

REPORT NUMBER 2 FROM THE US MOSQUE SURVEY 2011

THE AMERICAN MOSQUE 2011

ACTIVITIES, ADMINISTRATION AND VITALITY OF THE AMERICAN MOSQUE



MAY 2012
IHSAN BAGBY

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Introduction

This is the second report from the US Mosque Survey 2011, which is a comprehensive study of mosques in America. The first report focused on the basic demographics of mosques and attitudes of mosque leaders to America and involvement in American society. This second report focuses on mosque activities, administration and vitality. A third report on women in the mosque is forthcoming.

The US Mosque Survey 2011 consisted of (1) a count of all mosques in America and then (2) a telephone interview with a mosque leader (Imam, President or board member) from a large sample of mosques. The mosque count was conducted from February to July 2010 and the mosque leader interviews were conducted from August 2010 to November 2011. A total of 2,106 mosques were counted. From this list, a random sample of 727 mosques was selected. The 524 interviews that were completed means that the margin of error for the survey is within the range of +/- 5 percent.

The sponsors of the US Mosque Survey 2011 include a coalition of many organizations: the Hartford Institute for Religion Research (Hartford Seminary), Association of Statisticians of American Religious Bodies (ASARB), Council on American-Islamic Relations (CAIR), Islamic Society of North American (ISNA), Islamic Circle of North America (ICNA), and the International Institute of Islamic Thought (IIIT). The Research Committee for the Survey was:

Ihsan Bagby (Associate Professor of Islamic Studies, University of Kentucky)

David Roozen (Director, Hartford Institute for Religion Research)

Richard Houseal (Association of Statisticians of American Religious Bodies)

Nihad Awad (Executive Director, Council on American-Islamic Relations)

Zahid Bukhari (President, Islamic Circle of North America)

Ingrid Matson (Professor of Islamic Studies, Hartford Seminary)

Iqbal Unus (Adviser, The Fairfax Institute)

Safaa Zarzour (Secretary General, Islamic Society of North America)

Ihsan Bagby was the Researcher for the Survey.

The US Mosque Survey 2011 is part of a larger study of all American congregations called Faith Communities Today (FACT), which is a project of Cooperative Congregational Studies Partnership, a multi-faith coalition of denominations and faith groups. The FACT series of national surveys includes massive surveys of all religious congregations in 2000 and 2010. The strategy of the FACT surveys is to develop a common questionnaire and then have the member faith groups conduct their own study with their respective congregations. The US Mosque Survey has participated in both studies in 2000 and 2010.

The US Mosque Survey 2011 is actually a duplication—with some modification and improvement—of another mosque survey, the US Mosque Survey 2000 which was conducted with FACT 2000. The US Mosque Survey 2000 can be found at: http://www.cair.com/Portals/0/pdf/The_Mosque_in_America_A_National_Portrait.pdf.

For the purposes of this study, a mosque is defined as a Muslim organization that holds Jum'ah Prayers (Friday Prayers), conducts other Islamic activities, and controls the space in which activities are held. This definition excludes places where only Jum'ah Prayers are held like a hospital, and it excludes organizations that do not control the space that they use, such as a Muslim student organization which uses a room on

their university campus. In the 2000 US Mosque Survey, Muslim Student Associations were included as mosques but in the 2011 survey these groups were not included if they did not control a building or room off-campus. Some Shi'ite organizations function like a mosque but they do not conduct Jum'ah Prayers because they do not have a Resident Scholar to conduct the services. These Shi'ite organizations were included in the Survey. Organizations that were not included in the Survey include Nation of Islam, Moorish Science Temple, Isma'ili organizations, and the Ahmadiyyah.

A special thanks goes to a person who was overlooked in the first report: Zaheer Uddin, Executive Director of the Center for American Muslim Research and Information, which is based in New York. Zaheer Uddin was extremely helpful in identifying mosques and mosque leaders in the New York City area. Thanks also go out to Riad Ali of the website Muslim Guide who was invaluable in the mosque count, Bahauddin Bade of ISNA who handled all the financial matters, the numerous CAIR chapters who helped in identifying mosque leaders, the Islamic Shura Council of Southern California who had the vision to provide crucial support for the Survey, and the many interviewers who conducted the phone interviews.

Online copies of this report, Report Number 1 and all other reports are available on the websites of CAIR, ISNA and ICNA: www.cair.com, www.isna.net, and www.icna.org. Hard copies can be obtained from CAIR and ISNA.

Note: Percentages throughout this report may not total to 100% due to rounding.

Major Findings

- Mosques in America have a good record of engaging in a wide variety of activities including:
 - Worship—77% of mosques conduct all five daily prayers (salah)
 - Educational Programs—83% hold Islamic Studies classes
 - Social and Group Activities—93% organize community gatherings
 - Interfaith—79% are involved in interfaith activities
 - Outreach—63% conducted an open house in the last 12 months
 - Social and community service activities—44% are involved in community social justice activities
- Full-time Islamic schools have experienced significant growth in the past decade: 32% of all full-time Islamic schools are K-12 as compared to 13% in 2000; and 31% of Islamic schools are now K-8/9 as compared to 6% in 2000.
- Mosques are under-staffed. Only 44% of all Imams are full-time and paid. Half of all mosques have no full-time staff. Program staff such as youth directors or outreach directors account for only 5% of all full-time staff.
- Mosques are under-financed. While mosque attendance is higher than other American religious congregations, mosque budgets are less than half the budget of other congregations. The median income for mosques is \$70,000 and the median income of all congregations is \$150,000.
- Almost half (48%) of Imams have at least a BA in Islam. This is an increase from 2000 when 37% of Imams had some formal degree. Only 6% of Imams received their degree in America; 94% of Imams, who have a formal degree, studied abroad to obtain a degree.
- Two-thirds (66%) of Imams were born outside the United States. Among full-time, paid Imams, 85% were born outside America.
- Almost half (47%) of Imams who have come from abroad arrived in America since 2000.
- The role of the Imam in the mosque is evolving. In 26% of all mosques, the Imam is not considered the leader, and in 55% of mosques the Imam is considered the leader (19% of mosques do not have an Imam). This is a significant change from 2000 when in 40% of mosques the Imam was not the leader and in 41% of mosques the Imam was considered the leader.
- Mosques, which have an Imam, follow three basic governance patterns: in 47% of mosques the Board and Imam share responsibilities whereby the Board runs administrative aspects of the mosque and the Imam runs religious and educational aspects; in 31% of mosques the Imam is in charge of all aspects of the mosque; and in 22% the Board is in charge of most aspects and the Imam has a minor role.
- Mosque leaders report that their mosques have a relatively high level of spirituality, brotherhood and sense of purpose.

Mosque Activities

Worship

Daily Salah (Prayer)

Approximately 60% of mosques pray all the five daily salah in congregation—Fajr (morning), Zuhr (noon), Asr (mid-afternoon), Maghrib (sunset) and Isha' (evening). Only 9% of mosques do not pray any of the five prayers in congregation.

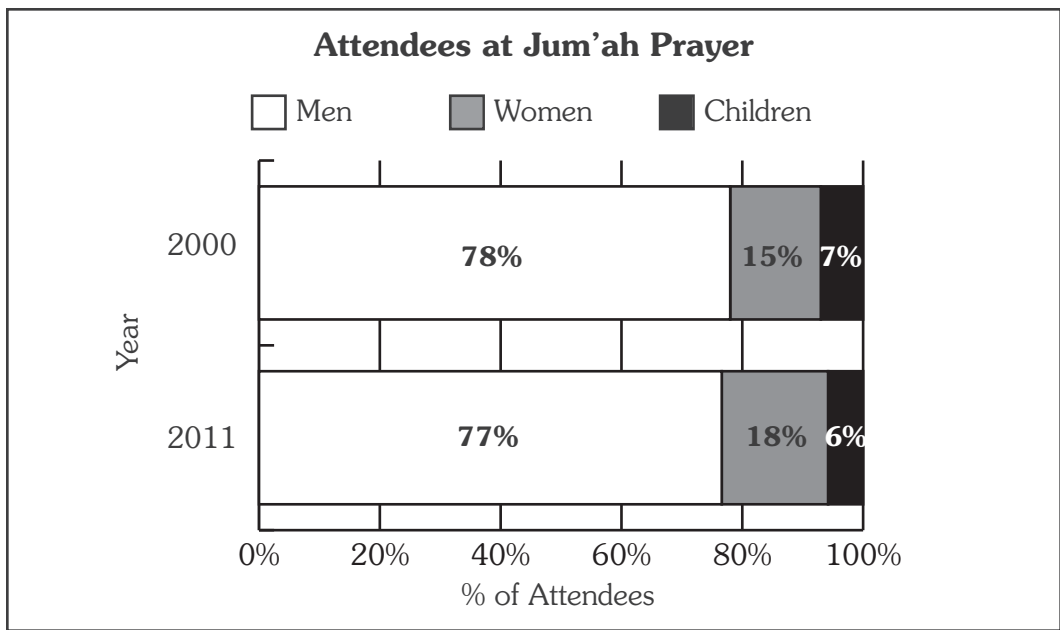
The most frequently held prayers in the mosque are the evening prayer (Isha'), sunset prayer (Maghrib) and morning prayer (Fajr)—times when people are usually off work. The tradition from Prophet Muhammad that stresses making the morning and evening prayers in the mosque might also account for the increased number of mosques that offer these prayers. The prayer which is offered the least is the mid-afternoon prayer (Asr) at 62%. The evening prayer (Isha') is the best attended prayer—on average 28 people pray Isha'. The average attendance—including mosques that had zero attendance—for all the prayers for an entire day is 117 people.

	<i>Percentage of mosques that make this prayer</i>	<i>Average number of Muslims who make this prayer</i>
Fajr (morning)	.72%	.16
Zuhr (noon)	.64%	.16
Asr (mid-afternoon)	.62%	.13
Maghrib (sunset)	.73%	.24
Isha' (evening)	.77%	.28

Jum'ah Prayer (Friday Congregation Prayer) Attendees

A full discussion of the number of people who attend Jum'ah Prayer can be found in Report Number 1. Men make up the majority of participants at Jum'ah Prayer—77 % of all attendees are men. The number of women who make Jum'ah is only slightly higher than 2000—18% in 2011 and 15% in 2000.

African American mosques have the highest percentage of women who attend Jum'ah Prayer—23% of their attendees are women.



Language of the *Khutbah* (Sermon)

The majority of mosques (70%) use only English for the main message of the *khutbah* (sermon), and 30% use another language with or without English. The number of mosques that use only English has increased substantially since 2000 when 53% of mosques used only English. In a community which is still dominated by first-generation immigrants to America, the wide-spread use of English is a clear sign of how well mosques are adjusting and integrating into American society.

The other language used in the Jum'ah *khutbahs* in most instances is Arabic—78% of the other languages used beside English is Arabic. A typical pattern in mosques where Arabic is used is that one part of the *khutbah* is given in Arabic and in the second part an English translation is presented. In some mosques, especially those mosques which are attended by South Asians, Arabic is used as the ritual language of the *khutbah*, due to their view that all *khutbahs* must be said in Arabic. In these mosques, a talk (*bayyaan*) is given in the language of the attendees—often English—and then the formal *khutbah* is read in Arabic. Altogether 15 other languages are used in *khutbahs*. Besides Arabic, some of the other languages are Urdu (5%), Bosnian (4%), Farsi-Persian (4%), French (4%) and Somali (3%).

Du'a Kumail

Shi'ite mosques have a special religious practice of gathering on Thursday night to recite a long supplication called *Du'a Kumail*, and often a religious talk is given after the supplication. Almost three-fourths of all Shi'ite mosques (74%) organize a *Du'a Kumail*—a few hold it on Friday night for the convenience of attendees. Almost half (48%) of the mosques consider *Du'a Kumail* a top priority for the mosque.

Educational Programs

Weekend schools for children and Islamic study classes are the most frequent type of educational activity in the mosque. Qur'an memorization classes and regular *khatirahs* (short religious talks, usually given immediately after a prayer) are also common.

	Mosques that offer this program	Mosques that consider this a top priority	FACT: All faith groups
Islamic/religious studies classes	83%	29%	89%
Weekend school for children	76%	40%	92%
Quran memorization class	50%	14%	--
Regular <i>khatirah</i> (short talk)	46%	3%	--
Arabic language class	39%	4%	--
Parenting/marriage enrichment activity	32%	3%	57%
New Muslim class	23%	3%	--

The average attendance at weekend schools is 107 children and the median attendance is 73. Islamic studies classes vary greatly in subject matter and frequency. The most common type is the weekly *halaqah* (circle) which focuses on commentary of the Quran. Typically a mosque with a full-time, trained Imam offers a number of classes on Islamic subjects throughout the week. Quran memorization classes also vary. Some are weekend programs where children come to mosque to memorize Quran. Many others are madrasah-type programs where children come to the mosque during the week after school to memorize Quran. Although we did not chronicle this development, there are more full-time programs for Quran memorization whereby students spend a full day in school, and their memorization activities are supplemented by a home-schooling program that delivers school courses such as science and math.

An overwhelming number of mosque leaders (40%) feel that the weekend school for children is the top priority for the mosque. The larger the mosque the greater the likelihood that the mosque will have a weekend school and consider it a top priority—49% of mosques with a Jum’ah attendance over 200 consider the weekend school a top priority as compared to 30% of mosques with a Jum’ah attendance under 100. Logically mosques with a critical mass of children are more likely to see the importance of a weekend school. African American mosques are the least likely to have a weekend school and the least likely to make it a top priority—55% of their mosques do not have a weekend school and only 14% consider it a top priority. Some African American mosque leaders indicated that the children of their regular attendees are now grown up and therefore they do not have many pre-college age children that attend the mosque.

As documented in the FACT Survey, congregations of other faith traditions are more active in educational activities such as weekend schools—92% of all congregations have a weekend school as compared to 76% of mosques.

An overwhelming number of mosque leaders (40%) feel that the weekend school for children is the top priority for the mosque.

Social and Group Activities

Almost all mosques have some type of regular community gatherings whether it is a monthly/weekly pot-luck dinner or a quarterly gathering to discuss particular issues. Among social and group activities, the community gathering is ranked by mosque leaders as the highest priority. Mosque leaders who made it a top priority would say that community gatherings are important because it is the time for the community to come together to build bonds of brotherhood, develop common understanding and set direction for the mosque. Smaller mosques view community gatherings as a higher priority than larger mosques—25% of mosques with a Jum’ah attendance under 50 consider community gatherings a top priority as compared to 12% of mosques with a Jum’ah attendance over 200.

Women and youth (pre-college) activities are the second and third most frequent program. The types of women’s activities vary greatly including educational circles, social gatherings (teas), community service and cooking classes. Youth activities and youth groups have a higher priority than many other types of activities. The number of attendees at a mosque seems to be the strongest factor in whether the mosque

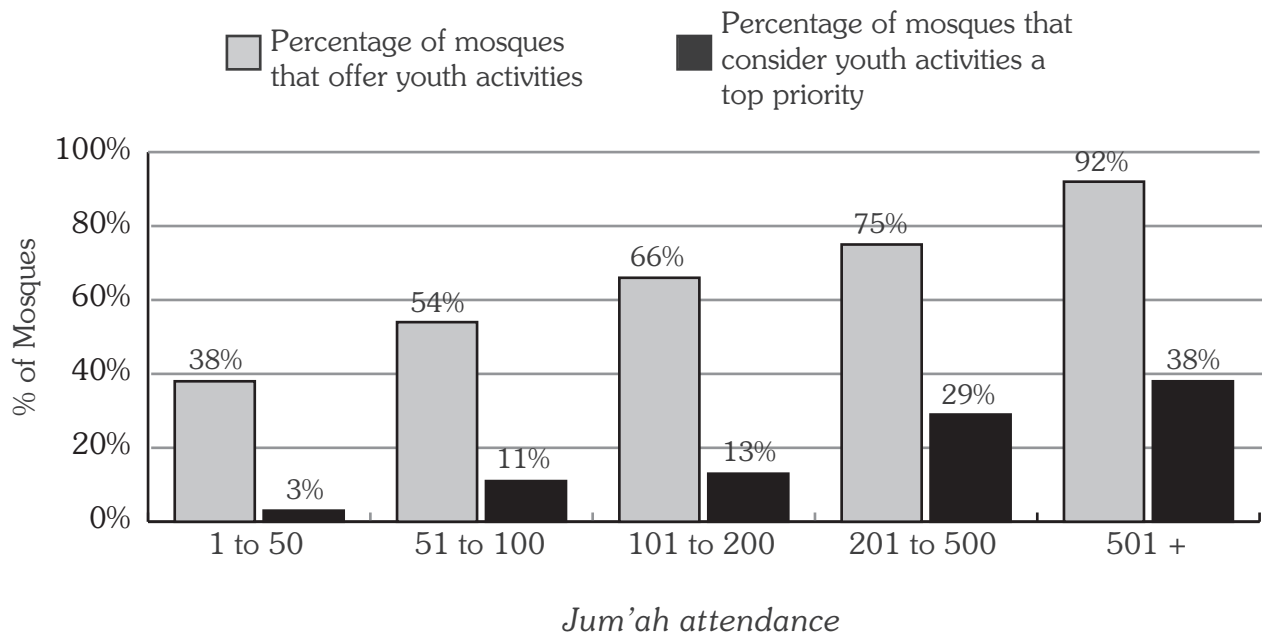
offers youth or women activities. Smaller mosques are least likely to offer youth and women activities and larger mosques are more likely to offer youth and women activities. As we will see in other activities, size of the mosque seems to be an important determining factor in whether a mosque offers a particular activity.

Other religious congregations are much more involved in most of the social and group activities than mosques. For example, 85% of all congregations have some form of youth activities as compared to 65% of all mosques.

Social and Group Activities

	<i>Mosques that offer this program</i>	<i>Mosques that consider this a top priority</i>	<i>FACT: All faith groups</i>
Community gatherings . . . . .	.93%	.18%	.91%
Women activities or programs . . . . .	.71%	.4%	--
Youth/teen activities or programs . . . . .	.65%	.17%	.85%
Community service activities . . . . .	.48%	.5%	.87%
Team sports, fitness . . . . .	.42%	.3%	.37%
Youth group . . . . .	.32%	.10%	--
Women's group . . . . .	.32%	.3%	--
Young adult activities or programs . . . . .	.17%	.2%	.69%
Support groups . . . . .	.7%	.1%	.46%

Youth Activities and Mosque Attendance at Jum'ah



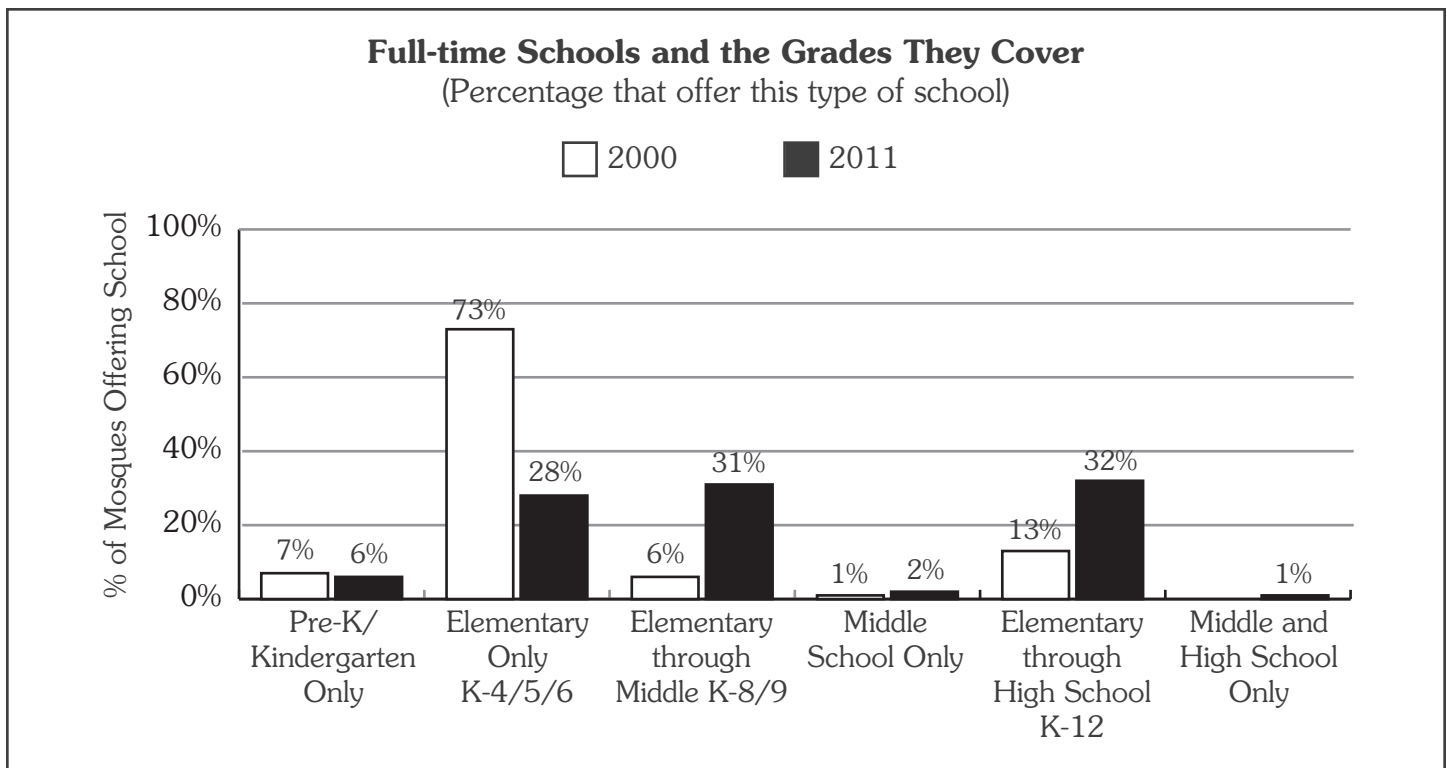
Interfaith and Outreach Activities

Almost two-thirds (63%) of mosques indicated that they have hosted an open house for their non-Muslim neighbors in the past 12 months. Mosque leaders described various types of open houses: tours of the mosque with presentations on Islam, dinners for neighbors and invited guests especially during Ramadan, or special events (bazaar, health fair, etc.) in which the neighborhood is invited to the mosque. Over 79% of all mosques have been involved in an interfaith program in the past year. This is an increase from 2000 when 66% of mosques participated in an interfaith program. Mosques that are attended by one of the newer immigrant groups are the least likely to be involved in open houses and interfaith activities—60% of them did not have an open house and 49% of them have not participated in an interfaith event.

Full-time Schools

Approximately 19% of mosques indicate that they have a full-time school. The average number of students is 180 and the median number is 133. Schools are evenly divided between those that are elementary grades only or elementary through middle school grades or elementary through high school.

The remarkable development from 2000 is the growth of Middle Schools and High Schools. In 2000 only 13% of all schools were K-12 and now 32% are K-12. Likewise Elementary through Middle Schools were only 6% and now they are 31% of all schools. Early in their development, many schools adopted the strategy of adding a new grade every year, and these results show that many of these schools have been successful in achieving their goals. Full-time schools have matured greatly in the past decade.



Social Service and Community Service Programs

The core social service function of mosques is cash assistance (zakah/sadaqah) and counseling, especially marriage counseling. The marked changes from 2000 are in the area of “community organizing, social issue advocacy” and “voter registration”. In 2000 only 18% of mosques indicated that they were involved in “community organizing” activities and in 2011 the percentage was up to 44%. Types of community involvement were varied: anti-crime or anti-drug programs, affordable housing, health issues, gardening/food desert issues, etc. In most cases mosques joined governmental or interfaith efforts. Voter registration activities have also increased significantly. In 2000 only 24% of mosques conducted a voter registration or voter education program and in 2011 the percentage was up to 36% of all mosques. Also mosques allowed more organizations to come in to do voter registration drives—in 2000 only 8% of mosques allowed other groups to conduct voter registration, and in 2011 12% of mosques opened their doors to other organizations—CAIR was mentioned most often.

A relatively high number of mosques are involved in health education, fairs, or clinics. This question was not asked in 2000 so there are no comparisons but these services seem to be a recent development. Some mosques have full-time clinics—some clinics are aimed at a Muslim clientele and others are aimed at neighborhood people. Many mosques who are involved in these types of activities are doing health fairs, organized in most cases by themselves or sometimes cooperating with a local group. Other mosques conduct health education programs at the mosque.

In terms of social services, mosques compare very well with other religious congregations as reported in the FACT Survey. As an example, only 26% of congregations of other faith traditions are involved in providing some type of health programing as compared to 45% of mosques. Only 29% of religious congregations are involved in community organizing activities and 47% of mosques are involved in these types of activities.

Mosque Social Service Programs

	<i>Provided directly by the mosque</i>	<i>Provided by another organization</i>
Cash assistance . . . . .	.94%	.1%
Counseling services . . . . .	.84%	.2%
Community organizing, social issue advocacy . . . . .	.44%	.3%
Food pantry or food give-away . . . . .	.42%	.16%
Health education, fair, clinic . . . . .	.37%	.8%
Voter registration, voter education . . . . .	.36%	.12%
Tutoring or literacy programs . . . . .	.15%	.2%
Programs for immigrants . . . . .	.14%	.6%
Elderly or home bound programs . . . . .	.9%	.3%
Job placement, training, employment counseling . . . . .	.9%	.3%
Financial counseling or education . . . . .	.8%	.4%

Small mosques and low-budget mosques are the least likely to be involved in some social services such as health programs. Among mosques that have 100 attendees or less at Jum'ah, only 21% have a health program. Among mosques that have a budget under \$30,000, only 18% have a health program.

Domestic Abuse

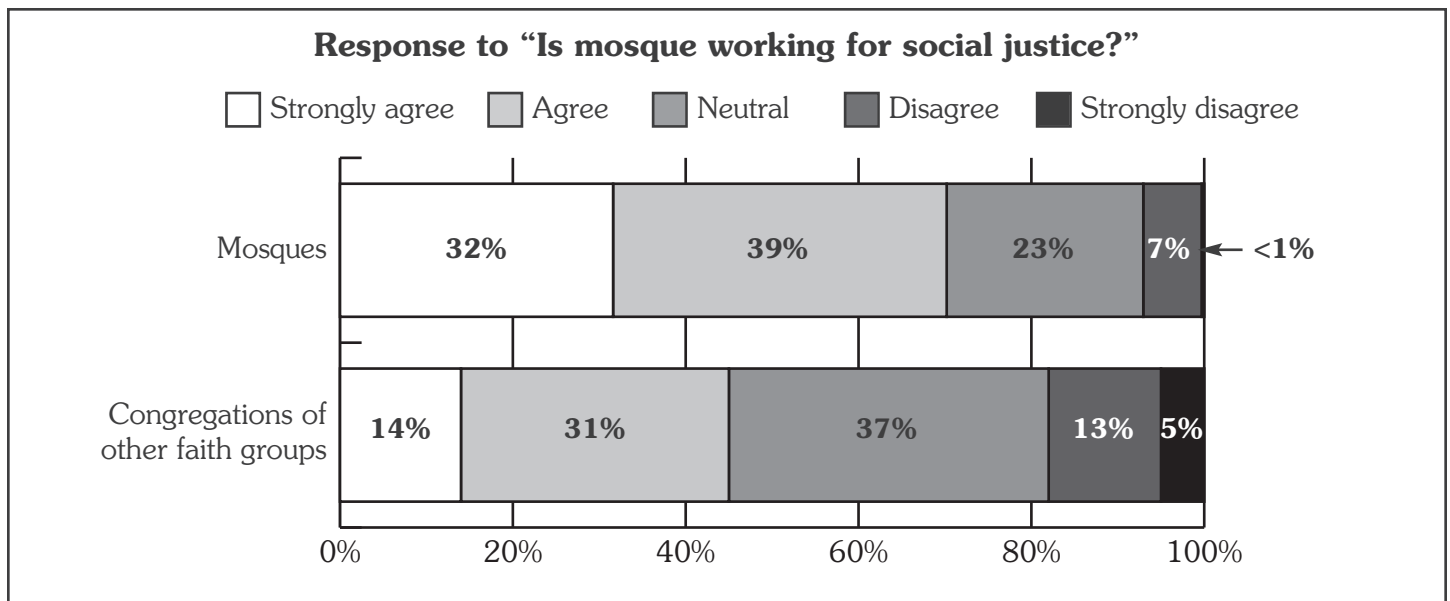
Mosque leaders were asked whether they thought “domestic abuse is an issue that the mosque needs to address?” Approximately 88% of mosque leaders responded positively that abuse should be addressed. Many responded emphatically that it is a must. Many others indicated that it was not really a problem in their community, but it still needed to be addressed. Others started with the same view that it was not really a problem, but concluded differently by saying that it should not be addressed.

Are Mosques Working for Social Justice?

Relevant to the question of whether mosques engage in social service or community service activities is the related question of whether mosques feel that they are working for social justice. The US Mosque Survey asked mosque leaders whether they felt that their mosque “is working for social justice.” A great majority of mosque leaders (71%) agreed that their mosque is working for social justice. This clearly demonstrates that mosque leaders embrace the Islamic ideal of being engaged in social justice. In the FACT Survey of all religious congregations only 45% agreed with statement that they are working for social justice.

African American mosques are the most likely to respond that they are active in social justice—87% agree that they working for social justice.

Mosques that are “working for social justice” are much more likely to engage in social service activities such as community organizing activities and health programs. Almost three-fourths (72%) of those mosques who strongly agreed that they are working for social justice were engaged directly in community organizing activities, while 18% of those who were neutral and 12% of those who disagreed were engaged in similar activities.



Mosque Administration

The Imam

As in 2000, 81% of all mosques have an Imam.

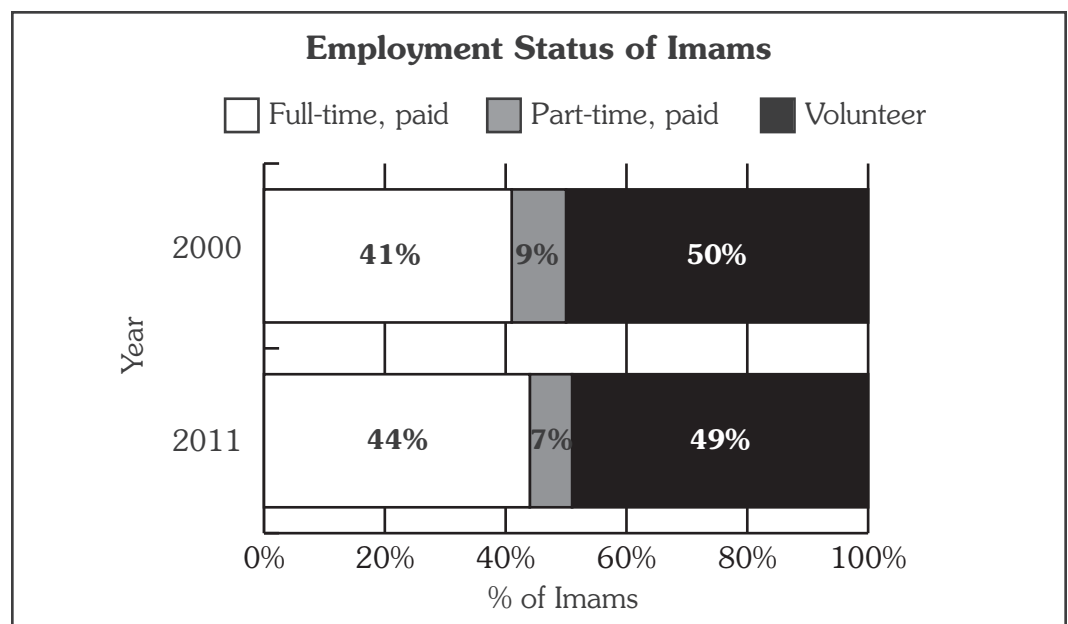
The average age of Imams is 48 years old, and the median age is 46. The FACT Survey of all congregations found that the median age of ministers/priests is 55. Imams in African American mosques tend to be older than Imams in non-African American mosques—in African American mosques the average age is 55 and in non-African American mosques the average is 45.

Employment Status

Only 44% of all Imams are full-time and paid. This figure is slightly higher than 2000 when 41% of all Imams were full time and paid. In the FACT Survey, 71% of all congregations had a full-time, paid religious leader. Mosques, therefore, are still far behind other religious congregations in having full-time, paid leadership.

The slight increase of the percentage of full-time, paid Imams can be seen in a positive light, in that the first decade of the 2000s witnessed the founding of many new mosques, and therefore the total number of Imams has increased dramatically since 2000. The percentage of full-time, paid Imams has been able to keep up with the steep increase of the number of Imams. New mosques have, therefore, been able to hire full-time, paid Imams soon after their establishment. Of all the mosques founded from 2000-2009, 40% had a full-time, paid Imam by 2011.

A mosque with attendance over 200 is more likely to have a full-time, paid Imam—75% of mosques with attendance over 200 have a full-time, paid Imam as compared to 36% of mosques with attendance of 101-200. In terms of budget, \$100,000 seems to be the dividing line as to whether a mosque has a full-time, paid Imam or not. More than three-fourths of mosques (76%) with a budget of \$100,000 or more have a full-time, paid Imam as compared to 34% of mosques with a budget of \$40,000-\$99,999.



Islamic Education of Imams

Almost half (45%) of all Imams have a BA, MA or PhD in Islamic studies from an overseas university. Approximately 3% of Imams have a MA or PhD from an American university in Islamic studies. The total number of Imams, therefore, with at least a BA degree in Islamic studies is 48%. This is an increase from 2000 when 37% of Imams had some formal degree. Among African American Imams only 10% have at least a BA.

Reflecting the diversity of the Muslim community, Imams have studied in 25 different countries. By far, the largest number of Imams received their degrees from Egypt—the vast majority of these from the University of Al-Azhar. The next country was Saudi Arabia.

Those Imams who did not have a formal degree in Islam are nevertheless a fairly educated group in other fields. Over 61% of these Imams have at least a BA degree.

Top Ten Countries Where Imams Studied

	<i>Actual number Of Imams</i>	<i>Percentage</i>
Egypt . . . . .	.62	.29% (almost all from Al-Azhar)
Saudi Arabia . . . . .	.30	.14% (most from Islamic University of Madinah)
India . . . . .	.22	.10% (most from madrasahs)
Pakistan . . . . .	.18	.8% (madrasahs and International Islamic University)
United States . . . . .	.13	.6% (see chart below)
Syria . . . . .	.11	.5%
England . . . . .	.9	.4% (madrasahs)
Iran . . . . .	.9	.4%
Bangladesh . . . . .	.6	.3%
Iraq . . . . .	.6	.3%

US Educational Institutes From Which Imams Received a Degree

Hartford Seminary . . . . .	.2
American Open University . . . . .	.1
American Shariah Academy . . . . .	.1
Darul-Uloom al-Madinia . . . . .	.1
Saudi Academy . . . . .	.1
University of Arkansas . . . . .	.1
Graduate School of Islamic and Social Sciences . . .	.1

Educational Level of Imams With No Formal Training in Islam

High School . . . . .	.5%
Some college . . . . .	.34%
BA . . . . .	.37%
MA . . . . .	.17%
PhD . . . . .	.7%
<hr/> Total	100%

National Origin of Imams

Imams are from 39 countries.

Because of the large number of African American Imams, the country of origin for most Imams is the United States. As for Imams who came from abroad, Egypt is the home country of the largest number of Imams. India and Pakistan are next. Two-thirds (66%) of all Imams were born outside the United States, and 34% are American born. Looking at only those Imams who are full-time, paid, 85% of these Imams are foreign born. Most foreign-born Imams are from the Arab world.

For those Imams who came from abroad, remarkably almost half (47%) arrived in America since 2000. The surge in new mosques in the 2000s obviously resulted in the hiring of a large number of Imams from abroad.

National Origins of Imams—Top Ten Countries

	<i>Actual Number</i>	<i>Percentage</i>
America	135	.34%
African American—116		
Second Generation—15		
Hispanic—2		
White American—2		
Egypt . . . . .	.51	.13%
India . . . . .	.29	.7%
Pakistan . . . . .	.29	.7%
Somalia . . . . .	.14	.3%
Palestine . . . . .	.12	.3%
Yemen . . . . .	.10	.2%
Iraq . . . . .	.9	.2%
Syria . . . . .	.9	.2%
Bangladesh . . . . .	.7	.2%
Ghana . . . . .	.7	.2%

Origin of Imams from Abroad

Arab countries . . . . .	.43%
South Asia . . . . .	.24%
Africa (sub-Saharan) . . . . .	.14%
Bosnia . . . . .	.2%
Caribbean . . . . .	.2%
Iran . . . . .	.1%

Year Arrived in America

2010-2011 . . . . .	.4%
2005-2009 . . . . .	.20%
2000-2004 . . . . .	.23%
1990-1999 . . . . .	.31%
1980-1989 . . . . .	.19%
Before 1980 . . . . .	.4%

Year Became Imam at the Mosque

Over two-thirds (68%) of Imams have taken their present position since 2000. Based on these figures, the average number of years on the job for all Imams is 9 years and the median length of time is 6.5 years.

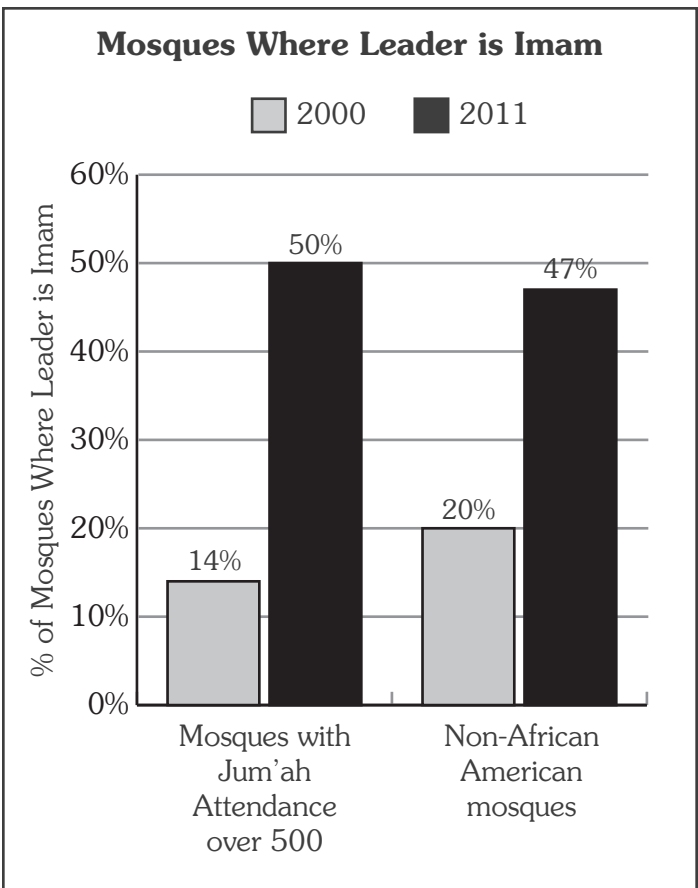
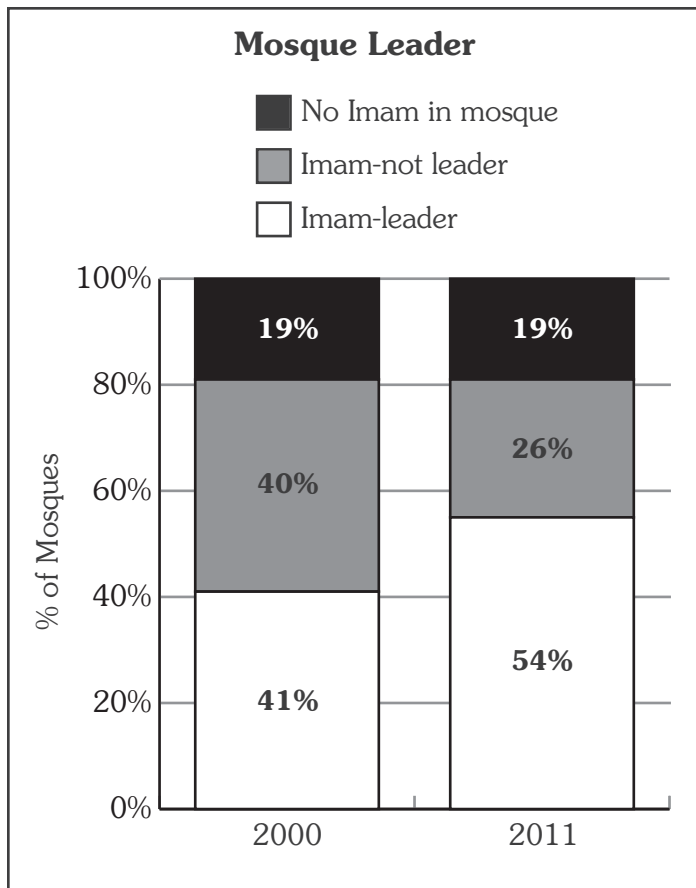
2010-2011	15%
2005-2009	37%
2000-2004	16%
1990-1999	20%
1980-1989	9%
Before 1980	3%

Governance

A clear difference from 2000 is the increase of mosques where the Imam is considered the leader of the mosque. In 2000 41% of all mosques had an Imam who was the leader, and in 2011, 54% of all mosques had an Imam who was considered the leader of the mosque.

The change is most evident in large mosques and non-African American mosques. In 2000 14% of mosques that had Jum'ah attendance over 500 had an Imam who was considered the leader of the mosque, but in 2011 half (50%) of these large mosques had an Imam who was the leader. Among non-African American mosques in 2000, 20% had Imams who were considered their leader, but in 2011 almost half (47%) had an Imam who was considered their leader.

While the dynamics behind this change are not clear, the obvious conclusion is that the role of the Imam is becoming more professionalized as Imams are entrusted with greater responsibility.



Leader of Mosque who is not the Imam

In 45% of all mosques, the leader of the mosque is not the Imam. In most instances the title of the leader is President. The average age of the mosque's leader is 52, and the median age is 53. Leaders are a highly educated group—52% have a MA and 16% have a PhD. The vast majority of these leaders are volunteers—87% are volunteers and only 6% are full-time, paid.

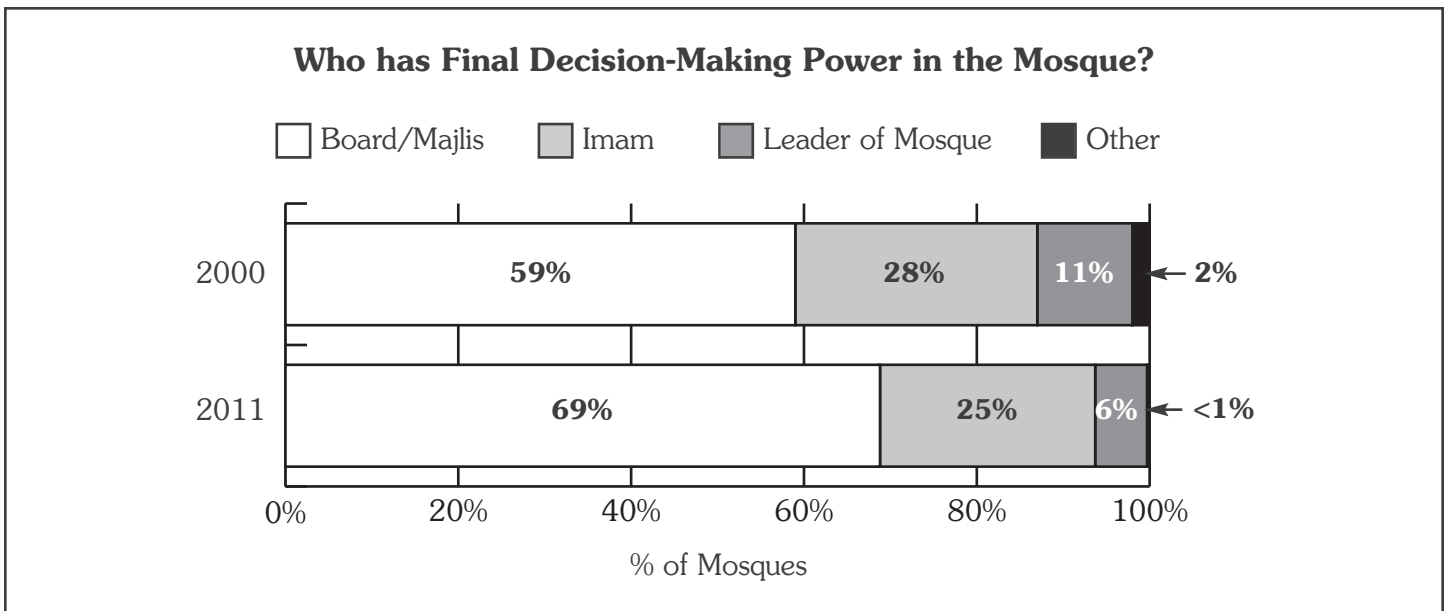
Governing Board and Final Decision-Making Power

Almost all mosques have some type of governing body whether it is called a Board of Directors/Trustees or *Majlis ash-Shura*. One of the issues that is of concern in the American Muslim community is the involvement of young adults (18-39), so the Survey asked mosque leaders if there were any young adults on the mosque's Board. Over half (55%) answered in the affirmative that young adults are serving on the Board.

In the great majority of mosques (69%) the Board/Majlis has the final decision-making power in the mosque. This is higher than 2000 when the Board was the final decision maker in 59% of all mosques. The increase for the Board in 2011 is linked to the slight decrease of mosques which had the leader or Imam as the final decision maker.

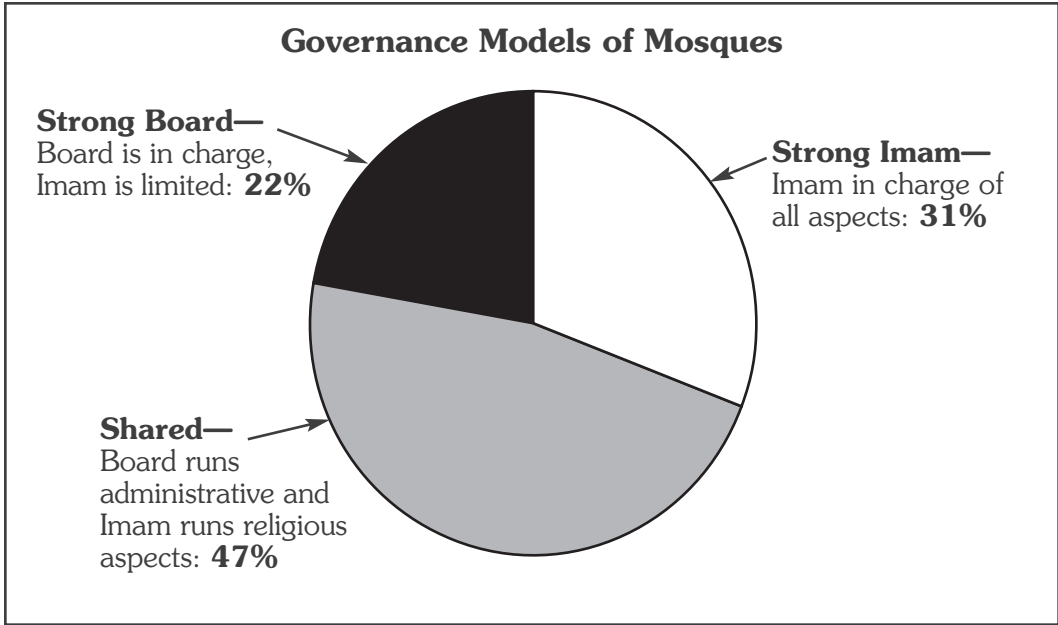
Only among African American mosques is the Board less likely to be the final decision maker. In 65% of all African American mosques, the Imam is the final decision maker, and in 25% of their mosques, the Board is the final decision maker.

To understand better the relationship of the Imam to the Board, the question was asked (1) whether the Imam is in charge of all aspects of the mosque; or (2) whether the functions of the mosque are shared such that the Board runs the administrative aspects and the Imam runs the religious and educational aspects; or (3) whether the Board dominates all aspects, and the Imam has a limited role of simply leading prayers and conducting some classes. The results show that almost half (47%) of mosques prefer the shared model.



Comparing these responses to the question of whether the Imam is considered the leader of the mosque, when the Imam is considered the leader, the shared model is usually preferred. When the Imam is not considered the leader, then the strong Board is preferred and the Imam has a minimal role.

The shared model is preferred by larger mosques and the strong Imam model is more typical of smaller mosques. The strong Board model is evenly divided among all sizes of mosques.



Governance Model and Whether or Not Imam is Considered Leader

	<i>Strong Imam</i>	<i>Shared: Board and Imam</i>	<i>Strong Board</i>
Imam is leader	100%	74%	14%
Imam is not leader	0%	26%	86%
	<u>100%</u>	<u>100%</u>	<u>100%</u>

Governance Models and Mosque Size

	<i>1 to 50</i>	<i>51 to 100</i>	<i>101 to 200</i>	<i>201 to 500</i>	<i>501 +</i>
Shared Model . . . . .	.24%	.32%	.42%	.60%	.77%
Strong Board . . . . .	.21%	.23%	.21%	.23%	.21%
Strong Imam . . . . .	.55%	.46%	.37%	.17%	.3%
	<u>100%</u>	<u>101%</u>	<u>100%</u>	<u>100%</u>	<u>101%</u>

Percentages may not total to 100 due to rounding.

Mosque Staff

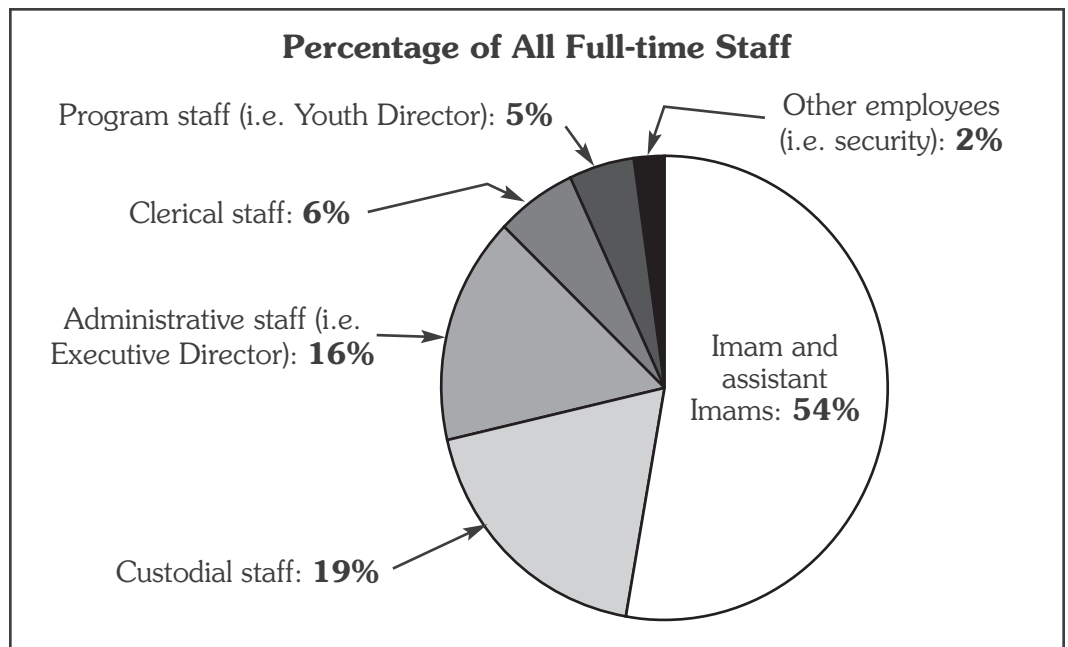
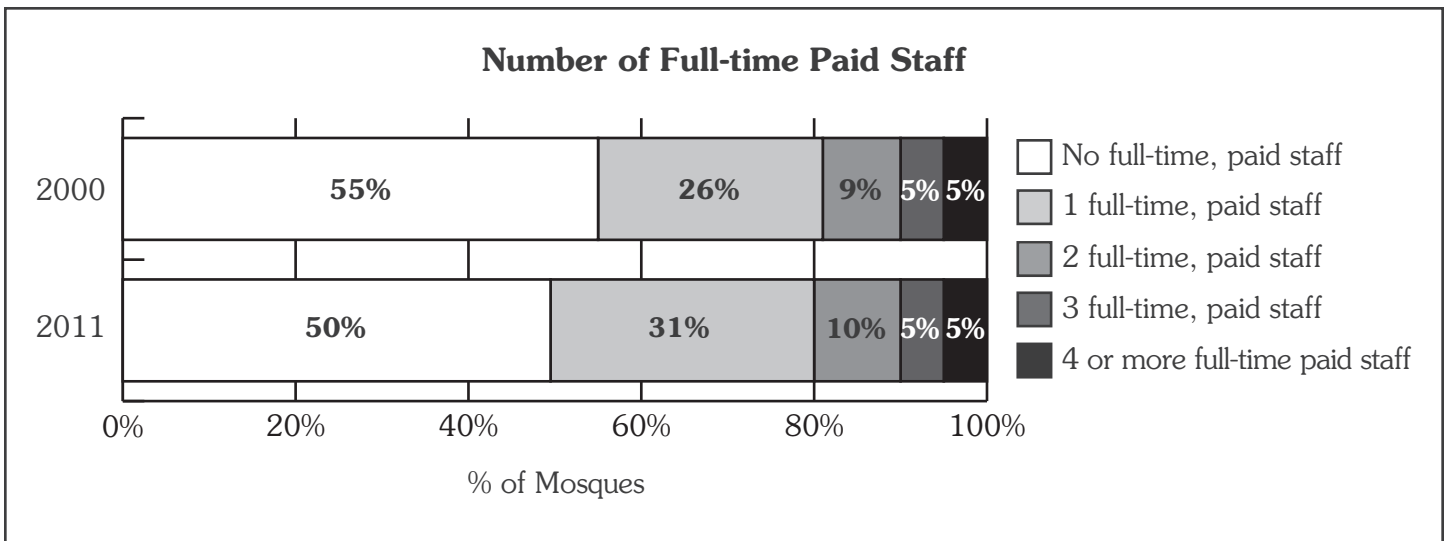
Full-time Staff

Half of all mosques have at least one paid, full-time staff person. This is slightly higher than 2000 when 45% had at least one paid, full-time staff person.

Most full-time, paid staff positions are for the Imam and assistant Imams—54% of all hires for full-time positions are for Imams.

In mosques with a full-time, paid Imam, the only staff person in 61% of these mosques is the Imam. Thus in the majority of mosques, the Imam is the only staff person.

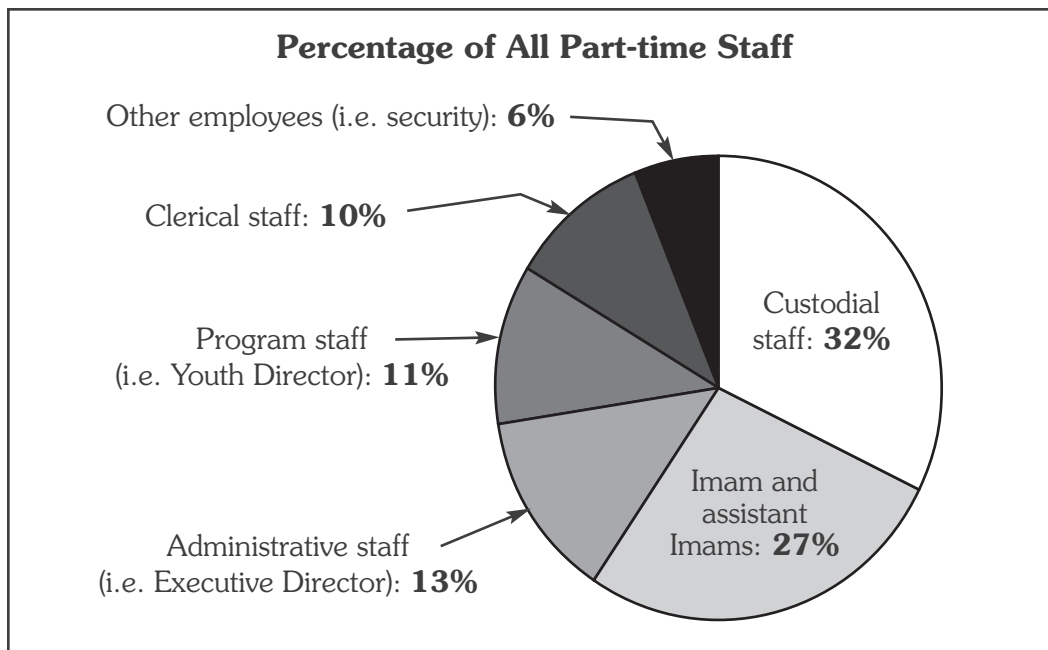
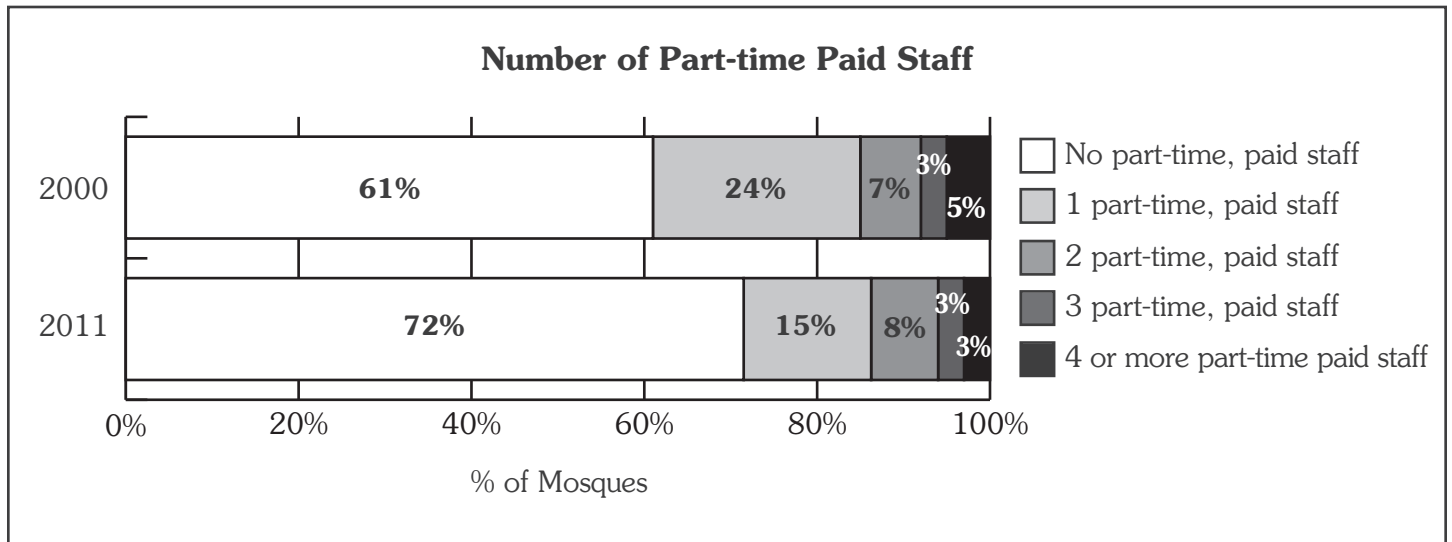
As in the analysis of the full-time, paid Imam, the critical threshold in the hiring of paid staff is a Jum'ah attendance of 200 people and a budget of \$100,000 or more. Mosques with attendance below 200 typically do not have a full-time staff person, and mosques with a budget below \$100,000 also typically do not have a full-time staff person.



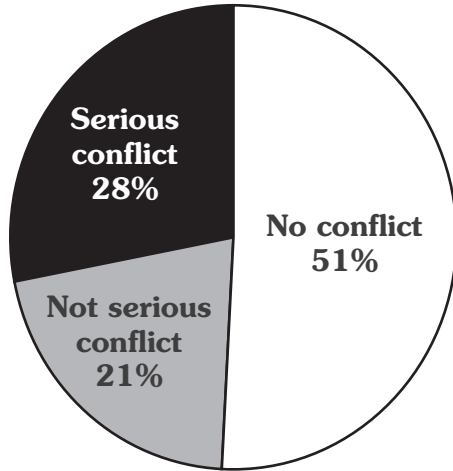
Part-time Staff

Mosques in 2011 have fewer part-time staff positions than in 2000—28% have at least one part-time, paid staff person as compared to 39% in 2000.

Most part-time, paid employees of the mosque were for custodial staff and Imams.



Conflict in Past Five Years



Conflicts and Disagreements Within Mosques

The Survey asked mosque leaders if the mosque had experienced any conflict or disagreement in the past five years. Almost half (49%) indicated that the mosque had experienced some type of conflict. About one-fifth (21%) indicated that the conflict was not serious, but one-fourth (25%) reported that some people left as a result of the disagreement and 11% reported that a leader or staff person left. Altogether 28% of mosques indicated some type of serious conflict.

Serious conflict is associated with decrease in Jum'ah attendance. More than half (57%) of mosques that reported a serious conflict also reported a decrease in Jum'ah attendance. In comparison only 25% of mosques that reported a serious conflict had an increase in attendance. A conflict that was not serious did not affect Jum'ah attendance.

Conflict and Jum'ah Attendance

	<i>Jum'ah Attendance</i>		
	<i>Increased</i>	<i>Stayed the Same</i>	<i>Decreased</i>
No conflict . . . . .	.53%	.52%	.19%
Conflict not serious . . . . .	.23%	.17%	.24%
Conflict was serious . . . . .	.25%	.32%	.57%

Finances

The average budget for mosques (not including the budget of full-time schools) was \$167,600 and the median budget was \$70,000. The median budget for all congregations in the 2010 FACT Survey was \$150,000, which is substantially higher than mosques.

The percentage of mosques with a budget over \$100,000 has risen substantially since 2000—39% of mosques in 2011 had a budget over \$100,000 as compared to 24% in 2000. The financial capabilities of mosques have grown over the last decade. Apparently the severe economic recession did not derail completely the financial progress of mosques.

Mosques in the suburbs are much more likely to have a budget over \$100,000—75% of all mosques in new suburbs and 64% of mosques in old suburbs have a budget over \$100,000.

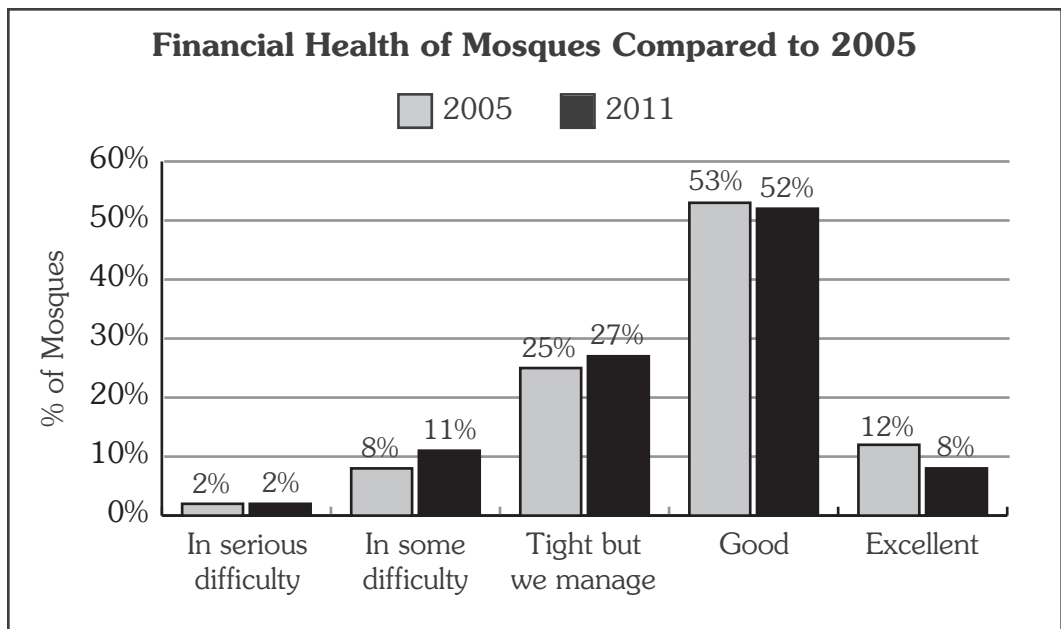
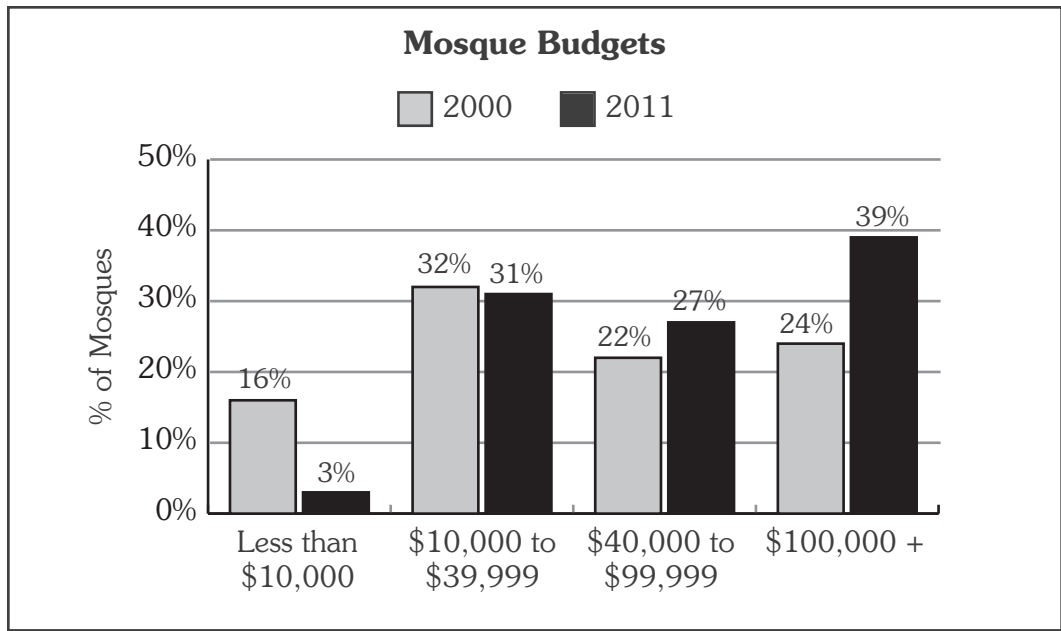
African American mosques have lower budgets than other mosques. Most African American mosques (56%) have a budget of \$10,000-\$39,999 and only 15% of African American mosques have a budget of \$100,000 or more. In comparison the majority of South Asian mosques (52%), Arab mosques (47%) and

mosques that are evenly mixed between South Asians and Arab (54%) have a budget of \$100,000 or more.

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

The results indicate that the recession, which started in late 2007, did affect the financial health of mosques but not dramatically. Most mosques reported that their financial health has worsened since 2005—11% reported that they are in some difficulty in 2011 while in 2005 only 8% saw themselves as in some difficulty. Fewer mosques in 2011 indicated that they are in good or excellent financial health than in 2005—60% reported good/excellent financial health in 2011 but the figure was higher in 67% in 2005.

Most African American mosques (44%) report that their financial situation is “tight but we manage” as compared to 21% for all non-African American mosques.

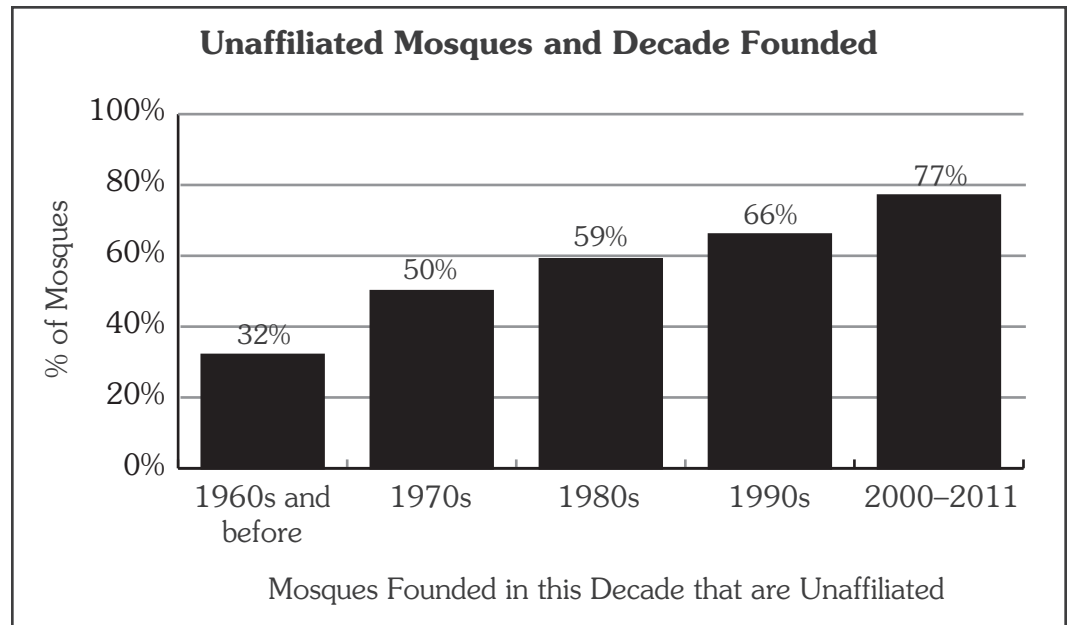


Affiliation

The percentage of unaffiliated mosques has increased significantly over the past few decades. Newer mosques are choosing not to affiliate with any organization—over three-fourths (77%) of all mosques founded since 2000 are unaffiliated; two-thirds of all mosques started in the 1990s are unaffiliated.

In 2000 27% of mosques were associated with ISNA, and now only 11% identify with ISNA. The same trend exists with the mosques associated with the community of Imam W. Deen Mohammed, but the decrease is less dramatic—from 19% of all mosques who were affiliated with the community of Imam W. Deen Mohammed in 2000 to 13% of mosques in 2011.

Mosque Affiliation		
	<i>2000</i>	<i>2011</i>
Not associated with any organization . . . . .	.45%	.62%
Association of W. Deen Mohammed . . . . .	.19%	.13%
Islamic Society of North America (ISNA) . . . . .	.27%	.11%
Muslim American Society (MAS)	--	.3%
Islamic Circle of North America (ICNA) . . . . .	.5%	.3%
National Umma (Imam Jamil Al-Amin) . . . . .	.2%	.1%
Muslim Alliance in North America (MANA)	--	.1%
Tablighi Jamaat . . . . .	.3%	.1%
Other organizations . . . . .	.5%	.6%

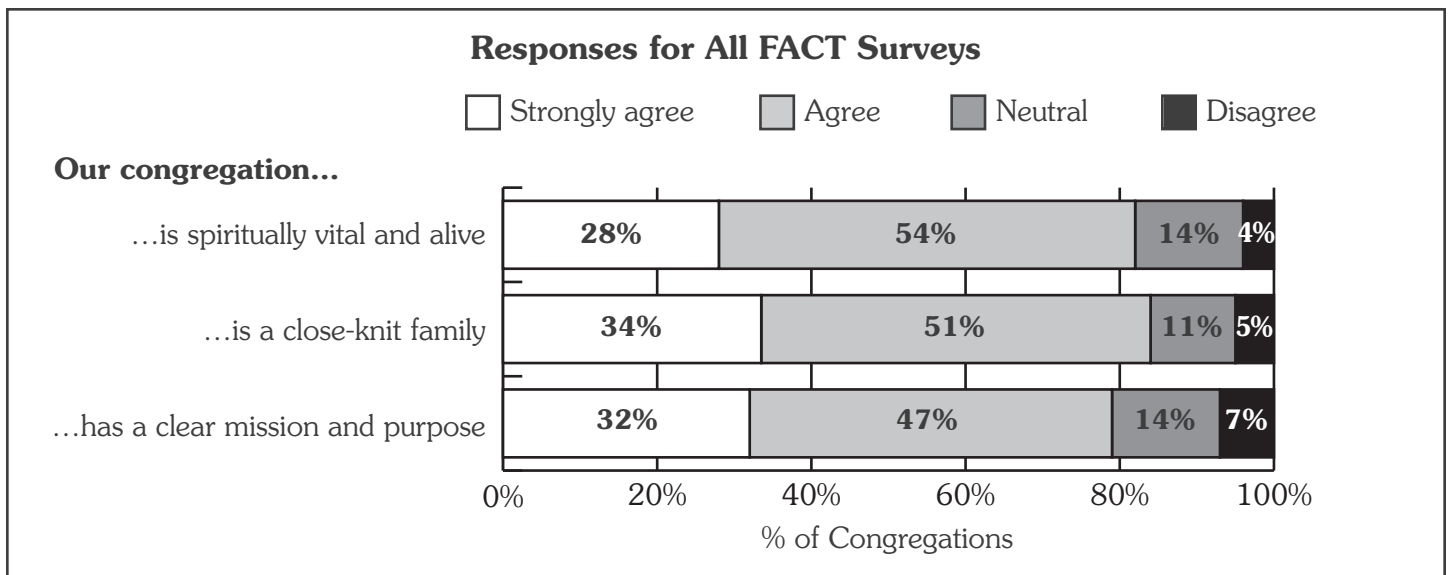
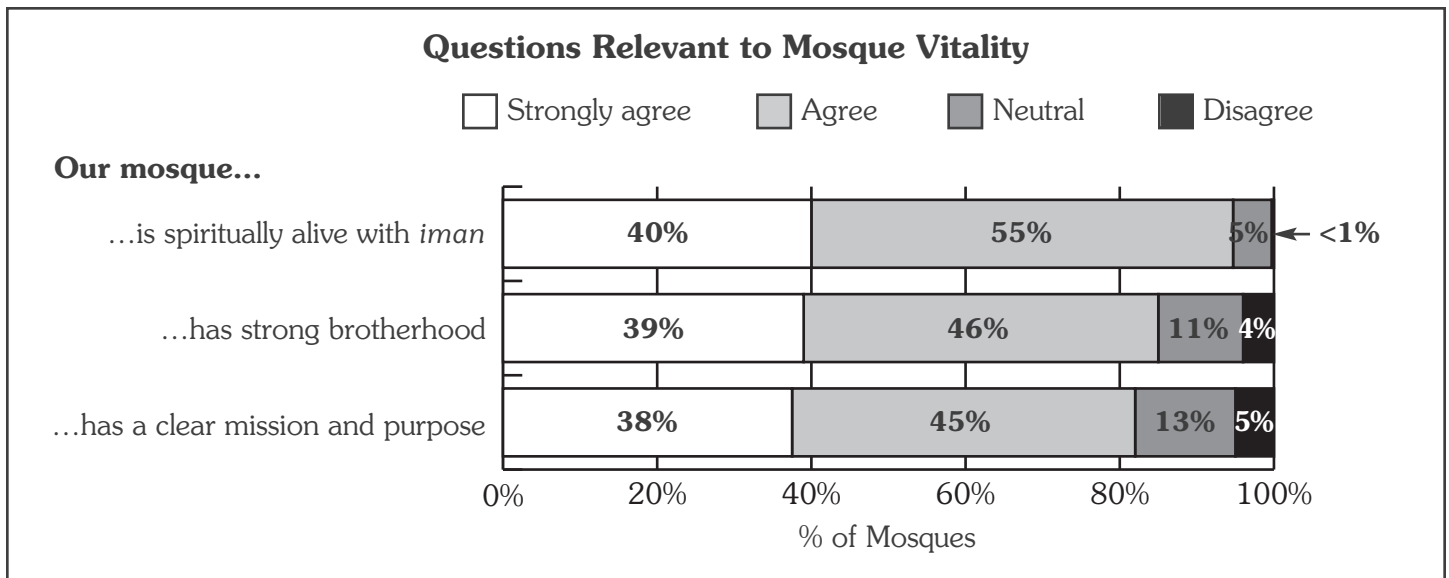


Mosque Vitality

Mosque leaders were asked if they agreed with three statements: (1) our mosque “feels spiritually alive with *iman* (faith)”, (2) our mosque “is a community of strong brotherhood” and (3) our mosque “has a clear mission and purpose.”

These responses favorably compare with the responses in the FACT Survey of all religious congregations.

The responses of mosque leaders to these questions correlate with the increase/decrease of Jum’ah attendance. A positive view of the mosque’s spirituality, brotherhood and purpose is associated with an increased Jum’ah attendance; and negative view is associated with decreased attendance. For example, 71% of those mosques that strongly agreed that they have a community of strong brotherhood experienced an increase of Jum’ah attendance. Likewise, 44% of those mosques that were neutral or disagreed that they are a community of strong brotherhood experienced a decrease or stagnation of Jum’ah attendance.



Challenges Facing The American Mosque

The mosques of America are healthy and growing, but mosques are still in the initial stage of development and many deficiencies are visible. Overall Muslims should be proud of the accomplishments in this pioneering phase of mosque development in America. Future prospects also seem extremely bright. Immigration from the Muslim world—the main driving force in attendance growth—should continue for decades to come. The American Muslim community is a well-to-do and well-educated community (see Pew 2007), and therefore it has the necessary resources, both financial and human, to continue to grow mosques. However the challenges facing American mosques are many.

1. While 76% of mosques have a weekend school for children and 65% have some type of youth activities, these figures lag far behind other faith groups—92% of other religious congregations have weekend schools and 85% have youth activities. Mosques need support and inspiration in establishing and strengthening weekend schools and youth activities.
2. Women are still largely marginalized in mosques, as evidenced by the statistic that only 18% of Jum'ah attendance are women. The challenge of making mosques women friendly is not a call that has been answered by mosques.
3. The vast majority of Imams, who are full-time, paid, are born outside America and they are educated outside America. Mosques need Imams who are trained in Islam, but who are also trained in the functions of an Imam in the American setting. The American Muslim community needs its own institutions to increase the number of American-born Imams and to supplement the training of Imams from abroad.
4. Mosques are extremely understaffed. Only 44% of Imams are full-time and paid, as compared to 71% in other faith groups. Half of all mosques have no paid staff. Mosques cannot continue to grow depending on untrained volunteers. The professionalization of religious leadership is just beginning, but it is a necessary step in the evolution of the American mosque. Learning from the history of Christians and Jews in America, the professionalization of their clergy was an essential element in their development.
5. Mosques are extremely underfunded. The median revenue for mosques is half the income for the congregations of other faith groups—\$70,000 for mosques and \$150,000 for other faith groups. The fact that mosques have higher attendance rates than other faith groups indicates clearly that the giving rate of Muslims to mosques is much lower than people of other faiths. In mosques it takes a Jum'ah attendance of about 200 Muslims before a full-time Imam will likely be hired; in other faith groups it takes an attendance of about 100 people.
6. American mosques are disconnected and unorganized—62% of all mosques are unaffiliated with any other organization. The development of mosques will be hampered if everyone is trying to reinvent the wheel. ISNA and other national organizations have declined in affiliates, and therefore they need to do a better job in making themselves relevant to mosques. Mosques need national organizations or associations that serve their needs.



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