

**MUSLIMS IN THE AMERICAN PUBLIC SQUARE:
Shifting Political Winds
&
Fallout from 9/11, Afghanistan, and Iraq**

Submitted to:
Dr. Zahid Bukhari

Submitted by:
John Zogby, President and CEO
John Bruce, Vice President and Systems Administrator
Rebecca Wittman, Vice President and Managing Editor

Christian W. Peck, Writer

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I. Methodology and Sample Characteristics

Zogby International conducted interviews of 1,846 Muslim Americans chosen at random nationwide. All calls were made from Zogby International headquarters in Utica, N.Y., from Thursday, August 5 to Wednesday, September 15, 2004. The margin of error is +/- 2.3 percentage points. A slight weight was added to ethnicity to more accurately reflect the Muslim population. Margins of error are higher in sub-groups.

Sample Characteristics (continued)

Sample Characteristics	Frequency	Valid Percent*
Sample size	1846	100
Region		
East	672	36
South	423	23
Central/Great Lakes	482	26
West	269	15
Voter Registration		
Registered to vote	1521	82
Not registered to vote	320	17
Not sure if registered	5	0
Voter Likelihood		
Very likely to vote	1338	88
Somewhat likely to vote	107	7
Not likely to vote	55	4
Not sure of voting likelihood	20	1
Party Identification		
Democrat	721	50
Republican	171	12
Independent/Minor party	445	31
Libertarian	12	1
Not sure of party	97	7
Ideology		
Progressive/very liberal	204	11
Liberal	340	19
Moderate	729	40
Conservative	287	16
Very conservative	37	2
Libertarian	37	2
Not sure of ideology	192	11
Did not answer ideology	21	--

Ethnicity		
Afghan	37	2
African	137	7
African American	371	20
Albanian	4	0
Arab	485	26
Bangladeshi	76	4
Bosnian	6	0
Hispanic	10	1
Indian	128	7
Iranian	31	2
Malaysian	4	0
Pakistani	347	19
Turkish	10	1
Other ethnicity	71	4
Not sure of ethnicity	18	1
Born in U.S.	665	36
Not born in U.S.	1177	64
Not sure if born in U.S.	4	0
Age Group		
18-29	382	21
30-49	759	42
50-64	496	28
65+	153	9
18-24	225	13
25-34	305	17
35-54	821	46
55-69	364	20
70+	76	4
Did not answer age	56	--
Education Level		
Less than high school	89	5
High school graduate	236	13
Some college	424	23
College graduate+	1081	59
Did not answer education	16	--
Profession		
Managerial	184	10
Medical	165	9
Professional/Technical	419	23

Sales	90	5
Clerical	30	2
Service	74	4
Blue-Collar/Production	53	3
Student	155	8
Homemaker	187	10
Teacher/education	158	9
Retired	115	6
Other occupation	191	10
Not sure of occupation	13	1
Did not answer occupation	12	--
Marital Status		
Married	1283	70
Single, never married	337	18
Divorced/widowed/separated	205	11
Civil union/domestic partnership	5	0
Spouse is Muslim	1137	89
Spouse not Muslim	132	10
Not sure if spouse is Muslim	--	--
Household Size		
1 in household	179	10
2 in household	336	19
3 in household	301	17
4 in household	392	22
5 in household	328	18
6 in household	150	8
7+ in household	133	7
Did not answer household	27	--
Number of Adults in Household		
1 adult	226	12
2 adults	912	50
3 adults	331	18
4 adults	191	11
5 adults	82	5
6+ adults	38	2
Not sure of adults	34	2
Did not answer adults	32	--
Number of Children in Household		
1 child	303	17
2 children	338	19

3 children	233	13
4 children	73	4
5 children	34	2
6+ children	19	1
Not sure of children	32	2
Did not answer children	50	--
Stock Ownership		
Own stock personally	505	21
Own stock through 401 (k)	505	21
Other pension plan	327	14
No stocks	999	41
Not sure of stocks	81	3
Did not answer stocks		--
Stocks in Islamic financial institutions	73	4
No stocks in Islamic financial institutions	1710	94
Not sure of stocks in Islamic financial institutions	44	2
Did not answer stocks in Islamic financial institutions	19	--
Investor class	394	22
Not investor class	1356	74
Not sure if investor class	76	4
Did not answer investor class	20	--
Income Level		
Less than \$15,000	172	11
\$15,000-\$24,999	147	9
\$25,000-\$34,999	160	10
\$35,000-\$49,999	276	17
\$50,000-\$74,999	308	19
\$75,000 or more	529	33
Did not answer income	255	--
Gender		
Male	1074	58
Female	772	42

*Numbers have been rounded to the nearest percent and might not equal 100.

II. Executive Summary

American Muslims are at a political and social crossroads at the end of 2004. In a few short years, they have undergone massive political shifts, and have become a relevant part of the political landscape. If one looks at American Muslims ca. 2000, and then ca. 2004, without an understanding of the events that have occurred in that four-year span, such a sea change has occurred for this group that any political observer would be stunned.

Zogby International recommends considering all results of this report in conjunction with the results of the Project MAPS/Zogby study conducted in 2001, immediately following the September 11 attacks.

To begin this executive summary, consider who American Muslims are: For this study, Zogby International interviewed Americans of Arab, African-American, African, South Asian, and Iranian ancestry. Due to sample size, no reliable data can be obtained on Iranians, though the small sample in this study differs substantially from other Muslims, politically and otherwise—suggesting a more detailed study of a larger sample group would yield similar conclusions.

Muslims are a politically active group. A high proportion of registered Muslim voters (95%) plan to vote in national elections, and of that group, 88% are very likely to vote. In light of that, political horserace questions are particularly interesting, especially when one views the dramatic shift away from the Republican Party and President Bush versus the 2000 election.

Comparison with the 2001 Project MAPS/Zogby poll shows a migration away from the Republican Party by Muslim voters. In 2001, 23% of Muslims identified themselves as Republicans while 40% called themselves Democrats and 28% independents. Now, only 12% call themselves Republicans while 50% of Muslims are Democrats and 31% are independents. It also shows a huge movement away from President Bush's re-election effort, favoring Senator Kerry over President Bush by a lopsided 76% to 7% margin. The overwhelming support for the Kerry/Edwards team and the near lack of support for the Bush/Cheney team is mirrored across all demographic strata. Even among Republicans, Kerry/Edwards lead by a near two-to-one margin, 50% to 28%. But this is not absolutely a realignment with the Democrats: the addition of independent Ralph Nader, who is of Arab descent, to the question saps away a substantial part of Muslim support for Mr. Kerry. While Mr. Kerry manages 76% support in a hypothetical two-way match-up, he only receives 68% support when Mr. Nader is added. Mr. Bush maintains his 7% support.

In the post-9/11 world, Muslim identity is key in voting decisions. Nearly seven-in-ten Muslim voters say being a Muslim is important in their voting decision. Yet Muslims are not yet fully engaged, politically. By a three-to-one margin (73% versus 24%), Muslims do not consider themselves an active member of their political party. This is less pronounced among Democrats, where the margin drops to two-to-one (65%

versus 33%). Republicans mirror the overall trend, while among self-described independents, the margin is 80% to 17%. Additionally, Muslims are more likely to have volunteered time for a political candidate than to be active party members.

And Muslims clearly intend to be a part of the political system long-term: 86% say it is important for them to participate in politics—seven times as many as who say it is not important. This holds across all geographic regions. By similar numbers, Muslims say it is important to them for their children to participate in politics. And Muslims are a generally well-informed group: nearly two-thirds (64%) say they follow what’s going on in government and public affairs most of the time. This varies little on geographic or partisan lines, though those who call themselves progressive are more likely than other groups (81% versus a range of 59% to 67%) to say they do so most of the time.

Add to this desire to be a part of the political system the fact that three-in-five American Muslims are dissatisfied with the way things are going in American society today, and Muslims become a clearly-potent political entity. And, despite their negative view of the direction of the country, a majority of American Muslims say this is a good time to be a Muslim in America.

But that does not mean they support the actions of their government. Muslim Americans are more likely to support the war in Afghanistan than the war in Iraq, with 35% supporting the former and 13% supporting the latter. In both cases, opposition outweighs support, perhaps largely due to a distrust of the government’s goals in both regions: two-in-five (39%) American Muslims say the U.S. went to war in Iraq to control Mideastern oil. One-in-six (16%) say the war was launched by a U.S. desire to dominate the Mideast, while another one-in-six (16%) believe the war was an effort by the U.S. to protect Israel, and 5% say it was an effort to weaken the Muslim world.

American Muslims overwhelmingly say they would fight the war on terror by changing U.S. policy in the Mideast (76%). There is widespread support for the U.S. backing a Palestinian state, with eight-in-nine (87%) agreeing with that premise. Arabs are more likely to support a policy that encourages a Palestinian state than other ethnic groups (94%). A reduction in U.S. support for Israel is supported by four-in-five American Muslims (80%). Muslims also overwhelmingly support the notion that the U.S. must deal with social, economic and political inequalities around the world to defeat terrorism (87%). This does not translate into tolerance for undemocratic Arab regimes, however: two-thirds (66%) of American Muslims agree that the U.S. should reduce its support of undemocratic regimes in the Muslim world.

Despite these differences with the government, Muslims have a favorable outlook on life in America, and wish to be a part of the mainstream. For example, Muslims do not confine their charity and goodwill to fellow Muslims and Muslim organizations. American Muslims say with near-universality that Muslims should donate to non-Muslim service programs like aid for the homeless (97%). Nearly all American Muslims agree that Muslims should participate in the political process (95%). Nine-in-ten (90%) American Muslims say Muslims should participate in interfaith activities. Eight-in-nine

(87%) American Muslims agree Muslims should support worthy non-Muslim political candidates. Eighty-five percent of American Muslims say that the influence of religion and spiritual values in American life should increase.

Muslims also are active in their communities. Three-quarters (75%) of American Muslims say they have donated time or money, or served as an officer, of an organization to help the poor, sick, elderly or homeless. Seven-in-ten (71%) say they have donated time or money, or served as an officer of their mosque. A majority (63%) of American Muslims are active in school or youth programs. More Muslims (53%) say they have not donated money or time, or served as an officer, of a community or civil group than say they have. Forty-five percent of American Muslims say they have contributed to the running of a professional organization. Muslim Americans are more likely to donate money than time to arts or cultural organizations (17% versus 10%). More than one-in-three (35%) say they have been active an ethnic organization. Three-in-ten (30%) say they have helped in the running of a Muslim political action committee or public affairs organization. A quarter (25%) say they have been actively involved in a veteran's or military service organization. The vast majority (83%) of Muslims have not actively contributed to running a labor union.

Muslims have a strong desire for political unity within their religion. Eight-in-ten American Muslims agree with following the agenda of the American Muslim Taskforce on Civil Rights and Elections (AMT), a US-wide coalition of the ten largest Muslim organizations. A majority of American Muslims say that American Muslims should vote as a bloc for president this year. Seven-in-ten American Muslims say the endorsement of a presidential candidate by the AMT would be important.

The survey also finds mixed news on American Muslims' relations with other Americans. Slightly more than a third of Muslims say that in their own experience, Americans have been respectful of Muslims, but that American society overall is disrespectful and intolerant of their culture. Another third take the unqualified position that Americans have been tolerant and respectful of Muslims. A majority of Muslims say a friend or family member has suffered discrimination since the September 11 attacks.

The 2004 Project MAPS/Zogby shows a group gaining political self-identity and flexing political muscles, and stands in stark contrast with some of the results in the 2001 survey.

III. Narrative Analysis

2. Are you registered to vote in the United States?

Yes	82%
No	17
Not sure	--

990. Why are you not registered to vote?

Not a citizen	59%
Not interested/never thought about it/never got around to it	13
Too difficult to register	3
My vote doesn't make a difference	1
Considers it un-Islamic	2
*Other	17
Not sure	6

***Other:** (Number in parentheses denotes frequency of similar response.) Eligibility (16); disillusioned with politics (6); too busy (5); in process of registering (1).

3. Do you intend to register to vote?

Yes	72%
No	21
Not sure	8

Nearly three-quarters (72%) of American Muslims who are not currently registered to vote say they plan to do so, while one-in-five (21%) does not.

A high proportion of South Asians are both not registered to vote and intend to become registered.

(Asked only of registered voters)

4. How likely are you to vote in national elections?

Very likely	88%
Somewhat likely	7
Not likely	4
Not sure	1

A high proportion of registered voters (95%) plan to vote in national elections, and of that group, 88% are very likely to vote.

The likelihood of voting is uniform across all party identifiers, and varies no more than 5% along ideological lines.

991. *Why are you not likely to vote in national elections?*

Never enough time	5%
Generally not interested	20
Usually don't like the choice of candidates	20
My vote doesn't make a difference	7
Other	29
Not sure	19

***Other:** (Number in parentheses denotes frequency of similar response.) Too busy (4); in disillusioned with politics (2); health reasons (2); deciding (1).

The Election, Parties, and President Bush

5. *In the 2000 presidential election, the candidates were Democrat Al Gore, Republican George W. Bush, Reform Party's Pat Buchanan, and the Green Party's Ralph Nader. For whom did you vote?*

Gore	38%
Bush	27
Buchanan	--
Nader	11
Someone else	1
Did not vote	18
Not sure	5

Note: While these numbers are useful for identifying that a drift has occurred among voters, Zogby International recommends using the results of the 2001 Project MAPS/Zogby poll to determine more accurate representation of 2000 candidate support.

6. *In which party are you either registered to vote or do you consider yourself to be a member of – Democrat, Republican, Independent/minor party, or Libertarian?*

Democrat	50%
Republican	12
Independent/minor party	31
Libertarian	.9
Not sure	7

Comparison with the 2001 Project MAPS/Zogby poll shows a migration away from the Republican Party by Muslim voters. In 2001, 23% of Muslims identified themselves as Republicans while 40% called themselves Democrats and 28%

independents. Now, only 12% call themselves Republicans while 50% of Muslims are Democrats and 31% are independents.

7. If the election for president and vice president were held today and the candidates were Republicans George W. Bush and Dick Cheney, and Democrats John Kerry and John Edwards, for whom would you vote?

Bush/Cheney	7%
Kerry/Edwards	76
Someone else	5
Not sure	12

The overwhelming support for Kerry/Edwards and the near lack of support for Bush/Cheney is mirrored across all demographic strata. Even among Republicans, Kerry/Edwards lead by a near two-to-one margin, 50% to 28%. Support for Bush/Cheney is strongest among very conservative Muslims, at 27% versus 52% for Kerry/Edwards, and drops as voters move to the left politically. Among moderates, Bush/Cheney only garner 5% of the vote versus 77% for Kerry/Edwards, and among liberals and progressives, they net 4% of the vote versus 83% for Kerry/Edwards.

Support for Kerry/Edwards is stronger among African-Americans, at 82% versus 5% for Bush/Cheney.

Kerry/Edwards also performs very well among converts to Islam, where all converts support them at a rate ranging from 80% to 87%. Bush/Cheney never get above 9% with this group, and only break 10% among Muslim immigrants who came to the United States in the 1990s.

8. If the election for president were held today and the candidates were Republican George W. Bush, Democrat John Kerry, Independent Ralph Nader, Libertarian Michael Badnarik, and Constitution Party's Michael Peroutka, for whom would you vote?

Bush	7%
Kerry	68
Nader	11
Badnarik	--
Peroutka	--
Someone else	1
Not sure	12

The addition of independent Ralph Nader saps away a substantial part of Muslim support for Mr. Kerry. While Mr. Kerry manages 76% support in a hypothetical two-way match-up, he only receives 68% support when Mr. Nader is added. Mr. Bush maintains his 7% support.

Mr. Bush fares no better among conservative voters in this scenario, but Mr. Kerry's support fades among liberals and progressives. Mr. Kerry drops 10% from the previous question among independents, 7% among Democrats, and 6% among Republicans, when voters are given other choices.

9. Why are you voting for Bush?

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
Agree with his policies/views/agenda (32);
Like him as a man (14);
Best choice/leadership qualities (14);
Always votes Republican (9); Bush should finish what he started (9); dislikes Kerry (5); truthful (3); lesser of two evils (2).

10. Why are you voting for Kerry?

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
Opposed to George Bush, his policies/agenda/views/decisions (296);
Support Kerry, his policies/agenda/views/decisions (249);
Always votes Democratic (92); better choice (70); time for a change (66); War in Iraq (44);
disappointed with Bush (43); return fairness/legitimacy to government (24); commitment to civil liberties/civil rights (20); lesser of two evils (18).

11. Why are you voting for Nader?

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
Agrees with his policies/agenda/views (3); dislikes other candidates (3); his commitment to the Constitution (1).

12. Why are you voting for that candidate (Badnarik or Peroutka)?

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
Supports his policies/agenda/views (72);
Opposed to Democrats/Republicans/Need third party (39);
Trust (12); best choice (9); time for a change (8); ethnicity (7); commitment to civil liberties (7);
Israeli/Palestinian conflict (6); return fairness/legitimacy to government (4).

13. How important is being Muslim in your decision for whom to vote?

Very important	51%
Somewhat important	18
Not important	29
Not sure	2

Nearly seven-in-ten Muslim voters say being a Muslim is important in their voting decision. This sentiment is higher among Democrats, at 72%, and independents, at 69%, than it is among Republicans, who say it is important at a rate of 57%.

African-Americans are the racial demographic most likely to say being a Muslim is important in their voting decision, at a rate of 83%.

The higher a Muslim's education level, the less importance they place on being a Muslim when they vote.

Among the various occupations, homemakers and people in service professions are more likely to rate being a Muslim as very important in their voting decision, while

Other groups are generally uniform on this question.

14. Which of the following is the most important factor when deciding your vote?

Domestic policy	44%
Foreign policy	34
Other	14
None/Not sure	8

All geographic areas are similar to the overall numbers except for the Western U.S., where foreign policy bests domestic policy as the most important factor for Muslim voters by a 42% to 36% margin.

Republicans are more likely than Democrats (40% versus 34%) to select foreign policy as the most important factor when they vote, although both groups select domestic policy with equal frequency (44% versus 44%). This does not reflect along ideological lines, however, where all groups are within the margin of error.

African-Americans are much more likely than other racial groups to select domestic policy (63% versus a range of 35% to 44%). They are also less likely than other races to select foreign policy (19% versus a range of 34% to 39%).

Single Muslims are more likely than married Muslims to select foreign policy (42% versus 34%), though the two groups are equally likely to select domestic policy (41% versus 43%).

Women are only slightly more likely than men (46% versus 42%) to select domestic policy, and slightly less likely than men (42% versus 35%) to select foreign policy.

Domestic policy resonates more heavily with immigrants who arrived during the 1980s (45%) and less-so the longer an immigrant has been in-country. Conversely, foreign policy resonates more heavily with those immigrants who arrived before 1970, and generally is of less concern to more-recent immigrants, although those who have immigrated since 1990 defy both trends, and split fairly evenly on the choice (35% say domestic policy and 39% say foreign policy).

906. Which description best represents your political ideology?

Moderate	40%
Liberal	19
Conservative	16
Progressive/very liberal	11
Very conservative	2
Libertarian	2
Not sure	11

The greatest strength for conservatives is seen in the West, where 20% of Muslims apply that label to themselves. A slightly higher percentage of residents of the South and Great Lakes region call themselves moderates (42% for both) than do residents of the East and West (37% and 39%).

The oldest respondents, those aged 65+, are the most likely to call themselves liberals or progressives (31%), while they are also slightly more likely than other groups to call themselves conservative or very conservative (20%).

As education level increases, so does the percentage of respondents calling themselves moderate, from 22% of those with less than a high school diploma to 44% of those who have graduated from college.

Ideology does not vary much by gender, nor is there a large amount of variation based on year of immigration or conversion.

Teachers and educators are more likely than other groups to call themselves liberal or progressive (36%) while managers and students are more likely to call themselves conservative or very conservative (23% of managers and 22% of students).

Political Involvement of Muslims

15 – 20. Questions pertaining to political activity

Table 1. Political Activities by American Muslims

	Yes	No	Not sure
Called or written the media or politician on a given issue, or have you signed a petition	54	45	1
Attended a rally in support of a politician or a cause	46	54	--
Visited a political website	41	59	1
Participated in a boycott of a product or a business	36	63	1
Given a contribution or volunteered your time or services to a political candidate	35	64	1
Consider yourself to be an active member in your political party	24	73	3

By a three-to-one margin (73% versus 24%), Muslims do not consider themselves an active member of their political party. This is less pronounced among Democrats, where the margin drops to two-to-one (65% versus 33%). Republicans mirror the overall trend, while among self-described independents, the margin is 80% to 17%. Africans and African-Americans are more active in their parties (37% and 31%) while South Asians are less active (18%) than other races. Members of the investor class are more likely than non-investors to be involved in their party (30% versus 23%). Retirees and members of the medical profession are more likely to be involved as well.

Muslims are more likely to have volunteered time for a political candidate than to be active party members. More than one-in-three Muslims (35% say they have volunteered time for a political candidate, while nearly two-thirds (64%) have not. Those living in the West are more likely to volunteer time for a candidate (42% versus a range of 32% to 38% elsewhere). Half of Republicans (52%) say they have volunteered time for a candidate, while two-fifths (41%) of Democrats say they have. More than one-in-three independents (36%) say they have volunteered time for a candidate as well. The likelihood of volunteering for a candidate increases with both age and education, as well as time in-country for immigrants. More than half of those in the investor class (53%) say they have volunteered politically. Retirees, teachers and professional/technical workers are more likely (47%, 44% and 43%) to volunteer time for a candidate, while people in the service industry and homemakers are less likely (12% and 20%).

Two-in-five Muslims (41%) say they have visited a political website, while the remaining three-fifths (59%) say they have not. Those living in the West are more likely to have done so (47%) while those living in the East are less likely (35%). Progressives

are more likely (57%) than conservative and very conservative Muslims (39% and 36%) to say they have done so. The youngest Muslims (18-29 year-olds) are more likely to view political websites (53%) while the eldest Muslims (age 65+) are less likely (29%). Men are more likely than women to view political websites (44% versus 37%). Half (51%) of professional/technical workers say they have visited political websites, while 80% of retirees and 77% of blue-collar workers say they have not. The response to this question is even across party lines.

A majority of Muslims (54%) have written the media or a politician on a given issue. This is true among all political parties and ideologies. Those in the West are more likely (60%) while those in the South are less likely (51%). African-Americans are more likely than other races, with 73% saying they have written such a letter, while Africans are less likely, with 31% saying the same. Members of the investor class are more likely than non-investors (67% versus 50%) to have written the media or a politician.

21 – 22. How important is it for you... for your children... to participate in politics?

Table 2. Muslims Seek a Seat at the Political Table

	Very important	Somewhat important	Not important	Not sure
For you	53	33	13	1
For your children	58	24	10	7

Eighty-six percent of Muslims say it is important for them to participate in politics. This is nearly seven times as many as who say it is not important. This holds across all geographic regions.

Men are more likely than women to rate this very important (57% versus 48%) though both groups rate it as important in roughly equal percentages.

Democrats are more intense on this issue, with 59% saying that it is very important, while 49% of Republicans said the same. A higher number of Republicans are lukewarm on this issue, with 40% saying it is somewhat important, versus 29% of Democrats who say the same. On ideological grounds, progressive are far more likely than other groups to say it is very important (72% versus a range of 51% to 59%).

Africans are more likely to say this is very important (63%) and South Asians are less likely (49%). As both education and age increase, respondents are more likely to say this is very important.

By similar numbers, Muslims say it is important to them for their children to participate in politics. This is important for 82% of Muslims, and not important for one-in-ten (10%).

Muslims in the Eastern U.S. are the least intense on this question, with 55% saying it is very important, while all other regions are at 59% to 60%.

A smaller gender gap exists on this question than the previous one, with 56% of women and 60% of men rating this very important. A marriage gap is present, however, as 85% of married Muslims call it important, versus 75% of single Muslims.

Republicans are a bit more likely than Democrats to say it is important for their children to participate in politics: 87% of Republicans say it is important, versus 83% of Democrats. This is reflected on ideological lines, where those who call themselves very conservative are as likely as progressives (70% and 69%, respectively) to say it is very important.

As in the previous question, the number calling this very important increases with both age and education.

23. How often do you discuss politics with family and friends?

Always	42%
Sometimes	48
Hardly ever	8
Never	3
Not sure	--

Few demographic areas differ substantially with the overall numbers in this question.

The more extreme the ideological viewpoint of a Muslim, the more likely they are to discuss politics with family and friends—those who call themselves very conservative or progressive are much more likely than moderates, liberals and conservatives to say they always discuss politics.

Teachers and professionals are more likely to always discuss politics with family and friends (55% and 51%, respectively) while students and homemakers are more likely to only do so sometimes (63% and 59%, respectively).

24. How often would you say you follow what's going on in government and public affairs?

Most of the time	64%
Some of the time	26
Only now and then	7
Hardly at all	3
Not sure	1

Nearly two-thirds (64%) of Muslims say they follow what’s going on in government and public affairs most of the time. This varies little on geographic or partisan lines, though those who call themselves progressive are more likely than other groups (81% versus a range of 59% to 67%) to say they do so most of the time.

Men are more likely than women to say they follow government and public affairs most of the time (67% versus 59%), though a higher percentage of women than men are likely to say they follow this some of the time.

African Americans are more likely (71%) and Africans are less likely (45%) to say they follow what’s going on most of the time.

As their age and education increase, more Muslims say they follow government and public affairs. The same is generally true of income and the amount of time an immigrant has been in the United States.

Teachers, professionals/technical workers, and managerial workers are more likely than other groups of workers to say they follow government’s happenings most of the time (71%, 70%, and 73%, respectively).

The Impact of the American Muslim Taskforce on Civil Rights and Elections

The American Muslim Taskforce on Civil Rights and Elections (AMT) is a US-wide coalition of the ten largest Muslim organizations. The AMT has identified “A Civil Rights Plus Agenda” pertaining to the Presidential Election. This agenda consists of Civil and human rights for all, Domestic issues of public good and general welfare, Global peace with justice, prevention of war, and US relations with the Muslim world.

881. How strongly do you agree in following this agenda during the presidential elections?

Strongly agree	57%		
Somewhat agree	24	Agree	81%
Somewhat disagree	3		
Strongly disagree	3	Disagree	6
Not sure	14		

Eight-in-ten (81%) American Muslims agree with following the agenda of the American Muslim Taskforce, while only 6% disagree. Of those in agreement, a solid majority of respondents strongly agree with following the AMT’s agenda.

The support for the AMT agenda fluctuates somewhat by geographic region. Muslims in the South and West are more likely to strongly agree (61% and 60%, respectively) than those in the East and Central/Great Lakes (54% each).

Democrats are more likely than Republicans to support the agenda of the AMT—85% of Democrats support it, versus 76% of Republicans. Democrats are also more intense in their support, with 62% saying they strongly support the AMT’s agenda, versus 53% of Republicans.

Support for the AMT agenda does not clearly follow ideological lines, though a majority of all ideological persuasions say they support it. Progressives are the most likely to strongly agree, with 70% saying they do.

882. Do you agree or disagree that US Muslims should vote in a bloc for one of the presidential candidates in 2004?

Agree	53%
Disagree	36
Not sure	11

A majority (53%) of American Muslims say that American Muslims should vote as a bloc for president this year. Slightly more than one-in-three (36%) disagree.

Support for this idea is strongest in the South and East, where 54% and 55%, respectively, agree.

While Democrats back voting as a bloc by a margin of 55% to 36%, Republicans are much more divided, with 47% agreeing that Muslims should vote as a bloc, and 43% disagreeing—just outside the poll’s margin of error. Independents agree by margins similar to the Democrats. Ideologically, however, progressive, liberal, conservative and very conservative Muslims all agree with voting as a bloc, with a range of 56% to 58% saying they agree.

Men are a bit more likely than women to agree with voting as a bloc, by a 56% to 50% margin. A majority of all ethnicities, however, say they agree.

Support for group voting also is stronger among the youngest American Muslims (56% of 18-29 year-olds say they agree with voting as a bloc) but declines steadily, receiving the support of 46% of those aged 65+. Likewise, American Muslim immigrants who have been in the country longer are less likely to agree than those whose arrival is more recent.

A majority of most professions say they agree with voting in a bloc, however, homemakers and those in sales are less likely (41% and 48%, respectively) than others to say they agree.

883. *If the American Muslim Taskforce (AMT) endorses one of the Presidential candidates, how important would it be in your decision for whom to vote?*

Very important	40%
Somewhat important	29
Not important	26
Not sure	5

For seven-in-ten (69%) American Muslims, the endorsement of a candidate by the AMT would be important. For a quarter of American Muslims (26%), this would not be important.

Muslims in the South are more likely than elsewhere to say this is important (73%) while Muslims in the East are less likely (67%).

Men and women call an AMT endorsement important in similar numbers. African-Americans are more likely (49%) than other ethnic groups to call an AMT endorsement very important, while South Asians are less likely (39%). South Asians are also more likely to call it not important (27%).

Recent immigrants and those who converted the longest ago are more likely than others in their groups to say an AMT endorsement is very important to them.

Muslims, Society, and the Community

25. *What do you consider to be the most important issue facing American society today?*

Jobs/economy	24%
War on Terror/Iraq	19
Constitutional issues	13
Morality	6

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
 Politics/government (98); racism/discrimination/bias (90); education (56); healthcare (51);
 drugs/crime/violence (12)

26. *What do you consider to be the most important issue facing the Muslim American community today?*

Constitutional issues	28%
Bias/racism	24
Becoming mainstream	11
Foreign policy	8

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)

Unity (96); domestic issues (85); security/safety (60); Israeli-Palestinian conflict (29); politics/government (24); morality (17).

27 – 36. *I am now going to read a list of community activities, please tell me if you have ever donated time, money or been an officer of any.*

Table 3. Muslim Involvement in the Community: Time, Money, and Leadership

	Donated time	Donated money	Served as an officer	A combination of these	Total %	None of these	Not sure
Any organization to help the poor, sick, elderly or homeless	13	30	1	31	75	24	1
Any mosque or other religious organizations	11	18	1	41	71	28	1
School or youth programs	22	9	1	31	63	35	1
Any neighborhood, civic or community group	22	6	1	18	47	53	1
Any professional organization	12	11	2	21	46	53	2
Any arts or cultural organization	10	17	1	14	42	57	1
Any ethnic organizations	8	8	--	19	35	64	1
Any Muslim political action or public affairs organization	7	8	--	14	29	69	1
Any veteran's or military service organizations	4	13	1	7	25	75	1
Any trade or labor unions	4	5	--	8	17	83	1

Three-quarters (75%) of American Muslims say they have donated time or money, or served as an officer, of an organization to help the poor, sick, elderly or homeless. One-in-four (24%) say they have not. Those in the South are more likely than elsewhere to do a combination of these things (35%) or donate time (18%) while those in the East and West are more likely to donate money (33% and 32%, respectively). Those in the South are less likely to donate money (23%). Women are more likely than men to contribute to charitable organizations (79% versus 72%). African Americans are more likely to contribute (83%) while Africans are less likely (57%).

Seven-in-ten (71%) say they have donated time or money, or served as an officer of their mosque. Those in the South and Central/Great Lakes regions are more likely (43%) to do a combination of those things; those in the West are more likely to donate money (20%). Democrats are more likely than Republicans to donate time (11% versus 7%) while Republicans are more likely than Democrats to donate money (23% versus 18%). One-in-three (32%) Republicans are likely to not be involved at all in the running of their mosque, higher than the 28% of Democrats who do not donate time, money or leadership. African Americans are more likely to be involved in one of those ways (85%) while Africans are less likely (63%).

A majority (63%) of American Muslims are active in school or youth programs. Of these, 22% say they have donated time, 9% say they have donated money, 1% say they have served as an officer, and three-in-ten (31%) say they have performed a combination. A third (35%) say they have done none of these things. Women are more likely than men (24% to 21%) to donate time, but men are more likely to donate money (10% to 8%). Recent converts (1990-present) are more likely to donate time (36% versus a range of 16% to 22%), while those who converted the longest ago (pre-1970) are more likely to donate money (14% versus a range of 2% to 6%).

More Muslims (53%) say they have not donated money or time, or served as an officer, of a community or civic group than say they have. One-in-five (22%) have donated time, 6% have donated money, 1% have served as an officer, and another one-in-five (18%) say they have done a combination of those things. Men are slightly more likely than women (49% versus 43%) to involve themselves in a community or civic group. African Americans are more likely (65%) to have involved themselves in a civic or community group, while South Asians are less likely (41%).

Forty-five percent of American Muslims say they have donated time or money, or served as an officer of a professional organization. This is fairly uniform across geographic regions. Those with the strongest ideological beliefs, progressive and very conservative Muslims, are more likely to contribute to a professional organization, 57% and 58%, respectively. Men are slightly more likely than women (47% versus 42%). African Americans (67%) are more likely to do so, while Africans are less likely to do so (31%).

Muslim Americans are more likely to donate money than time to arts or cultural organizations (17% versus 10%). Those in the West are more likely to donate money (21%) while those in the South are less likely to donate money (15%). Democrats are more likely to donate money than time (19% versus 10%) while Republicans pick money over time by a smaller 15% to 12% margin. African-Americans are more likely to donate money (22%) and time (11%) while Africans are less likely to donate money (10%) and Arabs and Africans are less likely to donate time (8% each). Homemakers are less likely to donate time (5%) while students are less likely to donate money (9%).

More than one-in-three (35%) say they have donated time or money, or served as an officer of an ethnic organization. For those living in the West and Central/Great Lakes region, this climbs to 39%, while it drops to 31% in the East. African Americans are more likely to do so (58%) while Africans are less likely to do so (18%).

Three-in-ten (30%) say they have donated time or money, or served as an officer of a Muslim political action committee or public affairs organization. Those in the West are more likely to do so (36%) while those in the South are less likely to do so (26%). Democrats are more likely than Republicans to do so (32% versus 28%). Progressives are the ideology most likely to do so (46%) while conservatives and liberals are less likely to do so (25% and 23%, respectively). African Americans are more likely to do so (46%) while Africans are less likely to do so (12%).

A quarter (25%) say they have donated time or money, or served as an officer of a veteran’s or military service organization. This climbs to 29% in the South and shrinks to 21% in the West. African Americans are more likely to do so (36%) while Africans and Arabs are less likely to do so (16% and 19%, respectively). Seniors (those over the age of 65) are more likely to do so (39%) while the youngest demographic (18-29 year-olds) are less likely to do so (15%).

The vast majority (83%) of Muslims have not donated time or money, or served as an officer of a labor union. Those living in the Central/Great Lakes region are a bit more likely to have done so than their contemporaries elsewhere in the country. Democrats are more likely to do so than Republicans (19% versus 13%). Progressives are more likely to do so (23%) than other ideologies. Men are more likely than women to do so (18% versus 13%). African Americans are more likely to do so (36%) and Africans are less likely to do so (6%). Those over the age of 65 are more likely to say they have done so.

37 – 41. Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree with each of the following statements?

Table 4. Muslim Values in a Secular Society

	Agree*	Disagree*	Not sure
Muslims should donate to non-Muslim social service programs like aid for the homeless	97	2	1
Muslims should participate in the political process	95	3	2
Muslims should participate in interfaith activities	90	4	5
Muslims should financially support worthy non-Muslim political candidates	87	9	4
The influence of religion and moral values in American public life should increase	85	12	4

(*Agree and disagree each combines strongly and somewhat.)

American Muslims say with near-universality that Muslims should donate to non-Muslim service programs like aid for the homeless (97%). Those living in the West are a bit less intense in their support of this notion than elsewhere, with 80% strongly agreeing, versus a range of 84% to 86% in other regions. Democrats agree by a slightly larger percentage than Republicans. Men are slightly more intense, but women agree overall by a slightly higher percentage. Agreement also declines slightly with age.

With near-unanimity, American Muslims agree that Muslims should participate in the political process (95%). Agreement with this notion is weakest in the West, where it drops to 92%, and strong disagreement jumps to 4%—the highest of any region. Democrats and Republicans agree in similar percentages, but Democrats are more intense

in their agreement. Moderates are more likely to agree than those at the ideological extremes. Men and women agree in similar percentages, but men are more intense on this than women.

Nine-in-ten (90%) American Muslims say Muslims should participate in interfaith activities. This holds across all geographic regions, but intensity is lower in the West. Democrats are a bit more likely to agree than Republicans (92% versus 87%). Intensity of agreement increases with age.

Eight-in-nine (87%) American Muslims agree Muslims should support worthy non-Muslim political candidates. Agreement is most intense in the South, where 71% of Muslims strongly agree, and least intense in the West, where 60% of Muslims strongly agree. Democrats are slightly more likely than Republicans (89% versus 86%) to agree. Men and women agree in equal numbers, but men are more intense in their agreement. Africans are more likely to disagree (14%) while Arabs are less likely to disagree (5%).

Eighty-five percent of American Muslims say that the influence of religion and spiritual values in American life should increase. As ideological viewpoint shifts to the right, support for this notion increases; 76% of progressives agree, while 91% of conservatives do as well. Among immigrants, those most-recently arrived agree in a higher percent than do those who have been here longer.

The Nation's Direction, the War on Terror, and Foreign Policy

42. How satisfied are you overall with the way things are going in American society today?

Very satisfied	7%		
Somewhat satisfied	28	Satisfied	35%
Somewhat dissatisfied	31		
Very dissatisfied	32	Dissatisfied	63
Not sure	2		

Three-in-five (63%) American Muslims are dissatisfied with the way things are going in American society today. A third are satisfied with the way things are going.

These percentages hold, generally, across geographic lines, though those in the West have a more negative outlook (67% dissatisfied).

Republicans are more satisfied than Democrats, with 48% saying they are satisfied versus 32% of Democrats.

Along ideological lines, progressives are far more likely to be dissatisfied, with 77% responding that way. This contrasts with liberals, who are more likely to be satisfied, with 42% responding positively.

Women are slightly more negative than men, with 66% of women saying they are dissatisfied versus 62% of men.

African Americans are more likely to be dissatisfied (82%) while South Asians are less likely (54%).

43. Do you feel the U.S. is fighting a war on terrorism or a war against Islam?

Terrorism	33%
Islam	38
Not sure	29

A plurality of American Muslims say the U.S. is fighting a war on Islam (38%) rather than terror (33%). However, one-in-three (29%) is not sure. The end result is a fairly even split.

Geographic lines impact response. All regions reflect the overall numbers except the South, where 38% of Muslims say the U.S. is fighting a war on terror, versus 32% who say the war is on Islam. Westerners are more likely to say the U.S. is fighting a war on Islam, with 43% taking that position.

Party impacts response as well. Democrats say “war on Islam” over “war on terror” by a 41% to 31% margin. Republicans, conversely, say the U.S. is fighting a war on terror, and not on Islam, by a 47% to 31% margin. Independents say “war on Islam” by a 39% to 33% margin.

Progressives and conservatives say the U.S. is fighting a war on Islam (46% and 40%, respectively), while moderates and liberals split evenly.

Men choose “war on terror” over “war on Islam” by a 38% to 36% margin, while women say “war on Islam” over “war on terror” by a 42% to 27% margin. The oldest respondents (65+) say the U.S. is fighting a war on terror by a margin of 44% to 38%, while middle-aged respondents (30-64) see a war on Islam.

44. Is this a good time or a bad time to be Muslim in America?

Good time	51%
Bad time	36
Not sure	13

A majority (51%) of American Muslims say this is a good time to be a Muslim in America. Slightly more than a third (36%) say it is a bad time.

This holds across all geographic regions, although “good time” wins out by a plurality (47%) in the South, where a higher percentage of Muslims than elsewhere call it a bad time to be a Muslim (39%).

This opinion does not vary greatly by party, though slightly more Republicans say it is a bad time to be a Muslim than do Democrats (40% versus 37%). Independents are more positive than partisans on this issue, with 51% saying it is a good time, and 35% saying it is a bad time. As political ideology shifts left, there is a greater likelihood the respondent will say it is a bad time to be a Muslim, and among progressives more say it is a bad time than good (46% versus 41%).

Arabs are more likely than other ethnicities to say it is a bad time, with 40% selecting that option. African Americans are more likely to say it is a good time, with 57% taking that position.

46 – 47. . Do you strongly support, somewhat support, somewhat oppose or strongly oppose the U.S. military action against Afghanistan... the war in Iraq?

Table 5. Muslims on Post-9/11 U.S. Military Action

	Support*	Oppose*	Not sure
U.S. military action against Afghanistan	35	53	11
War in Iraq	13	81	6

(*Support and oppose each combines strongly and somewhat.)

Muslim Americans are more likely to support the war in Afghanistan than the war in Iraq, with 35% supporting the former and 13% supporting the latter. In both cases, opposition outweighs support.

On Afghanistan, support is fairly uniform across geographic regions. Opposition is heaviest in the West, where 57% oppose the military actions against the Taliban.

In all categories, Muslims have strong convictions—more Muslims strongly oppose the war in Afghanistan than somewhat oppose it, and more Muslims strongly support the war than somewhat support it. Men are much more likely to support the war than women, 43% versus 24%, while women are more likely to oppose the war than men, 60% versus 48%. African Americans are more likely than other ethnic groups to oppose the war (71%) while Africans are less likely to oppose it (35%)—the only ethnic group where support outweighs opposition (43% versus 35%).

The war in Iraq is less popular still. Four-in-five (81%) Muslim Americans oppose that conflict, while one-in-eight (13%) supports it. The most intense opposition is in the West, where 86% are opposed. Republicans are more likely than Democrats to support the war (28% versus 9%). Every ethnic group is opposed to the war by lopsided

numbers, though Africans and South Asians are split 73% to 14% and 74% to 15%, making them the least anti-war ethnic groups.

48. Thinking about the current status of the war in Iraq, do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that it has been worth it?

Strongly agree	8%		
Somewhat agree	7	Agree	15%
Somewhat disagree	10		
Strongly disagree	69	Disagree	79
Not sure	6		

The results to this question mirror those of the previous question, where respondents indicate they oppose the war in Iraq by an overwhelming margin. Here, four-in-five American Muslims (79%) say they disagree that the war has been worth its costs, versus the 15% who say it was worth it. Also, those who say the war was not worth the cost are more intense than those who say it was worth it.

As in the previous question, Republicans are more likely to say the war was worth its costs than Democrats, 26% versus 12%. Independents track with Democrats on this question. This question also tracks on ideological lines: the further left the respondent, the most likely they are to say the war has not been worth the costs.

Men are more likely than women to rate the war worth its costs, with 18% agreeing it has been worth it versus 12% of women.

African Americans are more likely to say the war has not been worth its costs, with 84% responding this way; Africans are more likely than other groups to say it has been worth the costs, with 20% agreeing.

No clear pattern emerges along occupational lines.

49. Which of the following do you think was the most important reason why the U.S. went to war with Iraq?

Controlling oil	39%
Desire to dominate the region	16
Protecting Israel	16
Freeing the Iraqi people of oppression	5
Weakening the Muslim world	5
Promoting peace and stability in the Middle East	4
Preventing spread of weapons of mass destruction	3
Spreading democracy	2
None/Not sure	10

Two-in-five (39%) American Muslims say the U.S. went to war in Iraq to control Mideastern oil. One-in-six (16%) say the war was launched by a U.S. desire to dominate the Mideast, while another one-in-six (16%) believe the war was an effort by the U.S. to protect Israel, and 5% say it was an effort to weaken the Muslim world. Only one-in-twenty (5%) believe the primary aim of the war was to liberate the Iraqi people, 4% say it was to promote peace and stability in the Mideast, and 3% say it was to prevent the spread of WMD.

The belief that oil drove the war is strongest in the South (43%) and weakest in the Central/Great Lakes region (34%). Those in the West are more likely than others to say the aim of the Iraq war was to dominate the region (20%), and those in the West and Central/Great Lakes regions are more likely than others to credit a desire to protect Israel (18% each).

Ideologically, similar percentages of respondents say that oil drove the Iraq war. However, as ideology shifts to the left, there is a greater likelihood a respondent will say the war was driven by a U.S. desire to dominate the region—only 12% of conservatives choose this option, while 23% of progressives do. Progressives are also the ideological group most likely to support the argument that the war was launched to prevent the spread of WMD (5%).

All ethnicities are most likely to say oil was the driving force behind the Iraq war. A majority of African Americans (54%) say the war was an effort by the U.S. to control oil, while Africans are less likely to support this position than any other ethnic group (27%). Arabs are more likely than other groups to say the war was driven by a desire to protect Israel (25%).

50. Do you agree or disagree that the military effort in Iraq could lead to more terrorism aimed at the U.S.?

Agree	78%
Disagree	12
Not sure	10

Nearly four-in-five (78%) American Muslims believe that the war in Iraq could lead to more terrorism aimed at the United States. One-in-eight (12%) disagree.

These numbers hold steady across geographic regions.

Republicans are more likely than Democrats to disagree with this idea (17% versus 8%) while independents fall between the two parties. The response is generally consistent with the overall numbers for the ideological demographic.

Men are slightly more likely than women to disagree with this statement: 14% of men and 10% of women disagree.

Investors are more likely to agree than non-investors (85% versus 77%).

Arabs are more likely than other ethnicities to agree with the statement (82%) while Africans are less likely (65%).

51 – 52. Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that the war in Iraq could lead to more instability in the Middle East and across the Muslim world... that the war in Iraq will result in more Democracy in the Arab world?

Table 6. Muslims on Possible Outcomes of the War in Iraq

The war in Iraq...	Agree*	Disagree*	Not sure
Could lead to more instability in the Middle East and across the Muslim world	82	12	7
Will result in more Democracy in the Arab world	28	63	9

(*Agree and disagree each combines strongly and somewhat.)

American Muslims overwhelmingly believe that the Iraq war could lead to more instability in the Mideast (82% versus 12% who disagree). But three-in-ten (28%) also believe the war could lead to more democracy in the Arab world.

On the first question, responses are consistent with the overall response geographically. Democrats are somewhat more likely to agree with the notion than Republicans (85% versus 80%), and independents mirrored Democrats. Gender has minimal impact on response. On racial lines, however, Arabs are more likely—and with higher intensity—to agree with the premise (86%) than are other racial groups. Africans are less likely (71%) than others to agree.

On the second question, responses varied somewhat geographically. Westerners are less likely than others (22%) to believe more democracy in the Arab world will result from the Iraq war, while those in the Central/Great Lakes region are more optimistic in their assessment: 31% say greater democracy in the Arab world will result. Republicans are more likely to agree with the premise than Democrats, 34% versus 26%. Men are more likely than women to agree (30% versus 26%). Africans are more likely than other ethnicities to say the war will lead to democracy (37%), while Arabs are less likely (25%). Blue collar/production workers are more likely than other professions to believe the war will lead to democracy in the Arab world (43%), while professional/technical workers, homemakers, and retirees are less likely (24% each).

53. If you had to choose ONE of the following ways to wage the war against terrorism, which would you choose?

Changing America’s Middle East policy	76%
Using U.S. Military Covert/Special Forces	2
Use of strategic nuclear weapons	1
Attacking Iran	1
Contracting with mercenaries	1
U.S. Air Force bombing	1
Biological warfare	1
None of the above/Other	11
Not sure	8

Respondents overwhelmingly say they would fight the war on terror by changing U.S. policy in the Mideast (76%). No other answer gained more than 2%, and most were less than 1%.

These numbers remain generally consistent across all demographics, although some cross-sections have a higher number selecting none of the above and not sure.

531, 54 – 56. Do you agree or disagree that...?

Table 7. Muslims on U.S. Foreign Policy in the Mideast

	Agree	Disagree	Not sure
The U.S. should support a Palestinian state	87	5	7
One of the most effective ways to fight terrorism is to deal with the social, economic, and political inequalities that affect the majority of people in the world	87	7	6
The U.S. should reduce financial support to Israel	80	9	11
The U.S. should reduce its support of undemocratic regimes in the Muslim world	66	20	14

There is widespread support for the U.S. backing a Palestinian state, with eight-in-nine (87%) agreeing with that premise. Support mirrors the overall number in all geographic regions. There is slightly higher support for the U.S. backing a Palestinian state among political independents (92% versus 90% of Republicans and 88% of Democrats). Moderates and progressives are more likely to back this policy (92% and 90%, respectively), while support is lower among conservatives (86%). Men agree in a slightly higher percentage than women (89% versus 85%) with more women undecided. Arabs are more likely to agree than other ethnic groups (94%) while Africans are less likely (78%).

Muslims also overwhelmingly support the notion that the U.S. must deal with social, economic and political inequalities around the world to defeat terrorism (87%), though 7% disagree. Support for this stance rises to 90% in the South. Independents are more likely than either party to agree as well, with 91% agreeing versus 88% of Democrats and 84% of Republicans. Moderates and progressives are more likely to agree than other ideologies (90% and 93%, respectively). The response is fairly consistent across ethnic lines.

A reduction in U.S. support for Israel is supported by four-in-five American Muslims (80%). Support for this stance is strongest in the South, at 82%, while it is weaker in the East, at 78%. Democrats agree with this approach more than Republicans, 83% to 75%, but independents are even more likely to agree (87%). Response is consistent regardless of gender. Arabs are more likely than other ethnicities to support this position (87%) and Africans are less likely (67%).

Two-thirds (66%) of American Muslims agree that the U.S. should reduce its support of undemocratic regimes in the Muslim world. One-in-five (20%) disagree, and 14% are unsure. This idea resonates more strongly in the West, where support climbs to 72%, and less in the East, where it drops to 63%. Republicans are more likely than Democrats to support this policy, 70% versus 65% of Democrats (and 69% of independents). Men are more likely to agree than women, 70% versus 61%. Those age 30-49 are more likely than other age groups to agree (73%) while the youngest Muslims (18-29 year-olds) are less likely to agree (55%). Investors are more likely to agree than non-investors, 74% versus 65%. Arabs are more likely than other ethnic groups to agree (76%), while African Americans are less likely (51%). Blue collar/production workers are less likely than other professions to agree (45%) and more likely to disagree (30%). Students hold similar numbers.

57. Secretary of State Colin Powell has described the Kashmir issue as the central issue between India and Pakistan. Do you agree or disagree with this assessment?

Agree	64%
Disagree	18
Not sure	17

Two-thirds (64%) of Muslims agree with Secretary Powell: Kashmir is the central issue between India and Pakistan. One-in-five (18%) disagree, and one-in-six (17%) are not sure.

Agreement is strongest in the South, where 70% of Muslims agree.

Independents agree in a higher percentage than Democrats or Republicans (72% versus 68% of Republicans and 63% of Democrats). This dovetails with the ideological response, where moderates are more likely to agree than those with stronger ideological

identities: 70% of moderates agree, versus a range of 62% to 65% among other ideologies.

Men are far more likely than women to agree with Secretary Powell’s assessment, 71% versus 55%.

South Asians are more likely than other ethnic groups to agree, with 82% taking that position. African Americans are less likely to agree (45%).

Muslims in the Community at Large: Discrimination, Prejudice, and Respect

58. I will now read you several statements about American’s attitudes toward Muslims that you have experienced in your own personal experience and the attitudes of Americans toward Muslims overall – in the society as a whole. Please tell me which statement best reflects Americans’ attitudes toward Muslims since the September 11 attacks:

Table 8. Muslims Contrast Their Neighbors & American Society

	%
B: In my experience, Americans have been respectful and tolerant of Muslims, but American society overall is disrespectful and intolerant of Muslims	35
A: In my experience and overall, Americans have been respectful and tolerant of Muslims	32
D: In my experience, Americans have been disrespectful and intolerant of Muslims, but American society overall is respectful and tolerant of Muslims	16
C: In my experience and overall, Americans have been disrespectful and intolerant of Muslims	12
Not sure	5

Slightly more than a third of Muslims (35%) say that in their own experience, Americans have been respectful of Muslims, but that American society overall is disrespectful and intolerant of their culture. Another third (32%) take the unqualified position that Americans have been tolerant and respectful of Muslims. One-in-six (16%) say they have encountered Americans who are disrespectful and intolerant of Muslims, but that American society, overall, has been respectful and tolerant. One-in-eight (12%) say that in both their personal experience and the overall context, Americans have been disrespectful and intolerant of Muslims.

Republicans are more likely than other partisans to say that in both their experience and overall, Americans have been respectful and tolerant (37%). This is the most popular position among Republicans. Democrats, meanwhile, are more likely to say that in their personal experience, Americans have been tolerant and respectful, but that American society is not (37%). Independents split evenly between these options.

Men are more likely than women to say that Americans are respectful and tolerant (36% versus 27%). Women are more likely than men to say that, in their experience, Americans are tolerant and respectful, but that, overall, American society is not (40% versus 31%).

Africans and South Asians are more likely to take the unqualified position that Americans have been respectful and tolerant (39% and 40%, respectively). African Americans and Arabs are more likely to say that in their own experiences, they've found Americans tolerant and respectful, but that American society is neither (34% and 37%, respectively). African Americans are also far more likely than other ethnicities to select the blanket statement that Americans are disrespectful and intolerant (28%).

59 – 60. Have you... your friends or family... personally experienced anti-Muslim discrimination since the September 11 attacks?

Table 9. Muslims on Discrimination Post-9/11

	Yes	No	Not sure
You	40	59	1
Your friends or family	57	41	2

While a majority (59%) of Muslims have not directly experienced anti-Muslim discrimination since the 9/11 attacks, most (57%) know someone who has.

More Democrats than Republicans say they have personally experienced anti-Muslim discrimination (43% versus 39%, and 38% of independents). The number is also higher on the edges of the ideological spectrum, and lower for moderates. The younger the respondent, the more likely they are to say they have experienced such discrimination—while a quarter (23%) of seniors (age 65+) say they have, half (50%) of 18-29 year-olds say the same. African Americans are more likely than other groups to say they have been discriminated against, with 46% saying they have. South Asians are less likely than other ethnicities to say they have experienced anti-Muslim discrimination (37%).

Slightly more Westerners say their friends or family have experienced anti-Muslim discrimination than those from other geographic regions (60%, versus a range of 56% to 57% elsewhere). Democrats are more likely than Republicans to say someone they know has been the victim of post-9/11 anti-Muslim discrimination, by a 60% to 53% margin. Women are far more likely than men to say their friends or family have experienced anti-Muslim discrimination, by a 64% to 52% margin. Members of the investor class are more likely than non-investors to say the same, 63% versus 56%. The young are far more likely than the elderly to say their friends or relatives have been discriminated against: 70% of 18-29 year-olds say they know someone who has been the victim of anti-Muslim discrimination, while half as many seniors, 35%, say the same.

Arabs and African Americans are more likely than other racial groups to respond in the affirmative to this question (58% each).

*61. Where have you, your family, or your friends experienced such discrimination?
(Choose all that apply)*

At work	32%
With friends, acquaintances, neighbors	27
At school	21
Other	19
Not sure	2

A third (32%) of American Muslims who have either experienced discrimination, or know someone who has, say the discrimination occurred in the workplace. Slightly more than a quarter (27%) say the discrimination occurred among friends, acquaintances, and neighbors. One-in-five (21%) say the discrimination occurred at school.

62. Have you been a victim of profiling since the September 11 attacks?

Yes	26%
No	70
Not sure	4

Seven-in-ten (70%) American Muslims say they have not been victims of profiling since 9/11. A quarter (26%) say they have.

Democrats are more likely than Republicans to say they have been profiled, 25% versus 20%. Among independents, however, that percentage jumps to 31%—nearly a third. There is also a clear increase in those who say they were profiled as their ideological identity shifts to the left.

Men are more likely than women to say they have been a victim of profiling (28% versus 23%). Investors are more likely than non-investors, as well, 31% versus 24%. The younger the respondent, the more likely they are to say they have been profiled, with 30% of the youngest demographic saying they have, versus 12% of the oldest.

African Americans are much more likely than other groups to say they have been profiled (36%) while Africans are less likely (20%).

63. Which of the following describes anti-Muslim discrimination you have experienced personally or that has been experienced in your community? (Choose all that apply.)

I am not aware of any discrimination	20%
Verbal abuse	25
Racial profiling by police resulting in a stop, search or arrest	14
Destruction of property	10
Denial of employment	10
Physical abuse or assault	7
Boycott of Muslim- or Arab-operated businesses	6
*Other	5
Not sure	3

*Other: (Number in parentheses denotes frequency of similar response.)

Hostility/distrust (41); racial profiling at airport (32); government/legal harassment (16); cultural/religious profiling (6); denial of goods/services (5); civil rights violations (5); immigration issues (3); denial of housing (2).

Muslims Rank the Nation's Priorities

64 – 88. Now I am going to read you a list of issues that are being discussed in this country today. Please tell me if you strongly favor, somewhat favor, somewhat oppose, or strongly oppose each issue.

Table 10. Muslims on Law, Priorities, and Use of the Public Treasury

	Favor*	Oppose*	Not sure
Providing universal health care for citizens	96	3	1
Eliminating all forms of racial discrimination	95	4	2
Increase in funding for after school programs	94	4	2
Stricter laws and regulations to protect the environment	94	5	2
Providing more generous government assistance to the poor	92	6	2
Debt relief for poorer countries	88	8	4
Increasing foreign aid for poorer countries	88	9	3
Making it more difficult for people to buy guns	81	17	2
Banning the public sale and display of pornography	76	21	3
Allowing religious institutions to apply for government funding to provide social services	70	25	6
Stronger laws to fight terrorism	69	24	7
Providing vouchers to families for tuition in private schools, including religious schools	66	28	6
More cuts in the income tax	65	29	6
The death penalty for persons convicted of murder	61	35	4
Allowing more research using stem cells	60	25	15
Making abortions more difficult to obtain	55	38	8

Forcing every American Citizen to speak English fluently	52	46	2
Allowing public schools to display the 10 Commandments	51	41	8
Allowing non-denominational prayers to be read in the classroom	48	44	8
Eliminating affirmative action programs that give some consideration to minorities in hiring and entrance into college	37	56	7
Making the exchange of non-prescription drugs legal	33	42	25
Making it legal for doctors to give terminally ill patients the means to end their lives	31	61	8
Allowing research related to human cloning	28	62	10
Allowing gays and lesbians to marry legally	15	79	6
Sending more United States troops to Iraq	11	83	6

(*Favor and oppose each combines strongly and somewhat.)

Nineteen-out-of-twenty American Muslims favor providing universal healthcare for citizens. Support for this policy is stronger among Democrats than Republicans, by a 98% to 90% margin, and Democrats are much more intensely in favor. Support drops steadily as a Muslim’s ideology shifts to the right, going from 99% among progressives to 95% among conservatives, who are also less intense on this issue. While fluctuations occur elsewhere, nearly every other demographic is at 95% support.

By a near-unanimous 95%, American Muslims favor eliminating all forms of racial discrimination. This holds across all demographic lines, although support drops to 91% in the Western states.

Ninety-four percent of American Muslims favor increasing funding for after-school programs. This support cuts across all geographic lines, though it is more intense in the Eastern and Western states. Democrats are far more likely than Republicans to strongly support this, by a 81% to 69% margin, though their overall favorabilities are similar. Support—and especially intense support—for after-school programs increases the further left the respondent is ideologically. This issue is similarly popular with both genders. African Americans are more supportive of increasing this funding than any other race, with 98% favoring an increase. Younger Muslims are also more intense in their support than older Muslims.

Muslims overwhelmingly support stricter environmental laws (94% in favor, versus 5% opposed). Support is stronger among Democrats than Republicans (97% of Democrats favor stricter laws; 92% of Republicans favor stricter laws). While support is near-universal, support is more intense among progressives and liberals than among conservatives and moderates. Given the high support for stricter laws, there is little discernible difference among other demographic criteria.

American Muslims strongly favor increasing government assistance to the poor, by a 92% to 6% margin. Support is higher among Democrats than Republicans, by a 95% to 83% margin. Support increases the further left a respondent is ideologically, and

the lower a respondent's income. Younger Muslims are more likely than their elders to favor increasing government aid to the poor.

Debt relief for poorer countries is a policy favored by eight-in-nine (88%) Muslims. Support is higher in the East and lower in the Western states. Democrats are more likely than Republicans to strongly favor this approach, 65% to 55%, though the groups support it overall in similar percentages. Independents are even more likely to favor this stance. Debt relief is favored by all ethnic groups, but more intensely by Africans, where 71% strongly favor it. Men are more likely than women to favor debt relief, 90% versus 86%, and they do so with greater intensity.

Increasing foreign aid for poorer countries is favored by 88% of Muslim Americans, and opposed by one-in-eleven (9%). Democrats favor this more than Republicans, by a 89% to 81% margin, and Democrats are more intense in their support. Men and women are at parity on this issue. Africans are more likely than other ethnic groups to support an increase in foreign aid (96%).

Four-fifths (81%) of Muslims favor making it more difficult for people to buy guns. A much smaller one-in-six (17%) oppose more restrictions on gun ownership. Support is slightly higher in the Central/Great Lakes region (82%) and lower in the Western states (79%). Democrats are more likely than Republicans to favor gun restrictions, 86% versus 76%, with independents falling between the parties. Support increases somewhat as the respondent's ideology shifts left. Women are more likely than men to favor gun restrictions, by a 85% to 78% margin. African Americans are less likely to support this stance than other ethnicities (74%).

Three-quarters (76%) of Muslims favor banning the public sale and display of pornography. A fifth (21%) oppose this policy. Support for a ban is slightly weaker in the Western states, at 72%. Republicans are slightly more likely to favor a ban than Democrats, 78% versus 75%. Women are more likely than men to favor a ban, by a 79% to 74% margin. Married Muslims are more likely to favor banning pornography than single Muslims, by a margin of 77% to 69%. Support for a ban increases somewhat with age, as well.

Seven-in-ten (70%) Muslims support allowing religious institutions to apply for government money to provide social services. Support is uniform across all geographic regions, although it is more intense in the South. Support does not vary significantly based on party identity or gender. African Americans are more likely than other groups to support this policy (80%). Support for this policy decreases as age increases.

Seven-in-ten (69%) Muslims favor stronger anti-terror laws, while 24% are opposed. Republicans are more likely than Democrats to support this, by a 78% to 69% margin. Men are more likely to favor stronger anti-terror laws than women, by a margin of 71% to 66%. Married Muslims are also somewhat more in favor of stronger laws to fight terrorism, by a 71% to 65% margin. African Americans are much less likely than

other groups to support stronger anti-terror laws (48% versus a range of 74% to 86% for other ethnicities).

Vouchers to attend private schools are supported by two-thirds (66%) of Muslims, and opposed by one-in-three (28%). These levels hold across geographic lines, as well as party—though a slightly higher percentage of independents oppose vouchers than do either Democrats or Republicans. The vouchers gain support as a respondent's ideology shifts to the right. Vouchers are also more heavily supported by younger Muslims, and support steadily decreases with age, as well as income. Women are somewhat more intense in their support than are men, with 49% of women strongly favoring the vouchers versus 43% of men. Support is higher among African Americans than other ethnicities (80%).

A majority (65%) of Muslim Americans favor more income tax cuts, while three-in-ten (29%) are opposed. Support is slightly higher in the West (67%). Republicans are more likely than Democrats to favor this, 74% versus 63%. Income tax cuts resonate more with Arabs than other ethnicities (73% in favor). No ready correlation can be made to income level.

Three-fifths (61%) of Muslims favor the death penalty for convicted murderers. Support is weakest in the East, where 58% of Muslims support the death penalty, and more uniform elsewhere. Republicans are far more likely to support the death penalty than Democrats, 72% versus 54%. Independents fall between the two parties. Support increases as a respondent's ideology shifts to the right. Men are more likely than women to support the death penalty, by a 66% to 54% margin. Support is higher among Arabs than other ethnicities, at 68%, and lower among African Americans, at 41%. A majority (54%) of this latter group opposes the death penalty.

Three-in-five (60%) Muslims favor allowing more stem-cell research. Men are more likely than women to favor stem-cell research, 63% versus 55%. Support is stronger among South Asians (65%) than other ethnic groups. Support generally increases with income levels. Muslims in the medical profession are far more likely than other classifications of workers to favor increasing stem-cell research (76%).

A majority (55%) of Muslims favor making it more difficult to obtain an abortion, while 38% oppose this. The strongest support for this position is found in the Central/Great Lakes region, where support increases to 58%, and weakest in the East, where support is at 53%. Republicans are more likely than Democrats to favor abortion restrictions, 62% versus 53%. Independents are less likely to favor this, at 51% in favor. As respondents shift to the political right, they are more likely to be in favor of this. Men are more likely than women to favor abortion restrictions, by a 57% to 53% margin. Arabs are more likely than other groups to support this position as well (58%) though Africans are more intensely in favor of this issue.

Half (52%) of American Muslims favor forcing every American citizen to speak English, while 46% oppose this stance. Easterners are more likely (57%) than those

living elsewhere in the country to favor this. Republicans are more likely than Democrats to favor mandatory English, by a 69% to 51% margin. Support generally increases as a respondent's political ideology shifts to the right, and as their age increases. Men are somewhat more likely than women to favor mandatory English, 53% versus 51%, though men are much more intense on this issue. South Asians are more likely to favor this (61%) while African Americans are more likely to be opposed (30%).

American Muslims are divided on allowing public schools to display the Ten Commandments. A slight majority, 51% are in favor, and 41% are opposed. Support for the Ten Commandments is strongest in the Central/Great Lakes area, where 54% are in favor. This issue gains support as a respondent's ideological identity shifts to the right. Women are slightly more likely than men to support displaying the Commandments, 54% versus 49%. Africans and Arabs are more likely than other racial groups to support the display of the Commandments (57% and 55%, respectively). Support for displaying the commandments grows, and grows in intensity, the lower a Muslim's income.

A slight plurality (48%) of Muslims favor allowing non-denominational prayers to be read in the classroom, while nearly as many are opposed (44%). Half (50%) of Republicans support the prayer, while 47% of Democrats and 49% of independents do so. Support is higher and more intense among Muslims who call themselves conservative or very conservative, and weakest among progressives, who are split, 45% in favor and 49% opposed. Men and women support school prayer in roughly equal percentages. African Americans are more likely than other ethnicities to support school prayer (53%). Support increases with age, but decreases as income level increases.

More Muslims oppose eliminating affirmative action than support curtailing the programs that give consideration to minorities entering college or applying for jobs (56% opposed versus 37% in favor). Republicans are more likely than Democrats to favor eliminating affirmative action, by a 44% to 34% margin. Progressives are much more likely to oppose eliminating affirmative action than other groups (70%). Men and women have rough parity on this issue. African Americans are more likely than other groups to oppose the elimination of affirmative action (73% opposed), while Arabs are more likely to favor eliminating affirmative action than others, with 44% in favor.

A third (33%) of Muslims favor making the exchange of non-prescription drugs legal. A plurality, 42%, oppose this. In the Southern states, the numbers achieve near-parity, with 36% supporting legalization and 39% opposing it. While Democrats and Republicans support legalization in somewhat equal numbers, Democrats oppose it by higher percentages than Republicans, 43% versus 35%. Independents are slightly more likely than either party to support legalization. Africans and South Asians are more likely than other groups to favor legalization (37% and 36%, respectively).

A majority of American Muslims oppose legalizing physician-assisted suicide (61%). Those in the Eastern and Western states are more likely to favor allowing doctors to help their terminally-ill patients end their lives, 33% and 34%, respectively, than are Muslims living elsewhere. Republicans are more likely to support giving doctors this

ability than Democrats or independents, by a margin of 36% to 33% to 32%. Africans are more likely than other ethnic groups, and with more intensity, to support this (35%). While the overall level of support for physician-assisted suicide is fairly level across all age groups, intensity increases among the oldest respondents. Muslims in the medical profession are slightly more likely than other work demographics to support this.

More than three-fifths (62%) of Muslims oppose research into human cloning, and they do so with high intensity. A quarter (27%) favor further cloning research. Republicans are more likely than Democrats to favor cloning research, 32% versus 26%, and support grows to 34% among independents. Men are more likely than women to support cloning research, 34% versus 21%. South Asians are more likely than other ethnic groups to support this research (36%) while African Americans are far more likely to oppose it (84%).

American Muslims strongly oppose gay marriage. Eight-in-ten (79%) Muslims are opposed, and of that group, the vast majority are strongly opposed. Support for gay marriage is higher among Westerners, where 23% favor it. Support is low across party lines, though the strongest support, ideologically, is among progressives, with 32% favoring allowing gays and lesbians to marry. Support remains consistent across gender lines as well. Young Muslims are a bit more likely to support gay marriage than their elders.

A solid majority (83%) of American Muslims oppose sending more troops to Iraq, while one-in-nine (11%) favor it. This holds across all geographic regions. Republicans are more likely than Democrats or independents to favor sending more troops to Iraq (23% versus 6% of Democrats and 9% of independents). This does not reflect as strongly in ideology. Women are slightly more likely than men (82% versus 79%) to oppose sending more troops. African Americans are more likely than other ethnicities to oppose deploying more troops (91%).

Religion and the Mosque

Finally, I am going to ask you some questions about religion and how it impacts your daily life.

89. On average, how often do you attend the mosque for salah and Jum'ah Prayer

More than once a week	29%
Once a week for Jum'ah	25
A few times a year especially for the Eid	16
Once or twice a month	10
Never	10
Seldom	9
Not sure	1

Three-in-ten (29%) Muslims attend mosque for salah and Jum'ah prayer more than once a week, and another quarter (25%) attend once a week. The remaining 56% are less devout.

Mosque attendance is stronger in the South, where one-in-three (32%) Muslims attend mosque more than once a week, and a quarter (24%) attend weekly; attendance is weaker in the Central/Great Lakes region, where a quarter (26%) attend more than once a week, and 27% attend weekly.

Democrats are more likely than Republicans to attend mosque at least weekly, with 54% of Democrats doing so versus 41% of Republicans. More independents attend at least weekly than either party (58%).

Men are more likely than women to attend at least once a week, 63% versus 42%. Women are most likely to attend a few times a year, especially for the Eid (23%).

African Americans are more likely to attend at least weekly than other ethnicities, with 72% doing so. Arabs are less likely than others to attend at least weekly (41%).

(Asked of those who attend seldom or never)

90. *Why do you not attend mosque more often?*

***Question was open-ended:** (Number in parentheses denotes frequency of similar response.)
Too busy/no time (110); religion allows prayer at home (74); not practicing (68); disagrees with agenda/views of mosque (51); gender restrictions (32); security reason post-9/11 (12); fanaticism (5); does not trust leadership (3); agnostic (3).

91. *Which one of the following statements is true about the participants of the mosque you generally attend?*

There is no clear-cut majority; participants belong to several ethnic groups	49%
The majority of the participants belong to two or three ethnic groups	21
The majority of the participants belong to one ethnic group	19
Not sure	10

Half (49%) of American Muslims attend a mosque with a multi-ethnic makeup and no clearly-dominant group. Another one-in-five (21%) attend a mosque where the majority of the participants belong to two or three ethnic groups, and another fifth (19%) attend a mosque where the majority or worshippers belong to one ethnic group.

Progressives are more likely than other political ideologies to belong to a one-ethnicity mosque (25%) while conservatives are more likely to belong to a multi-ethnic mosque (52%).

Among ethnic groups, African Americans are more likely than others to attend a one-ethnic-group mosque (44%), while Africans are more likely to belong to a multi-ethnic mosque (69%).

92. *How would you rate the Muslim religious leadership in your mosque?*

Excellent	32%		
Good	29	Positive	61%
Fair	20		
Poor	7	Negative	27
Not sure	12		

Three-fifths of Muslims rate the religious leadership of their mosque positively, and a third (32%) rate it excellent. Slightly more than a quarter (27%) rate the religious leadership of their mosque negatively.

The most positive assessment of religious leadership comes from the Central/Great Lakes region (66% positive). Those in the Western states are less likely to rate their religious leadership positively (57%) than others elsewhere.

Democrats are more likely to rate their religious leadership positively than are Republicans and independents, 65% versus 55% for Republicans and 57% for Democrats. (Here, Republicans and independents are virtually identical.) This does not immediately translate on ideological lines, however, as conservatives rate their religious leadership more highly than other ideological groups (66%).

Women are more likely than men (66% versus 58%) to rate their religious leadership positively.

African Americans are more likely than other ethnicities to rate their religious leadership positively (76%), and with higher intensity.

93. *Excluding salah and Jum'ah prayer, how involved are you in the activities at the mosque. Would you say that you are...?*

Very involved	18%		
Somewhat involved	25	Involved	43%
Not very involved	24		
Not at all involved	31	Not involved	55
Not sure	3		

More Muslims say they are not involved in the activities of their mosque than are, 55% to 43%.

Republicans are less likely to be involved in their mosque than are Democrats: 34% of Republicans and 45% of Democrats say they are involved. Two-fifths (40%) of Republicans are not at all involved in running their mosque.

Men and women are involved in running their mosques in roughly equivalent numbers.

More African Americans than other ethnic groups are involved in the running of their mosques (74%). Arabs are less involved than other groups (31%).

(Asked of those who are very, somewhat, or not very involved)

94. Which of the following describes how you have volunteered for your mosque?

(Choose all that apply)

Charity work	27%
Fund raising efforts	24
Sunday school activities	18
Prayer arrangements	14
Other	11
Not sure	6

***Other:** (Number in parentheses denotes frequency of similar response.) Programs/activities (33); financial (23); operations (14); donated services (12); donated facilities (11); public relations (9); donated time/support (7); provided food service (4).

95. Did you happen to attend a mosque for Jum'ah prayers or salah in the last seven days?

Yes	50%
No	49
Not sure	1

Muslims split evenly on recent mosque attendance, with half (50%) saying they attended mosque for Jum'ah prayers and salah, and half (49%) not having done so.

Muslims in the South are more likely to say they attended (55%) than elsewhere.

Democrats are more likely to say they attended than Republicans, 51% versus 39%.

Men are more likely to say they attended than women, 59% versus 37%.

African Americans are more likely to say they attended than other groups, 74% versus a range from 35% to 63% for other ethnicities.

People in sales, service, and blue collar occupations are more likely to say they attended in the last week (60%, 62%, and 60%, respectively); homemakers are less likely than other professions to say they attended in the last week (34%).

96. Concerning daily salah or prayer, do you in general, pray all five salah daily, make some of the five salah daily, occasionally make salah, only make Eid Prayers, or do you never pray?

Pray all five salah daily	49%
Make some of the five salah daily	22
Occasionally make salah	15
Only make Eid Prayers	5
Never pray	7
Not sure	3

Half (49%) of American Muslims pray all five salah daily, while another fifth (22%) make some of the salah daily. Only 7% say they never pray.

Westerners are less likely than those in other geographic regions to pray all five salah (41%); they are also more likely to say they only occasionally pray the salah than those in other regions (19%).

As a Muslim's political identity shifts to the right, they are more likely to pray all five salah daily; among progressives, 43% choose this response, but among conservatives, it is 53%.

Women are more likely than men to say they pray all five salah daily, 54% versus 45%. Men are more likely than women to only occasionally make salah (16% to 13%), only make Eid prayers (6% versus 4%) or never pray (9% versus 6%).

Africans are more likely than other ethnic groups to pray all five salah daily (63%). South Asians are more likely to say they only pray some of the five salah (29%). Arabs are more likely to say they never pray (13%).

The younger a respondent, the more likely they are to say they pray all five salah daily; the older a respondent, the more likely they are to say they never pray.

97. How important is religion or spirituality in your daily life? Is it very important, somewhat important or not very important?

98. *Would you say the role of Islam in your life is very important, somewhat important, or not very important?*

Table 11. The Role of Religion and Islam in Daily Life

	Very important	Somewhat important	Not very important	Not sure
Religion or spirituality in your daily life	82	14	4	--
The role of Islam in your life	82	14	4	--

By equal percentages, American Muslims rank both the role of religion, and of Islam itself, as very important in their lives: 82% say each is very important, 14% say somewhat important, and 4% say not very important.

Those living in the West are less likely to rate either very important (77% for religion, 79% for Islam).

As a respondent’s political ideology shifts right, so does the likelihood they consider both religion/spirituality and Islam very important; as it shifts left, there is an increasing likelihood they will select somewhat important.

Women are more likely than men to rank religion and Islam as very important (87% versus 78% for religion, 85% versus 79% for Islam).

Arabs are less likely than other ethnicities to rate either religion or Islam as very important (77% for each category).

99. *Were you raised as a Muslim or did you convert?*

Raised	79%
Convert	20
Not sure	1

Four-fifths (79%) of American Muslims were raised Muslim, but one-fifth (20%) are converts.

More Central/Great Lakes residents say they were raised Muslim (84%) than elsewhere. More Easterners say they are converts (23%).

No obvious correlation occurs with political ideology. However, Republicans are more likely than either Democrats or independents to have been raised Muslim, 87% versus 74% of Democrats and 76% of independents.

More women than men are converts (25% versus 17%).

A higher proportion of married Muslims are converts than are single Muslims (18% versus 11%). Among those divorced/widowed/separated, the proportion jumps to half (49%).

African Americans are distinct from other ethnicities on this question. While all other ethnicities are nearly unanimous as Muslim-raised, among African Americans, 68% are converts.

100. What was the main reason you converted to Islam?

Read about the religion and was inspired to convert	38%
Was influenced by a fellow Muslim	32
Married someone who was a Muslim	12
*Other	14
Not sure	4

***Other:** (Number in parentheses denotes frequency of similar response.) Spiritual indoctrination (8); philosophical influence (5); answer to personal quest (4); community outreach (3); organizational influence (3); Divine intervention (3); spiritual/intellectual/social inspiration (2); parental/family influence (2); mainstream religious hypocrisy (1).

The two prime causes of conversion are reading about Islam and being inspired to convert, or being influenced by a fellow Muslim. In most geographic regions, reading about Islam is the top reason for conversion, except in the Central/Great Lakes region, where a plurality, 39%, were influenced to convert by a fellow Muslim.

For liberals and progressives, being influenced by a fellow Muslim is the main reason for conversion. For conservatives and moderates, reading about the religion and being inspired to convert is the more common cause of conversion.

Among African Americans, the largest convert community, 39% became Muslims after being influenced by a fellow Muslim, 34% converted after reading about Islam and being inspired, and 7% converted due to marriage.

500. If you were not raised a Muslim, what year did you convert?

101. In your opinion, should mosques keep out of political matters or should they express their views on day-to-day social and political questions?

Should keep out of politics	37%
Should express their views	57
Not sure	6

A majority (57%) of American Muslims say mosques should express their views on social and political questions. More than a third (37%) say mosques should keep out of politics.

Republicans are more likely than Democrats to say mosques should keep out of politics, 44% to 37%, while independents overwhelmingly say they should express their views (62%).

Men and women see nearly eye-to-eye on this question. However, single and divorced/widowed/separated Muslims are much more likely than married Muslims to say mosques should express their views (69% and 67%, respectively, versus 53% of married Muslims).

African Americans are more likely than other ethnic groups to say mosques should express their views (84%). Half (50%) of South Asians say mosques should stay out of politics, more than other ethnic groups.

102. Do you think it is right for khatibs to discuss political candidates or issues in the khutbah?

Yes	39%
No	51
Not sure	10

Half (51%) of Muslims say it is not right for khatibs to discuss political candidates or issues while delivering their khutbah. Two-in-five (39%) say it is appropriate.

Republicans are more likely than Democrats to say this is inappropriate, by a 61% to 49% margin.

Men are slightly more likely than women to say this is appropriate behavior, by a 40% to 38% margin. A higher percentage of women are unsure than men.

African Americans are more likely to say this is acceptable than other ethnicities (57% versus a range of 30% to 41%).

Muslims and the Media

103. Which of the following best describes how you get most of your information about international affairs or foreign policy?

Television	53%
Online	17
Newspaper	13
Radio	5
Family and friends	2
Books	1
Magazines	1
School	--
*Other	5
Not sure	2

***Other:** (Number in parentheses denotes frequency of similar response.) Verbal/written media (59); travel-related (2); organizational outreach (1); life experience (1).

More than half (53%) of Muslims turn to television for their international affairs and foreign policy news. Of the remainder, one-in-six (17%) turn to the internet, and one-in-eight (13%) get their news from a newspaper.

Among progressives, the number getting their news online jumps to 24%, significantly higher than any other ideological subgroup.

As respondent age decreases, or education increases, the likelihood of them using the internet for their news steadily increases.

Women are more likely than men to get their news from television, by a 55% to 52% margin. Men are more likely to get their news from the internet than women, by a 18% to 14% margin.

Africans are more likely to use television for their news (63%) than other ethnic groups. African Americans are more likely to use newspapers than other groups (18%). One-in-five (20%) South Asians get their news online.

104. Which of the following best describes how often you watch, read or listen to information about international affairs?

Daily	72%
A few times a week	22
Rarely	3
Once a month	2
Never	1

Not sure

1

Seven-in-ten (72%) Muslims follows international news on a daily basis. Two-in-five (22%) get international news a few times a week.

Southerners are more likely than others to get their international news daily (74%). Those in the Central/Great Lakes region are less likely than others to do this on a daily basis (69%).

Republicans are more likely than Democrats to follow international news on a daily basis, by a 80% to 76% margin.

Men are more likely than women to get their news on a daily basis, 76% versus 66%. Women are more likely than men to get their international news a few times per week, 25% versus 20%.

Arabs and African Americans are more likely than other ethnic groups to get their news on a daily basis (76% and 75%, respectively). Africans are less likely than others to do so (51%).

As age increases, so does the likelihood of obtaining international news on a daily basis: 57% of 18-29 year-olds do so, but 86% of those above the age of 65 do so.

105. When watching television for information about international affairs, which of the following stations do you turn to most often?

CNN	38%
ABC News	14
Local news	6
NBC News	5
CBS News	4
Fox News	4
C-Span	4
MSNBC	4
*Other	15
Do not watch TV/Not sure	5

***Other:** (Number in parentheses denotes frequency of similar response.) Domestic news channels (98); ethnic/Arab satellite television (69); international stations (69); internet (4).

CNN is the choice of nearly four-in-ten (38%) American Muslims. ABC places second, at 14%. Viewership of other channels is much lower.

CNN is more popular among Muslims in the South, where 46% choose it over its competition. ABC is less popular in this same region than elsewhere.

CNN is less popular among African Americans than among other groups (31%) and is more popular among Africans (49%).

106. Do you regularly watch any media targeted towards specific ethnic groups?

Yes	25%
No	74
Not sure	2

A quarter (25%) of Muslims watch media targeted to ethnic groups, which three-quarters (74%) do not.

African Americans are more likely to watch media targeted to ethnicity than other ethnic groups (40%). Africans are less likely to do so (12%).

Muslim converts are more likely to watch ethnically-targeted media, and do so more frequently as the length of time since conversion increases.

107 – 108. Do you think the mainstream American media... Hollywood... is fair in its portrayal of Muslims and Islam?

Table 12. The Portrayal of Muslims On-Screen

	Yes	No	Not sure
The mainstream American media	17	76	7
Hollywood	10	77	12

American Muslims overwhelmingly say both mainstream American media and Hollywood are not fair in their portrayal of Muslims.

The responses to these questions vary little based on political party or ideology.

African Americans are more likely than other ethnicities to say both mainstream media and Hollywood are not fair to Muslims (88% on media, and 91% on Hollywood).