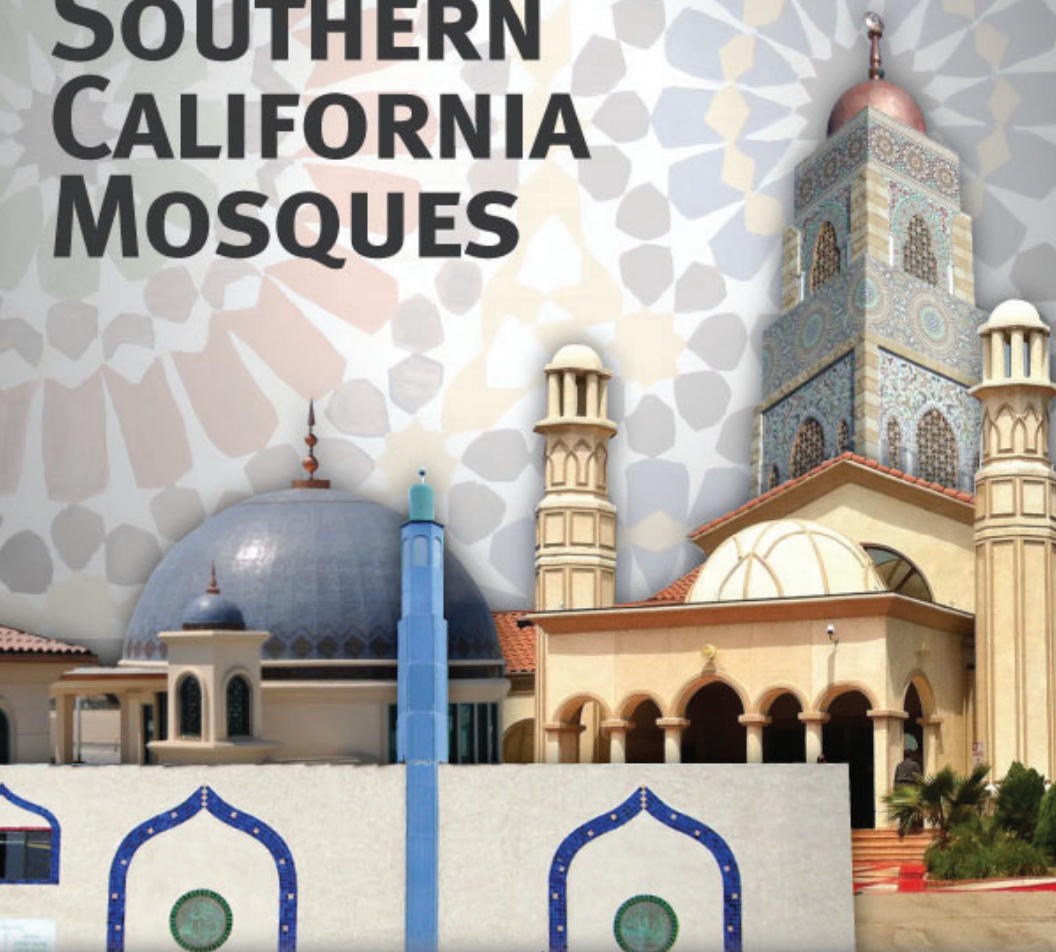


# A COMPREHENSIVE SURVEY *of*

# SOUTHERN CALIFORNIA MOSQUES



BY  
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## FOREWORD

*Bismillah hir Rahman nir Rahim*

At the very outset we thank Allah Subhanahu wa ta'ala for His countless blessings and for the opportunity to share this first comprehensive survey of Southern California mosques and Muslims.

This report will give you substantive data on SoCal mosques, including the strengths and shortcomings of their programs, services, leadership and congregation. The report also compares and contrasts the SoCal community with other major cities in the nation.

Commissioned by the Shura Council, the purpose of this study is to (1) understand our communities better, (2) review the changing landscape, (3) celebrate strengths, (4) tackle shortcomings, and lastly and most importantly, (5) chart a future based on objective information and knowledge.

The report's findings are both intriguing and challenging. For example, SoCal mosques have recorded 1150 conversions in a year, but only 1 out of 4 mosques offer educational classes to new Muslims. We believe you will come across many other surprises as you read this report.

While this study answers some timely questions facing our mosques, it also raises many new and important questions we must all become equipped to tackle. In the coming months, the Shura Council will organize a series of discussion forums across Southern California where we will share the findings of this report, exchange our experiences from one mosque to another, and plan our path forward in addressing the issues it raises, insha'Allah.

On behalf of the Islamic Shura Council, we are grateful to Dr. Ihsan Bagby, the principal researcher, for conducting this study and we also thank you for your support and participation in this study.

We pray this study will help us not only preserve our mosques for now but also make them more relevant for future generations. This is an important journey and we invite you to join us in making a difference by working together.

**Dr. Muzammil Siddiqi**

*Chairman*

**Shakeel Syed**

*Executive Director*

## Introduction

This survey of mosques in Southern California (Los Angeles, Orange, Riverside and San Bernardino counties) is taken from the US Mosque Survey 2011, which is a comprehensive study of mosques in America. The Islamic Shura Council of Southern California partnered with the US Mosque Survey in a mutually beneficial way. The Islamic Shura Council helped the US Mosque Survey by providing a researcher who conducted the telephone interviews of mosque leaders in Southern California. The Shura Council also made available to the researcher contact information for mosque leaders. In return, the US Mosque Survey agreed to produce this report. The Southern California researcher who did most of the interviews was Imane Boudlal. The thanks of everyone associated with this project go out to Sister Imane.

The research methodology was the same for the national and Southern California surveys. Both surveys consisted of (1) a count of all mosques and then (2) a telephone interview with a mosque leader (Imam, President or board member) from a large sample of mosques. The national mosque count was conducted from February to July 2010 and the mosque leader interviews were conducted from August 2010 to November 2011. For the national survey a total of 2106 mosques were counted. From this list, a random sample of 727 mosques was selected. 524 interviews were then completed, which means that the margin of error for the Survey is within the range of +/- 5 percent. The Southern California survey was conducted from about May-November 2011. From an original list of 99 mosques, 50 mosques were sampled and 46 interviews were completed. This puts the margin of error within the range of +/- 10 percent.

The sponsor for this report is the Islamic Shura Council. 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)*

Rich Houseal

*(Association of Statisticians of American Religious Bodies)*

Nihad Awad

*(Executive Director, Council on America-Islamic Relations)*

Zahid Bukhari

*(President, Islamic Circle of North America)*

Ingrid Matson

*(Professor of Islamic Studies, Hartford Seminary)*

Iqbal Unus

*(Director, 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 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. Results

from the 2000 US Mosque Survey will be used in comparison to the 2011 Survey.

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, and of course the Islamic Shura Council of Southern California who had the vision to provide crucial support for the Survey.

A copy of this Southern California report is available online at [www.shuracouncil.org](http://www.shuracouncil.org) and a hard copy can be obtained by sending an email to [info@shuracouncil.org](mailto:info@shuracouncil.org).

There will be three reports from the US Mosque Survey, and they will available on the websites of CAIR, ISNA and ICNA: [www.cair.com](http://www.cair.com), [www.isna.net](http://www.isna.net), and [www.icna.org](http://www.icna.org). Hard copies can be obtained from CAIR and ISNA.

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## *Executive Summary*

**T**he mosques of Southern California, which include the counties of Los Angeles, Orange, Riverside and San Bernardino, like other US mosques are increasing in number at an impressive rate. Over the past decade, the number of mosques in Southern California has increased by a rate of 39%--from 72 in 2000 to 100 in 2011. Southern California ranks as the second largest metropolitan area in terms of the number of mosques, behind Greater New York.

The number of mosque participants in Southern California is also increasing. Over 42% of mosques report that their Jum'ah attendance has increased over 10%. The Eid count of Muslims in Southern California is about 124,100 Muslims. However, a point of concern is the fact that almost half (49%) of Southern California mosques reported that their Jum'ah attendance has stayed the same over the past five years, as compared to 28% of all US mosques .

The number of mosques and mosque participants should continue to grow because immigration of Muslims from the Muslim world is the main driving force of the increases, and immigration from the Muslim world is expected to continue and possibly increase over the next decades.

Conversions to Islam are another factor in the growth of the Southern California Muslim community. Mosques average 11.5 converts over the past 12 month period, which totals about 1150 converts for one year. These figures are good but worrisome, because they are well below the national average of 15.3 converts per mosque. One of the reasons for the lag in the conversion rate in Southern California is that African Americans are not converting at the same rate in Southern California as they are elsewhere. The good news is that Hispanics are converting in Southern California at a much greater rate than other areas of the nation.

Southern California and US mosques are young institutions—82% of Southern California mosques were established since 1980. Mosques are still in the first phase of their development.

Mosques are a wonderfully diverse community. Sunday might be the most segregated time for Christians but Friday is the most diverse time for Muslims, because few mosques are attended by only one ethnic/national group—only 5% of Southern California mosques are attended by one group. South Asians have the largest number of mosque participants and mosques—about 41% of all mosque participants are South Asians. Iranians are also a significant percentage of the mosque going community—a distinctive characteristic of Southern California. Shi'ites constitute an important segment of the Southern California mosque community.

Women's involvement in the mosque is a challenge to Southern California and US mosques. Only 19% of attendees at the Friday (Jum'ah) Prayer are women; the national average is virtually the same. Almost two-thirds of mosques have women praying behind a partition or in another room such that they cannot see the Imam leading the prayer or giving the sermon. Women, especially the Muslims raised in this country, will not be attracted to a mosque where they seem marginalized.

Mosque leaders in Southern California are distinctive in that three-fourths of them prefer a more "flexible" approach in understanding Islam, naming looking to modern circumstances and the purposes of the Quran and Sunnah

Mosque leaders in Southern California and the US are almost unanimous in embracing the ideal of Muslim involvement in American society—94% of mosque leaders in Southern California agree that Muslims should be involved in the American political process.

In the face of the challenge of Islamophobia in the American public square, mosque leaders are resisting the temptation to label all of American society as hostile to Islam. Only 20% of Southern California mosque leaders agree that American society is hostile to Islam.

Southern California mosques are active in educational and other social activities, but they still fall far behind other faith groups in offering these activities—92% of religious congregations offer a weekend school for children



as compared to 76% of Southern California mosques; 85% of religious congregations offer youth/teen activities while only 68% conduct such activities in Southern California.

Overall Southern California mosques are setting a good record in social service and community service activities. As an example, a good majority of mosques (66%) are involved directly or with another organization in some type of community organizing effort.

Southern California mosques are doing an outstanding job in outreach and interfaith activities—a remarkable 88% of all mosques participate in interfaith activities and over two-thirds (69%) have hosted an open mosque day, organized each year by the Islamic Shura Council. Arguably this annual event may be one of its kind in the country.

Mosques in Southern California and the US are under-staffed. Only 35% of Southern California mosques have a full-time and paid Imam. Over half (56%) 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 about half the budget of other congregations. The median revenue for Southern California mosques is \$87,000 and the median revenue of all US congregations is \$150,000. Nationally the median revenue of US mosques is \$70,000, significantly lower than Southern California mosques.

Almost half (45%) of Southern California Imams have at least a BA in Islam; about three-fourths of them received their training outside America. Southern California is distinctive in that more of their Imams have been educated in America—27% of their Imams have been trained in America as compared to the national average of 6%.

A great majority of Southern California Imams (80%) are born outside the United States. Among full-time, paid Imams in Southern California, all of them (100%) are born outside America. Among all US mosques, two-thirds (66%) of Imams are born outside America, and 85% of all full-time, paid Imams are foreign born.

## *Basic Characteristics of Southern California Mosques*

### *Growth in the Number of Mosques*

The total number of mosques counted in 2011 in the four counties of Southern California (Los Angeles, Orange, Riverside and San Bernardino) was exactly 100. In the 2000 US Mosque Study, 72 mosques were counted in Southern California. This is an increase of approximately 39%. The Muslim community of Southern California continues to grow.

However, the growth in Southern California lags behind the growth of mosques in the US. In the 2011 US Mosque Survey, a total of 2106 mosques were counted for the entire US, and 1209 mosques were counted in 2000. This amounts to an increase of 74%, considerably higher than Southern California's growth rate of 39%.

Southern California ranks as the second largest metropolitan area (Metropolitan Statistical Area—MSA) for the number of mosques in the US. Only Greater New York, which includes northern New Jersey, is larger.

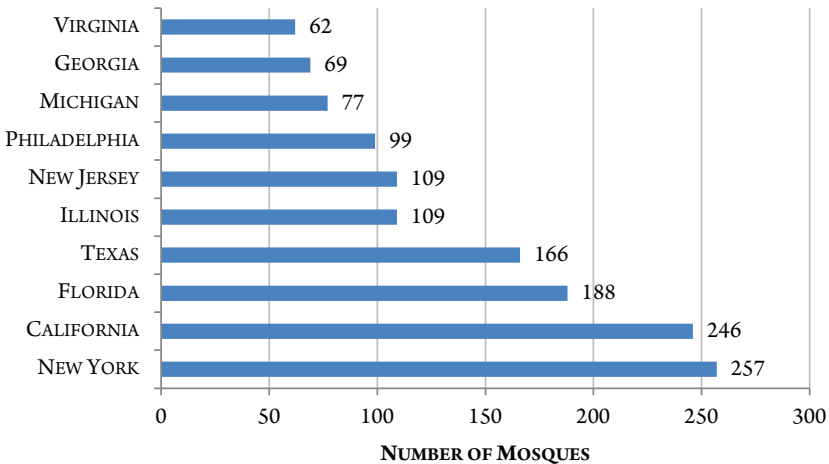
#### **METROPOLITAN AREAS (METROPOLITAN STATISTICAL AREA—MSA) WITH THE LARGEST NUMBER OF MOSQUES**

GREATER NEW YORK CITY	192 MOSQUES
SOUTHERN CALIFORNIA (EXCLUDING SAN DIEGO)	100
GREATER CHICAGO	90
GREATER PHILADELPHIA	63
GREATER DETROIT	62
SAN FRANCISCO-BAY AREA	62

GREATER ATLANTA	55
NORTHERN NEW JERSEY	53
GREATER HOUSTON	42
GREATER DALLAS/FORT WORTH	39

As a state, California ranks second in the number of mosques, behind New York again.

### STATES WITH THE LARGEST NUMBER OF MOSQUES



### *Number of Mosque Participants*

There are two ways to gauge the number of mosque participants: one is the number Muslims who attend the weekly congregational service on Friday (Jum’ah Prayer) and the second way is to look at the number of Muslims who attend the Eid Prayer which is the high holiday prayer—one at the end of the fasting month of Ramadan and one at the end of the Pilgrimage (Hajj). Jum’ah attendance figures might be viewed as the number of regular participants, and the Eid count might be viewed as closer to the total number of Muslims who associate with a mosque—the “mosqued” Muslim.

The average Jum’ah attendance in Southern California mosques is 356 people and the median number is 200. The national figure for Jum’ah attendance is almost exactly the same as Southern California—average attendance is 353 and the median figure is 173. The 2010 FACT Survey for all religious congregations

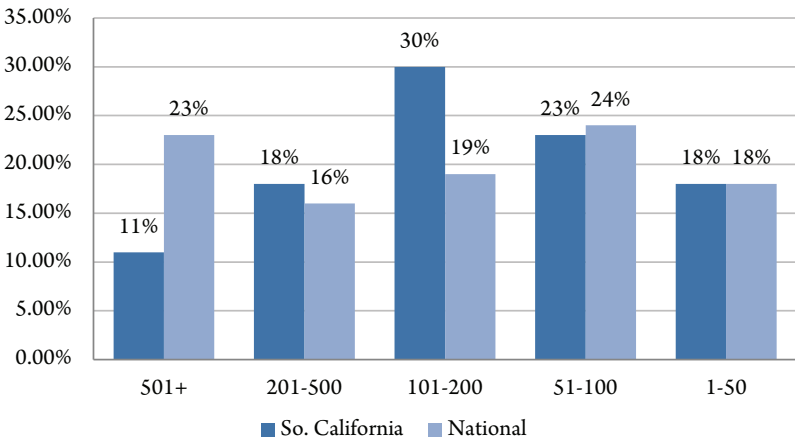
found that the median attendance for religious congregations is 105. Mosques, therefore, tend to be larger in attendance than other congregations.

### JUM’AH ATTENDANCE

	So. CALIFORNIA	NATIONAL
AVERAGE ATTENDANCE	356	353
MEDIAN ATTENDANCE	173	200

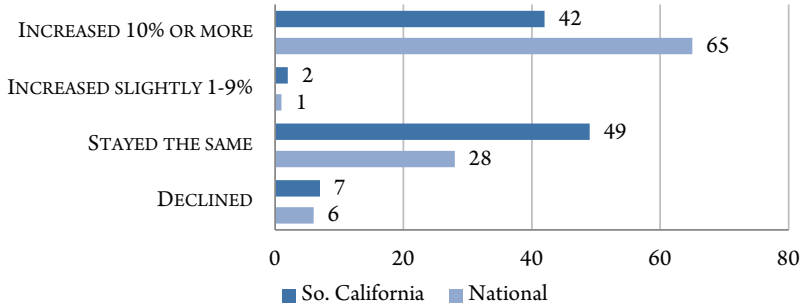
In Southern California there are fewer smaller mosques (attendance below 51 people) than the national average. Only 11% of Southern California mosques have 1-50 Muslims attending Jum’ah Prayer as compared to 23% of all US mosques. The largest number of Southern California mosques is the medium sized mosque with attendance of 101-200 people—30% of Southern California mosques are this size as compared to 19% of all US mosques.

### AVERAGE JUM’AH ATTENDANCE BY CATEGORIES



A point of concern is that many Southern California mosques are reporting that their Jum’ah attendance has stayed the same over the last five years—almost half (49%) of Southern California mosques reported that their Jum’ah attendance stayed the same as compared to 28% of all US mosques. The slowed population growth in Southern California over the past decade, especially in Los Angeles and Orange Counties, might account for the high percentage of mosques that have not experienced any increase in attendance.

**PERCENTAGE OF INCREASE OR DECREASE IN JUM'AH ATTENDANCE IN THE LAST FIVE YEARS**



The average Eid Prayer attendance in Southern California is 1241 Muslims per mosque, and the median figure is 500. Again this is almost exactly the same for all US mosques where the average Eid attendance is 1248 and the median is 400. Multiplying the Eid count by the 100 mosques of Southern California, the total number of “mosqued” Muslims in Southern California is approximately 124,100 Muslims. Of course this is not a count of the total Muslim population.

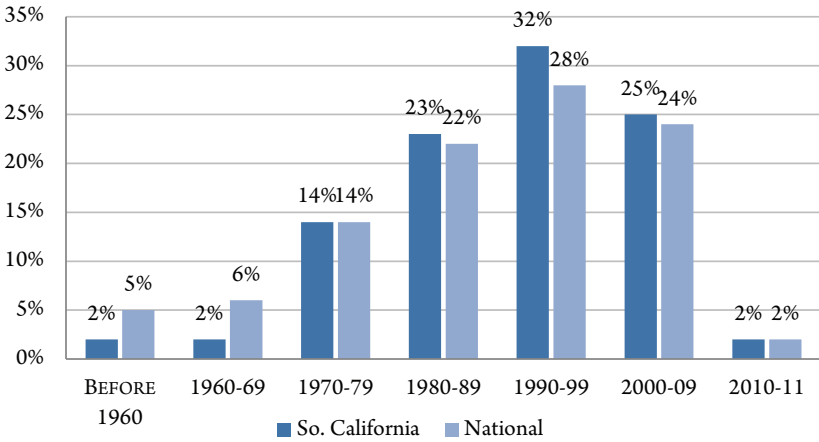
**TOTAL NUMBER OF MOSQUE PARTICIPANTS**

	SO. CALIFORNIA	NATIONAL
AVERAGE EID PARTICIPANTS PER MOSQUE	1241	1248
MEDIAN EID PARTICIPANTS PER MOSQUE	500	400
ESTIMATED TOTAL MOSQUE PARTICIPANTS	124,100	2.6 MILLION

*Founding Decade of Mosques*

The growth of both Southern California and US mosques started in the 1970s and has not abated. The overall youth of Southern California mosques is demonstrated in the fact that 82% of present Southern California mosques were established since 1980. A remarkable 27% have been established since 2000. As institutions, we are witnessing the first era of the Southern California mosque.

**DECADE MOSQUE FOUNDED**  
**(PERCENTAGE OF MOSQUES FOUNDED IN THAT DECADE)**

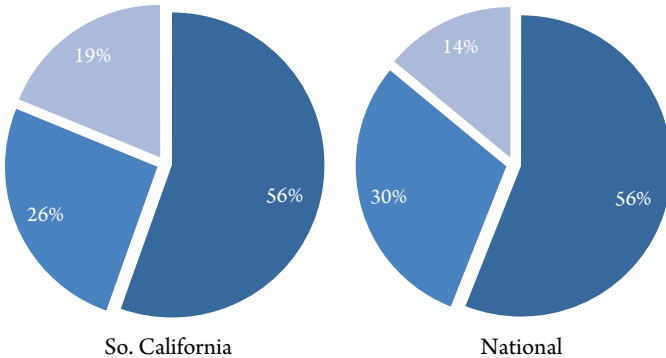


*Mosque Buildings*

The majority of Southern California mosques (56%) were purchased. A wide variety of buildings now serve as mosques, including former churches, store fronts, houses, and commercial structures. Over one-fourth of mosques (26%) were built by the Muslim community as mosques. Southern California figures are almost exactly the same as national figures.

**MOSQUE STRUCTURES**

- PURCHASED
- BUILT AS A MOSQUE
- RENTED



## Mosque Participants

### *Ethnicity and National Origin*

Both the Southern California and the US Muslim community are arguably the most diverse religious community in America. The main groups that comprise the Southern California Muslim community are South Asians (Pakistanis, Indians, Bangladeshis, and Afghanis), Arab (prominent groups include Palestinians, Egyptians, Syrians, Lebanese, etc.; 22 Arab countries are represented), Iranians and African Americans. Many of the South Asian and Arab mosque-goers have been arriving in America since the 1960s and 1970s. African Americans have been converting to Islam in relatively large numbers since the 1960s and 1970s. Other significant groups include Iranians who came in large numbers since 1979 and more recent arrivals such as Afghanis, Somalis and Bosnians.

#### ETHNIC BREAKDOWN OF REGULAR MOSQUE PARTICIPANTS

	So. CALIFORNIA	NATIONAL
SOUTH ASIAN	41%	33%
ARAB	27%	27%
AFRICAN AMERICAN	15%	24%
IRANIAN	10%	2%
AFRICAN (SUB-SAHARAN)	2%	9%
EUROPEAN (BOSNIANS, ETC)	2%	2%
SOUTHEAST ASIAN	1%	1%
WHITE AMERICAN	< 1%	1%
LATINO	< 1%	1%

Distinguishing characteristics of the Southern California mosque community include the large number of South Asians—41% of mosque participants in Southern California are South Asian. The other distinction is the sizable percentage of Iranians in Southern California—10% of all mosque-goers as compared to 2% in all US mosques. Another distinctive characteristic is the relatively lower percentage of African American Muslims in Southern California mosques than the rest of the country. Possibly this simply reflects the demographic that African Americans in general constitute a small percentage of the overall population of Southern California (6%).

While Sunday might be the most segregated time for American society, Friday and its Friday congregational service might be the most diverse time for the Muslim community. Only 5% of Southern California mosques have only one ethnic group that attends that mosque. Only 22% of Southern California mosques have one ethnic group that composes 90% or more of its attendees.

Nevertheless, almost three-fourths of all mosques are dominated by one ethnic group. One of the distinctive features of Southern California is the large percentage of mosques attended largely by South Asians. Another distinctive feature is the presence of significant number of mosques attended by Iranians, which is unique to Southern California.

### MOSQUES GROUPED ACCORDING TO DOMINANT ETHNIC GROUPS\*

	SO. CALIFORNIA	NATIONAL
SOUTH ASIAN MOSQUES	33%	26%
ARAB	13%	17%
AFRICAN AMERICAN	15%	23%
MIXED EVENLY SOUTH ASIAN AND ARAB*	18%	16%
IRANIAN	10%	< 1%
OTHER GROUPS AND COMBINATIONS	13%	19%

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

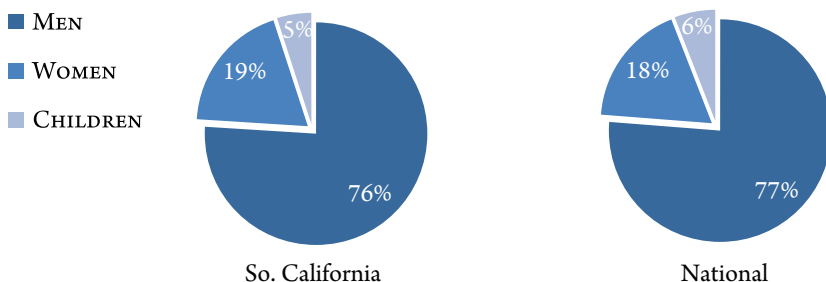
*\*Mixed groups calculated by two groups with at least 30% of participants each*



## Gender and Issues Related to Women

The great majority of attendees at Jum’ah Prayer are men in both Southern California and US mosques. Women constitute only 19% of attendees at Jum’ah Prayer. Theologically women in Islam are not required to attend Jum’ah Prayer, and in most parts of the Muslim world women rarely attend Jum’ah Prayer. The percentage of women who attend Jum’ah Prayer typically does not reflect the actual percentage of women who participate in the mosque. Unfortunately the 2011 US Mosque Survey did not gather data on women’s attendance in Eid prayer and their participation in other mosque functions.

**ATTENDEES AT JUM’AH PRAYER**



The 2011 US Mosque Survey asked mosque leaders if “women make salah [prayer] behind a curtain or partition or in another room?” The question is whether women have the ability to pray in the same room as men so that they can see the person leading the prayer or giving the sermon (khutbah) or whether they are secluded in a separate area. In two-thirds of Southern California and US mosques, women pray behind a curtain/partition or in another room.

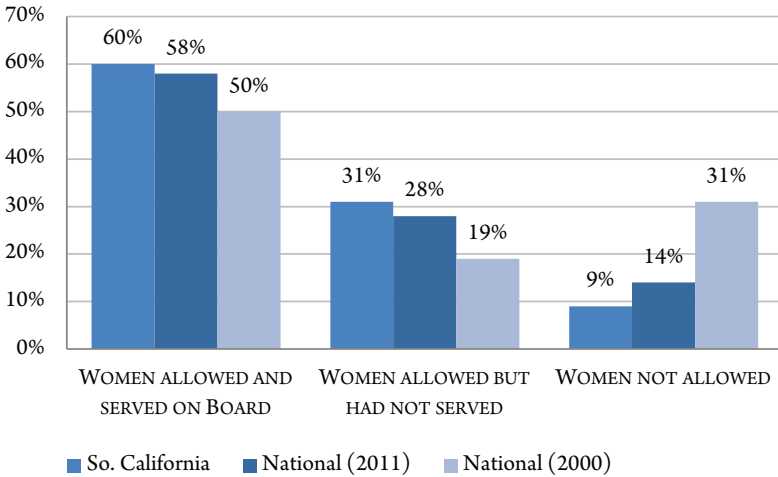
### DO WOMEN PRAY BEHIND CURTAIN OR IN ANOTHER ROOM?

	SO. CALIFORNIA	NATIONAL
YES, PRAY BEHIND CURTAIN	65%	66%
NO, WOMEN CAN PRAY IN SAME ROOM	35%	34%

In another question related to the openness of mosques to women, mosque leaders were asked if women were allowed to serve on the governing body of the mosque, whether Board of Trustees or Majlis ash-Shura. A follow-up question

was whether women have served on the mosque’s Board recently. Almost all Southern California mosques (91%) allow women to serve on the Board, and 60% both allow women to serve and have at least one woman on the Board. National figures are similar to Southern California but a slightly lower percentage of mosques (86%) allow women to serve on the Board. A major change is seen in the 2000 responses to these questions. In the 2000 US Mosque Survey, 31% of mosque leaders indicated that women are not allowed to serve on the Board, and in 2011 the percentage was down to 14% of mosques do not allow women on the Board. Mosques in America have clearly decided that women should serve in leadership positions.

**COMBINING “CAN WOMEN SERVE ON THE BOARD” AND “HAVE WOMEN SERVED ON THE BOARD”**



*Converts*

Conversion to Islam is an on-going phenomenon in the American Muslim community. Conversions do not exclusively take place in mosques so the following figures should not be viewed as a complete portrait of conversions. Southern California mosques have a conversion rate of 11.5 converts per mosque for the past 12 months, which equals a grand total of 1150 converts per year. This is lower than the national rate of 15.3 converts per mosque. This lower rate is partly reflected in the fact that almost half of Southern California mosques (46%) have only 1-5 converts per year.

**CONVERSIONS PER MOSQUE OVER A 12 MONTH PERIOD  
(PERCENT OF MOSQUES WITH THIS NUMBER OF CONVERTS)**

	<b>SO. CALIFORNIA</b>	<b>NATIONAL</b>
0 CONVERTS	0%	2%
1-5	46%	41%
6-10	18%	17%
11-49	31%	32%
50+	5%	8%

More males convert to Islam in mosques than women. The Southern California and national figures are virtually the same: 60% of converts are men and 40% are women. Nationally in 2000 only 32% of all converts were women, so the 2011 figure of 41% represents a significant shift.

**GENDER OF CONVERTS**

	<b>SO. CALIFORNIA</b>	<b>NATIONAL</b>
MALE	60%	59%
FEMALE	40%	41%

In terms of the ethnicity of converts, a significant difference exists between Southern California and all US mosques. Nationally about 64% of all converts are African American but in Southern California the percentage is only 41%. Also the conversion of Latinos/Hispanics in Southern California is extremely high—31% of all converts are Latino/Hispanic as compared to 12% nationally.

**ETHNICITY OF CONVERTS**

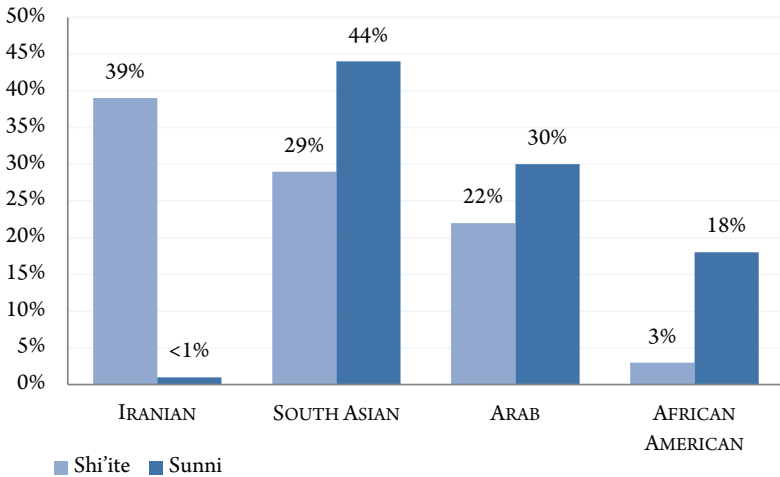
	<b>SO. CALIFORNIA</b>	<b>NATIONAL</b>
AFRICAN AMERICAN	41%	64%
LATINO/HISPANIC	31%	12%
WHITE AMERICAN	24%	22%
OTHER	5%	2%

## *Shi'ite-Sunni Mosques*

Southern California has a significantly larger percentage of Shi'ite mosques than the national average. Nationally only 7% of all mosques are Shi'ite. In Southern California 20% of mosques are Shi'ite.

Shi'ite mosques are extremely diverse like Sunni mosques. South Asians, Arab and Iranians are the main groups that attend the mosques. Unlike Sunni mosques, however, there are few African Americans who attend Shi'ite mosques.

### PERCENTAGE OF ETHNIC GROUPS THAT ATTEND SHI'ITE-SUNNI MOSQUES IN SOUTHERN CALIFORNIA



## Attitudes and Vitality

### Approaches to Understanding Islam

To gauge how mosque leaders interpret Islam, which roughly measures a conservative-moderate continuum, the US Mosque Survey asked which Islamic approach best describes how the mosque leader makes an Islamic decision. The four response categories are as follows:

- **“Refer to Quran and Sunnah (the normative practice of the Prophet Muhammad) and follow an interpretation that takes into account its purposes (*maqasid*) and modern circumstances.”** This approach prefers to go back to Quran and Sunnah as their authority as opposed to following a traditional *madhhab* (traditional legal school), but in understanding the Quran and Sunnah they are open to interpretations—mainly by modern scholars—that look to modern circumstances and the overall purposes of the texts, as opposed to looking only to the literal meaning. This approach is typically a more flexible approach.

- **“Refer to Quran and Sunnah and follow an interpretation that follows the opinions of the great scholars of the past.”** This approach does not look to one *madhhab* but looks to all the *madhhabs* and all the great scholars of these *madhhabs* in the past. This approach is more comfortable in looking to the past and its great scholars, but they more flexible in taking into consideration all the views of the past as opposed to one particular *madhhab*. This approach varies a great deal in application, but for the most part it is more conservative than the approach that is open to the consideration of the purposes of the Law and modern circumstances.

- **“Follow a particular *madhhab*”** (a traditional legal school of thought). Overall this approach means the mosque leader prefers to follow

the traditional way of doing things like it was done back in the old country. A *madhhab* refers to a legal school of thought in Islamic Law which developed and solidified in the classical period of Islamic Civilization. Most mosque leaders who opt for this approach tend to be traditionalists and therefore fairly conservative in their practice of Islam.

- **“Follow the *salafi minhaj*”** (way of thought). The salafi approach is akin to Wahhabi thought, and is associated with a more literal understanding of Islam, in an effort to follow strictly the ways of the first three generations (the *salaf*) of Islam.

**ISLAMIC APPROACHES IN MAKING ISLAMIC DECISIONS  
(PERCENTAGE GIVING EACH RESPONSE)**

	<b>So. CALIFORNIA</b>	<b>NATIONAL</b>
REFER TO QURAN AND SUNNAH AND LOOK TO PURPOSES AND MODERN CIRCUMSTANCES	73%	56%
REFER TO QURAN AND SUNNAH AND LOOK TO GREAT SCHOLARS OF PAST	18%	31%
FOLLOW A PARTICULAR MADHHAB	10%	11%
FOLLOW SALAFI WAY	1%	1%
NONE OF ABOVE	0%	1%

Southern California mosque leaders are distinctive in their preference for the more flexible approach in understanding Islam, namely looking to the purposes of the foundational texts and modern circumstances—almost three-fourths (73%) preferred this choice as compared to 56% of all US mosque leaders. Only a relatively small percentage of mosque leaders in Southern California and the nation prefer the more traditional approach of following a madhhab and an even small percentage follow the salafi approach.

The following chart shows Islamic approach by mosque ethnicity.

## ISLAMIC APPROACH AND ETHNICITY

	AFRICAN AMERICAN	SOUTH ASIAN	ARAB	MIXED SOUTH ASIAN & ARAB	IRANIAN	OTHER
LOOK TO PURPOSES	86%	50%	67%	100%	50%	75%
LOOK TO GREAT SCHOLARS	0%	33%	33%	0%	0%	25%
FOLLOW MADHHAB	0%	17%	0%	0%	0%	0%
SALAFI	14%	0%	0%	0%	0%	0%

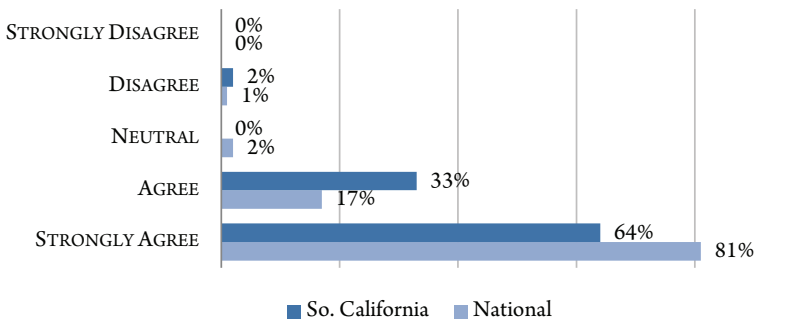
Mosques which are attended equally by South Asians and Arab are the most likely to prefer the “purposes” approach. Mosques which are attended by South Asians and Iranians are the mosques that are more likely to prefer the “*madhhab*” approach.

## Muslim Involvement in Society

Mosque leaders were asked two questions concerning their views on Muslim involvement in American society. The first question asked whether the mosque leader agreed with the statement that “Muslims should be involved in American institutions.”

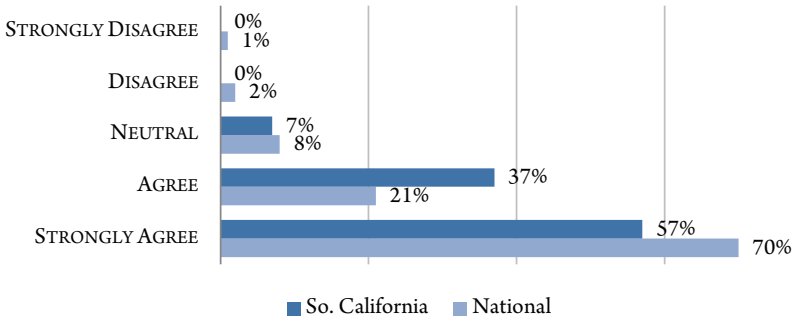
### INVOLVEMENT IN AMERICAN SOCIETY

(PERCENTAGE OF MOSQUE LEADERS GIVING THE FOLLOWING RESPONSES)



The second question asked the mosque leader if they agreed with the statement “Muslims should participate in the American political process.”

**POLITICAL PARTICIPATION IN AMERICA SOCIETY  
(PERCENTAGE OF MOSQUE LEADERS GIVING THE FOLLOWING RESPONSES)**

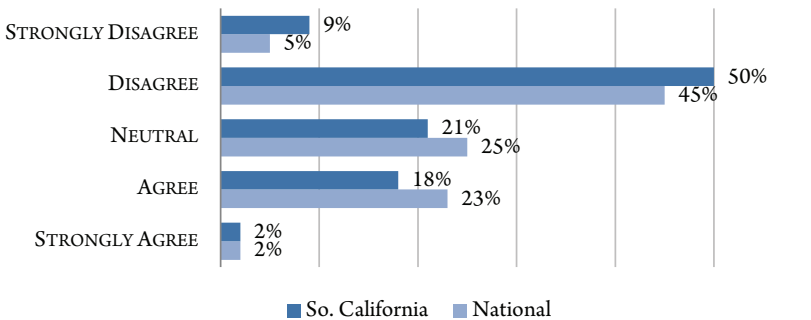


Both Southern California and US mosque leaders are virtually unanimous in agreeing that Muslims should be involved in American civic institutions and the American political process. However, fewer Southern California mosque leaders “strongly agree” with these positions.

*Attitudes toward American Society*

Mosque leaders were asked whether they agreed or disagreed with the statement that “American society is hostile to Islam.”

**RESPONSES TO “AMERICAN SOCIETY IS HOSTILE TO ISLAM”**

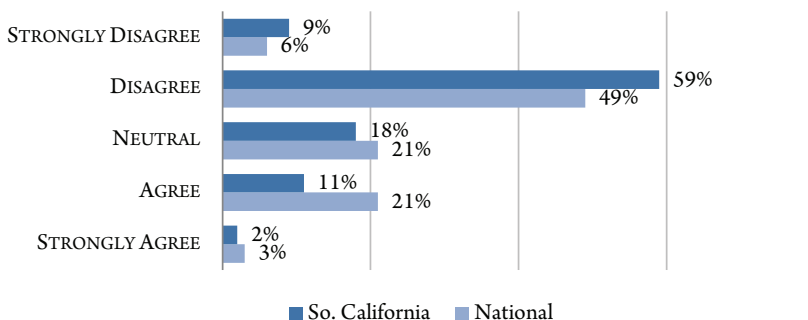




In the face of the challenge of Islamophobia in the American public square, mosque leaders are resisting the temptation to label all of American society as hostile to Islam. Only 20% of Southern California mosque leaders agree that American society is hostile to Islam; the clear majority (59%) actually disagrees with the statement. Responses in Southern California and US mosques are virtually the same.

The Survey asked mosque leaders whether they thought “American society is immoral.”

### AMERICAN SOCIETY IS IMMORAL

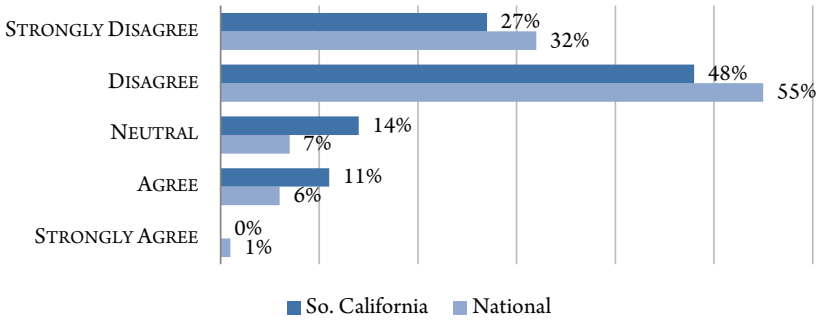


Over two-thirds of Southern California mosque leaders (68%) disagree that America is immoral, and only 13% agree with that statement. Southern California mosque leaders are slightly more likely to disagree with the view that America is immoral than US mosque leaders.

## Radicalism among Muslim Youth

The Survey asked mosque leaders whether they agreed with the statement that “radicalism and extremism are increasing among Muslim youth—in their own experience in their area.” Three-fourths of Southern California mosque leaders (75%) disagreed that radicalism and extremism are increasing among Muslim youth. One-fourth of mosque leaders (25%) were neutral or in agreement with the statement. Nationally only 13% of mosque leaders were neutral or in disagreement that radicalism is increasing. Southern California mosque leaders are slightly more concerned about the problem than other mosque leaders in the nation.

## RADICALISM IS INCREASING AMONG MUSLIM YOUTH



### *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.” All three of these questions are related to the perceived vitality of the mosque.

Responses indicate a very healthy, positive view of the mosque community. The vast majority of mosque leaders agree with all these statements about spirituality, brotherhood and mission. Overall mosque responses are better than the responses of other faith groups, indicating again the relative healthiness of mosques.

Southern California mosque leaders diverge from the national mosque pattern in the question of the mosque’s clear mission and purpose. Only 14% of Southern California mosque leaders “strongly agree” that their mosque has a clear mission and purpose, as compared to 38% of all US mosque leaders. This issue concerns Southern California mosque leaders more than other mosque leaders.

### SOUTHERN CALIFORNIA RESPONSES

OUR MOSQUE IS...	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE
IS SPIRITUALLY ALIVE WITH IMAN	39%	59%	3%	0%
HAS STRONG BROTHERHOOD	41%	43%	9%	7%
HAS A CLEAR MISSION AND PURPOSE	14%	74%	9%	2%

### US MOSQUES RESPONSES

OUR MOSQUE IS...	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE
IS SPIRITUALLY ALIVE WITH IMAN	40%	55%	5%	< 1%
HAS STRONG BROTHERHOOD	39%	46%	11%	4%
HAS A CLEAR MISSION AND PURPOSE	38%	45%	13%	5%

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

### RESPONSES IN FACT SURVEY FROM ALL CONGREGATIONS

OUR MOSQUE IS...	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE
IS SPIRITUALLY VITAL AND ALIVE	25%	54%	14%	4%
IS A CLOSE-KNIT FAMILY	34%	51%	11%	5%
HAS A CLEAR MISSION AND PURPOSE	32%	47%	14%	7%

## Mosque Activities

### Worship

#### DAILY SALAH (PRAYER)

Approximately 66% of mosques in Southern California pray all the five daily *salah* in congregation—*Fajr* (morning), *Zuhr* (noon), *Asr* (mid-afternoon), *Maghrib* (sunset) and *Isha'* (evening). Nationally 60% of mosques make all five daily *salah* in congregation. Only 17% of mosques in Southern California do not pray any of the five prayers in congregation. The average attendance in Southern California for all the prayers for an entire day is 74 people, as compared to the national average of 139 people.

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 prayer which is offered the least is the mid-afternoon prayer (*Asr*). The evening prayer (*Isha'*) is the best attended prayer, followed closely by the sunset prayer (*Maghrib*).

#### LANGUAGE OF THE JUM'AH KHUTBAH (SERMON)

The great majority of mosques (74%) in Southern California use only English for the main message of the Friday *khutbah* (sermon), and 26% use another language with or without English. Nationally 70% of all mosques use only English for the *khutbah*. 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 Jum'ah *khutbahs* in most instances is Arabic—82% of the other languages used beside English is Arabic. Farsi (Persian)

and Urdu are the other languages that are used for the khutbah.

## 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 two-thirds of all Shi'ite mosques (63%) in Southern California organize a *Du'a Kumail*. Half of the Shi'ite mosques (50%) consider *Du'a Kumail* a top priority for the mosque. Nationally a higher percentage of Shi'ite mosques hold *Du'a Kumail*—74%.

## 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.

### EDUCATION PROGRAMS

	MOSQUES THAT OFFER THE FOLLOWING PROGRAMS		FACT: ALL FAITH GROUPS
	So. CALIFORNIA	NATIONAL	
ISLAMIC/RELIGIOUS STUDIES CLASSES	78%	83%	89%
WEEKEND SCHOOL FOR CHILDREN	76%	76%	92%
QURAN MEMORIZATION CLASS	56%	50%	--
REGULAR KHATIRAH (SHORT TALK)	54%	46%	--
ARABIC LANGUAGE CLASS	46%	39%	--
PARENTING/MARRIAGE ENRICHMENT ACTIVITY	40%	32%	57%
NEW MUSLIM CLASS	24%	23%	--

The average attendance at weekend schools is 114 children in Southern California and the median attendance is 50, which is similar to the national figures.

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

Southern California mosque leaders gave the greatest emphasis in their education programs to Islamic studies classes and then weekend school—56% of mosque leaders reported that Islamic studies classes has the greatest emphasis and 44% indicated that the weekend school has the greatest emphasis.

### EMPHASIS IN EDUCATION PROGRAMS

	PERCENTAGE THAT GIVE PROGRAM MAJOR OR LOT OF EMPHASIS
ISLAMIC STUDIES CLASSES	56%
WEEKEND SCHOOL FOR CHILDREN	44%
QURAN MEMORIZATION CLASS	37%
ARABIC LANGUAGE CLASS	22%
PARENTING/MARRIAGE ENRICHMENT ACTIVITY	14%
NEW MUSLIM CLASS	4%
REGULAR KHATIRAH (SHORT TALK)	2%

## Social and Group Activities

### SOCIAL AND GROUP ACTIVITIES

	MOSQUES THAT OFFER THE FOLLOWING PROGRAMS		FACT: ALL FAITH GROUPS
	So. CALIFORNIA	NATIONAL	
COMMUNITY GATHERINGS	93%	93%	91%
YOUTH/TEEN ACTIVITIES OR PROGRAMS	68%	65%	85%
WOMEN ACTIVITIES OR PROGRAMS	67%	71%	--
COMMUNITY SERVICE ACTIVITIES	59%	48%	87%
YOUTH GROUP	51%	32%	--
YOUNG ADULT ACTIVITIES OR PROGRAMS	44%	17%	69%
TEAM SPORTS, FITNESS	37%	42%	37%
WOMEN'S GROUP	31%	32%	--
SUPPORT GROUPS	4%	7%	46%

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 receiving the greatest emphasis. Youth (pre-college) and women activities are the second and third most frequent program.

A noticeable distinction of Southern California mosques is the greater number of young adult programs that are offered in mosques. Only 17% of US mosques offer young adult programs as compared to 44% of Southern California mosques. Another distinction is that more Southern California mosques have youth groups than other US mosques—51% as compared to the national figure of 32%.

Other faith groups 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 68% of Southern California mosques.

## EMPHASIS IN SOCIAL AND GROUP PROGRAMS

	PERCENTAGE THAT GIVE PROGRAM MAJOR OR LOT OF EMPHASIS
COMMUNITY GATHERINGS	40%
YOUTH/TEEN ACTIVITIES OR PROGRAMS	35%
WOMEN ACTIVITIES OR PROGRAMS	26%
COMMUNITY SERVICE ACTIVITIES	24%
YOUTH GROUP	22%
YOUNG ADULT ACTIVITIES OR PROGRAMS	13%
TEAM SPORTS, FITNESS	11%
WOMEN'S GROUP	2%
SUPPORT GROUPS	0%

*Interfaith and Outreach Activities*

Southern California mosques are very committed to interfaith and outreach activities. More than two-thirds (69%) of Southern California mosques indicated that they have hosted an open house for their non-Muslim neighbors in the past 12 months. This figure is comparable to the national average.

A remarkable 88% of all Southern California mosques have been involved in an interfaith program in the past year. Nationally 79% of US mosques have participated in an interfaith program in the past year.



## Social Service and Community Service Programs

### MOSQUE SOCIAL SERVICE PROGRAMS

	PROVIDED DIRECTLY BY THE MOSQUE		PROVIDED BY ANOTHER ORGANIZATION	
	So. Cal.	NATIONAL	So. Cal.	NATIONAL
CASH ASSISTANCE	78%	94%	4%	1%
COUNSELING SERVICES	78%	84%	0%	2%
COMMUNITY ORGANIZING, SOCIAL ISSUE ADVOCACY	57%	44%	9%	3%
FOOD PANTRY OR FOOD GIVE-AWAY	33%	42%	15%	16%
VOTER REGISTRATION, VOTER EDUCATION	15%	36%	35%	12%
TUTORING OR LITERACY PROGRAMS	15%	15%	0%	2%
HEALTH EDUCATION, FAIR, CLINIC	13%	37%	24%	8%
JOB PLACEMENT, TRAINING, EMPLOYMENT COUNSELING	11%	9%	4%	3%
FINANCIAL COUNSELING OR EDUCATION	7%	8%	11%	4%
PROGRAMS FOR IMMIGRANTS	4%	14%	13%	6%
ELDERLY OR HOME BOUND PROGRAMS	2%	9%	2%	3%

The core social service functions of mosques are cash assistance (zakah/sadaqah) and counseling, especially marriage counseling.

Mosques are much more involved in social service and community service activities than in the past. Remarkably a majority of Southern California mosques (57%) are involved in community organizing activities. In the 2000 US Mosque Survey only 18% of all mosques indicated that they were involved in “community organizing” activities, and in 2011 the national 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 national percentage was up to 36% of all mosques. Only 15% of Southern California mosques did voter registration but 35% of the mosques had another organization come into the mosque to conduct voter registration, so that means that half of all Southern California mosques had a voter registration drive or voter education program.

In terms of social services, mosques compare very well with other religious congregations as reported in the FACT Survey. As an example, only 29% of other faith groups are involved in community organizing activities as compared to 57% of Southern California mosques.

## *Domestic Abuse*

Mosque leaders were asked whether they thought “domestic abuse is an issue that the mosque needs to address?” Approximately 81% of Southern California mosque leaders responded positively that abuse should be addressed in the mosque; 15% responded that it should not be addressed, and 5% said that they did not know. Many responded emphatically that it is a must. 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/community service activities is the related question of whether mosques feel that they are working for social justice. The Survey asked mosque leaders whether they felt that their mosque “is working for social justice.” A great majority of Southern California mosque leaders (84%) agreed that their mosque is working for social justice. This clearly demonstrates that mosque leaders and mosques embrace the Islamic ideal of being engaged in issues of social justice. Nationally 71% of all mosque leaders reported that their mosque is working for social justice. In the FACT Survey of all religious congregations, only 45% agreed with statement that they are working for social justice.

## Mosque Administration

### The Imam

In Southern California 74% of all mosques have an Imam. Nationally 81% of mosques have an Imam.

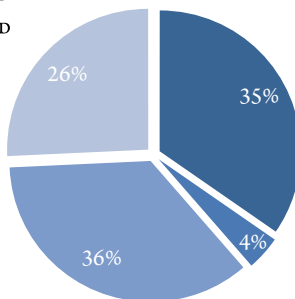
The average age of Imams in Southern California is 48 years old, and the median age is 47; the national figures are virtually identical. The FACT Survey of all congregations found that the median age of ministers/priests is 55.

#### EMPLOYMENT STATUS

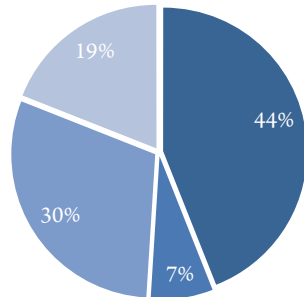
Only 35% of all mosques in Southern California have a full-time, paid Imam; nationally 44% of all mosques have a full-time, paid Imam. In the FACT Survey, 71% of all congregations have a full-time, paid religious leader. Mosques, therefore, are far behind other faith groups in having a full-time, paid religious leader.

#### EMPLOYMENT STATUS OF IMAM

- FULL-TIME, PAID
- PART-TIME, PAID
- VOLUNTEER
- NO IMAM



So. California



National

## ISLAMIC EDUCATION OF IMAMS

Approximately 35% of all Imams in Southern California have a BA, MA or PhD in Islamic studies from an overseas university, and 10% 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 45%. Nationally 48% of all Imams have a formal degree in Islam. This is an increase from 2000 when 37% of Imams nationally had some formal degree.

Imams in Southern California have studied in 9 different countries. Southern California is unique in that a significant percentage of Imams received their training in America—more than one-fourth of Southern California Imams received their education here as compared to 6% of all Imams in America. Nationally most Imams received their degree from Egypt.

### COUNTRIES WHERE IMAMS STUDIED

(PERCENTAGE OF IMAMS WHO STUDIED IN A PARTICULAR COUNTRY)

	SO. CAL.	NATIONAL
EGYPT	27%	29% (ALMOST ALL FROM AL-AZHAR)
UNITED STATES	27%	6%
INDIA	13%	10% (MADRASAHS)
PAKISTAN	7%	8% (MADRASAHS AND INTERNATIONAL ISLAMIC UNIVERSITY)
ENGLAND	7%	4% (MADRASAHS)
IRAN	7%	4%
BANGLADESH	7%	3%
IRAQ	7%	3%

### NATIONAL ORIGIN OF IMAMS

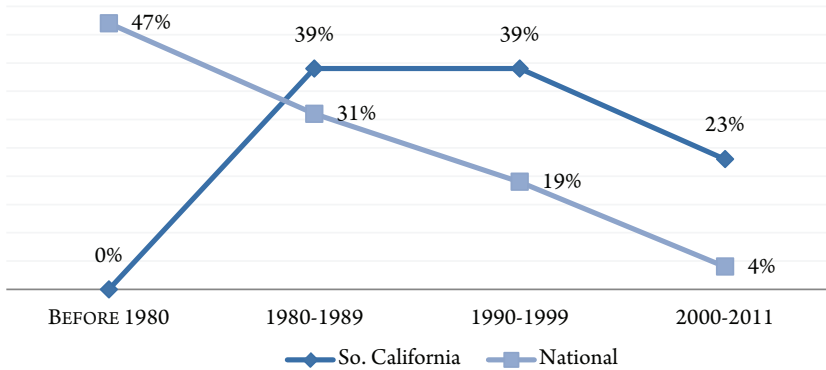
The vast majority of Southern California Imams were born outside of the United States—80% were born outside America and 20% are American-born. All of the Imams (100%) in Southern California who are full-time, paid Imams were born outside America.

### ORIGIN OF IMAMS FROM ABROAD

	So. CALIFORNIA	NATIONAL
SOUTH ASIA	50%	24%
ARAB COUNTRIES	36%	43%
AFRICA (SUB-SAHARA)	5%	14%
IRAN	5%	1%

A distinguishing characteristic of Southern California Imams, who came from abroad, is that they have resided in America for a relatively long period of time. Remarkably almost half (47%) of all US Imams arrived in America since 2000.

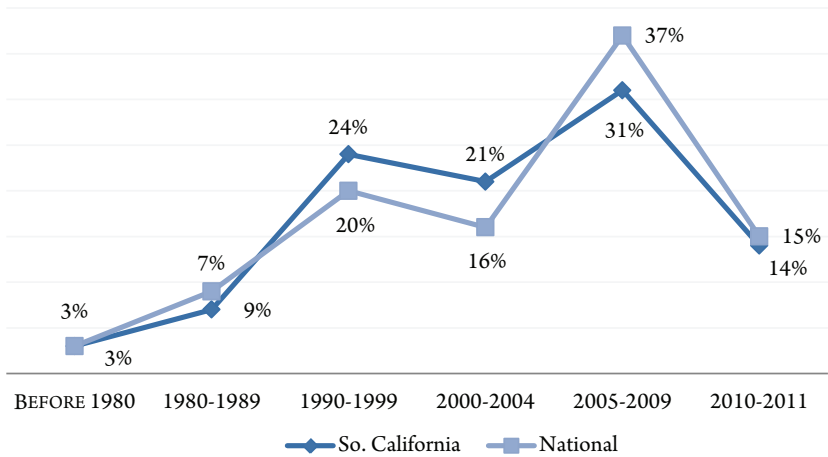
### YEAR ARRIVED IN AMERICA



### YEAR BECAME IMAM AT THE MOSQUE

Although Southern California Imams have resided in America for a relatively long period of time, they follow the national trend of having only recently taken their position as Imam. Two-thirds (66%) of Imams have taken their present position since 2000, and 45% took their present positions since 2005.

### YEAR BECAME IMAM



## Governance

### IMAM AS LEADER OF THE MOSQUE

In 47% of Southern California mosques the Imam is considered the leader of the mosque. Nationally over half (54%) of all mosques have an Imam who is considered the leader of the mosque.

	2000 So. CALIFORNIA	2011 NATIONAL
IMAM-LEADER	47%	55%
IMAM- NOT LEADER	27%	26%
NO IMAM IN MOSQUE	26%	19%

### 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*.

In two-thirds of Southern California mosques (66%) the Board/Majlis has the final decision making power in the mosque.

**WHO HAS FINAL DECISION-MAKING POWER IN THE MOSQUE?**

	<b>So. CALIFORNIA</b>	<b>NATIONAL</b>
BOARD/MAJLIS	66%	69%
IMAM	23%	25%
LEADER OF MOSQUE	11%	6%
OTHER	0%	< 1%

Only among African American mosques is the Board less likely to be the final decision maker. In 67% of all African American mosques in Southern California, the Imam is the final decision maker, and in 33% 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 largest percentage of Southern California and US mosques prefer the shared model where the Board and Imam have major roles in the mosque, but a significant percentage of mosques prefer the other two models. In the shared model, usually the Imam is considered the leader of the mosque, and in the strong Board model, the Imam is not considered the leader of the mosque.

**GOVERNANCE MODELS OF MOSQUES**

	<b>So. CALIFORNIA</b>	<b>NATIONAL</b>
STRONG IMAM—IMAM IN CHARGE OF ALL ASPECTS	31%	30%
SHARED—BOARD RUNS ADMINISTRATIVE; IMAM RUNS RELIGIOUS ASPECTS	41%	47%
STRONG BOARD—BOARD IS IN CHARGE AND IMAM IS LIMITED	28%	23%



## Mosque Staff

### FULL-TIME STAFF

In Southern California 44% of mosques have at least one paid, full-time staff person. The national figure is slightly higher—half (50%) of all mosques have at least one paid, full-time staff person.

### FULL-TIME, PAID STAFF

	SO. CALIFORNIA	NATIONAL
NO FULL-TIME, PAID STAFF	56%	50%
1 FULL-TIME, PAID STAFF	27%	31%
2 FULL-TIME, PAID STAFF	4%	10%
3 FULL-TIME, PAID STAFF	7%	5%
4 OR MORE FULL-TIME PAID STAFF	7%	5%

Most full-time, paid staff positions in Southern California and US mosques are for the Imam and assistant Imams—44% of all full-time staff are Imams in Southern California, and the percentage is 54% nationally. Southern California mosques are unique in that 31% of all their full-time staff occupies administrative positions such as Executive Director or accountant. Nationally only 16% of full-time staff are administrative personnel.

### POSITIONS OF FULL-TIME PAID STAFF

	SO. CALIFORNIA	NATIONAL
IMAM AND ASSISTANT IMAMS	44%	54%
CUSTODIAL STAFF	13%	19%
ADMINISTRATIVE STAFF (I.E. EXECUTIVE DIRECTOR)	31%	16%
CLERICAL STAFF	0%	6%
PROGRAM STAFF (I.E. YOUTH DIRECTOR)	5%	5%
OTHER EMPLOYEES (I.E. SECURITY)	8%	2%

The critical threshold in the hiring of full-time, paid staff in Southern California is a Jum'ah attendance of at least 501 people and a budget of \$100,000 or

more—88% of all such mosques have full-time staff as opposed to 50% of those mosques with attendance 201-500. Nationally, however, the critical threshold is a Jum’ah attendance of 201-500; these mosques average at least 1 full-time staff person and two-thirds of them have full-time staff.

**PART-TIME STAFF**

Mosques have even fewer part-time, paid staff positions. Only 24% of Southern California mosques have part-time staff positions, and nationally 28% have at least one part-time, paid staff person.

**PART-TIME, PAID STAFF**

	<b>So. CALIFORNIA</b>	<b>NATIONAL</b>
NO PART-TIME, PAID STAFF	76%	72%
1 PART-TIME, PAID STAFF	9%	15%
2 PART-TIME, PAID STAFF	11%	8%
3 PART-TIME, PAID STAFF	2%	3%
4 OR MORE PART-TIME PAID STAFF	2%	3%

In Southern California mosques most part-time, paid employees are administrative staff, highlighting again Southern California’s preference for administrative hires.

**POSITIONS OF PART-TIME, PAID STAFF**

	<b>So. CALIFORNIA</b>	<b>NATIONAL</b>
ADMINISTRATIVE STAFF (I.E. EXECUTIVE DIRECTOR)	43%	13%
CUSTODIAL STAFF	24%	32%
İMAM AND/OR ASSISTANT İMAMS	14%	27%
OTHER EMPLOYEES (I.E. SECURITY)	14%	6%
CLERICAL STAFF	5%	10%
PROGRAM STAFF (I.E. YOUTH DIRECTOR)	0%	11%

## *Conflicts and Disagreements within Mosques*

The Survey asked mosque leaders if the mosque had experienced any conflict or disagreement in the past five years. In Southern California almost three-fourths of the mosques (73%) indicated that the mosque had not experienced any type of conflict, and 27% reported that there had been some form of conflict. About 11% of mosques indicated that the conflict was not serious, but 16% reported that the conflict was serious. Of the serious conflicts, about 14% reported that some people left as a result of the disagreement, and 8% reported that a leader or staff person left (in some cases both things happened). Nationally, serious conflicts are more common than in Southern California mosques—28% of all US mosques have experienced serious conflict as opposed to 16% of Southern California mosques.

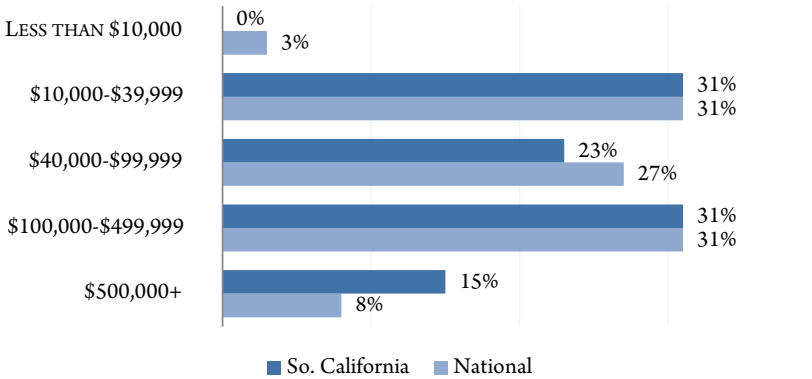
### CONFLICT OR DISAGREEMENT IN THE MOSQUE

	SO. CALIFORNIA	NATIONAL
NO CONFLICT	73%	51%
NO SERIOUS CONFLICT	11%	21%
SERIOUS CONFLICT	16%	28%

## *Finances*

The average budget for Southern California mosques (not including the budget of full-time schools) was \$449,115 but the median budget was \$87,000. Nationally the average budget for US mosques is \$167,600 and the median budget is \$70,000. The average budget for Southern California mosques is very high because of a few mosques that have multi-million dollar budgets. Looking only at the median budget, Southern California mosques have a higher budget than other US mosques.

## MOSQUE BUDGETS



In comparison to other religious groups, the median budget for all congregations in the 2010 FACT Survey was \$150,000, which is substantially higher than mosques. This means that the typical church does much better financially than the typical mosque.

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

## FINANCIAL HEALTH OF MOSQUE

	SO. CALIFORNIA		NATIONAL	
	2011	2005	2011	2005
IN SERIOUS DIFFICULTY	3%	0%	2%	2%
IN SOME DIFFICULTY	18%	11%	11%	8%
TIGHT BUT WE MANAGE	18%	19%	27%	25%
GOOD	56%	62%	52%	53%
EXCELLENT	5%	8%	8%	12%

The results indicate that the recession, which started late 2007, affected mosques but not drastically. Fewer Southern California mosques described their financial situation as good or excellent in 2011 than they did in 2005 but the numbers are not down significantly. The same is true for all US mosques, although US mosques seemingly survived the recession slightly better than Southern California mosques.

## *Survey Questions About the Islamic Shura Council*

Southern California mosques were asked a set of special questions, which were developed by the Islamic Shura Council. Of the total of 46 mosques that completed the larger survey, 28 completed the Islamic Shura Council questions.

The first question asked if the mosque was a member of the Shura Council. Three-fourths of the respondents answered that they are members.

The second question read, “In your own view, how important is the Islamic Shura Council for Muslims in Southern California?” An overwhelming majority (79%) answered that the Islamic Shura Council is important.

### HOW IMPORTANT IS ISLAMIC SHURA COUNCIL?

IMPORTANT	79%
SOMEWHAT IMPORTANT	21%
UNIMPORTANT	0%
DON'T KNOW	0%

Another question read, “Do you believe there should be a Shura Council for all of the State of California?” Again the overwhelming majority responded in the affirmative to the question.

## SHURA COUNCIL FOR CALIFORNIA?

YES	79%
No	7%
DON'T KNOW	14%

Another question read, “Would your masjid contribute to the Shura Council from Zakat funds to sustain its operations and growth?” The respondents were more divided on this question, but the majority supported the idea of giving zakah money to the Shura Council.

## ZAKAH FOR SHURA COUNCIL?

YES	64%
No	14%
DON'T KNOW	21%

Finally mosque leaders were asked an open-ended question, “What do you believe the Shura Council should focus on in the next five years?” Responses were grouped together in various themes. Some examples of the actual words used by mosque leaders are included below each theme.

Responses to “What should the Shura Council focus on in the next five years”

### 1. Unity of masjids and Muslims—11 respondents (39%)

- More cooperation between masjids
- Bring community together
- Bring Muslims together

### 2. Support of and guidance for Masjids—7 respondents (25%)

- Hold program that would help masjids financially
- Collect money and support masjids
- Leadership training and administrative principles—less on political activity
- Better service for masjids
- Buy buildings
- Help build masjids

**3. Community relations, political involvement, interfaith and Islamophobia—6 respondents (21%)**

Focus on political aspect

Fight Islamophobia

Hold more open house activities

**4. Dawah—3 respondents (11%)**

Focus on presentation of Islam

Give good impression about Islam to Americans

**5. Social and economic issues facing Muslims—1 respondent (4%)**

Focus on issues facing Muslims, jobs, housing, social needs



## ABOUT THE ISLAMIC SHURA COUNCIL OF SOUTHERN CALIFORNIA

**VISION** To be a leading organization for unity and excellence.

**MISSION** The Islamic Shura Council assists Muslim organizations in serving the Muslim community and the society-at-large. It represents the consensus of its members. It coordinates community activities, enables effective communications, advocates on behalf of its member organizations and fosters leadership development.

**MAJLIS**  
**2011-2012**

**Dr. Muzammil Siddiqi** - *Chairman*  
**Samer Soubra [Masjid Omar Farouk]** - *Vice Chairman*  
**Imam Taha Hassane [Islamic Center of San Diego]** - *Secretary*

**Imam Sayyid Moustafa Al-Qazwini** - *Islamic Education Center of Orange Crescent*  
**Dr. Ahmed Azam** - *Islamic Center of Hawthorne*  
**Edina Lekovic** - *Muslim Public Affairs Council*  
**Dr. Sophia Momand** - *Islamic Center of South Bay*  
**Br. Masoud Nassimi** - *Council of American Islamic Relations*  
**Imam Hafiz Faiz Ali Shah** - *Masjid Ar Rahman*

**STAFF**

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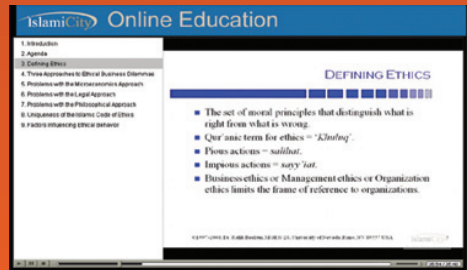
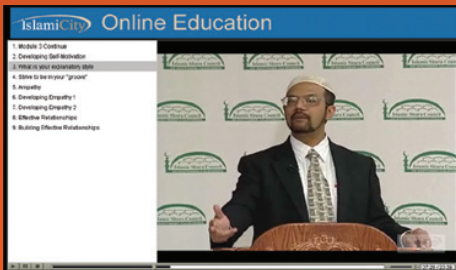
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