

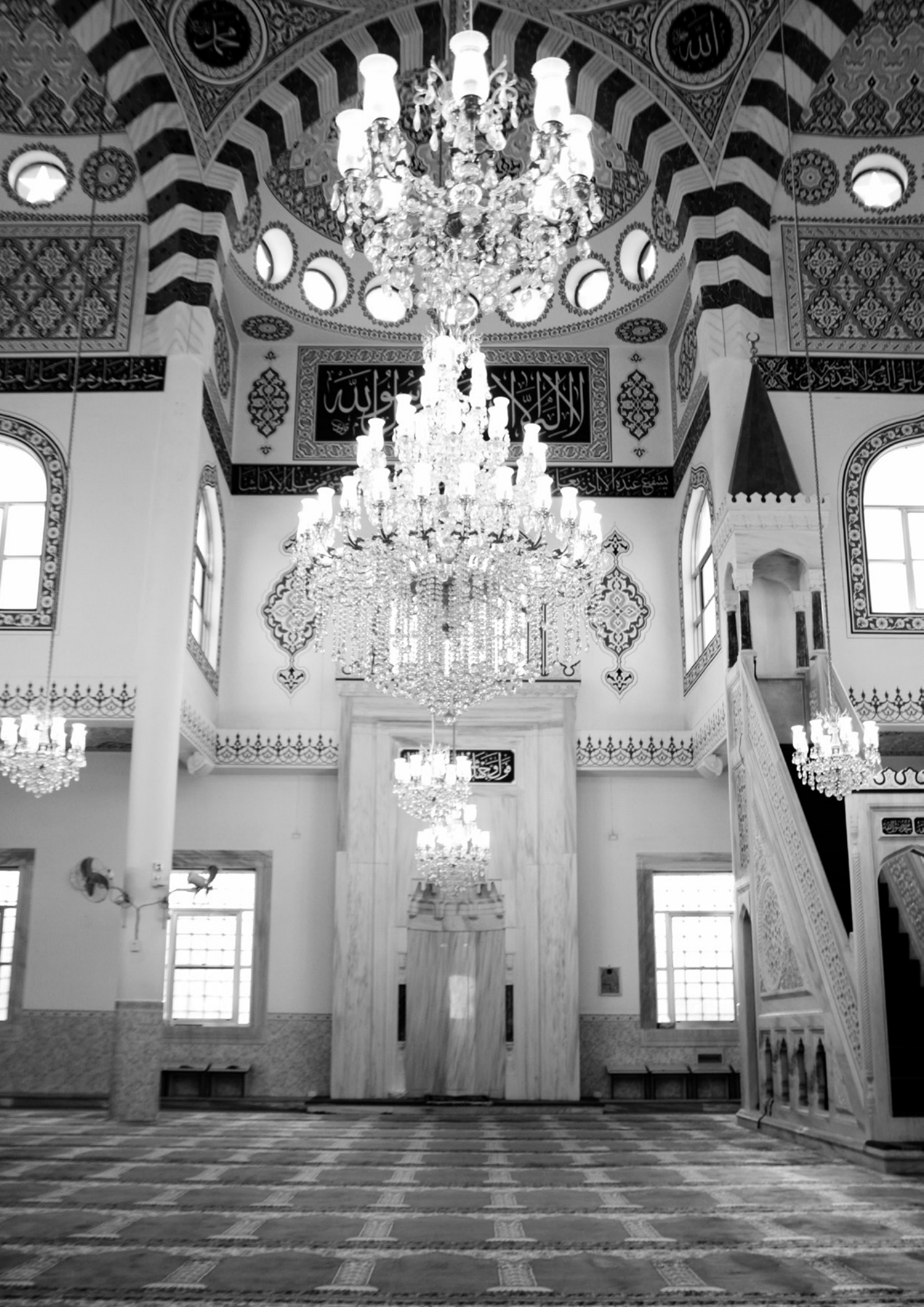


MOSQUES OF SYDNEY AND NEW SOUTH WALES

RESEARCH REPORT 2014

Husnia Underabi





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Mosque presidents, directors, imams and mosque committee representatives from the following mosques and organisations: Ahlus Sunnah wal Jamaah

Al-Azhar Al-Sharif Mosque, Belmore

Al-Rasool Al-A'dham Mosque, Bankstown

Al-Rida Mosque, St Marys

Artarmon Masjid

ASWJ Revesby Masjid

Bilal Mosque, Cringila

Blacktown Mosque

Bonnyrigg Mosque

Bukhari House Musallah, Auburn

Dubbo Mosque

Ernest Street Mosque, Lakemba

Erskineville Mosque

Kotku Riaz Mosque, Griffith

Guildford Mosque

Holden Street Masjid, Lakemba

Imaan Masjid, Arncliffe

Imam Husain Islamic Centre, Earlwood

Islamic House Masjid, Edmondson Park

Islamic Society of UNSW

Islamic Society of Manly Warringah

King Faisal Mosque, Surry Hills

Lebanese Muslims Association, Lakemba

Macquarie University Muslim Students Association

Masjid Arrahman, Kingsgrove

Masjid Noor, Granville

Mosque Suburban Islamic Association of Campbelltown

Nabi Akram Islamic Centre, Granville

Nepean Mosque, Mount Druitt

Newcastle Mosque

Omar Mosque, Gwynneville

Parramatta Mosque

Penshurst Mosque

Punchbowl Mosque

Quakers Hill Mosque

Redfern Mosque

Smithfield Mosque

Sydney University Muslim Students Association

University of Western Sydney Muslims Students Association, Campbelltown

University of Western Sydney Muslims Students Association, Kingswood

And mosque presidents, directors, imams and mosque committee representatives who have elected to keep their participation anonymous.



**Associate Professor
Mehmet Ozalp**

Director, Centre for Islamic Studies
and Civilisation, Charles Sturt
University

Executive Director, ISRA Australia

The ever increasing suspicion and scrutiny over the Muslim community in Australia seems to have reached new heights with the emergence of ISIS from the wounds opened by the 2011 Arab Spring revolution in Syria. Accused of unwilling to integrate, Muslims are often portrayed as alien to Western and Australian values. Media images of bearded men with puritanical rhetoric hurled in the backdrop of mosques only served to grow the suspicion and enigma of mosques. The inevitable outcome of such framing coalesced in campaigns against the establishment of mosques throughout Australia. Yet, mosques as places of worship are fundamental in the lives of observant Muslims, a feature highlighted by this report, researched and prepared by Husnia Underabi in collaboration with ISRA Australia, Charles Sturt University and the University of Western Sydney.

The report underscores important findings. Counterintuitively, mosques as vibrant places of worship with people attending from all ages and backgrounds are becoming increasingly multiethnic and multicultural community centres. English features as the dominant language of teaching, religious instruction and Friday sermons. These are signs that Muslims in Australia are being localised and are on the verge of developing a unique Australian identity.

At the same time, the report underpins important challenges facing mosques and their supporting communities. Most mosques are under-resourced to deal with the complexity of its people and community. Mosque leadership and imams face enormous challenges and are struggling under heavy workload. Along with other Islamic organisations, mosques are cognisant of the immense responsibility they carry in dealing with extremism, islamophobia and leading the community through an important generational transition.

This report is an excellent benchmark of mosques in Sydney and NSW and it highlights them in a way never attempted before. Future longitudinal or periodic studies could trace the constants and variables as the Australian Muslim community and its mosques mature and develop in time. While the report does not include all mosques in Australia, the scale and depth of the study uncover characteristics, issues and patterns reflective of mosques throughout Australia. The solid method of the research enables easy replication to include all Australian mosques.

It has been a pleasure to work with Professor Kevin Dunn at the University of Western Sydney. I acknowledge the hard work and diligence Husnia Underabi has put into this research. Her painstaking attention to religious and cultural sensitivities made it possible to gather data from a wide cross section of mosques. Her demonstrated ability to undertake complex research will be a valuable asset to scholarship in Australia.

The study of contemporary Muslim societies is a foundational theme of the UWS Centre for the Study of Religion in Society, located in the School of Social Sciences & Psychology. We support research on the Islamic experience in Australia, and Husnia Underabi is among only a handful of young Muslim Australians doing this work. This is essential and much needed scholarship.

In the aftermath of recent terror attacks, more latterly the rise of ISIS, and in the long running global war on terror, there has emerged a discourse about ‘home grown terrorism’ and of ‘enemies within’. In the United Kingdom this is accompanied by a discourse of parallel lives, in which it is asserted that Muslim Britons live alongside but not with their non-Muslim fellow citizens. Mosques and other religious infrastructure can too easily be characterised as incubators of separation and radicalisation.

The best antidotes to such ill-founded generalisations are insight and evidence on the actual roles and impacts of mosques. That is what Underabi achieves with this report. Mosques in Sydney and elsewhere in NSW are religious infrastructures where people perform prayers and experience communion. The latter points to the social functions of mosques, the weekend schools, language and Qur’an classes, as well as child and youth activities. As readers will note, Sydney’s mosques have been designed, built and staffed by volunteers. They are hubs for engagement, for encouraging civic participation, national identification and belonging.

It has been a pleasure to collaborate with ISRA on supporting the Sydney Mosques project. I would also echo Husnia’s appreciation of her field assistants and the many Muslims across Sydney who provided the detail required in this survey. Finally, I applaud Husnia Underabi for this excellent report. She is a treasure of the Sydney Muslim community, and she is an inspiration and credit to Australian society.



Kevin M Dunn

Professor in Human Geography and Urban Studies

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GENERAL STATISTICS

- In total, there are 167 Islamic places of worship in NSW, 82 of which are open for the Friday and five daily prayers. The majority of the remaining 85 Islamic places of worship offer only some of the five daily prayers
- NSW's mosques are relatively recent religious institutions with the majority being built in the last four decades. The increase in the number of mosques in NSW corresponds with census figures for the Muslim community showing steady increases since the beginning of the 1970s.
- While the earliest mosques in NSW were built in the inner-city suburbs of Sydney, the majority (62%) are now located in the western suburbs of Sydney. Most of the mosques located outside Sydney (14%) have been built in the past two decades.
- From the 50 mosques surveyed in this report, it was established that, in total, approximately 22000 Muslims visit the mosque on a daily basis, 35000 visit for Friday prayers where they are required to listen to a mosque sermon and 63000 participate in annual festive (Eid) prayers.
- Mosques in general are understaffed and managed primarily by volunteers.
- Mosques collect charity from their Friday congregations and regular participants in the form of annual alms (*zakat*), annual charity sacrifice (*qurban*) and Ramadan charity (*fitr*). These funds are channelled to aid humanitarian problems within and outside Australia directly or indirectly.
- There is an identifiable shift in the ethnic composition of mosque congregations. While in the earlier decades mosques primarily served one ethnic group, almost all mosques in NSW display a multi-ethnic composition. However, the dominance of certain ethnic groups in the composition of the regular mosque attendees and members of the mosque committee prevails.
- About half (48%) of the mosques did not consider the imam to be the leader of the mosque. The employment status of the imam did not make significance.
- In 90% of the cases, the management committee has a major influence over the mosque and its affairs. It has either complete control (30%) or a shared arrangement of leadership with the imam (60%). In shared arrangements, the management committee controls the funds, administration and program of activities of the mosque, while the imam runs religious services and educational programs.

REFLECTION ON TRENDS AND PATTERNS OBSERVED IN THIS STUDY

- The prime function of mosques in NSW is the provision of a place of worship for Muslims to fulfil their religious obligations and the delivery of religious education in the form of children's, women's and men's religious studies and Qur'an classes. Mosques in NSW also perform the function of community centres where social activities are organised and important Islamic events are celebrated. This is particularly the case during Ramadan when the community gathers to share break-of-the-fast meals (*iftar*), sometimes inviting non-Muslims to join and participate in special Ramadan prayers (*tarawih*).
- There is a correlation between the mosque's management committee and the vitality of the mosque. The stronger and more active the management committee, the more services and activities are offered to the community. In a small number of cases where the mosque did not have a management committee, the mosque was a quiet place with no activities taking place except the five daily prayers.
- Imams fell into all age brackets from 20 to over 60. Almost half of the imams (47%) are younger than 40 years of age indicating a young generation of imams is the beginning to emerge in NSW's mosques. Most of the younger generation of imams are also fluent in English.
- The language that is most frequently used in the delivery of Friday sermons is English,

making the formal language of Australia the most frequently used and widely accepted language in NSW mosques. Nevertheless, English was most often accompanied by a second ethnic language from the dominant ethnic representation in the mosque.

- Friday congregations are formed predominantly by men. On average, females form only 7% of the mosque congregation. The number of females attending mosques on a daily basis was also far less compared to men. The main reason for low participation of women is that Friday prayer is compulsory for men while it is optional for women. However, in some mosques, women make up as much as 30% of the mosque congregation. Women's participation in the activities of the mosque increases significantly during the month of Ramadan and major events, such as the Eid prayers.
- Over half (56%) of the mosques indicated having female representation in the mosque committee and 66% deliver religious classes to women on a weekly basis. This indicates, although women participate less frequently in the Friday and daily congregational prayers, they are nevertheless actively involved with the mosque.
- Most of NSW mosques are involved in either interfaith dialogue or open days to invite non-Muslims to the mosque, indicating that mosques are involved with the wider society and are willing to communicate and exchange ideas.
- The majority of mosque leaders feel Australian Muslims should participate in Australia's civic institutions and participate in the political process.
- Most mosque leaders identify their regular participants as being moderately religious (84%) and actively discourage the spread of extremist views inside the mosque.
- Mosque leaders are satisfied with the current rate of youth involvement (64%). Most mosques (74%) have at least one person between the ages of 18-34 in the committee and 48% of the mosques reported having a youth group.

CHALLENGES FACED BY MOSQUES

- When mosques struggle with availability of space, accommodating for the involvement of women in the congregational prayers becomes a secondary priority as it is not a religious obligation for them to attend. At present, a large number of mosques struggle with space, particularly on Fridays.
- Only 40% of the mosques in NSW have a full-time imam. Mosques that are connected to a supporting institution are more likely to have a full-time imam. Full-time imams are on average more qualified compared with part-time unpaid imams.
- Imams are generally educated overseas largely because of the fact that, until recently, Islamic higher education was not available in Australia. Typically, the qualifications of the imam are from an institution located in the country of their own ethnic background or from countries and institutions that are famous for their Islamic studies programs, such as Egypt, Saudi Arabia and Turkey.
- Mosques leaders and imams are exposed to a wide range of social issues (such as marriage and parenting problems), which requires them to operate as social workers as well as religious advisors. Imams are stretched and overwhelmed with the volume and diversity of problems they have to negotiate. Although their grounding in Islamic disciplines and their extensive experience greatly helps, having support and additional training in counselling and social work would dramatically improve their effectiveness.
- Although there are various peak Muslim bodies, there is no single institution that has attracted the membership of all the mosques in NSW. This represents a communication challenge and a barrier in dealing with religious and social issues concerning the entire community.
- Mosque leaders are concerned about extremism among a minority group of Muslims in the community. They identify this group as being problematic in creating misconceptions and stereotypes about the Muslim community in the eyes of the media and wider Australian

community. Mosque leaders monitor their mosques to ensure these individuals do not spread their ideologies inside the mosque.

- Approximately half of the mosques faced resistance and opposition from the local community when first being built. This represents an ongoing concern and challenge as the numbers of Muslims attending mosques are increasing and mosques struggle with space in accommodating for their increased numbers. There is no evidence to indicate that opposition to mosque building will reduce in the foreseeable future.
- It is common for mosques to experience vandalism, but these attacks are not always traceable to Islamophobia.
- Only a handful of very large mosques have full-time staff other than the imam. This significantly reduces a mosque's ability to provide vital community services to the Muslim-Australian population.



BACKGROUND

Muslim migration to Australia is not a recent phenomenon. Historical records date their travels to Australia and interaction with the Aboriginal community back to the pre-colonial period when they migrated seasonally for fishing and during the early colonial period when a small number are said to have arrived as convicts. As the colony grew, a relatively larger group arrived as economic migrants from Muslim majority countries, such as cameleers from Afghanistan, to help with the development of Australia's early infrastructure (Cleland, 2001).

Muslims were not present in large numbers in Australia until the abolishment of the controversial White Australia policy in the 1970s (table 1). The relaxation of the country's immigration policies began in 1964 when individuals of 'mixed descent' could apply for entry into Australia. In 1967, an agreement was signed with Turkey providing

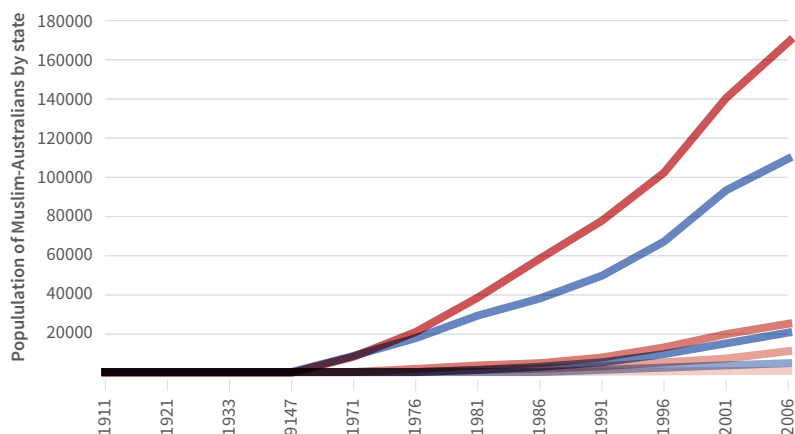
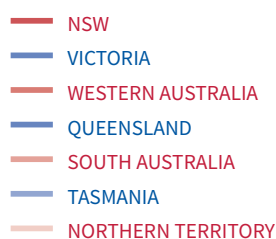
access to Turkish immigrants to fill the labour gap left by the Europeans unwilling to migrate to Australia. These policies provided the basis for Bosnian and Turkish Muslims to migrate to Australia. It was finally in 1973, with the abolishment of the White Australia Policy, that large numbers of Lebanese Muslims and Muslims of other nationalities and ethnic backgrounds were granted entry into Australia. The states that experienced the largest increase in Muslim population were NSW (see table 1) and Victoria. According to the most recent statistics produced by the Australian Bureau of Statistics (2011), the Muslim-Australian population is now 476300, constituting 2.2% of Australia's total population. This figure marks an increase of 69% in the total population of Muslim-Australians since 2001. The majority of Australia's Muslim-Australian population live in NSW and Victoria.

Table 1: Australian Muslims, by state and territory, 1911 to 2006*

	1911	1921	1933	1947	1971	1976	1981	1986	1991	1996	2001	2006
NSW	819	692	523	584	9808	22206	38529	57550	77825	102340	140907	168788
Victoria	391	624	159	632	8963	17622	29353	37965	49617	67054	92742	109369
Queensland	692	729	547	641	1351	1717	2459	2732	5605	9427	14990	20318
S. Australia	440	274	267	263	628	1031	1455	2484	3092	4813	7478	10521
W. Australia	1517	826	333	525	1027	1894	3580	5487	8227	12568	19456	24187
Tasmania	10	17	2	33	133	135	369	567	623	807	865	1040
N. Territory	38	26	46	26	224	193	317	480	630	773	945	1083
ACT	1	0	0	0	177	408	366	1256	1868	2471	3488	4373
Australia**	3908	3188	1877	2704	22311	45206	76428	108521	147487	200253	280871	339679

Notes: * Separate data on Muslims not available in the 1954, 1961 and 1966 Censuses. ** These national figures exclude 'other territories' (e.g. Christmas Island). Source: ABS (2003, extracted from Dunn, 2004; 2006).

Population of Muslim-Australians by state



The gradual increase in the Muslim population living in Australia has corresponded with an increase in the number of mosques and other ethnic and religious institutions established by various ethnic groups within the Muslim community. Just as the population of the Muslim Australian community is concentrated in NSW and Victoria, so are their mosques and religious institutions. Map 1 and 2 show the concentration of Islamic places of worship in areas of NSW and Sydney with the highest number of Muslim population).

Despite this increase, however, not much is known about the mosques in NSW. It is known that mosques are mostly ethnic-based and most mosque developments are initially met with resistance from the wider Australian community (Bouma, 1994; Dunn, 2004), but there is little accurate information available about the nature and characteristics of mosques in Australia. This represents an enormous gap in knowledge about the religious experiences of the Muslim community living in Australia as the mosque is a central institution in Islam playing an important role in the social and religious life of its adherents. As Muslims have now become a permanent feature in Australian society, researching Australian mosques is essential to understanding the nature and characteristics of the Australian Muslim community. Studying the Australian mosque is also essential in providing solid information for those who oppose propositions for mosque development or are critical of the existence of mosques in their neighbourhoods. Such opposition and criticism are often based on fear, ignorance and misinformation. Having access to more accurate information and details would enable them to form educated opinions and decisions. This research represents an important initial step in this endeavour. While it is hoped an investigation of all the mosques in Australia will be conducted sometime in the future, the present study has been limited to focusing on the nature and characteristics of mosques in Sydney and NSW.

The objective of this study was to gather information about the following aspects of the mosque:

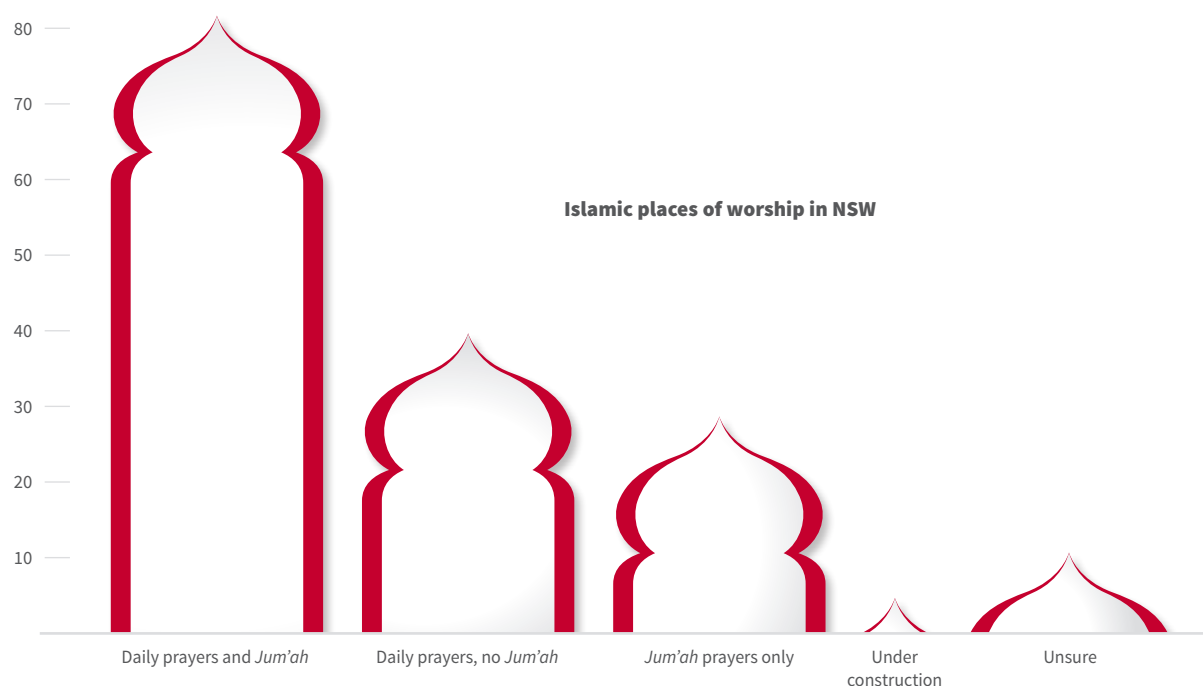
1. Programs: Friday (*Jum'ah*) attendance, language of the sermon, daily prayers (*salat*), social services as well as outreach, youth and women programs
2. Basic characteristics: Mosque vitality, mosque involvement in society, involvement of women, youth and young adults
3. Participants: Number, ethnicity, age, gender, converts
4. Leadership and organisation dynamics: Characteristics of the mosque leaders, organisational structure, qualifications of the imam and affiliation
5. Building: History, location, year founded

METHODOLOGY

After the initial research idea and concept took shape and the decision to undertake the research was made, the researcher came across a comprehensive survey of American mosques completed by Professor Ihsan Babgy (2001; 2012) and his colleagues. The methodology employed in this study replicates the method followed by the investigators of the American mosques with amendments to make it suitable for the Australian context.

The American study began with a count of mosques in the country. Similarly, this study commenced with a count of all the mosques and places used for worship by the Muslim community in Sydney and NSW. Approximately eight prominent websites hosted by Islamic organisations in NSW were accessed to develop a list of all the places of worship in NSW. The initial list comprised over 200 sites, which was then examined further. Double-ups were identified and places that were no longer being used for worship were removed, resulting in a total of 167 Islamic places of worship (Appendix 3). Of these, approximately 50% (82) offered *jum'ah* and the five daily prayers and, as such, were considered fit for inclusion in this research as permanent mosques. The remaining 50% were places of worship that were either:

- a. Open for the five daily prayers, but did not offer *Jum'ah* prayers
- b. Open for only some of the five daily prayers
- c. Offered *Jum'ah* prayers only
- d. Under construction



Where a telephone number could be found, the mosque representatives were contacted. For Sydney mosques, this method proved to be unsuccessful as the numbers were inaccurate or there was no response. However, this was not the case with mosque representatives outside Sydney and the telephone numbers from the internet proved to be a very successful method of initiating contact.

As a significant proportion of the mosques were observed to have Facebook accounts, original to this mosque research, an attempt was made to contact the mosque leaders through this medium. A Facebook page called the 'Mosque Project' was set up specifically for the purpose of contacting mosque representatives and leaders. However, this method also failed to be an effective means of contact, except in a few cases where the name and correct telephone number of the mosque leader was obtained. The names that were provided through the mosque's Facebook account were searched using Facebook's search option and, if the individual was found to hold a personal Facebook account, an email was sent to communicate the purpose of this study. This approach received a positive response and a number surveys were completed.

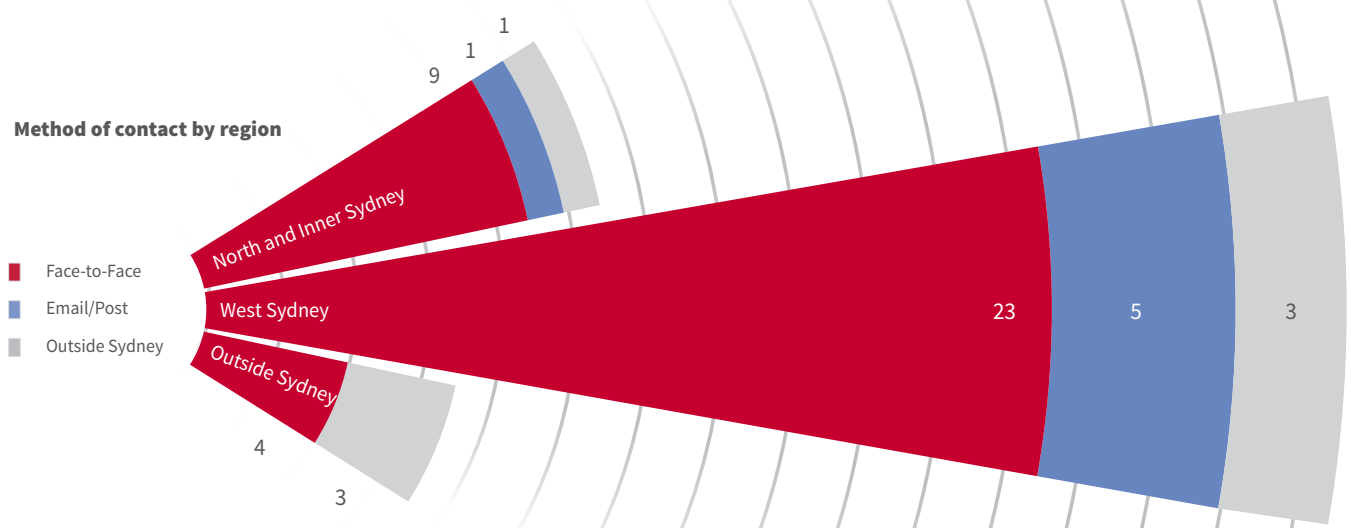
It was originally planned that participants would be surveyed over the phone as this was

the approach used in the American mosque study. However, with repeated failed attempts, it became obvious this method would not yield the desired number of completed surveys. Therefore, it was decided the selected mosques would be approached directly through a visit during a special occasion where large numbers of people were expected to attend and one could predict the presence of mosque leaders or committee members. Generally, the selected mosques were visited by the researcher on a number of occasions before a survey was completed by the relevant individuals.

The initial process of visiting mosques was extremely laborious and time-consuming, but fortunately, as the researcher gained the trust of the mosque leaders, she was referred to other mosque leaders. The research process was made easier by this offer of assistance. In one instance, for example, a mosque leader provided the contact details of all mosque leaders who were of the same ethnic background. This led to the survey of approximately four more mosque leaders within a week. Such referrals were key to speeding up the data collection phase. ISRA's links with community and mosque leaders also provided the necessary step to progress the number of surveys completed.

Participants were given the option to complete the survey in person, over the phone or in their

own time, after which they could send it back to the researcher using a prepaid envelope. Most preferred to be surveyed in person or over the phone and only a few took the option of completing the survey in their own time. In the case of mosques located outside Sydney, the option of completing the survey in person was not available and participants had to be surveyed over the phone.

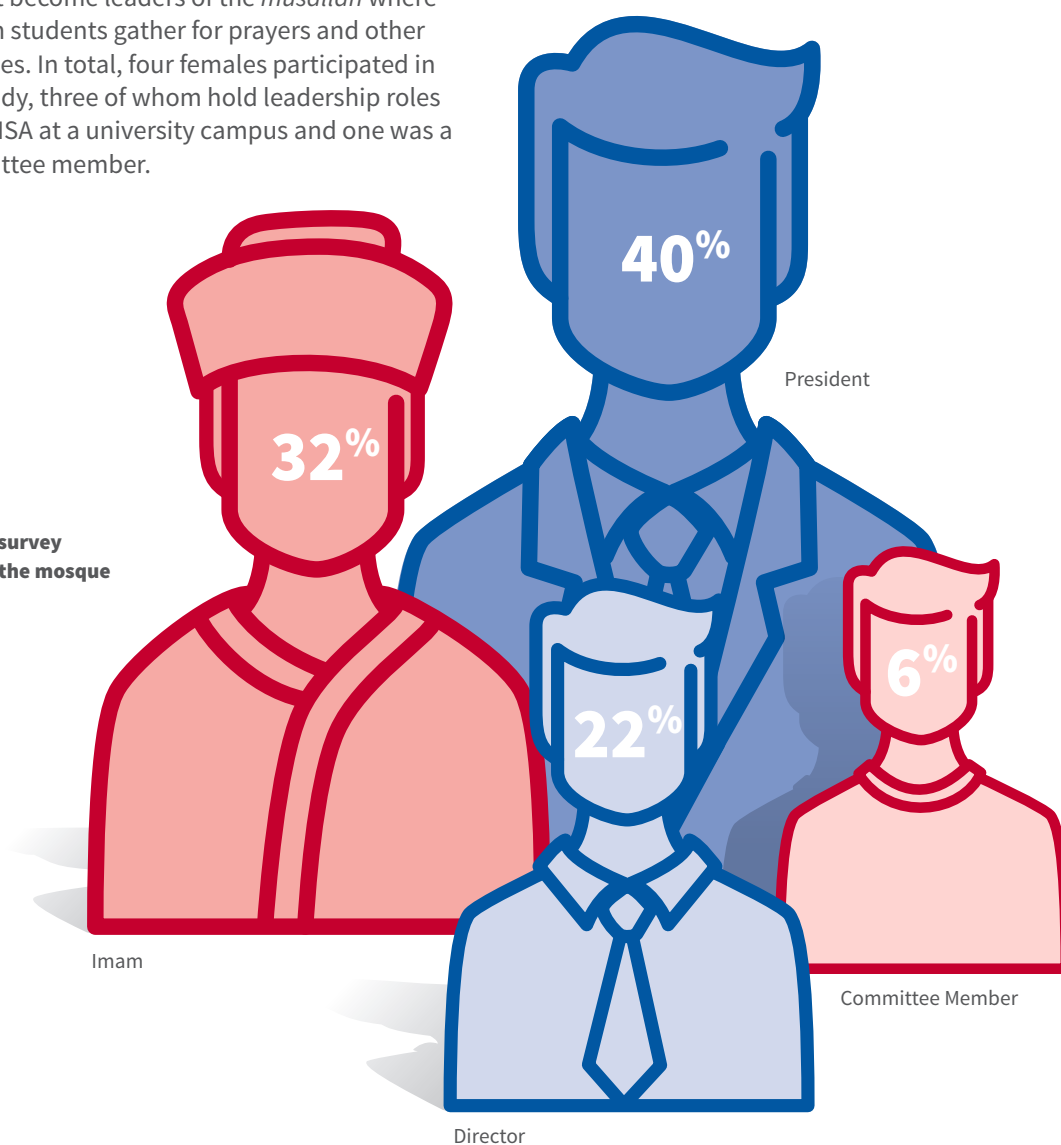


A total of 52 surveys were completed, two of which were removed from the study as they did not offer the five daily prayers.

PROFILE OF PARTICIPANTS

The participants for this study described themselves as the president, director or imam of the mosque (or Arabic words carrying similar meaning). In a small number of cases, where the leader or imam was not available, a member of the management committee was surveyed. The majority of participants were males as mosques are traditionally managed by men. The only exception to this was in the leadership of mosques located in university campuses where some females have been elected to be president of the Muslim Students Association (MSA) and have by default become leaders of the *musallah* where Muslim students gather for prayers and other activities. In total, four females participated in the study, three of whom hold leadership roles in an MSA at a university campus and one was a committee member.

Position of the survey participants in the mosque



DEFINITION OF TERMS

Mosque (*masjid*)

Mosque is an English word for the Arabic word *masjid*, which means a place of prostration or worship. Inherent in this definition is that the primary function of a mosque is the provision of space where Muslims can worship God individually or in a congregation. An active mosque, however, performs a wide variety of functions beyond the provision of a space for worship and plays an important role in the lives of individuals and society at large. Prophet Mohammad (pbuh) used the mosque primarily for worship, but he is also said to have used it much like community centre. Individuals would bring their comments and concerns to the attention of Prophet Mohammad primarily at the mosque. Prophet Mohammad also used the mosque to call for meetings to assess the views of the community and consult them for advice. At other times, he is recalled to have simply spent time in the mosque chatting with friends and entering into a spiritual retreat during Ramadan. The mosque, therefore, is a place used by Muslims for praying, learning, socialising, relaxation and reflection (Ozalp, 2004).

Daily prayers (*salat*)

The primary purpose of life, according to Muslim theology, is to worship God. One of the ways in which God is worshipped in Islam is through the five daily prayers, which are referred to as *salat*. During their *salat*, the practicing Muslim will symbolically and literally put aside their worldly affairs and worship God by praising Him and reciting verses from the Qur'an. It is widely accepted by all the major schools of thought in Islam that there are five obligatory prayers to be performed at various times during the day, which are identified with reference to the position of the sun.

There is a disagreement about the permissibility of combining some of the five daily prayers. According to the Shi'ite school of thought, it is permissible to combine the noon and afternoon as well as evening and night prayers. This makes a difference between the *Sunni* and *Shi'ite* mosques to the timing at which prayers are performed and the number of times groups and individuals will gather for congregational prayers.

Friday (*jum'ah*) prayers

For Muslims, Friday (*Jum'ah*) is a sacred day of the week. The name *Jum'ah* is a derivative of the Arabic word *jumm'ah*, which means a gathering or congregation. Friday is called *Jum'ah* because it is the day on which Muslims congregate to worship God as a community. It is generally acceptable for Muslims to perform the five daily prayers in a location of their own preference (provided it meets certain conditions), but Muslims are encouraged to perform their prayers at the mosque. On Fridays, however, attending the mosque is not a matter of choice; for the practicing Muslim man, it is an obligatory act of worship.

Sermon (*khutbah*)

The word *khutbah* is rooted in the Arabic word *khatab*, which means to speak or address. During the Friday prayers, Prophet Muhammad (pbuh) would deliver a sermon, which is referred to as the *khutbah*, prior to leading the congregational prayer. This tradition continued to become part of the Friday prayer services where the imam leading the prayer would deliver a sermon before the short congregational prayer.

Ramadan

Ramadan is the month in which the Qur'an started to be revealed to Prophet Mohammad. Fasting during the month of Ramadan is one of the five pillars in Islam. Muslims who are qualified to fast must refrain from eating and drinking from the break of dawn until sunset, among other things. When the sun disappears from the horizon leaving a red glow to mark the beginning of night, Muslims break their fast. The act of breaking the fast at the appropriate time is referred to as *iftar*. During Ramadan, mosques are visited by Muslims more often for prayers and learning as well as attending community *iftar* dinners organised by the mosque.

Ramadan prayers (*tarawih*)

During the month of Ramadan, Muslims perform extra prayers joined with the night prayers. These are referred to as the *tarawih* prayers. *Tarawih* prayers may be performed individually or in a

congregation. Some individuals and imams aspire to reciting the entire Qur'an in *tarawih* prayers by the end of Ramadan to continue the tradition that Prophet Muhammad (pbuh) would recite the entire Qur'an in Ramadan.

While it is common for *tarawih* prayers to be performed in a congregation in most Sunni mosques, this is not the case for Shi'ite mosques.

Mosque retreat (*itikaf*)

Prophet Mohammad (pbuh) spent the last 10 days of the month of Ramadan in the mosque in a spiritual retreat. The purpose of this act was to detach from worldly affairs and commit himself entirely to worshipping God and reflecting on the purpose of life in seclusion. Muslims are encouraged, but not obligated, to perform *itikaf* during the month of Ramadan to keep this tradition. Although Muslim women can also perform *itikaf* in mosques, facilities are usually not designed with this in mind; therefore, they are encouraged to perform *itikaf* in private places, such as their homes.

Eid prayers

There are two significant festive occasions observed and celebrated by all Muslims: Eid al-Fitr and *Eid al-Adha*. *Eid al-Fitr* marks the end of the month of Ramadan and Eid al-Adha coincides with the pilgrimage season and commemorates the ultimate act of devotion of Prophet Ibrahim, for the sake of God: the willingness to sacrifice a son, Ishmael, and the mercy of God shown to humanity as symbolised by sparing his son and granting a sheep for slaughter instead. Muslims pray in a special morning congregation to celebrate both of these occasions and they are collectively referred to as Eid prayers.





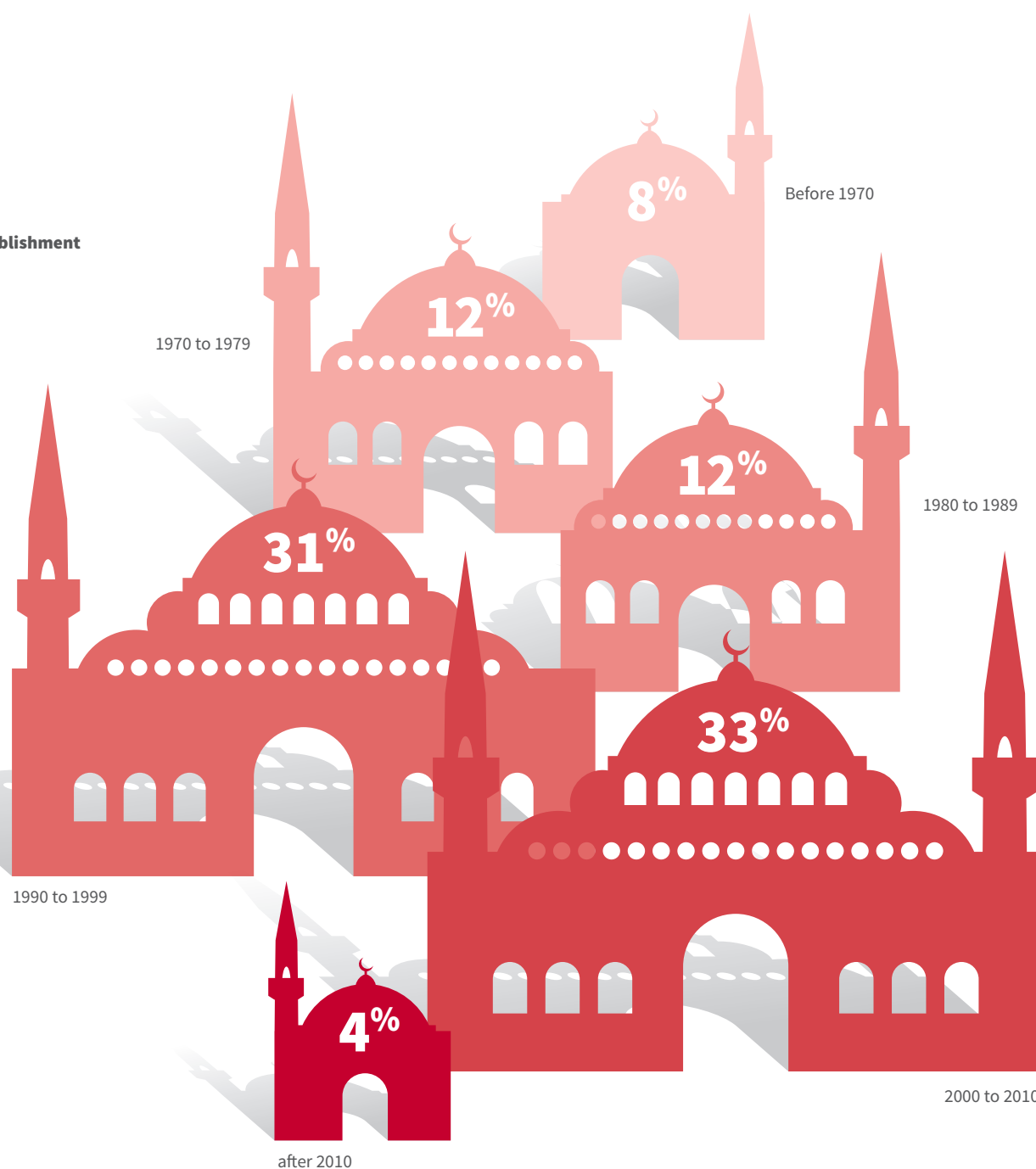
BASIC CHARACTERISTICS

HISTORY AND GROWTH OF MOSQUES IN NSW

Most of the mosques in NSW were built in the past three decades. The largest increase in the number of mosques was experienced between 1990 and 2010. Approximately 64% of mosques were built during this period

The number of mosques in NSW is continuing to increase. Only 4% of the mosques in this study were built in the past four years. However, this does not encapsulate the full extent of the growth. During this study, three mosques that were built in the past two decades were undergoing a major reconstruction process to turn what may have been small prayer halls into major mosques (Images 1, 2 and 3).

Year of establishment



As for future growth, two new mosques have been proposed for development in the Sydney suburbs of Strathfield and Punchbowl. Mosque authorities were in the process of raising funds for these major developments during the time of this study.

Regional differences in growth rates

There are regional differences in the decades in which mosque developments experienced the most significant growth. Sixty-two percent of NSW's mosques are located in the western suburbs of Sydney. While mosque numbers began to grow in the 1970s, Western Sydney experienced a dramatic increase after the 1980s and is continuing to grow (Table 2). The mosques that have been proposed and are currently under construction are also located in the western suburbs of Sydney (Maps 3 and 4).

While the number of mosque developments in the northern suburbs of Sydney is continuing to increase, the rate has been relatively flat with only five mosques established between 1990 and 2010. Mosques located outside Sydney have increased steadily since the 1970s. Although the number of mosques is low, mosques outside of Sydney in NSW more than doubled between 2000 and 2010.



Image 1: Blacktown Mosque in Western Sydney under construction



Image 2: Darul Imaan Masjid in the south-western suburb of Sydney, Arncliffe, under construction



Image 3: Quakers Hill Mosque located in a western suburbs of Sydney under construction

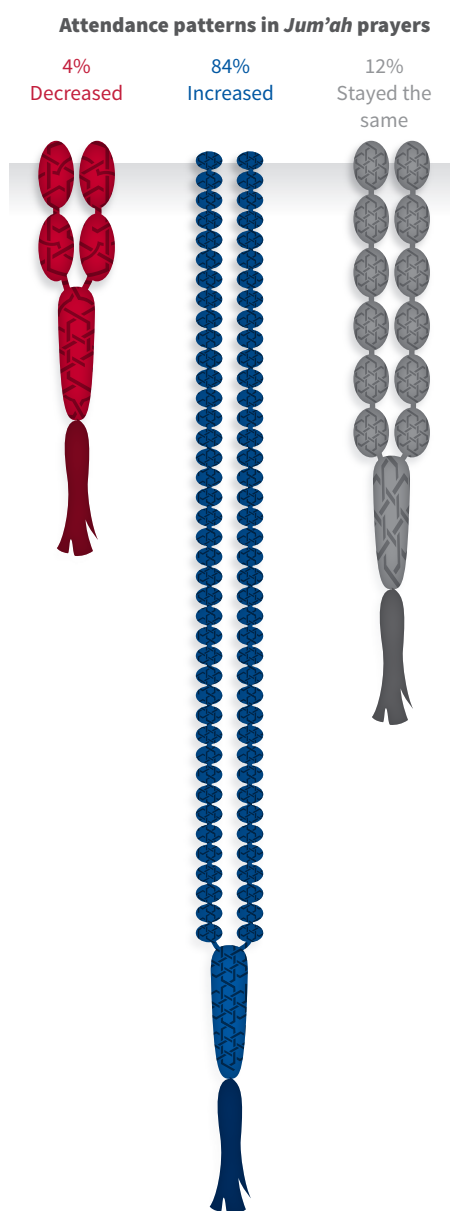
Table 2: Regional differences in growth rates

Years established	Location of mosque			Total
	North and inner Sydney	Western Sydney	Outside Sydney	
Before 1970	3	1	0	4
1970 to 1979	3	2	1	6
1980 to 1989	0	5	1	6
1990 to 1999	3	11	1	15
2000 to 2010	2	10	4	16
After 2010	0	2	0	2
No Response	0	0	0	0
Total	11	31	7	49

MOSQUE ATTENDANCE

The increase in the number of mosques in NSW in the past three decades corresponds with an increase in the number of individuals attending mosques. Eighty-four percent of the mosque leaders indicated that mosque attendance has increased in the past five years.

Four percent of mosques, however, reported a decrease in the number of visitors. Although a general increase in Muslim population, economic and demographic shifts, and increased religious observance are the main factors responsible for the increase in mosque attendance, in rare cases these factors also caused a decrease in mosque attendance.



GEOGRAPHIC MATTERS

The numbers of people attending mosques is generally increasing with the exception of a number of mosques located in the inner city Sydney suburbs of Redfern and Erskineville (Maps 5 and 6). These are some of the oldest mosques in Sydney. The unusual pattern of a decrease in numbers may be attributed to broader economic and resultant demographic shifts in Sydney. When these two mosques were built, Sydney was an industrial city that offered abundant job opportunities for immigrants to work as labourers in factories and manufacturing plants. This began to change as Australia's economy, following global economic trends in most developed Western countries, shifted away from dependence on a manufacturing sector and merged towards reliance on a service-based economy. This shift manifested in the closure of manufacturing sites in the inner suburbs of Sydney. The loss of job opportunities coupled with the rising cost of housing in the inner Sydney region resulted in the movement of immigrants to the more affordable western suburbs of Sydney, where the ABS (2011) now reports a concentration of Muslims.

The decrease in the number of visitors applies to only a few cases since most of the Islamic places of worship in the inner Sydney region are used by students and employees who use the premises during work hours. This is reflected in the increase in the number of worshippers in the inner suburbs of Sydney during noon prayers.

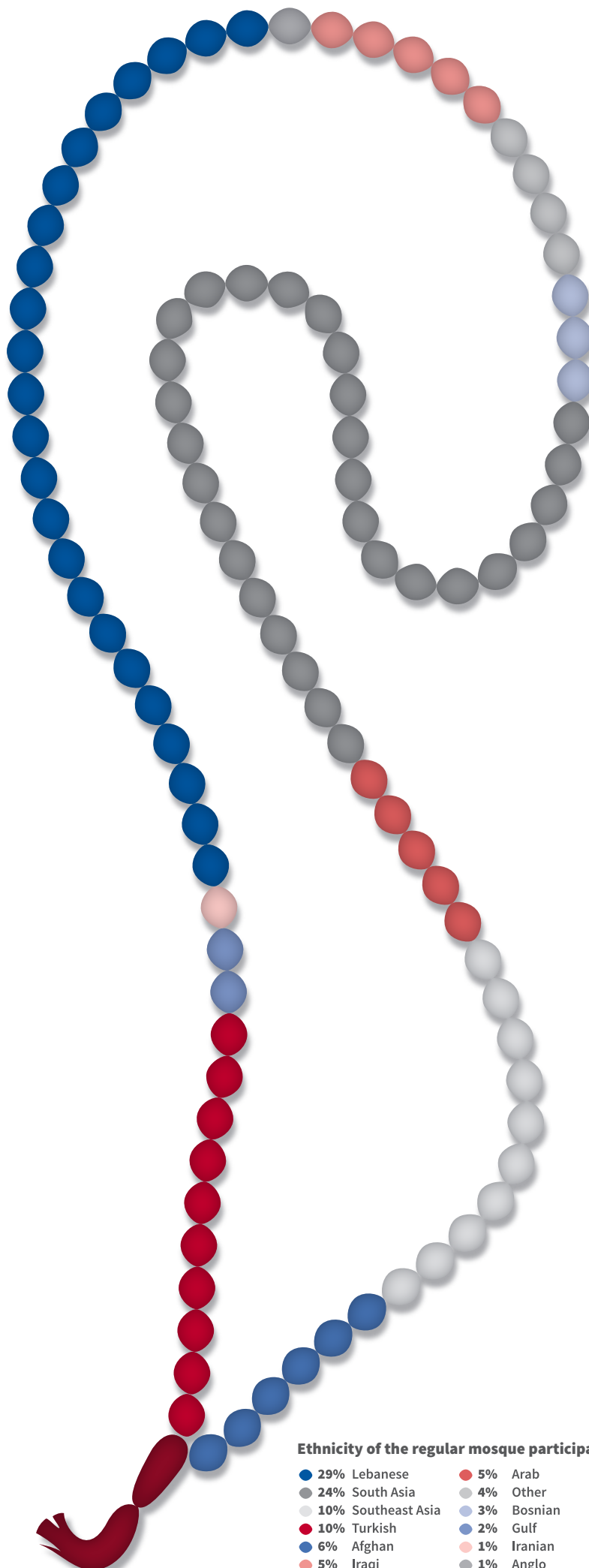
DOMINANT ETHNICITIES IN NSW'S MOSQUES

The dominant ethnic groups, measured by the percentage attending the mosques, included in this study are the Lebanese, Turkish and those of South Asian (Pakistan, India and Bangladesh) ethnic backgrounds. This finding is not surprising as the birthplaces of most Muslims living in NSW after Australia (39%) are Lebanon, Turkey and the countries of the Asian sub-continent (ABS 2011).

There is a corresponding relationship between the ethnicity of the imam, the members of the management committee and the ethnicity of regular participants (Appendix 2). For example, in most of the mosques where the imam was of a Turkish background, a large proportion of the regular participants were also Turkish. This confirms Bouma's (1994) assertion that Australian mosques are ethnically organised.

However, this study presents evidence to indicate the ethnic organisation of NSW's mosques has gone through significant transitions since Bouma's 1994 research. Although a large group of individuals are of the same ethnic background as the imam, a significant proportion, in some cases above 50%, are not of the same ethnic background as the imam. The most dispersed group of Muslims, as indicated by their presence in mosques dominated by ethnicities other than their own, are individuals with a subcontinent ancestry who were found to attend most mosques in Sydney. On the other end of the spectrum, individuals of Turkish ancestry largely attend Turkish mosques as represented by the ethnic background of the imam and the management committee. Individuals of Turkish ancestry were rarely cited to attend other mosques in large numbers.

There is a noticeable difference in the ethnicities of the imam and dominant ethnicity of the participants between Sunni and Shi'ite mosques. The ethnic backgrounds of the imam and the dominant ethnicities of regular attendees who attend Shi'ite mosques are predominantly Lebanese, Afghan, Iraqi and Iranian, as their country of origin have significant Shi'ite populations (Appendix 2). The dominant ethnic groups in Sunni mosques display far more diversity reflecting the demographics of the Muslim world and Australian Muslim community.



Ethnicity of the regular mosque participants

● 29% Lebanese	● 5% Arab
● 24% South Asia	● 4% Other
● 10% Southeast Asia	● 3% Bosnian
● 10% Turkish	● 2% Gulf
● 6% Afghan	● 1% Iranian
● 5% Iraqi	● 1% Anglo

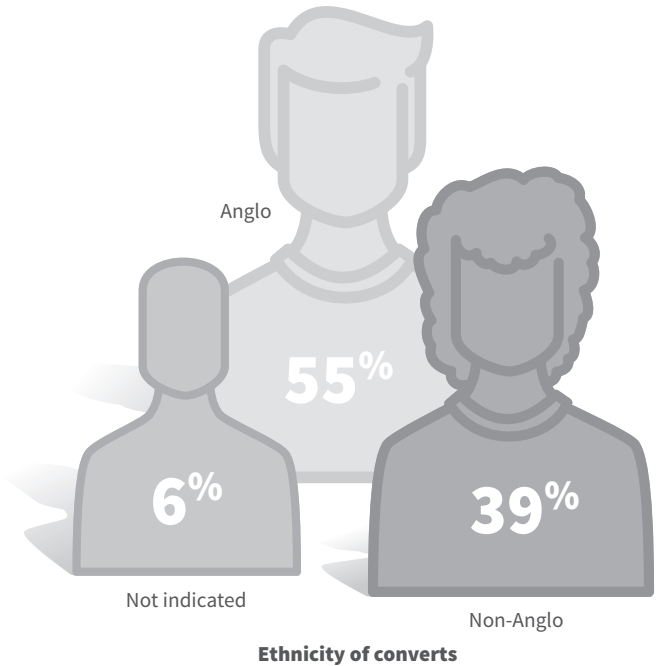
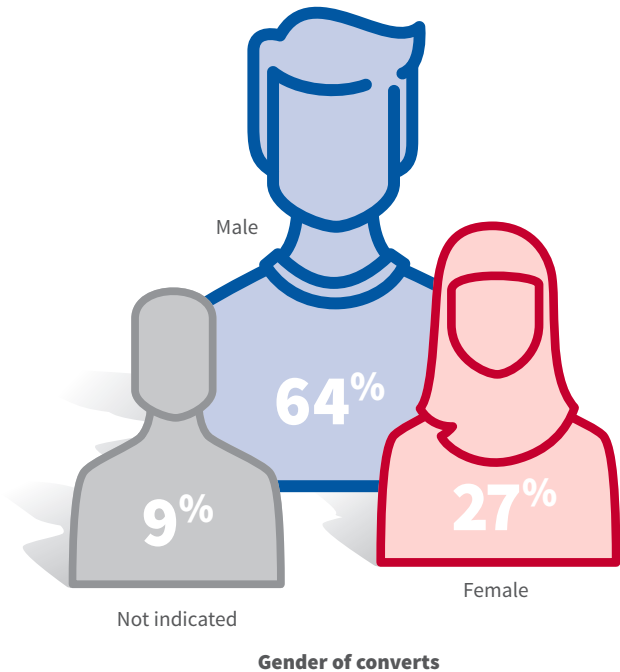
CONVERSIONS TO ISLAM

A total of 354 people have reportedly converted to Islam across the 50 mosques surveyed since the beginning of 2013. Converts are accepting Islam predominantly in the largest mosques in Sydney located in Auburn, Granville and Lakemba. Mosques surveyed did not identify any proselytising programs. Individuals usually approach mosques for the conversion ceremony after deciding to convert to Islam.

Cross-tabulation between the mosques that received the highest number of conversions and those that offer new Muslim classes revealed that only six offer sustainable support in the form of new Muslims classes on a regular basis and the remainder claim to offer irregular support. These figures indicate that converts may not be receiving the support needed from the institutions where they convert to Islam. Sixty-four percent of the converts are men and 55% are from an Anglo ancestry.

Table 3: Location of conversion and support

Location of mosque	Number of converts	Percentage from total	Classes for new Muslims
Granville	50	14.1	Weekly
Lakemba 1	50	14.1	Not offered
Newcastle	30	8.4	Weekly
Auburn 1	20	5.6	Not offered
Lakemba 2	20	5.6	Not offered
Auburn 2	14	3.9	Not offered
Kensington	14	3.9	Not offered
Zetland	12	3.3	Not offered
Bankstown	10	2.8	Weekly
Dee Why	10	2.8	Not offered
Minto	10	2.8	Daily
Parramatta	10	2.8	Daily
Smithfield	10	2.8	Weekly



FRIDAY (JUM'AH) PRAYERS

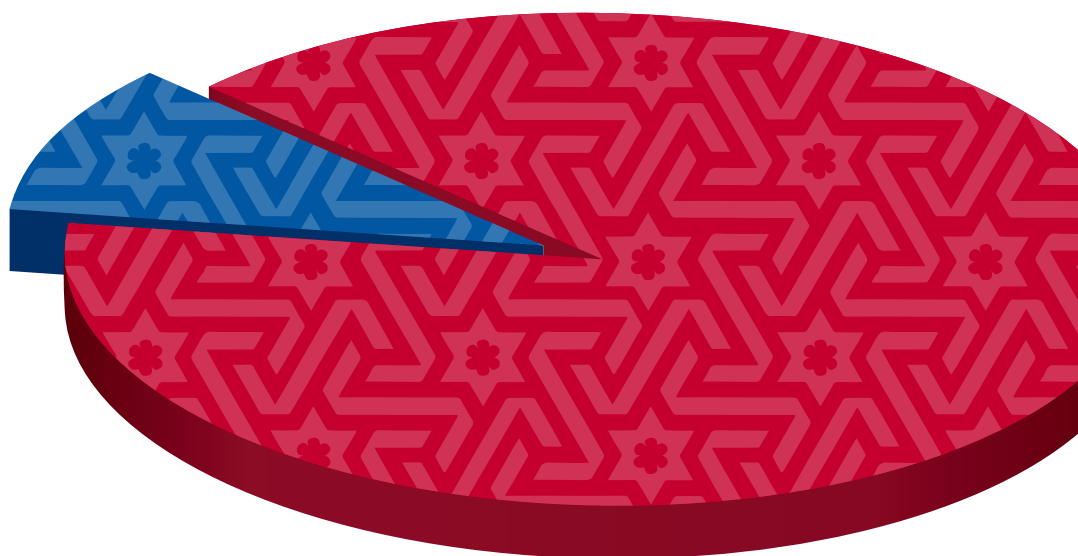
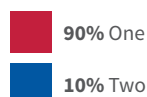
All the mosques included in this study conduct Friday prayers. In total, approximately 35 000 people attend Friday prayers with an average of 673 worshippers per mosque. In comparison, the figure for mosque capacity came to a total of approximately 42 000. On the surface, this indicates space is not an issue for Muslim congregations on Fridays. On closer inspection, however, it was found that a significant proportion of mosques reach or exceed their capacity on Fridays. The figures that indicate the availability of extra space is a better reflection of capacity as mosques that are built to accommodate over 2 000 worshippers, in most cases, do not reach their full capacity on Fridays. For example, the recently built Masjid Noor in Granville has a reported capacity of up to 10 000 people, but approximately 6 000 people attend Friday prayers. On the other hand, mosques that can only accommodate up to 500 people struggle with space as their numbers on Fridays are generally increasing. Ten percent of mosques have had to resort to offering *jum'ah* prayers twice to accommodate the number of worshippers who are unable to find space during the first round of prayers.

It should be noted that the capacity and the actual Friday prayer attendance is a reported estimation by the mosque imam or management. They are not figures supported by a methodical study. When estimating capacity, mosques include the courtyard that is readily used for prayer space by spreading mats.

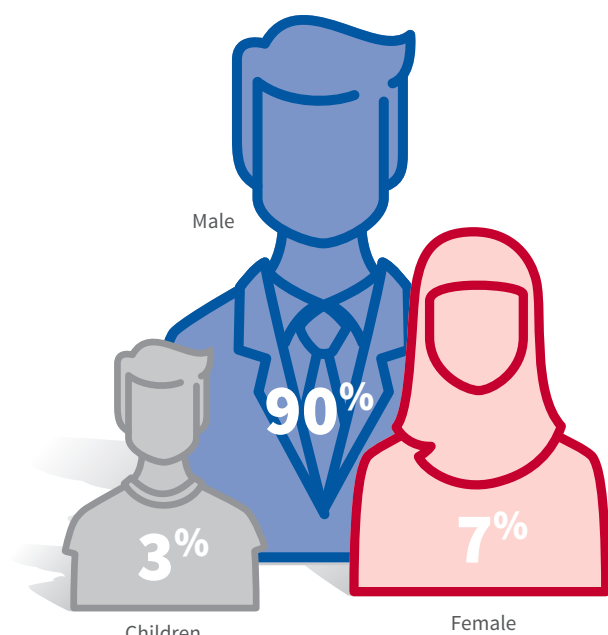
Mosques that have more space than they currently need are predominantly located in the western suburbs of Sydney. Of the 11 congregations in the northern and inner-city suburbs of Sydney, the majority have below 500 worshippers and all reach their full capacity on Fridays (Maps 8 and 9).

Mosques located outside Sydney also struggle with space and reach their full capacity on Fridays.

Number of *Jum'ah* prayers



BASIC CHARACTERISTICS



Average make-up of Jum'ah prayer

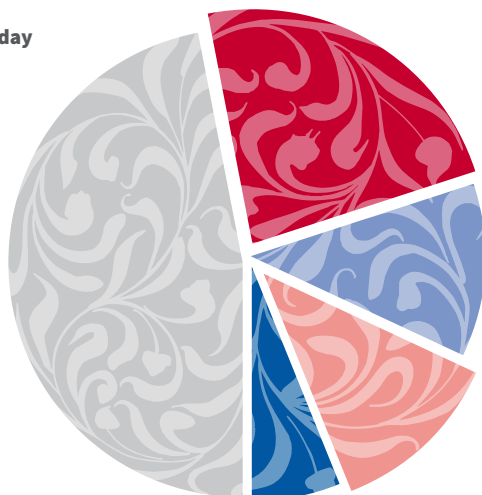
Mosques where women make up less than 5% of the Friday congregation by space

- 37% Much more than we need
- 36% Just about right
- 21% Slightly less than we need
- 10% Slightly more than we need
- 10% Much more than we need



Mosques where women constitute 6-30% of the Friday congregation by space

- 47% Just about right
- 23% Slightly more than we need
- 12% Much more than we need
- 12% Slightly less than we need
- 6% Much more than we need



GENDER AND FRIDAY PRAYER

Friday congregations in all cases are dominated by men. Overall, women form only 7% of *jum'ah* congregations in NSW. In mosques where women attend the Friday prayers, their numbers form a small percentage of the congregation ranging from 1-15%. Approximately 30% of the mosques surveyed reported that females do not attend Friday prayers at all.

The main reason for the low attendance rate of females is that in Islam it is compulsory for Muslim men to attend the Friday prayer, while it is optional for women. As Friday is a work day, it may be the case that women are simply exercising their right not to attend the Friday prayers for convenience, especially if they have children who are difficult to manage in a gathering where silence is expected from the audience. Aside from this, there are other factors at play. Lack of available space in general; cultural views of the dominant ethnic group about the attendance of women for Friday prayers; poor design of the facilities making it hard for women to attend; expectation of men that priority should be given to them as Friday prayer is compulsory for them; and the influence of the Islamic orientation followed in the mosque.

Availability of space

The following statistics indicate that the attendance of women at Friday prayers decreases when there is not enough space for them to participate.

1. Forty-eight percent of the mosques struggle with the availability of space for Friday prayers
2. Of the 15 mosques where females do not attend Friday prayers, over 50% were mosques that struggle with space
3. Of the mosques where females attend Friday prayers, 85% indicated having more space than they require. A good example of this is the newly built mosque in Granville with the reported capacity for 10 000 people. In this mosque, women form approximately 30% of the congregation during Friday prayers.

Cultural factors

It was observed that female participation in Eid and Friday congregational prayers was low or almost absent in mosques where the dominant ethnic group was Turkish or Bosnian. However, women were involved in other activities organised by the mosque and were members of the mosque committee in most cases (Appendix 3). Women were also allocated a decent amount of space for worship in most these mosques. Discussion with the mosque imams shows that lack of female participation in Eid and Friday prayers is not considered to be the norm in the Turkish and Bosnian cultures, but women are involved in other aspects and activities of the mosque.

Mosque and accommodation

Five mosques were found to be places where females were entirely absent. These were mosques where females were not members of the mosque committee and did not participate in general activities of the mosque or members. The common dominator of all these mosques was they perform a dual function of being a place of worship, but a site of rest, relaxation and social mixing for men. Mosques of this nature in the northern suburbs of Sydney were used specifically for rest during work breaks. Taxi drivers, for example, were commonly mentioned to use the mosque for relaxation before embarking on their next shift. In the western suburbs of Sydney, such mosques were used for overnight stay by religious groups (such as the Tablighi group) and individuals for rest and emergency accommodation. These mosques were typically dominated by a South Asian population of regular attendees.

Islamic Orientation

In general, Shi'ite mosques appear to be relatively more open to attendance by women on Fridays. Of the five Shi'ite mosques surveyed for this study, four made the top of the list for the percentage of females who attend Friday prayers. Mosques where the percentage of female participation fell below 10% were predominantly Sunni or mixed organisations.

Table 4: Percentage of female participation in the Friday prayers by religious orientation

Location of Mosque	Denomination	Female Percentage
Campbelltown	Shi'ite	30
Kingsgrove	Shi'ite	30
St Mary's	Shi'ite	30
Bankstown	Shi'ite	25
Gwynneville	Sunni	25
Blacktown	Sunni	15
Guildford	Sunni	15
Lakemba	Sunni	15
Rooty Hill	Sunni	15
Auburn 1	Shi'ite	12
Cabramatta	Sunni	10
Granville	Sunni	10
Minto	Sunni	10
Minchinbury	Sunni	10
Newcastle	Sunni	10
Punchbowl	Sunni	10

Children and Friday Prayer

Children are mostly absent during Friday prayers. The numbers that attend form approximately 3% of the total number of people who attend *jum'ah* prayers. The number of children attending *jum'ah* increases significantly during school holidays, according to the study participants.

LANGUAGE OF THE FRIDAY SERMON (*KHUTBAH*)

It is a compulsory element of the Friday prayers that sections or, according to some schools of thought, all of the Friday sermon (*khutbah*) preceding the congregational prayer is delivered in Arabic. As such, participants were asked if a language other than Arabic was used for the Friday *khutbah*. Most of the mosques, it was found, use a language other than Arabic. Approximately 70% of the mosques offered their sermons directly in English. After English, the most common languages used were Turkish, Urdu, Farsi, Bosnian and Indonesian.

The other language used to deliver the Friday *khutbah* was the first language of the dominant ethnic background in the mosque. With the exception of a few mosques, all mosques either offered the *khutbah* in English or translated the sermon offered in a different language into English to make it accessible to a wider audience. This meant that, in some cases, three languages were being used in the delivery of the sermon. Arabic, which is included in the introductory and end of the sermon, English and another language that it was translated into for the convenience of the dominant ethnic group in the mosques, presumably because some of them have difficulties comprehending English. In some cases, the main sermon was delivered in the ethnic language of the dominant group and then translated into English for the benefit of the rest of the congregation.

DAILY PRAYERS

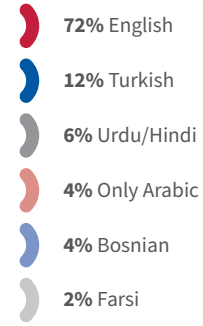
On average, a total of 5 549 people attend mosques daily. The average size of the mosque daily congregation is uneven throughout NSW. In general, Western Sydney's mosques have the largest numbers of visitors. However, the time at which the mosque experiences a peak in the number of visitors can vary depending on its location (Maps 10, 11, 12, 13 and 14).

The number of people attending evening and night prayers is significantly higher in the western suburbs of Sydney, whereas there are larger congregations for daily prayers for mosques located in the northern and inner-city suburbs of Sydney. Some mosque leaders in Western Sydney explained the increase in the number of people participating in evening and night prayers is because people come home from work in the evening and then make their way to the mosque for the prayers. Mosque leaders in the inner-city and northern suburbs of Sydney attributed the noon prayer peak to Muslim students and employees being present in these areas more so during the day for study and work.

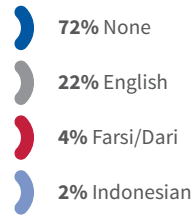
The size of the congregation throughout NSW is consistently below 100 for the pre-sunrise prayers with the exception of a few mosques located in the western suburbs of Sydney. Mosques outside Sydney have low numbers of worshippers for prayers performed during the day. This is to be expected as the population of Muslims living outside Sydney is relatively small and spread across a larger geography.

Ninety percent of the mosques indicated that women attend the daily prayers, though their visits in half the cases were not too frequent. Ten percent of the mosques indicated that women do not attend the mosque at all and did not reserve space for women to pray. These mosques, as referred to previously, performed the dual function of being a mosque and a temporary resting place specifically for men.

Language of the *khutbah*



Languages the *khutbah* is translated into





MOSQUE

ACTIVITIES

EDUCATIONAL CLASSES

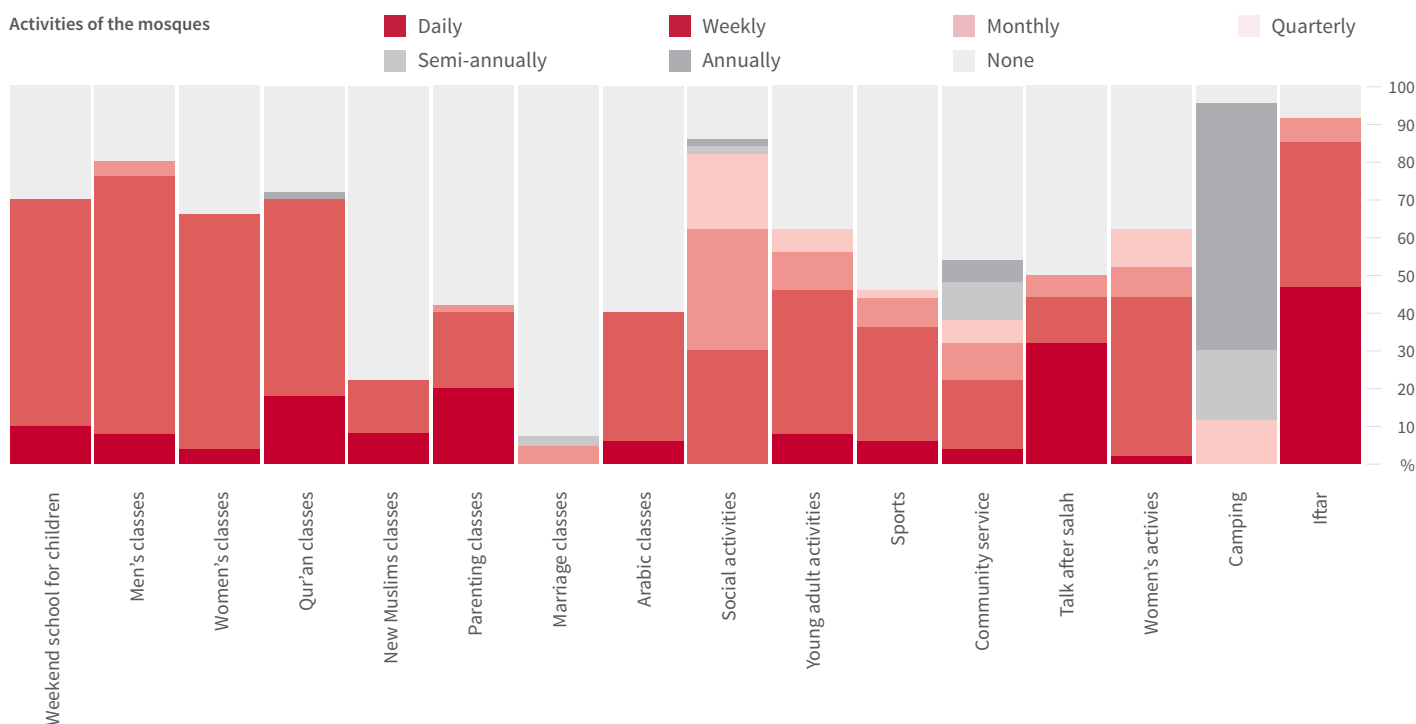
The activities that received the highest rating are the Qur'an classes and weekend school for children. On the opposite end of the spectrum, Arabic, marriage, parenting and new Muslims classes were not run frequently or not at all. Nevertheless, 46% of the mosques surveyed conceded to being formally or informally involved in marriage counselling and 56% cited marriage as being one of the main topics that individuals bring to the mosque for discussion. However, most mosques do not offer marriage classes or formal counselling and support.

Children's weekend school is given more prominence in areas outside Sydney compared to other classes and activities. In most cases, classes for children are the only activity that the mosque provides beyond the five daily prayers.

SOCIAL ACTIVITIES

Social activities are given priority as 30% of the mosques organise gatherings on a weekly basis. Fifty-six percent of mosques organise young adult activities frequently, but a smaller proportion (38%) do not organise anything specifically tailored for youth. The expectation was for the youth to participate in mainstream activities and classes. Forty-eight percent of the mosques reported having a youth group and up to 40% offer sports activities that the youth could participate in.

Forty percent of the mosques organise camping as an activity. Camping trips were most popular with Shi'ite mosques with 80% of mosques included in this study and the two mosques whose participation could not be included in this study offering camping trips for youth. Forty-eight percent of the Sunni mosques did not offer camping trips.



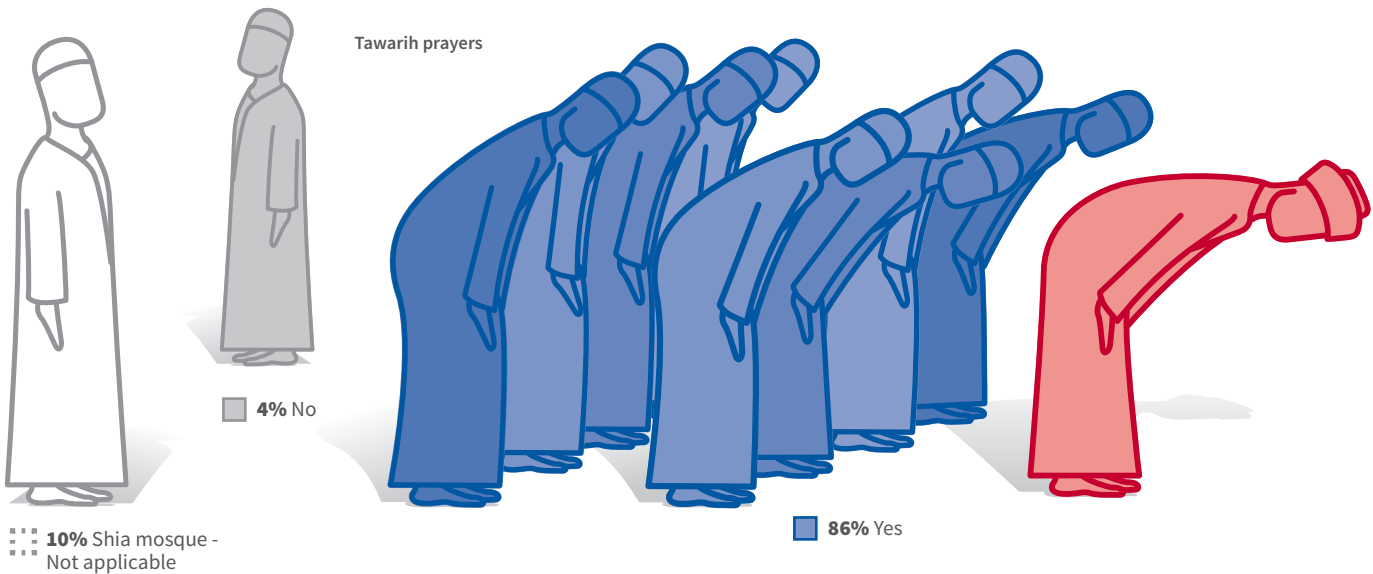
RAMADAN

Most mosques organise *iftar* on a daily or weekly basis during Ramadan. The community, in most cases, brings food to the mosque and shares it with others.

During the last 10 days of Ramadan, 76% of mosques said individuals stayed in the mosque for spiritual retreat (*itikaf*).

Throughout the entire month, nearly all mosques offered *tarawih* prayers, with the exception of the Shi'ite mosques where this practice is not followed.

Approximately 65% of the mosques completed an entire recitation of the Qur'an during *tarawih* prayers. Women's participation increases significantly during the month of Ramadan. Most mosques responded affirmatively to women's participation in *tarawih* prayers. Activities and participation in mosques dramatically increase during Ramadan.



EID PRAYERS

Nearly all mosques offer Eid prayers and those that do not are primarily located in university campuses. Eid prayers are not organised as the presidents of the MSAs anticipate that most students would pray in suburban mosques and not come to university on the day of the Eid.

From the data collected in this study, it can be approximated that 62 000 people across 50 mosques throughout NSW attend Eid prayers. This figure does not include the number of individuals who attend Eid prayers led by three mosques (Bukhari House, Al Azhar Sharif Mosque and Revesby Mosque) as they were unable to provide

a figure for the number of people who attend the centrally located prayer service where all of three combine their congregation.

Eid congregations are typically attended by up to 1 000 people and prayers take place on-site. Congregations far exceeding 1 000 people occur in the major Sydney mosques, such as the Ali bin Abu Talib Mosque in Lakemba and Auburn Gallipoli Mosque as well as special congregations assembled in local parks.

Of the mosques that offer Eid prayers, 78% said that women attend. The common feature of most of the mosques where women did not attend Friday prayers was that the imam and the

Table 5: Eid prayer location

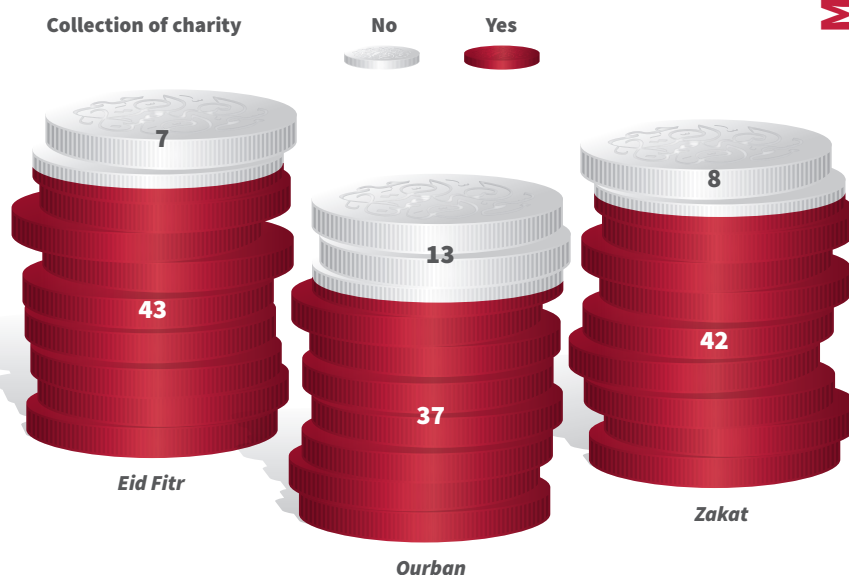
Eid prayer location	Eid prayer attendance					Total
	1-999 people	1000-1999 people	2000-2999 people	4000-4999 people	5000+ people	
1 On-site	21	7	0	0	3	31
2 Park	1	2	2	2	1	8
Community hall	2	2	0	0	0	4
Other	0	1	0	0	0	1
Not applicable	1	0	0	0	0	1
Total	25	12	2	2	4	45

majority of the congregation were predominantly of Bosnian or Turkish background as were the majority of the regular participants in the mosque. As explained previously, this may potentially be due to cultural reasons.

PHILANTHROPY

Most mosques that offer Friday and Eid prayers also collect from their congregation and the community it serves annual alms (*zakat*), end of Ramadan festive charity (*fitr*) and annual charity sacrifice (*qurban*) as regular Islamic charities.

Funds collected are either delivered to beneficiaries in Australia and abroad directly by the mosque organisations or channelled into other major humanitarian organisations in Australia, such as Australian Relief Organisation, Islamic Relief, Muslim Aid and Human Appeal. The amount of funds collected is uncertain as respondents were not questioned about their finances, but the fact that mosques play a significant role in collecting charity is evident in the information provided for this study..



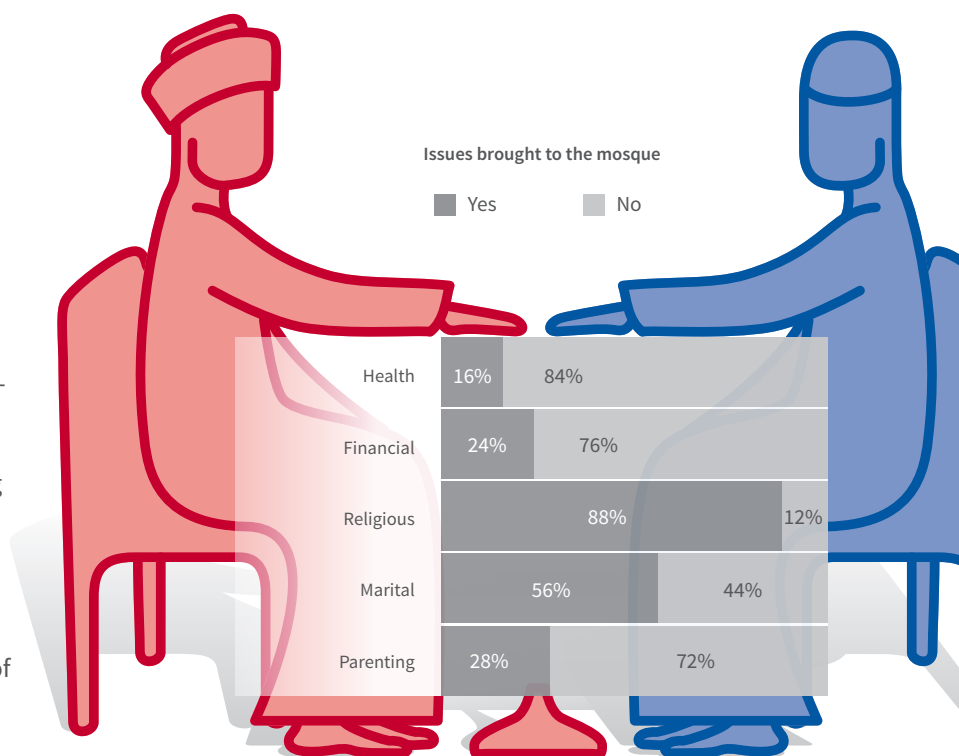
SOCIAL SUPPORT

Although the main services provided by mosques in NSW are the daily prayers, Friday prayers and, in most cases, religious educational services, mosques also offer social services to its participants by responding to their inquiries. The main issues brought to the mosque are generally of a religious nature, which are mainly responded to by the imam or within a class setting offered to mosque attendees.

Other issues brought to the mosque are of a personal nature. An individual can bring marriage-related inquiries and sometimes disputes to the mosque for intervention and resolution. A smaller proportion of people come to the mosque seeking advice with parenting issues or assistance with financial or health problems.

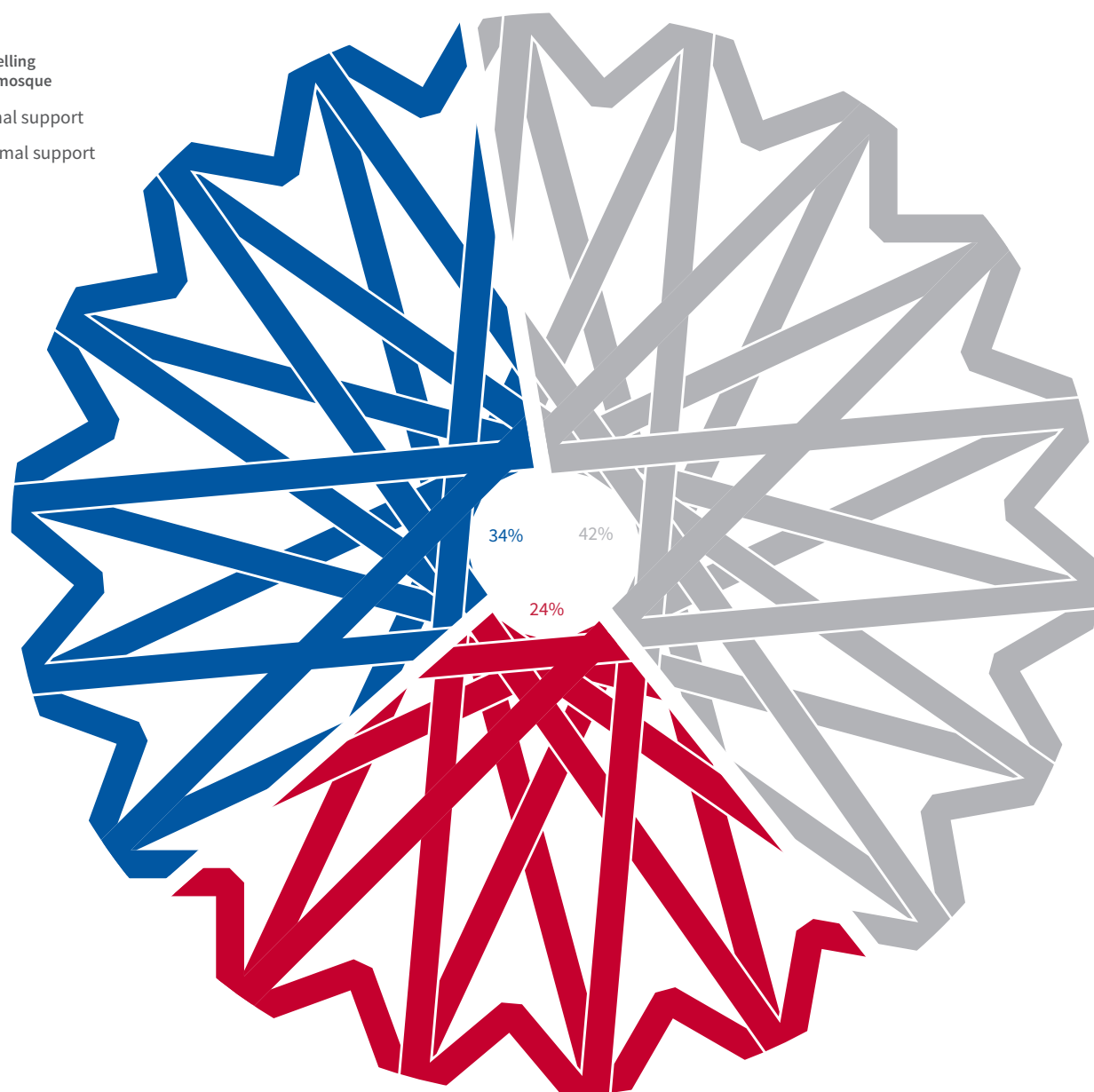
A small group of mosques are affiliated with secondary organisations that assist individuals to organise their visit to Mecca for the performance of the obligatory *hajj* pilgrimage.

Fifty-four percent of the mosques indicate being involved in community service activities. Some examples include Clean-Up Australia Day and Breast Cancer Awareness Month.



Support counselling
offered by the mosque

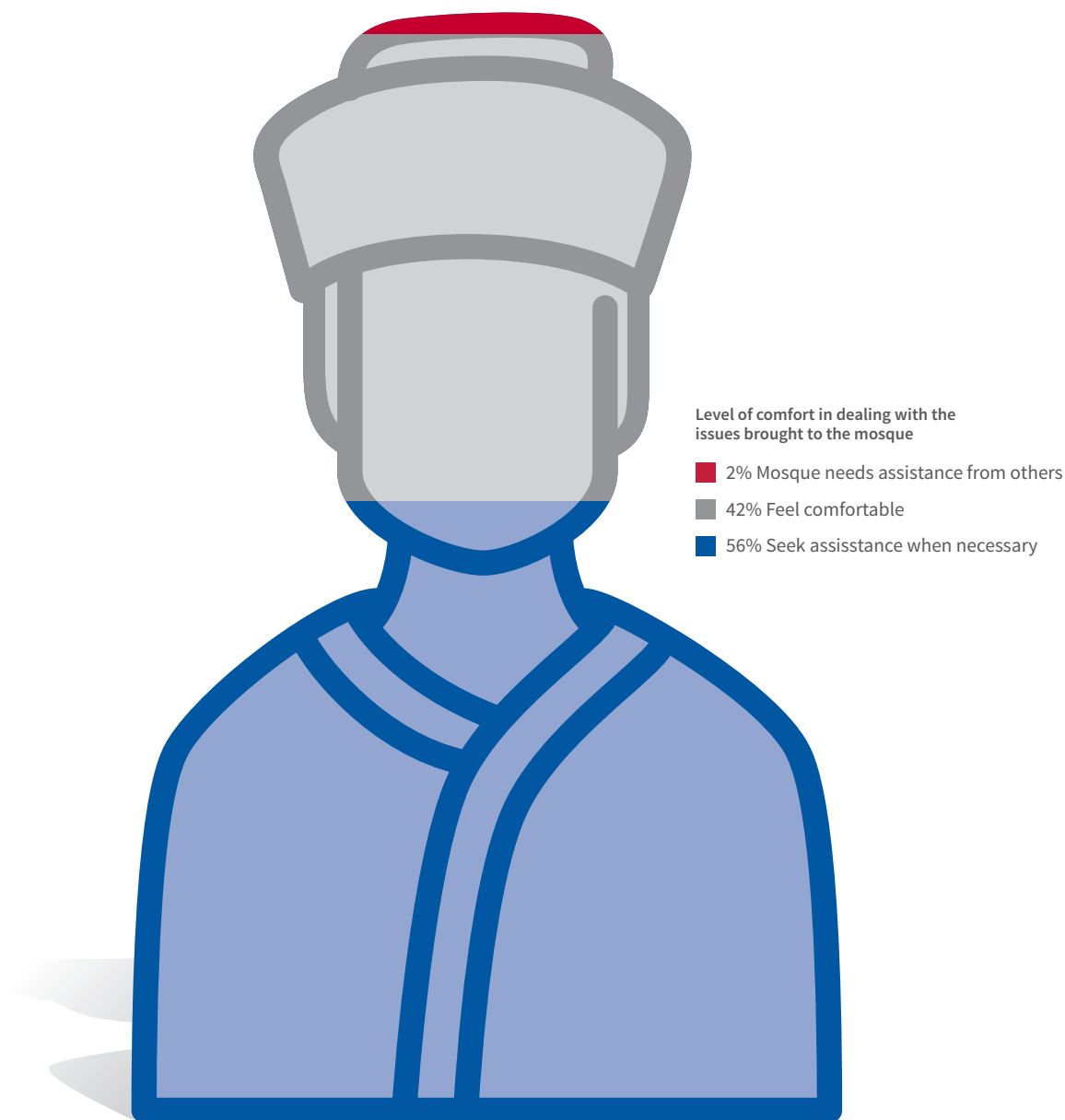
- Yes - Formal support
- Yes - Informal support
- No



REFERRAL TO OTHER SERVICE PROVIDERS

Most of the imams in NSW mosques have received formal training in Islamic studies. These studies do not necessarily include humanities, sociological or psychological disciplines. In the context of NSW, imams are confronted with a broad range of social and psychological issues in the community as they are brought to the mosque for their advice and attention. Understandably, imams are stretched and overwhelmed with the volume and diversity of problems they have to negotiate. Although their grounding in Islamic disciplines and their extensive experience greatly helps, having training in psychology and social work would dramatically improve their effectiveness. Consequently, it is not surprising that 42% of the mosques are unable to offer any support when individuals bring to the mosque anything other than religious inquiries.

Mosque representatives were asked if they are comfortable dealing with the issues that are brought to the mosque and if they referred the individuals elsewhere when necessary. Fifty-six percent of the participants indicated they sought assistance. However, assistance was sought only when the problem was of a severe nature. For example, one of the mosques visited for the purpose of this study had set aside a room to be used as a safe shelter for individuals going through marital difficulties and needing a place to stay. However, the individuals were not referred to a psychologist for counselling. In the case of another major mosque in Sydney, the assistance of a psychologist was not sought when couples brought their marital problems to the mosque for a resolution, but in the case of the man who was found to be physically abusing his wife, the matter was referred to the police. This may be due to mosques being under resourced or unaware of services available from outside agencies.



FUNERAL SERVICES (JANAZA)

Most of the funeral (*janaza*) prayers are conducted by mosques located in Western Sydney and areas outside Sydney. Mosques in the northern suburbs and inner-city areas of Sydney do not offer *janaza* prayers. It is necessary for the body of the deceased to be washed and prepared in accordance with Islamic rules and regulations

before the congregational *janaza* prayers can be conducted. As most of the washing facilities that comply with Islamic guidelines and council regulations are located in Auburn and Lakemba, families of the deceased find it more convenient to also conduct the funeral prayers in nearby mosques rather than transport the body of the deceased to distant locations.

Table 6: Location of Janaza prayers

Janaza prayer	Locations in NSW			Total
	North and inner Sydney	Western Sydney	Outside Sydney	
No	11	21	2	34
Yes	0	11	5	16
Total	11	32	7	50

Table7: Religious orientation by interfaith activity

Interfaith activity	Religious orientation			Total
	Shi'ite	Sunni	Mixed	
No	1	20	0	21
Yes	4	21	4	29
Total	5	41	4	50

Table7: Religious orientation by interfaith activity

Open day	Religious orientation			Total
	Shi'ite	Sunni	Mixed	
No	4	18	0	22
Yes	1	23	4	28
Total	5	41	4	50

INTERFAITH PROGRAMS

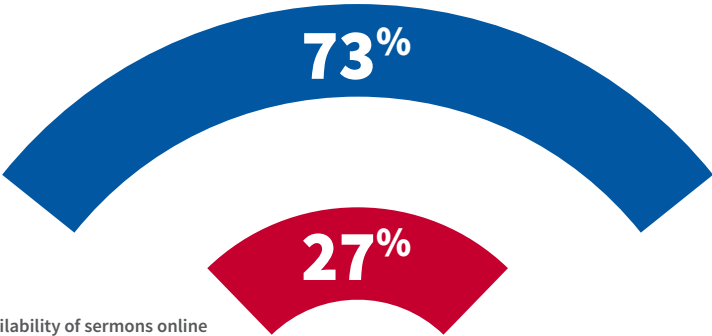
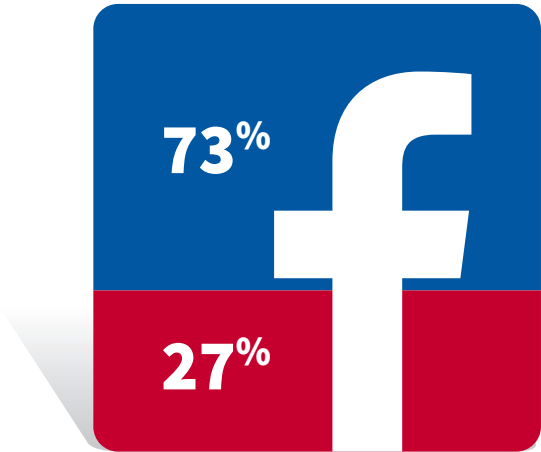
Fifty-eight percent of the mosques surveyed are involved in some form of interfaith activities. Interfaith activities are typically of an educational nature involving dialogue and exchange of views about a particular topic. The mosques conduct their interfaith activities inside the mosque, but on occasions, also indicated visiting the premises of other faith groups. Student groups linked with prayer facilities on university campuses are the most active in engaging in interfaith activities.

Participants were also asked if the mosque has held an open day in the past year. Fifty-six percent of the participants responded positively to the question. Some of the mosques who indicated not being involved in any interfaith activity were found to have held an open day in the past year.

ACCESSIBILITY AND ONLINE PRESENCE

Three-quarters (73%) of the mosques do not make their sermons available online to make it accessible to a wider audience. Sermons are also in these cases not recorded. However, most have a Facebook account through which committee members can be accessed. During the course of this research, the author of this report subscribed to almost all the mosque's Facebook accounts. The activity level of the mosques varies with some presenting updates several times during the day and others not presenting much evidence of activity at all.

Mosque Facebook



Availability of sermons online

- Yes
- No



MOSQUE

ADMINISTRATION

QUALIFICATIONS AND EMPLOYMENT STATUS OF IMAMS

Seven mosques (16%) of the 50 mosques that were included in this study do not have a regular full-time or part-time imam. The majority of these mosques were located on university campuses where an imam (sometimes a different imam every week) visited to deliver the Friday sermon and lead the Friday prayers (Appendix 4). Sixty percent of the mosques reported having a full-time imam and most of these were connected to an outside institution, such as Diyanet (religious affairs department of the government of Turkey), Ahl al Sunnah wa-l Jamaah (ASWJ), Bosnian Cultural Association (supported by Riyasat, religious affairs body in Bosnia), the Lebanese Muslims Association or other similar organisations. Mosques that were connected to such organisations, such as the Bosnian Cultural Association, funded the imam for his service compared to mosques that were not connected to any organisation. Of the imams who were full-time but unpaid, four were Shi'ite and three were connected to ASWJ. Part-time paid or unpaid imams were found primarily in mosques that were independent of a connection with any outside institution.

LEADERSHIP OF THE IMAM

Forty percent of the participants considered the imam to be the leader of the mosque and the remaining 48% did not. The employment status of the imam did not make a difference to this consideration. Interestingly, the part-time unpaid imam was more likely to be considered the leader of the mosque.

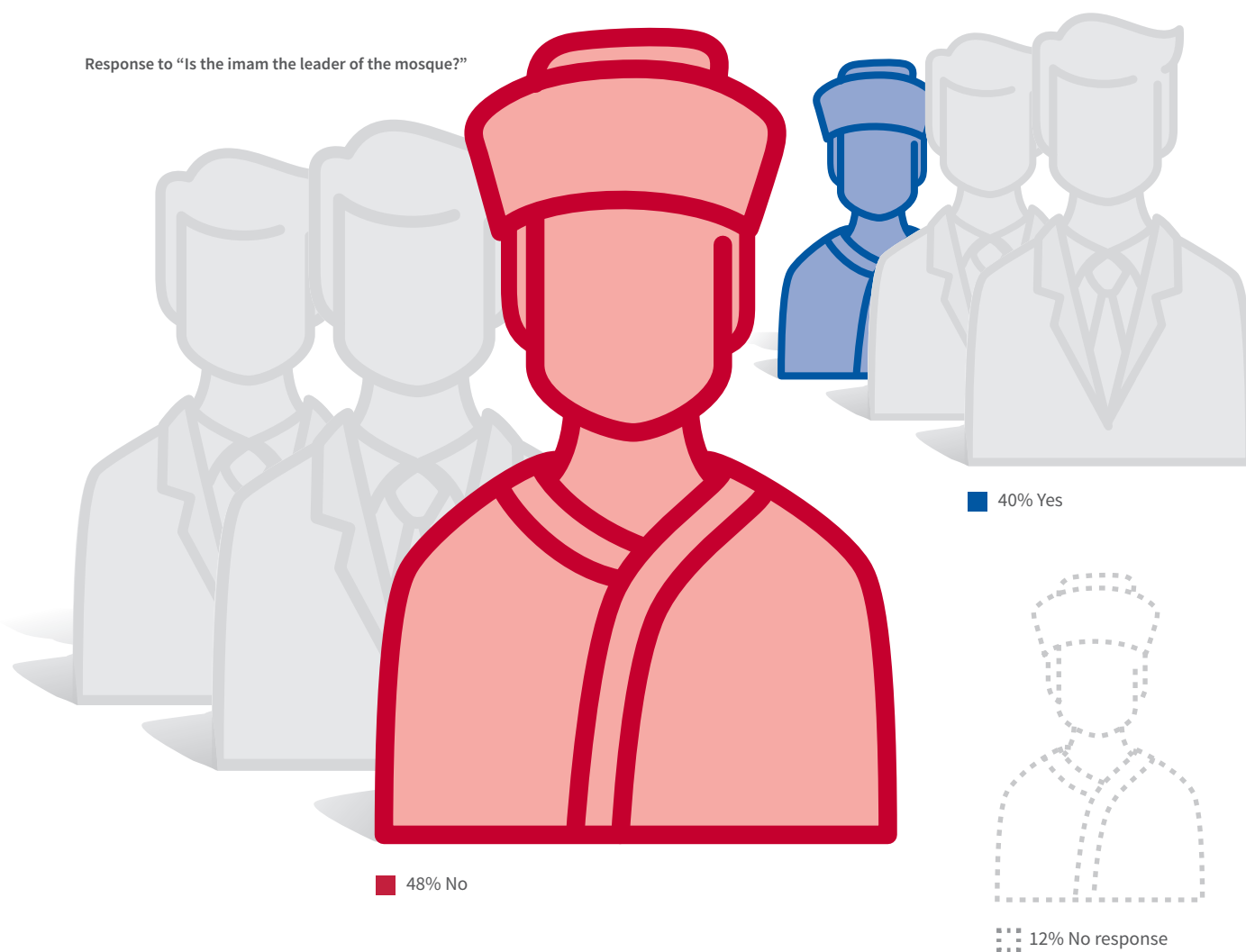
Most mosques have a management committee. In most cases (60%), the management committee established the mosque and continues to manage the administrative aspects of the mosque and the imams run religious services and the educational aspects. In 90% of the cases, the management committee has major influence over the mosque

and its affairs. They either have complete control (30%) or a shared arrangement of leadership with the imam (60%). In a small number of cases where the mosque did not have a management committee, the mosque was a quiet place with no activities taking place except the five daily prayers.

When it comes to deciding the content of the Friday sermon (*khutbah*), imams hold the higher authority, with 78% deciding on the content. Occasionally, the management committee determines the content of the sermon. In some cases, imams affiliated with the same institution share and deliver the same sermon. In the case of the mosques that are supported by the Turkish Diyanet, for example, imams take turns preparing the sermon that is sent to five other mosque imams for their use. Imams involved report that the topics to be covered are determined collectively so the same important matter for that week is covered in all mosques. Naturally, this also reduces the work of the imams in preparing the sermon.

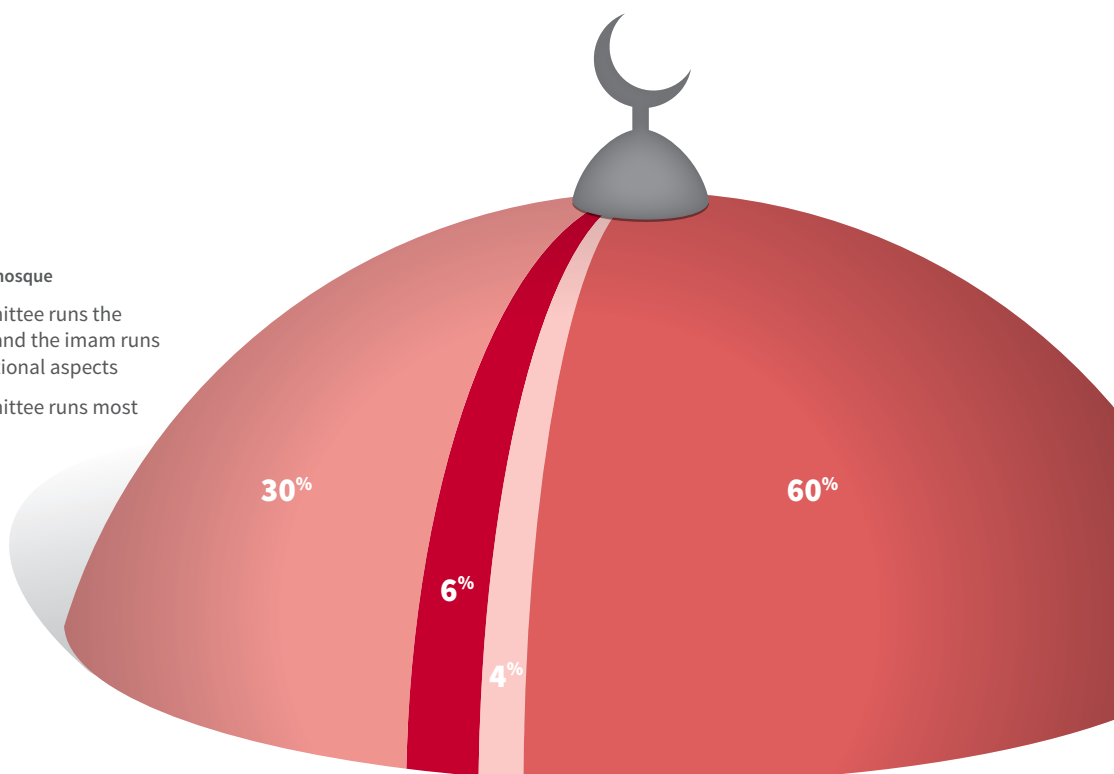
Of the 50 mosques surveyed, a total of 46 individuals were involved in the running of the mosques on a full-time basis. A total of 453 individuals were involved in the mosques as volunteers. However, there may be more volunteers involved than this figure indicates. A significant number of participants did not indicate how many individuals were involved in the mosque on a part-time basis. It is assumed they thought the question asked for them to indicate the number of individuals who are officially employed on part-time basis. Those who were surveyed in person or over the phone were informed this figure should include volunteers who are not officially registered as part-time employees. Nevertheless, with the figure that is available in this research, NSW's mosques can be said to have an average of least nine volunteers involved in the mosque committee.

Response to "Is the imam the leader of the mosque?"

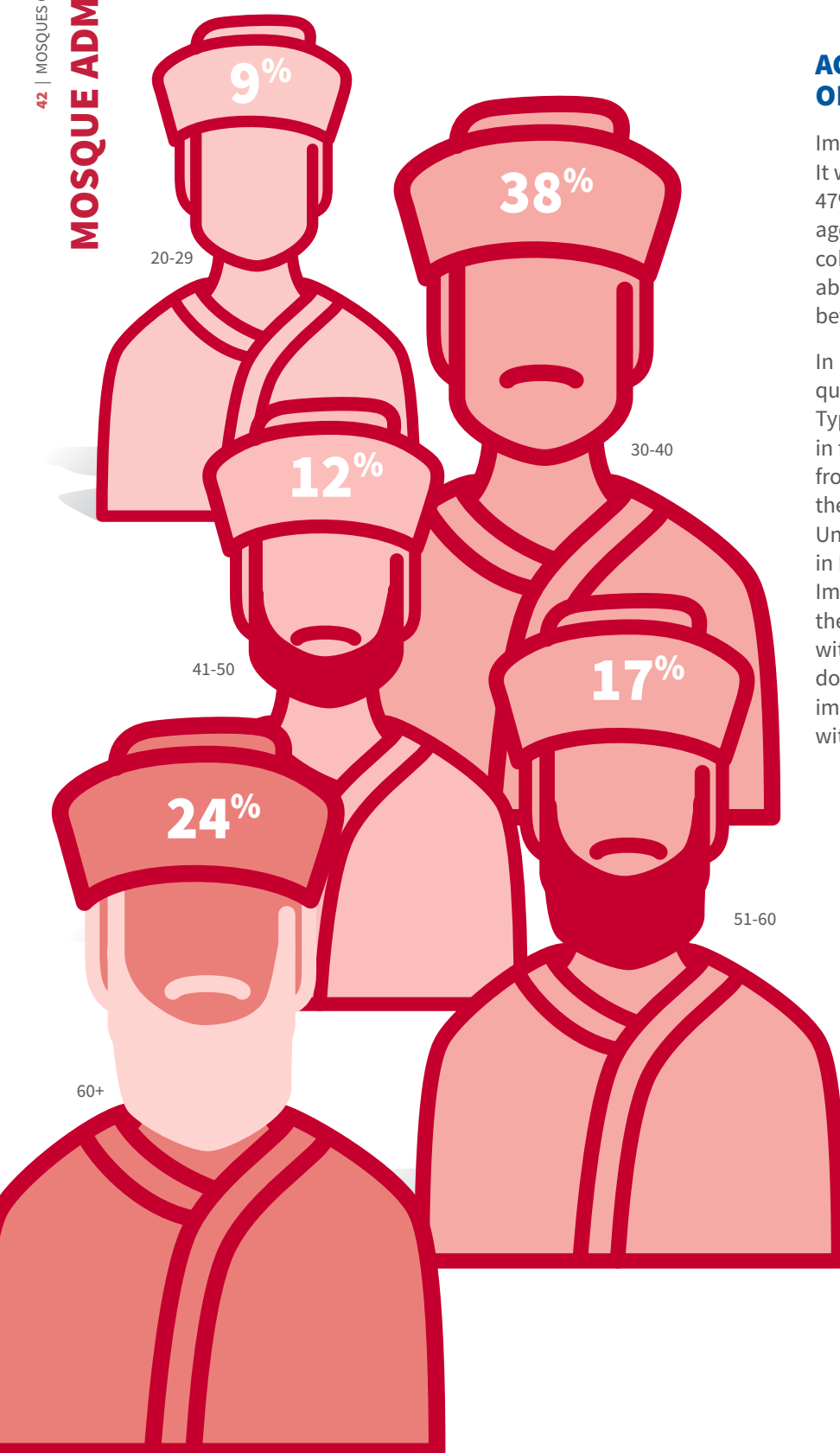


Management structure in the mosque

- The management committee runs the administrative aspects and the imam runs the religious and educational aspects
- The management committee runs most aspects of the mosque
- No response
- Imam is in charge of all aspects of the mosque



MOSQUE ADMINISTRATION



AGE AND QUALIFICATIONS OF THE IMAM

Imams fell into all age brackets from 20 to over 60. It was noticeable, however, that approximately 47% of the imams are relatively young as they are aged below 40. It also notable there is an ageing cohort of imams with approximately 20% being above 60 years of age and approximately 15% between 51 to 60 years of age.

In most cases, NSW imams receive their Islamic qualifications from an overseas institution. Typically, they will be from an institution located in the country of their own ethnic background or from countries and institutions that are famous for their Islamic studies programs, for example Medina University in Saudi Arabia, Al-Azhar University in Egypt or, for the Shi'ite imams, Qom in Iran. Imams that are employed on a full-time basis were the mostly highly qualified. Most of the imams with degrees equivalent to a master's degree or doctorate were full-time imams. Overall, full-time imams were significantly more qualified compared with part-time unpaid imams (Appendix 4).

WOMEN'S INVOLVEMENT IN THE MOSQUE COMMITTEE

Over half (56%) of the mosques indicated women were involved in the committee. Women were frequently cited to form separate committees in the mosque that deal specifically with issues and activities relating to women. This figure may not appear be impressive, but it is nevertheless a positive indication that Muslim women in NSW are far more involved in the mosque compared to their counterparts in some other parts of the world

MOSQUE AFFILIATION

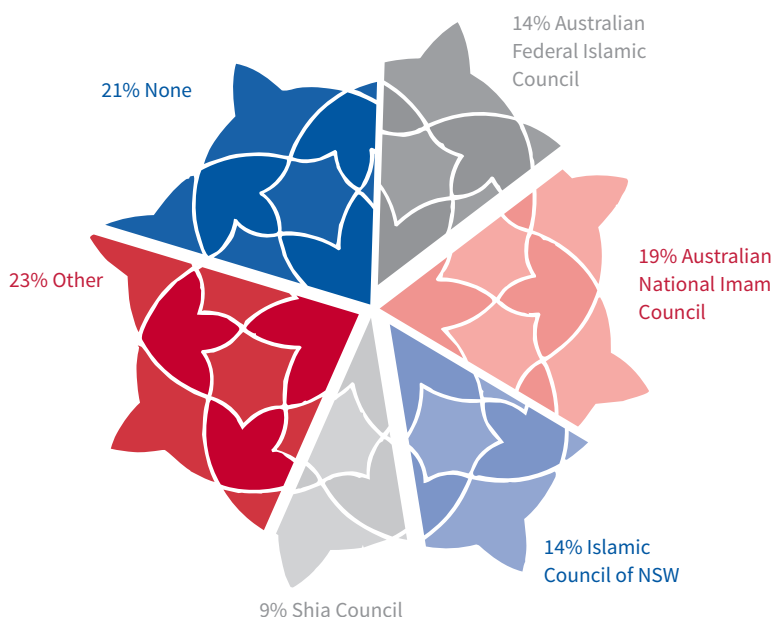
The mosques in NSW are generally not connected through a central organisation. Affiliation varies and depends on the preferences of imams or the management committee. While the Australian Federal Islamic Council does not actively seek the membership of mosques, 14% of mosques are affiliated with it. An additional 19% are affiliated with the NSW Islamic Council. Although 19% of mosques are affiliated with the growing membership of the Australian National Imams Council (ANIC, established 2007), this is relatively low compared to the significance of the organisation. One reason would be that imams usually become members to ANIC, rather than the mosque. So, there could be a large portion of mosques where the imam is a member of ANIC, but the mosque is affiliated elsewhere or nowhere.

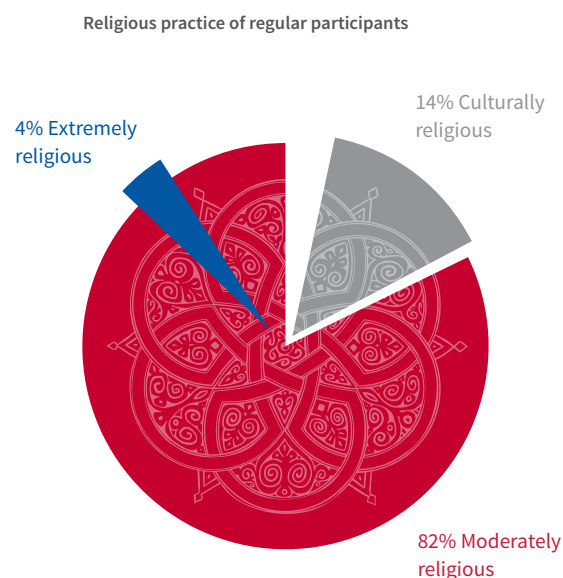
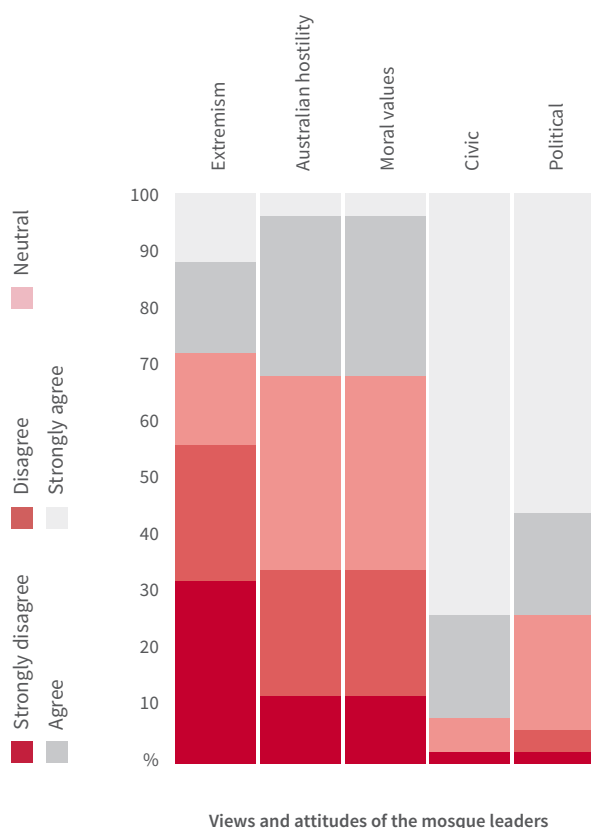
Mosque leaders are generally sceptical of the role and benefit of the peak Islamic bodies. Consequently, NSW does not have a single central organisation that can facilitate communication between the various mosques and institutions in the Muslim community. In most cases, mosques with the same ethnic dominance (e.g. mosques established by the Turkish and Bosnian communities) or similar theological orientation (such as ASWJ) establish formal or informal associations and collaboration. Shi'ite mosques in NSW are not connected to any other organisations mentioned above, but most were affiliated with the Shia Council. This indicates that Shi'ite mosque leaders are not in contact with Sunni mosque leaders through any central organisation in NSW.



Women's involvement in the mosque committee

Mosque affiliation





VIEWS AND ATTITUDES OF MOSQUE LEADERS

Participants were asked to respond to the following statements using Likert scale response options that ranged from strongly disagree to strongly agree.

- Muslims should be involved in Australian civic institutions.
- Muslims should participate in the Australian political process.
- Australian society is hostile to Islam.
- Australian moral values contrast Islamic values.
- We are concerned about extremism among the youth.

The majority (92%) of the participants agreed that Muslims should be involved in Australian civic institutions. The rating for political involvement was slightly lower with 72% of mosque leaders indicating approval for participation in Australian political institutions. Twenty percent felt neutral or unsure about Muslim participation in political institutions, but disagreement was rare.

Of the mosque leaders, one-third (32%) felt Australian society was hostile, while 34% felt neutral or unsure. Thirty-four percent did not feel Australian society is hostile to Islam and some blamed Muslims for attracting negative media

attention because of their own irresponsible actions at times.

Respondents generally hesitated to respond to the fourth question. Thirty-four percent agreed that Australian values somehow contrast Islamic values. Thirty-four percent felt neutral and 26% disagreed and thought there were no contrast. The neutrality and agreement was normally substantiated with the recognition that the basic principles of morality are the same, but the way in which it is expressed differs. A large percentage (34%) refrained from making a moral judgement about Australia.

About 56% of the mosque leaders were not concerned about extremism among the youth. Approximately one-quarter (28%) of the mosque leaders were concerned and 16% felt neutral about extremism being a problem with the youth in the community. Those who were concerned about extremism further qualified their view that extremism affected only a minority of the youth. The majority (82%) felt the regular participants in their mosque were moderate Muslims.

Respondents would often say they had policies in place to ensure extremist views do not penetrate into the mosque. Individuals were generally not allowed to distribute pamphlets, teach or give talks in the mosque without permission. Two mosques reported removing a former imam of the mosque because of what they perceived to be his extremist views.

MOSQUE VITALITY

Statements were presented with the purpose of testing the vitality of NSW mosques. Participants were required to respond using a Likert scale ranging from strongly agree to strongly disagree.

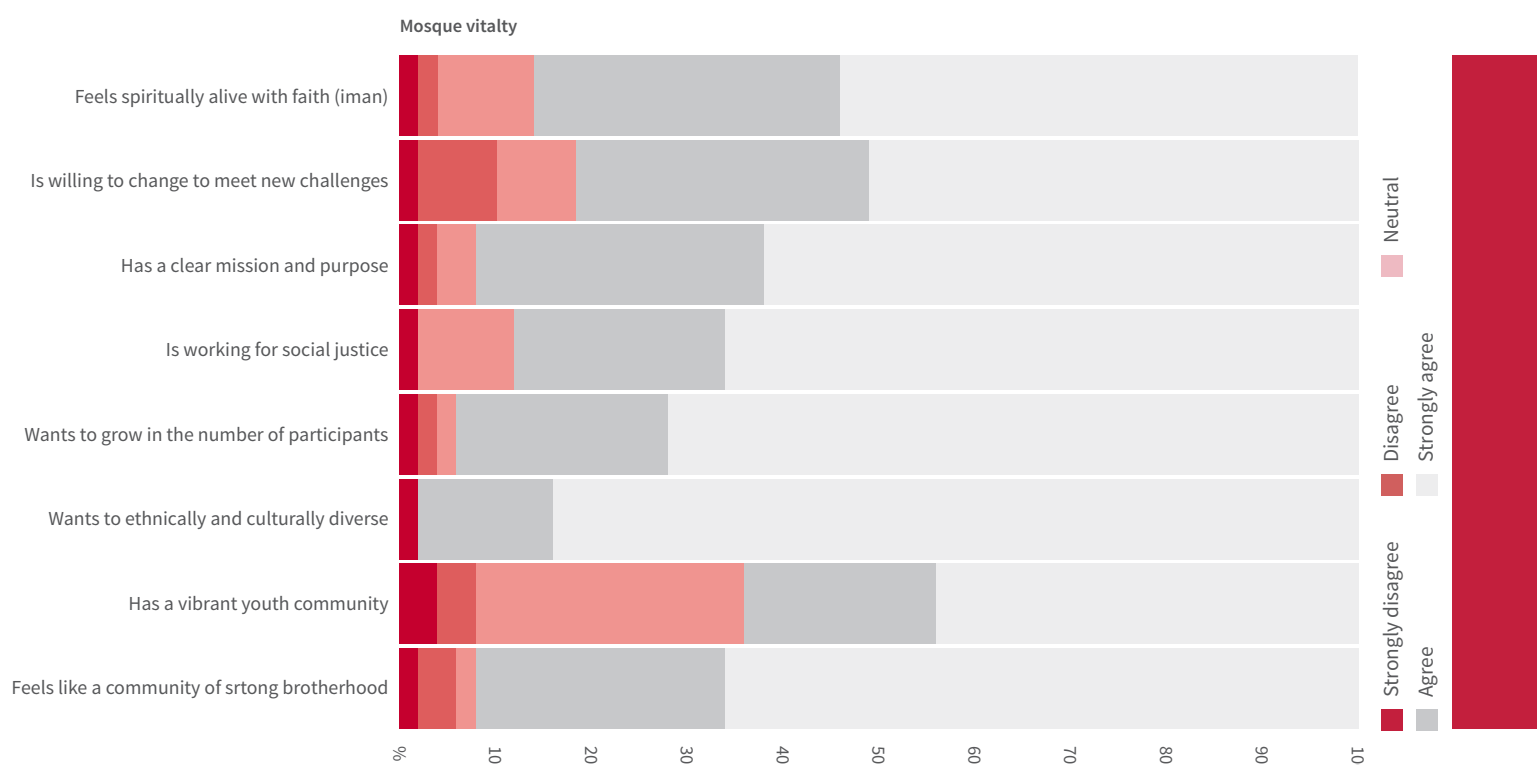
The findings of this study reveal that, from the view of the mosque leaders, NSW mosques are places where one would find strong fraternal bonds. The individuals who attend the mosque can be said to have strong faith and certainty in their religion. Mosque leaders welcome the attendance of individuals of various ethnic and cultural backgrounds and most want to grow in numbers.

The statistics for the involvement of the youth in NSW's mosques, while generally of a positive

nature, scored a lower rating compared to the other measures of vitality. One-third of the mosques in NSW (36%) are not satisfied with the current rate of youth involvement. Nevertheless, a large group of mosques are satisfied with the current rate of youth involvement in the mosque. The mosques located on university campuses, one can reasonably assume, are visited primarily by students, some of whom form the mosque committee. It is not surprising, therefore, that the leaders of the MSAs are highly content with youth involvement. Another category of mosques that is satisfied with the current state of youth involvement were the Shi'ite mosques, where 80% of the mosque leaders indicated being strongly satisfied and none were dissatisfied.

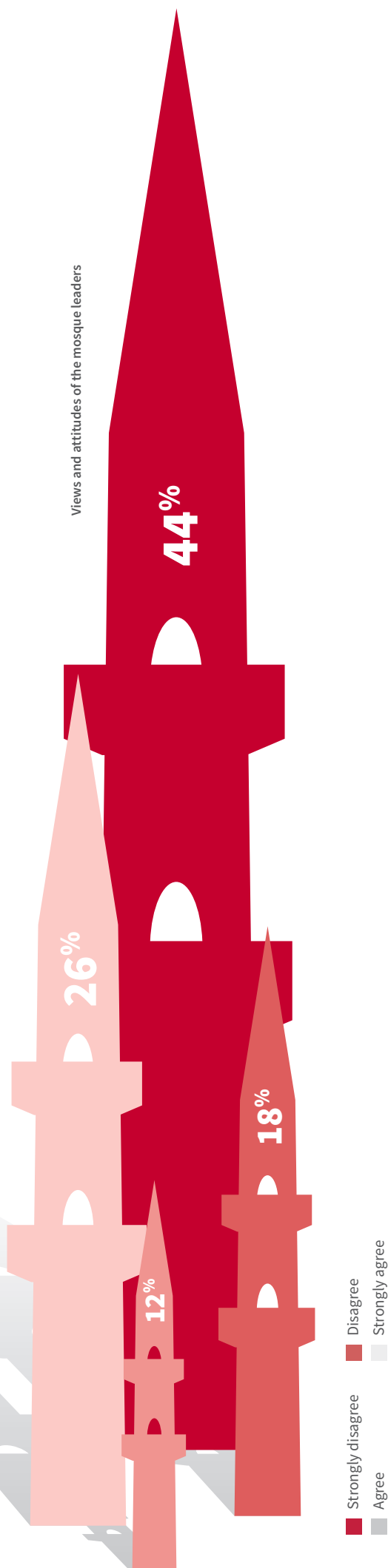
Table 9: Mosque leaders' satisfaction with the current rate of youth involvement

Religious orientation	Strongly agree	Disagree	Neutral	Agree	Strongly agree
Shi'ite	0	0	1	0	4
Sunni	2	2	13	10	14
Mixed	0	0	0	0	4
Total	2	2	14	10	22



MOSQUE ADMINISTRATION

Views and attitudes of the mosque leaders



DEALING WITH ISLAMOPHOBIA

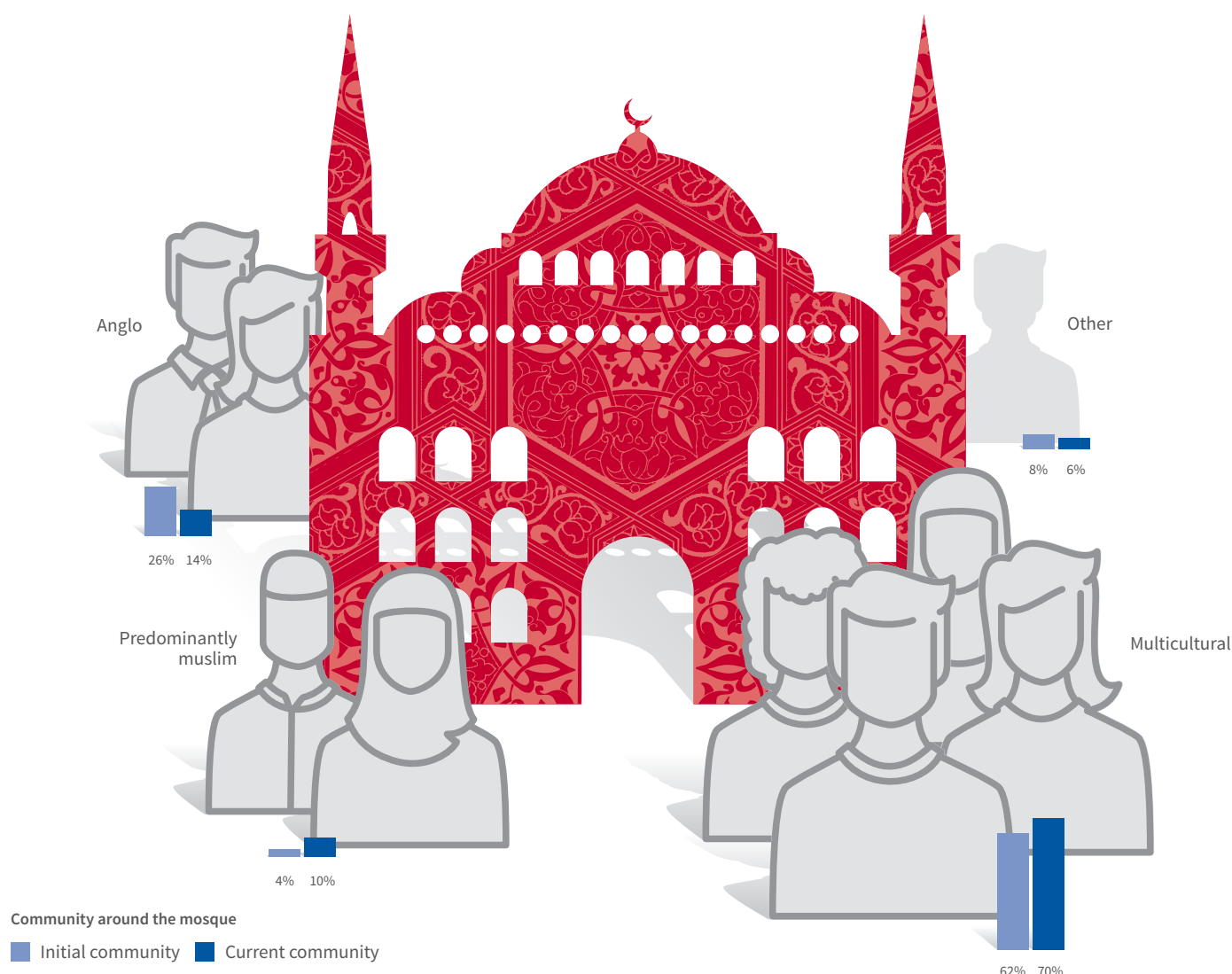
Islamophobia can be described as the irrational fear of Muslims and Islam, which can manifest as hostile and offensive views and actions towards Muslims and Islamic institutions. In recent decades, Islamophobia in Western societies has become a widely accepted phenomenon. The survey asked a number of questions designed to test if NSW mosques are subjected to Islamophobia. Three main measures tested whether mosques receive any form of resistance from the wider local community when the mosque was being built; resistance from the local council to make changes to the building facilities; and if the mosque received direct attacks or had been subjected to vandalism.

Survey results indicate that, on average, close to half of NSW mosques (44%) experienced resistance from the local community when the mosque was initially proposed. However, the resistance in some cases was not of a fierce wide-scale campaign. In 18% of the cases, opposition emerged from only one or two direct neighbours of the mosques who, in only some cases, continued to show opposition after the mosque was built.

Cross-tabulation between the location of the mosque and resistance to development revealed that the level of acceptance and opposition experienced by mosques is not particular to a specific region in location in Sydney or NSW (Maps 15 and 16).

Participants were asked to indicate if they have been to the local council or authorities to obtain permission to renovate or expand the mosque. It was found that 56% of the mosques surveyed had put in an application of this nature for consideration. Of the 28 applications that were submitted, 12 were approved, ten were still pending and five were rejected. Reasons for rejection were not indicated.

Mosque representatives were asked to indicate the dominant ethnic composition of the local community when the mosque was initially built and this was followed by a question about its current state. The results indicates a noticeable increase in the number of Muslims in the areas surrounding the mosque and a decline in the non-Muslim population. There is insufficient



evidence to link this shift to Islamophobia. NSW and particularly its major city, Sydney, have experienced significant socio-economic changes in the decades when most of its mosques were built. These changes coupled with migration patterns have manifested in population movements from one area to another.

Seventy percent of NSW's mosques have not experienced direct attacks in the form of vandalism and damage to property in the past five years (Maps 17 and 18). Vandalism is, however, not entirely absent. Of the 30% of mosques who reported having experienced vandalism in the past five years, most indicated the act of vandalism was not necessarily of an Islamophobic nature and neither were the perpetrators in all cases non-Muslims. Commonly, the offence involved thieves with the intention to steal the mosque's donation box. Some mosques were, however, deeply disturbed and felt the offence was of a religious nature when they found a beheaded pig placed on the steps of the mosque and, in another instance, urine soaked into the carpet of the mosque. In such cases, the perpetrators committed the offence overnight.

Table 10: Resistance by location

Community resistance	Location			Total
	North and inner Sydney	Western Sydney	Outside Sydney	
No	4	14	4	22
Yes	2	10	1	13
Slight	2	5	2	9
Total	8	29	7	44

Table 11: Results of application to expand or renovate

Results	Frequency	Percent
It was approved	12	24
It was rejected	5	10
It is still pending	10	20
No response	1	2
Not applicable	22	44
Total	50	100



CONCLUSION

The main purpose of this report was to identify the nature and characteristics of the mosques in NSW, rather than identify problems and propose solutions. A number of other interesting facts and patterns have also emerged from this research.

Mosques in NSW are not just places of worship; they are community centres that serve a wide range of needs in the Muslim community. While some mosques simply offer a place of prayer, rest and relaxation for the exhausted worker during their lunch break, others are places where students gather to socialise and individuals and groups organise interfaith dialogue with their non-Muslim neighbours. For some Muslims, mosques are places where they feel safe to bring their children to receive religious education and, in some cases, bring their family and marriage problems with the hope of resolution. A group of individuals may come to the mosque to learn about Islam while others simply come to pray and socialise with their friends by participating in the activities organised by the mosque, such as camping trips and social outings. Mosque designs and facilities provision are not always suitable for providing a wide range of services. In considering the diversity of functions that the mosque serves, the imam is required to serve as a religious leader in prayer rituals, provide spiritual care as well as undertake social work. Imams are overworked and underpaid, and in some cases not paid at all due to funding shortages in mosques. Faced with the responsibility to deal with a wide range of social and psychological issues, imams are usually stretched and overwhelmed, assuming the role of a social worker or counsellor at times. While most of the imams in NSW have ample qualifications to deal with questions and issues of a religious nature, additional training and skills in social and psychological areas would dramatically increase their effectiveness.

Most mosque leaders encourage the view that Australian-Muslims should participate in Australia's civic institutions and the political process. As such, they can potentially play or may be playing an important role in encouraging active citizenship among the regular participants and congregation in the mosques.

Muslim leaders and imams view religious extremism as a problem and they feel they are working hard to deal with it. Well-established

mosques provide significant access to religiously active Muslims and influence their understanding of Islam through Friday sermons and educational programs. Once again, this is severely hindered by a lack of support and funding.

This report illustrates that mosques in Sydney and NSW are very dynamic places where the Muslim community is providing and funding religious and community services for a very large section of the Muslim community. With more financial resources and support, the social and psychological needs of the Muslim minority population in NSW can be dramatically improved. This report provides precedence for NSW mosques to be viewed as community centres that can be of assistance in creating productive members of society.

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APPENDIX

Appendix 1

List of mosques and musallahs in NSW	
Albury North	Camperdown - Sydney University
Annangrove Road (s)	Campsie - Wilfred Lane Mussallah
Arncliffe - Al Zahra (s)	Charmhaven - Lowana Anenue Musallah
Arncliffe - Darul Imaan Wolli Creek Masjid	Central Coast (Wyong)
Armidale New England Mosque	Central Coast (San Remo) – Brava Avenue Musallah [Jum’ah only]
Artarmon - Hampden Road Mosque	Chester Hill - Banool Street
Ashfield - Holden Street Musallah	Coffs Harbour – Musallah
Ashfield - Liverpool Road Hume Highway Musallah	Coffs Harbour Community Center (Jummah only)
Asquith - Hornsby Mussallah	Coffs Harbour Southern Cross University
Asquith Community Center	Cringilia - Bilal Mosque
Auburn Road - Bukhari House Mussallah	Dee Why - Manly Warringah Mosque
Auburn - Chisolm Rd - IDCA Musalla	Dubbo - Kotku Masjid
Auburn - Gallipoli Mosque	Dural - Old Northern Road
Auburn Harrow Road Islamic Centre	Earlwood (s)
Auburn - Town Hall Civic Centre - Jummah	Erskineville - John Street Mosque
Auburn South Parade	Ermington Community Center
Auburn - Ahlulbayt Islamic Center	Granville - Spring Garden Street Masjid
Bankstown - 1 Viny Street	Granville South - Youth Association (GYA)
Banstown - Saarbaan' Meredith Street Mosque	Granville South Street Musallah (Town Hall)
Bankstown - Adnum Lane Musallah	Granville South - Ferndell Street
Banstown-Darr Iban Abbas College	Granville - Nabi Akram Center (s)
Banstown - Fitya Centre Musallah	Green Valley - Wilson Road Mosque
Bankstown - PCYC Bankstown (Jum’ah only)	Greenacre - Anzac St Musalah
Bankstown - Winspear Avenue Mosque	Greenacre - Boronia Rd Musalah
Bankstown - UWS Musallah	Greenacre - Darul Arqam - Waterloo Road
Baulkham Hills -HDMS	Gosford Greenview Musallah
Bathurst - Al Sahaba Masjid	Griffith - Benerembah Lane - Kotku Riaz Masjid
Belmore - Al Azhar Masjid	Guilford - Bursill Street - Jummah
Blacktown - Al-Madinah Islamic Center	Guilford Musallah - Marian Street
Blacktown UWS Musallah - Eastern Road	Guilford - Old Guilford Railway Street Majid
Blacktown - Afghan Osman Mosque	Guilford - Mountford Ave Masjid
Bonnyrigg - Bibby's Road Masjid	Gwynneville - University of Wollongong Musallah
Brighton Le Sands - Bay Street Musallah	Harris Park - Grand Avenue North
Broken Hill North - William Street and Buck Street	Harris Park - Marion Street Musallah
Burwood Musallah - Wilga Street	Harris Park - Tramway Avenue Musalah
Cabramatta West - Uthman Bin Affan Masjid	Heatherbrae - Pacific Highway
Callaghan - Newcastle University Faith Center Musallah	Hillsdale - Beauchamp Rd
Carringbah Musallah	Hurstville Musallah
Campbeltown - Watsford Road (s)	Kellyville HDMS - Adventist Church in Baulkham Hills (Jum’ah Only)
Campbelltown - UWS Macarthur Musallah	Kensington - Anzac Parade Musallah
Campbelltown Minto - Campbelltown Youth Centre	Kensington - University of NSW Musallah
	Kingswood - Bringelly Neighbourhood Center (Jum’ah only)

Kingswood - UWS Napean Musallah
Kingsgrove - Arrahman (s)
Kogarah Musallah - Queen Street
Lakemba - ASWJ Musallah
Lakemba - Ali ibn Abu Taleb Mosque
Lakemba - UMA Center - Croydon St
Lakemba - Ernest Street Mosque
Lakemba - Railway Parade Musallah
Lailor Park - Community Hall
Leumeah - Kingsclare Street Campbelltown
Lidcombe - Vaughan Street Al Taqwa Musallah
Lismore - Leycester Street BP Musallah
Lismore - Southern Cross University Musallah
Liverpool - Edmondson Park - Islamic House Masjid
Liverpool - Global Islamic Youth Center
Liverpool - Whittlam Leisure (Jum'ah only)
Liverpool - Rose Street Musallah
Liverpool - Liverpool Hospital 'Don Everitt Musallah
Macquarie Fields (Musallah) - Islamic Education Centre
Macquarie Field - Community Hall
Marrickville - Station Street Musallah
Mascot - Botany Road Musallah
Merrylands - Miller Street Community Centre Musallah
Milperra - UWS Bankstown Musallah – Bullecourt
Minchinbury - Eddie Road MCYAS Musallah
Minto - Ingleburn Islamic Centre
Mount Druitt - Nepean Masjid
Mt Druitt - Mt Druitt Village Musallah
North Ryde - Macquarie University Musallah
North Sydney - McMahon's Point Community Center (Jum'ah only)
Newcastle - Metcalfe street
Newcastle Mosque - Mayfield Mosque
Parramatta - Marsden Street Mosque
Parramatta - UWS Rydalmere Musallah
Penshurst - Forest Road Mosque
Prospect - Blacktown Rd Musallah
Punchbowl - AIDA Masjid
Punchbowl Musallah - Mathews Street
Pymont Community Center - John Street (Jum'ah only)
Quakers Hill - Brocas Place Musallah
Redfern - Regent St Musallah
Redfern Cleveland Street Mosque

Regents Park - Amy Street Musallah
Reversby - Mavis Street Musallah
Reversby - Endeavour Hall (Jum'ah only)
Richmond - UWS Hawkesbury Musallah
Riverwood - Thurlow Street Musallah
Rockdale - Kogarah Frederick Street Masjid
Rockdale - Railway Parade Musallah
Rockdale - Senior Citizens Club (Jum'ah only)
Rooty Hill Mosque
Rydalmere - Primrose Avenue Masjid
Ryde - Blaxland Road - Ryde Islamic Centre
Sefton Mosque - Helen Street
Smithfield - Bourke Street Mosque
St Clair - Banks Drive Musallah
St Marys - Forester Road IPDS Centre
St Marys - Forthorn Place NSW (s)
Strathfield - Albert Road Musallah
Strathfield Town Hall
Strathfield Masjid
Surry Hills - Kind Faisal Mosque
Sydney City - Darling Harbour Musallah
Sydney City - Darlinghurst Musallah (Jummah only)
Sydney City - Millers Point Musallah - Abraham Mott Hall (Jum'ah only)
Sydney City - Ultimo Aspire Hotel (Jum'ah only)
Sydney City - York Street
Sydney City - Pitt Street (Jum'ah only)
Sydney City - University of Central Queensland Musallah
Sydney City - University of Technology Musallah
Tamworth (Oxley Vale) - Coolamon Close
Tempe - Al Hijrah Mosque
Ultimo - TAFE Prayer Room on Mary Ann Street
Wagga Wagga - Boorooma Street
Warwick Farm - Hume HIGHWAY Musallah
Wentworthville Musallah - Lower Mount Street Musallah
Westmead hospital Musallah
Wiley Park - Edge Street Musallah
Willoughby North - Warrane Road Community Center (Jum'ah only)
Wollongong North - Essence of Life
Yagoona - Hume Highway - Fitya Centre
Young - Moppity Rd Masjid
Yenorra - Ellis Parade
Zetland - Bourke Street Mosque

Appendix 2: Dominant ethnicities

Ethnicity of imam	Sect	Largest ethnic group		Second largest	
		Ethnicity	Percentage	Ethnicity	Percentage
Afghanistan	Sunni	Afghan	65	Subcontinent	30
Afghanistan	Sunni	Subcontinent	79	Other groups	21
Bosnian	Sunni	Bosnian	25	Subcontinent	25
Bosnian	Sunni	Bosnian	60	Lebanese and subcontinent	40
Egyptian	Sunni	Subcontinent	70	Lebanese	10
Egyptian	Sunni	Lebanese	40	Subcontinent	20
Egyptian	Sunni	Lebanese	30	Arab	20
Egyptian	Sunni	Lebanese	80	Arab	10
Indonesian	Sunni	Southeast Asian	66	Lebanese and subcontinent	20
Indonesian	Sunni	South East Asia	50	Subcontinent	25
Iranian	Shi'ite	Lebanese	70	Iraqi, Irani and Afghan	30
Iraqi	Shi'ite	Lebanese	40	Iraqi	35
Iraqi	Shi'ite	Afghan	50	Iraqi	40
Iraqi	Sunni	Subcontinent	50	Lebanese	30
Iraqi	Shi'ite	Iraqi	40	Afghan	40
Jordan	Sunni	Lebanese	50	Arab	28
Lebanese	Sunni	Lebanese	10	Subcontinent	8
Lebanese	Sunni	Lebanese	70	Arab	10
Lebanese	Sunni	Lebanese	90	Arab	6
Lebanese	Shi'ite	Lebanese	70	Other groups	30
Lebanese	Sunni	Lebanese	90	Arab	6
Lebanese	Sunni	Lebanese	80	Subcontinent	10
Lebanese	Sunni	Subcontinent	56	Lebanese	20
Lebanese	Mixed	Subcontinent	20	Afghan	15
Lebanese	Sunni	Lebanese	60	Arab	20
Lebanese	Sunni	South East Asia	50	Subcontinent	20
Lebanese	Sunni	Subcontinent	50	Lebanese	30
Lebanese-Palestinian	Sunni	Lebanese	80	Arab	10
Pakistan	Sunni	Subcontinent	50	Turkish	40
Pakistan	Sunni	Subcontinent	90	Other groups	10
Pakistan	Sunni	Subcontinent	60	Afghan	10
South African	Sunni	Subcontinent	50	Lebanese	25
Turkish	Sunni	Turkish	50	Lebanese	30
Turkish	Sunni	Turkish	90	Afghan	10
Turkish	Sunni	Turkish	50	Subcontinent	15
Turkish	Sunni	Lebanese	40	Turkish	8
Turkish	Sunni	Turkish	65	Subcontinent	10
Turkish	Sunni	Turkish	70	South East Asia and Subcontinent	20
Turkish	Sunni	Turkish	60	Lebanese	30
N/A	Mixed	Lebanese	40	Subcontinent	15
N/A	Mixed	South East Asia	30	Subcontinent	25
N/A	Mixed	Subcontinent	30	South East Asia	30
N/A	Mixed	Subcontinent	20	Lebanese, others Arabs and South East Asia	45
N/A	Sunni	Gulf	70	Subcontinent	20
N/A	Sunni	South East Asia	60	Subcontinent	10
N/A	Sunni	Lebanese	50	South East Asia and Turkish	20
N/A	Sunni	Subcontinent	70	Other groups	30
N/A	Sunni	Lebanese	60	Subcontinent	40

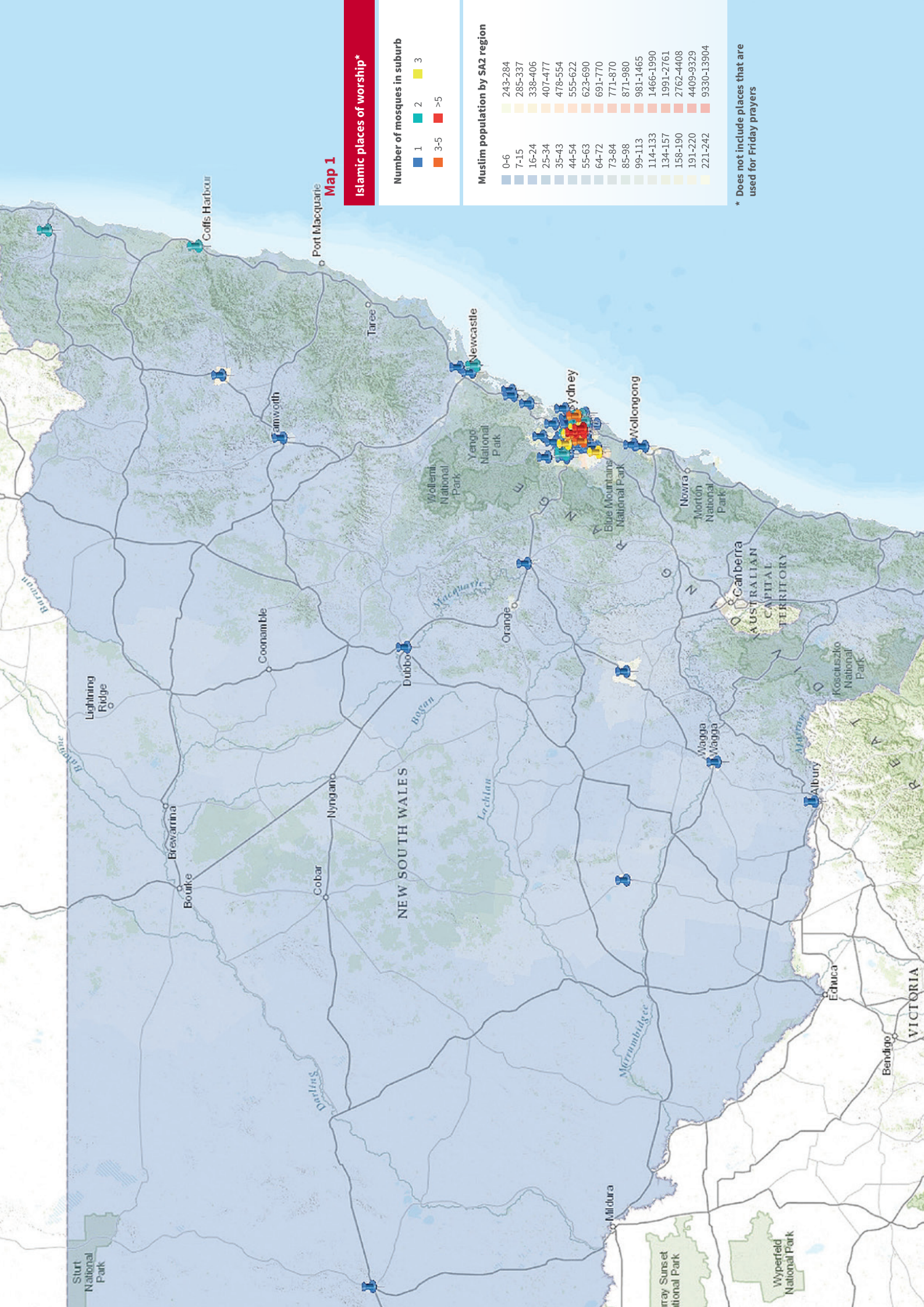
Appendix 3: Female participation by ethnicity

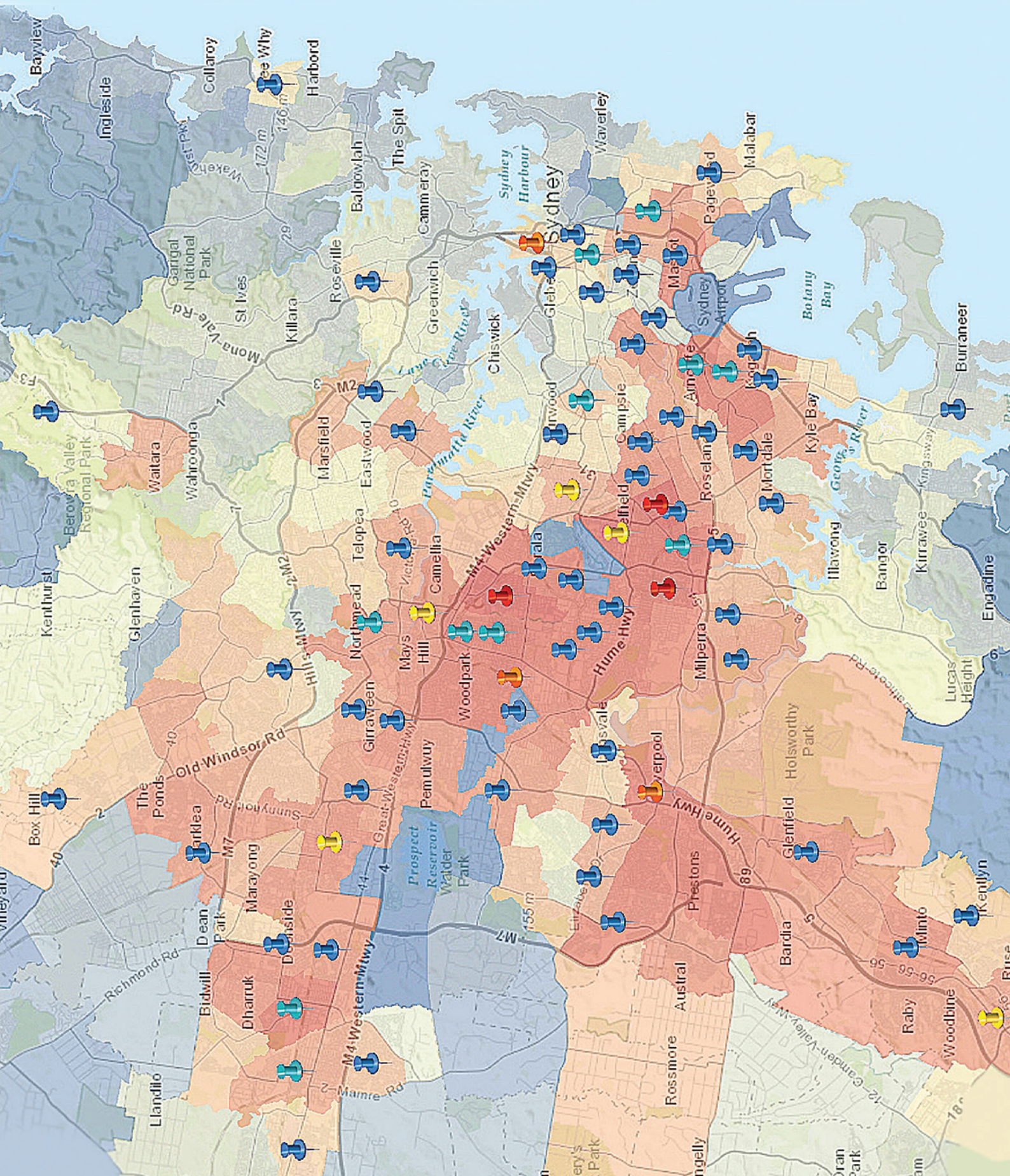
	Dominant ethnic group	Percentage	Eid prayers	Women Eid	Mosque committee	Jum'ah female	Women daily prayer	Space
Penthurst	Bosnian	25	Yes	No	No	1	Yes	Slightly less than we need
Smithfield	Bosnian	60	Yes	No	No	0	Sometimes	Slightly less than we need
Arncliffe	Indonesian	66	Yes	Yes	No	0	Sometimes	Just about right
Bankstown	Lebanese	70	Yes	Yes	Yes	0	Sometimes	Much less than we need
Edmonson	Lebanese	90	Yes	Yes	No	5	No	Much less than we need
Artarmon	Lebanese	10	Yes	Yes	No	0	Sometimes	Slightly less than we need
Revesby	Lebanese	60	Yes	Yes	Yes	0	Sometimes	Slightly less than we need
Sefton	Subcontinent and Lebanese	60	Yes	No	No	0	No	Slightly less than we need
North Ryde	Southeast Asia and subcontinent	60	Yes	Yes	Yes	0	Yes	Much less than we need
Auburn 2	Subcontinent	50	Yes	Yes	Yes	0	Yes	Much less than we need
Lakemba	Subcontinent	50	Yes	No	No	0	No	Much less than we need
Lakemba	Subcontinent	90	Yes	Yes	No	0	No	Much less than we need
Ryde	Subcontinent	70	Yes	No	No	0	No	Much less than we need
Erskinville	Turkish	50	Yes	No	Yes	0	No	Just about right
Redfern	Turkish	70	Yes	No	Yes	0	Sometimes	Just about right
Wollongong	Turkish	60	Yes	No	No	0	Yes	Much less than we need
Auburn 3	Turkish	50	Yes	No	Yes	5	Sometimes	Slightly more than we need
Mt Druit	Turkish	65	Yes	No	Yes	0	Sometimes	Slightly more than we need

Appendix 4: Employment status and qualifications of the imam

Payment of imam	Ethnicity of imam	Islamic qualifications	Location
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a BA	Turkey
Full-time paid	Lebanese	Islamic degree from an overseas institution that is equivalent to a BA	Lebanon
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a BA	Turkey
Full-time paid	Indonesian	Islamic degree from an overseas institution that is equivalent to a BA	Indonesia
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a BA	Turkey
Full-time paid	Egypt	Islamic degree from an overseas institution that is equivalent to a BA	Madina
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a BA	Turkey
Full-time paid	Lebanese	MA in Islamic-related field from an Australian university	France
Full-time paid	Lebanese	PhD in Islamic-related field from an Australian university	Australia
Full-time paid	Lebanese-Palestinian	Islamic degree from an overseas institution that is equivalent to a BA	Syria
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Turkey
Full-time paid	South African	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Madina
Full-time paid	Lebanese	No formal training	Lebanon
Full-time paid	Jordan	Islamic degree from an overseas institution that is equivalent to a BA	Jordon
Full-time paid	Bosnian	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Al-Azhar
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a BA	Turkey
Full-time paid	Pakistan	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Pakistan
Full-time paid	Bosnian	Islamic degree from an overseas institution that is equivalent to a BA	Bosnia
Full-time paid	Pakistan	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Pakistan
Full-time paid	Turkish	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Turkey
Full-time unpaid	Iraqi	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Iraq
Full-time unpaid	Iraqi	No formal training	Not applicable
Full-time unpaid	Iraqi	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Iraq
Full-time unpaid	Palestinian	Islamic degree from an overseas institution that is equivalent to a BA	Madina
Full-time unpaid	Iraqi	Other	Iraq
Full-time unpaid	Lebanese	Islamic degree from an overseas institution that is equivalent to a BA	Lebanon
Full-time unpaid	Egypt	Certificate from a <i>madrasah</i> that is equivalent to less than a BA	No response
Full-time unpaid	Egyptian	MA in Islamic-related field from an Australian university	Australia
Full-time unpaid	Lebanese	Islamic degree from an overseas institution that is equivalent to a BA	Medina
Full-time unpaid	Iranian	Islamic degree from an overseas institution that is equivalent to a BA	Iran
Part-time paid	Afghanistan	Islamic degree from an overseas institution that is equivalent to a BA	Afghanistan
Part-time paid	Pakistan	Certificate from a <i>madrasah</i> that is equivalent to less than a BA	Pakistan
Part-time paid	Afghanistan	Certificate from a <i>madrasah</i> that is equivalent to less than a BA	Australia
Part-time unpaid	Lebanese	No formal training	Not applicable
Part-time unpaid	Indonesia	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Saudi Arabia
Part-time unpaid	Iraq	No formal training	Not applicable
Part-time unpaid	Pakistan	No formal training	Not applicable
Part-time unpaid	Lebanese	Islamic degree from an overseas institution that is equivalent to a BA	Australia
Part-time unpaid	Egyptian	Islamic degree from an overseas institution that is equivalent to a BA	Egypt
Part-time unpaid	Lebanese	Islamic degree from an overseas institution that is equivalent to a BA	Lebanon
Part-time unpaid	Lebanese	No formal training	Not applicable
Guest Imam	No response	Islamic degree from an overseas institution that is equivalent to a Masters or PhD	Australia
Guest imam	0	0	0
Guest imam	0	0	0
Guest imam	0	0	0
Guest imam	0	0	0
Guest imam	0	0	0
No response	0	0	0
No response	0	0	0







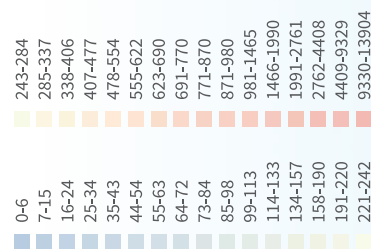
Map 2

Islamic places of worship*

Number of mosques in suburb



Muslim population by SA2 region



* Does not include places that are used for Friday prayers

Armidale

Newcastle

Gosford

Sydney

Wollongong

Richmond

Perth

Liverpool

Campbelltown

Bathurst

Dubbo

Griffith

Map 3

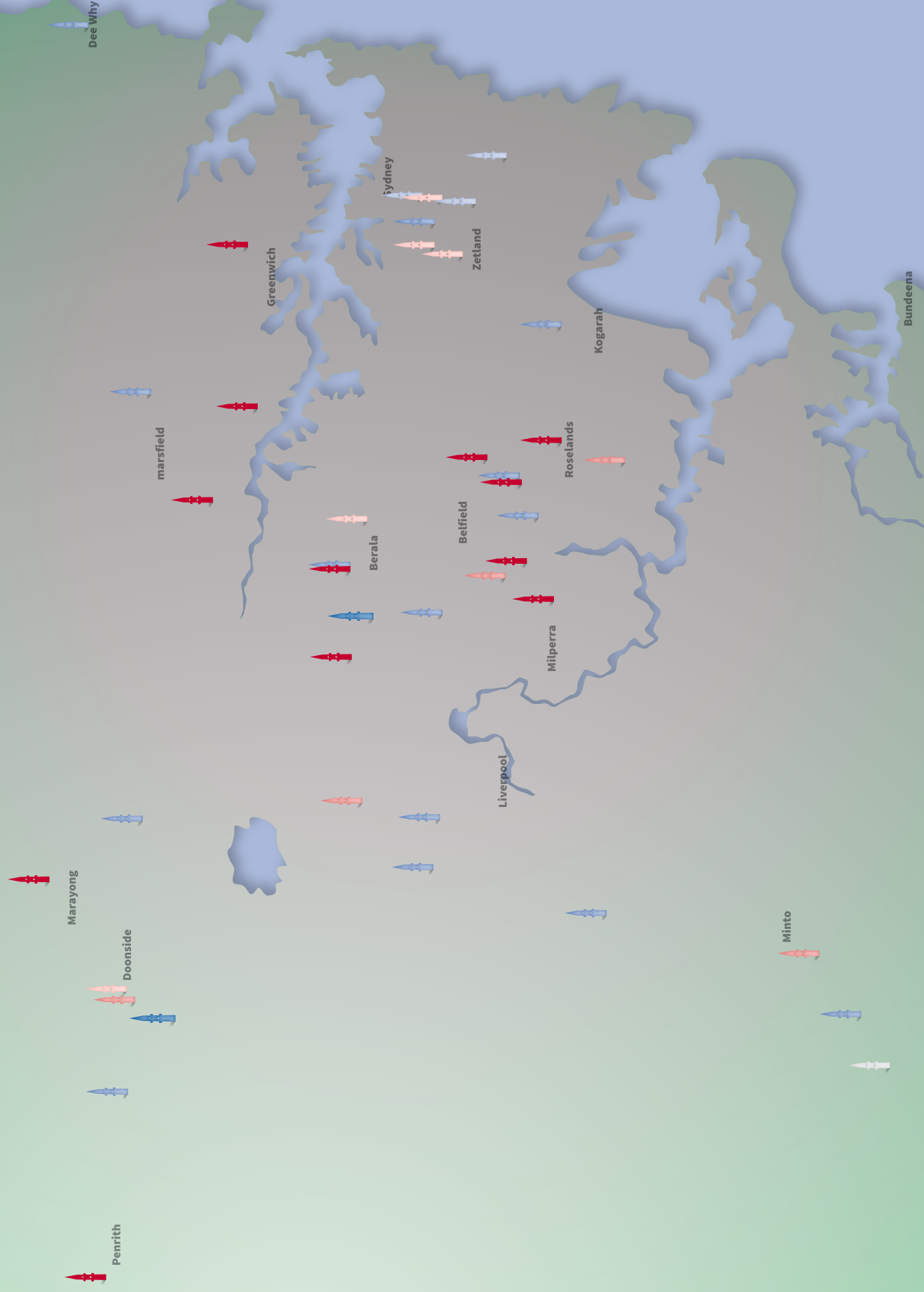
Year of establishment



Map 4

Year of establishment

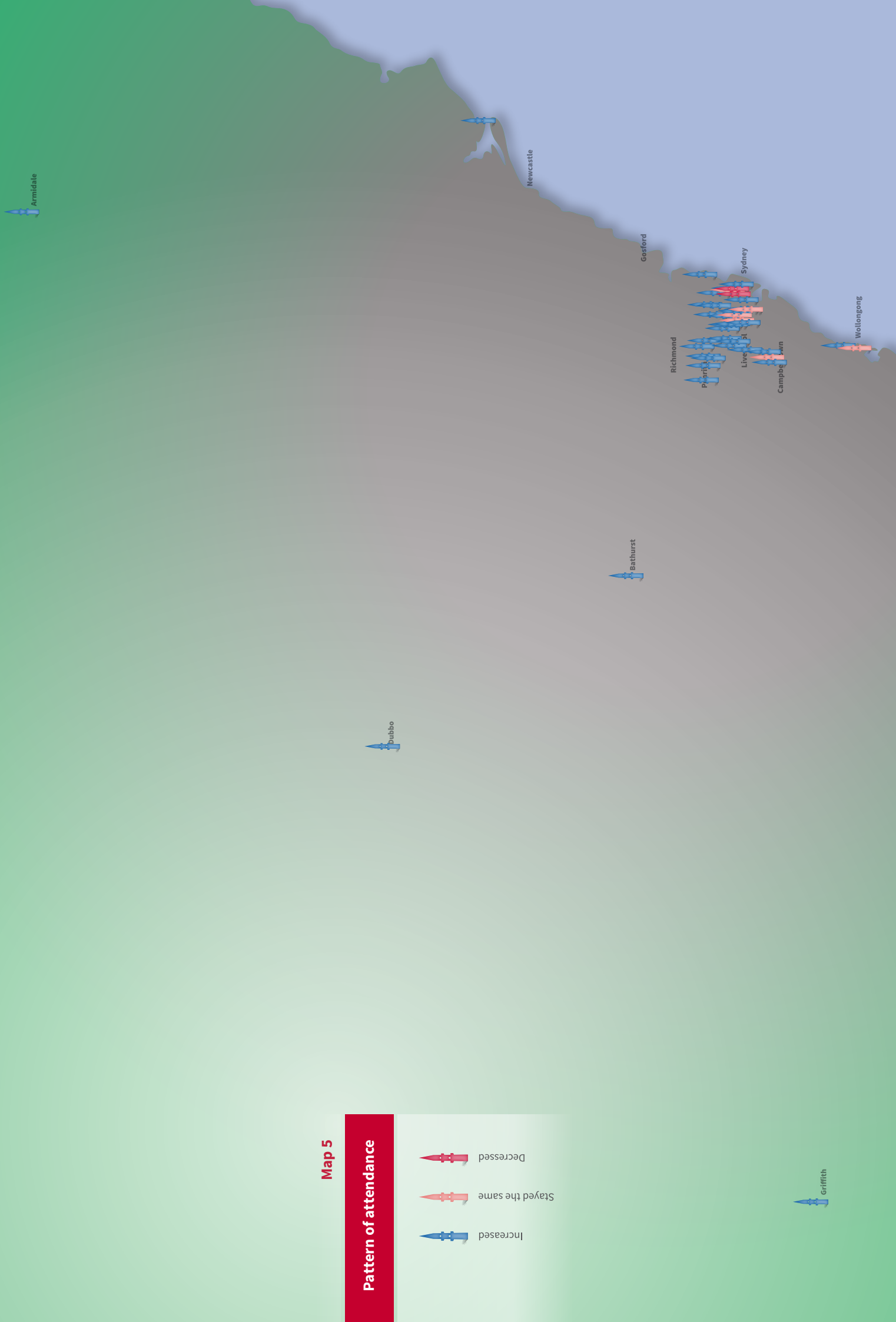
- | | |
|--------------|---------------|
| 1990 to 1999 | Not specified |
| 2000 to 2010 | Before 1970 |
| After 2010 | 1970 to 1979 |
| | 1980 to 1989 |



Map 5

Pattern of attendance

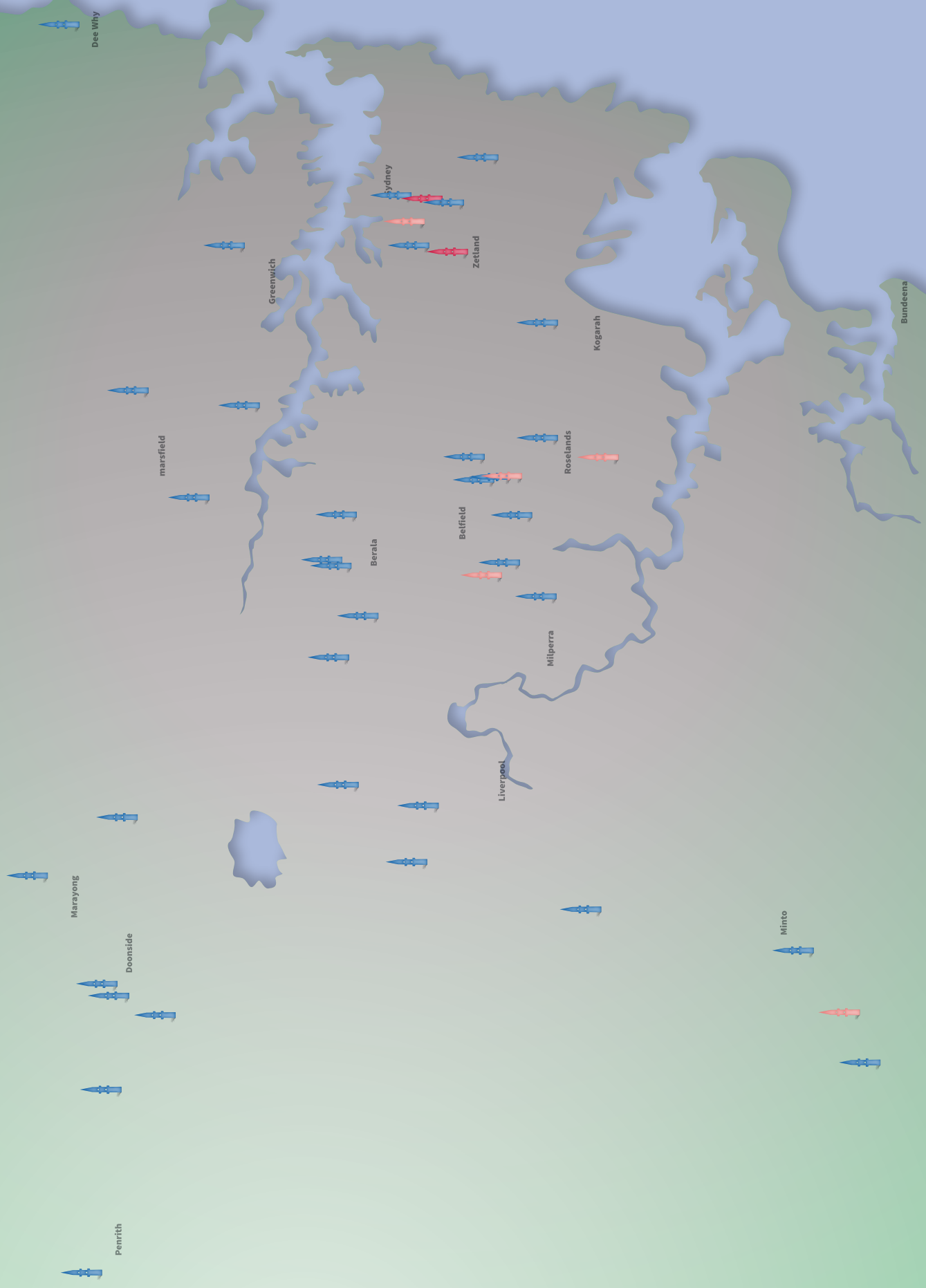
- Increased
- Stayed the same
- Decreased



Map 6

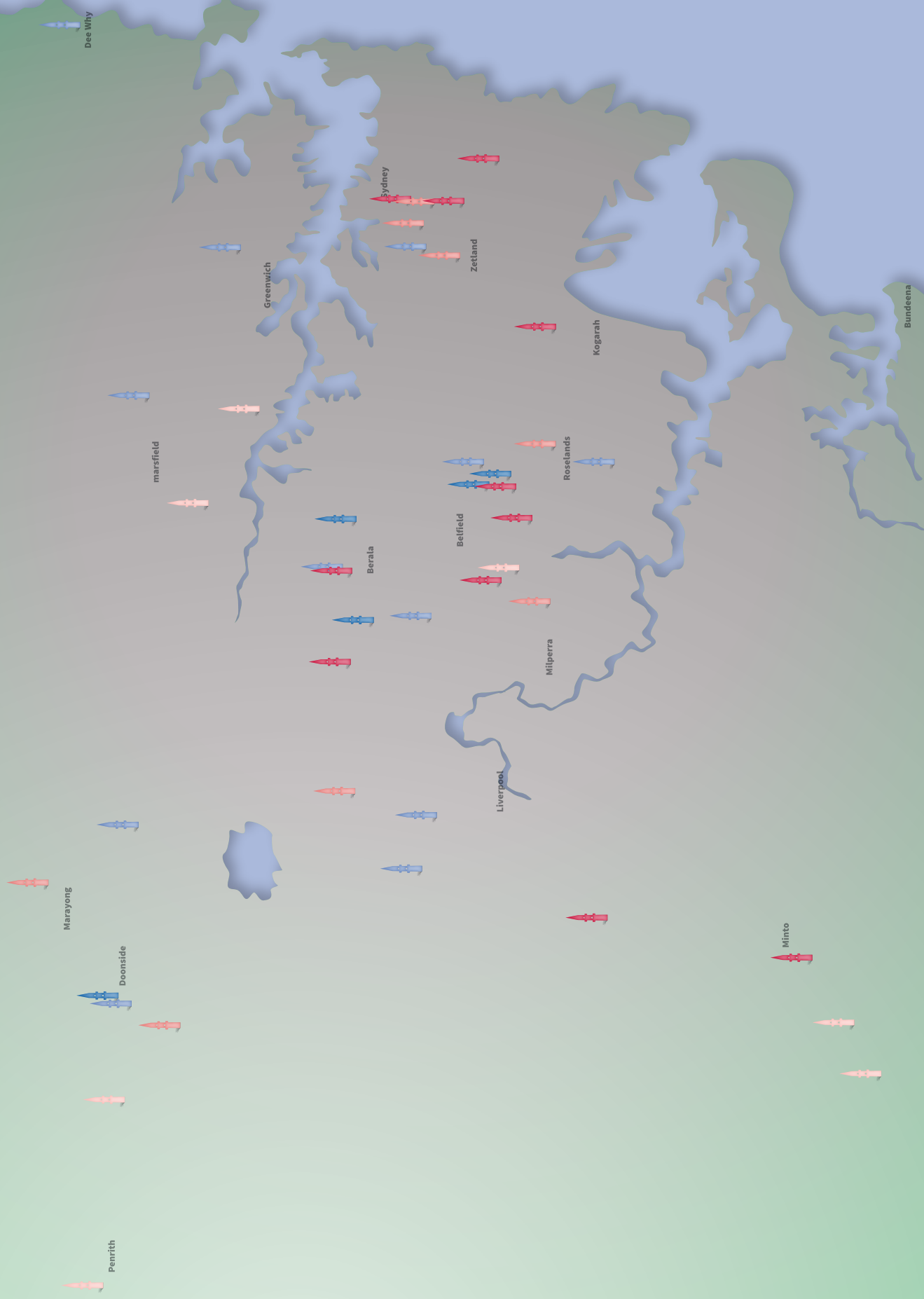
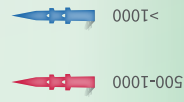
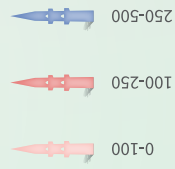
Pattern of attendance

- Increased
- Stayed the same
- Decreased




Map 7


Jum'ah numbers









Much less than we need




Slightly less than we need



Just about right



Slightly more than we need



Much more than we need

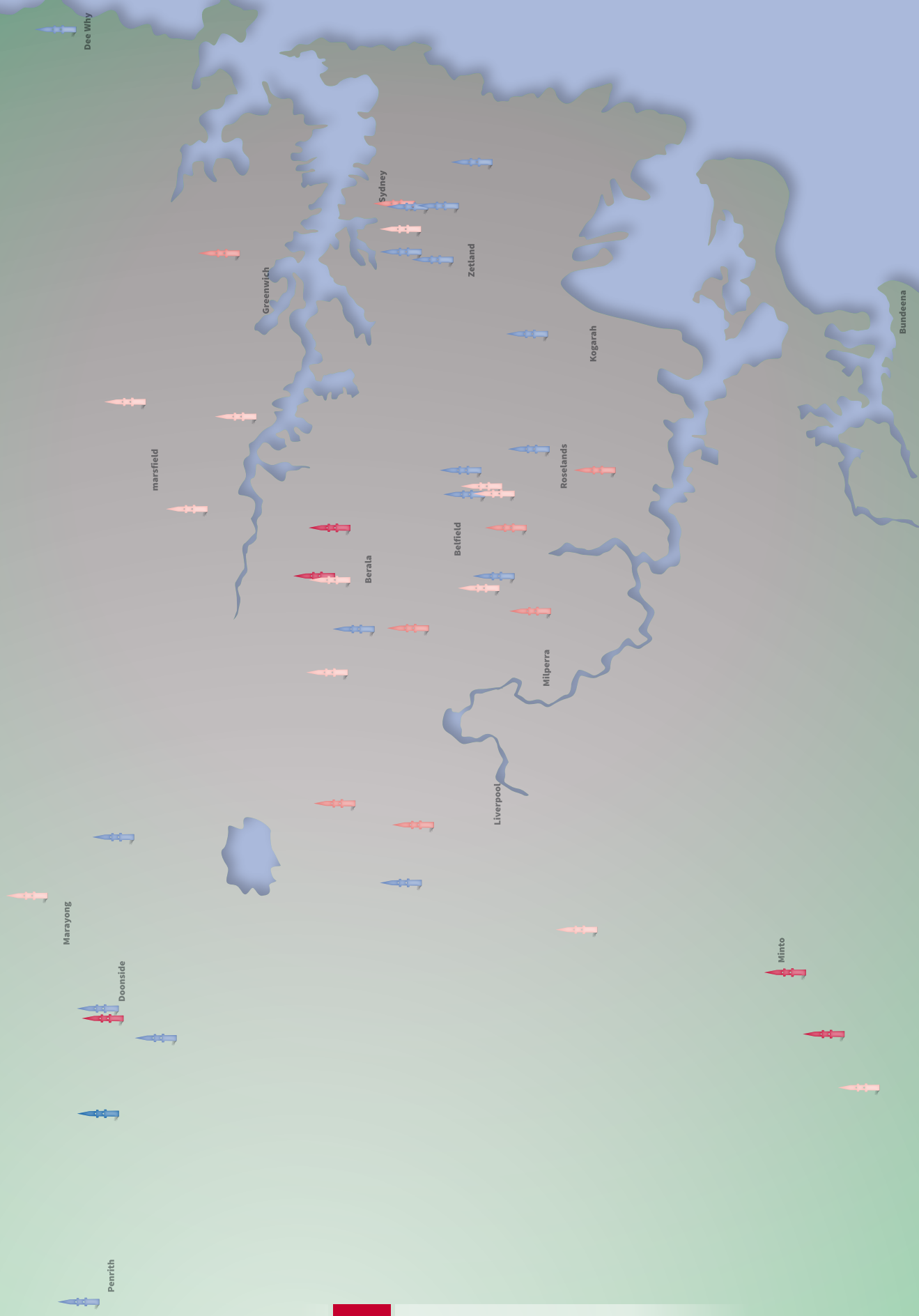
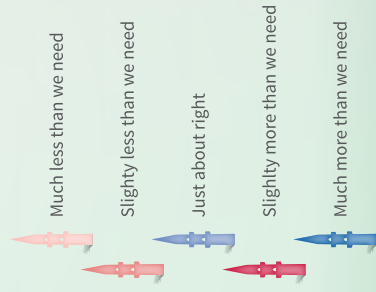
Map 8

Jum'ah space



Map 9

Jum'ah space



Map 10

Fair attendance

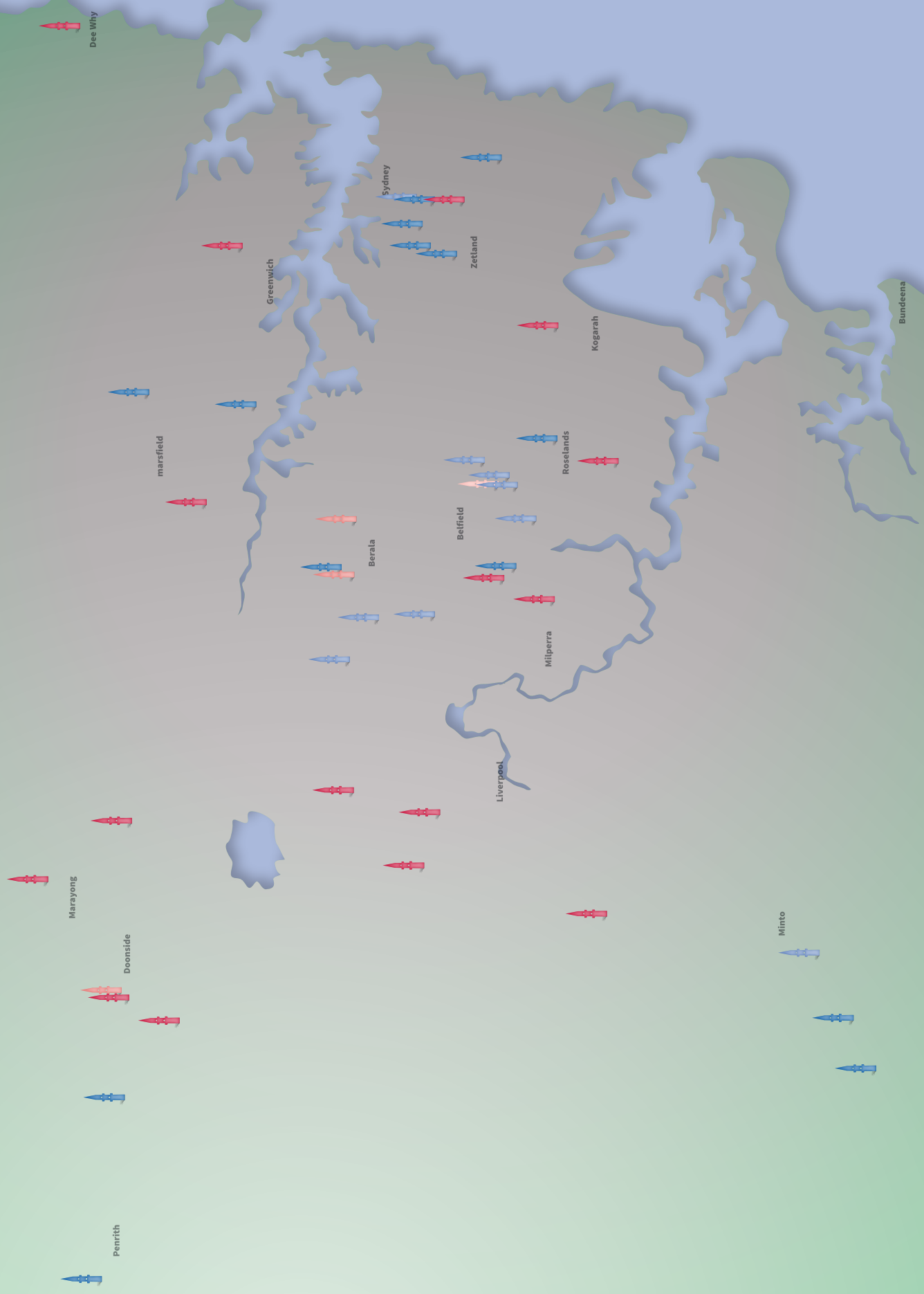
40-120

120-200

>200

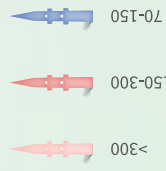
0-12

12-40



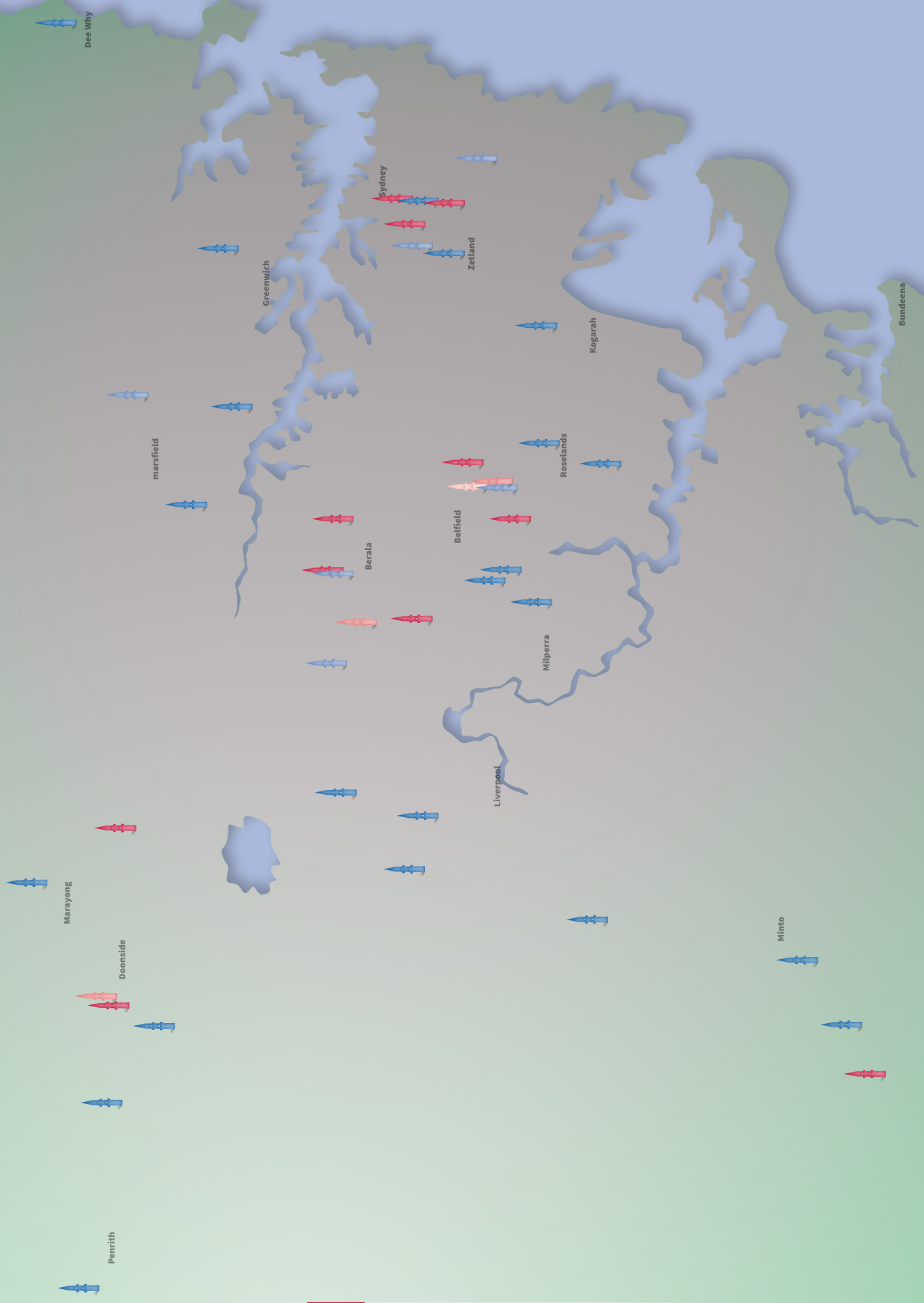
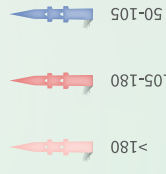
Map 11

Zuhr attendance



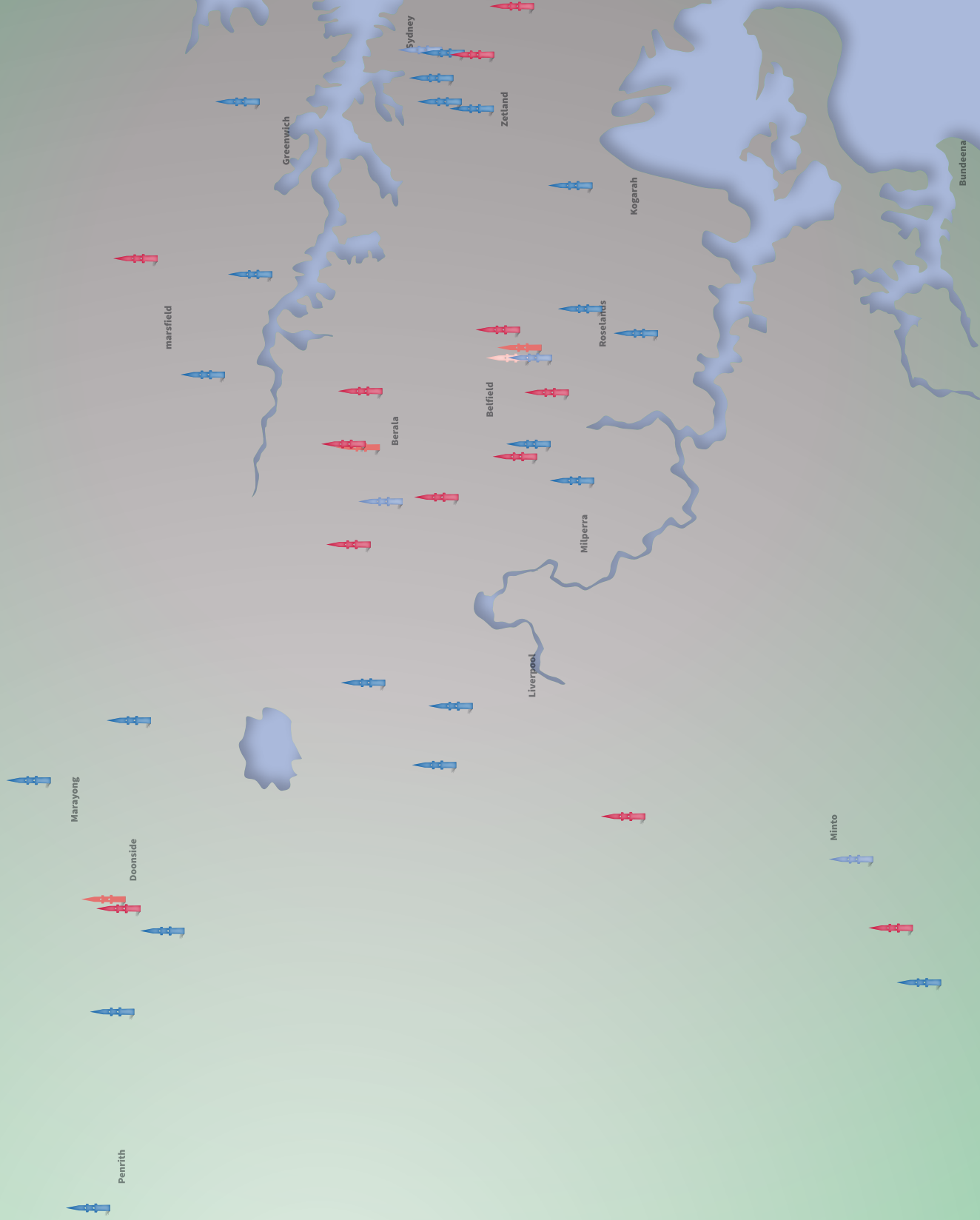
Map 12

Asr attendance



Map 13

Maghrib attendance



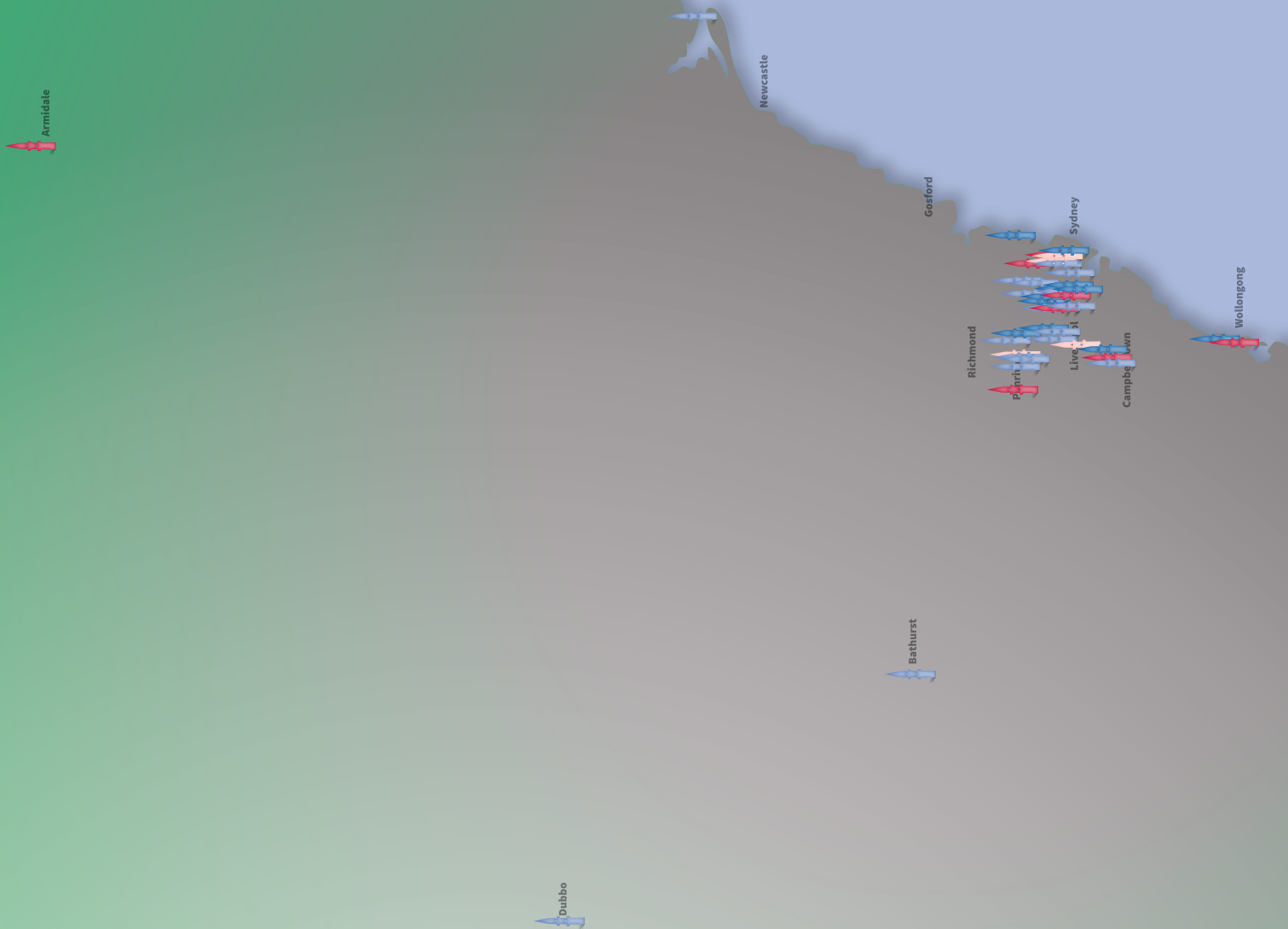
Map 14

Isha attendance



Map 15

Community resistance



Map 16

Community resistance



No



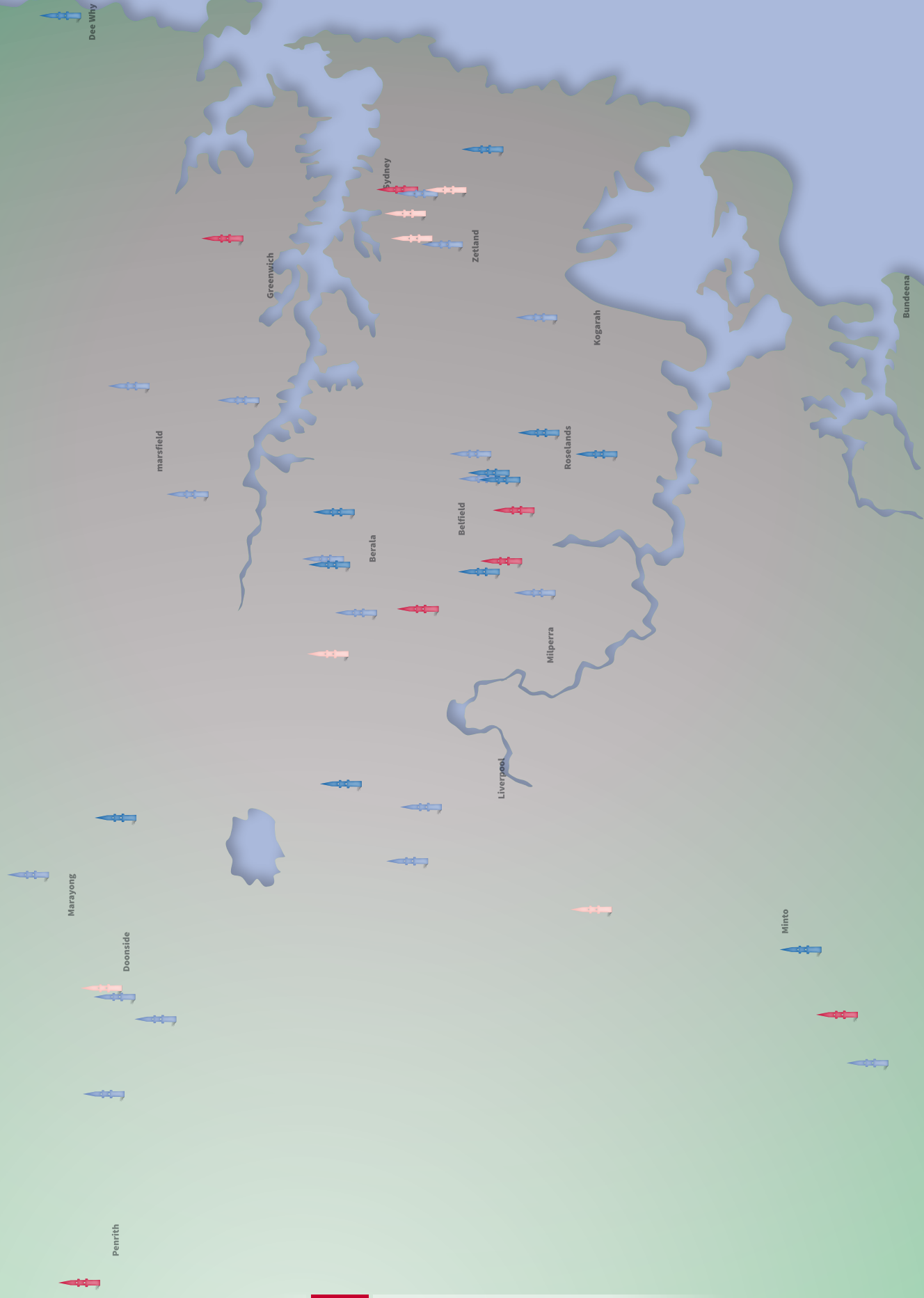
Not specified



Yes

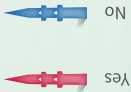


Slightly



Map 17

Vandalism



Griffith

Armidale

Dubbo

Bathurst

Newcastle

Gosford

Richmond

Parramatta

Sydney

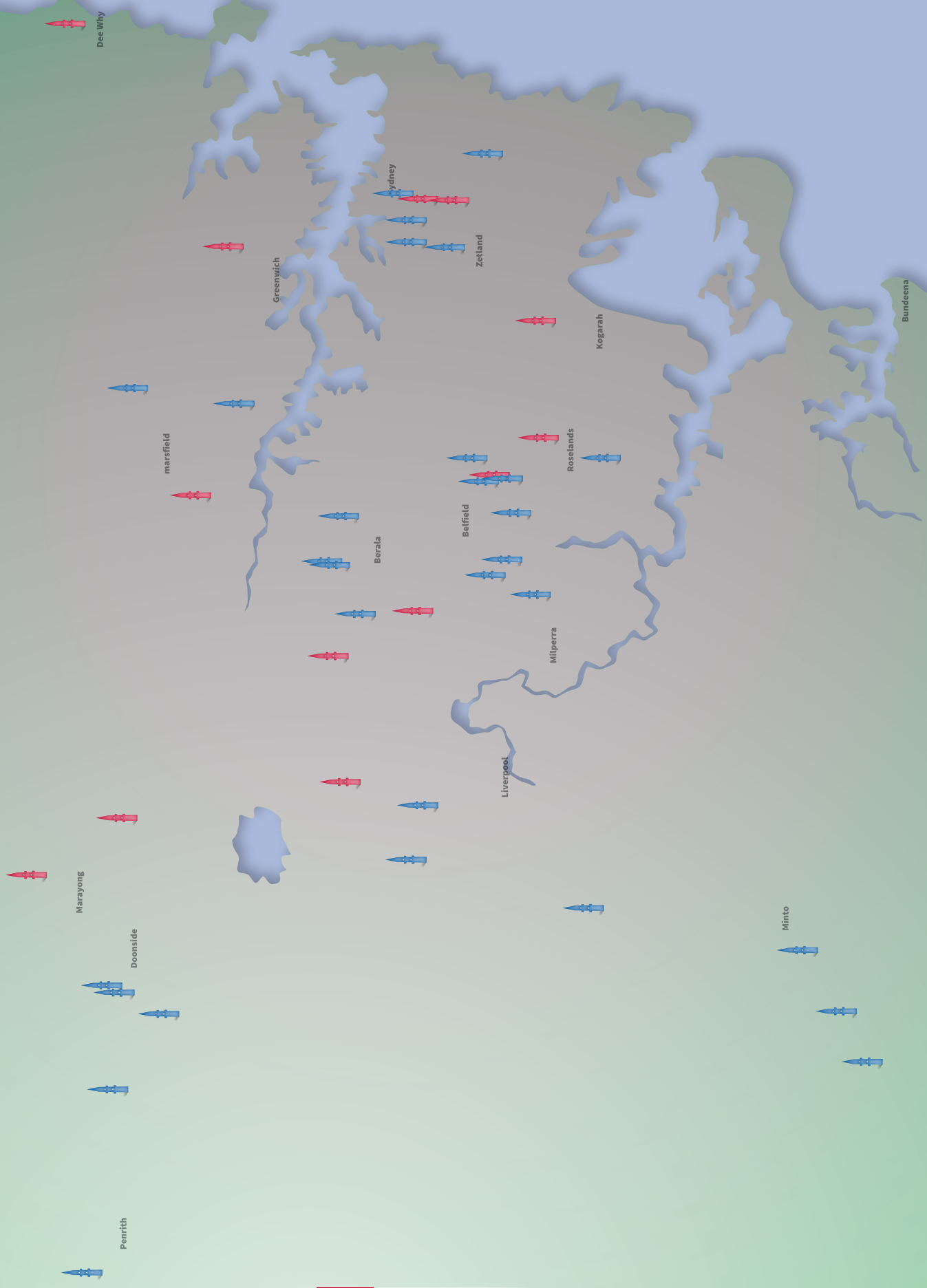
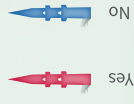
Liverpool

Campbelltown

Wollongong

Map 18

Vandalism



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

