabic classes	50%	6%	57%	20%
Qur'an memorization	47%	12%	23%	18%
Fitness, sports	37.5%	12.5%	11%	19%
Parenting/marriage classes	9%	41%	28%	39%
New Muslim classes	9%	9%	26%	28%

(N=32)

Detroit mosques and U.S. mosques are similar in the percentage of mosques that hold these Islamic activities. The only major difference is in new Muslim classes: only 9% of Detroit mosques have regular new Muslim classes, while 26% of U.S. mosques have new Muslim classes. This divergence possibly reflects the lower rate of conversions in Detroit mosques.

The scale used to rate mosques according to their level of “Islamic activity other than prayer,” measures mosques that hold 8-10 of these activities as “high,” mosques holding 5-7 as “moderate,” and mosques that hold 0-4 are rated “low” with regard to holding Islamic activities other than prayer.

Scale for Islamic Activities		
	Detroit	National
High		
(8-10 activities)	28%	49%
Moderate		
(5-7 activities)	41%	30.5%
Low (0-4 activities)	31%	20.5%
(N=32)		

Fewer Detroit mosques score “high” on this scale relative to the national average. This apparently indicates that fewer Detroit mosques have adopted the model of a mosque that is a center for numerous educational and social activities.

Full-Time Islamic Schools

Nine out of the 33 (27%) Detroit mosques have or are associated with full-time Islamic schools. Four of the schools go to the 5th or 6th grades; three go to the 8th grade; and two offer all grades up to 12th. The average enrollment is 211 and the median enrollment is 190. The highest enrollment is 500 and the lowest is 20. The total number of enrolled children is 1684 (one school recently opened and its enrollment figures are not included in this total).

SOCIAL SERVICES

Most mosques offer certain social services.

Mosque Social Services

(Did your mosque do any of the following activities during the past 12 months?)

Percentage doing each activity

	Detroit		National	
	Provided Directly	Cooperated with other Organization	Provided Directly	Cooperated with other Organization
Cash assistance	81%	13%	84%	9%
Counseling	61%	13%	74%	3%
Voter registration	50%	24%	3%	9%
Clothes donation	39%	16%	53%	11%
Prison program	32%	3%	60%	6%
Food donation	29%	26%	55%	14%
Tutoring or literacy	23%	0%	28%	5%
Child care	19%	0%	16%	4%
Anti-crime/anti-drug	13%	10%	10%	14%
Substance abuse program	3%	16%	16%	11%

(N=32)

The main social functions of the mosque are cash assistance (zakah) and counseling (especially marital counseling), which is usually the responsibility of the Imam. While about one-third of Detroit mosques have a prison program, 60% of total U.S. mosques have prison programs. Another marked difference is that 50% of Detroit mosques have voter registration drives while only 24% of total U.S. mosques conducted voter registration in their mosques. Political consciousness is apparently high among Detroit mosques. However, overall, Detroit mosques are less involved in other types of social and community services than are U.S. mosques in the aggregate.

OUTREACH AND POLITICAL INVOLVEMENT

A third set of possible mosque activities encompasses outreach to non-Muslims. Mosque leaders were asked if, in the last 12 months, the mosque or its membership, was involved in any of a list of activities which promote Islam, interfaith cooperation or political action.

Outreach Activities

(Did your mosque do any of the following activities during the past 12 months?)
Percentage doing each activity

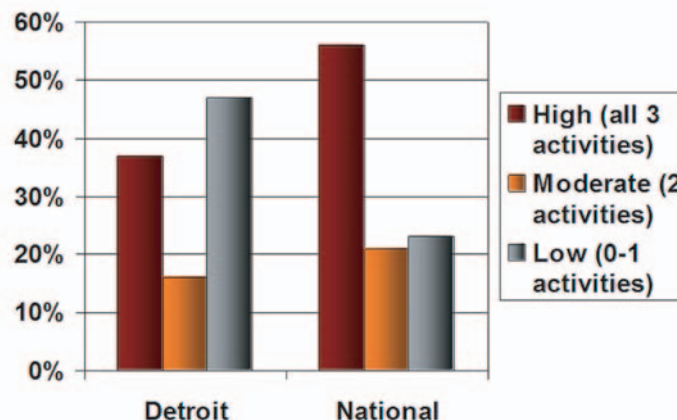
	Detroit	National
Stress the importance of dawah to Non-Muslims in the mosque's teachings	84%	92%
Visit a school or church to present Islam	66%	71%
Write or call a political leader	62.5%	61%
Have a politician visit the mosque	56%	41%
Write or call the media	50%	70%
Participate in an interfaith dialogue or program	47%	66%
Participate in an interfaith social service project	41%	37%

(N=32)

Approximately two-thirds of all Detroit mosques have representatives or members who have visited a school/church and talked to a politician—these figures are comparable to the national average. Detroit mosques, however, have a higher frequency than total U.S. mosques of politicians' visits to the mosque. This higher frequency is most probably due to the greater acceptance, among ethnic enclave mosques, of allowing local political candidates to visit their mosques. In terms of relationship to the media and interfaith activities, Detroit mosques are less involved than total U.S. mosques.

Scales were devised to measure outreach activities and political involvement in Detroit mosques. The outreach scale includes three activity measures: visit school, write/call media and participate in an interfaith program. A mosque measures "High" when it participates in all three activities; "moderate" if it participates in two of the measured activities, and "low" if participation is 0-1 activities.

Outreach Scale

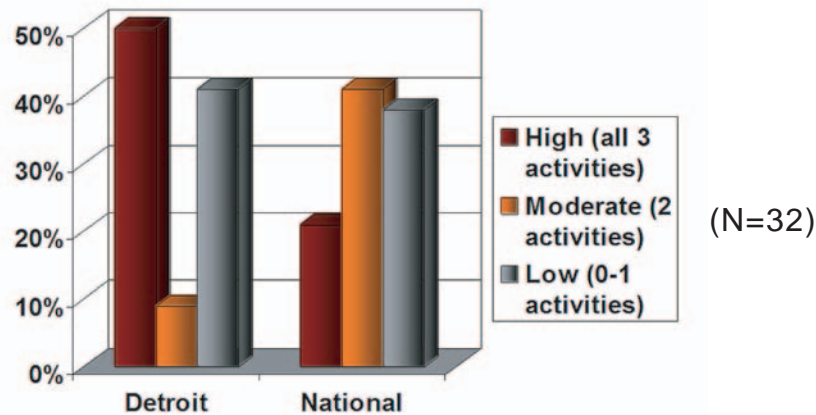


(N=32)

Detroit mosques score much lower than total U.S. mosques in outreach activities: a little over one-third of Detroit mosques score “high” in outreach, while over half of U.S. mosques score “high.”

The political action scale includes three activities: write/call politician, politician accepts invitation to visit, and conduct voter registration (either by mosque alone, or in cooperation with another organization). A mosque is ranked “high” if it engages in all three activities, “moderate” for 2 activities and “low” for 0-1 activities.

Political Action Scale



Detroit mosques are clearly more active in political action than U.S. mosques as a whole.

LEADERSHIP AND ORGANIZATION

About 85% of Detroit mosques have an imam (religious leader), and 15% have no imam. Of these imams, about 54% are considered the leader of the mosque. Compared to all U.S. mosques, Detroit mosques are virtually identical in this area.

Leadership of Mosques

	Detroit	National
Imam is leader of mosque	46%	41%
Imam, but not leader of mosques	39%	40%
No imam	15%	19%

(N=33)

African American mosques prefer the imam as leader, Arab mosques are evenly divided and South Asian mosques prefer the model of imam who is not the leader.

Leadership Models Compared
to Mosque Ethnicity

	South Asian	Arab	African American	Mixed
Imam is leader of mosque	27%	40%	67%	50%
Imam, but not leader of mosques	64%	30%	33%	50%
No imam	9%	30%	0%	0%

(N=33)

Mosques with larger Friday Prayer attendance tend to prefer the model of imam who is not the leader (87% of mosques with attendance 501 and above have an imam who is not the leader). The smaller congregations (Friday attendance is 100 or below) prefer the imam as leader (in 60% of these mosques the imam is leader).

Virtually all Detroit mosques (91%) have an executive committee or board of directors. The final decision-making power in Detroit mosques, in almost all cases, rests in the hands of an executive committee (94%). However, the situation is often complicated, because many mosques report that the imam has authority over religious matters and that the executive committee is in charge of management matters, including the hiring and firing of the imam.

Final Decision Maker in Mosques

	Detroit	National
Executive Committee/Board	94%	59%
Imam	6%	28%
Leader of mosque other than imam	0%	11%
Other	0%	2%

(N=33)

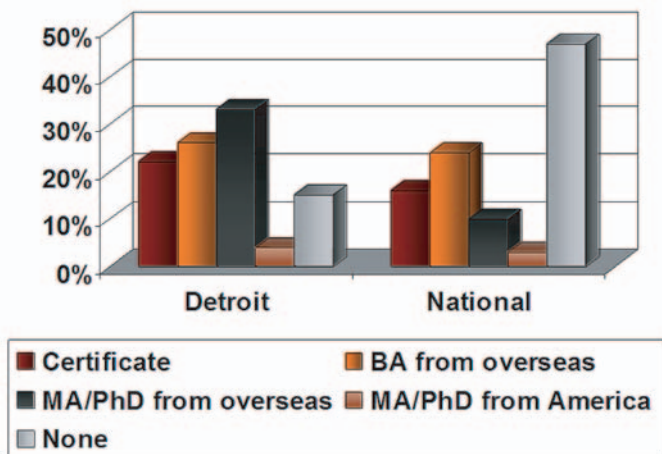
Most of the total U.S. mosques where the imam is the final decision maker are African American mosques. However, in Detroit mosques, only two out of the six African American mosques consider the imam the leader.

Characteristics of the Imam

The average age of the Detroit imam is 44. Approximately 30% of the imams are aged 25-40 and 70% are between 42 and 55 years of age—not an old group of religious leaders. About 70% of Detroit imams are paid and full-time as compared to 50% of total U.S. imams.

Almost two-thirds of Detroit imams have a formal Islamic degree from an overseas or American institution, as compared to 37% for total U.S. imams. A full one-third of Detroit imams have a MA/PhD from overseas. Detroit imams are overall much better trained than the average U.S. imams.

Islamic Education of Imams



(N=32)

Mosque Staff

Over 70% of Detroit mosques have some paid full-time staff, but only 23% have more than one paid person. This situation is far better than the national average, where 53% of total U.S. mosques have no paid staff.

Paid/Full-Time Staff in Mosques

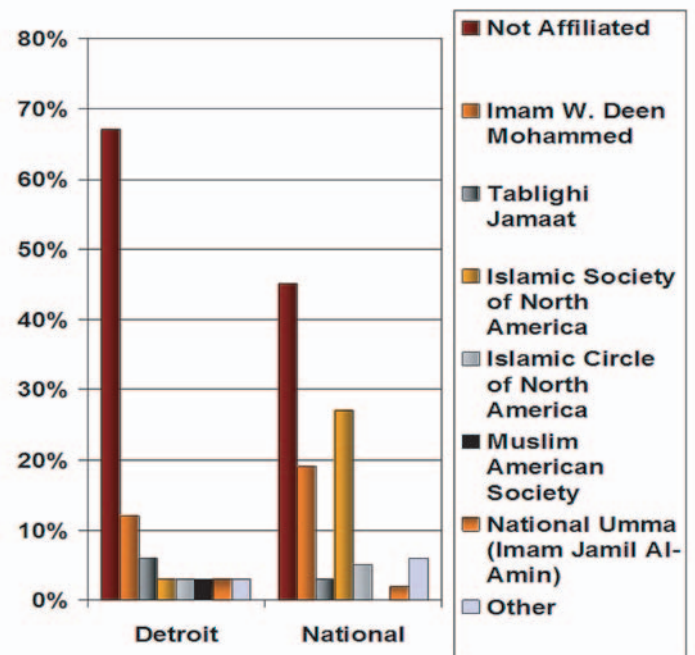
	Detroit	National
No paid/full-time staff	28%	55%
1 paid/full-time staff	47%	26%
2 or more paid/full-time staff	25%	19%

(N=32)

Affiliation

Two-thirds of all Detroit mosques are not affiliated with any national organization. Islamic Society of North America, the largest national Muslim organization, has only one Detroit mosque affiliated with it. Four out of the 33 Detroit mosques are affiliated with Imam W. Deen Mohammed (the African American Muslim leader and successor to the Nation of Islam's founder Elijah Muhammad).

Mosque Affiliation

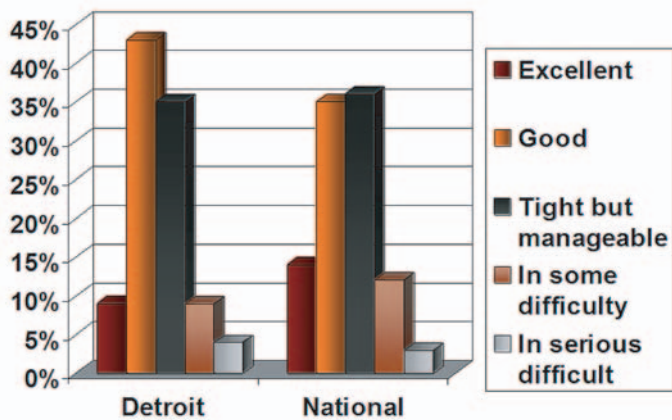


(N=33)

FINANCES

The majority of Detroit mosques report that they are in good or excellent financial health.

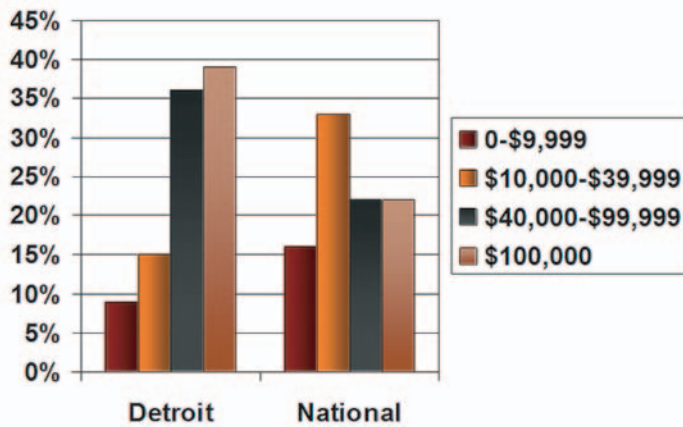
Present Financial Health of Mosques



(N=24)

About 40% of Detroit mosques have an annual income above \$100,000 as compared to 24% of total U.S. mosques. This merely reaffirms that Detroit mosques are larger than the average total U.S. mosques.

Annual Income of Mosques



(N=24)

Unity Center
1830 Square Lake Rd.
Bloomfield Hills, MI 48013

Islamic Cultural Association
32220 Franklin Rd.
Franklin, MI 48025

Islamic Cultural Institute
30115 Greater Mack
St. Clair Shores, MI 48082

Zainabia Center of Michigan
2230 Crumb Rd.
Walled Lake, MI 48088

The American Moslem Society
9945 W. Vernon Hwy.
Dearborn, MI 48120

American Muslim Center
21110 Outer Dr.
Dearborn, MI 48124

Islamic Institute of Knowledge
6345 Schaefer Rd.
Dearborn, MI 48126

American Moslem Bekka Center
6110 Chase Rd.
Dearborn, MI 48126

Karbala Islamic Educational Center
15332 W. Warren
Dearborn, MI 48126

Islamic Council of America
6941 Schaefer
Dearborn, MI 48126

Islamic House of Wisdom
22575 Ann Arbor Trail
Dearborn Hts, MI 48127

Muslim Community of Western Suburbs
40440 Palmer
Canton, MI 48188

Masjid Umar Bin Khattab
18171 Rancho Rd.
Brownstown, MI 48192

University Islamic Center
4646 Cass Ave.
Detroit, MI 48201

Masjid Al-Noor I
318 Pilgrim St.
Detroit, MI 48203

Masjid Al-Haqq
4118 Joy Rd.
Detroit, MI 48204

Masjid Wali Muhammad
11529 Linwood Ave.
Detroit, MI 48206

Baitul Islam Jame Masjid
7826 Klein
Detroit, MI 48211

Masjid Muath ibn Jabal
4001 Miller St.
Detroit, MI 48211

Masjid Al-Fatiha
2844 Fourth St.
Detroit, MI 48211

Baitul Mukaram Masjid
12203 Conant Ave.
Hamtramck, MI 48212

Al-Islah Islamic Center
2733 Caniff
Hamtramck, MI 48212

Masjid Al-Falah
12500 McDougall
Hamtramck, MI 48212

Masjid Al-Noor II
11311 Mound Rd.
Detroit, MI 48212

Bosnian American Islamic Center
3437 Caniff St.
Hamtramck, MI 48212

Masjid Al-Ikhlās
15516 E. Warren Ave.
Detroit, MI 48224

Albanian Islamic Center
19775 Harper Ave.
Harper Woods, MI 48225

Masjid Al-Tawheed
18624 W. Warren
Detroit, MI 48228

Islamic Center of America
15571 Joy Rd.
Detroit, MI 48228

MAS Islamic Center of Detroit
14350 Tireman
Detroit, MI 48228

Muslim Center
1605 W. Davison
Detroit, MI 48238

Islamic Association of Greater Detroit
879 W. Auburn Rd.
Rochester, MI 48307

Tawheed Center
29707 Ten Mile Rd.
Farmington Hills, MI 48336

About the Institute for Social Policy and Understanding

The Institute for Social Policy and Understanding (ISPU) is an independent and nonprofit organization committed to solving critical social problems in the United States through education, research, training, and policy analysis. ISPU provides cutting-edge analysis and policy solutions through publications, public events, media commentary, and community outreach. Major areas of focus include domestic politics, social policy, the economy, health, education, the environment, and foreign policy. Since its inception in 2002, ISPU's research has worked to increase understanding of key public policy issues and how they impact various communities in the United States.

US society is far from being monolithic, whether culturally, socially or politically. It is therefore imperative that the thoughts and insights of each aspect of this heterogeneity play a contributory role in the discourse and debate of issues that affect all Americans. ISPU was established and premised on this idea – that each community must address, debate, and contribute to the pressing issues facing our nation. It is our hope that this effort will give voice to creative new ideas and provide an alternative perspective to the current policy-making echelons of the political, academic and public-relations arenas of the United States.

ISPU firmly believes that optimal analysis and treatment of social issues mandates a comprehensive study from several different and diverse backgrounds. As social challenges become more complex and interwoven, ISPU is unique in its ability to bring this new approach to the human and social problems facing our country. Through this unique approach, ISPU will produce scholarly publications, incorporating new voices and adding diversity to the realm of ideas. Our multidisciplinary work in partnership with universities and other research institutes serves to build understanding and create programs that effect lasting social change.

Further information about ISPU can be obtained from our website at www.ispu.us



Institute for Social Policy and Understanding
43151 Dalcoma Road, Suite 6
Clinton Township, Michigan 48038