



# Muslim Planet

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[The Muslim Voice](#) Project offers a platform of technology services for the Muslim Community of North America. It provides the needed infrastructure to transform the community towards [unified positions](#) and [integrated action plans](#). It seeks Muslim representation at local, state, and federal levels. So, please [help](#).

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## Welcome Message

Hope you had a good Eid-al-Azha.

We wish that you and the community are well, and you will enjoy this issue of the News Journal. Please share it with your family and friends, and forward it to your own email list.

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[The Muslim Voice](#)

## Editorial

The political participation by the Muslims in USA is growing, though it is still at a lower level compared to other faith communities. American Muslim voter registration among eligible voters continues to lag behind other faith communities. Nearly four out of five Muslims are registered to vote (78%), compared with about nine out of ten from other faith groups (90% of Jews, 92% of Catholics, 88% of Protestants, 91% of white Evangelicals, and 87% of the general public).

Eighty-two percent of nonaffiliated Americans are registered to vote, still 4 points better than Muslims.

Though lower than other groups, over time, Muslim voter registration continues to climb. The proportion of eligible Muslim voters not registered to vote has declined by about half from 39% in 2016 to 21% in 2020.

Fewer Muslims Are “Insha’Allah Voters”, meaning those who intend to vote but have not registered to do so. In 2016, 60% of eligible voters were registered to vote by January of election year, but 81% said they planned to vote, a difference of 21%. In 2020, 78% of eligible voters were registered to vote by March of election year, and 81% planned to vote, a difference of only 3% who plan to vote but have yet to register, a significant reduction.

Number of Non-Voters by Planned Rejection Stays Constant. A constant segment of the eligible-to-vote Muslim population (roughly 15%) do not intend to vote (14% in 2016 and 2018, and 16% in 2020). In 2016, we asked why. The top reasons stated were:

- “My vote will make no difference”
- “No one represents my priorities”

Between 2016 and 2020, “get out the vote” campaigns have been tremendously successful in getting willing but not yet registered Muslim voters to register. This was accomplished in part through voter drives at mosques and Muslim conferences. The remaining 15% will require convincing their vote really matters and that the choices they are offered are worth their time, not just a convenient way to register to vote.

There is yet a small number of Muslims who question the validity of voting within the Islamic principles. Just three Muslim members in the Congress have made a huge difference in tilting the balance in favor of Muslims. There needs to be at least twice as many by the 2022 elections. That will significantly change the perception of Muslims as terrorists to Muslims as a force to reckon with.

In America, a community must have representation in order to be able to stand up and be counted.

Just imagine what a tremendous boost it would be for the Muslims to have a Muslim Senator?

The Muslim Community must become conscious of their potential in the future of USA. For that purpose, Muslims must prepare to contest elections at all levels, and the community must become prepared to support them to win. When it comes to winning, the electorate is divided in the middle and candidates sometimes win just by few votes. Therefore, every Muslim must vote! For that purpose, all eligible Muslim voters must register to vote; and all of them must get out and vote.

Please play your role in the service of Muslim Community.

## News in Brief

Please click the hyperlinks to read more details:

1. [US Mosque Study 2020: Key Findings](#)
2. [Senate Confirms Zahid Quraishi: First Muslim to be a Federal Judge](#)
3. [For the first time, Islamic religious education has been offered as an elective course in public schools in Catalonia](#)
4. [Falling support of Muslims for UK Labor Party](#)
5. [UK Labor Party under fire for readmitting Trevor Phillips after his suspension under alleged Islamophobia](#)
6. [The Ontario Killing of a Muslim Family: Islamophobia in Canada](#)
7. [Islamophobia in Scotland: New Findings](#)
8. "Why is the [Israeli baseball team](#) predominantly made up of [American Jews](#)? And No Arabs?": [Israel Goes to the Olympics with High Hopes, American Ringers and No Arabs](#) (Haaretz)
9. Israeli spyware program Pegasus to spy on journalists, activists, and business leaders. [Darker Side of Israel's 'Startup Nation' Image](#) (CNN)
10. Alleged targeting of President Macron and PM Imran Khan. [French Media Report President Macron's Cellphone Was a Spyware Target](#) (NPR)
11. [Pegasus Spyware Case: Pakistan PM Imran Khan Among 14 Heads of States on Potential Target List](#) (Zee News)
12. Government agency in India has reportedly attempted to hack over 25 Hurriyat leaders - including members of Mehbooba Mufti's family". It is confirmed to be "a client of the Israeli company NSO group": [Forensic Evidence Shows India Tried to Hack Phones of Kashmiri Leaders](#) (Daily Times)
13. "Iran - not Hamas or Hezbollah" is the Israeli defense establishment's best route to getting the highest spending increase: [Israeli Army's Scaremongering on Iran Is Back. Here's Why](#) (Haaretz)
14. A regional U.S. commander said at a Sunday news conference that the U.S. military has stepped up its airstrikes against the Taliban and "that it will continue to do so" in the weeks ahead": [U.S Offers Further Air Support to Afghan Troops amid Taliban Offensive](#) (KFGO)
15. Following reports of Palestinian youth throwing Molotov cocktails at armored vehicles, "Israeli forces set up a trap for the three youths, arresting two while the third was injured" by open fire from Israeli soldiers: [Israeli Forces Injure Palestinian Youth in West Bank](#) (Middle East Monitor)
16. Gaza's fishing zone will be reduced from 12 to six nautical miles, the Israeli army says, deeming the incendiary balloons launched at Israel "a violation of Israeli sovereignty": [Israel Halves Gaza Fishing Zone over Incendiary Balloon Fires](#) (Al-Jazeera)

## Articles for Muslim Community

### Role of Internships

By Dr. Mike Ghous

Consider the following:

- Becoming a Congressman or a Senator by starting as an intern at the White House, Senate, and Congress.
- Becoming a Media person, News reporter, and staff with media organizations.
- Becoming a part of organizations like Human rights organizations, school boards, Civil and Human rights orgs, the Rotary Club, Lions Club, interfaith groups, homeowners' associations, and other volunteer opportunities.

Working as an intern at the White House, Senate, and Congress are financially lucrative careers. Most of the TV anchors, Senators, and Congressmen were once Whitehouse Interns.

We have very few but solid Muslim voices in the house with Ilhan, Rashida, and others like Cortez, Jayapal, Khanna, and Sanders. We need to place a few more to beef up their voices. We can correct the course on domestic and foreign policy issues.

Suppose White Supremacist takes over the house in 2022. In that case, the job security and security of living a peaceful life may become difficult for Muslims, our children and grandchildren, and, of course, our retirement. We need to be free from apprehensions.

Shaping America's future is possible, and we must focus on two things:

- We must run for various positions from School Districts to State Reps, Congress, and the Senate and prepare a few to run for the President.
- We must join the media. Thank God, we have Fareed Zakaria, Amna Nawaz, Amun Mohiyeddin, Ali Velshi, Mehdi Hassan, and a few more to speak up. We need more common sense Muslim voices to gradually (ten years) change the perceptions about us as contributors to the peace and prosperity of America.

We must create a pipeline to prepare individuals to be in the office continuously. We should not run out of men and women to be in the office.

## Evolution of Mosques in USA

Report: Number of mosques in US grows overall, but African American mosques in decline

*The majority of America's new purpose-built mosques are found in suburban areas, a shift that reflects the demographic footprint of Muslims in America.*

June 2, 2021

By

[Joseph Hammond](#)

(RNS) — Increasing numbers of African American mosques are closing, while the overall number of mosques in the United States continues to grow, according to a new report.

“The American Mosque 2020: Growing and Evolving,” released Wednesday (June 2), shows key changes in Muslim demographics as they relate to places of worship. The report, jointly published by the Islamic Society of North America, the Center on Muslim Philanthropy and the Institute for Social Policy and Understanding, was written by Ihsan Bagby, who produced similar survey reports in 2001 and 2010.

“In 2020, the US Mosque Survey counted 2,769 mosques, which is a 31% increase from the 2010 count of 2,106 mosques. Undoubtedly, the primary driving force for the increase of mosques is the steady expansion of the population of Muslims in America due to immigration and birth rate.”

The report finds congregational prayers held in mosques on Fridays (a practice known as jumah) averaged 410 attendees prior to the coronavirus pandemic in 2020. This was an increase over the 2010 figure of 353. Some 72% of mosques recorded a 10% or more increase in jumah attendance during the reporting period.

Nearly all (98%) of American mosques are run by their local congregations, according to Bagby. He also writes that Muslim congregations are enthusiastic members of their local communities; they are on average more likely to participate in interfaith and civic efforts than other religious groups. Despite this, the report suggests that opposition to the construction of Muslim places of worship reveals anti-Muslim discrimination is more institutionalized than other forms of religious discrimination in the United States.

“The Muslim American community is a very diverse and at any given mosque, when a critical mass is reached, there is often a desire to start another mosque. This is something we have seen in many groups from Afghani-Americans to Somali-Americans. It is also a phenomenon that we find in other religious groups in America as well,” Bagby said.

The 2010 survey found that 17% of America's mosques were in urban centers. That number decreased to 6% in the 2020 survey due to the growth of new mosques in suburban and rural areas, and the closure of many African American mosques in larger cities. The majority of America's new purpose-built mosques are found in suburban areas. The shift reflects the demographic footprint of Muslims in America.

A number of factors are leading to the closure of African American mosques, including the death of former Nation of Islam leader Warith Deen Mohammed, who was one of the founders of the African American Sunni Muslim movement. The first wave of conversions in the 1960s and 1970s created new

African American Muslim communities. A secondary wave of African American conversions occurred in the early 1990s, spurred by the influence of the film “Malcolm X,” globalization and the prominence of some Muslims in hip-hop culture. As members of the first wave get older, many African American mosques have struggled to remain open.

“Following the death of Warith Deen Mohammed in 2008, the community has never reconstituted itself and that has been a barrier for growth for the African American Muslim community,” said Bagby.

“African American conversion, while it is ongoing, has plateaued, especially in African American mosques,” he added.

The report does not include mosques used by Muslim minority groups such as the Nation of Islam, Ahmaddiyya or Ismaili congregations, in part because Bagby says he was unable to obtain relevant data.

Attendance at mosques remains strong in particular among the 18-34 age demographic and is much stronger than that demographic among Jewish and Christian groups, according to Bagby.

“My colleagues who work on Jewish and Christian congregations say to enjoy it while it lasts, that this (is) not sustainable,” he said. “I think it is too early to say a long-term decline is unavoidable or predetermined.”

#### References:

<https://www.arabamericannews.com/2021/06/06/new-study-shows-number-of-u-s-mosques-continues-to-grow/>

<https://www.ispu.org/mosque-survey-2020-key-findings-2/>

<https://religionnews.com/2021/06/02/report-number-of-mosques-in-us-grows-overall-but-african-american-mosques-on-decline/>

<https://www.pewresearch.org/fact-tank/2018/01/03/new-estimates-show-u-s-muslim-population-continues-to-grow/>

## Women and the Mosque

June 2021

By Dr. Ihsan Bagby

The position and role of women in the American mosque is one of the most contentious issues within the American Muslim community. The inherited culture from some countries and some interpretations of the inherited intellectual tradition are that women have a limited place in the mosque. The American Muslim community in general never accepted the idea that women should be excluded from the mosque, but many mosques never embraced the active involvement of women. In the past decade, there have been efforts to make mosques more welcoming to women. Studies have been conducted, fatwas (Islamic legal opinions) and collective statements published, videos produced, and speeches given. There was a clear hope that the 2020 US Mosque Survey would show some progress in regard to women in the American mosque.

The results are mixed: there has been some progress but little change.

### Use of Divider in the Mosque

The central debate about women in the mosque is the issue of whether women should pray in the same prayer space as men or behind some form of divider or in another room. Those mosques that offer a choice for women to pray in the same prayer space as men or behind a barrier were coded as mosques that did not use a divider. A few mosques (5%) have a mezzanine area for women, and these mosques were coded as having a divider. Mezzanines were installed in many purpose-built mosques as a compromise to give women in the mezzanine the ability to see the imam below who is giving the sermon or leading the prayer. However, the compromise is not very satisfactory because only the first row in the mezzanine can see the imam, and when there is a class or discussion in the prayer area it is very difficult for women to participate. The 2020 Mosque Survey shows that no change has occurred in the percentage of mosques without a divider. The percentage of mosques with a divider has remained steady since 2000 at two-thirds, and the percentage of mosques that do not have a divider is still one-third. The issue has been raised and the discussion has been initiated, but the culture of mosques regarding dividers has remained unchanged.

African American mosques have the highest percentage of mosques with no divider: Two-thirds of African American mosques (66%) have no barrier as compared to 31% of immigrant mosques that do not use a divider.

Clearly, the traditions from overseas where women are often marginalized in mosques have influenced the mindset and practice of Muslims who have immigrated to America. The effect of the American experience vs. cultural heritage from overseas can be seen in the statistic that fulltime paid imams who are American born are much more likely to lead mosques with no divider: 50% of mosques with a full-time paid, American-born imam do not have a divider as compared to 31% of mosques with a fulltime

paid foreign-born imam. Undoubtedly, this is partly the effect of the American-born imam and the effect of a mosque leadership that prefers an American-born imam. In other words, these mosques were probably already leaning away from duplicating traditions from overseas, which was what led them to hire an American born imam. Another strong correlation is with community and political involvement. Those mosques that are actively involved in their local communities and highly politically involved are more likely to have no divider in the mosque. More than half of mosques (54%) that score high in both community and political involvement do not have dividers. Only 22% of mosques with low community involvement have no dividers in their mosques.

The connection between greater involvement and no divider seems to manifest a mindset which embraces involvement in American society and the American cultural norm that women should not be marginalized. Islamic approach is another variable associated with whether a mosque has a divider or not. Those mosques that prefer the more flexible approach of looking to the purposes of Islamic law are much more likely to have no divider than the other approaches. Almost half (49%) of mosques that look to purposes have no divider. In comparison, only 17% of mosques that look to the great scholars of the past and 24% of mosques that follow a madhhab have no dividers in their mosques. Even though a higher percentage of mosques that look to purposes do not have a divider, still those mosques are evenly split between having a divider (51%) and not having a divider (49%). Obviously, even purpose-oriented mosques do not have a clear consensus and commitment to not having a divider.

### **Women's Participation on Mosque Boards**

One positive note for women's involvement in the mosque is the increased percentage of mosques with women on their boards. Over two-thirds of mosques (67%) have women serving on their mosque boards as compared to 59% in 2010 and 50% in 2000. The argument that women should not serve on governing bodies of Muslim organizations has clearly been defeated: Only 7% of mosques still uphold that argument, down from 31% in 2000.

African American mosques have a much higher percentage of women on their boards: 83% have women serving on their boards.

Those mosques that look to the purposes have a much higher percentage of women on their boards: 79% of these mosques have women serving on their boards.

High levels of community and political involvement are also associated with women serving on mosque boards.





## **The Great Muslim Nation**

We are the only organization of its kind in North America

eMail : [iCommunity@mail.MuslimPlanet.org](mailto:iCommunity@mail.MuslimPlanet.org)

Website : <http://MuslimPlanet.org/>

We are nonprofit though not yet registered as a 501 (C) 3 organization due to lack of resources.

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