

The Mosque in America: A National Portrait

A Report from the
Mosque Study Project

April 26, 2001

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Introduction

This report presents findings from the Mosque Study Project 2000, the largest, most comprehensive survey of mosques ever to be conducted in the United States. The purpose of the Study is twofold: to provide a comprehensive, detailed portrait of mosques, which can be subsequently used by mosque leaders and Muslim scholars to envision ways to strengthen mosques. Secondly the Study provides a public profile of mosques that will hopefully further the understanding of the Muslim presence in America.

The Mosque Study Project 2000 is sponsored by four organizations: Council on American-Islamic Relations (CAIR), Islamic Society of North America, Ministry of Imam W. Deen Mohammed), and Islamic Circle of North America. A research committee of Ihsan Bagby (Shaw University) and Lawrence Mamiya (Vassar College) and Mohamed Nimer (Director of Research, CAIR) developed the research design and the questionnaire. Dr. Bagby oversaw the data collection. The Center for Applied Research in the Apostolate (CARA) at Georgetown University did the data entry, and Paul Perl and Bryan Froehle of CARA provided the data analysis and a preliminary report of the findings. The sponsoring organizations will work together to make the study relevant to local mosques through various means including mosque workshops, publications and a national conference.

The Mosque Study Project is part of a larger study of American congregations called Faith Communities Today. It is coordinated by Carl Dudley and David Roozen of Hartford Seminary's Hartford Institute for Religious Research. Forty different denominations and religious groups, representing 93 percent of all religious adherents in the United States, are participating in the study. The project involves surveying a congregational leader at each of more than 30,000 congregations across the country. A core questionnaire of about twenty minutes in length was developed for this purpose, with a focus on topics that are relevant to most or all of the very diverse faith traditions participating in the study. Each group then adapted the wording of the core questions to its tradition and was allowed to add some questions of its own. Over 75% of the Mosque Questionnaire is similar to the core questionnaire. Unlike most of the other surveys conducted by the respective faith groups, the Mosque Questionnaire was conducted by a telephone interview and not by mail.

The telephone interviews of a mosque representative (usually an Imam, board member or President) were conducted from March to September, 2000. The interviews consisted of over 160 questions on five basic areas of mosque life:

- Identity and Worship
- History, Location, and Building
- Programs
- Leadership and Organizational Dynamics
- Participants

Before the interviews began, an attempt was made to identify all mosques in the country. Seven mosque lists were obtained, duplicates eliminated and then an attempt was made to contact by telephone every mosque to verify its existence. A total of 1,209 were identified using these lists. A mosque is defined for the purpose of this Study to be an organization that holds Jum`ah Prayers (Friday Prayers) and other Islamic activities. Jum`ah Prayers held in hospitals and businesses are not considered mosques but student associations that hold Jum`ah and other Islamic activities are considered a mosque although they might have no facility. Undoubtedly some mosques were missed in the count. The mosques most likely missed are small, newer mosques in large cities. Many of these mosques are difficult to locate.

Of the 1209 mosques counted, 631 were randomly sampled for the survey. Interviews were successfully conducted with representatives from 416 of the 631 mosques. This constitutes a completion rate of 66 percent. The only bias in the responses is that most of the interviewing took place during the summer months and as a result some Muslim Student Associations could not be contacted. Because most of these associations are small, and because there are relatively few of them among all mosques, the results of the survey are not likely to be highly skewed by these omissions. Following usual assumptions of statistical inference, a sample of 416 cases has a margin of error of about ± 5 percent. In other words, characteristics of responding mosques can be assumed to be within five percentage points of those of all 1,209 mosques.

The results of certain questions are compared with a similar study of mosques completed in 1994 by the Islamic Resource Institute under the direction of Ihsan Bagby. In the 1994 study 344 mosque leaders were interviewed by telephone, using many of the same questions that were used in the 2000 study. The full results of the 1994 study are for the first time provided as an appendix.

NOTE: For purposes of clarity, the term “mosque” has been substituted for the equivalent word “masjid” that was used in the survey questions. Muslims know that a masjid is a mosque, but people of other faiths may not.

Major Findings

Demographic Characteristics

- The number of mosques and mosque participants are experiencing tremendous growth. On average, there are over 1,625 Muslims associated in some way with the religious life of each mosque. Half of mosques have 500 or more Muslims associated with them. The average attendance at Friday prayer is 292 persons. Median attendance is 135. The following table compares these figures with the 1994 Study.

	2000 Study	1994 Study	Increase
Number of Mosques	1209	962	25%
Average Jum`ah Attendance	292	150	94%
Total Associated per Mosque	1625	485	235%
Total Associated with all Mosques	2 million	500,000	300%

- Estimates of a total Muslim population of 6-7 million in America seem reasonable in light of the figure of 2 million Muslims who associate with a mosque.
- The number of participants has increased at more than 75% of mosques during the past five years. Growth is across the board but suburban mosques have experienced the greatest increases.
- Conversion rates are steady (the 1994 conversion rate is exactly the same). Over 90 percent of mosques have had at least one convert to Islam during the past 12 months, and on average nearly 30 percent of mosque participants are converts. On average every mosque has 16 conversions per year.
- Mosques are relatively young: 30% of all mosques were established in the 1990s and 32% were started in the 1980s.
- Four-fifths of mosques are located in a metropolitan (urban or suburban) area, most often a city neighborhood. There are fewer mosques in the West than in other regions of the country.
- At the average mosque, one-third (33%) of members are South Asian, three-tenths (30%) are African American, and a quarter (25%) are Arab.
- Mosques are very ethnically diverse. Only 7% of mosques are attended by only one ethnic group. Almost 90% of all mosques have some South Asians, African Americans and Arabs.

Mosques are Healthy and Active

- Most mosque representatives report that their mosque is spiritually alive and vital (79%); their members are excited about the future (80%); and they have a clear mission (88%).
- Only 15 percent of mosques currently face financial difficulty.
- Most mosques are involved in some outreach activities. During the past 12 months, a majority of mosques have done each of the following activities: visited a school or church to present Islam, contacted the media, contacted a political leader, and participated in an interfaith dialogue.
- Almost 70% of mosques provide some type of assistance for the needy.
- More than 20% of mosques have a full-time schools.

Mosque Leadership Tends to be Flexible and Open

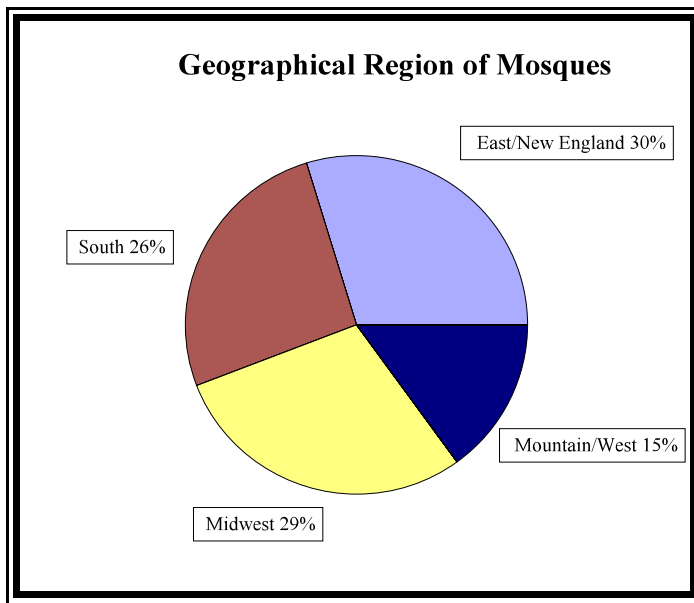
- Over 70 percent of informants “strongly agree” that Muslims should be involved in American institutions and should participate in the political process.
- Over 90% of mosques feel that they strictly follow the foundational sources of Qur’an and Sunnah (practice) of the Prophet Muhammad (may Allah’s peace and blessings be upon him). However, over two-thirds (71%) feel that the Qur’an and Sunnah should be interpreted with consideration of its purposes and modern circumstances.
- Mosques are not staffed well. The majority (55%) of mosques have no paid full-time staff. Only 10% have more than two paid staff.
- In general, mosque leadership does not appear to be highly formalized or bureaucratic. At the majority of mosques, the leader is a volunteer, works part-time, and is employed outside the mosque.
- In a majority of mosques, final decision-making authority rests not with the leader but with a Majlis ash-Shura (executive committee or board of directors).
- In most mosques with a board, women are allowed to serve as members.

The Mosque: Basic Characteristics

Geographical Location

Geographical Region

Only about 15 percent of mosques are located in states of the Mountain or West regions. The remaining mosques are spread relatively evenly among the East, the South, and the Midwest.

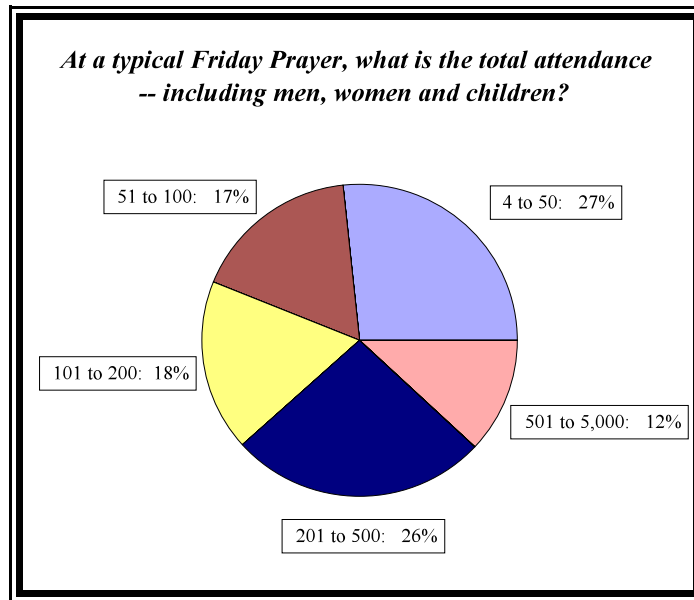


Attendance at Jum`ah Prayer (Friday Congregational Prayer)

The “typical” Friday attendance at Jum`ah Prayer ranges from 4 to 5,000, with an average of 292 for all responding mosques. In 1994 the average attendance was 150. The 2000 study represents a 94% increase. Extrapolating to all mosques in the country, it can be estimated that 349,525 people attend Jum`ah Prayer each week. Note, however, that with the survey sampling error of plus or minus five percent, the actual figure may range anywhere from about 332,000 to 367,000.

The median (midpoint) Jum`ah attendance is 135. In other words, half of mosques report 135 or fewer attenders, and half report more than that.

The table below shows the frequency of five categories of worship attendance.



- At slightly more than a quarter of mosques (26 percent), typical attendance at Friday prayer is 50 persons or fewer. At twelve percent of the mosques, attendance is typically over 500 persons.

The following chart compares Jum`ah attendance figures with the 1994 Study.

Average Jum`ah Attendance in 2000 and 1994			
2000 Study		1994 Study	
1-50	27%	1-49	30%
51-100	17%	50-99	22%
101-200	18%	100-199	20%
201 and above	38%	200 and above	28%

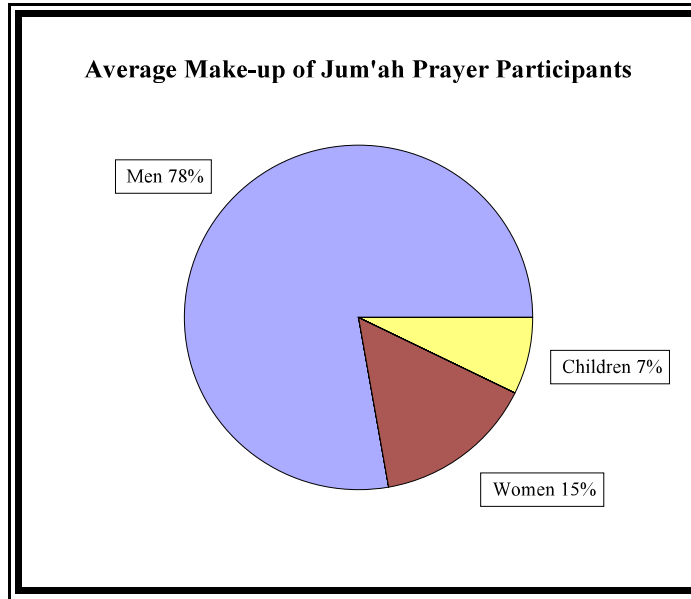
- The percentage of smaller mosques remains the same but the percentage of larger mosques is increasing.

Worship

Jum`ah Prayer

Characteristics of Jum`ah Prayer Participants

On average, 78 percent of participants on a typical Friday are men, 15 percent are women, and seven percent are children. Men make up a majority of participants at Friday prayer in 91 percent of the mosques. Mosque attenders are dominated by men.



Language for the Jum`ah Khutbah (Friday Sermon)

Ninety-seven percent of mosques use English as the main language, or one of the main languages, for the message of the Jum`ah Khutbah. The few mosques that do not use English most frequently use Arabic or Urdu.

Of the mosques that do use English, 47 percent use one or more additional languages for the message of the Jum`ah Khutbah. In the great majority of cases, the other language is Arabic. Albanian, Bengali, Bosnian, Turkish, Urdu, and Yourba are also used in a few mosques.

The Salah (Daily Prayer)

Holding the Salah

All five salah are held daily at 69 percent of mosques. Maghrib (sunset prayer) is held daily at 82 percent of mosques while `Asr (mid-afternoon prayer) is held daily at 76 percent of mosques.

On weekdays, which of the five salah are held daily in your mosque or Islamic Center?

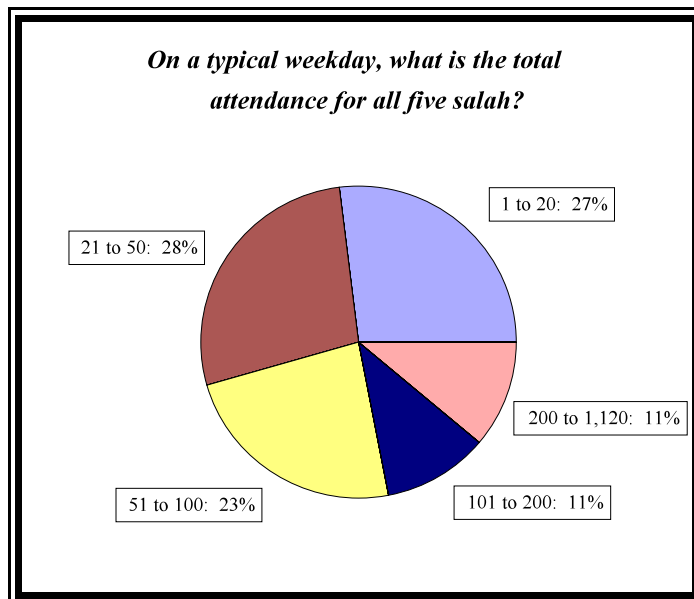
Percentage that holds each salah daily

Maghrib (Sunset)	82%
`Isha' (Evening)	80
Zuhr (Noon)	78
Fajr (Dawn)	77
`Asr (Mid-Afternoon)	76
All Five Salah	69
None of the Five Salah	10

Attendance at the Salah

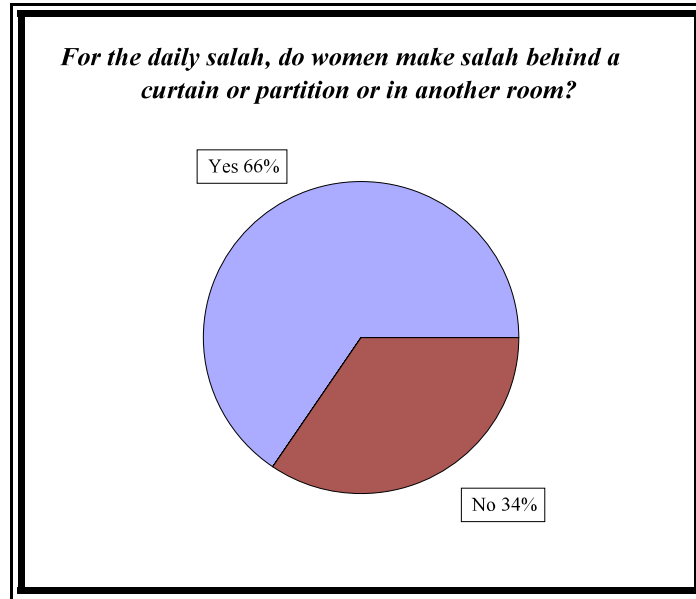
Mosques holding any of the salah daily were asked about attendance at salah. Typical weekday attendance at all five salah ranges from one person to 1,120 people. Average attendance at daily salah is 93 people, and the median (midpoint) is 46.

On a typical weekday, what is the total attendance for all five salah?



How Women Make Salah

In nearly two-thirds of mosques (66 percent), women make salah behind a curtain or partition or in another room. In 1994, 52% of the mosques said that women prayed behind a curtain. The practice of having women pray behind a curtain or in another room is becoming more wide spread.



Participants

Number of Participants

Current Number

The number of mosque participants was measured in two ways: the number of people associated in any way with the religious life of the mosque and the number who regularly participate. The table below shows the range in the number of participants (that is, the lowest and highest number from among all reporting mosques) as well as the average and median number of participants.

Number of Mosque Participants			
	Range	Average	Typical* Mosque
Number of Muslims associated in any way with the religious life of the mosque	10-50,000	1,629	500
Number of adults who <u>regularly participate</u> in the mosque	2-5,000	252	95
Number of children and teens who <u>regularly participate</u> in the mosque	0-2,000	85	30
Total regular participants (adults, children, and teens)	2-5,300	340	125

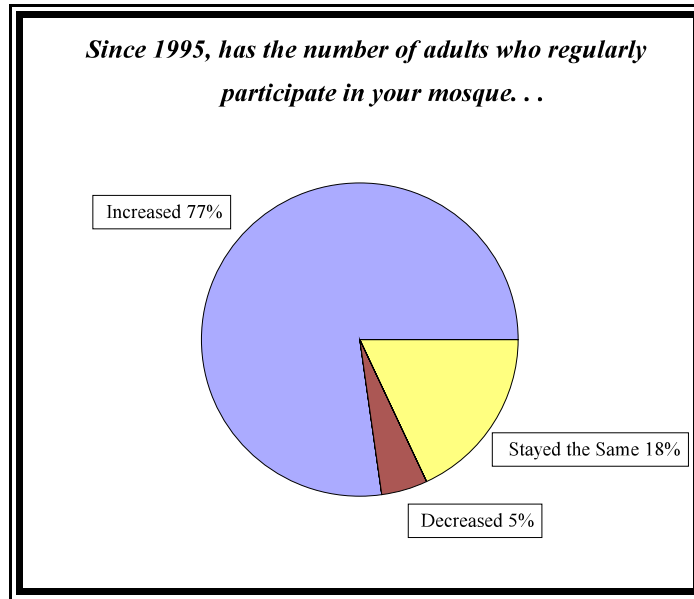
*Median

- The average number of Muslims associated with a mosque (in other words, comes at least to the Eid Prayers) is 1629. Multiplying this figure by 1209 mosques yields an estimated total of 2 million Muslims who associate themselves with a mosque. In 1994 that total was 500,000 Muslims. The range in the number of Muslims associated in any way with each mosque is quite broad. Two mosques have just 10 Muslims associated with them, and at the other end of the spectrum, two mosques report 50,000 Muslims associated with them. However, the range in number of Muslims who regularly participate in the mosque is narrower, from three to 5,300.
- Median participation is much smaller than the figures at the high-end of the range. The median number of Muslims associated with each mosque is 500, and the median number of regular participants is 125.

- The average number of regular mosque participants is 340. Multiplying by 1,209 yields an estimated total of 411,060 Muslims regularly participating in mosques in the United States.

Growth or Decline in Participants

In the past five years, regular participants have increased at more than three-quarters (77 percent) of mosques. Regular participants have decreased at only 5 percent of mosques.



The majority (61%) of mosques have experienced during the past years an increase of regular participants of 10 percent or more.

Percentage Increase or Decrease	
Increase	
10% or more	61%
5-9%	12%
Less than 5%	4%
Decrease	
10% or more	4%
5-9%	1%
Less than 5%	0%

Increase/Decrease Compared to Ethnicity of Mosques*

	African-Am.	S. Asian	Arab	Mixed	Other
Increased	70%	80%	79%	78%	83%
Decreased	5%	5%	5%	3%	5%
Stayed the Same	25%	15%	16%	19%	12%

*For ethnicity of mosques see pg. 19,

- Although the vast majority of mosques are doing well, the African American mosques have the most mosques that have stayed the same and they have the lowest percentage of increase.

Increase/Decrease Compared to Mosque Location

	Town	Suburb	City Neighborhood	Inner City
Increased	75%	87%	80%	67%
Decreased	6%	4%	5%	4%
Stayed the Same	19%	9%	15%	29%

- As might be expected suburban mosques have the greatest increase and inner city mosques are experiencing the least growth.

Characteristics of Regular Participants

Respondents were asked the percentage of regular mosque participants who fit each of several characteristics. The table below summarizes these characteristics.

Please tell me about what percent of those who regularly participate in your mosque. . .

	Average Percentage	Median Number* Participants	Average Number* Participants	Total Participants Nationally**
Have a high school diploma	81	92	276	333,684
Are college graduates	48	51	179	216,411
Are male	75	83	242	292,578
Are age 35 or younger	47	55	141	170,469
Are over 60 years old	11	10	34	41,106
Travel more than 15 minutes to get to your mosque	39	40	143	172,887
Are new to your mosque in the last five years	34	36	99	416,691
Are converts to Islam	29	18	53	64,077
Have annual household incomes below \$20,000	24	25	62	74,958
Currently hold volunteer leadership roles	17	14	34	41,106

*Number in each mosque calculated by multiplying the percentage by its number of regular participants.
 **Estimated by multiplying the average number of participants by the number of mosques in the nation (1,209).

- At the typical mosque, a large majority of regular participants are males.
- Slightly more than half of mosque participants are college graduates and about 80% have high school diplomas. Compared to the general population, mosque participants are more likely to have a college degree but at the same time a greater percentage do not have a high school diploma.
- The age breakdown of mosque participants is

Age 35 or younger	47%
Age 36-59	42%
Over 60	11%

As might be expected of a relatively new community, which has been largely augmented by recent immigrants, mosques are composed of younger people, but the signs of aging are manifest.

- About a third (34 percent) of regular participants at the typical mosque have joined within the last five years.
- Approximately 40% of mosque participants travel more than 15 minutes from their home to get to the mosque. Compared to churches this is a high percentage, indicating that Muslim residential patterns do not coincide with the location of mosques.
- On average, one in three regular participants (29 percent) is a convert to Islam. (The fact that this figure of 29% corresponds well with the estimated number of 32% for African Americans and White Americans in mosques, bolsters the reliability of the estimate.)
- A quarter (24 percent) of regular participants at the typical mosque live in households with incomes below \$20,000. Nationally, the median household income is about \$41,000. A significant portion of mosque participants, therefore, live below the poverty level.

Ethnicity of Participants

Ethnic Breakdown

Respondents were asked the percentage of regular mosque participants in each of several ethnic categories. The table below summarizes the results in three different ways. The first column lists the range of percentages for each category. The second column shows the average percentage across all mosques. Finally, the last column presents the percentage of mosques that report having at least some (i.e., one percent or more) members of that ethnic group.

	Percentage Range	Average Percentage	Percentage Of Mosques with at Least Some
South Asian (Pakistani, Indian, Bangladeshi, Afghani)	0-100%	33%	87%
African American	0-100	30	87
Arab	0-99	25	90
African (Sub-Saharan)	0-92	3.4	40
European (Bosnian, Tartar, Kosovar, etc.)	0-87	2.1	25
White American	0-75	1.6	41
Southeast Asian (Malaysian, Indonesian, Filipino)	0-25	1.3	29
Caribbean	0-80	1.2	15
Turkish	0-85	1.1	22
Iranian	0-35	0.7	18
Hispanic/Latino	0-50	0.6	18

South Asians, African Americans and Arabs are the dominant ethnic groups in American mosques. On average, there are few members of any other ethnic group.

Mosques are ethnically diverse. Ninety percent of mosques have at least some Arab members. And 87 percent of mosques have at least some South Asian and African American members. Fewer than half of mosques have members in each of the remaining groups. However, about two-fifths of mosques have African (Sub-Saharan) and White American members. Between 20 and 30 percent have European, Southeast Asian, and Turkish members.

The table below is a continuation of the one on the previous page. It summarizes the number of regular mosque participants in each ethnic group. The number in each mosque has been calculated by multiplying its reported percentage for that group by the masjid's number of regular participants.

Ethnic Breakdown of Regular Mosque Participants, Continued		
	Average Number	Estimated Participants* Nationally
South Asian (Pakistani, Indian, Bangladeshi, Afghani)	132	159,588
African American	112	135,408
Arab	57	68,913
African (Sub-Saharan)	13	15,717
European (Bosnian, Tartar, Kosovar, etc.)	6.6	7,979
White American	4.6	5,561
Southeast Asian (Malaysian, Indonesian, Filipino)	3.9	4,715
Caribbean	3.9	4,715
Turkish	3.2	3,869
Iranian	1.6	1,934
Hispanic/Latino	1.3	1,572
All Others	0.34	411

*Calculated by multiplying the average number by the total mosques in the country (1,209).

Dominant Ethnic Groups in Mosques

The table below summarizes responses from the same questions about ethnicity. In this case, however, the mosques are grouped according to the dominant ethnic group in the mosque.

Mosques Grouped According to Dominant Ethnic Groups*		
Percentage of Mosques in Each Category		
	2000 Study	1994 Study
African American	27%	29%
South Asian	28%	29%
Arab	15%	21%
Mixed evenly South Asian and Arab	16%	10%
All Other Combinations	14%	11%

*Dominate 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%.

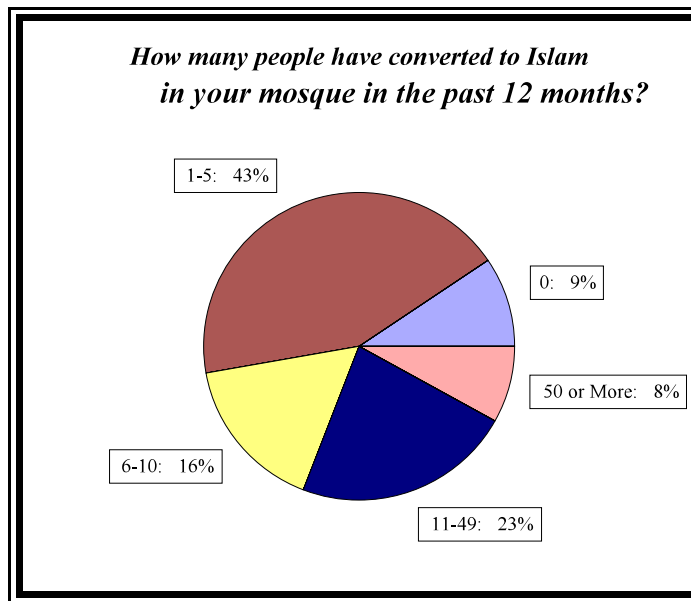
*Mixed groups calculated by two groups with at least 30 percent of participants each.

- Sixty-four percent of mosques have one dominant ethnic group. In most cases, this one group is either African American or South Asian.
- Thirty-one percent of mosques have two dominant ethnic groups, with the most frequent combination being South Asian and Arab.
- About one in twenty mosques (5 percent) is composed of numerous ethnic groups, none having a significant percentage.
- Only 7% of mosques have only one ethnic group. A quarter (24%) have 90% of one ethnic group. In both cases most of these mosques are African American.

Converts to Islam

Number of Converts

Ninety-one percent of mosques report having at least one convert to Islam during the previous year. The average number of converts is 16.3. In 1994 the average number of converts per year was virtually the same, 16.5.



- A majority of mosques had ten or fewer converts during the previous year. Slightly fewer than a quarter (23 percent) had 11 to 49 converts. Only eight percent of mosques had 50 converts or more.

The following charts compare conversions with ethnicity and mosque size.

Conversions and Ethnicity of Mosques

	African-Am.	S. Asian	Arab	Mixed	Other
0-5	45%	15%	7%	78%	83%
1-5	40%	50%	56%	3%	5%
6-10	14%	16%	13%	19%	12%
11-49	28%	15%	22%	27%	29%
50 +	13%	4%	2%	3%	15%

- The ethnicity of a mosque does not coincide with high conversion rates.

Conversions and Mosque Size (Jum`ah Attendance)						
		1-50	51-100	101-200	201-500	500 +
Conversions	0-5	45%	15%	7%	78%	83%
	1-5	40%	50%	56%	3%	5%
	6-10	14%	16%	13%	19%	12%
	11-49	28%	15%	22%	27%	29%
	50 +	13%	4%	2%	3%	15%

- The largest mosques have the best conversion rates.

Characteristics of Converts

If a mosque had at least one convert during the past year, follow-up questions asked the number who were members of several ethnic groups, the number who were men and women, and the number still regularly participating in the mosque. For the table below, those numbers have been translated into percentages of all converts. Mosques with no converts have been excluded from the calculations and are therefore not represented in the table.

Characteristics of Converts		
[Mosques with at Least One Convert During Past 12 Months]		
	Average Percentage	Percentage of Mosques with at Least One
Race or Ethnicity		
African American	63%	87%
White	27	61
Hispanic/Latino	6	22
Other	3	13
Gender		
Male	68%	95%
Female	32	77
Regular Participants in the Mosque Now	48%	73%

- In the average mosque with at least one convert last year, the majority of converts are African American and male. Still, most mosques with converts have had at least some white and female converts as well.
- On average, only about half of converts continue to be regular participants in the mosque. The next table summarizes the number of converts across all mosques.

Numbers of Converts [All Mosques]		
	Average Number	Estimated Converts* Nationally
All Converts	16.3	19,706
Race		
African American	11.4	13,783
White	3.4	4,110
Hispanic/Latino	1.0	1,209
Other	0.5	604
Gender		
Male	10.7	12,936
Female	5.6	6,770
Regular Participants in the Mosque Now	6.8	8,221
*Calculated by multiplying the average number by the total mosques in the country (1,209).		

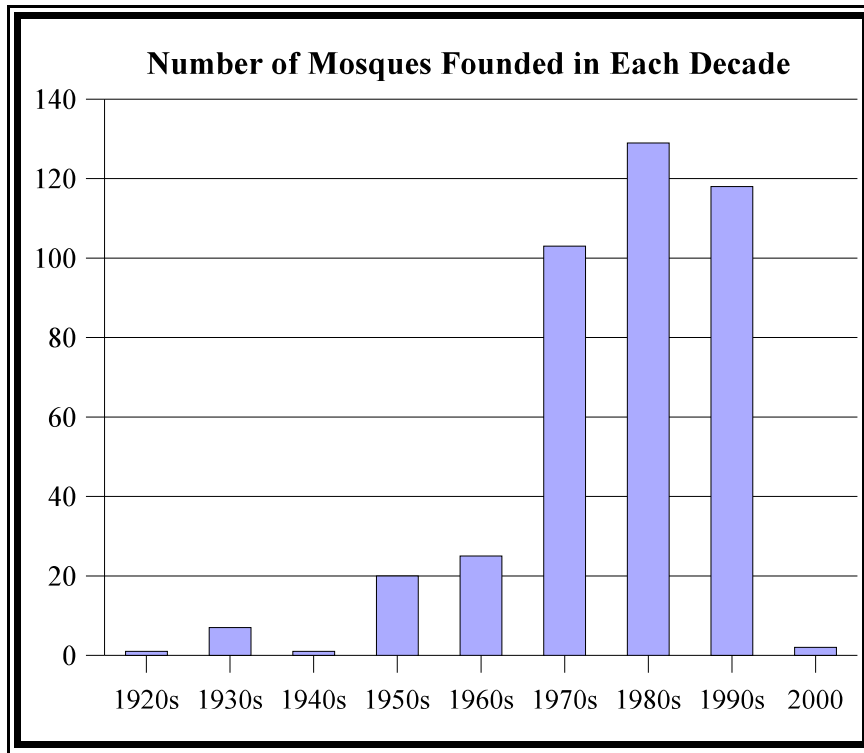
The average number of converts per mosque is 16.3. This translates into nearly twenty thousand converts nationally. Of these, about thirteen thousand were men, and seven thousand were women. Nearly fourteen thousand were African American.

Mosque History, Location, and Building

History

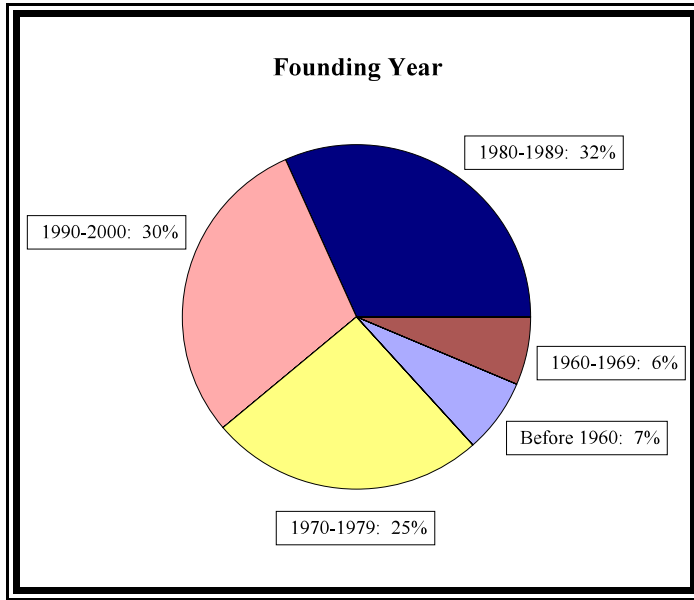
Founding Year

The founding year of responding mosques ranges from 1925 to 2000, however only two percent were founded prior to 1950. Half the mosques were founded by 1980, and half were founded after that time. The vast majority of existing mosques (87%) were founded since 1970.



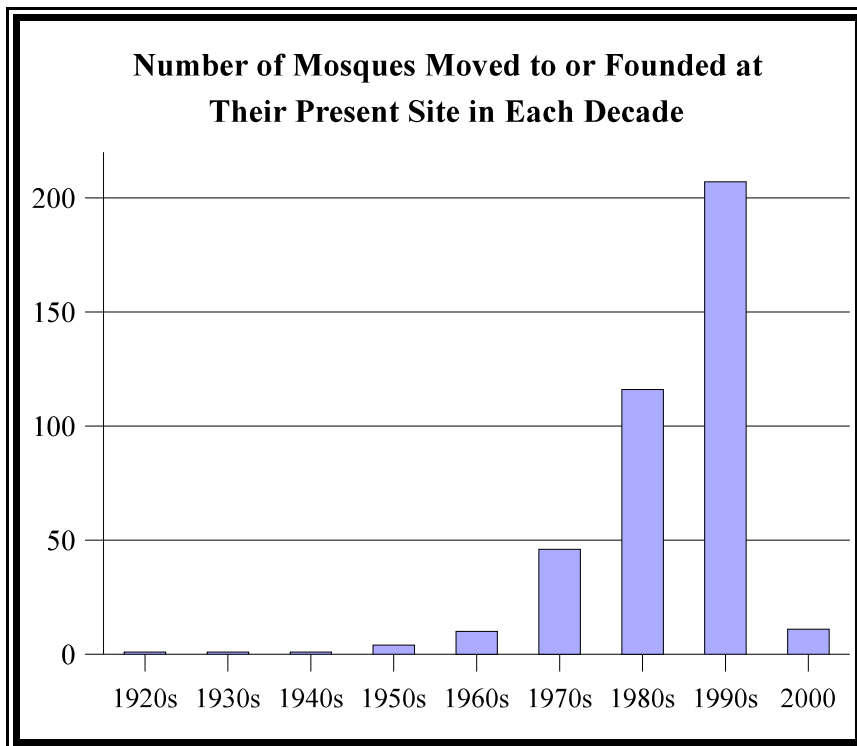
- About one in eight mosques (13 percent) was founded prior to 1970. Greater growth began in the 1970s, when about one in four mosques currently existing was founded. Over three-fifths of the mosques have been founded since 1979.
- The great movement to establish mosques, which began in the 1970s, remains unabated.
- These figures highlight the youth of the Muslim community in America.

The following pie graph shows the percentage breakdown of mosque foundings for five time periods.



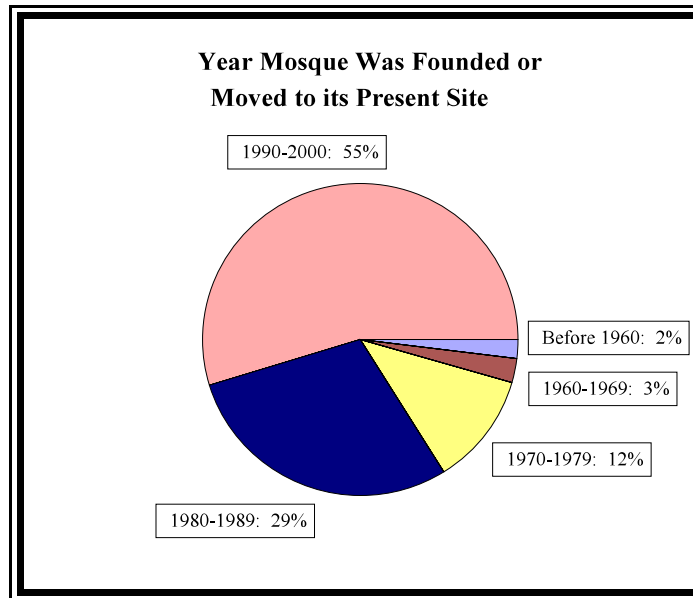
Time at Present Site

Forty percent of mosques have been located at their present site since the time of their founding. However, older mosques are more likely to have moved over time. Only 31 percent of mosques founded more than ten years ago are still located at their original site. Sixty-three percent of mosques founded within the past ten years are still at their original site.



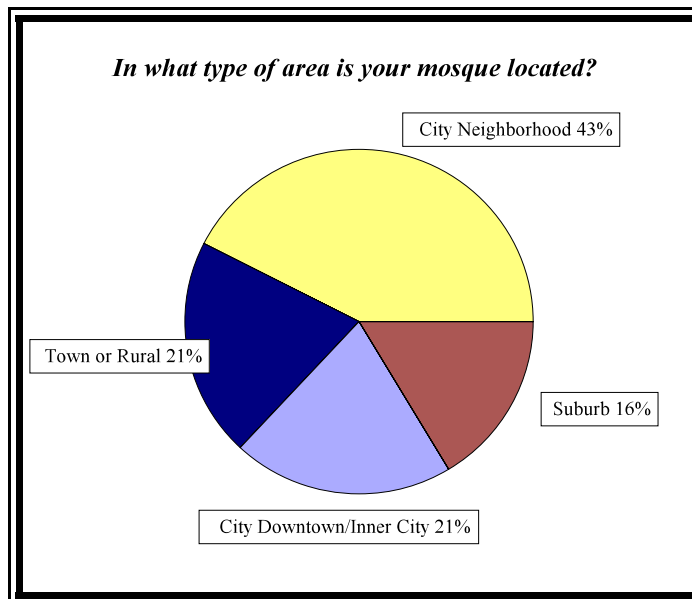
- Another indication of the youth of the Muslim community is the fact that over half of mosques responding to the survey moved to (or were founded at) their present site in the 1990s. Most of the others have been located at their present site since the 1980s.

The pie graph below shows the frequency of each of five time periods.



Rural-Urban Location

One in five mosques reports being located in a town or rural area. The remainder are located in metropolitan areas, most often in a city neighborhood.

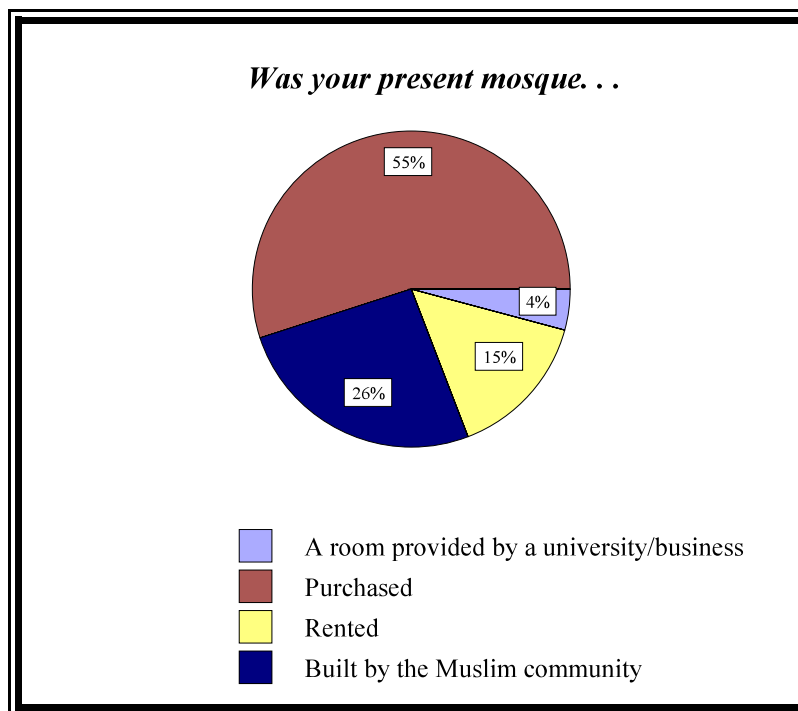


The following chart compares ethnicity and location.

	African-Am	So. Asian	Arab	Mixed	Other
Town	6%	25%	29%	38%	14%
Suburb	5%	28%	10%	19%	17%
City Neighborhood	62%	32%	38%	25%	51%
Inner City	27%	15%	24%	19%	19%

Erection and Ownership of the Mosque Building

A majority of mosques (55 percent) were purchased. About one-quarter (26 percent) were actually built by the Muslim community as a mosque.



- Only about one five mosques is not owned by the Muslim community; 15 percent are rented, and four percent are a room provided by a university or business.
- The same question was asked in 1994 and the results are virtually identical.

The Mosque: Its Mission, Practices, and Teachings

Descriptions of the Mosque

Next, a series of general statements was provided, and respondents were asked how well each describes the mosque. Five response categories ranged from “very well” to “not at all.” The table below has two columns. For each statement, the first column shows the percentage of mosques that the statement describes either “very” or “quite well.” The second column shows the percentage that the statement describes “very well” only.

<i>Please tell me how well each statement describes your mosque.</i>		
Percentage giving each response		
	“Very” or “Quite Well”	“Very Well” Only
Our mosque is very strict in its practice of the Prophet’s sunnah.	90%	55%
Our mosque has a clear sense of mission and purpose.	88	48
Members are excited about the future of the mosque.	80	52
Our mosque is spiritually vital and alive.	79	41
Members receive a lot of encouragement and support to try new activities.	74	36
Our mosque feels like a large, close-knit community.	71	36
Our masjid’s programs are well organized.	70	26
Our mosque is working for social justice.	57	29
Our mosque has a strong ethnic or national heritage.	41	21
Our mosque is trying to preserve its ethnic or national heritage.	27	12

- Mosques are very comfortable in thinking of themselves as being strict. Adhering closely to the Qur’an and Sunnah of the Prophet is an ideal for virtually all mosques.
- Mosques think of themselves as being spiritually vital, excited about the future and focused on a clear mission. These questions, which deal with mosque vitality, show a large number of very healthy mosques.

- To a slightly lesser extent mosques feel like a close-knit community (71%) and that their programs are well-organized (70%). These figures do not match the sense of vitality.
- Clearly many mosques do not feel that they are doing well in the area of social justice—only 57% say that they are doing very well or quite well.
- Mosques are not trying to preserve their ethnic heritage. The ethnic mosque is not an ideal in the American Muslim community.

Authority

Authority in Worship and Teaching

Next, respondents were presented with several “sources of authority in the worship and teaching” of their mosque. They were asked how important each is, ranging from “absolutely foundational” to of “little or no importance.” The table below summarizes responses.

<i>How important are the following sources of authority in the worship and teaching of your mosque?</i>				
Percentage giving each response				
	Absolutely Foundational	Very Important	Somewhat Important	Of Little Or No Importance
Quran	95%	4%	<1%	<1%
Sunnah of the Prophet (pbuh)	90	8	1	1
Teachings of the righteous salaf	16	54	21	9
The teachings of great scholars of the past	10	52	33	5
Human reasoning and understanding	10	44	33	13
The teachings of certain recent Muslim leaders and scholars	7	33	48	12
Teachings of a particular madhhab	5	18	25	52

- The Qur’an and Sunnah (Practice) of the Prophet, which constitute the primary texts of Islam, alone form the basis of religious authority in mosques.

- The next level of religious authority is the teachings of the righteous salaf (the first three generations after the Prophet) and the teachings of great scholars of the past, both of which constitute the historical legacy of classical Islam.
- Human reason, which is used by the Muslim to interpret the primary and secondary texts, forms the next level of religious authority. Close in authority to human reason are the views of modern scholars and leaders.
- The madhhab or classical legal schools of thought receive the lowest rank in religious authority. In fact the majority of mosques rank the madhhab as having little or no importance. The mosques of America do not see themselves as being bound by the classical legal schools.

Islamic Decision Making

Another question related to the issue of authority was the question: which of the three approaches to making Islamic decisions is most proper: literal interpretation of the Qur'an and Sunnah, an interpretation that takes into account the purposes of the texts and modern circumstances, or the well-established views of a particular madhhab.

<i>In trying to make Islamic decisions, which of the following do you believe is the most proper approach?</i>	
Percentage giving each response	
Refer directly to the Quran and Sunnah and follow an interpretation that takes into account its purposes and modern circumstances	71%
Refer directly to the Quran and Sunnah and follow a literal interpretation	21
Follow the well-established views of a particular madhhab	6
None of the above	2

- About seven in ten mosques prefer to make Islamic decisions by referring directly to the Qur'an and Sunnah and following an interpretation that takes into account the purposes of the texts as well as modern circumstances. About one in five prefers a literal

interpretation of the texts, and only about one in twenty (six percent) prefer to follow the views of a particular madhhab.

- Mosques of America do not see themselves as being tied to a literal interpretation of the foundational texts of Islam—Qur’an and Sunnah. Most mosques look to the Qur’an and Sunnah for answers but are willing to consider the context of the texts and the modern circumstances to which the law is to be applied. Only 21% would want to follow a literal interpretation. Fewer still want to follow a madhhab.
- The responses in the 1994 Study were virtually identical to the 2000 Study.

	2000 Study	1994 Study
Consider the Purposes	71%	66%
Literal Interpretation	21%	19%
Follow Madhhab	6%	6%
None of the above	2%	9%

Devotional Practices

Respondents were asked the extent to which the mosque emphasizes each of several devotional practices for its members. Response categories ranged from “a great deal” to “hardly at all.” The table below summarizes, in the first column, responses of either “a great deal” or “quite a bit.” The second column lists response of “a great deal” only.

<i>To what extent does your mosque emphasize in its teaching the following home or personal practices?</i>		
Percentage giving each response		
	“A Great Deal” or “Quite a Bit”	“A Great Deal” Only
Fasting	96%	88%
Abstinence from alcohol	96	88
Abstaining from sex outside of marriage	96	87
Personal prayer, scripture study or devotions	92	68
Observing restrictions on your holy day	87	61
Observing dietary restrictions	87	60
Family devotions and study	86	60
Displaying Islamic symbols in the home	32	20

- With the exception of displaying Islamic symbols in the home, the majority of mosques place “a great deal” of emphasis on each of the devotions listed above. Devotions receiving the greatest emphasis include fasting, abstinence from alcohol, and abstinence from extra-marital sex. However, only about one in five mosques places “a great deal” of emphasis on display of Islamic symbols in the home.
- Mosques expect their members to live according to the high standards of Islam. Only displaying Islamic symbols is not emphasized, because it is not a practice found in Qur’an and Sunnah.

Views on Muslims in American Life

Respondents were asked how they felt about several aspects of American society and its relationship with Islam.

Attitudes on American Society and its Relationship with Islam				
Percentage giving each response				
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
America is a technologically advanced society that we can learn from	82%	17%	1%	0%
Muslims should be involved in American institutions	77	19	2	2
Muslims should participate in the political process	72	17	6	5
America is an example of freedom and democracy that we can learn from	35	42	14	8
America is an immoral, corrupt society	28	39	27	6
American society is hostile to Islam	15	41	32	12

Note: Responses of “don’t know” are excluded from the percentages.

- More than four-fifths of mosque representatives who responded to the survey “strongly agree” that Muslims can learn from America as a technologically advanced society. However, only about a third strongly agree that Muslims can learn from America as an example of freedom and democracy.

- Mosques are open to the idea of involvement in American society. Most mosque representatives express the view that Muslims should participate in American public life; 77 percent “strongly agree” that Muslims should participate in American “institutions,” and 72 percent that Muslims should participate in the “political process.”
- Mosques are much more divided over the questions of whether America is immoral or hostile to Islam. Very few mosque representatives “strongly agree” that American society is hostile to Islam. The largest percentage of mosques “somewhat” agree with the statement that America is immoral. For both questions the largest percentages are in the “somewhat” category. If the four categories in each question are collapsed into “agree” or “disagree” then about two-thirds of mosque leaders agree that America is immoral, and mosque leaders are evenly divided about America’s hostility.

The following charts compares the responses to the question of America’s immorality with the ethnicity of mosques and the Islamic approaches to Islam.

“America is Immoral” by Predominant Ethnicity					
Percentage providing agreeing/disagreeing with the statement					
	Ethnicity of Masjid*				
	African American	South Asian	Arab	South Asian and Arab	All Others
America is immoral					
Strongly agree	39%	23%	20%	26%	28%
Somewhat agree	31	42	48	41	39
Somewhat disagree	26	29	24	27	27
Strongly disagree	4	6	8	6	6

Very little difference exists between the ethnic groups. The largest number that agrees that America is immoral is African American mosques.

“America is Immoral” by Islamic Approach			
Percentage providing agreeing/disagreeing with the statement			
	Islamic Approach		
	Purposes	Literal	Madhhab
America is immoral			
Strongly agree	26%	39%	13%
Somewhat agree	41	33	48
Somewhat disagree	29	16	39
Strongly disagree	5	13	0

- Those who prefer a literal interpretation are most likely to strongly agree that America is immoral. Those who look to the purposes and those that follow a madhhab are much more likely to disagree with that statement.

The next two charts look at the question of political participation and ethnicity and Islamic approaches.

Political Participation by Ethnicity of Mosque					
Percentage providing agreeing/disagreeing with the statement					
Muslims should participate	Ethnicity of Masjid*				
	African American	South Asian	Arab	Mixed Arab/S. Asian	All Others
Strongly agree	66%	76%	82%	68%	71%
Somewhat agree	11	19	16	19	20
Somewhat disagree	10	4	0	10	7
Strongly disagree	13	1	2	3	2

African American mosques are divided on this question of political participation. While 66% strongly agree, 13% strong disagree. Arab mosques seem to be the most open to participation.

Political Participation by Islamic Approach			
Percentage providing agreeing/disagreeing with the statement			
Muslims should participate	Islamic Approach		
	Purposes	Literal	Madhhab
Strongly agree	79%	60%	46%
Somewhat agree	14	18	38
Somewhat disagree	2	18	8
Strongly disagree	5	4	8

- Those who prefer a literal interpretation and those who follow a madhhab are the most reticent about political participation.

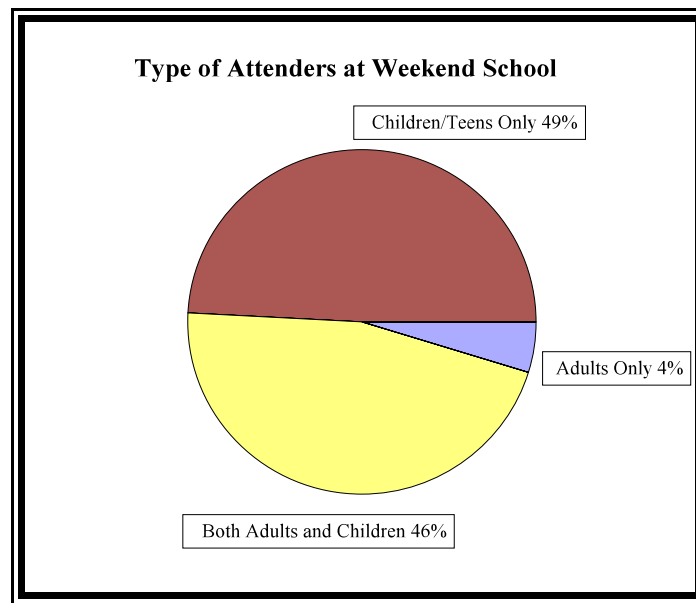
Mosque Programs and Involvement in the Community

Weekend School

Seventy-one percent of the mosques in this sample have a Weekend School that meets regularly. In the 1994 study the response was exactly the same.

Type of Students at Weekend School

About half of all Weekend Schools are for children only. Fewer than one in 20 are for adults only.



Attendance at Weekend School

The median (midpoint) number of adults attending Weekend School is 20 (ranging from 1 to 250). The median number of children and teens attending Weekend School is 50 (ranging from 2 to 1,800).

The average number of adult attenders is 35, and the average number of child and teen attenders is 93. Extrapolating these figures to all mosques in the nation, it is possible to estimate that about 29,500 adults and 79,600 children/teens attend Weekend School.

Full-Time School

About one in five mosques (21 percent) has a full-time Islamic school. In the 1994 Study 17% of all mosques indicated that they have a full-time school.

Presence of a Full-Time School by Selected Mosque Characteristics	
Percentage of Mosques with a School	
All Mosques	21%
Typical Attendance at Friday Prayer	
Over 500	60%
201 to 500	32
101 to 200	14
100 or Fewer	6
Geographical Region	
South	30%
West	20
Midwest	18
East/Northeast	16
Location	
Suburb	27%
City Neighborhood	25
Downtown/Inner City	19
Town or Rural Area	9
Predominant Mosque Ethnicity*	
South Asian and Arab	28%
Arab	21
African American	19
All Others	18
South Asian	15

Not surprisingly, whether a full-time school exists is strongly related to other mosque characteristics.

- Larger mosques are more likely to have a full-time school than smaller mosques. Six percent of mosques with typical Friday attendance of 100 or fewer people have a school. This compares to 60 percent of mosques with over 500 attenders on a typical Friday.
- Mosques located in city neighborhoods and suburbs are more likely to have a full-time school than mosques in rural or downtown areas.
- Mosques in the South are more likely to have a full-time school than those located in other regions of the country.
- Full-time schools are most likely to be in mosques in which there are two dominant ethnic groups of South Asian and Arab.

Grades in Full-Time School

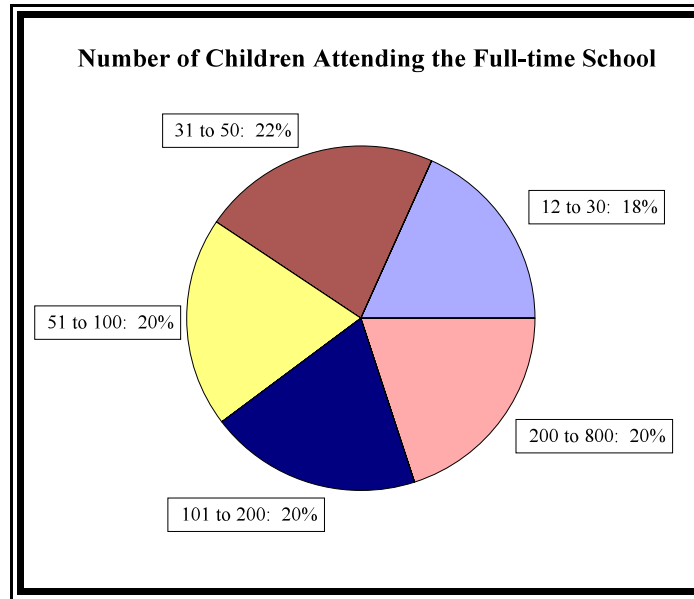
Nearly two-thirds (73 percent) of full-time Islamic schools are elementary schools, without higher grades. Seven percent include only preschool or the early elementary grades. Thirteen percent include all elementary and high school grades.

<i>What grades are included in your school?</i>	
Percentage giving each response	
Elementary Only	73%
Elementary Through High School	13
Pre-School/Early Elementary Only	7
Elementary and Middle School	6
Middle School Only	1

Full-Time School Enrollment

The median attendance at the schools is 65 students, ranging from 12 to 800 students. The average attendance is 126 students. Extrapolating to all mosques in the nation, it can be estimated that about 31,700 children and teens attend full-time schools associated with a mosque.

The graph below shows the frequency of five categories of school attendance.



At the typical mosque with a full-time school, 85 children and teens regularly participate in the religious life of the mosque. At the typical mosque without a full-time school, 25 children and teens regularly participate. School enrollment is generally about 65 percent of the number of regularly participating teens and adults. Full-time schools, therefore, raise or at least maintain the participation of youth in the life of the mosque.

Activities

Activities and Programs for Mosque Members

The next question asked the frequency with which the mosque offers each of several types of activities for its members. Ninety-two percent of mosques offer at least one of the listed programs regularly. Just one percent of mosques holds no programs, even occasionally.

Frequency of Activities and Programs Offered by the Mosque			
Percentage giving each response			
	Regularly	Occasionally	Not at All
Islamic study classes (other than Weekend School)	68%	16%	16%
Regular khatirah or short talk	66	19	15
Arabic classes	57	20	23
Sisters' activities or programs	54	28	19
Quran memorization or tajwid classes	48	18	34
Youth activities or programs	41	34	25
New Muslim class	26	28	46
Fitness or martial arts classes or sports team	23	19	58
Parenting or marriage counseling classes/workshops	11	39	50
Any of the above	92	78	1*

*i.e., one percent of mosques hold none of the listed programs, even occasionally.

- About two-thirds of mosques regularly offer Islamic study classes and regular khatirah.
- More than half regularly offer Arabic classes and sisters' activities.
- Programs offered with moderate regularity include Qur'an memorization/tajwid classes and youth activities.
- About one in four mosques or fewer offer New Muslim classes, fitness programs, or parenting/marriage counseling classes.
- The figures for 1994 are virtually the same as in the 2000 Study.

Interaction with the Outside Community

Respondents were also asked whether, during the prior year, the mosque had been involved in promoting Islam, interfaith cooperation, and political or community action.

<i>Did your mosque do any of the following activities during the past 12 months?</i>	
Percentage doing each activity	
Stress the importance of dawah to non-Muslims in the masjid's teachings	92%
Visit a school or church to present Islam	71
Write or call the media	70
Participate in an interfaith dialogue or program	66
Write or call a political leader	61
Have a politician visit the mosque	41
Participate in an interfaith social service project	37
Any of the above	96

- Over nine-tenths of mosques stressed the importance of dawah to non-Muslims during the previous year. The ideal of inviting others to Islam is very much a part of the message heard in mosques.
- About seven-tenths visited a school or church to present Islam and contacted the media. Slightly fewer participated in an interfaith dialogue.
- Political involvement is less common than other forms of involvement. More than half of mosques have contacted a politician and a minority of mosques--but still over a third--had a politician visit.
- The area of least involvement is in interfaith social service projects.

- The largest mosques are most likely to have engaged in each type of interaction with the outside community. However, all mosques with Jum`ah attendance below 500 are identical in terms of their interaction. The following table illustrates this fact, using attendance at Jum`ah prayer as the indicator of mosque size.

Interaction with the Outside Community by Jum`ah Attendance					
Percentage doing each activity					
	Number of Usual Attenders				
	50 or Fewer	51-100	101-200	201-500	Over 500
Stress the importance of dawah to non-Muslims	89%	85%	93%	95%	98%
Visit a school or church to present Islam	66	67	78	69	82
Write or call the media	65	74	66	73	80
Participate in an interfaith dialogue or program	69	58	69	59	80
Write or call a political leader	58	65	57	59	76
Have a politician visit the mosque	33	34	45	39	64
Participate in an interfaith social service project	34	42	34	34	50
Any of the above	95	94	96	98	100

The following table shows how frequently each of five ethnic types of mosques interacts with the outside community.

Interaction with the Outside Community by Predominant Ethnicity					
Percentage doing each activity					
	Ethnicity of Masjid*				
	African American	South Asian	Arab	Mixed Arab/S. Asian	All Others
Stress the importance of dawah to non-Muslims	95%	89%	94%	93%	87%
Visit a school or church to present Islam	82	57	64	75	74
Write or call the media	70	60	73	75	78
Participate in an interfaith dialogue or program	79	51	65	66	65
Write or call a political leader	71	47	60	68	57
Have a politician visit the mosque	53	32	34	41	37
Participate in an interfaith social service project	58	26	32	29	33
Any of the above	96	98	98	95	94

*See the section below on ethnic diversity.

- Mosques with members who are predominantly South Asian are relatively unlikely to contact either the media or a politician.
- Mosques with members who are predominantly African American are more likely than others to participate in an interfaith dialogue/program, participate in an interfaith social service project, or have a politician visit the mosque.

Outreach

The great majority of mosques provide some outreach to members in need or to people in the surrounding community.

In the past 12 months did your mosque provide or cooperate in providing any of the following services for your own mosque's members or for people in the community?
Percentage giving each response

	Yes, Provided Directly By Mosque	Yes, Cooperated With Another Organization	No
Cash assistance to families or individuals	84%	9%	10%*
Counseling services – marital or family	74	3	23
Prison or jail program	60	6	34
Food pantry, soup kitchen, or collect food for the poor	55	14	32
Thrift store or collect clothes for the poor	53	11	37
Tutoring or literacy program	28	5	67
Voter registration program	24	9	68
Anti-drug or anti-crime program in the neighborhood	18	14	68
Day care or pre-school program	16	4	81
Substance abuse program	12	11	79

*Percentages add to more than 100 because some mosques provide services both directly and in cooperation with another organization.

- The most common type of outreach is cash assistance. Ninety percent of mosques provide this type of assistance, either directly or with the cooperation of another organization. Most mosques also provide counseling, prison outreach, food assistance, and clothing/thrift assistance. Only a third or fewer mosques are involved in the remaining types of outreach: tutoring, voter registration, anti-drug or anti-crime activities, day care, and substance abuse programs.
- When mosques are involved in a given type of outreach, they generally provide it directly. Relatively few mosques provide any of the services in cooperation with another

organization. The greatest level of cooperation is with substance abuse programs. Over a third of mosques involved in this type of outreach do so in cooperation with another organization.

In addition to the ten services listed previously, mosques were asked to name other types of outreach in which they participate. Nearly a quarter (23 percent) named at least one additional type of outreach in response to this question. The activities mentioned are extremely varied and not easily summarized. The most common type is involvement with children or youth, but this was mentioned by only eight of the mosques responding to the survey.

The median number of Muslims served monthly by each mosque is 45. Fifty-three percent of mosques report serving some (i.e., one or more) non-Muslims monthly. Among this 53 percent, the median number of non-Muslims served is 10.

The table below breaks down the provision of services by size of Jum`ah attendance. Larger mosques tend to be more likely than smaller mosques to provide most types of services (anti-drug/crime and substance abuse programs are notable exceptions). Differences between larger and smaller mosques are especially pronounced in the cases of voter registration and day-care/pre-school.

Provision of Services by Jum`ah Attendance					
Percentage providing each service directly					
	Number of Usual Attenders				
	50 or Fewer	51-100	101-200	201-500	Over 500
Cash assistance	75%	80%	87%	90%	90%
Counseling services	66	66	74	79	88
Prison or jail program	60	65	60	57	64
Food assistance	49	55	55	57	64
Clothing/thrift assistance	50	55	53	51	60
Tutoring or literacy	18	30	30	32	33
Voter registration	16	11	25	32	46
Anti-drug or anti-crime	17	25	16	21	8
Day-care or pre-school	6	9	15	20	43
Substance abuse program	16	14	10	9	4

The next table breaks down provision of services by predominant ethnicity of the mosque. Mosques in which members are predominantly African American are most likely to provide most of the listed services. African American mosques stand out especially in their disproportionate involvement in prison programs and anti-drug/anti-crime advocacy.

	Provision of Services by Predominant Ethnicity				
	Percentage providing each service directly				
	Predominant Ethnicity of Masjid*				
	African American	South Asian	Arab	South Asian and Arab	All Others
Cash assistance	88%	77%	87%	84%	83%
Counseling services	88	62	77	67	73
Prison or jail program	81	43	60	63	53
Food assistance	67	44	52	50	61
Clothing/thrift assistance	60	52	42	50	54
Tutoring or literacy	37	22	21	24	32
Voter registration	25	26	27	20	20
Anti-drug or anti-crime	43	8	14	3	14
Day-care or pre-school	13	16	26	14	14
Substance abuse program	28	4	3	3	14

Leadership and Organizational Dynamics

Volunteer Leadership

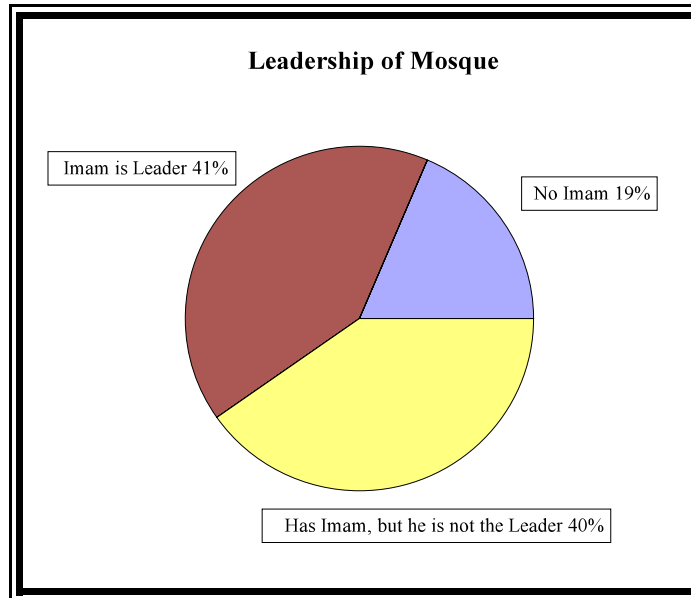
Respondents were asked how easy or difficult it has been to recruit people for roles of volunteer leadership in the mosque. The table below shows the frequency of each of three possible responses.

<i>Which statement best describes the situation in your mosque?</i>	
Percentage giving each response	
We do not have any problem getting people to accept volunteer leadership roles.	23%
Recruiting volunteer leaders is a continual challenge, but we eventually find enough willing people.	57
We cannot find enough people who are willing to serve.	20

The majority of mosques report that although finding volunteers is a challenge they are able to do so. Only about one in five report not being able to find enough volunteers. The remaining mosques, a solid majority, say that they are able find enough volunteers even though it is a continual challenge.

Formal Leadership

About four-fifths (81 percent) of the mosques have an Imam. Among those that do have an Imam, the Imam is also the leader of the mosque in about half the cases. Where the Imam is not the leader, the Imam usually serves as the spiritual guide of the mosque--leading the prayers and teaching Islam. In this type of mosque the leader of the mosque is an elected official--president or chair. Where the Imam is the leader, he serves as religious leader as well as organizational leader.



Formal leadership in mosques is strongly related to characteristics such as mosque size, geographical region, rural-urban location, and ethnicity.

Leadership by Selected Mosque Characteristics			
Percentage of Mosques with a School			
	Has Imam, Is not Leader	Imam is Leader	No Imam
Typical Attendance at Friday Prayer			
Over 500	70%	14%	16%
201 to 500	61	27	12
101 to 200	38	49	14
51 to 100	24	51	25
50 or Fewer	19	55	26
Geographical Region			
East/Northeast	46%	46%	8%
South	42	45	13
Midwest	37	36	26
West	32	32	36
Location			
Suburb	55%	24%	21%
Town or Rural Area	48	26	26
Downtown/Inner City	37	45	17
City Neighborhood	32	52	15
Predominant Mosque Ethnicity*			
South Asian	61%	19%	21%
Arab	54	21	25
South Asian and Arab	52	14	34
All Others	40	47	13
African American	7	89	4

- Larger mosques are more likely than smaller mosques to have an Imam. However, in larger mosques, an Imam is less likely to be the leader. The corporate structure of president and chair predominates in the largest mosques.

- Over 90 percent of mosques in the East have an Imam. This compares to about three-quarters in the Midwest and fewer than two-thirds in the West.
- An Imam is more likely to be a mosque leader in urban areas (city neighborhoods or downtown areas) than in rural or suburban areas.
- Nine-tenths of mosques that are predominantly African American are led by an Imam.

Title of Leader

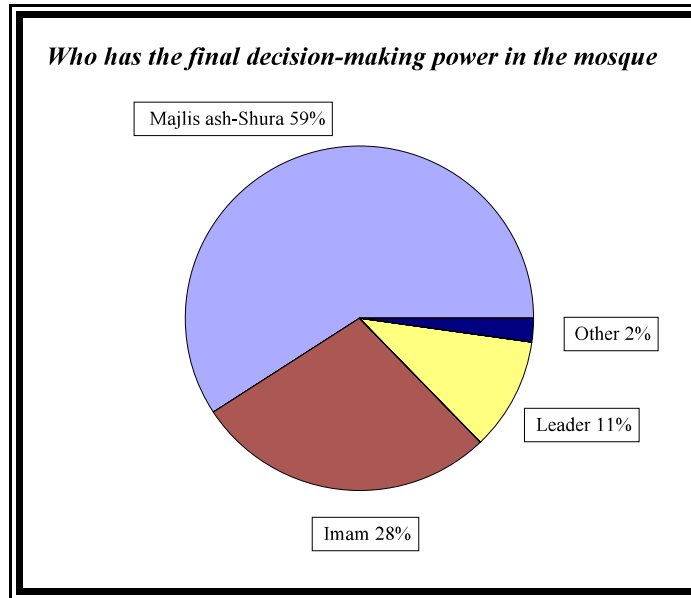
The title of mosque leader is evenly divided between Imam and President.

Titles of Mosque Leaders	
<i>Percentage using that term</i>	
Title	Percentage Use
Imam	41%
President	38%
Amir	7%
Chairman	7%
Director	3%

In a few mosques, the leader holds none of these titles. Examples of other titles specified by respondents include “General Secretary,” “General Coordinator,” “Administrator,” “Director,” “Executive Director,” and “Advisor.”

Decision-making Power

The great majority of mosques (94 percent) have a Majlis ash-Shura (executive committee or board of directors). In three-fifths (59 percent) of mosques, the Majlis ash-Shura has final decision-making power.



In most cases when the Majlis ash-Shura does not have final decision-making power, that power is held by the Imam (28 percent) or another leader (11 percent).

Characteristics of Mosque Leaders

The survey asked about several characteristics of the Imam. In addition, in mosques where the Imam is not the leader, the survey asked the same questions about the leader. The table below, and those on the following two pages, separate characteristics for three groups: Imams who are not mosque leaders, Imams who are mosque leaders, and leaders who are not Imams.

Age and Employment of Imams and Mosque Leaders			
	Imams who are not Mosque Leaders	Imams who are Mosque Leaders	Mosque Leaders who are not Imams
Age			
Average Age	42	48	45
18 to 30	13%	6%	12%
31 to 40	40	12	22
41 to 50	29	43	35
51 to 60	13	29	26
Over 60	5	10	5
Status			
Volunteer	31%	70%	97%
Paid	69	30	3
Part-Time	37%	55%	90%
Full-Time	63	45	10
Paid and Full-Time	60%	23%	2%
Outside Employment			
Employed Outside the Mosque	53%	74%	94%
No Outside Employment	47	26	6

Age

The different types of mosque leaders are generally similar in terms of age.

Employee and Full-Time Status

Nearly all (nine-tenths or more) mosque leaders who are not Imams are volunteers and work part-time. By contrast, the majority (over three-fifths) of Imams who are not mosque leaders are paid and work full-time. These Imams are hired by the mosque to meet the religious needs of the mosque.

Outside Employment

The majority of mosque leaders (three-quarters or more) have jobs outside the mosque. This compares to slightly more than half (53 percent) of Imams who are not mosque leaders.

	Imams who are not Mosque Leaders	Imams who are Mosque Leaders	Mosque Leaders who are not Imams
General Education			
High School Diploma or Less	16%	10%	5%
Some College or Technical	7	26	2
College Degree	46	37	27
Graduate Degree	31	28	66
Total with college degree	77	65	93
Islamic Education			
Certificate	15%	17%	4%
Bachelor's, Overseas University	37	12	1
M.A./Ph.D., Overseas University	14	6	2
M.A./Ph.D., American University	5	1	3
Total with Islamic college degree	56	19	6

General Education

The majority of Imams and mosque leaders have at least a college degree. The most educated group is that of mosque leader who is not Imam. Nearly two-thirds (66 percent) of these leaders have graduate degrees.

Islamic Education

Seventy-one percent of Imams who are not mosque leaders have some kind of formal Islamic education, most often a bachelor’s degree from an overseas Islamic university. A little over 50% have a college degree in Islam. Fewer than half of mosque leaders have formal Islamic education (36 percent of leaders who are Imams, and only 10 percent of leaders who are not Imams).

National Origin/Race and Tenure of Mosque Leaders			
	Imams who are not Mosque Leaders	Imams who are Mosque Leaders	Mosque Leaders who are not Imams
National Origin or Race			
African (Sub-Saharan)	7%	2%	3%
African American	5	67	6
Arab	49	17	38
Caribbean	2	2	2
Euro American	<1	<1	1
Hispanic/Latino	0	0	0
South Asian	29	9	46
Southeast Asian	0	1	1
All Others	7	2%	3%
Number of Years in Position			
Average Number of Years	5	10	4
Less than 1 Year	8%	6%	18%
1 Year	11	8	23
2 Years	17	5	19
3-5 Years	36	19	21
6-10 Years	22	24	14
Over 10 Years	16	38	5

National Origin or Race

About two-thirds of Imams who are mosque leaders are of African American background. The majority of the other two groups (Imams who are not mosque leaders and mosque leaders who are not Imams) are either Arab or South Asian in background.

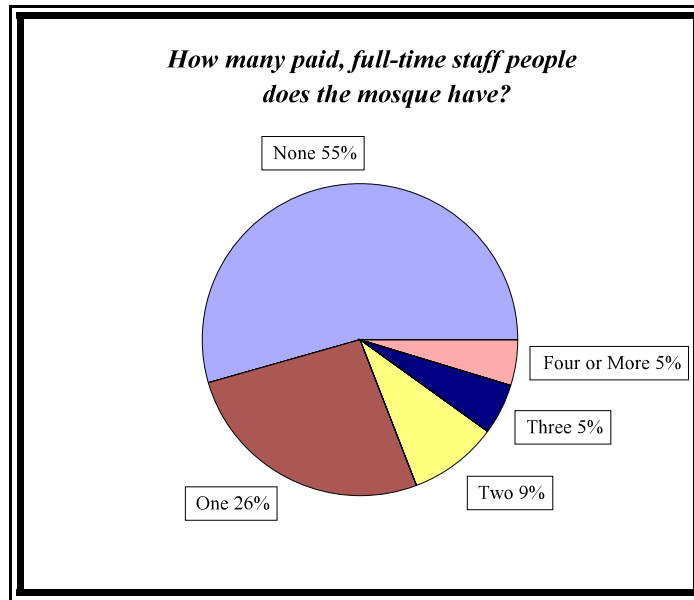
Number of Years in Position

On average, Imams who are mosque leaders have been in their current position for about twice as long as members of the other two groups.

Mosque Staff and Organization

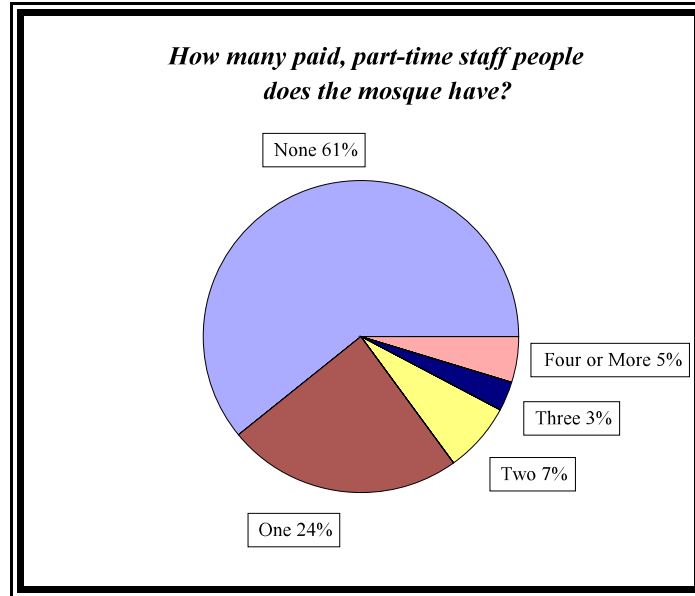
Paid Full-Time Staff

The range in full-time, paid staff members is zero to 30. Most mosques (55 percent) employ no staff members full-time, and only one in ten mosques has more than two full-time employees. This is a marked increase from 1994 in which 75% of mosques had no paid full-time staff and only 11% had more than one paid staff. This demonstrates that the infrastructure of mosques is strengthening.



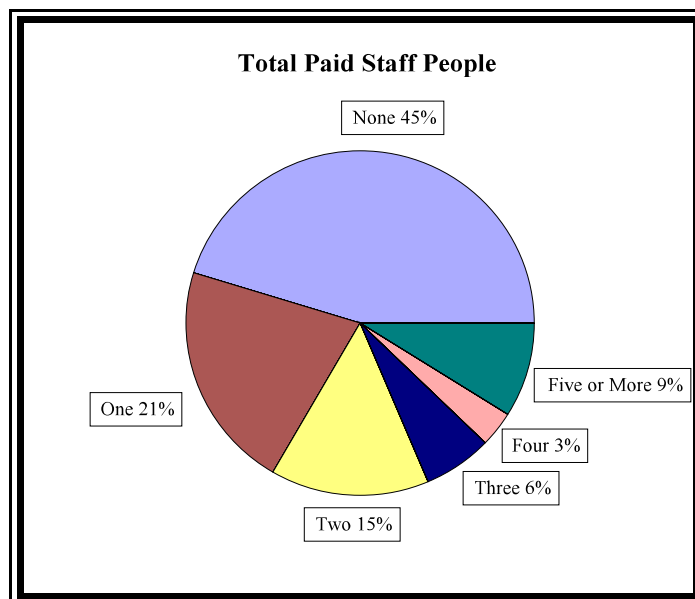
Paid Part-Time Staff

The range in part-time staff people is zero to 24. About three-fifths (61 percent) have no part-time staff members, and another quarter (25 percent) have just one. These figures compare well with the 1994 Study when 78% of mosques had no part time and 12% had only one paid part-time staffer.



Total Paid Staff.

Forty-five percent of mosques have no paid staff people, either part-time or full-time.



Areas of Potential Disagreement

The respondent was asked if the mosque had experienced any disagreements or conflicts in each of four areas. The possible responses ranged from “not a problem” to a “very serious” problem. The first column in the table below summarizes the percentage of mosques reporting that each area was not a problem at all. The second column lists the percentage reporting problems of either “moderately” or “very serious” levels. And the third column lists the percentage of responses of “very serious” only.

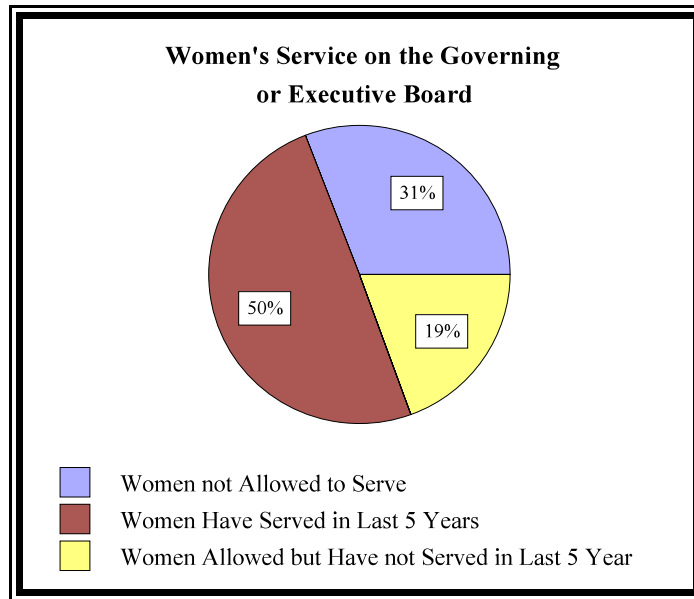
<i>During the last five years, has your mosque experienced any disagreements or conflicts in the following areas?</i>			
Percentage giving each response			
	Not a Problem	“Moderately” or “Very Serious”	“Very Serious” Only
Fiqh or theological issues	42%	18%	7%
Who should make a decision	47	18	8
Program priorities or emphases	48	14	2
Money, finances, or budget	51	15	5
Any other area	87	5	2
Any of the Above	34*	35	15

*i.e., 34 percent of mosques have had no problems of any kind.

- Fifty-eight percent of mosques report having experienced at least some disagreement or conflict over fiqh or theological issues during the past five years, with 18 percent reporting problems of a moderate or very serious level.
- About half of mosques (47 to 51 percent) report at least some problems in each of the other three areas listed (decision-making, program priorities, and finances).
- Relatively few mosques report any type of additional problems. Of the relatively few that did report other problems, the most frequent types were described as “structural/organizational” or related to gender or ethnicity.
- About a third (34 percent) of mosques report no problems during the past five years.
- Only fifteen percent of mosques report having experienced a “very serious” problem in any of the areas.

Women on the Board

Respondents were asked if women are allowed to serve on the governing or executive board of the mosque – and if so, whether any women had served within the previous five years. The graph below summarizes responses.



In about seven-tenths (69 percent) of mosques with a governing board, women are allowed to serve. However, women have served during the last five years in only half of mosques, or in 72 percent of mosques that permit it. In the 1994 Study, 67% of mosques allowed women to serve.

Mosque Affiliation

Slightly more than half (55 percent) of mosques are affiliated with at least one Muslim organization. The table below shows the percentage of mosques affiliated with each of several national and international Muslim organizations.

Affiliation with National or International Organizations		
Percentage affiliated with each organization*		
	2000 Study	1994 Study
Not associated with any group	45%	24%
Islamic Society of North America (ISNA)	27	39
Muslim American Society (the Ministry of Imam W. Deen Mohammed)	19	19
The Islamic Circle of North America (ICNA)	5	4
The National Community under the leadership of Imam Jamil-Al-Amin	2	2
Tablighi Jama-ah	3	5
Islamic Assembly of North America	1	not listed
All Others	5	7

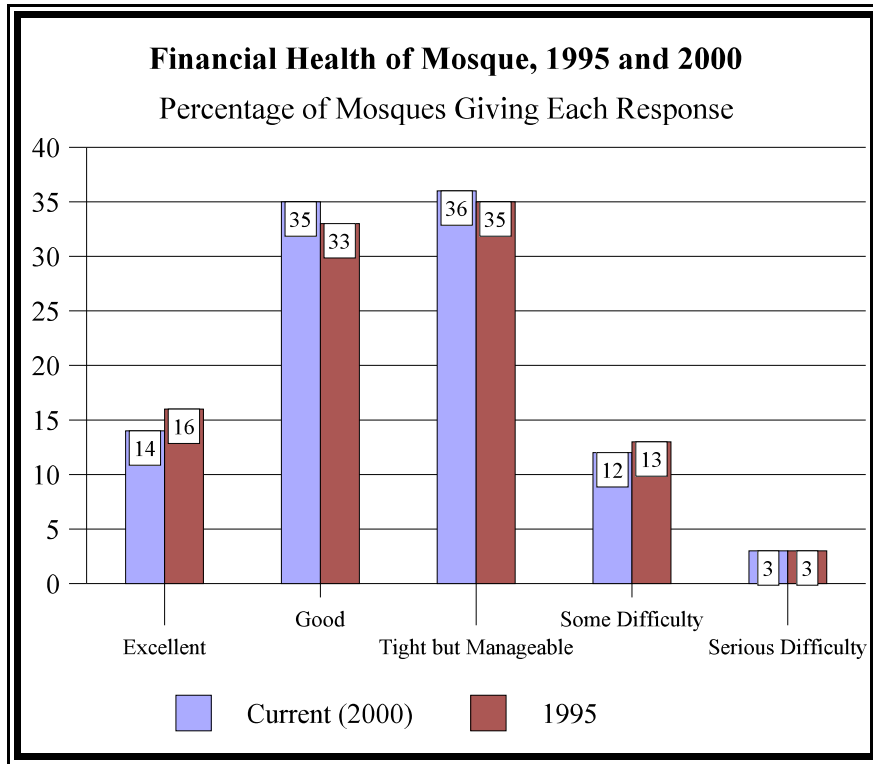
*Percentages total more than 100 because some mosques have multiple affiliations.

- Twenty-seven percent of all mosques are associated with the Islamic Society of North America. (Forty-nine percent of mosques affiliated with a national or international organization have affiliation with the ISNA). That percentage has decreased from 1994 when 39% of mosques were affiliated with ISNA.
- About one in five mosques is affiliated with the Muslim American Society.
- Relatively few are affiliated with each of the remaining listed organizations.
- About one in 20 mosques has an affiliation with an organization not listed. These other organizations include the American Muslim Turkish Association, the American Muslim Council, Assabiqun, CAIR, Sufi, and several local (city or state-wide) Islamic associations.
- Almost half (45%) of all mosques are not affiliated with any organization.

Finances

Financial Health of the Mosque

Respondents were asked to describe the financial health of the mosque, both currently and five years ago.



- About half of mosques are currently in “good” or “excellent” financial health, and a similar proportion were in good or excellent health five years ago.
- Only three percent of mosques are now, or were five years ago, in “serious” financial difficulty.

The following charts compare financial health and two variables, mosque location and ethnicity.

	Town	Suburb	City Neighborhood	Inner City
Excellent	22%	23%	10%	11%
Good	34%	42%	37%	27%
Tight	34%	25%	40%	38%
Some Difficulty	10%	9%	9%	21%
Serious Difficulty	1%	1%	4%	3%

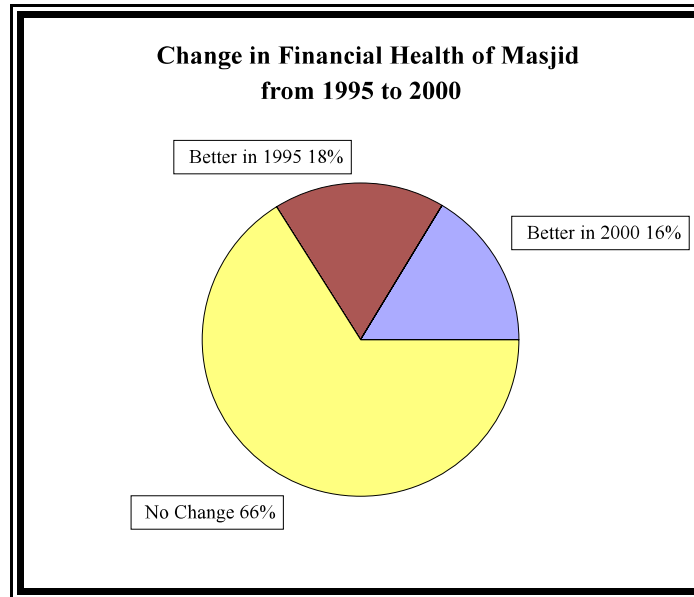
- Inner city and city neighborhood mosques are the least likely to be in excellent financial condition. Inner city mosques are most likely to be in some financial difficulty.

	African Am .	S. Asian	Arab	Mixed Arab/S. Asian	Other
Excellent	7%	15%	17%	23%	12%
Good	22%	40%	40%	37%	42%
Tight	41%	36%	33%	33%	33%
Some Difficulty	22%	8%	10%	5%	9%
Serious Difficulty	8%	1%	0%	2%	4%

- African American mosques have the greatest financial difficulties.

Change in Financial Health

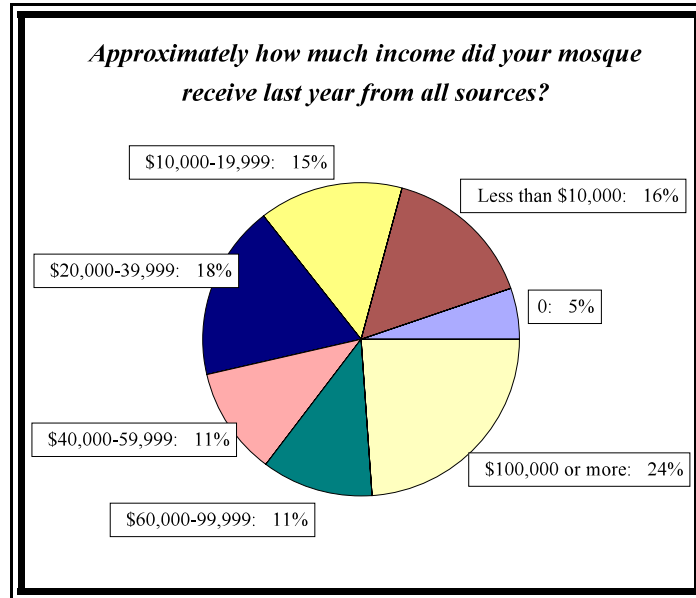
The following graph combines information about financial health at present and in 1995 in order to determine whether each mosque's finances have worsened or improved during the past five years. The calculations exclude mosques that did not exist in 1995.



- For nearly two-thirds (66 percent) of mosques, financial health is the same now as it was five years ago. Nearly equal proportions of mosques have experienced financial improvement and deterioration since 1995.

Mosque Income

About a quarter (24 percent) of mosques report income of more than \$100,000 during the previous year. Only five percent of mosques report no income.



The following table compares 2000 figures with the 1994 Study

Income	2000	1994
0-9,999	16%	34%
10,000-39,000	33%	42%
40,000-99,000	22%	14%
100,000 or more	24%	10%

The following tables compare mosque income with mosque location and ethnicity.

Income	African Am.	S. Asian	Arab	Mixed Arab/S. Asian	Other
Less than 10,000	31%	22%	17%	7%	20%
10,000-19,999	24%	7%	14%	16%	12%
20,000-39,999	21%	24%	10%	12%	12%
40,000-59,999	8%	12%	14%	7%	19%
60,000-79,999	5%	11%	10%	7%	6%
80,000-99,999	4%	2%	8%	5%	2%

Income	Town	Suburb	City Neighborhood	Inner City
Less than 10,000	25%	14%	24%	18%
10,000-19,999	14%	2%	15%	23%
20,000-39,999	19%	16%	14%	23%
40,000-59,999	14%	12%	11%	7%
60,000-79,999	7%	10%	9%	6%
80,000-99,999	5%	3%	5%	3%
100,000 or more	16%	43%	22%	20%