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The World's Muslims: Unity and Diversity

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PREFACE

From its origin on the Arabian Peninsula in the seventh century C.E., Islam has grown into a worldwide religion with more than 1.6 billion adherents – nearly a quarter of the world's population.¹ Today, Muslims live on all inhabited continents and embody a wide range of races, ethnicities and cultures. What beliefs and practices unite these diverse peoples into a single religious community, or ummah? And how do their religious convictions and observances vary?

This report by the Pew Research Center's Forum on Religion & Public Life seeks to describe both the unity and the diversity of Islam around the globe. It is based on more than 38,000 face-to-face interviews conducted in over 80 languages with Muslims in 39 countries and territories that collectively are home to roughly two-thirds (67%) of all Muslims in the world. The survey includes every country that has a Muslim population of more than 10 million, except those (such as China, India, Iran, Saudi Arabia and Syria) where political sensitivities or security concerns prevented opinion research among Muslims.

Unity and diversity are themes that emerge naturally from the survey results. On what are often considered Islam's articles of faith and "pillars" of practice, there is much commonality among Muslims around the world. But on other important questions, such as whether Islam is open to more than one correct interpretation or which groups should be considered part of the Muslim community, there are substantial differences of opinion. The survey also suggests that many Muslims do not see themselves as belonging to any particular sect: Fully a quarter of the Muslims surveyed identify themselves neither as Sunni nor as Shia but as "just a Muslim."

The survey was conducted in two waves. Fifteen sub-Saharan African countries with substantial Muslim populations were surveyed in 2008-2009, and some of those findings previously were analyzed in the Pew Forum report "[Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa](#)." An additional 24 countries in Africa, Asia and Europe were surveyed in 2011-2012; those results are published here for the first time. This report on religious beliefs and practices, however, is just the first of two planned analyses of the survey data. The Pew Forum plans to issue a second report, focusing on Muslims' social and political attitudes, in late 2012 or early 2013.

The Pew Forum's global survey of Islam is part of a larger effort, the [Pew-Templeton Global Religious Futures project](#), which analyzes religious change and its impact on societies around

¹ For further information on the global and regional distribution of Muslims, see the Pew Forum's 2011 report "[The Future of the Global Muslim Population](#)" and 2009 report "[Mapping the Global Muslim Population](#)."

the world. Previous studies produced under the Pew-Templeton initiative, jointly funded by The Pew Charitable Trusts and the John Templeton Foundation, include “Faith on the Move: The Religious Affiliation of International Migrants” (March 2012), “Global Christianity: A Report on the Size and Distribution of the World’s Christian Population” (December 2011), “Rising Restrictions on Religion” (August 2011), “Global Survey of Evangelical Protestant Leaders” (June 2011), “The Future of the Global Muslim Population: Projections for 2010-2030” (January 2011), “Global Restrictions on Religion” (December 2009), “Mapping the Global Muslim Population: A Report on the Size and Distribution of the World’s Muslim Population” (October 2009) and “Spirit and Power: A 10-Country Survey of Pentecostals” (October 2006).

The primary researcher for “The World’s Muslims: Unity and Diversity” was James Bell, the Pew Forum’s director of international survey research. He received valuable research assistance from Michael Robbins, Neha Sahgal and Katie Simmons. Fieldwork was carried out under the direction of Princeton Survey Research Associates International and Opinion Research Business; we particularly wish to thank Mary McIntosh and Jonathan Best of PSRAI and Johnny Heald and Cara Carter at ORB.

Amaney Jamal, Associate Professor of Politics at Princeton University, served as a special adviser. In the design of the survey questions and preparation of this report, the Pew Forum also was fortunate to be able to call on the expertise of several other academic experts, including Asma Afsaruddin of Indiana University, Xavier Bougarel of The National Centre for Scientific Research (Paris), Michael Cook of Princeton University, David Damrel of the University of South Carolina, Nile Green of the University of California, Los Angeles, Robert Hefner of Boston University, Marcia Hermansen of Loyola University Chicago, Leonard Lewisohn of the University of Exeter (United Kingdom), Peter Mandaville of George Mason University, Vali Nasr of Tufts University, Steven Prothero of Boston University, Asifa Quraishi of University of the Wisconsin Law School, Farid Sensai of Santa Clara University and Shibley Telhami of the University of Maryland.

While the survey design was guided by the counsel of our advisers, contractors and consultants, the Pew Forum is solely responsible for the interpretation and reporting of the data.

Luis Lugo, Director

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EXECUTIVE SUMMARY

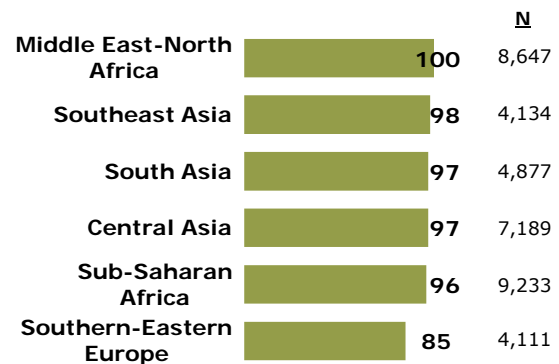
The world's 1.6 billion Muslims are united in their belief in God and the Prophet Muhammad and are bound together by such religious practices as fasting during the holy month of Ramadan and almsgiving to assist people in need. But they have widely differing views about many other aspects of their faith, including how important religion is to their lives, who counts as a Muslim and what practices are acceptable in Islam, according to a worldwide survey by the Pew Research Center's Forum on Religion & Public Life.

The survey, which involved more than 38,000 face-to-face interviews in over 80 languages, finds that in addition to the widespread conviction that there is only one God and that Muhammad is His Prophet, large percentages of Muslims around the world share other articles of faith, including belief in angels, heaven, hell and fate (or predestination). While there is broad agreement on the core tenets of Islam, however, Muslims across the 39 countries and territories surveyed differ significantly in their levels of religious commitment, openness to multiple interpretations of their faith and acceptance of various sects and movements.

Some of these differences are apparent at a regional level. For example, at least eight-in-ten Muslims in every country surveyed in sub-Saharan Africa, Southeast Asia and South Asia say that religion is very important in their lives. Across the Middle East and North Africa, roughly six-in-ten or more say the same. And in the United States, a 2011 Pew Research Center survey found that nearly seven-in-ten Muslims (69%) say religion is very important to them. (For more comparisons with U.S. Muslims, see Appendix A, page 106.) But religion plays a much less central role for some Muslims, particularly in nations that only recently have emerged from communism. No more than half of those surveyed in Russia, the Balkans and the former Soviet republics of Central Asia say religion is very important in their lives. The one exception across this broad swath of Eastern Europe, Southern Europe and Central Asia is Turkey, which never came under communist rule; fully two-thirds of Turkish Muslims (67%) say religion is very important to them.

Belief in God and Muhammad Nearly Universal

Median % in region who believe in one God and the Prophet Muhammad



N represents the number of Muslims interviewed in each region.

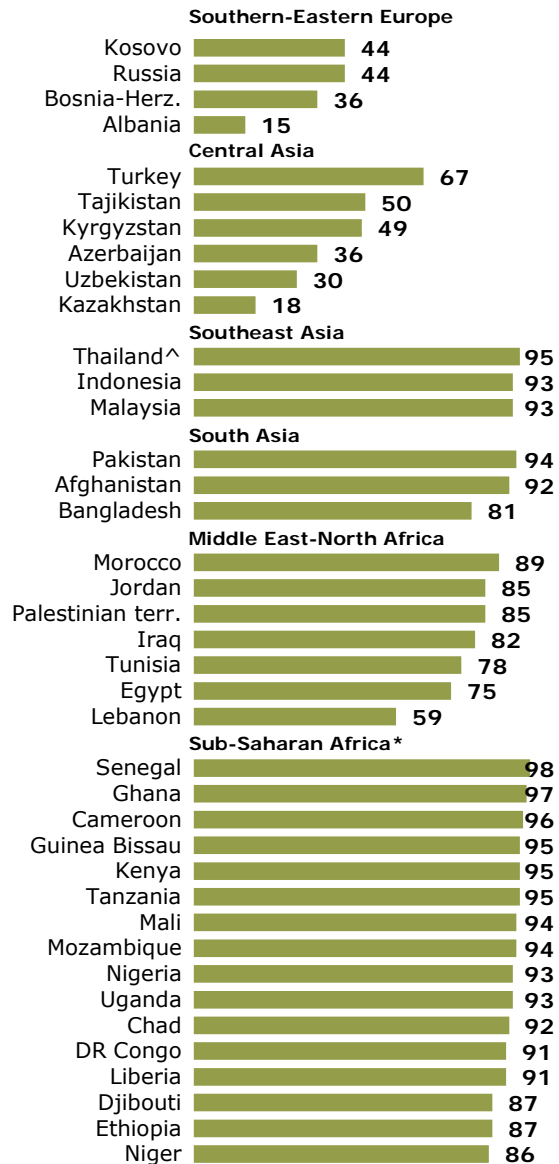
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Generational differences are also apparent. Across the Middle East and North Africa, for example, Muslims 35 and older tend to place greater emphasis on religion and to exhibit higher levels of religious commitment than do Muslims between the ages of 18 and 34. In all seven countries surveyed in the region, older Muslims are more likely to report that they attend mosque, read the Quran (also spelled Koran) on a daily basis and pray multiple times each day. Outside of the Middle East and North Africa, the generational differences are not as sharp. And the survey finds that in one country – Russia – the general pattern is reversed and younger Muslims are significantly more observant than their elders.

There are also differences in how male and female Muslims practice their faith. In most of the 39 countries surveyed, men are more likely than women to attend mosque. This is especially true in Central Asia and South Asia, where majorities of women in most of the countries surveyed say they *never* attend mosque. However, this disparity appears to result from cultural norms or local customs that constrain women from attending mosque, rather than from differences in the importance that Muslim women and men place on religion. In most countries surveyed, for example, women are about as likely as men to read (or listen to readings from) the Quran on a daily basis. And there are no consistent differences between men and women when it comes to the frequency of prayer or participation in annual rites, such as almsgiving and fasting during Ramadan.

How Much Religion Matters

% saying religion is very important in their lives



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

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Sectarian Differences

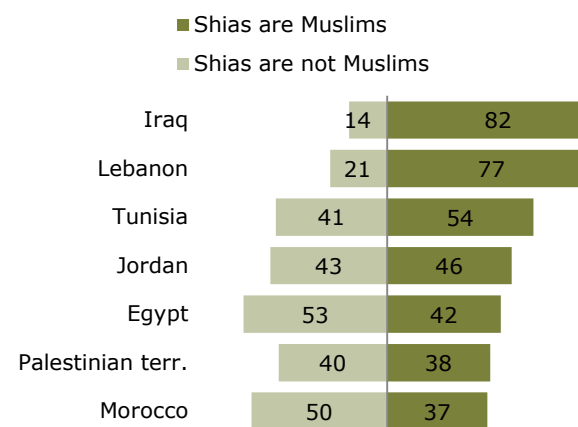
The survey asked Muslims whether they identify with various branches of Islam and about their attitudes toward other branches or subgroups. While these sectarian differences are important in some countries, the survey suggests that many Muslims around the world either do not know or do not care about them.

Muslims in the Middle East and North Africa tend to be most keenly aware of the distinction between the two main branches of Islam, Sunni and Shia.² (See text box on page 22 for definitions.) In most countries surveyed in the region, at least 40% of Sunnis do not accept Shias as fellow Muslims. In many cases, even greater percentages do not believe that some practices common among Shias, such as visiting the shrines of saints, are acceptable as part of Islamic tradition. Only in Lebanon and Iraq – nations where sizable populations of Sunnis and Shias live side by side – do large majorities of Sunnis recognize Shias as fellow Muslims and accept their distinctive practices as part of Islam.

Outside of the Middle East and North Africa, the distinction between Sunni and Shia appears to be of lesser consequence. In many of the countries surveyed in Central Asia, for instance, most Muslims do not identify with either branch of Islam, saying instead that they are “just a Muslim.” A similar pattern prevails in Southern and Eastern Europe, where pluralities or majorities in all countries identify as “just a Muslim.” In some of these countries, decades of communist rule may have made sectarian distinctions unfamiliar. But identification as “just a Muslim” is also prevalent in many countries without a communist legacy. For example, in Indonesia, which has the world’s largest Muslim population, 26% of Muslims describe themselves as Sunnis, compared with 56% who say they are “just a Muslim” and 13% who do not give a definite response.

Sunnis in Iraq, Lebanon More Accepting of Shias

% of Sunnis in the Middle East-North Africa who say ...



Figures exclude respondents who identify as Shia, “just a Muslim,” “Something else” or Don’t know/Nothing in particular.

PEW RESEARCH CENTER Q41b.

² According to Pew Forum estimates, 87-90% of the world’s Muslims are Sunnis, while 10-13% are Shias. For country-by-country estimates of the percentage of Sunnis and Shias, see the Pew Forum’s 2009 report “[Mapping the Global Muslim Population](#),” page 38.

Opinion also varies as to whether Sufis – members of religious orders who emphasize the mystical dimensions of Islam – belong to the Islamic faith.³ In South Asia, Sufis are widely seen as Muslims, while in other regions they tend to be less well known or not widely accepted as part of the Islamic tradition. Views differ, too, with regard to certain practices traditionally associated with particular Sufi orders. For example, reciting poetry or singing in praise of God is generally accepted in most of the countries where the question was asked. But only in Turkey do a majority of Muslims believe that devotional dancing is an acceptable form of worship, likely reflecting the historical prominence of the Mevlevi or “whirling dervish” Sufi order in Turkey.

³ For background on Sufi orders, see the Pew Forum’s 2010 report “[Muslim Networks and Movements in Western Europe](#).”

Differing Views on Orthodoxy

The survey asked Muslims whether they believe there is only one true way to understand Islam's teachings or if multiple interpretations are possible. In 32 of the 39 countries surveyed, half or more Muslims say there is only one correct way to understand the teachings of Islam.

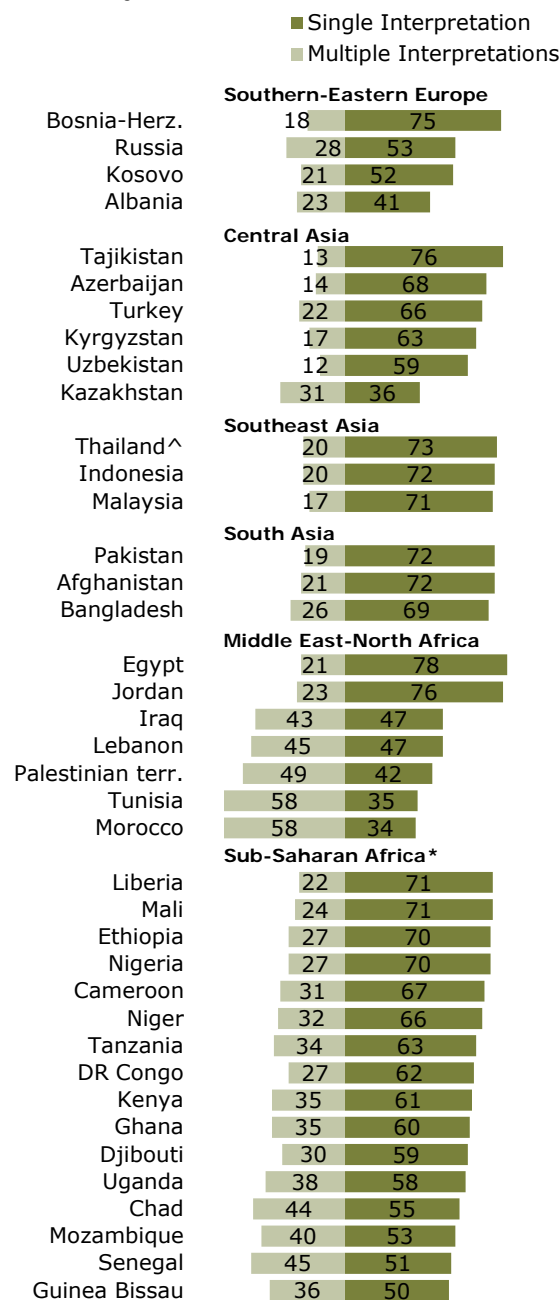
This view, however, is far from universal. In the Middle East and North Africa, majorities or substantial minorities in most countries – including Tunisia, Morocco, the Palestinian territories, Lebanon and Iraq – believe that it is possible to interpret Islam's teachings in multiple ways. In sub-Saharan Africa, at least one-in-five Muslims agree. In South Asia, Southeast Asia and across Southern and Eastern Europe, at least one-in-six in every country surveyed believe Islam is open to multiple interpretations.

In some Central Asian countries, slightly fewer Muslims say their faith can be subject to more than one interpretation. But in Kazakhstan (31%), Turkey (22%) and Kyrgyzstan (17%), the percentage that holds this view is on par with countries in other regions.

In the United States, by contrast, 57% of Muslims say Islam is open to multiple interpretations. On this measure, Muslim Americans look similar to Muslims in Morocco and Tunisia. (For more comparisons with previous surveys of U.S. Muslims, see Appendix A, page 106.)

Interpreting Islam's Teachings

% who say ...



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
^Interviews conducted with Muslims in five southern provinces only.

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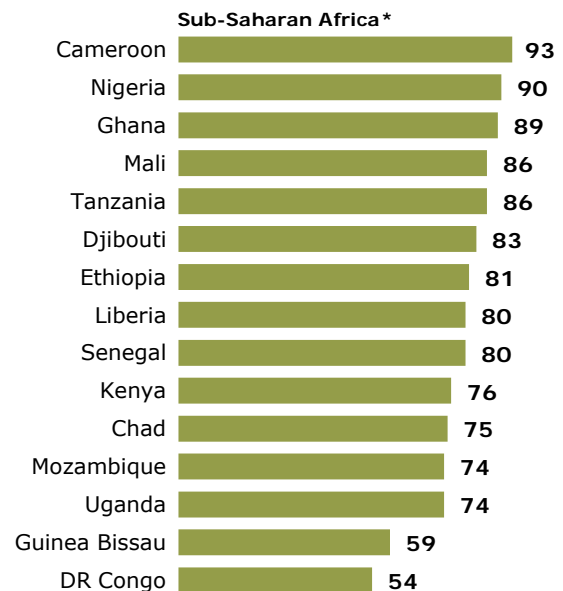
Core Beliefs

Traditionally, Muslims adhere to several articles of faith. Among the most widely known are: there is only one God; God has sent numerous messengers, with Muhammad being His final Prophet; God has revealed Holy Scriptures, including the Quran; God's angels exist, even if people cannot see them; there will be a Day of Judgment, when God will determine whether individuals are consigned to heaven or hell; and God's will and knowledge are absolute, meaning that people are subject to fate or predestination.⁴

As previously noted, belief in one God and the Prophet Muhammad is nearly universal among Muslims in most countries surveyed. Although the survey asked only respondents in sub-Saharan Africa whether they consider the Quran to be the word of God, the findings in that region indicate broad assent.⁵ Across most of the African nations surveyed, more than nine-in-ten Muslims say the Quran is the word of God, and solid majorities say it should be taken literally, word for word. Only in two countries in the region – Guinea Bissau (59%) and the Democratic Republic of the Congo (54%) – do smaller percentages think the Quran should be read literally. The results in those two countries are similar to the United States, where 86% of Muslims said in a 2007 survey that the Quran was the word of God, including 50% who said it should be read literally, word for word. (For more U.S. results, see Appendix A, page 106.)

Quran is God's Word

% saying Islam's holy book should be read literally, word for word



*Data for all countries from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q54, 55.

⁴ Enumerations and translations of the articles of faith vary. Most are derived from the Hadith of Gabriel. See, for example, Sahih al-Bukhari 2:47 and Sahih al-Muslim 1:1. For details on hadith, see text box on page 58.

⁵ In 2008-2009, the Pew Forum asked both Muslims and Christians in sub-Saharan Africa if the sacred texts of their respective religions are the word of God and should be taken literally. The results are reported in the 2010 report "[Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa](#)."

What is a Median?

The median is the middle number in a list of numbers sorted from highest to lowest. On many questions in this report, medians are reported for groups of countries to help readers see regional patterns in religious beliefs and practices.

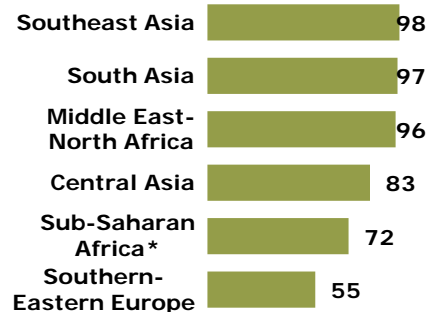
For a region with an odd number of countries, the median on a particular question is the middle spot among the countries surveyed in that region. For regions with an even number of countries, the median is computed as the average of the two countries at the middle of the list (e.g., where six nations are shown, the median is the average of the third and fourth countries listed in the region).

By contrast, figures reported for individual countries represent the total percentage for the category reported.

The survey asked respondents in all 39 countries whether they believe in the existence of angels. In Southeast Asia, South Asia and the Middle East-North Africa region, belief in angels is nearly universal. In Central Asia and sub-Saharan Africa more than seven-in-ten also say angels are real. Even in Southern and Eastern Europe, a median of 55% share this view.

Many Accept Existence of Angels

Median % in region who believe in angels



*Data from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

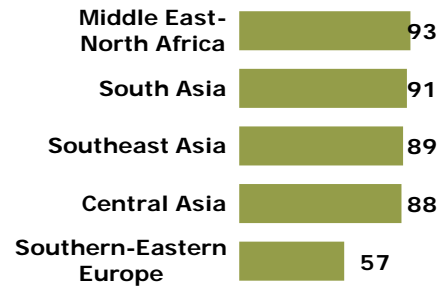
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The expression “Inshallah” (“If God wills”) is a common figure of speech among Muslims and reflects the Islamic tradition that the destiny of individuals, and the world, is in the hands of God. And indeed, the survey finds that the concept of predestination, or fate, is widely accepted among Muslims in most parts of the world. In four of the five regions where the question was asked, medians of about nine-in-ten (88% to 93%) say they believe in fate, while a median of 57% express this view in Southern and Eastern Europe.

The survey also asked about the existence of heaven and hell. Across the six regions included in the study, a median of more than seven-in-ten Muslims say that paradise awaits those who have lived righteous lives, while a median of at least two-thirds say hell is the ultimate fate of those who do not live righteously and do not repent.

Concept of Fate Widely Embraced

Median % in region who believe in predestination or fate



Question was not asked in sub-Saharan Africa.

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Most Believe in Reward or Punishment in Afterlife

Median % in region who believe in heaven and hell

	Heaven	Hell
South Asia	98	93
Middle East-North Africa	97	90
Southeast Asia	96	95
Sub-Saharan Africa*	95	85
Central Asia	90	85
Southern-Eastern Europe	74	67

*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

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Unifying Rituals

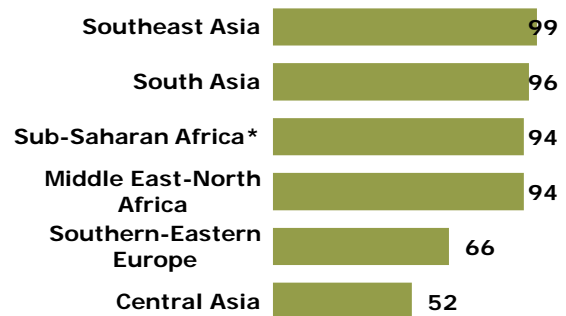
Along with the core beliefs discussed above, Islam is defined by “Five Pillars” – basic rituals that are obligatory for all members of the Islamic community who are physically able to perform them. The Five Pillars include: the profession of faith (shahadah); daily prayer (salat); fasting during the holy month of Ramadan (sawm); annual almsgiving to assist the poor or needy (zakat); and participation in the annual pilgrimage to Mecca at least once during one’s lifetime (hajj). Two of these – fasting during Ramadan and almsgiving – stand out as communal rituals that are especially widespread among Muslims across the globe.

Fasting during the month of Ramadan, which according to Islamic tradition is required of all healthy, adult Muslims, is part of an annual rite in which individuals place renewed emphasis on the teachings of the Quran. The survey finds that many Muslims in all six major geographical regions surveyed observe the month-long, daytime fast during Ramadan. In Southeast Asia, South Asia, the Middle East and North Africa, and sub-Saharan Africa, medians of more than nine-in-ten say they fast annually (94%-99%). Many Muslims in Southern and Eastern Europe and in Central Asia also report fasting during Ramadan.

Annual almsgiving, which by custom is supposed to equal approximately 2.5% of a person’s total wealth, is almost as widely observed as fasting during Ramadan. In Southeast Asia and South Asia, a median of roughly nine-in-ten Muslims (93% and 89%, respectively) say they perform zakat. At least three-quarters of respondents in the countries surveyed in the Middle East and North Africa (79%) and sub-Saharan Africa (77%) also report that they perform zakat. Smaller

Fasting During Ramadan Commonplace

Median % in region who fast during Ramadan

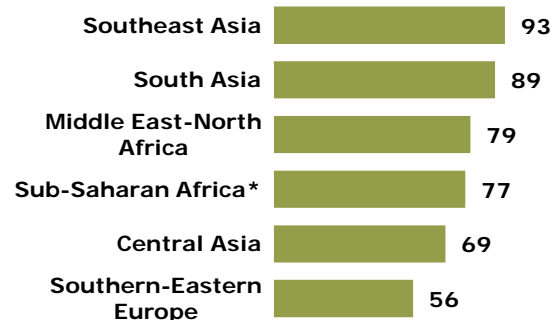


*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

PEW RESEARCH CENTER Q64f.

Majorities Give Alms Annually

Median % in region who perform zakat



*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

PEW RESEARCH CENTER Q64e.

majorities in Central Asia (69%) and Southern and Eastern Europe (56%) say they practice annual almsgiving.

One Faith, Different Levels of Commitment

These common practices and shared beliefs help to explain why, to many Muslims, the principles of Islam seem both clear and universal. As mentioned above, half or more in most of the 39 countries surveyed agree that there is only one way to interpret the teachings of Islam.

But even though the idea of a single faith is widespread, the survey finds that Muslims differ significantly in their assessments of the importance of religion in their lives, as well as in their views about the forms of worship that should be accepted as part of the Islamic faith.

Central Asia along with Southern and Eastern Europe have relatively low levels of religious commitment, both in terms of the lower importance that Muslims in those regions place on religion and in terms of self-reported religious practices. With the exception of Turkey, where two-thirds of Muslims say religion is very important in their lives, half or fewer across these two regions say religion is personally very important to them. This includes Kazakhstan and Albania, where just 18% and 15%, respectively, say religion is central to their lives. (See chart on page 8.)

Along with the lower percentages who say religion is very important in their lives, Muslims in Central Asia and across Southern and Eastern Europe also report lower levels of religious practice than Muslims in other regions. For instance, only in Azerbaijan does a majority (70%)

pray more than once a day. Elsewhere in these two regions, the number of Muslims who say they pray several times a day ranges from slightly more than four-in-ten in Kosovo (43%),

Muslims in Central Asia, Southern-Eastern Europe: Less Personally Engaged, But Many Observe Key Rituals

% who ...

	Pray several times a day	Attend mosque once a week or more	Give alms annually (zakat)	Fast during Ramadan
Southern-Eastern Europe	28	21	56	66
Kosovo	43	22	69	76
Russia	36	19	39	56
Bosnia-Herz.	19	30	81	75
Albania	7	5	43	44
Central Asia	30	17	69	52
Azerbaijan	70	1	59	43
Turkey	43	44	72	84
Tajikistan	42	30	66	88
Kyrgyzstan	18	23	77	53
Uzbekistan	18	9	73	50
Kazakhstan	4	10	36	30

Median % for regions; total % for individual countries.

PEW RESEARCH CENTER Q61, Q34 & Q64e-f.

Turkey (43%) and Tajikistan (42%) to fewer than one-in-ten in Albania (7%) and Kazakhstan (4%).

In other regions included in the study, daily prayer is much more common among Muslims. In Southeast Asia, for example, at least three-quarters pray more than once a day, while in the Middle East and North Africa, sub-Saharan Africa and South Asia, majorities in most countries report the same.

Muslims in Central Asia, as well as in Southern and Eastern Europe, also tend to be less observant than their counterparts in other regions when it comes to mosque attendance. Just over four-in-ten Turkish Muslims (44%) say they visit their local mosque once a week or more, while three-in-ten do the same in Tajikistan and Bosnia-Herzegovina. In the remaining countries, fewer than a quarter of Muslims say they go to worship services at least once a week.

By contrast, outside Central Asia and the Southern-Eastern Europe region, substantially larger percentages of Muslims say they attend mosque once a week or more, although only in sub-Saharan Africa do broad majorities in all countries display this high level of religious commitment.

It is important to keep in mind, however, that despite lower levels of religious commitment on some measures, majorities of Muslims across most of Central Asia and Southern and Eastern Europe nonetheless subscribe to core tenets of Islam, and many also report that they observe such pillars of the faith as fasting during Ramadan and annual almsgiving to the poor.

Generational Differences in Religious Commitment

Of all the countries surveyed, only in Russia do Muslims ages 18-34 place significantly more importance on religion than Muslims 35 and older (48% vs. 41%). Younger Muslims in Russia also tend to pray more frequently (48% do so once a day or more, compared with 41% of older Muslims).

Elsewhere in Southern and Eastern Europe and Central Asia, the older generation of Muslims generally places a greater emphasis on religion and engages more often in prayer. For example, Muslims ages 35 and older are more likely than younger Muslims to pray several times a day in Uzbekistan (+18 percentage points), Tajikistan (+16) and Kyrgyzstan (+8).

The biggest generational differences are found in the Middle East and North Africa. In Lebanon, for example, Muslims ages 35 and older are 28 percentage points more likely than younger Muslims to pray several times a day, 20 points more likely to attend mosque at least weekly and 18 points more likely to read the Quran daily. On each of these measures, age gaps of 10 points or more also are found in the Palestinian territories, Morocco and Tunisia. And somewhat smaller but statistically significant differences are observed as well in Jordan and Egypt.

Older Generation More Religiously Committed in Middle East-North Africa

% who say religion is very important in their lives

	Ages 18-34	Ages 35+	Diff.
Lebanon	42	71	+29
Palestinian territories	80	92	+12
Tunisia	73	82	+9
Iraq	79	87	+8
Jordan	82	88	+6
Morocco	88	91	+3
Egypt	74	76	+2

% who pray several times a day

	18-34	35+	Diff.
Lebanon	47	75	+28
Palestinian territories	64	87	+23
Tunisia	55	74	+19
Morocco	61	79	+18
Jordan	63	74	+11
Iraq	82	90	+8
Egypt	57	65	+8

% who attend mosque once a week or more

	18-34	35+	Diff.
Lebanon	24	44	+20
Tunisia	38	55	+17
Morocco	47	62	+15
Egypt	54	69	+15
Jordan	58	71	+13
Palestinian territories	50	61	+11
Iraq	37	43	+6

% who read or listen to Quran daily

	18-34	35+	Diff.
Morocco	30	49	+19
Palestinian territories	43	62	+19
Lebanon	21	39	+18
Iraq	40	54	+14
Jordan	46	59	+13
Tunisia	45	57	+12
Egypt	45	53	+8

PEW RESEARCH CENTER Q61, Q34, Q36 & Q65.

Women and Men Similar, Except in Mosque Attendance

Across the six regions included in the survey, women and men tend to be very similar in terms of the role religion plays in daily life. This holds true for the importance that both sexes place on religion, as well as for the frequency with which they observe daily rituals, such as prayer and reading (or listening to) the Quran. For example, among the countries surveyed in Central Asia, a median of 43% of Muslim women say religion is very important in their lives, compared with 42% of men. When it comes to prayer, medians of 31% of women and 28% of men in Central Asia pray several times a day. And nearly equal percentages of women (8%) and men (6%) across the region say they read or listen to the Quran daily.

The one exception to this pattern is mosque attendance: women are much more likely than men to say they never visit their local mosque. This gender gap is largest in South Asia and Central Asia. In South Asia, including Pakistan, a median of about three-quarters of women (77%) say they never attend mosque, compared with just 1% of men. In Central Asia, the comparable figures are 74% and 20%. Gender differences in mosque attendance are smaller, though still significant, in Southern and Eastern Europe (+27 percentage points) and the Middle East-North Africa region (+26 points). There is little or no gap, however, in Southeast Asia (+4) and sub-Saharan Africa (+1).

Women and Men Equally Committed; But Differences in Mosque Attendance

Median % in region who say religion is very important in their lives

	Men	Women	Diff.
Southern-Eastern Europe	38	42	+4
Southeast Asia	93	94	+1
Middle East-North Africa	82	83	+1
Central Asia	42	43	+1
Sub-Saharan Africa*	94	93	-1
South Asia	93	90	-3

Median % in region who pray several times a day

	Men	Women	Diff.
Middle East-North Africa	65	69	+4
Central Asia	28	31	+3
Southern-Eastern Europe	26	28	+2
Southeast Asia	77	78	+1
Sub-Saharan Africa*	84	84	0
South Asia	52	48	-4

*Median % in region who read or listen to Quran daily***

	Men	Women	Diff.
South Asia	26	33	+7
Central Asia	6	8	+2
Southeast Asia	36	38	+2
Middle East-North Africa	48	49	+1
Southern-Eastern Europe	9	6	-3

Median % in region who never attend mosque

	Men	Women	Diff.
South Asia	1	77	+76
Central Asia	20	74	+54
Southern-Eastern Europe	22	49	+27
Middle East-North Africa	7	33	+26
Southeast Asia	0	4	+4
Sub-Saharan Africa*	1	2	+1

*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

**Not asked in sub-Saharan African countries.

PEW RESEARCH CENTER Q34, Q36, Q61 & Q65.

Sectarian Differences Vary in Importance

The survey finds that sectarian identities, especially the distinction between Sunni and Shia Muslims, seem to be unfamiliar or unimportant to many Muslims. This is especially true across Southern and Eastern Europe, as well as in Central Asia, where medians of at least 50% describe themselves as “just a Muslim” rather than as a follower of any particular branch of Islam. Substantial minorities in sub-Saharan Africa and Southeast Asia also identify as “just a Muslim” (regional medians of 23% and 18%).

Sectarian identities appear to be particularly relevant in South Asia and the Middle East-North Africa region, where majorities identify as Sunnis or Shias. In the Middle East and North Africa, moreover, widespread identification with the Sunni sect is often coupled with mixed views about whether Shias are Muslims.

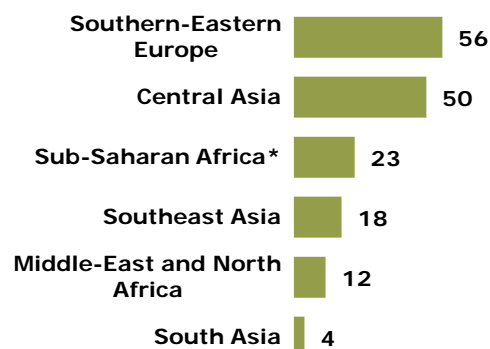
In five of seven countries surveyed in the Middle East and North Africa, at least four-in-ten or more Sunnis say Shias are not Muslims.⁶ Only in Iraq and Lebanon do overwhelming majorities of Sunnis accept Shias as members of the same faith. Indeed, Sunnis in these two countries are at least 23 to 28 percentage points more likely than Sunnis elsewhere in the region to recognize Shias as Muslims.⁷

⁶ Questions about views of Muslim sects were not asked in sub-Saharan Africa.

⁷ All figures for Shia and Sunni subgroups within countries are based on self-identification in response to a multi-part survey question that first asked if an individual was Muslim (Q28 and Q28b), and if yes, if they were Sunni, Shia or “something else” (Q31). The percentage of Shias and Sunnis identified by the survey may diverge from country estimates reported in the Pew

Regional Medians for Those Saying They are “Just a Muslim”

Median % in region who self-identify as “Just a Muslim”



*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

PEW RESEARCH CENTER Q31.

Sunnis More Accepting of Shias in Iraq and Lebanon

% of Sunnis who say...

	Sunnis are Muslim	Sunnis are not Muslims	Diff.
Iraq	82	14	+68
Lebanon	77	21	+56
Tunisia	54	41	+13
Jordan	46	43	+3
Egypt	42	53	-11
Morocco	37	50	-13
Palestinian terr.	38	40	-2

PEW RESEARCH CENTER Q41b.

This greater willingness of Sunnis in Iraq and Lebanon to accept Shias as fellow Muslims extends as well to attitudes about forms of worship traditionally associated with Shias. For example, while most Sunnis in the Middle East and North Africa view pilgrimages to the shrines of saints as falling outside Islamic tradition, majorities of Sunnis in Lebanon (98%) and Iraq (65%) believe this practice is acceptable in Islam. In this regard, Sunnis in these two countries resemble their fellow Shia countrymen more than they resemble Sunnis in neighboring countries such as Egypt and Jordan.

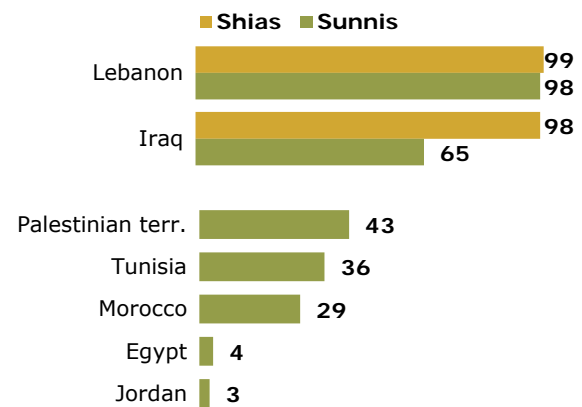
In Lebanon sectarian attitudes vary significantly by age. Lebanese Sunnis who are 35 and older are less willing than younger

Sunnis to accept Shias as Muslims. The history of sectarian conflict in Lebanon in the 1970s and 1980s may help explain the generational difference. Sunnis who came of age during the conflict years are less inclined to view Shias as fellow Muslims. Yet, even with this generational difference, both younger and older Sunnis in Lebanon still are more willing than most Sunnis in the Middle East-North Africa region to say that Shias share the same faith.

Not just in the Middle East and North Africa but in other regions as well, the willingness of Sunnis to accept Shia as fellow Muslims tends to be higher in countries with sizable Shia populations. For example, in Azerbaijan, Afghanistan and Russia – countries with self-identified Shia populations ranging from 6% to 37% – clear majorities of Sunnis (both men and women, young and old) agree that Shias belong to the Islamic faith. On the other hand, in Pakistan, where 6% of the survey respondents identify as Shia, Sunni attitudes are more mixed: 50% say Shias are Muslims, while 41% say they are not.

Sunnis in Iraq, Lebanon More Accepting of Visiting Shrines

% who say visiting shrines of saints is acceptable



PEW RESEARCH CENTER Q42a.

Forum's 2009 report "Mapping the Global Muslim Population," which are based on demographic and ethnographic analyses, as well as reviews of frequently used estimates.

Sunnis and Shias

Sunni Muslims and Shia Muslims (also known as Shiites) comprise the two main branches of Islam. Sunni and Shia identities first formed soon after the death of the Prophet Muhammad in 632 C.E., centering on a dispute over leadership succession. Over time, however, the political divide between the two groups broadened to include theological distinctions and differences in religious practices as well.

While the two groups are similar in many ways, they differ over conceptions of religious authority and interpretation as well as the role of the Prophet Muhammad's descendants, among other issues.

Members of Sufi orders, which embrace mystical practices, can fall within either the Sunni or the Shia tradition. In some cases, Sufis may accept teachings from both traditions.

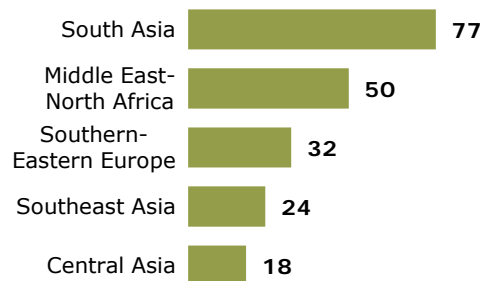
For additional information regarding Sunni and Shia Islam, see John Esposito, editor. 2003. "Shii Islam" and "Sunni Islam" in "The Oxford Dictionary of Islam." Oxford: Oxford University Press, pages 290-93 and 304-307.

Views of Other Groups

The survey also asked about attitudes toward Sufis and members of regionally specific groups or movements. Views of Sufis vary greatly by region. In South Asia, for example, a median of 77% consider Sufis to be Muslims; half in the Middle East and North Africa concur. However, significantly fewer Muslims in other regions surveyed accept Sufis as members of the Islamic faith. For example, in Southern and Eastern Europe (Russia and the Balkans), a median of 32% recognize Sufis as fellow Muslims, while in Southeast Asia and Central Asia the comparable figures are 24% and 18%.

Are Sufis Muslim?

Median % in region who say yes



This question was not asked in sub-Saharan Africa.

PEW RESEARCH CENTER Q41a.

Especially in Central Asia, the low percentage that accepts Sufis as Muslims may be linked to a lack of knowledge about this mystical branch of Islam: majorities in most Central Asian countries surveyed say either that they have never heard of Sufis or that they do not have an opinion about whether Sufis are Muslims.

Views of regionally or locally based groups and movements are mixed. For example, in South Asia and Southeast Asia, relatively few Muslims accept Ahmadiyyas as members of the Islamic faith. Only in Bangladesh do as many as four-in-ten recognize members of this movement as fellow Muslims; elsewhere in the two regions, a quarter or fewer agree. Even smaller percentages in Malaysia and Indonesia (9% and 5%, respectively) say that members of the mystical Aliran Kepercayaan movement are Muslims. (See Glossary for brief definitions of these groups, page 112.)

In Turkey, most Muslims (69%) acknowledge Alevis, who are part of the Shia tradition, as fellow Muslims. Meanwhile, in Lebanon, a modest majority (57%) say members of the Alawite sect are Muslims. By comparison, only about four-in-ten Lebanese Muslims (39%) say the same about the Druze.

About the Report

These and other findings are discussed in more detail in the remainder of this report, which is divided into six main sections:

- Religious Affiliation (begins on page 27)
- Religious Commitment (begins on page 36)
- Articles of Faith (begins on page 57)
- Other Beliefs and Practices (begins on page 67)
- Boundaries of Religious Identity (begins on page 83)
- Boundaries of Religious Practice (begins on page 95)

This report also includes an appendix with comparable results from past Pew Research Center surveys of Muslims in the United States (page 106). A glossary of key terms begins on page 112. The survey questionnaire and a topline with full results is available on page 128. The [online version](#) of the report also includes an infographic. This report covers religious affiliation, beliefs and practices. A second report will cover Muslims' attitudes and views on a variety of social and political questions.

The Pew Forum's survey of the world's Muslims includes every nation with a Muslim population of more than 10 million except Algeria, China, India, Iran, Saudi Arabia, Sudan, Syria and Yemen. Together, the 39 countries and territories included in the survey are home to about two-thirds of all Muslims in the world.

The surveys that are the basis for this report were conducted across multiple years. Fifteen sub-Saharan countries with substantial Muslim populations were surveyed in 2008-2009 as part of a larger project that examined religion in that region. The methods employed in those countries – as well as some of the findings – are detailed in the Pew Forum report "[Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa](#)." An additional 24 countries and territories were surveyed in 2011-2012. In 21 of these countries, Muslims make up a majority of the population. In these cases, nationally representative samples of at least 1,000 respondents were fielded. The number of self-identified Muslims interviewed in these countries ranged from 551 in Lebanon to 1,918 in Bangladesh. In Russia and Bosnia-

Herzegovina, where Muslims are a minority, oversamples were employed to ensure adequate representation of Muslims; in both cases, at least 1,000 Muslims were interviewed. Meanwhile, in Thailand, the survey was limited to the country's five southern provinces, each with substantial Muslim populations; more than 1,000 interviews with Muslims were conducted across these provinces. Appendix C (page 117) provides greater detail on the 2011-2012 survey's methodology.

Countries Surveyed in 2011-2012 and Sample Sizes

Country	Muslims in Sample	Total Sample Size
Afghanistan	1,509	1,509
Albania	788	1,032
Azerbaijan	996	1,000
Bangladesh	1,918	2,196
Bosnia-Herzegovina	1,007	1,605
Egypt	1,798	2,000
Indonesia	1,880	2,000
Iraq	1,416	1,490
Jordan	966	1,000
Kazakhstan	998	1,469
Kosovo	1,266	1,485
Kyrgyzstan	1,292	1,500
Lebanon	551	979
Malaysia	1,244	1,983
Morocco	1,472	1,474
Niger	946	1,002
Pakistan	1,450	1,512
Palestinian territories	994	1,002
Russia	1,050	2,704
Tajikistan	1,453	1,470
Thailand	1,010	1,010
Tunisia	1,450	1,454
Turkey	1,485	1,501
Uzbekistan	965	1,000

The Bosnia-Herzegovina and Russia surveys included oversamples of Muslim respondents. In Bosnia-Herzegovina, interviews were conducted among a nationally representative sample of 1,100 respondents and supplemented with 505 additional interviews among Muslims. The Russia survey was conducted among a nationally representative sample of 1,810 respondents and supplemented with 894 additional interviews among Muslims.

The survey in Thailand was conducted among Muslims in five southern provinces: Narathiwat, Pattani, Satun, Songkhla and Yala. It is representative of Muslims only in these provinces.

Countries Surveyed in 2008-2009 and Sample Sizes

Country	Muslims in Sample	Total Sample Size
Cameroon	245	1,503
Chad	811	1,503
DR Congo	185	1,519
Djibouti	1,452	1,500
Ethiopia	453	1,500
Ghana	339	1,500
Guinea Bissau	373	1,000
Kenya	340	1,500
Liberia	279	1,500
Mali	901	1,000
Mozambique	340	1,500
Nigeria	818	1,516
Senegal	891	1,000
Tanzania	539	1,504
Uganda	321	1,040

For additional details on these countries, please see the Pew Forum's 2010 report "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

The Ghana, Kenya and Uganda surveys included oversamples of Muslim respondents. In Ghana and Kenya, interviews were conducted among a nationally representative sample of 1,300 respondents and supplemented with 200 additional interviews among Muslims. The Uganda survey was conducted among a nationally representative sample of 832 respondents and supplemented with 208 additional interviews among Muslims.

CHAPTER 1: RELIGIOUS AFFILIATION

Most of the world's Muslims identify as Sunnis or Shias.⁸ However, many Muslims do not identify with either sect but rather see themselves as “just a Muslim.” At least one-in-five Muslims in 22 of the 38 countries where the question was asked identify themselves in this nonsectarian way.⁹

Other affiliations, such as membership in a Sufi order, may overlap with Sunni and Shia identities. Although Sufism has a long history within Islam, relatively few Muslims describe themselves as Sufis or say they belong to a particular Sufi brotherhood. Self-identified Sufis are most prevalent in sub-Saharan Africa and South Asia.

The overwhelming majority of people who identify as Muslim today were raised within the Islamic faith. In sub-Saharan Africa, which has some of the countries with the highest percentage of people who have switched faiths since childhood, most who have converted to Islam have done so from either Christianity or traditional African religions.¹⁰ In other regions, nearly all adult Muslims who were not raised in the faith grew up in nonreligious households.

8 All figures for Shia and Sunni subgroups within countries are based on self-identification in response to a multi-part survey question that first asked if an individual was Muslim (Q28 and Q28b), and if yes, if they were Sunni, Shia or “something else” (Q31). The percentage of Shias and Sunnis identified by the survey may diverge from country estimates reported in the Pew Forum's 2009 report “[Mapping the Global Muslim Population](#),” which are based on demographic and ethnographic analyses, as well as reviews of frequently used estimates.

9 Due to data collection problems with this question in Mozambique, results for Mozambique are not reported.

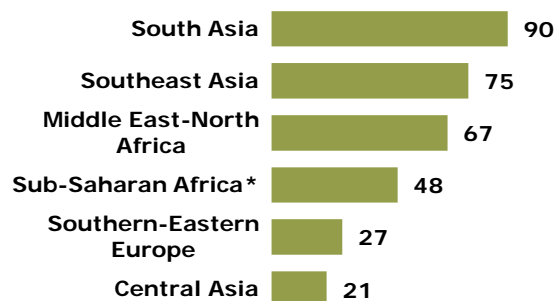
10 For more details, see the Pew Forum's 2010 report “[Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa](#).”

Religious Identity Among Muslims in the Survey

In 20 of the countries surveyed, half or more Muslims identify as Sunni. Self-identified Sunnis make up a high percentage of Muslims in South Asia, Southeast Asia, and the Middle East and North Africa. Across these three regions, the median percentage of Sunnis is two-thirds or more. About half the Muslims surveyed in sub-Saharan Africa self-identify as Sunni. In Central Asia and across Southern and Eastern Europe (Russia and the Balkans), by contrast, self-identification as Sunni is less common. Across both regions, the median percentage of people identifying as Sunni is fewer than three-in-ten.

Regional Medians for Those Saying They are Sunnis

Median % in region who self-identify as Sunni



*Data from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

PEW RESEARCH CENTER Q31.

Relatively few Muslims in the 38 countries

where the question was asked say they are Shia. Those who do are concentrated in Iraq, Lebanon, Azerbaijan, Afghanistan, Pakistan, Russia and 10 sub-Saharan African countries.¹¹ In addition to those who specifically identify as Shia, some respondents report belonging to regional sects or religious orders that are often classified as branches of Shia Islam. For example, 5% of Turkish Muslims volunteer that they are Alevis, while 2% of Kosovar Muslims volunteer that they are Bektashis. (See Glossary on page 112.)

"Just a Muslim"

Many Muslims worldwide choose not to affiliate with a specific sect but volunteer that they are "just a Muslim." This affiliation is most common in Central Asia and across Southern and Eastern Europe; in both regions, the median percentage stating they are "just a Muslim" is half or more. In Kazakhstan, nearly three-quarters (74%) of Muslims volunteer this response, as do more than six-in-ten Muslims in Albania (65%) and Kyrgyzstan (64%).

In sub-Saharan Africa and Southeast Asia, substantial minorities also consider themselves "just a Muslim" (medians of 23% and 18%, respectively). And in three countries – Indonesia

¹¹ Not included in the survey are Iran, home to an estimated 66-70 million Shias, or 37-40% of the world's Shia population, and India, where at least 16 million Shias are estimated to reside (9-14% of the world's Shia population). For more information, see the Pew Forum's 2009 report "[Mapping the Global Muslim Population](#)."

(56%), Mali (55%) and Cameroon (40%) – “just a Muslim” is the single most-frequent response when people are queried about their sect. Identification as “just a Muslim” is less prevalent in the Middle East and North Africa (median of 12%) and South Asia (median of 4%).

Muslim Affiliation by Country

In addition to Muslims who identify as Sunni, Shia or “just a Muslim,” the survey finds substantial percentages of Muslims who express affiliation with other sects or movements. For instance, many Muslims, particularly in sub-Saharan Africa, identify as Ahmadiyyas. (See Glossary on page 112). This affiliation is most common in Ghana (16%), Tanzania, (15%), Cameroon (12%) and Liberia (10%).

Based on how Muslims self-identify in the survey, the 38 countries where the questions were asked can be grouped into four categories: 1) predominantly Sunni; 2) mix of Sunni and Shia; 3) predominantly “just a Muslim”; and 4) countries with no prevailing sectarian identity. These categories do not fully overlap with regional divisions, but certain geographic patterns are evident. For example, countries without a clear, dominant sectarian identity are concentrated in sub-Saharan Africa, while nations where “just a Muslim” predominates are found mostly in Central Asia and across Southern and Eastern Europe.

Sectarian Affiliation of Muslims

<i>% who self-identify as ...</i>	Sunni	Shia	Something else	Just a Muslim	Nothing/DK/Refused
Predominately Sunni					
Jordan	93	0	0	7	0
Bangladesh	92	2	0	4	2
Afghanistan	90	7	0	3	0
Turkey**	89	1	5	2	4
Egypt	88	0	0	12	0
Tajikistan	87	3	0	7	2
Thailand^	87	0	0	3	8
Palestinian terr.	85	0	0	15	0
Pakistan	81	6	1	12	0
Djibouti*	77	2	0	8	13
Malaysia	75	0	0	18	7
Kenya*	73	8	4	8	7
Ethiopia*	68	2	2	23	4
Morocco	67	0	0	30	3
Niger	59	7	11	20	3
Tunisia	58	0	0	40	2
Senegal*	55	0	7	27	12
Ghana*	51	8	16	13	11
DR Congo*	50	10	6	14	20
Chad*	48	21	4	23	4
Mix of Sunni and Shia					
Lebanon	52	48	0	0	0
Iraq	42	51	0	5	1
Predominately "just a Muslim"					
Kazakhstan	16	1	0	74	10
Albania**	10	0	13	65	12
Kyrgyzstan	23	0	0	64	12
Kosovo**	24	1	2	58	15
Indonesia	26	0	5	56	13
Mali*	20	0	3	55	21
Bosnia-Herz.	38	0	0	54	7
Uzbekistan	18	1	0	54	26
Azerbaijan	16	37	0	45	2
Russia	30	6	0	45	19
No prevailing sectarian identity					
Guinea Bissau*	40	6	2	36	16
Tanzania*	40	20	16	20	4
Uganda*	40	7	4	33	16
Liberia*	38	9	10	22	21
Nigeria*	38	12	5	42	4
Cameroon*	27	3	17	40	14

Percentages may not sum to 100 or match previously reported figures due to rounding. Percentages based on self-identification by survey respondents. Percentage must exceed 44% to be considered the dominant answer.

*Data from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

^Interviews conducted with Muslims in five southern provinces only.

** Alevis and Bektashis are generally considered to be a Shia sect but are listed as "something else."

PEW RESEARCH CENTER Q31.

Sufi Affiliation

For some Muslims, another layer of identity comes from membership in a Sufi order, or tariqa. Also known as brotherhoods, Sufi orders represent a mystical movement within Islam that emphasizes the possibility of gaining direct knowledge of God through euphoric worship and other practices. These orders can fall within either Sunni or Shia Islam.

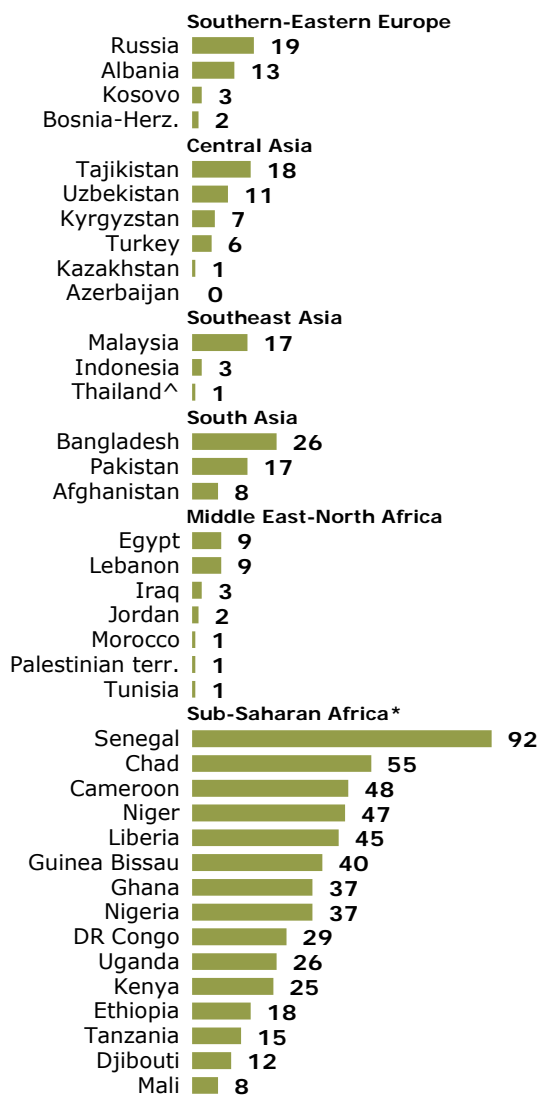
Identification with Sufism is highest in sub-Saharan Africa. In 11 of 15 countries surveyed in the region, a quarter or more Muslims say they belong to a Sufi order, including Senegal, where 92% say they belong to a brotherhood.

The Tijaniyya order is the most common across the region, with at least one-in-ten Muslims identifying with this brotherhood in Senegal (51%), Chad (35%), Niger (34%), Cameroon (31%), Ghana (27%), Liberia (25%), Guinea Bissau (20%), Nigeria (19%), Uganda (12%) and the Democratic Republic of the Congo (10%).

The second most widespread movement is the Qadiriyya brotherhood, which is followed by 11% of Muslims in Chad, 9% in Nigeria and 8% in Tanzania. Additionally, the Muridiyya order is prevalent in Senegal (34%), but it does not have a broad following among Muslims in other countries surveyed.

Sufi Orders Most Prominent in Sub-Saharan Africa

% saying they belong to a Sufi order



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q32.

In the other regions surveyed, affiliation with Sufi orders is less common. Only in Bangladesh (26%), Russia (19%), Tajikistan (18%), Pakistan (17%), Malaysia (17%), Albania (13%) and Uzbekistan (11%) do more than one-in-ten Muslims identify with a Sufi brotherhood. Several

orders are prominent in individual countries, including the Naqshbandiyya in Tajikistan (16% of all Muslims), Chistiyya in Bangladesh (12%) and Bektashiyya in Albania (12%).

Low Rates of Religious Switching

The survey finds that the vast majority of adult Muslims were raised as Muslims. Nine-in-ten or more in all but four countries surveyed indicate that they had the same faith as children. In South Asia and across the Middle East and North Africa, nearly 100% of adult Muslims surveyed say they were raised in the Islamic faith.

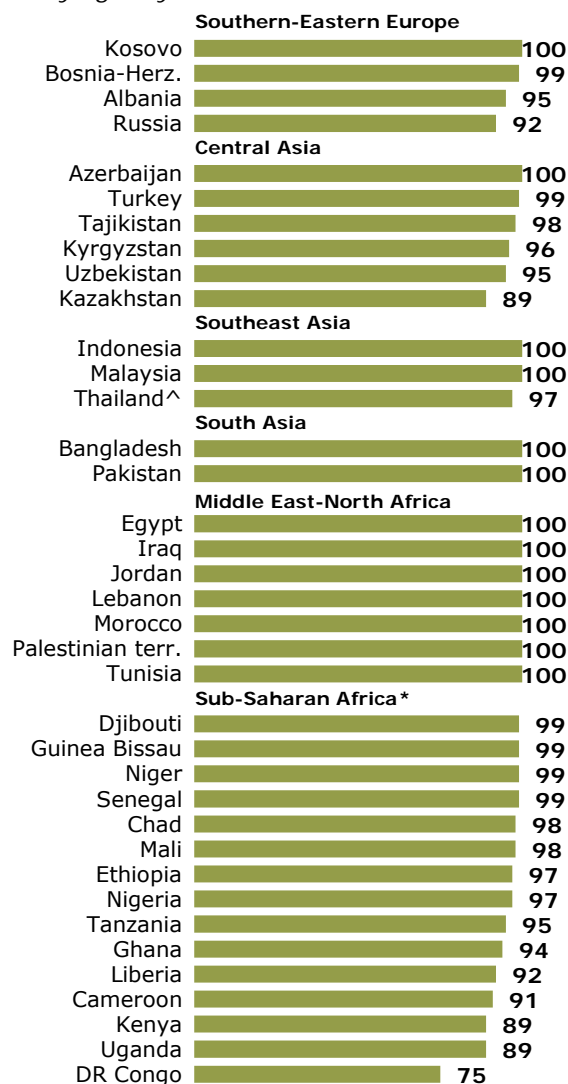
In Southeast Asia, conversion to Islam is similarly rare. Evidence of religious switching is found only in Thailand, where 3% of Muslims report growing up as Buddhists.

In Central Asia and across Southern and Eastern Europe, conversion to Islam is more common, with 10% of adult Muslims in Kazakhstan, 7% in Russia, 6% in Uzbekistan and 5% in Albania stating they were not raised in the faith. Nearly all these instances of switching involve people who were brought up as atheists, agnostics or “nothing in particular” and later adopted Islam as their faith.

In the 15 countries where the question was asked in sub-Saharan Africa, rates of conversion are similar to those in Central Asia and across Southern and Eastern Europe. The one exception is the Democratic Republic of the Congo, where 24% of those who are currently Muslim say they were raised in another faith. Unlike in Central Asia and across Southern and Eastern Europe, most converts to Islam in this part of the world report switching from Christianity or traditional African religions. For example, in the Democratic Republic of the Congo, roughly a fifth of Muslims (22%) say they were raised Christian, as do 11% of Muslims in Kenya and 10% in Uganda.

Muslim in Childhood

% saying they were raised Muslim



*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q44/Q44b.

Intra-Religious Switching

Changing from Sunni to Shia, or vice versa, is relatively rare. In the case of Shias, only in Azerbaijan does the percentage of respondents who were raised Shia and who are currently Shia differ by as much as five points. Elsewhere the difference is two percentage points or less.

Similarly, in all but three countries, the percentage of respondents who were raised Sunni and who are currently Sunni differs by five points or less. A slightly larger difference is found in Liberia, where 30% of Muslims were raised Sunni but 38% now identify as Sunni. In Nigeria and Niger, meanwhile, the percentage of adult Muslims who say they are Sunni is seven and six percentage points higher, respectively, than the percentage brought up as Sunni.

Most respondents who currently identify as “just a Muslim” recall being raised as “just a Muslim.” In 35 of the 38 countries where the question was asked, the percentage that were “just a Muslim” as a child and the percentage that are “just a Muslim” now differ by five percentage points or less. The largest disparity is found in Kosovo, where 58% state they are now “just a Muslim,” while 41% report growing up with this identity, though a substantial percentage of Kosovar Muslims say they don’t know their childhood affiliation. In both Azerbaijan and Uganda, by contrast, the percentage that says they are “just a Muslim” as an adult is six points lower than the percentage that was raised as “just a Muslim.”

Low Rates of Religious Switching

% who were/are ...	<u>Sunni</u>			<u>Shia</u>			<u>"Just a Muslim"</u>		
	Raised	Currently	Net Change	Raised	Currently	Net Change	Raised	Currently	Net Change
Predominately Sunni									
Jordan	94	93	-1	0	0	0	6	7	+1
Bangladesh	91	92	+1	2	2	0	5	4	-1
Afghanistan	91	90	-1	6	7	+1	2	3	+1
Turkey	89	89	0	1	1	0	1	2	+1
Egypt	92	88	-4	0	0	0	7	12	+5
Tajikistan	82	87	+5	3	3	0	11	7	-4
Thailand [^]	82	87	+5	0	0	0	4	3	-1
Palestinian terr.	85	85	0	0	0	0	14	15	+1
Pakistan	82	81	-1	6	6	0	11	12	+1
Djibouti*	78	77	-1	1	2	+1	8	8	0
Malaysia	70	75	+5	0	0	0	20	18	-2
Kenya*	68	73	+5	6	8	+2	10	8	-2
Ethiopia*	63	68	+5	1	2	+1	26	23	-3
Morocco	65	67	+2	0	0	0	33	30	-3
Niger	53	59	+6	8	7	-1	20	20	0
Tunisia	59	58	-1	0	0	0	38	40	+2
Senegal*	55	55	0	1	0	-1	29	27	-2
Ghana*	50	51	+1	8	8	0	15	13	-2
DR Congo*	47	50	+3	11	10	-1	13	14	+1
Chad*	50	48	-2	21	21	0	22	23	+1
Mix of Sunni and Shia									
Lebanon	51	52	+1	46	48	+2	2	0	-2
Iraq	40	42	+2	50	51	+1	8	5	-3
Predominately "Just a Muslim"									
Kazakhstan	15	16	+1	2	1	-1	75	74	-1
Albania	10	10	0	0	0	0	68	65	-3
Kyrgyzstan	18	23	+5	0	0	0	67	64	-3
Kosovo	23	24	+1	1	1	0	41	58	+17
Indonesia	26	26	0	0	0	0	55	56	+1
Mali*	21	20	-1	0	0	0	57	55	-2
Bosnia-Herz.	35	38	+3	0	0	0	57	54	-3
Uzbekistan	15	18	+3	1	1	0	59	54	-5
Russia	32	30	-2	5	6	+1	44	45	+1
Azerbaijan	14	16	+2	32	37	+5	51	45	-6
Multiple religious identities									
Guinea Bissau*	40	40	0	5	6	+1	36	36	0
Tanzania*	40	40	0	19	20	+1	22	20	-2
Uganda*	39	40	+1	5	7	+2	39	33	-6
Liberia*	30	38	+8	10	9	-1	23	22	-1
Nigeria*	31	38	+7	11	12	+1	46	42	-4
Cameroon*	27	27	0	1	3	+2	37	40	+3

Not all categories shown. Percentages based on self-identification by survey respondents.

*Data from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q31 & Q46.

CHAPTER 2: RELIGIOUS COMMITMENT

The vast majority of Muslims surveyed subscribe to the basic tenets of Islam – that there is only one God and that Muhammad is His Prophet. Acceptance of these central articles of the Islamic faith forms the foundation of a global ummah, or community of believers. But it does not necessarily follow that religion plays an equally prominent role in the lives of all Muslims.

Indeed, the survey finds that religion's importance in Muslims' daily lives varies greatly across the six major geographic regions included in the study. In sub-Saharan Africa, Southeast Asia and South Asia, at least eight-in-ten Muslims in every country surveyed say that religion is very important in their lives, while in the Middle East and North Africa the comparable percentages range from 59% in Lebanon to 89% in Morocco. In Central Asia and across Southern and Eastern Europe (Russia and the Balkans), no more than half of Muslims describe religion as central to their lives in any country surveyed except Turkey, where 67% say religion is very important to them.

Other measures of religious commitment follow a similar pattern. In four of the six regions included in the study – the Middle East and North Africa, Southeast Asia, South Asia and sub-Saharan Africa – a majority of Muslims in most countries surveyed pray several times a day, including three-quarters or more in 12 countries who say they perform all five salat daily. By contrast, across Central Asia and in the four countries with substantial Muslim populations surveyed in Southern and Eastern Europe, only in Azerbaijan do a majority of Muslims (70%) report praying several times a day (including 21% who say they perform all five salat). In the other countries in these two regions, far fewer Muslims, including 7% in Albania and 4% in Kazakhstan, say they pray several times a day.

Because having the opportunity to pray is generally unrelated to gender, income or literacy, it is perhaps the most universal measure of religious commitment among Muslims. The survey also explored other forms of religious engagement, including mosque attendance and reading or listening to the Quran, which may not be equally available to all Muslims. In both instances, the same pattern holds: levels of commitment tend to be significantly lower among Muslims in Central Asia and across Southern and Eastern Europe.

It is only when it comes to almsgiving and fasting during Ramadan that there are less pronounced differences between Muslims in Central Asia and in Southern and Eastern Europe and those in other regions. For example, the percentage of Muslims who say they give zakat, or annual donations to benefit the poor and less fortunate, is as high in countries such as Bosnia-

Herzegovina (81%), Kyrgyzstan (77%), Uzbekistan (73%) and Turkey (72%) as it is in many other nations surveyed.

Five Pillars of Islam

All Muslims, regardless of sect, trace their religious heritage to the Arabian Peninsula in the seventh century C.E., when the Prophet Muhammad lived and Islam was born. Since that time, the Quran and traditions associated with Muhammad have defined five core rituals through which individuals can profess and confirm their adherence to the Islamic faith. Collectively, these practices are known as the Five Pillars:

- **Profession of faith**, or shahadah. By testifying that there is one God, and Muhammad is His Prophet, an individual distinguishes himself or herself as a Muslim.
- **Praying**, or salat. Muslims are supposed to pray five times a day – at dawn, noon, mid-afternoon, sunset and evening. The shahadah is repeated at each call to prayer and closes each prayer as well.
- **Giving of alms**, or zakat. All adult Muslims who are able to do so are required to make an annual donation to assist the poor or less fortunate. The amount is typically 2.5% of a person's total wealth, not just annual income.
- **Fasting during the holy month of Ramadan**, or sawm. Throughout the month of Ramadan, when the Quran was first revealed, all physically fit Muslim adults are to abstain from food, drink, smoking and sexual activity from dawn to dusk.
- **Pilgrimage to Mecca**, or hajj. At least once in a lifetime, Muslims who are physically and financially capable of making the journey are expected to visit Islam's holiest city, Mecca, and perform rituals associated with the hajj.

Profession of Faith

The shahadah, or testimony that there is only one God and that Muhammad is His Prophet, is the first and most basic of the Five Pillars of Islam. Bearing witness to this belief is the traditional means by which an individual becomes a Muslim, and it is the foundation on which the other pillars are built. (See text box on the Five Pillars of Islam on page 37.)

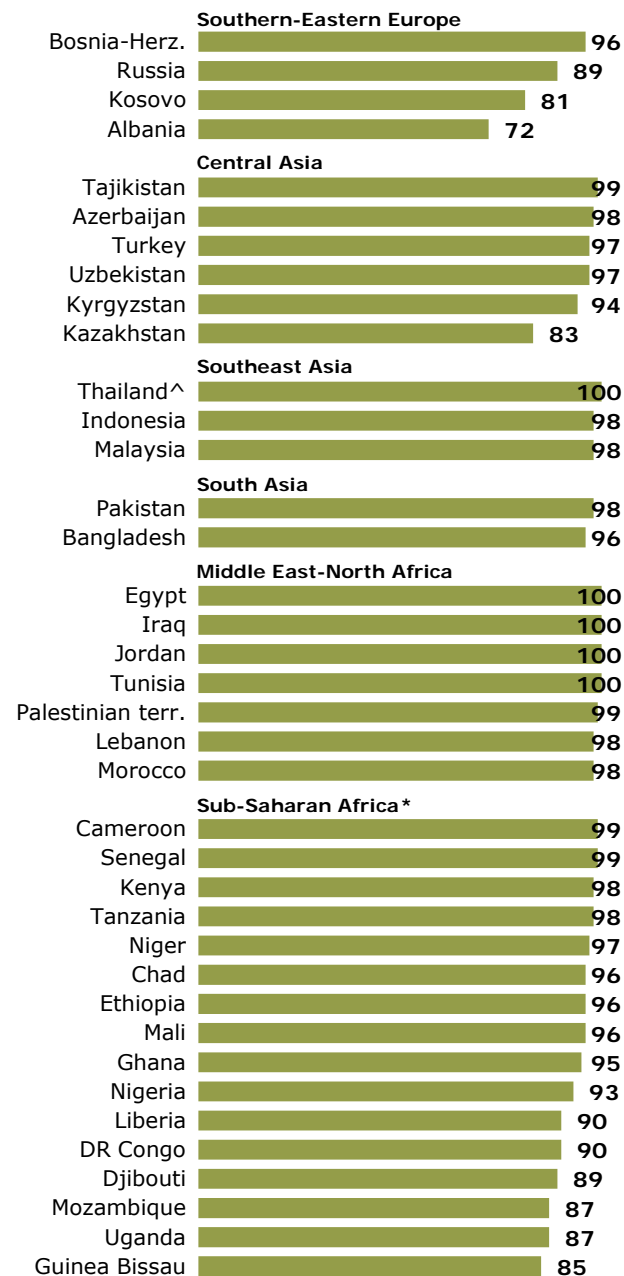
To gauge the degree to which the shahadah is central to Muslim identity, the survey asked, “Do you believe in one God, Allah, and His Prophet Muhammad?” In the majority of countries surveyed, overwhelming percentages confirm that they subscribe to this belief.

In the Middle East and North Africa, the profession of faith is an almost universal creed among self-identified Muslims, with no fewer than 98% in all seven of the countries surveyed saying they believe in God and His Prophet Muhammad. Similarly high percentages in Southeast Asia and South Asia share in this core profession of faith.

Among Muslims in sub-Saharan Africa, belief that there is only one God and that Muhammad is His Prophet is nearly unanimous in nine of the 16 countries surveyed: Cameroon (99%), Senegal (99%), Kenya (98%), Tanzania (98%), Niger (97%), Chad (96%), Ethiopia (96%), Mali (96%) and Ghana (95%). In the other seven

Belief in God and Muhammad

% who say they believe in one God and the Prophet Muhammad



*Data for all countries except Niger from “Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa.”

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43j.

countries surveyed in the region, at least eight-in-ten Muslims say they believe in the traditional Muslim profession of faith.

Across Central Asia, nearly all Muslims in Tajikistan (99%), Azerbaijan (98%), Turkey (97%) and Uzbekistan (97%) profess their faith in God and the Prophet Muhammad. Slightly fewer Muslims in Kyrgyzstan (94%) share this belief, as do 83% of Muslims in Kazakhstan.

In Southern and Eastern Europe, nearly all Muslims in Bosnia-Herzegovina (96%) affirm the conviction that there is only one God and that Muhammad is His Prophet. Among self-identified Muslims in Russia, about nine-in-ten (89%) share this belief. In Kosovo, 81% of Muslims surveyed embrace the shahadah, while 5% do not and 14% are unsure. And in Albania, 72% of Muslims profess their faith in one God and Muhammad as His Prophet, while 21% reject this core belief and 7% do not have a definite opinion.

Importance of Religion

Belief in only one God and Muhammad as His Prophet is a unifying foundation for Muslim identity around the globe. However, this common belief does not necessarily mean that religion is equally important to the lives of all Muslims. The importance Muslims place on religion varies significantly by region. In addition, in some countries younger and more highly educated Muslims assign less importance to religion than do older and less educated Muslims.

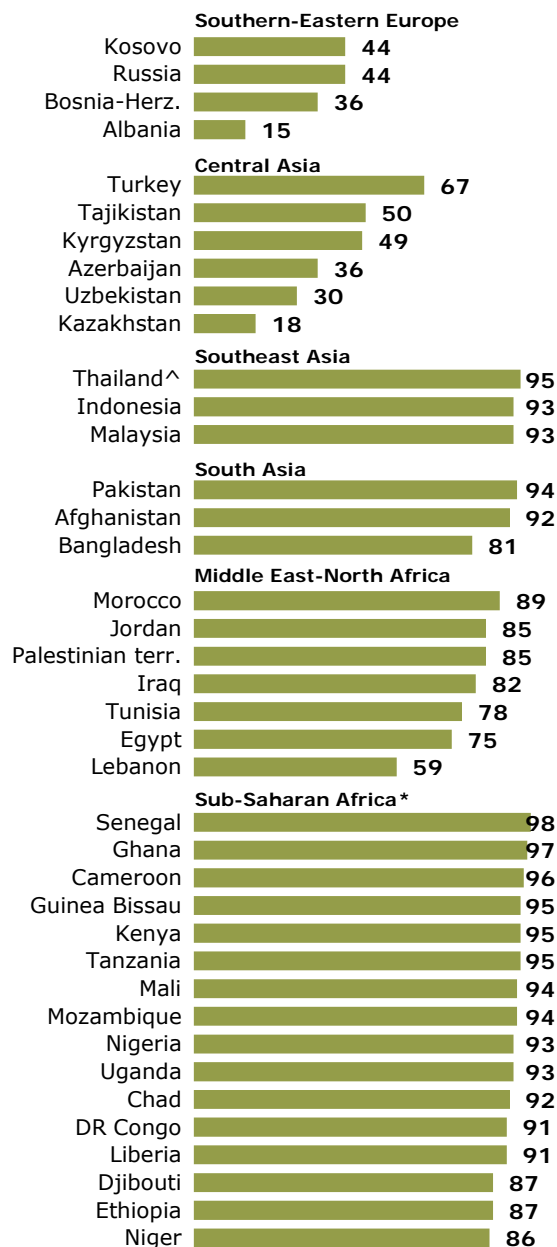
In sub-Saharan Africa, overwhelming percentages say religion is very important to them. In Senegal, Ghana, Cameroon, Guinea Bissau, Kenya and Tanzania, fully 95% or more share this assessment. In the other countries surveyed in the region, no fewer than 86% of Muslims describe religion as very important in their lives.

Similar attitudes are widespread among Muslims in Southeast Asia, where nine-in-ten or more in Thailand (95%), Indonesia (93%) and Malaysia (93%) attest to the centrality of religion in their lives. In the South Asian countries of Pakistan and Afghanistan, overwhelming percentages (94% and 92%, respectively) say religion is very important to them. Fewer Bangladeshis (81%) say the same.

Among Muslims in the Middle East and North Africa, solid majorities describe religion as very important. But overall the levels are not as high in the Middle East and North Africa as they are in sub-Saharan Africa, Southeast Asia and

How Much Religion Matters

% who say religion is very important in their lives



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q36.

South Asia. About nine-in-ten Moroccan Muslims (89%) say religion is very important to them, followed by Muslims in Jordan (85%), the Palestinian territories (85%), Iraq (82%) and Tunisia (78%). Three-quarters of Muslims in Egypt also describe religion as very important in their lives, but significantly fewer in Lebanon (59%) say the same.

Views on the importance of religion vary considerably in Central Asia. Turkey stands out from other countries in the region, with two-thirds of its Muslims saying religion is very important in their lives. In Tajikistan and Kyrgyzstan, about half (50% and 49%, respectively) share this view, while fewer in Azerbaijan (36%) and Uzbekistan (30%) feel the same. Just 18% of Muslims in Kazakhstan say religion is very important in their lives.

In Southern and Eastern Europe, the role of religion is also relatively muted. In both Russia and Kosovo, fewer than half of Muslims (44%) say religion has a very important place in their lives, while roughly a third (36%) in Bosnia-Herzegovina agree. Albanian Muslims place the least emphasis on their faith, with only 15% describing religion as very important to them.

In most countries, there are few consistent differences by age, gender or education when it comes to the importance of religion in Muslims' lives. However, the importance placed on religion varies by age in a few nations. The most striking example is Lebanon, where 42% of Muslims ages 18-34 say religion is very important in their lives, compared with 71% of those 35 and older.

Several other countries in the Middle East and North Africa exhibit a similar, though not as dramatic, divergence in the importance of religion for younger and older generations of Muslims. In the Palestinian territories, for instance, 80% of those ages 18-34 say religion is central to their lives, compared with 92% among those 35 and older. In Tunisia, there is a difference of nine percentage points in the importance of religion among Muslims 18-34 and those 35+ (73% vs. 82%), and in Iraq there is an eight-point difference (79% vs. 87%).

Older Muslims also tend to place somewhat greater importance on religion in some of the former communist countries of Central Asia and Southern and Eastern Europe. In Tajikistan, for instance, 45% of those ages 18-34 say religion is very important in their lives, while 55% of those 35 and older say the same. Likewise, in Albania, just 11% of young adult Muslims say religion is integral to their lives, compared with 19% of the 35-and-older cohort. And in Uzbekistan, the comparable percentages are 25% and 33%.

The one country where younger Muslims place greater importance on religion than their older counterparts is Russia: 48% of those ages 18-34 describe religion as very important to their lives, compared with 41% of those 35 and older.

Education also affects attitudes toward religion in some of the countries surveyed. In Lebanon, for example, 68% of Muslims with less than a secondary education say religion is very important in their lives, compared with 41% of those with a secondary education or more.

In Southern and Eastern Europe, too, Muslims with less education tend to value religion more. In Russia, for example, 66% of those with less than a secondary education say religion is very important in their lives, compared with 41% of those with a secondary or higher education.

Many Muslims Pray Several Times a Day

Frequency of Prayer

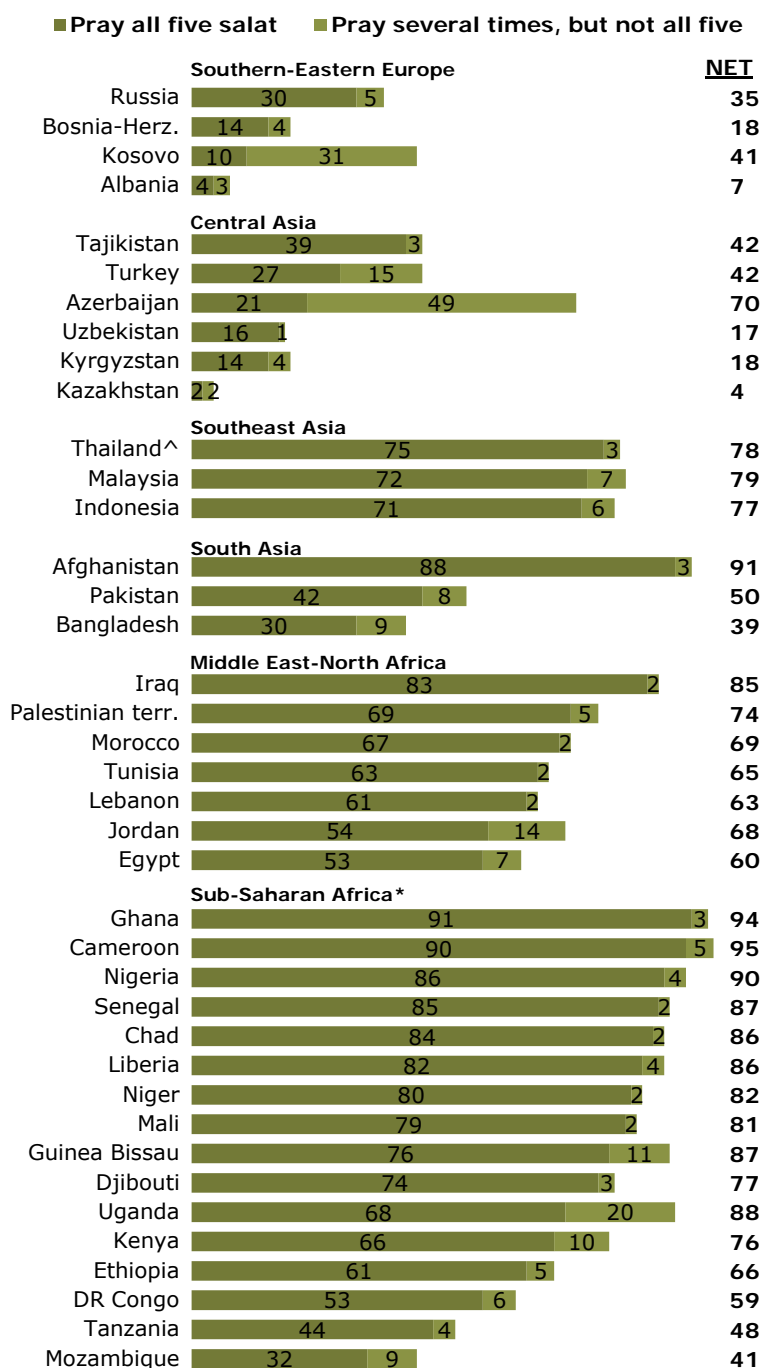
Salat, or prayer, is the most frequent practice through which Muslims profess their faith in one God and His Prophet Muhammad.

Prayer is also universally accessible. Regardless of gender, health, income or distance from Islam's birthplace on the Arabian Peninsula, Muslims can equally engage in prayer. The same is not true of mosque attendance, annual giving of alms, fasting during the holy month of Ramadan or making the pilgrimage to Mecca. The universal quality of prayer makes it a useful indicator of religious commitment among Muslims across the globe.

According to tradition, Muslims are to offer five prayers a day, typically at daybreak, noon, mid-afternoon, sunset and evening.

The survey asked how often, aside from religious services, individuals pray: several times a day, once a

% who ...



Net for Q62 may not equal the percentage for "pray several times a day" in Q61 due to rounding and the exclusion of "don't know" responses.

*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q62.

day, less often or never? In addition, respondents who said they pray several times a day were asked whether they observe all five salat.

The survey finds that daily prayer features prominently in the lives of Muslims in sub-Saharan Africa, Southeast Asia, South Asia and across the Middle East and North Africa. In the countries surveyed in these regions, six-in-ten or more in all but one country say they pray at least once a day; the exception is Tanzania, where 55% pray at least once a day. Muslims in Southern and Eastern Europe and in Central Asia are generally less likely to pray at least once a day, although there is considerable variation within the two regions. In Central Asia, for example, nearly three-quarters of Azerbaijani Muslims (74%) say they pray once a day or more, compared with one-in-ten Muslims in Kazakhstan.

In many of the countries surveyed, most Muslims who say they pray daily do so at least several times a day. Among the regions included in the study, Muslims in sub-Saharan Africa tend to pray most frequently. In 14 of the 16 countries surveyed in the region, majorities say they pray at least several times a day, including half or more who observe all five salat from dawn through evening. Only in Tanzania (48%) and Mozambique (41%) do fewer than half pray several times a day.

Prayer is also central to the lives of Muslims in Southeast Asia. More than three-quarters in Malaysia (79%), Thailand (78%) and Indonesia (77%) say they pray several times a day. This includes at least seven-in-ten in all three countries who say they perform all the salat.

Further to the west, in Afghanistan, the overwhelming majority (91%) of Muslims say they pray multiple times each day, with about the same percentage performing all five salat (88%). Fewer Muslims in Pakistan (50%) and Bangladesh (39%) pray several times a day, while even smaller percentages (42% and 30%, respectively) observe all the salat.

Across the countries surveyed in the Middle East and North Africa, prayer is a common part of life for Muslims, with six-in-ten or more saying they pray several times a day. Iraqi Muslims particularly stand out, with 83% reporting that they perform all five salat in the course of a day. Fewer than seven-in-ten in nearby countries say the same, including about half of Egyptian Muslims (53%).

In general, Muslims in Central Asia pray much less frequently than their counterparts in other regions. Azerbaijani Muslims are an exception, with seven-in-ten reporting that they pray several times a day. Fewer than half of Muslims in Turkey (42%), Tajikistan (42%), Kyrgyzstan

(18%) and Uzbekistan (17%) pray as often. In Kazakhstan, relatively few Muslims (4%) say they pray several times a day.

Although a majority of Azerbaijani Muslims say they pray several times a day, only about one-in-five (21%) observe all five salat. In Central Asia, Tajik Muslims are the most devout in this regard, with 39% performing the five required prayers each day. Elsewhere in the region, fewer than three-in-ten perform all five salat, including just 2% of Muslims in Kazakhstan.

Daily prayer is also less common in Southern and Eastern Europe. In none of the countries surveyed in the region do a majority of Muslims pray several times a day, and fewer than a third of Muslims in these nations observe all five salat from dawn through evening.

When it comes to differences by age, it is especially in the Middle East and North Africa that Muslims 35 and older are more likely than their younger counterparts to pray several times a day. The greatest disparity in the frequency of prayer is in Lebanon, where 75% of those 35 and older pray more than once per day, compared with 47% of Lebanese Muslims who are 18-34 years old. Sizable age gaps in the observance of daily prayer also are found in the Palestinian territories (+23 percentage points), Tunisia (+19) and Morocco (+18), with those 35 and older consistently praying more often than younger adults. Smaller, but significant, differences are observed elsewhere in the region.

Older Generation Prays More in Middle East-North Africa

% who pray several times a day

	Ages 18-34	Ages 35+	Difference
Lebanon	47	75	+28
Palestinian terr.	64	87	+23
Tunisia	55	74	+19
Morocco	61	79	+18
Jordan	63	74	+11
Iraq	82	90	+8
Egypt	57	65	+8

PEW RESEARCH CENTER Q61.

In some of the other regions surveyed, observance of daily prayer also differs by age cohort. In Central Asia, for instance, sizable gaps in the frequency of prayer among those 35 and older and those 18-34 are found in Uzbekistan (+18 percentage points), Tajikistan (+16 points) and Kyrgyzstan (+8). In Southeast Asia, older people similarly are more likely to pray several times a day – by an 86% to 74% margin in Malaysia and 81% to 73% in Indonesia.

Mosque Attendance

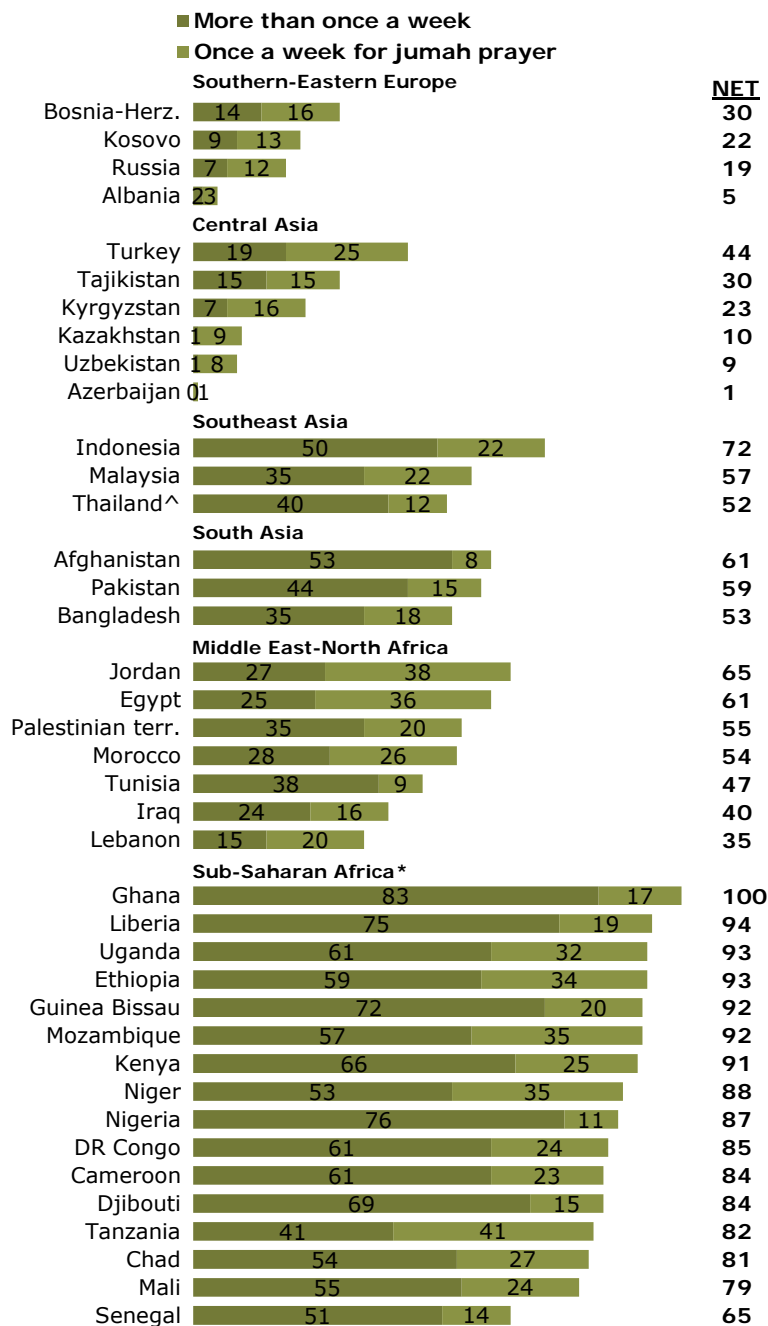
As with other religions, in the Islamic tradition prayer can be either an individual or a communal act. Friday is the day of the week when Muslims around the globe typically gather at their local mosque to worship together and observe jumah, or Friday prayer. As a measure of religious commitment, the survey asked Muslims not only whether they attend jumah prayer but also whether they go to a mosque at other times of the week.

Across the regions surveyed, the percentage of Muslims attending mosque at least once a week is highest in sub-Saharan Africa. More than nine-in-ten Muslims in Ghana (nearly 100%), Liberia (94%), Uganda (93%), Ethiopia (93%), Guinea Bissau (92%), Mozambique (92%) and Kenya (91%) say they visit their local mosque at least weekly. Elsewhere in sub-Saharan Africa, roughly two-thirds or more in every country surveyed report the same.

In other regions, rates of mosque attendance tend to be

Mosque Attendance

% who attend mosque...



Percentages may not match previously reported figures due to rounding.

*Data from all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q34.

lower. In South Asia, for example, 61% of Muslims in Afghanistan say they visit their local mosque at least once a week, while 59% in Pakistan and 53% in Bangladesh say the same. In Southeast Asia, meanwhile, 72% of Indonesian Muslims attend mosque at least weekly, compared with 57% of Muslims in Malaysia and 52% in Thailand.

Across the countries surveyed in the Middle East and North Africa, the percentage of Muslims who say they attend mosque at least once a week ranges from about two-thirds in Jordan (65%) to roughly a third in Lebanon (35%). Rates of mosque attendance are relatively low throughout Central Asia and across Southern and Eastern Europe. Turkish Muslims are the most frequent mosque visitors, with 44% saying they do so at least once a week. Muslims in Bosnia-Herzegovina and Tajikistan are the next most likely (30%) to attend at least once per week.

Among Muslims who attend mosque at least once a week, many pay repeated visits between Friday prayers. This is especially true in sub-Saharan Africa, where at least four-in-ten Muslims in each country surveyed report attending mosque multiple times each week. In South Asia and Southeast Asia, at least one-in-three Muslims say they attend mosque more than once a week, while in the Middle East and North Africa the percentage of Muslims attending mosque multiple times each week ranges from 15% in Lebanon to 38% in Tunisia.

Relatively few Muslims in Central Asia and across Southern and Eastern Europe visit their local mosque more than once per week. Across these two regions, Turkish Muslims are the most likely (19%) to attend mosque multiple times a week.

At the other end of the spectrum, substantial percentages of Muslims report never attending mosque. This response is most common in Central Asia, where half or more in Uzbekistan (71%), Azerbaijan (64%), Tajikistan (54%) and Kyrgyzstan (50%) say they never visit their local mosque. In Southern and Eastern Europe, roughly a third or more in Albania (44%), Kosovo (39%) and Russia (33%) report the same.

Many Don't Attend Mosque in Central Asia and Southern and Eastern Europe

% who say they never attend mosque



PEW RESEARCH CENTER Q34.

Gender Gap in Mosque Attendance

% who *never* attend mosque

Across the three countries surveyed in South Asia, more than a quarter say they never attend mosque. In the Middle East and North Africa, the percentage that says they never frequent their local mosque ranges from 4% in Egypt to 34% in Iraq.

Overall rates of mosque attendance can disguise the fact that in some countries women are constrained by custom or other considerations from visiting their local mosque. Countries in Central Asia and South Asia stand out in this regard. For example, Tajik women are 79 percentage points more likely to say they never attend mosque than Tajik men (93% vs. 14%).

Women are also much more likely to say they never attend mosque in Afghanistan (+78 points), Bangladesh (+75), Kyrgyzstan (+65), Uzbekistan (+54) and Pakistan (+54).

In the Middle East and North Africa, the gap between women and men who never attend mosque ranges from 56 percentage points in Iraq to two points in Egypt and Morocco. In sub-Saharan Africa, the gender differences in non-attendance are generally smaller: six points or less in 12 of the 16 countries surveyed. However, sizable gaps are found in Senegal (+25 percentage points), Cameroon (+18), Niger (+16) and Chad (+13).

The survey finds that age can also be a factor in mosque attendance. For instance, across the seven countries surveyed in the Middle East and North Africa, Muslims ages 35 and older are consistently more likely than those ages 18-

	Men	Women	Difference
Southern-Eastern Europe			
Kosovo	22	57	+35
Russia	21	45	+24
Albania	36	52	+16
Bosnia-Herz.	8	13	+5
Central Asia			
Tajikistan	14	93	+79
Kyrgyzstan	18	83	+65
Uzbekistan	39	93	+54
Turkey	8	37	+29
Kazakhstan	21	41	+20
Azerbaijan	65	64	-1
Southeast Asia			
Malaysia	0	6	+6
Indonesia	1	4	+3
Thailand [^]	0	2	+2
South Asia			
Afghanistan	1	79	+78
Bangladesh	2	77	+75
Pakistan	1	55	+54
Middle East-North Africa			
Iraq	7	63	+56
Lebanon	14	44	+30
Palestinian terr.	10	34	+24
Jordan	4	17	+13
Tunisia	22	33	+11
Morocco	7	9	+2
Egypt	3	5	+2
Sub-Saharan Africa			
Senegal*	1	26	+25
Cameroon*	0	18	+18
Niger	0	16	+16
Chad*	0	13	+13
Nigeria*	0	6	+6
Mali*	2	4	+2
Djibouti*	1	2	+1
Liberia*	0	1	+1
Mozambique*	2	2	0
Ghana*	0	0	0
Kenya*	0	0	0
Tanzania*	4	3	-1
Uganda*	2	1	-1
Guinea Bissau*	1	0	-1
Ethiopia*	1	0	-1

*Data from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q34.

34 to attend mosque at least once a week. The largest age gaps in mosque attendance are found in Lebanon (+20 percentage points), followed by Tunisia (+17), Egypt (+15), Morocco (+15) and Jordan (+13).

In Southeast Asia, similar age gaps in mosque attendance are found in Thailand (+14 percentage points) and Indonesia (+11). In other regions, age is not a consistent factor in mosque attendance.

Reading or Listening to the Quran

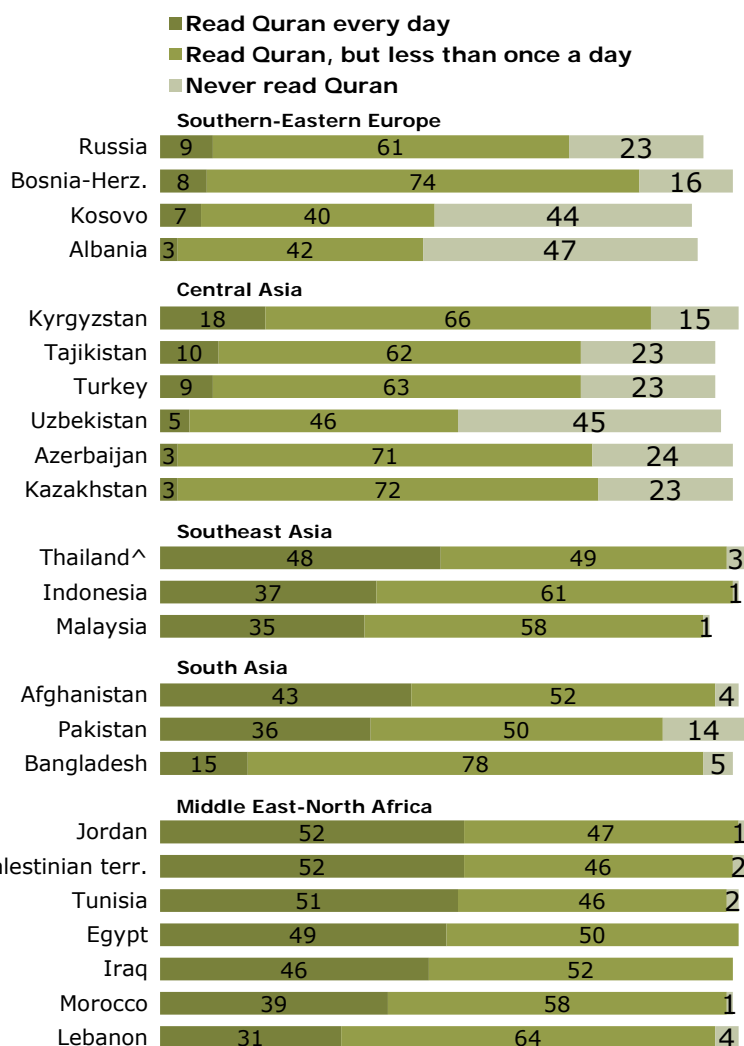
Reading from or listening to the Quran – the holy book of Islam – is another practice through which Muslims affirm their belief in God and His Messenger Muhammad.

The survey asked respondents how often they read or listen to the Quran – every day, once a week or less, or never. Reading or listening to the Quran is most common in the Middle East and North Africa, where most people are native speakers of Arabic, the language of the Quran.¹² About half of Muslims in Jordan (52%), the Palestinian territories (52%), Tunisia (51%) and Egypt (49%) report that they read or listen to Islam's holy book on a daily basis. In Morocco (39%) and Lebanon (31%) at least three-in-ten say the same.

In Southeast Asia, reading or listening to the Quran is somewhat less common. In Thailand, 48% of Muslims say they engage in this practice each day, compared with fewer in Indonesia (37%) and Malaysia (35%). In

Daily Quran Reading Most Prevalent in Middle East-North Africa

% who ...



Not all categories shown.

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q65.

¹² Since the Quran is understood to be the direct word of God and was communicated in Arabic, it cannot be reliably translated into other languages. See Ruthven, Malise. 2006. "Islam in the World, third edition." Oxford: Oxford University Press, pages 89-90.

South Asia, daily reading or listening to the Quran is most prevalent in Afghanistan (43%), followed by Pakistan (36%) and Bangladesh (15%).

Daily reading or listening to the Quran is relatively rare in Central Asia and across Southern and Eastern Europe. The practice is most common in Kyrgyzstan, where 18% say they engage in this practice every day. In other countries surveyed in the two regions, no more than one-in-ten read or listen to the Quran on a daily basis.

As in the case of prayer and mosque attendance, older Muslims in many cases are more likely than their younger counterparts to read or listen to the Quran. This is especially true in the Middle East and North Africa, where the percentage of those 35 and older who read or listen to the Quran daily is as much as 19 percentage points higher in the Palestinian territories and Morocco. Other significant gaps between older and younger Muslims are found in Lebanon (+18 points), Iraq (+14 points), Jordan (+13), Tunisia (+12) and Egypt (+8). Outside the Middle East and North Africa, however, reading or listening to the Quran does not vary consistently by age.

In contrast with mosque attendance, the gap between women and men in terms of daily reading or listening to the Quran tends to be small or nonexistent. Only in Pakistan do significantly more women than men read or listen to Islam's holy book each day (46% vs. 26%). Afghanistan is the one nation surveyed where significantly more men than women (51% vs. 33%) read or listen to the Quran each day.

Almsgiving

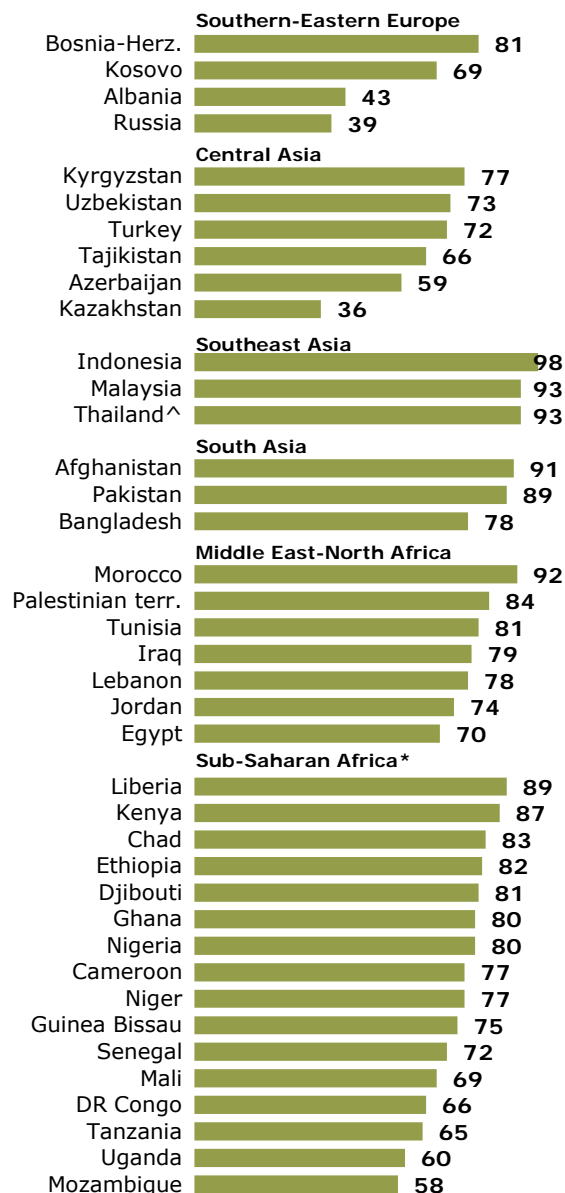
The practice of giving zakat, or alms, is another central pillar of Islam. By tradition, all adult Muslims who are able are expected to annually contribute 2.5% of their accumulated wealth (not annual income) to aid the poor, sick and otherwise needy. In some countries, such as Malaysia and Pakistan, government agencies collect zakat, but in most cases donations are made through mosques or religious organizations.¹³ Impoverished individuals for whom giving zakat would be a burden are exempt from the annual alms requirement.

In 36 of the 39 countries surveyed, majorities of Muslims say they engage in the traditional giving of alms. In Southeast Asia, this includes nearly all Muslims in Indonesia (98%) and more than nine-in-ten in Malaysia (93%) and Thailand (93%). Rates of annual almsgiving are nearly as high in South Asia, with roughly nine-in-ten in Afghanistan (91%) and Pakistan (89%) observing zakat. Fewer in Bangladesh (78%) report giving alms.

Among the countries surveyed in the Middle East and North Africa, Morocco stands out, with 92% of Muslims saying they make annual donations to the poor. At least seven-in-ten in the Palestinian territories (84%), Tunisia (81%), Iraq (79%), Lebanon (78%), Jordan (74%) and Egypt (70%) also give alms annually.

Giving Alms

% saying they give zakat



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q64e.

13 See Ahmed, Habib. 2004. "The Role of Zakah and Awqaf in Poverty Alleviation." Islamic Development Bank Group, Islamic Research & Training Institute, Occasional Paper No. 8, pages 78 and 98.

Rates of zakat observance in sub-Saharan Africa range from 89% in Liberia to 58% in Mozambique. In most of the countries surveyed in the region, two-thirds or more of Muslims say they annually donate a percentage of their wealth to charity or the mosque.

Although the practice of giving zakat tends to be less common in Central Asia and across Southern and Eastern Europe than in other regions, substantial percentages of Muslims living in these areas nonetheless observe this central obligation. For example, roughly two-thirds or more in Bosnia-Herzegovina (81%), Kyrgyzstan (77%), Uzbekistan (73%), Turkey (72%), Kosovo (69%) and Tajikistan (66%) say they give alms annually. Substantial minorities in Albania (43%), Russia (39%) and Kazakhstan (36%) do the same.

Fasting During Ramadan

Abstaining from food and drink during the day and breaking the fast only after sundown is a core practice associated with the holy month of Ramadan. Observance of the annual fast is widespread across most of the countries surveyed. In Southeast Asia, for example, abstinence from food and drink during the Islamic calendar's ninth month is nearly universal in Thailand (nearly 100%), Indonesia (99%) and Malaysia (99%).

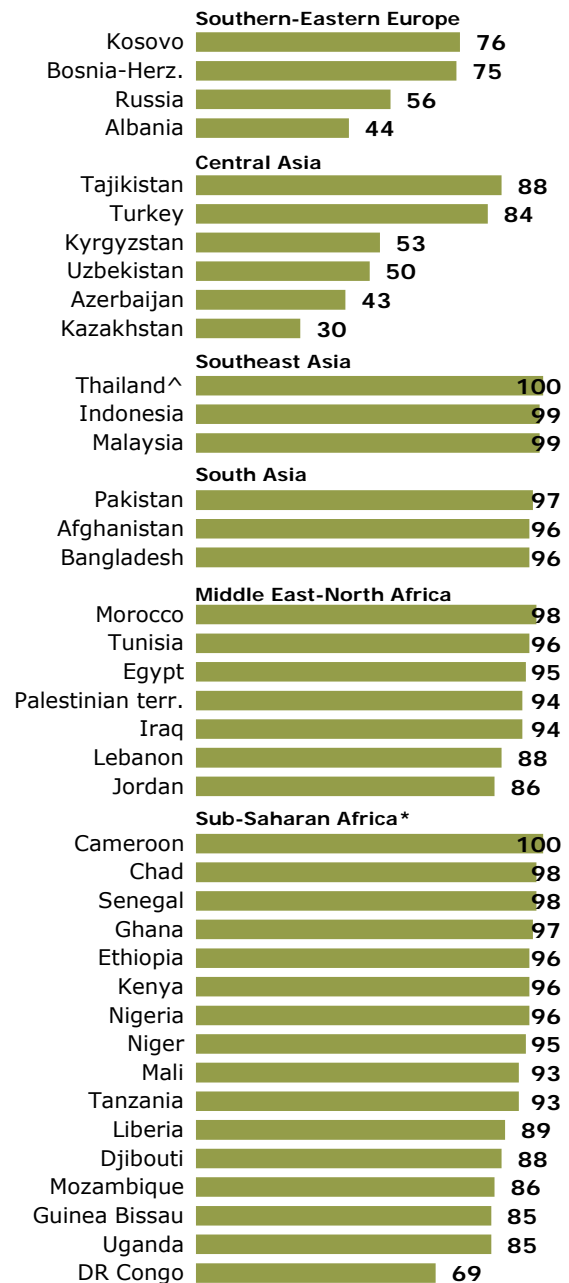
Fasting during Ramadan is also practiced by the overwhelming majority of Muslims in the South Asian countries of Pakistan (97%), Afghanistan (96%) and Bangladesh (96%). Similarly high percentages observe the annual rite in much of the Middle East and North Africa. At least eight-in-ten Muslims in every country surveyed in the region say they avoid eating and drinking during the daytime throughout Ramadan.

In sub-Saharan Africa, too, a high proportion of Muslims report that they observe the annual fast. Participation ranges from 69% in the Democratic Republic of the Congo to nearly 100% in Cameroon.

In Central Asia and across Southern and Eastern Europe – where Muslims tend to pray, attend mosque and read the Quran less often than their counterparts in other regions – the annual fast also is fairly common. In Central Asia, more than eight-in-ten Muslims in Tajikistan (88%) and Turkey (84%) say they abstain from eating or drinking in the daytime

Observing the Holy Month

% saying they fast during the day in Ramadan



*Data from all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

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during Ramadan. In Kyrgyzstan and Uzbekistan, roughly half do so. Only in Azerbaijan (43%) and Kazakhstan (30%) do minorities of Muslims observe this annual rite.

In the four Southern and Eastern European countries surveyed, majorities of Muslims fast in the month of Ramadan in all but Albania (44%). In Russia, 56% fast during the day, while about three-quarters do so in Kosovo (76%) and Bosnia-Herzegovina (75%).

Pilgrimage to Mecca

According to Islamic tradition, all Muslim adults are required to participate in the annual hajj, or pilgrimage, to Mecca at least once in their lifetime unless they are physically or financially incapable of making the journey. Especially for Muslims who live far from Saudi Arabia, the pilgrimage often entails major expense and effort, and few Muslims across the 39 countries surveyed report having made the journey to Islam's holiest city. Indeed, in no country does a majority say they have completed the hajj.¹⁴

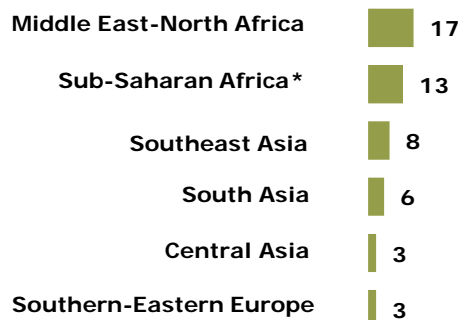
Many pilgrims to Mecca reside in the Middle East and North Africa, with a median of 17% saying they have completed the hajj. Proximity to Saudi Arabia may be a key factor in whether an individual has made the journey. For example, Muslims in Egypt (20%), Lebanon (20%), Jordan (18%) and the Palestinian territories (17%) are much more likely to have performed the hajj than their counterparts in Morocco (6%) and Tunisia (4%).

Muslim pilgrims from sub-Saharan Africa also are relatively prevalent: a median of 13% of Muslims surveyed across the region have completed the hajj. This includes about half (48%) in Djibouti, which is relatively close to the Arabian Peninsula. More than a quarter in Liberia (32%), Chad (28%) and Guinea Bissau (27%) also say they have made the pilgrimage. In the other countries surveyed in the region, roughly one-in-five or fewer has been to Mecca.

Pilgrims are far rarer in Southeast Asia and South Asia. The median percentage of Muslims in Southeast Asia who have made their way to Mecca is only 8%; in South Asia, the median is 6%. In Central Asia and across Southern and Eastern Europe, meanwhile, a median of only 3% in each region have completed the hajj.

Going to Mecca a Rare Event

Median % in region saying they have made pilgrimage



*Data from all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

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Fewer Pilgrims Farther From Mecca

% who have made the hajj in the Middle East-North Africa

	Yes	No
Egypt	20	80
Lebanon	20	80
Jordan	18	82
Palestinian terr.	17	82
Iraq	12	87
Morocco	6	94
Tunisia	4	96

Not all categories shown.

PEW RESEARCH CENTER Q63c.

¹⁴ In addition, in many countries, the number of people that can perform the hajj in any given year is limited by the number of visas issued by the government of Saudi Arabia.

CHAPTER 3: ARTICLES OF FAITH

Traditionally, Muslims adhere to several articles of faith. Some of the most widely known include: There is only one God; God has sent numerous Prophets, with Muhammad being the last; God has revealed Holy Scriptures, including the Quran; God's angels exist, even if people cannot see them; and there will be a Day of Judgment, when God will determine whether individuals are consigned to heaven or hell.¹⁵ In addition, another core tenet is that God's will and knowledge are absolute, meaning that people are subject to predestination, or fate, though they also have free will.

Articles of Faith Widely Embraced

Median % of Muslims in each region who believe in...

	Angels	Fate	Heaven	Mahdi's imminent return
Southeast Asia	98	89	96	57
South Asia	97	91	98	60
Middle East-North Africa	96	93	97	51
Central Asia	83	88	90	31
Sub-Saharan Africa*	72	--	95	--
Southern-Eastern Europe	55	57	74	18

*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

PEW RESEARCH CENTER Q43a, Q43c, Q43f & Q43i.

Belief in these articles of faith is generally widespread among Muslims. As discussed in Chapter 2, affirmation that there is one God and Muhammad is His Prophet is nearly unanimous in most of the 39 countries included in the study. Only Muslims in sub-Saharan Africa were asked whether they view the Quran as the word of God or a book written by men; across most of the African nations polled, nine-in-ten or more Muslims say that the Quran is the word of God, including more than seven-in-ten who believe it should be taken literally, word for word.

Other articles of faith – belief in angels, predestination, heaven and hell – also are broadly embraced. In the countries surveyed in Southeast Asia, South Asia, and the Middle East and North Africa, clear majorities of Muslims endorse these tenets. In Central Asia and across Southern and Eastern Europe (Russia and the Balkans), however, there is more variability; in these two regions, for example, the percentage of Muslims who believe in predestination or fate ranges from fewer than half in Albania to more than nine-in-ten in Azerbaijan and Turkey.

The survey also asked respondents about the imminence of two events that, according to Islamic tradition, will presage the Day of Judgment: the return of the Mahdi (the Guided One

¹⁵ Hadith of Gabriel, see Sahih al-Bukhari 2:47 and Sahih al-Muslim 1:1.

who will initiate the final period before the day of resurrection and judgment) and the return of Jesus. (See Glossary on page 112.) In nine of the 23 nations where the question was asked, half or more of Muslim adults say they believe the return of the Mahdi will occur in their lifetime, including at least two-thirds who express this view in Afghanistan (83%), Iraq (72%), Turkey (68%) and Tunisia (67%).¹⁶ Belief in the imminent return of Jesus is also common in some countries; half or more Muslims in seven nations say they expect to be alive to see this event. The conviction that Jesus will return soon is most widespread in Tunisia (67%), Turkey (65%) and Iraq (64%).¹⁷

Hadith

Hadith – or “sayings” – are accounts of the words or practices of the Prophet Muhammad. They are a key source of authority in Islam, surpassed only by the Quran.

This report cites a variety of hadith, in part to explain why particular questions are included in the survey. Readers should note that the meaning, reliability and application of specific hadith may be subject to interpretation. For example, Sunni and Shia Muslims do not necessarily accept the same sets of hadith as reliable.

For additional information regarding hadith, see Wilfred Madelung and Farhad Daftary, editors. 2008. “The Encyclopaedia Islamica.” London: Brill.

16 Many Muslims believe the Mahdi will rule on earth shortly before the day of resurrection or judgment to rid the world of error, corruption and injustice. Results for sub-Saharan Africa are not reported here due to differences in question wording. For details on the findings, see Pew Forum’s 2010 report “[Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa](#).”

17 Jesus (Isa) is considered a holy prophet in Islam and is mentioned in the Quran more than 20 times. According to Islamic teaching, Jesus will return prior to Judgment Day to establish a reign of peace and justice on earth.

Angels

The Quran makes multiple mentions of angels, both collectively and individually, as in the case of the angel Gabriel.¹⁸ In light of this, it is perhaps not surprising that in most countries surveyed, a majority of Muslims say they believe in angels; in some regions this belief is nearly universal.

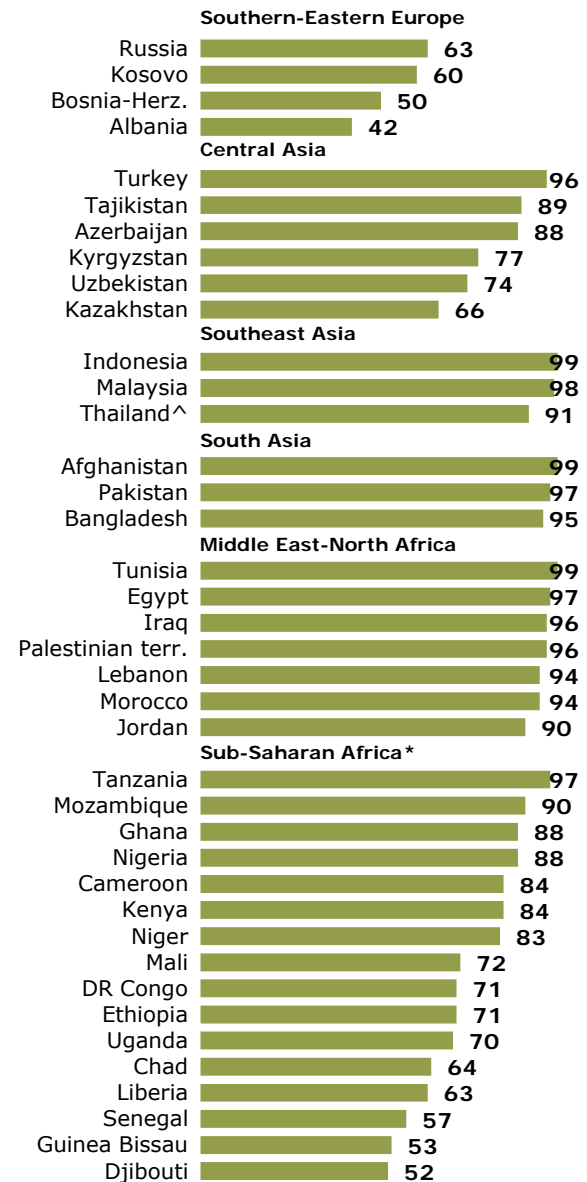
Across Southeast Asia, South Asia, and the Middle East and North Africa, nine-in-ten or more Muslims affirm the existence of angels. In the Central Asian countries of Turkey (96%), Tajikistan (89%) and Azerbaijan (88%), overwhelming numbers also say they believe in angels. However, acceptance of angels is slightly less prevalent elsewhere in Central Asia, including in Kyrgyzstan (77%), Uzbekistan (74%) and Kazakhstan (66%).

Muslims in sub-Saharan Africa also vary in their attitudes toward angels, though more than half in all countries surveyed affirm this belief. In seven of the 16 countries in the region, eight-in-ten or more say angels exist, including as many as 97% in Tanzania. In the remaining nine countries surveyed in the region, belief in angels ranges from 72% in Mali to 52% in Djibouti.

Among those surveyed, Muslims in Southern and Eastern Europe are generally the least likely to believe in angels. Fewer than two-thirds of Muslims embrace this article of faith in Russia (63%), Kosovo (60%) and Bosnia-

Belief in Angels

% saying angels exist



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43c.

¹⁸ Quran 2:97-98.

Herzegovina (50%), while Albania is the only country in the study where fewer than half of Muslims (42%) believe in angels.

In general, Muslims who are highly committed to their faith, as measured by frequency of prayer, are more likely to believe in angels. The gap on this question between those who are highly committed (they pray several times a day) and those who pray once a day or less is particularly large in Southern and Eastern Europe and in Central Asia. In Kosovo, for example, highly committed Muslims are 32 percentage points more likely to believe in angels; in Russia, the gap is 28 points. Among the Central Asian countries surveyed, the gap is 20 percentage points in Uzbekistan and 15 points each in Azerbaijan and Kyrgyzstan.

Fate

Predestination, or fate, is another traditional article of faith that is widely embraced by Muslims around the globe. In 19 of the 23 countries where the question was asked, at least seven-in-ten Muslims say they believe in fate. In the Middle East and North Africa, roughly nine-in-ten or more Muslims in Tunisia (98%), the Palestinian territories (94%), Egypt (93%), Iraq (93%), Jordan (91%), Morocco (91%) and Lebanon (89%) endorse the idea of fate.

Belief in fate is also widespread across Southeast Asia and South Asia, with the number of Muslims who affirm this article of faith ranging from 95% in Indonesia and Afghanistan to 74% in Bangladesh.

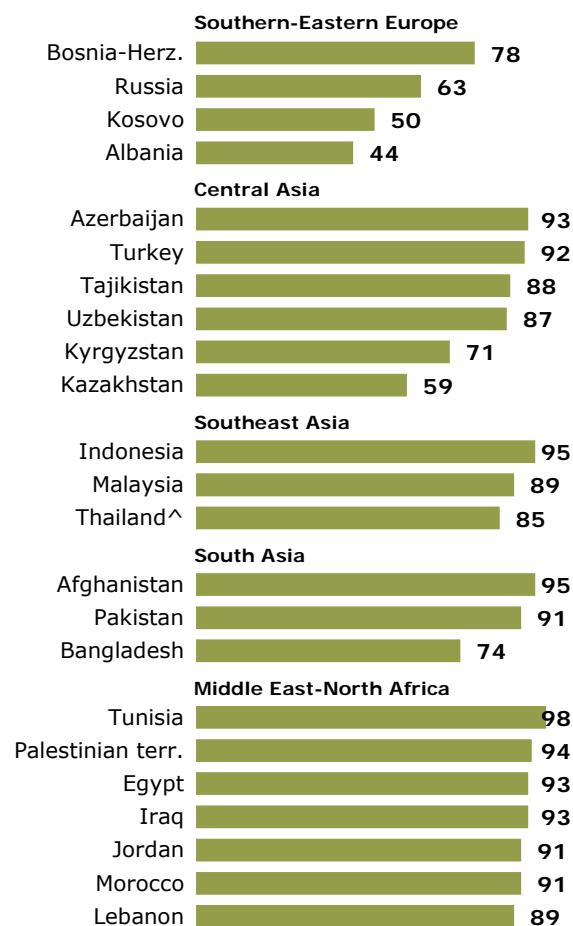
Acceptance of fate is nearly as high in Central Asia. With the exception of Muslims in Kazakhstan (59%), at least seven-in-ten in every country in the region embrace the concept of predestination, including as many as 93% in Azerbaijan and 92% in Turkey.

Overall, Muslims in Southern and Eastern Europe are less likely to embrace the notion of fate. Levels of belief range from 78% in Bosnia-Herzegovina to 44% in Albania.

Belief in fate varies by level of religious commitment. In seven of the 23 countries where the question was asked, those who are more religiously committed are more likely to believe in fate. The prime example is Kosovo, where 59% of those who pray several times a day believe in predestination, compared with 36% of those who pray less often.

Belief in Predestination

% saying they believe in fate



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43f.

The Afterlife

The Quran states that God will judge each individual by his or her deeds and that heaven awaits those who have lived righteously and hell those who have not.¹⁹ Belief in the afterlife is widespread among Muslims – majorities in all but one of the countries surveyed say they believe in heaven and in hell.

Heaven

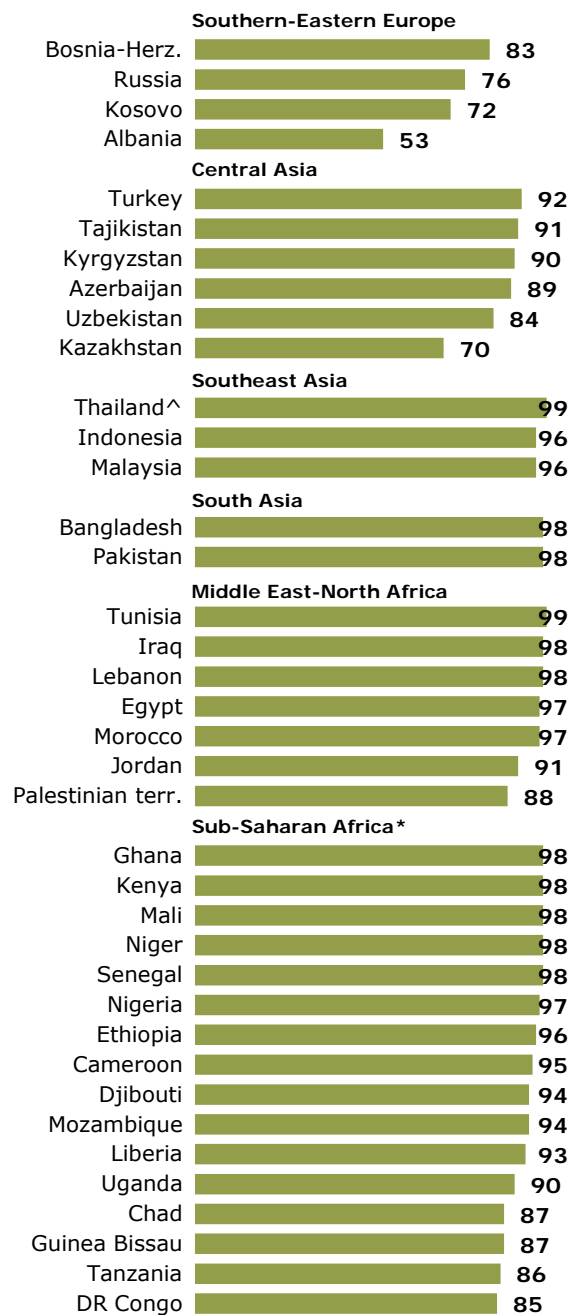
In South Asia and Southeast Asia, belief in heaven is nearly universal. The conviction that paradise awaits the faithful is nearly as prevalent across the Middle East-North Africa region. In these three regions, belief in heaven ranges from 99% in Thailand and Tunisia to 88% in the Palestinian territories.

Similar levels of belief are found in sub-Saharan Africa and Central Asia, with nine-in-ten or more Muslims in most countries reporting that heaven awaits those who have lived righteously. In sub-Saharan Africa, the only countries where slightly fewer subscribe to this view are Chad (87%), Guinea Bissau (87%), Tanzania (86%) and the Democratic Republic of the Congo (85%). In Central Asia, Kazakhstan is the outlier, with only 70% of Kazakh Muslims expressing belief in heaven.

Overall, the lowest levels of belief in heaven are found in Southern and Eastern Europe,

Belief in Heaven

% who believe in a place of eternal reward



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43a.

¹⁹ Quran 2:81-82.

although even in that region at least half of Muslims surveyed in each country subscribe to the idea of paradise in the afterlife.

Hell

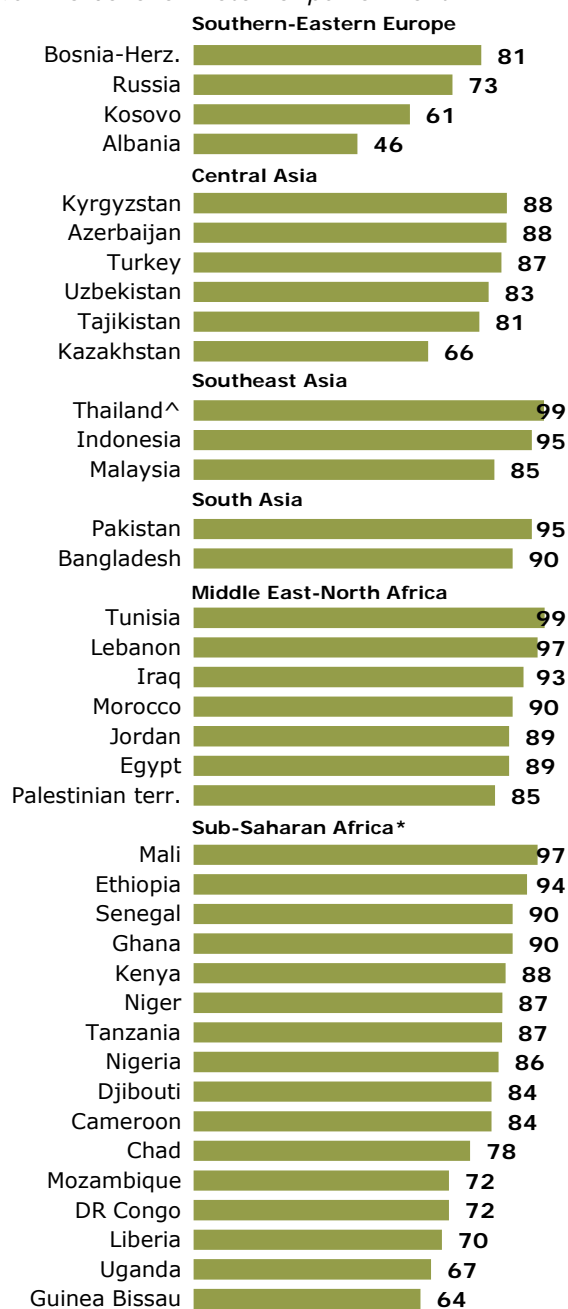
As in the case of heaven, belief in hell is particularly pronounced among Muslims in Southeast Asia, South Asia, and the Middle East and North Africa. Across all three regions, more than eight-in-ten Muslims say they believe in hell, with as many as 99% in Thailand and Tunisia subscribing to this view.

Slightly smaller majorities in Central Asia – ranging from 88% in Azerbaijan and Kyrgyzstan to 66% in Kazakhstan – also say that hell awaits those who have not lived righteously. Overall, the concept of hell is less widely embraced in Southern and Eastern Europe, with as few as 46% of Muslims in Albania endorsing the concept – the only country surveyed where less than a majority of Muslims believe in hell.

While respondents in some countries are less likely to say they believe in hell than heaven, the difference is especially pronounced in sub-Saharan Africa. In four of the 16 countries surveyed in the region, the percentage that believes in hell is at least 20 points lower than the percentage that says heaven exists: Guinea Bissau (23-point difference), Liberia (23 points), Uganda (23 points) and Mozambique (22 points). In the other sub-Saharan countries surveyed, belief in hell and heaven differs by about 10 points or less.

Belief in Hell

% who believe in eternal punishment



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43b.

Muslims who are more religiously committed tend to express higher belief in the existence of both heaven and hell. This is especially true in Southern and Eastern Europe. For example, in Russia, among those who pray several times a day, 79% believe in heaven and 78% in hell. By contrast, among Russian Muslims who pray less frequently, 49% believe in heaven and 46% in hell.

End Times

According to Islamic tradition, the Mahdi will rid the world of injustice and his return – along with the return of Jesus – will precede the Day of Judgment (see Glossary on page 112).²⁰ The survey asked Muslims in 23 countries whether they expect the Mahdi to return *in their lifetime*. A similar question was asked about the return of Jesus.

Return of the Mahdi

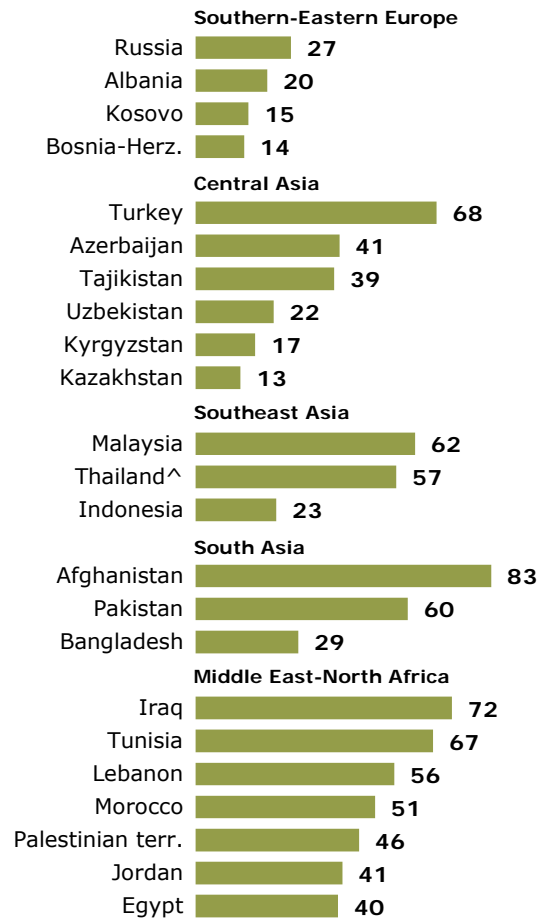
In most countries surveyed in the Middle East and North Africa, South Asia and Southeast Asia, half or more Muslims believe they will live to see the return of the Mahdi. This expectation is most widespread in Afghanistan (83%), Iraq (72%), Tunisia (67%) and Malaysia (62%). It is least common in Bangladesh (29%) and Indonesia (23%).

Outside of these three regions, belief that the return of the Mahdi is imminent is much less prevalent. Across Central Asia, no more than about four-in-ten Muslims surveyed in any country think they will live to see the Mahdi return; the exception is Turkey, where about two-thirds (68%) expect to witness his return. In Southern and Eastern Europe, only about a quarter or less share this expectation.

In some countries with sizable Sunni and Shia populations, views on the Mahdi's return differ by sect. In Iraq, for example, Shias are more likely than Sunnis to expect the Mahdi to return in their lifetime, by an 88% to 55% margin. In Azerbaijan, the difference between the two groups

Belief in Mahdi's Imminent Return

% who expect Mahdi to return in their lifetime



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43i.

²⁰ Sahih Muslim 1:293 and Sahih Muslim 41:6931; Sunan Abu Dawud 36:4269.

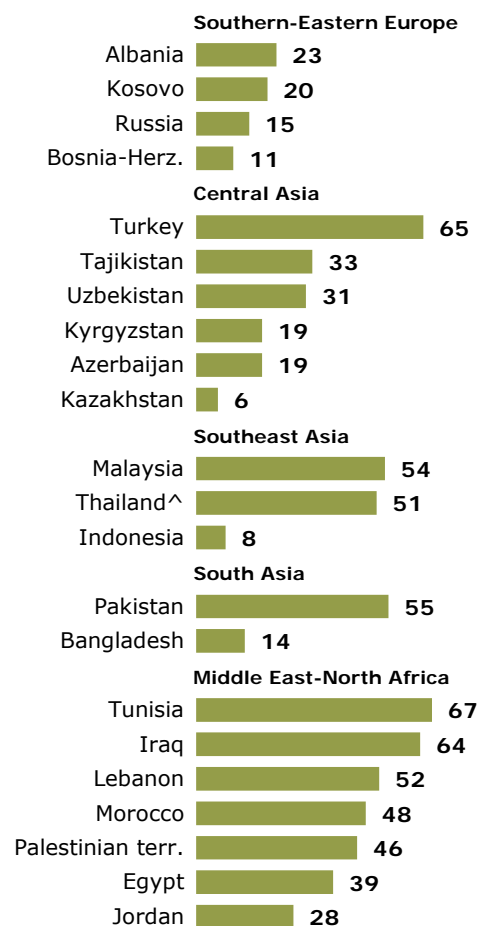
is also large (25 percentage points). Differences between Shias and Sunnis on this issue may reflect the more central role that the Mahdi's return plays in Shia Islam.²¹

Return of Jesus

Belief that Jesus will return in one's lifetime generally mirrors belief in the imminent appearance of the Mahdi. In only five of the 22 countries where the question was asked do substantially fewer Muslims believe Jesus' return is imminent: Azerbaijan (-22 percentage points, compared with belief in the return of the Mahdi), Bangladesh (-15), Indonesia (-15), Jordan (-13) and Russia (-12). In just one country, Uzbekistan, do significantly more Muslims anticipate the return of Jesus than the Mahdi (31% vs. 22%).

Belief in Jesus' Imminent Return

% who expect Jesus to return in their lifetime



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43h.

21 See Amir-Moezzi, Mohammad Ali. 2007. "The Concept of Mahdi in Twelver Shi'ism." Encyclopaedia Iranica, vol. XIV, pages 136-143.

CHAPTER 4: OTHER BELIEFS AND PRACTICES

Both the Quran and hadith make reference to witchcraft and the evil eye as well as to supernatural beings known in Arabic as jinn (the origin of the English word genie).²² To gauge how widespread belief in these supernatural forces is today, the survey asked Muslims separate questions about witchcraft, jinn and the evil eye (defined in the survey as the belief that certain people can cast curses or spells that cause bad things to happen). In

most of the countries surveyed, roughly half or more Muslims affirm that jinn exist and that the evil eye is real. Belief in sorcery is somewhat less common: half or more Muslims in nine of the countries included in the study say they believe in witchcraft. At the same time, however, most Muslims agree that Islam forbids appealing to jinn or using sorcery. As will be discussed in Chapter 6, in all but one country surveyed, no more than one-in-five say that Islam condones people appealing to jinn. Similarly low percentages say the same about the use of sorcery (see pages 102-103).

Islamic tradition also holds that Muslims should rely on God alone to keep them safe from sorcery and malicious spirits rather than resorting to talismans, which are charms or amulets bearing symbols or precious stones believed to have magical powers, or other means of protection. Perhaps reflecting the influence of this Islamic teaching, a large majority of Muslims in most countries say they do not possess talismans or other protective objects. The use of talismans is most widespread in Pakistan (41%) and Albania (39%), while in other countries fewer than three-in-ten Muslims say they wear talismans or precious stones for protection. Although using objects specifically to ward off the evil eye is somewhat more

Belief in Other Supernatural Phenomena

Median % in each region who say they ...

	Believe in jinn	Believe in witchcraft	Use talismans	Use spiritual healers
South Asia	77	35	26	55
Sub-Saharan Africa*	--	35	--	44
Middle East-North Africa	69	26	18	41
Southeast Asia	53	49	3	40
Southern-Eastern Europe	30	31	24	23
Central Asia	19	21	20	45

*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

PEW RESEARCH CENTER Q43d, Q43g, Q64a & Q64c.

²² The use of sorcery or witchcraft is condemned in the Quran (2:102), but some hadith indicate that certain types of spells or incantations (ruqyah) are permitted (Sahih Muslim 26:5448). With regard to the evil eye, certain hadith affirm that it is real (Sahih Muslim 26:5427; Sahih Muslim 26:5450), while some interpretations claim the Quran (68:51) also mentions the evil eye. Jinn are mentioned in the Quran (for example, 55:15; 55:56).

common, only in Azerbaijan (74%) and Kazakhstan (54%) do more than half the Muslims surveyed say they rely on objects for this purpose.

Reliance on traditional religious healers is most prevalent among Muslims in sub-Saharan Africa and South Asia, with roughly two-thirds or more in Senegal (73%), Chad (68%) and Afghanistan (66%) saying they have turned to traditional healers to help cure someone who is ill.

Jinn

According to the Quran, God created jinn as well as angels and humans. Belief in jinn is relatively widespread – in 13 of 23 countries where the question was asked, more than half of Muslims believe in these supernatural beings.

In the South Asian countries surveyed, at least seven-in-ten Muslims affirm that jinn exist, including 84% in Bangladesh. In Southeast Asia, a similar proportion of Malaysian Muslims (77%) believe in jinn, while fewer in Indonesia (53%) and Thailand (47%) share this belief.

Across the Middle Eastern and North African nations surveyed, belief in jinn ranges from 86% in Morocco to 55% in Iraq.

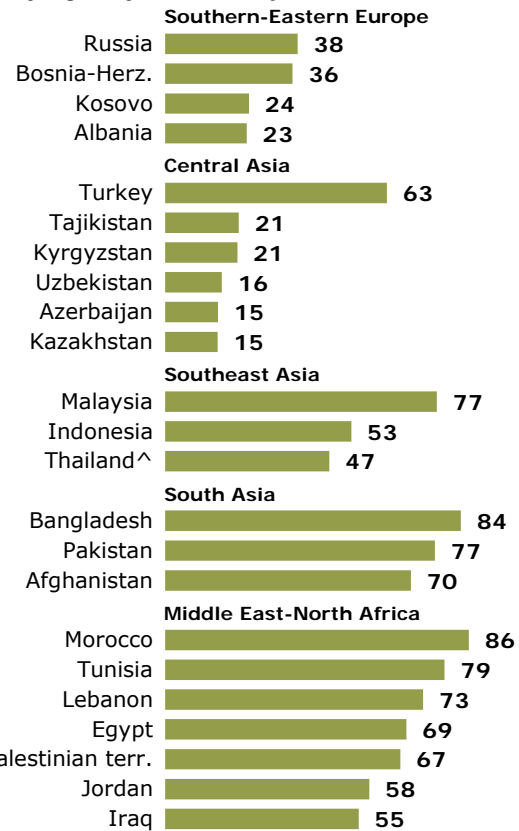
Overall, Muslims in Central Asia and across Southern and Eastern Europe (Russia and the Balkans) are least likely to say that jinn are real. In Central Asia, Turkey is the only country where a majority (63%) of Muslims believe in jinn. Elsewhere in Central Asia, about a fifth or fewer Muslims accept the existence of jinn. In Southern and Eastern Europe, fewer than four-in-ten in any country surveyed believe in these supernatural beings.

In general, Muslims who pray several times a day are more likely to believe in jinn. For example, in Russia, 62% of those who pray more than once a day say that jinn exist, compared with 24% of those who pray less often. A similar gap also appears in Lebanon (+25 percentage points), Malaysia (+24) and Afghanistan (+21).

The survey also asked if respondents had ever seen jinn. In 21 of the 23 countries where the question was asked, fewer than one-in-ten report having seen jinn, while the proportion is 12% in Bangladesh and 10% in Lebanon.

Belief in Jinn

% saying they believe in jinn



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43g.

It is important to note that while belief in jinn is widespread, relatively few Muslims in the countries surveyed believe it is an acceptable part of Islamic tradition to make offerings to jinn. As discussed on page 102 in Chapter 6, Bangladesh is the only country surveyed in which more than a fifth of Muslims (28%) say appeals to jinn are acceptable. In 18 of the countries, no more than one-in-ten say this is an acceptable practice.

Witchcraft

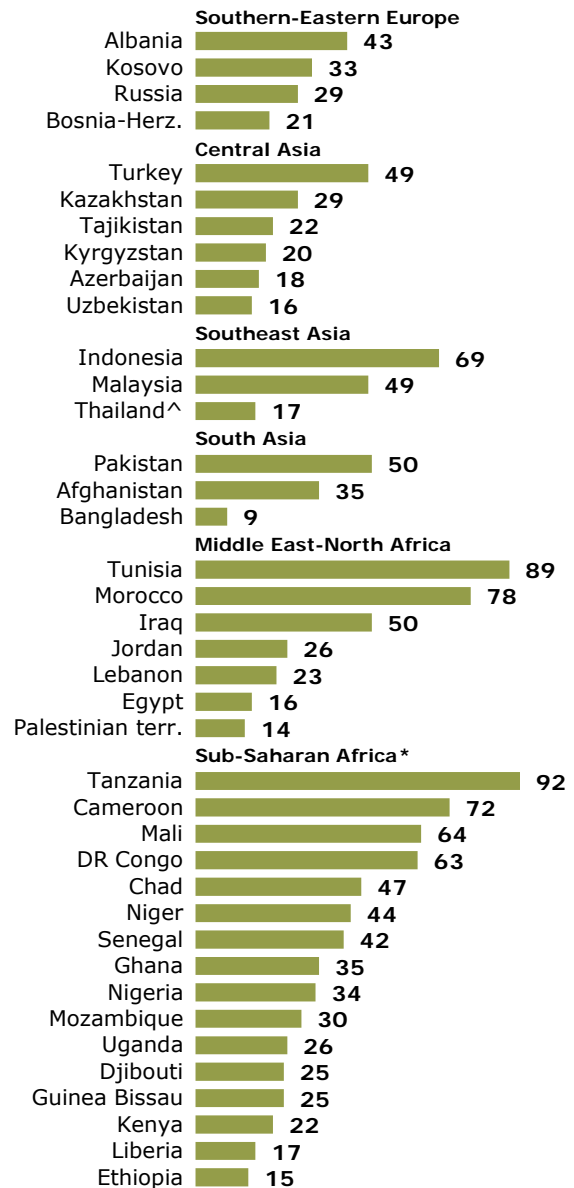
The Quran and hadith both make reference to witchcraft and sorcery in the time of the Prophet Muhammad.²³ Today, the survey finds, substantial numbers of Muslims continue to believe in the existence of witchcraft, although levels of belief vary widely across the countries included in the study, and – as discussed later in this report – very few Muslims believe the use of sorcery is an acceptable practice under Islam. (See page 103 in Chapter 6.)

In sub-Saharan Africa, the proportion of Muslims who say witchcraft or sorcery is real ranges from more than nine-in-ten in Tanzania (92%) to about one-in-six in Ethiopia (15%). A similar range of views is found in the Middle East and North Africa, where more than three-quarters of Muslims in Tunisia (89%) and Morocco (78%) believe in witchcraft, compared with as few as 16% in Egypt and 14% in the Palestinian territories.

Among the Southeast Asian countries surveyed, Indonesian Muslims are the most convinced that witchcraft is real (69%). In South Asia, Pakistani Muslims (50%) are more likely than their counterparts in Afghanistan (35%) or Bangladesh (9%) to believe in the existence of sorcery.

Belief in Sorcery

% saying they believe in witchcraft



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43d.

23 See Quran 2:102; Sahih al-Bukhari 54:490.

Meanwhile, in Southern and Eastern Europe, Albanian Muslims are the most likely to believe in witchcraft (43%), compared with a third or fewer elsewhere in the region.

Belief in the existence of witchcraft is least common in Central Asia. With the exception of Turkey, where about half of Muslims (49%) believe that sorcery exists, no more than three-in-ten in any of the Central Asian nations surveyed believe witchcraft is real.

Across most of the countries surveyed, Muslims who pray more than once a day are about as likely to accept the existence of witchcraft as those who pray less often. However, there are exceptions to this pattern. In Kosovo and Lebanon, Muslims who pray several times a day are significantly more likely to believe in sorcery (32 percentage points in the former, 16 points in the latter), while in Kyrgyzstan and Egypt the opposite is true: those who pray multiple times a day are slightly *less* likely to believe in witchcraft (by 10 and eight points, respectively).

Evil Eye

According to hadith, the Prophet Muhammad confirmed that the evil eye, borne by jealousy or envy, is real and capable of causing harm or misfortune.²⁴ In 20 of the 39 countries surveyed, half or more Muslims say they believe in the evil eye.

Acceptance is generally highest in the Middle East and North Africa. With the exception of Lebanon (50%), solid majorities across the region affirm that the evil eye exists, including at least eight-in-ten Muslims in Tunisia (90%) and Morocco (80%).

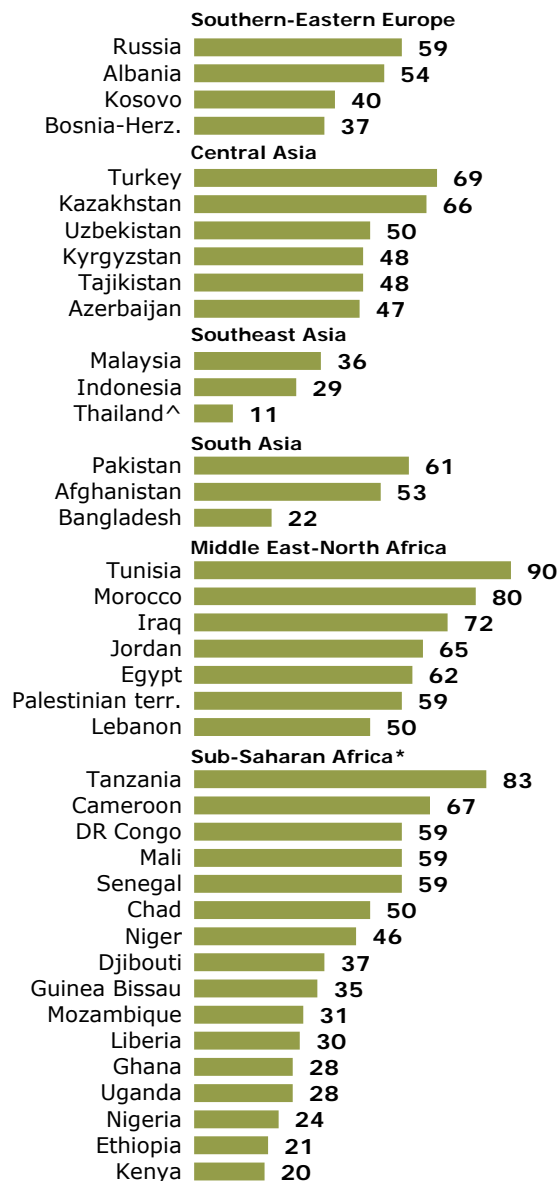
Many Muslims in Central Asia also believe in the evil eye. Clear majorities in Turkey (69%) and Kazakhstan (66%) say the evil eye is real. About half in each of the other countries in the region share this view.

In Southern and Eastern Europe, Russian (59%) and Albanian (54%) Muslims are most likely to believe in the evil eye. Fewer say the same in Kosovo (40%) and Bosnia-Herzegovina (37%).

Opinion about the evil eye varies significantly across South Asia and sub-Saharan Africa. In the former, Pakistani and Afghan Muslims are much more likely than their counterparts in Bangladesh to believe in the evil eye (61% and 53%, respectively, vs. 22%). Of countries surveyed in sub-Saharan Africa, Tanzania has the highest share of Muslims who say the evil

Belief in the Evil Eye

% saying people can cast harmful spells



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q43e.

24 Sahih al-Bukhari 71:635; Sahih al-Bukhari 71:636.

eye is real (83%). In the majority of countries in the region, fewer than half accept that the evil eye exists.

In most nations surveyed, more believe the evil eye is real than say the same about witchcraft. Muslims in Southeast Asia, however, differ from this pattern. While 69% in Indonesia and 49% in Malaysia say witchcraft exists, just 29% and 36%, respectively, say the same about the evil eye.

Talismans

Some hadith condemn the wearing of talismans – charms or amulets bearing symbols or precious stones believed to have magical powers.²⁵ In all countries surveyed a majority of Muslims report that they do not use magical objects to ward off evil or misfortune. Indeed, in 21 of 23 countries where the question was asked, fewer than three-in-ten Muslims say they wear talismans or precious stones for protection.

The practice of wearing talismans or amulets is most common among Pakistani and Albanian Muslims (41% and 39%, respectively). By comparison, in the remaining South Asian and Southern and Eastern European countries, roughly a quarter or fewer report wearing talismans.

Across Central Asia and the Middle East-North Africa region, only modest numbers rely on the protective powers of talismans or precious stones. In Central Asia, the wearing of talismans is most common in Kazakhstan (27%), Tajikistan (26%) and Turkey (23%). In the Middle East and North Africa, the practice is most common in Jordan (28%), Tunisia (25%) and Egypt (25%).

Overall, reliance on talismans is least common in Southeast Asia, where only a small number of Muslims in Indonesia (4%), Thailand (3%) and Malaysia (3%) report wearing objects to ward off evil or misfortune.

Protection from Evil

% saying they wear talismans



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q64c.

25 Sunan Abu Dawud 1:36.

For the most part, there is little difference in the use of talismans between Muslims who pray several times a day and those who pray less often. One exception is in Lebanon, where those who pray more than once a day are 15 percentage points more likely to wear protective objects.

Smaller gaps by frequency of prayer are also found in Turkey (+13 percentage points among those who pray more than once a day) and Azerbaijan (+7). The opposite relationship is found in Tunisia (-12) and Morocco (-8), where those who pray less frequently are more likely to wear talismans.

Objects to Ward Off the Evil Eye

Although the survey finds that most Muslims do not wear talismans, a substantial number of Muslims appear to make an exception for charms kept at home to ward off the evil eye. In 14 of 23 countries where the question was asked, significantly more Muslims say they possess objects in their home to protect against the evil eye than say the same about wearing talismans.

The largest difference in the two practices is found in Azerbaijan, where Muslims are more than seven times as likely to have an object to protect against the evil eye as to wear talismans (74% vs. 10%). In the other Central Asian nations surveyed, the gaps are smaller, ranging from 27 percentage points in Kazakhstan and Uzbekistan to nine points in Kyrgyzstan.

The use of charms to ward off the evil eye is also relatively common in some Middle Eastern and North African countries. Many more Muslims keep objects to protect against the evil eye than wear talismans in Iraq (+24 percentage points), Tunisia (+22), Lebanon (+17) and the Palestinian territories (+14).

In the other countries surveyed, the difference between the number of Muslims who use objects to ward off the evil eye and those who wear talismans tends to be small to negligible, although the gap is 18 percentage points in Afghanistan and 10 points in Russia.

More Have Objects Against Evil Eye

% who ...

	Wear talismans	Have objects against evil eye	Difference
Southern-Eastern Europe			
Russia	25	35	+10
Albania	39	47	+8
Kosovo	23	22	-1
Bosnia-Herz.	13	11	-2
Central Asia			
Azerbaijan	10	74	+64
Kazakhstan	27	54	+27
Uzbekistan	17	44	+27
Turkey	23	37	+14
Tajikistan	26	38	+12
Kyrgyzstan	9	18	+9
Southeast Asia			
Thailand [^]	3	5	+2
Indonesia	4	4	0
Malaysia	3	3	0
South Asia			
Afghanistan	18	36	+18
Pakistan	41	40	-1
Bangladesh	26	18	-8
Middle East-North Africa			
Iraq	18	42	+24
Tunisia	25	47	+22
Lebanon	16	33	+17
Palestinian terr.	4	18	+14
Morocco	7	16	+9
Egypt	25	29	+4
Jordan	28	27	-1

[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q64b & Q64c.

In some countries, the use of objects to ward off the evil eye varies significantly by sect. In Azerbaijan, for example, 77% of Shia Muslims say they have items in their home to protect against the evil eye, compared with 57% of the country's Sunni Muslims. Similarly, in Iraq, Shias are much more inclined than Sunnis to rely on charms against the evil eye, by a 56% to 28% margin. In Lebanon, however, there is no significant difference between Shias and Sunnis with respect to this practice.

In general, Muslims who pray several times a day are no more likely than less religiously committed Muslims to have objects to ward off the evil eye. But there are a few exceptions to this pattern, including Muslims in Azerbaijan (+23-percentage-point difference between Muslims who pray more than once a day and those who pray less often), Turkey (+19) and Lebanon (+13). In contrast, the reverse is true in Morocco (-17), Uzbekistan (-14) and Egypt (-14), with those who pray less often being more likely to have objects to ward off the evil eye.

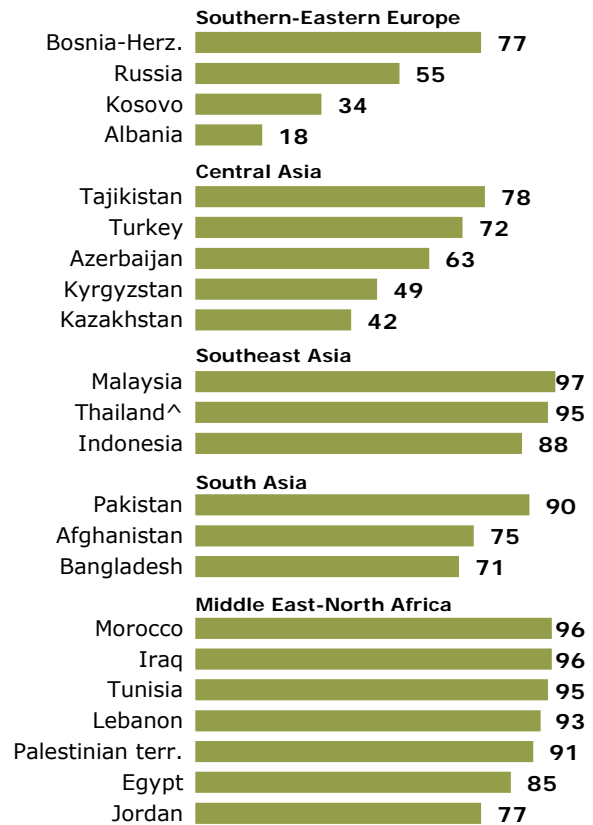
Displaying Quranic Verses

In 19 of the 22 countries where the question was asked, it is more common for Muslims to display verses from the Quran in their home than it is to have talismans or objects to ward off the evil eye. In Southeast Asia, South Asia, and the Middle East and North Africa, seven-in-ten or more in all countries report having verses on display in their dwellings. This practice is somewhat less common in Central Asia and across Southern and Eastern Europe.

Overall, those who pray more than once a day are more likely to display Quranic writings in their home. This difference tends to be greatest in countries in Southern and Eastern Europe and in Central Asia, including Russia (+26 percentage points), Kyrgyzstan (+23), Turkey (+22), Azerbaijan (+19), Bosnia-Herzegovina (+18) and Tajikistan (+18).

Quranic Verses

% who say they have verses from Islam's holy book displayed in their home



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q64d.

Traditional Religious Healers

Substantial numbers of Muslims report that they turn to traditional religious healers when they or their family members are ill. This practice is common among Muslims in sub-Saharan Africa and South Asia. In the former region, more than half in Senegal (73%), Chad (68%), Cameroon (57%), Liberia (55%), Mali (55%) and Tanzania (53%) say they sometimes use traditional healers. In South Asia, most Afghan and Pakistani Muslims (66% and 55%, respectively) say the same.

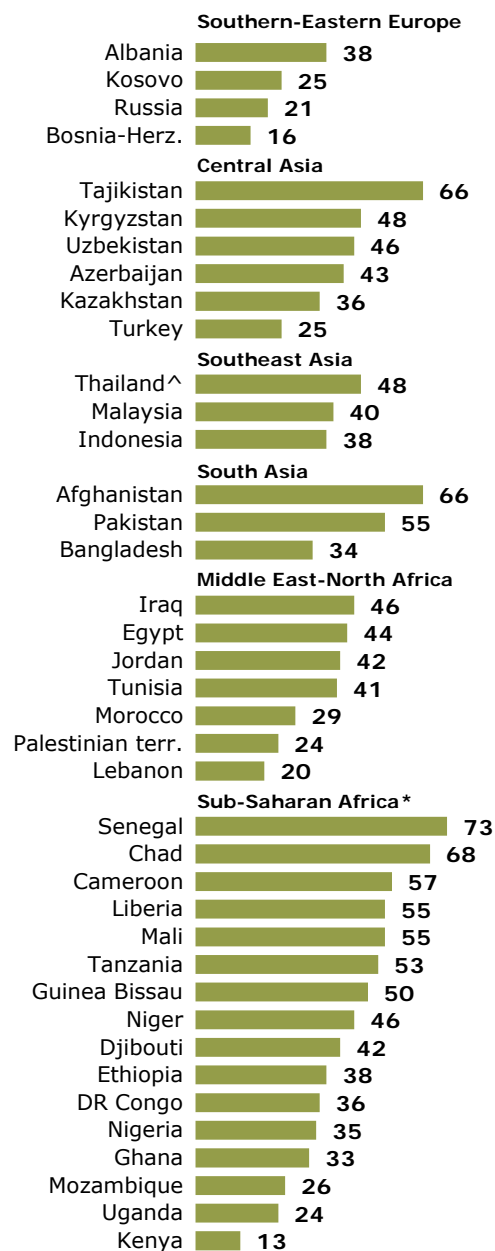
Although a majority of Tajik Muslims (66%) also report turning to traditional religious healers, fewer in the other Central Asian nations say they sometimes seek such help for themselves or a family member.

Across the countries surveyed in Southeast Asia and the Middle East-North Africa region, fewer than half of Muslims say they ever enlist the aid of traditional religious healers. In Southeast Asia, the practice is most common in Thailand (48%), while in the Middle East and North Africa reliance on traditional healers is most prevalent among Muslims in Iraq (46%), Egypt (44%), Jordan (42%) and Tunisia (41%).

Muslims in Southern and Eastern Europe are less likely to consult traditional religious healers. About four-in-ten Albanian Muslims (38%) say they sometimes use such healers, while elsewhere in the region a quarter or fewer say they ever turn to a traditional healer.

Use of Religious Healers

% saying they use religious healers



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q64a.

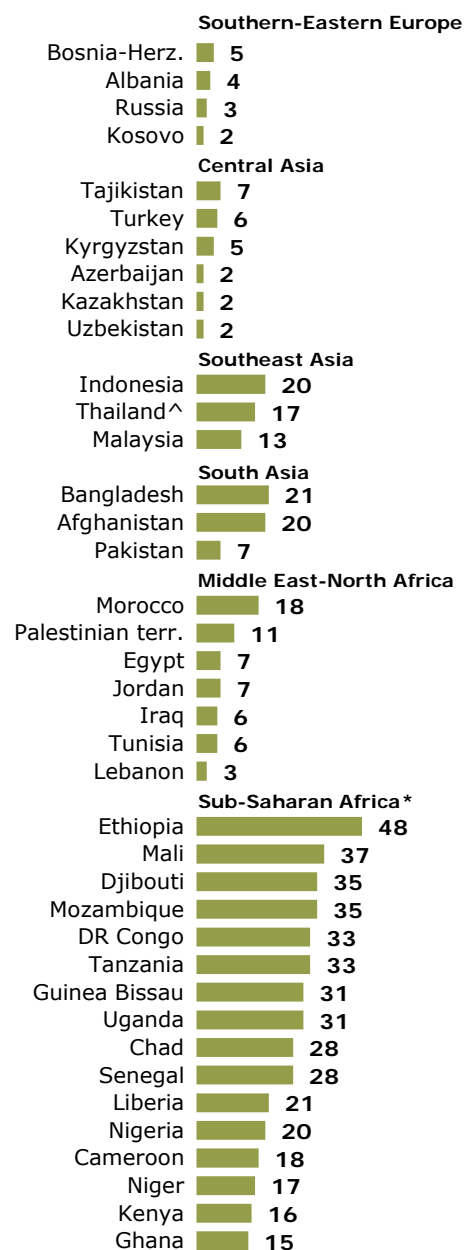
In some countries, Muslims who pray several times a day are more likely than those who pray less often to use traditional religious healers. For example, in Jordan 47% of those who pray more than once a day have turned to traditional healers, compared with 31% of those who pray less often; in Turkey, the difference is 35% vs. 18%. Smaller but significant gaps are found in Kosovo (+16 percentage points among those who pray more than once a day), Azerbaijan (+15), Kyrgyzstan (+13), Egypt (+12) and Lebanon (+12).

Exorcism

The survey also asked respondents whether they have ever seen the devil or evil spirits being driven out of someone, as in an exorcism. Across Southern and Eastern Europe and in Central Asia fewer than one-in-ten Muslims say they have experienced or witnessed such an event. First-hand accounts are almost as rare in the Middle East and North Africa, although 18% of Moroccan Muslims say they have observed an exorcism. In South Asia and Southeast Asia, between 7% and 21% claim to have been present at an exorcism. Muslims residing in sub-Saharan Africa express greater familiarity with this practice: in 10 sub-Saharan countries, more than a quarter of all Muslims, including 48% in Ethiopia, say they have seen the devil or evil spirits being expelled from a person.

Witnessed an Exorcism

% saying they have experienced evil spirits driven out of a person



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q63a.

CHAPTER 5: BOUNDARIES OF RELIGIOUS IDENTITY

Who counts as a Muslim, and who does not? Which beliefs and practices are Islamic, and which are not? Many Muslims across the globe hold firm views on such questions. Asked, for example, whether there is only one true way to interpret Islam's teachings or whether multiple interpretations are possible, half or more of the Muslims surveyed in 32 of the 39 countries included in the study say there is only one true way to interpret their religion. Yet, at the same time, opinion as to which groups or sects adhere to the true interpretation – and which do not – varies significantly among Muslims around the world.

The status of Shia Muslims is a case in point. In some countries in the Middle East and North Africa with predominantly Sunni populations, such as Egypt and Morocco, the prevailing view is that Shias are *not* members of the Islamic faith. In Iraq and Lebanon, however, overwhelming majorities of all Muslims affirm Shias are Muslims. (For definitions of Shia and Sunni, see the Glossary, page 112.)

One factor that distinguishes Iraq and Lebanon is that, unlike other Sunni-majority countries in the region, they are home to substantial numbers of Shias as well. Rather than reinforcing perceived distinctions between the groups, living side-by-side appears to increase mutual recognition: Solid majorities of Sunnis in Iraq (82%) and Lebanon (77%) recognize Shias as fellow members of the Islamic faith, while overwhelming percentages of Shias in both countries say the same about Sunnis.

In countries outside the Middle East and North Africa that are also home to substantial Shia populations – such as Azerbaijan, Afghanistan and Russia – Sunnis also tend to be more accepting of Shias.

In some regions of the globe, sectarian divisions appear to have limited importance. This is especially true in Central Asia and across Southern and Eastern Europe (Russia and the Balkans), where respondents tend to be either unfamiliar with the terms “Sunni” and “Shia” or do not have a definite opinion as to whether these groups should be considered members of the Islamic community.

The survey also asked about perceptions of Sufis, who embrace mystical or esoteric dimensions of Islam and often mix standard religious practices with a range of supplementary spiritual practices, including the chanting of God's attributes, ritual dancing or the veneration of Islamic saints. Opinions about Sufism vary widely. Acceptance is broadest in South Asia, where seven-in-ten or more Muslims view Sufis as fellow believers. In other regions, fewer than six-in-ten

share this view, although in no country does a majority reject Sufis as Muslims. In many of the countries surveyed, substantial numbers of Muslims say they are unfamiliar with Sufis or do not have an opinion about their status within Islam.

Interpreting Islam's Teachings

Muslims in most of the 39 countries surveyed tend to agree that there is only one true interpretation of Islam's teachings, although this view is far from unanimous.

Across Southeast Asia and South Asia, roughly seven-in-ten in each country hold this view. And in 10 of the 16 sub-Saharan African countries surveyed, six-in-ten or more believe there is only one interpretation of Islam.

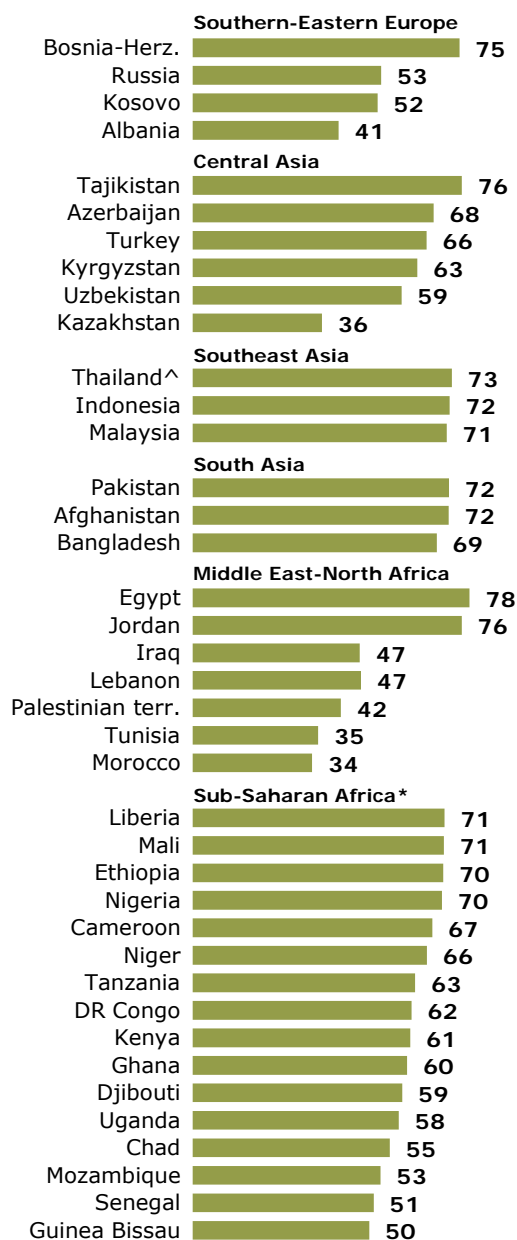
With the exception of Kazakhstan (36%), clear majorities of self-identified Muslims across Central Asia also subscribe to the notion that there is a single interpretation of their faith.

Opinion is more varied across Southern and Eastern Europe. While three-quarters of Muslims in Bosnia-Herzegovina endorse the view that there is only one interpretation of Islam, only about half in Russia (53%) and Kosovo (52%) agree. Even fewer Albanian Muslims (41%) embrace this idea.

The most diverse views on Islam's interpretation are found in the Middle East and North Africa. At one end of the spectrum, super-majorities in Egypt (78%) and Jordan (76%) say there is only one true interpretation of Islam. At the other end of the spectrum, only about a third of Muslims in Tunisia (35%) and Morocco (34%) concur.

Most Muslims Say There Is Only One Interpretation of Islam

% saying there is only one interpretation



*Data for all countries except Niger from "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q57.

Beyond these regional variations, views on the interpretation of Islam also vary with levels of personal religious commitment as measured by frequency of prayer. In many of the countries surveyed, Muslims who pray several times a day are more likely than those who pray less often to believe there is a single correct interpretation of Islam's teachings.

Those Who Pray More Frequently are More Likely to Say There Is Only One Interpretation of Islam

% saying there is only one interpretation

	Pray once a day or less	Pray more than once a day	Difference
Kazakhstan	35	80	+45
Russia	42	73	+31
Uzbekistan	53	84	+31
Niger	46	70	+24
Afghanistan	55	74	+19
Egypt	66	85	+19
Kyrgyzstan	60	77	+17
Lebanon	37	53	+16
Kosovo	46	61	+15
Pakistan	66	79	+13
Tunisia	27	39	+12
Bangladesh	65	75	+10

Only statistically significant relationships shown.

PEW RESEARCH CENTER Q57 & Q61.

Acceptance of Sunnis

When asked whether Sunnis are Muslims, more than half of respondents in 17 of the 23 countries where the question was posed say yes. There is particularly broad agreement on this question in South Asia and the Middle East-North Africa region, with more than nine-in-ten across both regions identifying Sunnis as Muslims.

In the Central Asian nations of Tajikistan (98%), Azerbaijan (91%) and Turkey (91%), overwhelming numbers also recognize Sunnis as Muslims. Similar attitudes are evident in Southeast Asia among Thai Muslims (94%). In Southern and Eastern Europe, smaller majorities of Bosnian and Russian Muslims agree (74% and 56%, respectively).

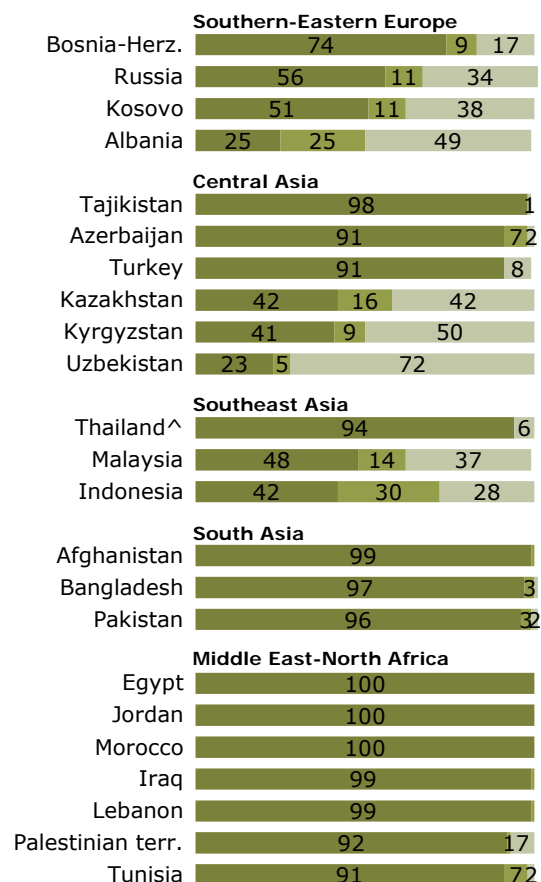
In the handful of countries where fewer recognize Sunnis as Muslims, substantial percentages say either that they have not heard of Sunnis or that they do not know whether Sunnis are Muslims. This tendency is most pronounced in Central Asia and across Southern and Eastern Europe, where about four-in-ten or more Muslims in Uzbekistan (72%), Kyrgyzstan (50%), Kazakhstan (42%), Albania (49%) and Kosovo (38%) are either unfamiliar with the term “Sunni” or have no definite opinion.

In Iraq and Lebanon – two countries with significant populations of both self-identified Sunnis and Shias – Shia Muslims almost universally agree that Sunnis are members of the Islamic community (99% in Iraq, 97% in Lebanon). In Azerbaijan, another country where both sects have large followings, 78% of Shias agree that Sunnis are Muslims, while 18% disagree.

Are Sunnis Muslims?

% who say...

- Yes
- No
- Have never heard of Sunnis or don't know



Percentages may not sum to 100 due to rounding.
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q41c.

Acceptance of Shias

In 13 of the 23 countries where the question was asked, at least half of respondents say that Shias are members of the Islamic faith. However, opinion on this matter is far from universal, and in at least two countries – Egypt and Morocco – the dominant view is that Shias are not Muslims.

Overall, Muslims in South Asia most consistently agree that Shias share their religion. At least three-quarters express this view in Afghanistan (84%) and Bangladesh (77%), while about half (53%) agree in Pakistan.

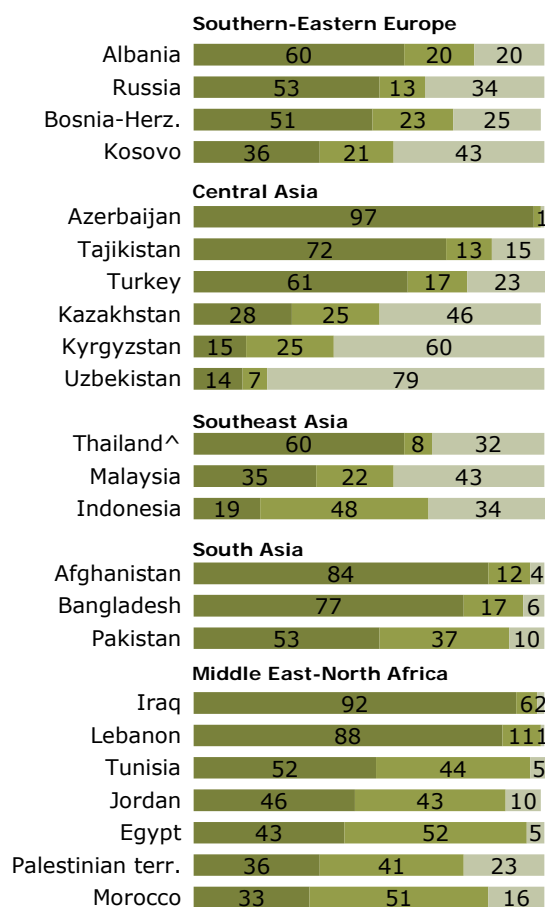
Acceptance of Shias as fellow Muslims also is widespread in Southern and Eastern Europe. The one exception is Kosovo, where 36% of Muslims consider Shias as belonging to the Islamic faith. However, a substantial percentage of Kosovar Muslims (43%) either have not heard of Shias or are not sure whether Shias are Muslims. Only about one-in-five (21%) actually reject the notion that Shias are Muslims.

In the Middle East and North Africa, distinctions between Sunnis and Shias appear to be better known: in no country in the region do more than a quarter (23%) of respondents say they are either unfamiliar with the term “Shia” or unsure whether Shias are Muslims.

Are Shias Muslims?

% who say...

■ Yes
 ■ No
 ■ Have never heard of Shias or don't know



Percentages may not sum to 100 due to rounding.
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q41b.

In three of the countries surveyed in the region – Tunisia, Jordan and the Palestinian territories – opinion is closely divided on whether Shias are Muslims. In Egypt and Morocco, the prevailing view (52% and 51%, respectively) is that Shias are not Muslims. Only in Iraq and Lebanon do overwhelming majorities (92% and 88%, respectively) acknowledge Shias as Muslims.

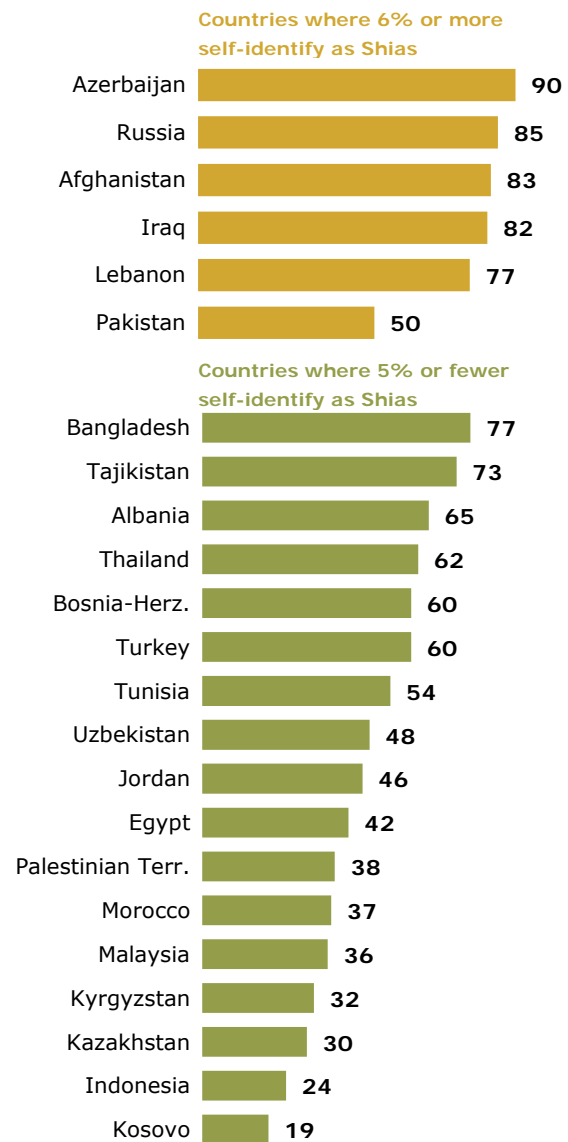
In part, these findings reflect the fact that in both countries Shias make up a substantial portion of the population (51% of Iraqi Muslims surveyed self-identify as Shia; 48% of Lebanese Muslims self-identify as Shia), and Shia views are incorporated into these overall numbers.²⁶

But when the attitudes of Sunnis in these countries are examined separately, it becomes clear that the Sunni communities in Iraq and Lebanon are much more welcoming of Shias than Sunnis in other parts of the Middle East and North Africa. Indeed, Sunnis in these two countries are at least 23 to 28 percentage points more likely than Sunnis elsewhere in the region to recognize Shias as Muslims.

The cases of Iraq and Lebanon suggest that the experience of living side-by-side may increase, rather than decrease, mutual recognition between Sunnis and Shias. And the survey findings indicate that these may not be the only instances where this is true.

Attitudes of Sunnis Toward Shias

% of Sunnis who accept Shias as Muslims*



* The percentage of Sunnis who accept Shias as Muslims may exceed the overall percentage of Muslims who hold this view, as the overall percentage includes the responses of Muslims who identify as "just a Muslim" or "something else."

PEW RESEARCH CENTER Q41b.

²⁶ The percentages reported here reflect the results of the survey. These results sometimes differ from the Pew Forum's demographic estimates. For example, the Pew Forum's 2009 report, "[Mapping the Global Muslim Population](#)" estimates that Shia Muslims in Iraq make up 65-70% of the population, while Shia Muslims in Lebanon account for 45-55% of the population.

Sunnis are also more likely to embrace Shias as fellow Muslims in Azerbaijan, Russia and Afghanistan – countries where 6% or more of Muslims self-identify as Shia. Rates of acceptance range from 90% in Azerbaijan, to 85% in Russia, to 83% in Afghanistan. Overall, these three countries – along with Iraq and Lebanon – represent five of the six countries where Sunnis are most accepting of Shias. (The sixth is Bangladesh, at 77%.)

Pakistan, where 6% of Muslims surveyed self-identify as Shias, is the one exception to this rule. Pakistan's Sunnis are more mixed in their attitudes toward Shias: half say they are Muslims, while 41% disagree.

In five of the six countries where self-identified Shias make up more than 6% of the Muslim population, the size of the Sunni population permits further analysis by age and gender.²⁷ Age differences in Sunni attitudes toward Shias are not statistically significant, except in Lebanon. Lebanese Sunnis ages 18-34 are 15 points more likely than those 35 and older to say that Shias are Muslims. Lebanon experienced a civil war along sectarian lines from 1975 to 1991, and this history may help explain the generational difference. Older Sunnis, who came of age during the conflict years, are somewhat less inclined to view Shias as fellow Muslims than are younger Sunnis, who may not have any firsthand recollection of the civil war. Still, a majority of Lebanese Sunnis – of all ages – do accept Shias as Muslims.

Across the same five countries, gender differences in Sunni attitudes toward Shias are statistically significant only in Russia, where Sunni women are more accepting of Shias than Sunni men (+8 percentage points).

Differences by Age and Gender in Attitudes of Sunnis Toward Shias

% of Sunnis saying Shias are Muslims

Country	18-34	35+	Diff.
Lebanon	86	71	+15
Iraq	78	88	-10
Pakistan	51	46	+5
Afghanistan	83	83	0
Russia	85	85	0
Country	Female	Male	Diff.
Lebanon	83	72	+11
Russia	89	81	+8
Afghanistan	87	80	+7
Pakistan	48	52	-4
Iraq	83	81	+2

Differences in bold are statistically significant at a 95% confidence level. Other differences fall within the margin of error, which varies by country, taking into account sample size and design effects.

PEW RESEARCH CENTER Q41b.

²⁷ The sample size of Sunnis in Azerbaijan is too small to be included in this analysis.

Attitudes Toward Sufis

Opinion varies as to whether Sufis – self-professed Muslims who emphasize the mystical dimension of religious belief and practice – are part of the Islamic tradition. In a few countries, they are widely embraced as fellow Muslims. In many countries, however, substantial percentages of Muslims say they are unfamiliar with Sufis as a group; those who are familiar enough to form an opinion are divided in their views toward Sufis.

Acceptance of Sufis as Muslims is most widespread in South Asia. Broad majorities in Bangladesh (83%), Afghanistan (77%) and Pakistan (70%) agree that Sufis belong to the Islamic tradition.

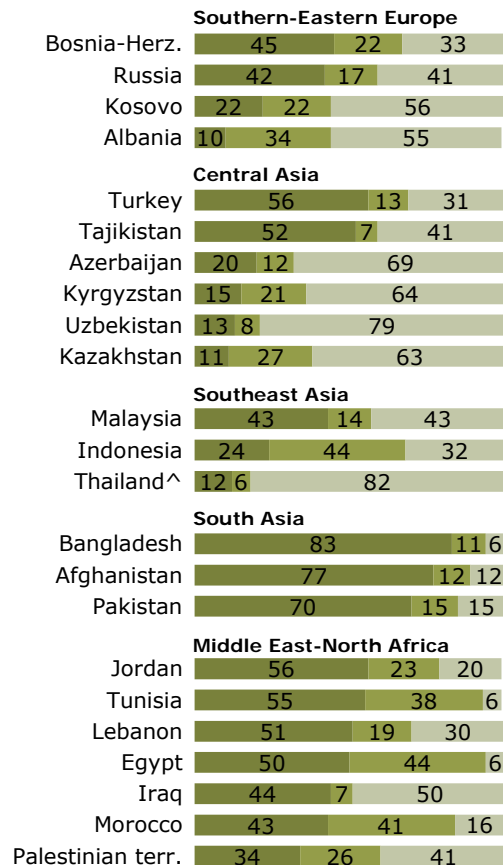
In the Middle East and North Africa, half or more in four of the seven countries surveyed agree that Sufis are Muslims. Moroccan views on the issue are the most closely divided: 43% say yes, 41% say no, and 16% say they don't know or they have never heard of Sufis.

Across the regions of Central Asia, Southeast Asia, and Southern and Eastern Europe, only in Turkey (56%) and Tajikistan (52%) do more than half say Sufis are Muslims. In most of the other countries in these regions, fewer than a quarter believe Sufis are members of the Islamic faith. This finding reflects, in part, the fact that large percentages of Muslims in these three regions are unfamiliar with Sufis.

Are Sufis Muslims?

% who say ...

- Yes
- No
- Have never heard of Sufis or don't know



Percentages may not sum to 100 due to rounding.
^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q41a.

In both Iraq and Lebanon, Sunnis tend to be more willing than Shias to acknowledge Sufis as Muslims. Iraqi Sunnis, for instance, are 49 percentage points more likely to believe Sufis are Muslims than are Iraqi Shias; in Lebanon, the difference is 18 points. In Azerbaijan, however, there is no significant difference in how Sunni and Shia Muslims view Sufis.

Views of Other Groups

The survey also asked about several groups and movements that are based in specific regions or countries. These include Alevis, Alawites and Druze in the Middle East and Central Asia, Ahmadiyyas in South Asia and Southeast Asia and two groups – Islam Liberal and Aliran Kepercayaan – that are mainly present in Indonesia and neighboring Malaysia.

Alevis fall within the Shia tradition, and they are most numerous in Turkey. A 69% majority of Turkish Muslims accept Alevis as fellow members of the Islamic faith; only 17% disagree, while 14% are unsure.

Alawites and Druze are centuries-old sects based in the Levant region of the Middle East. The former group practices a form of Shia Islam. Among Lebanese Muslims, nearly six-in-ten (57%) believe Alawites share the same faith as themselves, while 38% disagree. Opinion of the Druze leans in the opposite direction: 39% say the sect is part of the Islamic tradition, while about half (52%) believe it is not.

In South Asia and Southeast Asia, Muslims tend to be skeptical of regionally or locally based religious sects. For example, Ahmadiyyas, members of an Islamic reformist movement founded by Mirza Ghulam Ahmad in India in the late 19th century, are not widely considered to be Muslims (see Glossary, page 112). Out of the five countries where this question was asked, only in Bangladesh do more than a quarter (40%) of Muslims believe Ahmadiyyas are Muslims. In Indonesia and Pakistan, a majority of those interviewed state that Ahmadiyyas are not Muslims, while in Malaysia and Thailand most either have not heard of the group or do not know if it is part of the Islamic tradition.

Acceptance of Regional, Local Groups Varies

% saying members of the sect are Muslims

	Yes	No	Never heard of group or don't know
Ahmadiyyas	%	%	%
Bangladesh	40	32	28
Thailand [^]	25	5	70
Malaysia	16	23	61
Indonesia	12	78	10
Pakistan	7	66	26
Alawites			
Lebanon	57	38	5
Alevis			
Turkey	69	17	14
Druze			
Lebanon	39	52	9
Aliran Kepercayaan			
Malaysia	9	26	66
Indonesia	5	80	14
Islam Liberal			
Indonesia	16	58	26

Percentages may not sum to 100 due to rounding.
[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q41d, Q41eLEB, Q41eTUR, Q41f, Q41g & Q41h.

Islam Liberal is a movement in Indonesia that prioritizes ethics over textual literalism. Only 16% of Indonesian Muslims think the movement is part of the Islamic faith, compared with 58% who do not. About a quarter (26%) are either unfamiliar with the group or do not know.

Doubts also surround Aliran Kepercayaan, a mystical movement centered in Indonesia that combines elements of Islam with other religious traditions. In Indonesia, relatively few Muslims (5%) say the group is part of the Islamic faith, while fully 80% disagree. In Malaysia, just 9% say Aliran Kepercayaan falls within the bounds of Islam, compared with nearly two-thirds (66%) who have never heard of the group or do not know and 26% who think members of the movement are not Muslims.

CHAPTER 6: BOUNDARIES OF RELIGIOUS PRACTICE

In addition to probing opinions about different sects, the survey asked whether certain forms of worship – visiting shrines, reciting religious poetry and dancing devotionally – are acceptable under Islam. The survey also asked whether the teachings of Islam permit appeals to dead ancestors and jinn and the use of sorcery.

In most of the 23 countries where the question was asked, majorities

endorse visiting shrines of Muslim saints as a legitimate form of worship. This view is especially widespread in Central Asia, Southeast Asia and South Asia. Visiting shrines is least accepted in the Middle East and North Africa where, with the exception of Lebanon and Iraq, fewer than half think this practice is part of Islamic tradition.

There is also substantial approval of devotional poetry or singing as a form of worship. In more than half of the 23 countries where the question was posed, at least 50% of Muslims say reciting poetry is part of Islamic tradition, including as many as 91% in Lebanon and 88% in Afghanistan.

Far fewer see devotional dancing as an acceptable practice. Indeed, Turkey is the only country surveyed in which a majority (72%) believes such dancing falls within the bounds of Islam – perhaps reflecting the prominence of Turkey's Mevlevi Sufi order, the “whirling dervishes,” known for their devotional dances.

Appealing to deceased relatives or ancestors for aid is generally seen as outside the Islamic faith, although sizable numbers accept the practice in Central Asia, Russia and Bosnia-Herzegovina. Appeals to jinn and the use of sorcery are almost universally regarded as falling outside of Islamic tradition even though, as previously discussed, many Muslims say they believe in the existence of these supernatural beings and in witchcraft. (See Chapter 4, page 67).

Visiting Shrines, Reciting Poetry More Widely Accepted

Median % in region who say Islam permits ...

	Visiting shrines	Religious poetry	Devotional dancing
Southeast Asia	89	32	4
Central Asia	88	58	17
South Asia	73	35	10
Southern-Eastern Europe	63	55	32
Middle East-North Africa	37	72	12

PEW RESEARCH CENTER Q42a,b,c.

In Azerbaijan, Iraq and Lebanon, which are home to substantial numbers of both Sunnis and Shias, there is no clear sectarian divide over which forms of worship or practice are accepted within Islam. On only one issue – appealing to deceased ancestors – are Shias in all three countries more accepting than their Sunni counterparts.

Worship Practices

Visiting Shrines

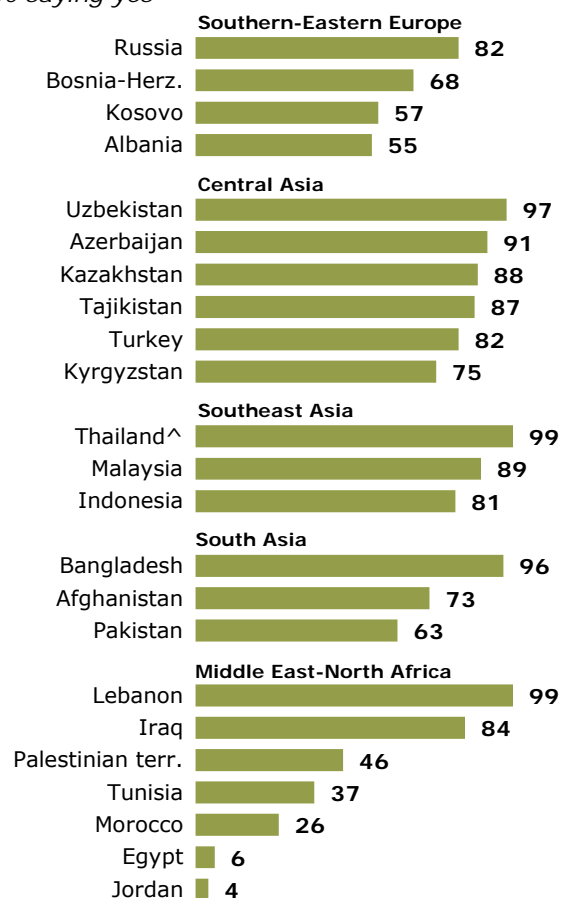
Other than the pilgrimage to Mecca, which is one of the Five Pillars of Islam (see text box, page 37), the Quran does not specifically mention pilgrimages. However, certain hadith encourage pilgrimages to shrines, including Jerusalem's al-Aqsa mosque in the Sunni tradition and the shrine of Imam Hussein in Karbala, Iraq, in the Shia tradition.²⁸ Overall the survey finds that many Muslims consider visiting the shrines of Muslim saints an acceptable practice.

This is especially true in Southeast Asia, where eight-in-ten or more Muslims in Thailand (99%), Malaysia (89%) and Indonesia (81%) say visiting shrines falls within the bounds of Islam. The acceptance of pilgrimages to shrines is also widespread in Central Asia, with three-quarters or more endorsing the practice.

In South Asia, the number of Muslims who believe visiting shrines is part of Islamic tradition ranges from 96% in Bangladesh to a more modest 63% in Pakistan. In Southern and Eastern Europe (Russia and the Balkans),

Is Visiting Shrines Acceptable?

% saying yes



^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q42a.

28 For more on pilgrimages to shrines in the Sunni tradition, see Sahih Muslim 7:3218 and Elad, Amikam. 1999. "Medieval Jerusalem and Islamic Worship, second edition." Leiden: E.J. Brill, page 65. For more on pilgrimages to shrines in the Shia tradition, see a hadith of the eighth Shia Imam, Ali al-Rida, as cited in Nakash, Yitzak. 1995. "The Visitation of the Shrines of the Imams and the Shi'i Mujtahids in the Early Twentieth Century." *Studia Islamica*, vol. 81, page 155.

too, opinion varies considerably: 82% of Russian Muslims say the practice is acceptable, but fewer than six-in-ten Muslims in Kosovo (57%) and Albania (55%) agree.

Acceptance of pilgrimages to shrines is lower in the Middle East and North Africa. Although large majorities in Lebanon (99%) and Iraq (84%) see the practice as part of Islamic tradition, relatively few Muslims elsewhere in the region agree, including just 6% in Egypt and 4% in Jordan.

Reciting Poetry

Many Muslims agree that it is acceptable to recite poetry or sing in praise of God. In 17 of the 23 countries where the question was asked, roughly half or more take this view.

Religious poetry is embraced in much of the Middle East and North Africa, including in Lebanon, where 91% believe this practice falls within the bounds of Islam. Elsewhere in the region, seven-in-ten or more in Iraq (74%), Jordan (73%) and Egypt (72%) share this view. Only in Tunisia (38%) do fewer than half agree.

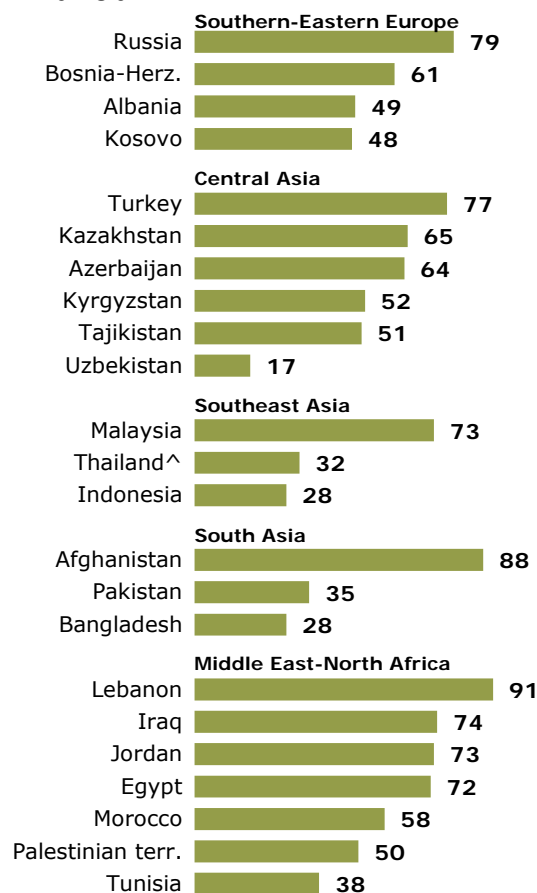
Reciting poetry in praise of God is also endorsed by roughly half or more Muslims in most of the nations surveyed in Central Asia and across Southern and Eastern Europe. Indeed, more than six-in-ten affirm this practice in Russia (79%), Turkey (77%), Kazakhstan (65%), Azerbaijan (64%) and Bosnia-Herzegovina (61%). Uzbekistan is the only country in the two regions where fewer than one-in-five Muslims (17%) say religious poetry is part of Islamic tradition.

Attitudes toward reciting poetry vary considerably in South Asia and Southeast Asia: more than seven-in-ten in Afghanistan (88%) and Malaysia (73%) voice acceptance, while only about a third approve in Pakistan (35%), Thailand (32%), Indonesia (28%) and Bangladesh (28%).

In a number of countries, religious commitment, as measured by frequency of prayer, is linked with attitudes toward religious poetry. For example, in Russia, 91% of those who pray more than once a day believe reciting poetry is acceptable, compared with only 74% of those who pray less often. Similar gaps are found in Azerbaijan (+14 points among those who pray more than once a day), Kyrgyzstan (+14), Turkey (+12), Malaysia (+11) and Indonesia (+9). In Egypt

Is Reciting Poetry in Praise of God Acceptable under Islam?

% saying yes



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q42c.

and Pakistan, by contrast, those who pray multiple times a day are *less* likely to believe poetry is permissible, by 18 and 11 percentage points, respectively.

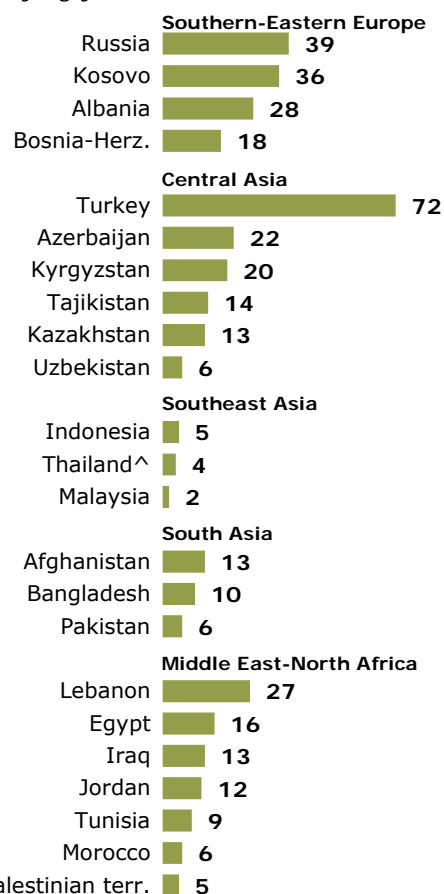
Devotional Dancing

Unlike visiting shrines or reciting religious poetry, relatively few Muslims endorse devotional dancing as a form of worship.²⁹ In all but one of the countries surveyed, fewer than four-in-ten say this practice is part of Islamic tradition. The exception is Turkey, where 72% of Muslims believe devotional dancing falls within the bounds of Islam. That Turkish Muslims depart from other Muslims on this question is perhaps not surprising given the prominence of the so-called “whirling dervishes” in Turkish culture.

In Turkey, Muslims who pray several times a day are more likely to say that devotional dancing is acceptable (+16 percentage points). The same pattern holds in Russia and Lebanon, but with even larger gaps (+23 percentage points each).

Is Devotional Dancing Acceptable?

% saying yes



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q42b.

29 Devotional dancing tends to be more common among some Sufi orders. These orders uphold that it is a form of dhikr (also transliterated as zhikr), literally meaning “remembrance of God.” Dhikr is prescribed in the Quran (13:28; 33:41; 87:14-15), and a common form is performed by reciting the 99 names of God. For more on dhikr and Sufism, see the Pew Forum’s 2010 report “[Muslim Networks and Movements in Western Europe](#).”

Appeals to Spirits, Jinn and Sorcery

Appealing to the Deceased

Relatively few Muslims in the countries surveyed believe it is permissible to appeal to dead relatives or ancestors for aid. However, views on this question vary by region.³⁰

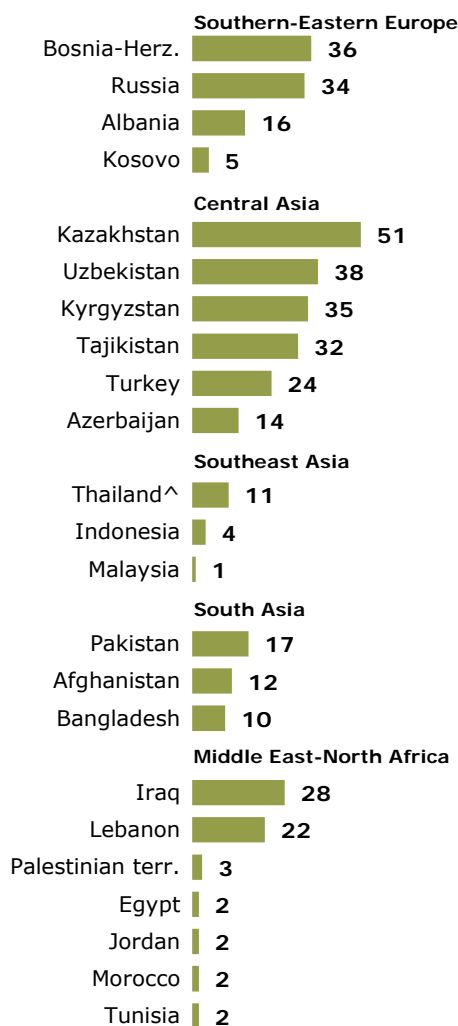
Muslims in Central Asia tend to be the most accepting of the practice, with more than three-in-ten in Kazakhstan (51%), Uzbekistan (38%), Kyrgyzstan (35%) and Tajikistan (32%) saying appeals to spirits of the dead are part of Islamic tradition.

Across Southern and Eastern Europe, about a third of Muslims in Bosnia-Herzegovina (36%) and Russia (34%) believe appeals to deceased relatives or ancestors are acceptable, but fewer than one-in-five in Albania (16%) and Kosovo (5%) agree.

Acceptance of the practice is relatively rare in South Asia and Southeast Asia, with less than a fifth of Muslims in these regions saying it is part of Islamic tradition. Meanwhile, in most countries in the Middle East and North Africa, only a handful of Muslims say appeals to the deceased fall within Islam. The two exceptions are Iraq and Lebanon, where 28% and 22% of Muslims, respectively, say the practice is acceptable, perhaps reflecting the Shia tradition of honoring forebears, such as Hussein and Ali.³¹

Acceptable to Appeal to the Deceased for Aid under Islam?

% saying yes



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q42d.

³⁰ The Quran states that prayers should be offered to God alone (108:2).

³¹ Ali was the son-in-law of the Prophet Muhammad and, according to Shias, the rightful successor (Imam) to the Prophet. Hussein, one of Ali's sons, was the third Imam in Shia Islam.

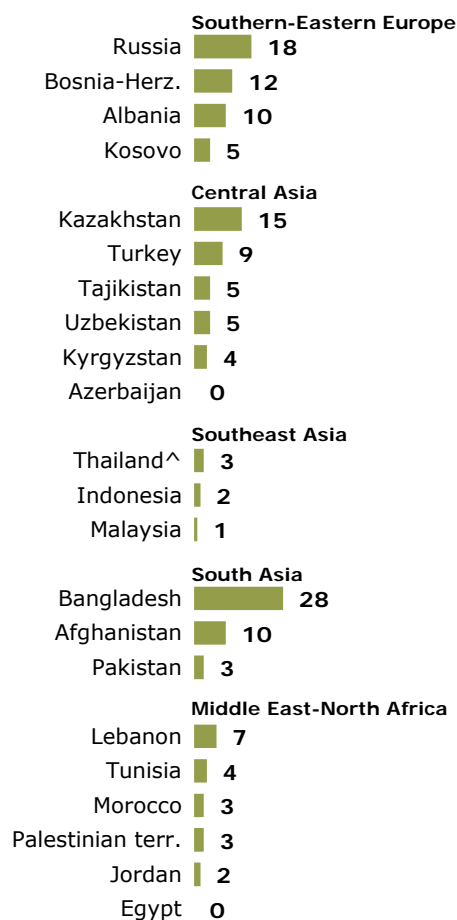
Appeals to Jinn

The Quran states that God created non-human creatures, referred to as jinn and, as discussed earlier in this report, many Muslims affirm that jinn exist (see page 69). However, few Muslims believe it is an accepted part of Islamic tradition to make offerings or appeals to these supernatural beings.³²

Among the countries surveyed, only in Bangladesh do more than a fifth of Muslims (28%) say this practice is part of Islamic tradition. In Russia (18%), Kazakhstan (15%), Bosnia-Herzegovina (12%) and Afghanistan (10%), one-in-ten or more also share this view. But elsewhere, very low percentages of Muslims believe appeals to jinn are acceptable.

Acceptable to Make Offerings to Jinn under Islam?

% saying yes



[^]Interviews conducted with Muslims in five southern provinces only.
Data from Iraq not available due to administrative error.

PEW RESEARCH CENTER Q42e.

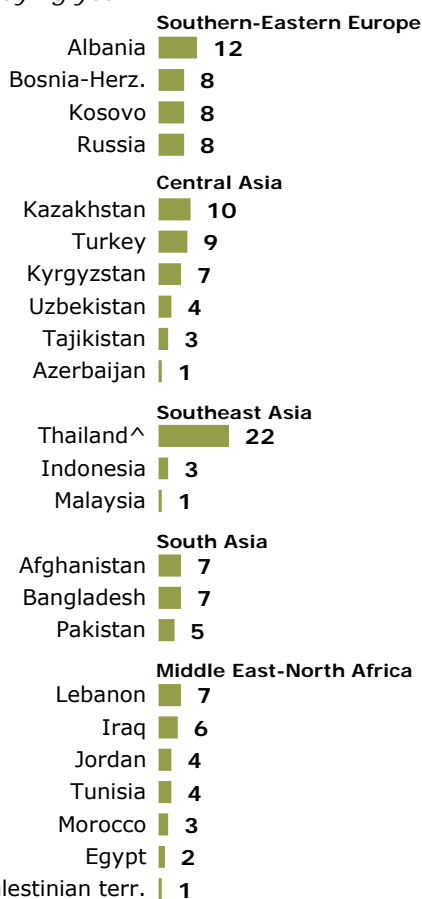
³² The Quran states that prayers and sacrifices should be made to God alone (108:2)

Use of Sorcery

As discussed earlier in this report, substantial numbers of Muslims believe in the existence of witchcraft (see page 71). Nevertheless, across the nations surveyed, there is near universal agreement that the use of sorcery is not permissible within Islam.³³ In only three countries – Thailand (22%), Albania (12%) and Kazakhstan (10%) – do one-in-ten or more say the use of sorcery falls within the bounds of Islam.

Is the Use of Sorcery Acceptable under Islam?

% saying yes



[^]Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q42f.

³³ The Quran condemns sorcery (2:102), and one hadith refers to it as one of the seven destructive sins (Sahih al-Bukhari 51:28).

Sunni and Shia Views on Boundaries of Practice

In Azerbaijan, Iraq and Lebanon, which are each home to substantial numbers of Sunni and Shia Muslims, the survey finds no clear sectarian divide regarding the boundaries of acceptable worship or practice. That is not to say that members of the two groups always agree on what is permitted within Islam, but the degree, and direction, of disagreement varies more by country than by sect.

In Lebanon, Sunnis and Shias generally concur that visiting shrines and reciting poetry in praise of God are accepted within Islam. And on the question of devotional dancing, similarly low percentages of Shias and Sunnis approve.

Among Shias and Sunnis in Azerbaijan, there is general agreement that visiting shrines is permitted within Islam, but many fewer in both sects say the same about devotional dancing. The sects do diverge on reciting religious poetry, but only slightly.

In Iraq, Shias and Sunnis do not differ greatly on the acceptance of religious poetry. And although the two groups do significantly diverge (33 percentage points) on the question of shrine visitation, a majority of Iraqi Sunnis (65%) still endorse the practice – unlike their counterparts in nearby countries such as Jordan and Egypt, where only 3% and 4% of Sunnis, respectively, share this view.

Iraqi Sunnis are more inclined (12 percentage points) to approve of devotional dancing than are Shias, although this gap is largely due to the fact that Sunni Kurds – who are concentrated

Views on Worship Vary More by Country Than Sect

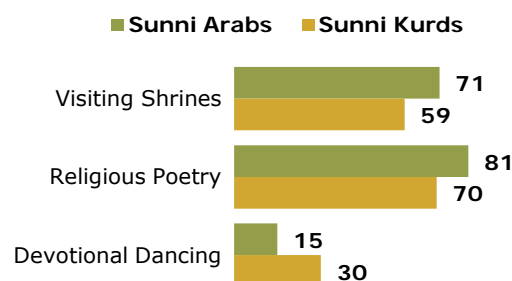
% saying practice is acceptable within Islam

Lebanon	Shia	Sunni	Diff.
Visiting shrines	99	98	+1
Religious poetry	92	90	+2
Devotional dancing	23	32	-9
Azerbaijan	Shia	Sunni	Diff.
Visiting shrines	93	86	+7
Religious poetry	67	51	+16
Devotional dancing	27	31	-4
Iraq	Shia	Sunni	Diff.
Visiting shrines	98	65	+33
Religious poetry	74	76	-2
Devotional dancing	8	20	-12

PEW RESEARCH CENTER Q42a-c.

In Iraq, Sunni Arabs and Sunni Kurds Also Differ on Worship

% saying practice is acceptable within Islam



PEW RESEARCH CENTER Q42a-c.

in the country's north, where Sufi traditions tend to be stronger – are twice as likely as the country's Sunni Arabs to endorse devotional dancing.

In all three countries, Shia and Sunni Muslims differ little when it comes to rejecting the use of sorcery within Islam. And in Lebanon and Azerbaijan, members of both groups hold similar views on the acceptability of making appeals to jinn.³⁴

The survey finds a consistent pattern of sectarian differences on only one practice: appealing to deceased relatives or ancestors. Across all three countries, significantly more Shias than Sunnis approve of this practice.

Again, this may reflect the widespread tradition of venerating and appealing to figures such as Ali and Hussein in the Shia tradition.³⁵

More Shia Say Appealing to Deceased Is Acceptable

% saying practice is acceptable within Islam

	Sunni	Shia	Difference
Iraq	8	44	-36
Azerbaijan	5	20	-15
Lebanon	16	28	-12

In Iraq, Sunni Arabs and Sunni Kurds provide similar responses to this question.

PEW RESEARCH CENTER Q42d.

³⁴ The results of this item are not available for Iraq due to an administrative error.

³⁵ See footnote 31.

APPENDIX A: U.S. MUSLIMS: BELIEFS AND PRACTICES IN A GLOBAL CONTEXT

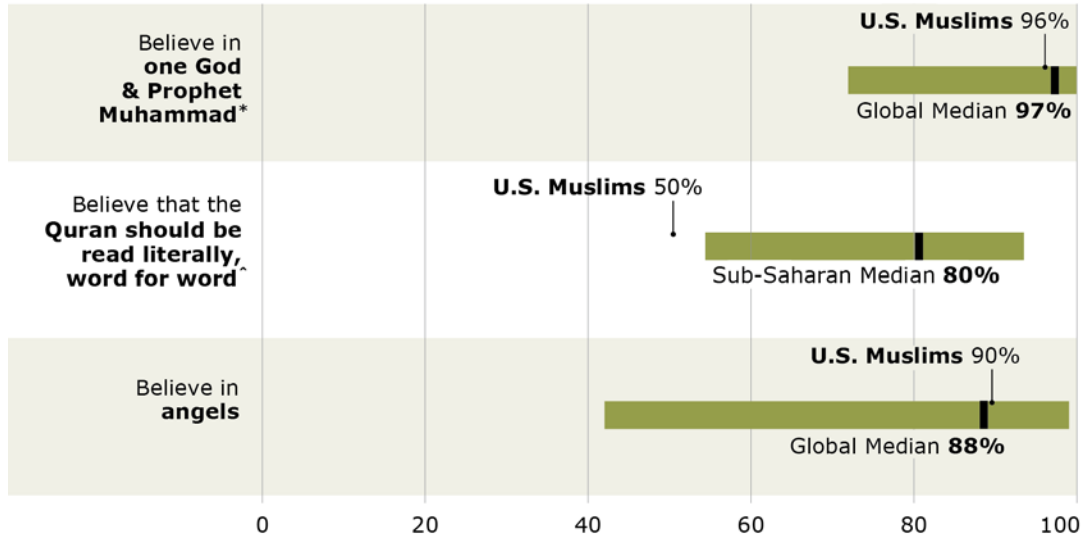
American Muslims, like Muslims in other countries, overwhelmingly accept certain core religious beliefs, such as the conviction that there is one God and that Muhammad is His Prophet. However, U.S. Muslims tend to be less observant than Muslims in many countries surveyed when it comes to practices such as daily prayer and mosque attendance. Moreover, American Muslims stand out from other Muslims surveyed on the question of orthodoxy: Muslims in the U.S. are much more inclined to say that Islam is open to multiple understandings, rather than a single, correct interpretation.

Nearly all American Muslims adhere to central tenets of the Islamic faith, according to Pew Research Center surveys of U.S. Muslims in [2011](#) and [2007](#). For instance, the percentage of U.S. Muslims who believe in one God (96%) and the Prophet Muhammad (96%) is about the same as the median percentage across the countries included in the current study who subscribe to these core tenets (97%). More than eight-in-ten U.S. Muslims say the Quran is the word of God, including 50% who say it should be read literally. By comparison, about nine-in-ten or more Muslims in every country surveyed in sub-Saharan Africa – the only region in the current survey where the question was asked – say the Quran is the word of God, and about three-quarters or more in most sub-Saharan countries say the Islamic holy book should be taken literally, word for word. At the same time, the proportion of U.S. Muslims who say they believe in the existence of angels (90%) is in line with attitudes among Muslims in other parts of the globe (a median of 88% say angels exist).

**Islam's Core Beliefs:
U.S. Muslims Compared with Muslims Worldwide**

Green bars represent the range of results across the countries surveyed

% who say they ...



Muslim Americans 2011 report Q66a,b,d; The World's Muslims 2012 report Q43c,j; Muslim Americans 2007 report E4, E5; Tolerance and Tension Q54, Q55.

*Asked as two separate questions to U.S. Muslims; 96% said yes to each; 94% said yes to both.

^Among sub-Saharan African countries only.

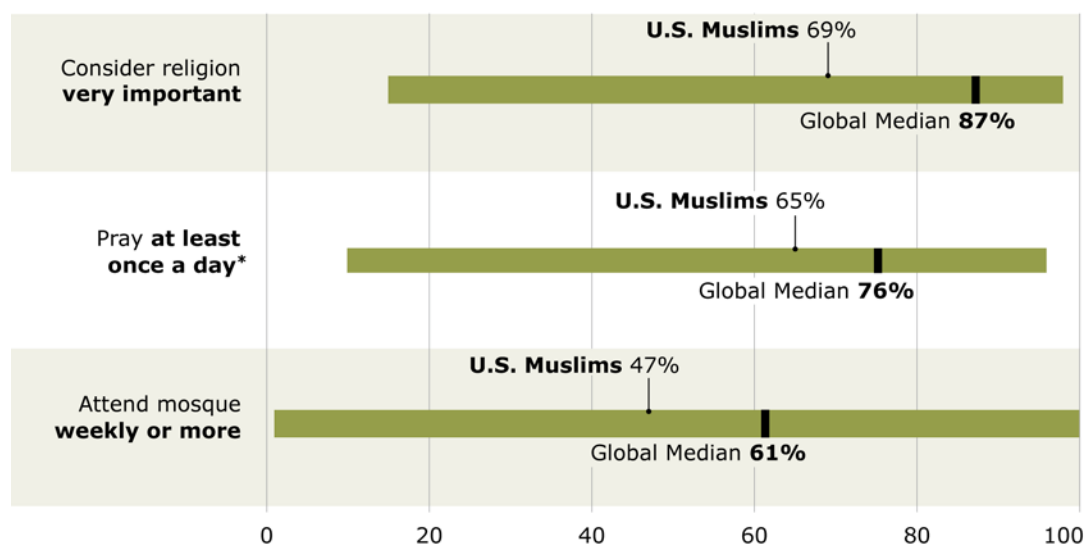
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A majority of American Muslims (69%) say religion is very important in their lives. However, U.S. Muslims place somewhat less emphasis on religion than Muslims in most of the countries in the current survey (a median of 87% say religion is very important to them). In addition, when it comes to practices such as prayer and mosque attendance, American Muslims are somewhat less observant than most Muslims surveyed elsewhere in the world. About two-thirds (65%) of U.S. Muslims say they pray once a day or more, while slightly less than half (47%) attend mosque at least once a week. Across the other countries surveyed, a median of 76% report praying daily, and 61% say they attend mosque one or more times a week.

Religious Commitment: U.S. Muslims Compared with Muslims Worldwide

Green bars represent the range of results across the countries surveyed

% who say they ...



Muslim Americans 2011 report Q60, Q62, Q63; The World's Muslims 2012 report Q34, Q36, Q61.

*In the survey of Muslim Americans the question was worded differently. See "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism" for details.

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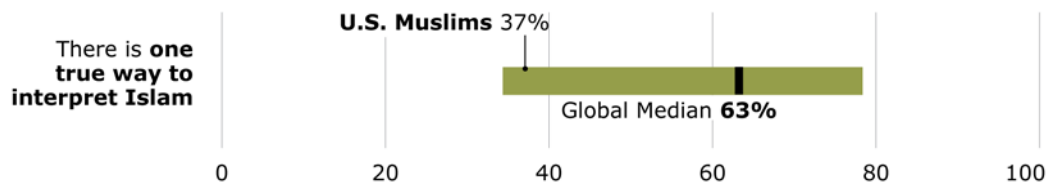
Unlike Muslims in most countries surveyed, American Muslims are inclined to see their faith as open to interpretation. A majority of U.S. Muslims (57%) say Islam can be understood in more than one way, compared with 37% who believe there is only one correct interpretation of

Islam. Globally, views among Muslims trend in the opposite direction: a median of 27% say Islam is open to more than one interpretation, while a median of 63% disagree.

Religious Orthodoxy: U.S. Muslims Compared with Muslims Worldwide

Green bar represents the range of results across the countries surveyed

% who say ...



Muslim Americans 2011 report Q64; The World's Muslims 2012 report Q57.

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Selected Questions and Results from the 2011 and 2007 Pew Research Center Surveys of U.S. Muslims

Muslim Americans: No Signs of Growth in Alienation or Support for Extremism

(released Aug. 30, 2011)

Muslim Americans: Middle Class and Mostly Mainstream

(released May 22, 2007)

Q.60 On average, how often do you attend the mosque or Islamic center for salat and jumah prayer? **[READ]**

	More than once <u>a week</u>	Once a week for jumah <u>prayer</u>	Once or twice a <u>month</u>	A few times a year especially <u>for the Eid</u>	Seldom	Never	(VOL.) DK/Ref
<i>Muslim Americans</i>							
Apr 14-Jul 22, 2011	18	29	12	22	7	12	*
Jan 24-Apr 30, 2007	17	23	8	18	16	18	*

Q.62 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

	Very <u>important</u>	Somewhat <u>important</u>	Not too <u>important</u>	Not at all <u>important</u>	(VOL.) DK/Ref
<i>Muslim Americans</i>					
Apr 14-Jul 22, 2011	69	22	6	2	1
Jan 24-Apr 30, 2007	72	18	5	4	1

Q.63 Concerning daily salat or prayer, do you, in general, pray all five salat daily, make some of the five salat daily, occasionally make salat, only make Eid prayers, or do you never pray?³⁶

<i>Muslim Americans</i>		<i>Muslim Americans</i>
Apr 14-Jul 22		Jan 24-Apr 30
<u>2011</u>		<u>2007</u>
65	Pray daily (NET)	61
48	Pray all five salat	41
18	Make some of the five salat daily	20
18	Occasionally make salat	20
7	Only make Eid prayers	6
8	Never pray	12
1	Don't know/Refused (VOL.)	1

³⁶ This question was asked in a modified form in the Global Survey of Islam. See Q61 and Q62 in survey topline results.

Q.64 Which statement comes closest to your view? **[READ AND RANDOMIZE]**

<i>Muslim Americans</i>		<i>Muslim Americans</i>	
Apr 14-Jul 22		Jan 24-Apr 30	
<u>2011</u>		<u>2007</u>	
37	There is only ONE true way to interpret the teachings of Islam	33	
57	There is MORE than one true way to interpret the teachings of Islam	60	
*	Other (VOL.)	2	
7	Don't know/Refused (VOL.)	5	

Q.66 Do you believe **[INSERT ITEM; RANDOMIZE]**, or not?

	<u>Yes, believe</u>	<u>No, do not believe</u>	<u>(VOL.) DK/Ref</u>
a. In One God, Allah*			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	96	4	1
Jan 24-Apr 30, 2007	96	2	2
b. In the Prophet Muhammad*			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	96	3	1
Jan 24-Apr 30, 2007	94	3	3
d. In angels			
<i>Muslim Americans</i>			
Apr 14-Jul 22, 2011	90	9	1
Jan 24-Apr 30, 2007	87	11	2

* In the Global Survey of Islam these two questions were asked in a combined form.

Q.E4 Which comes closest to your view **[READ IN ORDER]**?³⁷

IF BELIEVE QURAN IS WORD OF GOD (Q.E4=1), ASK:

Q.E5 And would you say that **[READ IN ORDER]**?

<i>Muslim Americans</i>	
Jan 24-Apr 30	
<u>2007</u>	
86	The Quran is the word of God (NET)
50	The Quran is to be taken literally, word for word.
25	That not everything in the Quran should be taken literally, word for word.
11	Other/Don't know/Refused (VOL. DO NOT READ)
8	The Quran is a book written by men and is not the word of God
1	Other (VOL. DO NOT READ)
<u>5</u>	Don't know/Refused (VOL. DO NOT READ)
100	

³⁷ This question was asked in the U.S. only in 2007.

APPENDIX B: GLOSSARY

Ahmadi or Ahmadiyya

A religious movement that emerged in late 19th-century India around Mirza Ghulam Ahmad (1835-1908), whose followers believe he was a mujaddid (reformer) who showed the way to revive and restore Islam.

Alawite or Alawi

A sect of Shia Islam centered in Syria that highly venerates Ali, the son-in-law of the Prophet Muhammad, and incorporates elements of Gnostic teachings. Historically, the community has placed less emphasis than other sects on the role of daily prayer, fasting during Ramadan and performing the hajj.

Alevite or Alevi

A sect combining elements from Shia Islam and Sufi traditions. Alevis comprise the second-largest religious community in Turkey.

Aliran Kepercayaan

A faith tradition that incorporates elements of animism, Hinduism, Buddhism and Islam and is sometimes described by adherents as a meditation-based spiritual path. It is found predominantly in parts of Southeast Asia, particularly Indonesia.

Aliwiyya

A Sufi order in Sunni Islam that dates to the early 20th century. It was founded in Algeria and has spread throughout much of North Africa, Europe and the Levant.

Bektashiyya

A Sufi order in the Shia tradition. It is found predominantly in Turkey and the Balkan countries. In Albania, it is recognized as an official religious order.

Chistiyya

A Sufi order in Sunni Islam dating from the 10th century. It was founded in Afghanistan and is most prominent in South Asia and Africa today.

Druze

A religious sect that emerged from the Ismaili branch of Shia Islam. The movement was started in 11th-century Egypt by Muhammad bin Ismail al-Darazi, who taught that the Fatimid caliph

al-Hakim bi-Amr Allah was divine and did not die but went into occultation. Today its followers are found mainly in Lebanon and Syria.

Evil Eye

The belief that certain people can cast curses or spells that cause harm. Certain hadith record that the Prophet Muhammad said the evil eye is real, but others indicate that Muhammad rejected this practice. Many Muslims believe that the evil eye can be averted by repeating Quranic verses or by using amulets such as the hand of Fatima, a traditional palm-shaped design.

Hadith

Sayings or deeds ascribed to the Prophet Muhammad, and a key source of Islamic authority and jurisprudence. In the first centuries after Muhammad's death, Islamic scholars established a ranking system for the reliability of each reported hadith. However there continues to be disagreement over the validity of various hadith. For Sunnis, hadith contained in the volumes Sahih al-Bukhari and Sahih Muslim are the most widely referenced, although other compilations exist. Shia Muslims favor hadith with a chain of transmission through the family of Ali, the son-in-law of Muhammad.

Hajj

The annual pilgrimage to Mecca and its associated rituals that take place on the eighth through 12th days of the last month in the Muslim lunar calendar. It is one of the five main practices or pillars of Islam, holding that all Muslims who are physically and financially able to make the pilgrimage have a religious duty to do so at least once in their lifetime.

Islam Liberal

A recent movement in Indonesia that describes itself as an effort to counter militant and radical Islam by promulgating a discourse on the faith that prioritizes religio-ethics over textual literalism.

Ismaili

One of the major sects of Shia Islam (Ithnashari, or Twelver, Islam is another). Ismailis believe that Ismail ibn Jafar was the spiritual successor (Imam) to Jafar al-Sadiq, whose lineage can be traced back to Ali, a contemporary of the Prophet Muhammad.

Jerrahiyya

A Sufi order in Sunni Islam that is an offshoot of the Halvatiyya order. It was founded in the 17th century and is most prominent in Turkey, the Balkans and the Middle East-North Africa.

Jesus in Islam

Jesus (Isa) is mentioned more than 20 times in the Quran and is considered a holy prophet in Islam, but not the son of God. According to Islamic teaching, Jesus will return prior to Judgment Day to establish a reign of peace and justice on earth.

Jinn (Djinn)

Jinn (the singular is jinni) are supernatural spiritual beings, created by God, that are described in the Quran. Jinn can be good, evil or morally neutral.

Khwajagan

A Sufi order in Sunni Islam centered in Central Asia. It is a branch of the Naqshbandiyya tradition.

Kubrawiyya

A Sufi order in Shia Islam that dates to the 13th century. The movement is centered in Central Asia and is a branch of the Naqshbandiyya order.

Mahdi

The redeemer or “Guided One” who many Muslims believe will rule on earth shortly before the day of resurrection or judgment to rid the world of error, corruption and injustice.

Mevleviyya

A Sufi order in Sunni Islam commonly known as the “whirling dervishes” due to their devotional dancing. The group dates to the 13th century and is centered in Turkey.

Muridiyya

A Sufi order in Sunni Islam dating to the late 19th century and founded by Abadu Bamba M’Backe. It is especially prominent in Senegal and the Gambia.

Naqshbandiyya

One of the largest Sufi orders in Sunni Islam, Naqshbandis are found throughout the world. It encompasses many distinct branches and played a significant religious and political role in historical times on the Indian subcontinent and in the Ottoman Empire.

Naqshbandiyya Khalidiyya

A branch of the Naqshbandiyya order.

Qadiriyya

A Sufi order in Sunni Islam with origins in 12th-century Iran. The tradition now extends throughout Asia, Africa and Southern Europe.

Qadiriyya wa Naqshbandiyya

A Sufi order in Sunni Islam that combines the teachings of the Qadiriyya and Naqshbandiyya orders. It is found mainly in Southeast Asia.

Qalandariyya

A Sufi order in Sunni Islam dating from the 12th century. It arose in modern-day Spain and is now most prevalent in South and Central Asia.

Quran

The Muslim holy book.

Ramadan

The ninth month of the Muslim lunar calendar, marked by daytime fasting (sawm) to commemorate the revelation of the Quran.

Salat or salah

Salat are formal prayers that adult Muslims are prescribed to perform five times a day.

Shadhiliyya or Shaziliyya

A Sufi order in Sunni Islam dating to the 13th century. Today, it is found in the Middle East-North Africa, South Asia, sub-Saharan Africa and Turkey.

Shattariyya

A Sufi order in Sunni Islam dating to the 15th century. It was founded in Iran but is most prevalent in South Asia today.

Shia

One of the two main branches of Islam. The name is a shortened form of the historical term Shia-t-Ali, or "party of Ali," and refers to one of the factions that emerged from a dispute over leadership succession soon after the death of the Prophet Muhammad in 632. Over time, the political divide between Shia and Sunni Muslims broadened to include theological distinctions and differences in religious practice.

Sufi

A mystical movement in Islam that encompasses a set of rituals, such as euphoric worship, as well as certain beliefs, such as the existence of saints and the possibility of gaining direct knowledge of God. Today, Sufism is organized into orders, or tariqas, each grouped around a spiritual leader or shaykh.

Suhrawardiyya

A Sufi order in Sunni Islam dating to the 12th century. It was founded in Iraq but is most prominent in South Asia today.

Sunni

One of the two main branches of Islam. Sunni Muslims make up a majority of the world's Muslim population. The name comes from Ahl al-Sunna Jammah, or "people of the Sunna and the community." Sunni Islam is associated with norms of Muslim conduct based on the sayings and actions of Muhammad, particularly as enshrined in the four major schools of jurisprudence – Hanafi, Shafi, Maliki and Hanbali.

Tijaniyya

A Sufi order in Sunni Islam that emerged from the Qadiriyya order in the late 18th century. It was founded in North Africa but has spread widely in sub-Saharan Africa. It is considered a reformist movement that sought to simplify the practice of Islam based on the words and practices of the Prophet Muhammad.

Ummah

The worldwide Muslim community of believers.

Vis Haji

A Sufi order in Sunni Islam that is an offshoot of the Qadiriyya order. It was founded in the Caucasus region in the mid-20th century.

Yasawiyya

A Sufi order in Sunni Islam that dates to the 11th century. The movement is centered in Central Asia.

Zakat or zakah

The religious duty of Muslims to give a portion of their wealth to charity. It is one of the five main practices, or pillars, of Islam.

APPENDIX C: SURVEY METHODOLOGY

Results for the survey are based on face-to-face interviews conducted under the direction of Opinion Research Business in Iraq, Morocco and Tunisia and Princeton Survey Research Associates International in the other 36 countries. Findings are reported exclusively for Muslims; however, the survey is based on national samples that did not screen out non-Muslims, except in Thailand, where a sample of only Muslims was fielded in five southern provinces. In certain instances, regions of countries with high levels of insecurity or limited access were also excluded from the national samples. Oversamples of Muslims were conducted in two countries: Bosnia-Herzegovina and Russia. In both countries, oversampling was achieved by disproportionately sampling regions or territories known to have higher concentrations of Muslims.

In all countries, surveys were administered through face-to-face interviews conducted at a respondent's place of residence. All samples are based on area probability designs, which typically entailed proportional stratification by region and urbanity, selection of primary sampling units (PSUs) proportional to population size, and random selection of secondary and tertiary sampling units within PSUs. Interview teams were assigned to designated random routes at the block or street level and followed predetermined skip patterns when contacting households. Within households, adult respondents were randomly selected by enumerating all adults in the household using a Kish grid or selecting the adult with the most recent birthday.

The questionnaire administered by survey interviewers was designed by the Pew Forum staff in consultation with subject matter experts and advisers to the project. The questionnaire was translated into the vernacular language(s) of each survey country, checked through back-translation and pretested prior to fieldwork. In total, the survey was conducted in more than 80 languages.

Conducting opinion polls in diverse societies necessitates adapting the survey to local sensitivities. In some countries, pretest results indicated the need to suppress certain questions to avoid offending respondents and/or risking the security of the interviewers. In other countries, interviewers considered some questions too sensitive to pretest. Thus, not all questions were asked in all countries.

For example, in 2008-2009, Muslims and Christians in sub-Saharan Africa were asked whether the sacred texts of their respective religions are the literal word of God. In 2011-2012, pretest results indicated that respondents found this item offensive because it "questioned the unquestionable." Therefore, it was removed from the questionnaire.

In another example, interviewers in Afghanistan said they were uncomfortable asking respondents whether they believe there is only one God and that Muhammad is God's Prophet, as respondents could interpret the question to be blasphemous. Therefore, the question was omitted in Afghanistan.

Following fieldwork, survey performance for each country was assessed by comparing the results for key demographic variables with reliable, national-level population statistics. For each country, the data were weighted to account for different probabilities of selection among respondents in each sample. Additionally, where appropriate, data were weighted through an iterative procedure to more closely align the samples with official population figures for characteristics such as gender, age, education and ethnicity. The reported sampling errors and the statistical tests of significance used in analysis take into account the effect of both types of weighting. The reported sampling errors and statistical tests of significance also take into account the design effects associated with each sample.

The table on page 120 shows the sample size and margin of sampling error for Muslim respondents in each country. For results based on the Muslim sample in the countries surveyed, one can say with 95% confidence that the error attributable to collecting data from some, rather than all, members of the Muslim population is plus or minus the margin of error. This means that in 95 out of 100 samples of the same size and type, the results we obtain would vary by no more than plus or minus the margin of error for the country in question.

It should be noted that practical difficulties in conducting multinational surveys can introduce error or bias into the findings of opinion polls. In some countries, the achieved samples suffered from imbalances in the number of women or men interviewed, while in some countries a lack of adequate, national-level statistics made it difficult to assess the accuracy of educational characteristics among the sampled population. Specific difficulties encountered were:

Gender Imbalances: In Afghanistan and Niger, the survey respondents are disproportionately male, while in Thailand, Azerbaijan and Uzbekistan they are disproportionately female.

In each of these countries interviewers faced practical difficulties in reaching additional male or female respondents. In Afghanistan, despite strict gender matching, cultural norms frequently limited the ability of interviewers to contact women in certain areas. In Niger, difficulties associated with recruiting enough female interviewers affected gender matching and may have discouraged the participation of women in the survey.

Surveying in active conflict zones posed particular challenges for interviewers. In southern Thailand, security concerns limited the number of interviews that could be conducted in the evening hours, leading in part to fewer interviews with men, who often are out of the house during daytime hours.

In Azerbaijan and Uzbekistan, large-scale labor migration patterns may have contributed to fewer interviews with male respondents.

Education: In many countries, census statistics on education are unavailable, dated or disputed by experts. The lack of reliable national statistics limits the extent to which survey samples can be assessed for representativeness on this measure.

In Albania, the Palestinian territories and Tajikistan, the surveys appear to overrepresent highly educated respondents compared with the last available national census. In each of these cases, however, official education statistics are based on, or estimated from, censuses conducted five or more years prior to the survey and thus were not used for the purposes of weighting.

In Niger, the sample is disproportionately well-educated compared with the last available Demographic and Health Survey (2006), but no education census statistics are available to assess the representativeness of the sample.

In addition to sampling error and other practical difficulties, one should bear in mind that question wording can also have an impact on the findings of opinion polls.

For details about the surveys conducted in 15 sub-Saharan African countries in 2008-2009, see the Pew Forum's 2010 report "Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa."

The survey questionnaire and a topline with full results for the 24 countries surveyed in 2011-2012 is included in Appendix D (page 128).

Sample Size and Margin of Error

Country	Sample Size for Muslims Only	Margin of Error
Afghanistan	1,509	±4.7 points
Albania	788	±5.3 points
Azerbaijan	996	±5.6 points
Bangladesh	1,918	±4.4 points
Bosnia-Herzegovina*	1,007	±4.2 points
Egypt	1,798	±3.7 points
Indonesia	1,880	±3.4 points
Iraq	1,416	±5.8 points
Jordan	966	±5.9 points
Kazakhstan	998	±4.9 points
Kosovo	1,266	±5.3 points
Kyrgyzstan	1,292	±5.0 points
Lebanon	551	±6.1 points
Malaysia	1,244	±4.4 points
Morocco	1,472	±4.3 points
Niger	946	±5.6 points
Pakistan	1,450	±5.6 points
Palestinian territories	994	±6.3 points
Russia*	1,050	±2.8 points
Tajikistan	1,453	±5.4 points
Thailand [^]	1,010	±5.6 points
Tunisia	1,450	±3.3 points
Turkey	1,485	±5.8 points
Uzbekistan	965	±4.7 points

* The Bosnia-Herzegovina and Russia surveys included oversamples of Muslim respondents. In Bosnia-Herzegovina, interviews were conducted among a nationally representative sample of 1,100 respondents and supplemented with 505 additional interviews among Muslims. The Russia survey was conducted among a nationally representative sample of 1,810 respondents and supplemented with 894 additional interviews among Muslims.

[^]The survey in Thailand was conducted among Muslims only in five southern provinces: Narathiwat, Pattani, Satun, Songkhla and Yala. It is only representative of Muslims in these five provinces.

Afghanistan

Sample design: Stratified area probability sample of all 34 Afghan provinces (excluding nomadic populations) proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Baloch, Dari, Hazara, Pashto, Uzbek

Fieldwork dates: Nov. 27–Dec. 17, 2011

Representative: Nationally representative of 94% of the adult population.

Design effect: 3.4

Albania

Sample design: Stratified area probability sample of all three regions proportional to population size and urban/rural population. Some difficult-to-reach areas were excluded.

Mode: Face-to-face adults 18+

Languages: Albanian

Fieldwork dates: Oct. 24–Nov. 13, 2011

Representative: Nationally representative of 98% of the adult population.

Design effect: 2.3

Azerbaijan

Sample design: Stratified area probability sample of eight of 11 oblasts (excluding Upper-Karabakh, Nakhchivan and Kalbacar-Lacin) and city of Baku proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Azeri, Russian

Fieldwork dates: Dec. 4–Dec. 25, 2011

Representative: Nationally representative of 85% of the adult population.

Design effect: 3.3

Bangladesh

Sample design: Stratified area probability sample of all seven administrative divisions proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Bangla

Fieldwork dates: Nov. 21, 2011–Feb. 5, 2012

Representative: Nationally representative of the adult population.

Design effect: 3.8

Bosnia-Herzegovina

Sample design: Stratified area probability sample of all seven regions proportional to population size and urban/rural population. In addition, an oversample of Muslims was conducted in majority-Bosniak areas. Some difficult-to-reach areas were excluded.

Mode: Face-to-face adults 18+

Languages: Bosnian, Croatian, Serbian

Fieldwork dates: Nov. 3–Nov. 20, 2011

Representative: Nationally representative of 98% of the adult population.

Design effect: 1.8

Egypt

Sample design: Stratified area probability sample of 24 of 29 governorates proportional to population size and urban/rural population. The five frontier provinces, containing 2% of the overall population, were excluded.

Mode: Face-to-face adults 18+

Languages: Arabic

Fieldwork dates: Nov. 14–Dec. 18, 2011

Representative: Nationally representative of 98% of the adult population.

Design effect: 2.6

Indonesia

Sample design: Stratified area probability sample of 19 provinces (excluding Papua and other remote areas and provinces with small populations) proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Bahasa Indonesian

Fieldwork dates: Oct. 28–Nov. 19, 2011

Representative: Nationally representative of 87% of the adult population.

Design effect: 2.3

Iraq

Sample design: Stratified area probability sample of all 18 governorates proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic, Kurdish

Fieldwork dates: Nov. 4–Dec. 1, 2011

Representative: Nationally representative of the adult population.

Design effect: 4.9

Jordan

Sample design: Stratified area probability sample of all 12 governorates proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic

Fieldwork dates: Nov. 3–Dec. 3, 2011

Representative: Nationally representative of the adult population.

Design effect: 3.5

Kazakhstan

Sample design: Stratified area probability sample of all 14 oblasts proportional to population size and urban/rural population. Three districts each in Almaty oblast and East Kazakhstan were excluded due to government restrictions.

Mode: Face-to-face adults 18+

Languages: Kazakh, Russian

Fieldwork dates: Nov. 24–Dec. 17, 2011

Representative: Nationally representative of 98% of the adult population.

Design effect: 2.5

Kosovo

Sample design: Stratified area probability sample of all eight KFOR-administered regions proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Albanian, Serbian

Fieldwork dates: Dec. 16, 2011–Jan. 20, 2012

Representative: Nationally representative of 99% of the adult population.

Design effect: 3.7

Kyrgyzstan

Sample design: Stratified area probability sample of all seven oblasts and the cities of Bishkek and Osh proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Kyrgyz, Russian, Uzbek

Fieldwork dates: Jan. 31–Feb. 25, 2012

Representative: Nationally representative of the adult population.

Design effect: 3.3

Lebanon

Sample design: Stratified area probability sample of all seven regions (excluding areas of Beirut controlled by a militia group and a few villages in the south near the border with Israel) proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic

Fieldwork dates: Nov. 14–Dec. 8, 2011

Representative: Nationally representative of 98% of the adult population.

Design effect: 2.2

Malaysia

Sample design: Stratified area probability sample of Peninsular Malaysia, East Malaysia and the Federal Territory of Kuala Lumpur. In Peninsular Malaysia and Kuala Lumpur, interviews were conducted proportional to population size and urban/rural population. A disproportionately higher number of interviews were conducted in Sarawak and Sabah states in East Malaysia to adequately cover this geographically challenging region.

Mode: Face-to-face adults 18+

Languages: Mandarin Chinese, English, Malay

Fieldwork dates: Nov. 4, 2011–Jan. 25, 2012

Representative: Nationally representative of the adult population.

Design effect: 2.5

Morocco

Sample design: Stratified area probability sample of 15 regions proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic, French

Fieldwork dates: Nov. 3–Dec. 1, 2011

Representative: Nationally representative of the adult population.

Design effect: 2.8

Niger

Sample design: Stratified area probability sample of seven of eight regions (Agadez was excluded) and city of Niamey proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: French, Hausa

Fieldwork dates: Dec. 5–Dec. 16, 2011

Representative: Nationally representative of 97% of the adult population.

Design effect: 3.1

Pakistan

Sample design: Stratified area probability sample of all four provinces (excluding the Federally Administered Tribal Areas, Gilgit-Baltistan, and Azad Jammu and Kashmir for reasons of security as well as areas of instability in Khyber Pakhtunkhwa and Balochistan) proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Balochi, Hindko, Pashto, Punjabi, Sindhi, Saraiki, Urdu

Fieldwork dates: Nov. 10–Nov. 30, 2011

Representative: Nationally representative of 82% of the adult population.

Design effect: 4.7

Palestinian territories

Sample design: Stratified area probability sample of all five regions (excluding Bedouins and some communities near Israeli settlements due to military restrictions) proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic

Fieldwork dates: Dec. 4, 2011–Jan. 2, 2012

Representative: Nationally representative of 95% of the adult population.

Design effect: 4.1

Russia

Sample design: Area probability sample of all 80 oblasts proportional to population. In addition, an oversample of Muslims was conducted in oblasts with a higher concentration of ethnic Muslims.

Mode: Face-to-face adults 18+

Languages: Russian

Fieldwork dates: Oct. 27–Dec. 2, 2011

Representative: Nationally representative of 99% of the adult population, with a Muslim oversample.

Design effect: 0.9

Tajikistan

Sample design: Stratified area probability sample of all four oblasts and city of Dushanbe proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Russian, Tajik

Fieldwork dates: Dec. 28, 2011–Jan. 21, 2012

Representative: Nationally representative of 99% of the adult population.

Design effect: 4.4

Thailand

Sample design: Stratified area probability sample of Muslims in the provinces of Yala, Pattani, Narathiwat, Satun and Songkhla proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Thai, Yawee

Fieldwork dates: Nov. 12, 2011–Jan. 8, 2012

Representative: Representative of adult Muslims in five southern provinces.

Design effect: 3.3

Tunisia

Sample design: Stratified area probability sample of all 24 governorates proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Arabic, French

Fieldwork dates: Nov. 10–Dec. 7, 2011

Representative: Nationally representative of the adult population.

Design effect: 1.6

Turkey

Sample design: Stratified area probability sample of all 26 regions proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Turkish

Fieldwork dates: Nov. 18–Dec. 19, 2011

Representative: Nationally representative of the adult population.

Design effect: 5.2

Uzbekistan

Sample design: Stratified area probability sample of all 14 oblasts and city of Tashkent proportional to population size and urban/rural population.

Mode: Face-to-face adults 18+

Languages: Russian, Uzbek

Fieldwork dates: Feb. 2–Feb. 12, 2012

Representative: Nationally representative of 99% of the adult population.

Design effect: 2.2

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		Q31. Are you Sunni (for example, Hanafi, Maliki, Shafi, or Hanbali), Shia (for example, Ithnashari/Twelevor or Ismaili/Sevener), or something else?										
		Sunni	Shia	Ahmadiyya (VOL.)	Alevi (VOL.)	Bektashi (VOL.)	Aliran Kepercayaan (VOL.)	Something else	Nothing in particular (VOL.)	Just a Muslim, not further specified (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	10	0	0	0	13	0	0	4	65	8	100
	Bosnia-Herz.	38	0	0	0	0	0	0	3	54	4	100
	Kosovo	24	1	0	0	2	0	0	4	58	11	100
	Russia	30	6	0	0	0	0	0	11	45	8	100
Central Asia	Azerbaijan	16	37	0	0	0	0	0	1	45	1	100
	Kazakhstan	16	1	0	0	0	0	0	4	74	6	100
	Kyrgyzstan	23	0	0	0	0	0	0	3	64	9	100
	Tajikistan	87	3	0	0	0	0	0	1	7	1	100
	Turkey	89	1	0	5	0	0	0	1	2	3	100
	Uzbekistan	18	1	0	0	0	0	0	3	54	23	100
Southeast Asia	Indonesia	26	0	0	0	0	0	5	7	56	6	100
	Malaysia	75	0	0	0	0	0	0	1	18	6	100
	Thailand^	87	0	0	0	0	0	0	0	3	8	100
South Asia	Afghanistan	90	7	0	0	0	0	0	0	3	0	100
	Bangladesh	92	2	0	0	0	0	0	0	4	2	100
	Pakistan	81	6	0	0	0	0	1	0	12	0	100
Middle East-North Africa	Egypt	88	0	0	0	0	0	0	0	12	0	100
	Iraq	42	51	0	0	0	0	0	0	5	1	100
	Jordan	93	0	0	0	0	0	0	0	7	0	100
	Lebanon	52	48	0	0	0	0	0	0	0	0	100
	Morocco	67	0	0	0	0	0	0	1	30	2	100
	Palestinian terr.	85	0	0	0	0	0	0	0	15	0	100
	Tunisia	58	0	0	0	0	0	0	1	40	1	100
Sub-Saharan Africa	Cameroon*	27	3	12	0	0	0	5	4	40	10	100
	Chad*	48	21	4	0	0	0	0	4	23	0	100
	DR Congo*	50	10	6	0	0	0	0	5	14	15	100
	Djibouti*	77	2	0	0	0	0	0	1	8	12	100
	Ethiopia*	68	2	0	0	0	0	2	1	23	3	100
	Ghana*	51	8	16	0	0	0	0	3	13	8	100
	Guinea Bissau*	40	6	2	0	0	0	0	3	36	13	100
	Kenya*	73	8	4	0	0	0	0	1	8	6	100
	Liberia*	38	9	10	0	0	0	0	4	22	17	100
	Mali*	20	0	2	0	0	0	1	6	55	15	100
	Niger	59	7	6	0	0	0	5	1	20	2	100
	Nigeria*	38	12	3	0	0	0	2	1	42	3	100
	Senegal*	55	0	1	0	0	0	6	6	27	6	100
	Tanzania*	40	20	15	0	0	0	1	0	20	4	100
	Uganda*	40	7	4	0	0	0	0	2	33	14	100

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?												
		No, do not identify with any Sufi orders	Bektashiyya	Naqshbandiyya	Halvatiyya	Qadiriyya	Rifa'iyya	Shazaliyya**	Vis Haji	Yasawiyya	Dzhazuliyya	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any order (VOL.)	Total
Southern-Eastern Europe	Albania	52	12	0	0	0	0	0	0	0	0	1	36	100
	Bosnia-Herz.	89	1	0	0	0	0	0	0	0	0	1	8	100
	Kosovo	71	2	0	0	0	0	0	0	0	0	1	26	100
	Russia	64	0	7	0	8	0	1	1	0	0	2	16	100

** Shazaliyya and Shadhiliyya represent alternative spellings of the same Sufi order.

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?										
		No, do not identify with any Sufi orders	Jerrahiyya	Mevleviyya	Naqshbandiyya	Qadiriyya	Tijaniyya	Shadhiliyya*	Alawiyya	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any order (VOL.)	Total
Middle East-North Africa	Egypt	90	0	1	0	3	0	2	3	0	1	100
	Iraq	86	0	0	1	2	0	0	0	0	9	100
	Jordan	97	1	0	1	0	0	0	0	0	1	100
	Lebanon	84	2	1	2	0	3	1	0	0	9	100
	Morocco	97	0	0	0	0	0	0	1	1	1	100
	Palestinian terr.	92	0	0	0	0	0	0	0	1	6	100
Tunisia	98	1	0	0	0	0	0	0	0	0	100	

** Shazaliyya and Shadhiliyya represent alternative spellings of the same Sufi order.

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?									
		No, do not identify with any Sufi orders	Kubrawiyya	Yasawiyya	Khvajagan	Naqshbandiyya	Qalandariyya	Another teaching	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any orders (VOL.)	Total
Central Asia	Azerbaijan	91	0	0	0	0	0	0	0	9	100
	Kazakhstan	77	0	1	0	0	0	0	0	21	100
	Kyrgyzstan	55	1	0	0	0	0	0	6	37	100
	Tajikistan	56	0	0	1	16	0	0	1	25	100
	Uzbekistan	68	0	1	0	3	0	0	7	20	100

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?								
		No, do not identify with any Sufi orders	Jerrahiyya	Mevleviyya	Naqshbandiyya	Qadiriyya	Another order	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any order (VOL.)	Total
Central Asia	Turkey	81	2	1	2	0	0	1	12	100

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		Q32. Do you identify with any Sufi orders such as [INSERT] or not?									Total
		No, do not identify with any Sufi orders	Chistiyya	Naqshbandiy ya	Qadiriyya	Suhrawardiy ya	Shattariyya	Another order	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any order (VOL.)	
South Asia	Afghanistan	90	2	4	1	0	0	0	1	1	100
	Bangladesh	69	12	4	5	1	1	0	3	4	100
	Pakistan	76	4	2	5	0	0	0	6	7	100

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?											Total
		No, do not identify with any Sufi orders	Naqshbandiy ya Khalidiyya	Qadiriyya wa Naqshbandiy ya	Shattariyya	Siddiqiyya	Junaidiyya	Sammaniyya	Wahidiyya	Sanusiyya	Another order	DK/Ref. - Which order (VOL.)	
Southeast Asia	Indonesia	50	1	0	0	0	0	0	0	0	2	46	100
	Malaysia	47	3	1	0	0	0	0	0	0	13	35	100
	Thailand [^]	17	0	0	0	0	0	0	0	0	1	81	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q32. Do you identify with any Sufi orders such as [INSERT] or not?										Total
		No, do not identify with Sufi orders	Tijaniyya	Qadiriyya	Chistiyya	Shadhiliyya*	Alawiyya	Muridiyya	Another order	DK/Ref. - Which order (VOL.)	DK/Ref. - Identify any order (VOL.)	
Sub-Saharan Africa	Cameroon*	28	31	0	0	1	2	1	7	6	24	100
	Chad*	42	35	11	3	2	1	1	0	2	3	100
	DR Congo*	33	10	3	3	4	1	3	0	5	39	100
	Djibouti*	50	4	4	1	1	0	1	0	1	38	100
	Ethiopia*	59	6	1	0	1	1	0	0	9	23	100
	Ghana*	43	27	5	0	1	2	1	0	1	19	100
	Guinea Bissau*	38	20	1	1	1	6	4	0	7	23	100
	Kenya*	52	6	4	4	1	4	5	0	1	23	100
	Liberia*	14	25	4	1	3	0	2	0	10	41	100
	Mali*	62	6	1	0	0	0	0	0	1	30	100
	Niger	47	34	3	0	1	0	0	4	5	5	100
	Nigeria*	56	19	9	2	2	1	1	1	2	8	100
	Senegal*	5	51	5	0	0	0	34	0	2	3	100
Tanzania*	66	1	8	0	3	0	2	0	1	17	100	
Uganda*	15	12	2	1	4	2	0	0	5	59	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.
** Shadhiliyya and Shadhiliyya represent alternative spellings of the same Sufi order.

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		Q34. On average, how often do you attend the mosque for salat and Jumah Prayer?							
		More than once a week	Once a week for Jumah prayer	Once or twice a month	A few times a year, especially for Eid	Seldom	Never	DK/Ref.	Total
Southern-Eastern Europe	Albania	2	3	4	18	28	44	1	100
	Bosnia-Herz.	14	16	11	23	26	10	1	100
	Kosovo	9	13	6	12	18	39	3	100
	Russia	7	12	9	17	19	33	2	100
Central Asia	Azerbaijan	0	1	5	18	11	64	1	100
	Kazakhstan	1	9	13	21	24	31	1	100
	Kyrgyzstan	7	16	8	7	11	50	2	100
	Tajikistan	15	15	1	5	7	54	1	100
	Turkey	19	25	7	10	15	23	1	100
Uzbekistan		1	8	2	11	6	71	1	100
Southeast Asia	Indonesia	50	22	9	9	6	3	0	100
	Malaysia	35	22	10	16	12	3	3	100
	Thailand^	40	12	11	27	9	1	0	100
South Asia	Afghanistan	53	8	2	1	1	34	0	100
	Bangladesh	35	18	3	1	4	37	1	100
	Pakistan	44	15	2	5	6	27	0	100
Middle East-North Africa	Egypt	25	36	13	16	4	4	3	100
	Iraq	24	16	10	5	9	34	3	100
	Jordan	27	38	9	9	7	10	0	100
	Lebanon	15	20	10	9	16	29	0	100
	Morocco	28	26	5	7	24	8	2	100
	Palestinian terr.	35	20	2	6	14	22	1	100
	Tunisia	38	9	2	6	17	27	0	100
Sub-Saharan Africa	Cameroon*	61	23	1	3	4	6	1	100
	Chad*	54	27	2	8	2	6	0	100
	DR Congo*	61	24	6	1	1	0	7	100
	Djibouti*	69	15	3	4	4	2	4	100
	Ethiopia*	59	34	3	2	2	1	0	100
	Ghana*	83	17	0	0	0	0	0	100
	Guinea Bissau*	72	20	3	1	2	0	2	100
	Kenya*	66	25	3	3	2	0	0	100
	Liberia*	75	19	0	0	2	0	4	100
	Mali*	55	24	4	5	9	3	0	100
	Mozambique*	57	35	2	2	1	2	1	100
	Niger	53	35	1	3	1	7	1	100
	Nigeria*	76	11	2	3	4	3	1	100
	Senegal*	51	14	2	9	9	14	1	100
	Tanzania*	41	41	4	5	5	3	0	100
Uganda*	61	32	2	2	1	1	1	100	

* Question was modified as follows: On average, how often do you attend the mosque or Islamic center for salat and Jumah Prayer? Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q36. How important is religion in your life – very important, somewhat important, not too important, or not at all important?					
		Very important	Somewhat important	Not too important	Not at all important	DK/Ref.	Total
Southern-Eastern Europe	Albania	15	38	35	10	1	100
	Bosnia-Herz.	36	44	16	2	1	100
	Kosovo	44	29	14	6	7	100
	Russia	44	38	14	1	2	100
Central Asia	Azerbaijan	36	37	22	2	3	100
	Kazakhstan	18	57	22	2	2	100
	Kyrgyzstan	49	40	9	1	2	100
	Tajikistan	50	41	8	1	0	100
	Turkey	67	21	6	3	2	100
	Uzbekistan	30	46	19	5	1	100
	Southeast Asia	Indonesia	93	5	1	1	0
Malaysia		93	5	1	1	0	100
Thailand[^]		95	4	1	0	0	100
South Asia	Afghanistan	92	7	1	0	0	100
	Bangladesh	81	18	1	0	0	100
	Pakistan	94	5	0	0	0	100
Middle East-North Africa	Egypt	75	24	0	1	0	100
	Iraq	82	15	2	0	1	100
	Jordan	85	14	1	0	0	100
	Lebanon	59	34	6	1	0	100
	Morocco	89	4	2	3	2	100
	Palestinian terr.	85	12	1	0	1	100
	Tunisia	78	20	1	1	0	100
Sub-Saharan Africa	Cameroon*	96	4	0	0	0	100
	Chad*	92	8	0	0	0	100
	DR Congo*	91	7	2	0	1	100
	Djibouti*	87	7	1	2	3	100
	Ethiopia*	87	13	0	0	0	100
	Ghana*	97	3	0	0	0	100
	Guinea Bissau*	95	5	0	0	0	100
	Kenya*	95	4	0	0	0	100
	Liberia*	91	7	0	0	2	100
	Mali*	94	4	1	0	0	100
	Mozambique*	94	4	1	1	0	100
	Niger	86	12	1	0	0	100
	Nigeria*	93	6	0	0	1	100
	Senegal*	98	1	0	0	0	100
	Tanzania*	95	4	1	0	0	100
Uganda*	93	5	1	1	0	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q41a. Next I am going to ask about groups that some people regard as Muslims. Do you personally consider Sufis to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	10	34	32	23	100
	Bosnia-Herz.	45	22	17	16	100
	Kosovo	22	22	19	37	100
	Russia	42	17	18	23	100
Central Asia	Azerbaijan	20	12	42	27	100
	Kazakhstan	11	27	41	22	100
	Kyrgyzstan	15	21	46	18	100
	Tajikistan	52	7	27	14	100
	Turkey	56	13	11	20	100
	Uzbekistan	13	8	40	39	100
Southeast Asia	Indonesia	24	44	18	14	100
	Malaysia	43	14	8	35	100
	Thailand^	12	6	43	39	100
South Asia	Afghanistan	77	12	9	3	100
	Bangladesh	83	11	2	4	100
	Pakistan	70	15	0	15	100
Middle East-North Africa	Egypt	50	44	4	2	100
	Iraq	44	7	30	20	100
	Jordan	56	23	9	11	100
	Lebanon	51	19	18	12	100
	Morocco	43	41	3	13	100
	Palestinian terr.	34	26	16	25	100
	Tunisia	55	38	2	4	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q41b. Do you personally consider Shias to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	60	20	6	14	100
	Bosnia-Herz.	51	23	10	15	100
	Kosovo	36	21	13	30	100
	Russia	53	13	13	21	100
Central Asia	Azerbaijan	97	2	0	1	100
	Kazakhstan	28	25	26	20	100
	Kyrgyzstan	15	25	40	20	100
	Tajikistan	72	13	6	9	100
	Turkey	61	17	5	18	100
	Uzbekistan	14	7	41	38	100
Southeast Asia	Indonesia	19	48	20	14	100
	Malaysia	35	22	7	36	100
	Thailand^	60	8	12	20	100
South Asia	Afghanistan	84	12	0	4	100
	Bangladesh	77	17	1	5	100
	Pakistan	53	37	0	10	100
Middle East-North Africa	Egypt	43	52	1	4	100
	Iraq	92	6	0	2	100
	Jordan	46	43	0	10	100
	Lebanon	88	11	0	0	100
	Morocco	33	51	3	13	100
	Palestinian terr.	36	41	6	17	100
	Tunisia	52	44	2	3	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q41c. Do you personally consider Sunnis to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	25	25	27	22	100
	Bosnia-Herz.	74	9	6	11	100
	Kosovo	51	11	9	29	100
	Russia	56	11	13	21	100
Central Asia	Azerbaijan	91	7	0	2	100
	Kazakhstan	42	16	23	19	100
	Kyrgyzstan	41	9	35	15	100
	Tajikistan	98	0	1	0	100
	Turkey	91	0	0	8	100
	Uzbekistan	23	5	37	35	100
Southeast Asia	Indonesia	42	30	16	12	100
	Malaysia	48	14	9	28	100
	Thailand^	94	0	1	5	100
South Asia	Afghanistan	99	1	0	0	100
	Bangladesh	97	3	0	1	100
	Pakistan	96	3	0	2	100
Middle East-North Africa	Egypt	100	0	0	0	100
	Iraq	99	1	0	0	100
	Jordan	100	0	0	0	100
	Lebanon	99	1	0	0	100
	Morocco	100	0	0	0	100
	Palestinian terr.	92	1	2	5	100
	Tunisia	91	7	1	1	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q41d. Do you personally consider Ahmadiyyas to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southeast Asia	Indonesia	12	78	3	7	100
	Malaysia	16	23	17	44	100
	Thailand^	25	5	36	34	100
South Asia	Bangladesh	40	32	14	14	100
	Pakistan	7	66	0	26	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q41eLEB. Do you personally consider Alawites to be Muslims, or not?			
		Yes	No	DK/Ref.	Total
Middle East-North Africa	Lebanon	57	38	5	100

		Q41eTUR. Do you personally consider Alevis to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Central Asia	Turkey	69	17	1	13	100

		Q41f. Do you personally consider Druze to be Muslims, or not?			
		Yes	No	DK/Ref.	Total
Middle East-North Africa	Lebanon	39	52	9	100

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		Q41g. Do you personally consider Aliran Kepercayaan to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southeast Asia	Indonesia	5	80	6	8	100
	Malaysia	9	26	20	46	100

		Q41h. Do you personally consider Islam Liberal to be Muslims, or not?				
		Yes	No	Never heard of group (VOL.)	DK/Ref.	Total
Southeast Asia	Indonesia	16	58	14	12	100

		Q42a. Do you believe that visitation or pilgrimage to the shrines of Muslim saints is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	55	14	4	28	100
	Bosnia-Herz.	68	21	6	5	100
	Kosovo	57	15	4	24	100
	Russia	82	7	3	8	100
Central Asia	Azerbaijan	91	5	3	2	100
	Kazakhstan	88	7	1	3	100
	Kyrgyzstan	75	19	3	3	100
	Tajikistan	87	8	2	3	100
	Turkey	82	12	4	3	100
	Uzbekistan	97	1	0	1	100
Southeast Asia	Indonesia	81	16	3	0	100
	Malaysia	89	5	4	2	100
	Thailand^	99	1	0	0	100
South Asia	Afghanistan	73	19	5	3	100
	Bangladesh	96	3	0	1	100
	Pakistan	63	29	3	5	100
Middle East-North Africa	Egypt	6	67	27	1	100
	Iraq	84	12	1	3	100
	Jordan	4	67	22	6	100
	Lebanon	99	1	0	0	100
	Morocco	26	60	6	7	100
	Palestinian terr.	46	44	4	6	100
	Tunisia	37	54	6	2	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q42b. Do you believe that devotional dancing is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	28	21	7	44	100
	Bosnia-Herz.	18	52	20	10	100
	Kosovo	36	23	10	30	100
	Russia	39	32	11	18	100
Central Asia	Azerbaijan	22	26	15	37	100
	Kazakhstan	13	48	25	14	100
	Kyrgyzstan	20	56	9	15	100
	Tajikistan	14	50	19	16	100
	Turkey	72	17	6	4	100
	Uzbekistan	6	56	13	25	100
Southeast Asia	Indonesia	5	80	13	3	100
	Malaysia	2	94	2	1	100
	Thailand[^]	4	83	12	1	100
South Asia	Afghanistan	13	71	9	7	100
	Bangladesh	10	75	10	6	100
	Pakistan	6	75	7	12	100
Middle East-North Africa	Egypt	16	62	20	2	100
	Iraq	13	50	15	22	100
	Jordan	12	61	26	1	100
	Lebanon	27	51	11	11	100
	Morocco	6	83	6	6	100
	Palestinian terr.	5	82	7	6	100
	Tunisia	9	85	3	3	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q42c. Do you believe that reciting poetry or singing in praise of God is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	49	9	5	37	100
	Bosnia-Herz.	61	23	11	5	100
	Kosovo	48	17	6	29	100
	Russia	79	12	2	7	100
Central Asia	Azerbaijan	64	14	4	18	100
	Kazakhstan	65	21	5	9	100
	Kyrgyzstan	52	29	9	10	100
	Tajikistan	51	21	12	16	100
	Turkey	77	16	5	3	100
	Uzbekistan	17	54	8	21	100
Southeast Asia	Indonesia	28	55	14	2	100
	Malaysia	73	20	3	5	100
	Thailand[^]	32	53	11	4	100
South Asia	Afghanistan	88	6	2	4	100
	Bangladesh	28	51	14	7	100
	Pakistan	35	45	7	13	100
Middle East-North Africa	Egypt	72	9	18	1	100
	Iraq	74	11	8	7	100
	Jordan	73	16	10	2	100
	Lebanon	91	3	4	1	100
	Morocco	58	33	2	7	100
	Palestinian terr.	50	33	6	11	100
	Tunisia	38	60	1	1	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q42d. Do you believe that speaking to souls of deceased relatives or ancestors to appeal for their aid is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	16	34	10	40	100
	Bosnia-Herz.	36	47	10	7	100
	Kosovo	5	50	10	34	100
	Russia	34	49	4	14	100
Central Asia	Azerbaijan	14	58	14	14	100
	Kazakhstan	51	30	9	10	100
	Kyrgyzstan	35	49	9	7	100
	Tajikistan	32	47	9	12	100
	Turkey	24	59	12	5	100
	Uzbekistan	38	44	7	12	100
Southeast Asia	Indonesia	4	79	15	2	100
	Malaysia	1	94	3	2	100
	Thailand[^]	11	71	15	3	100
South Asia	Afghanistan	12	72	10	5	100
	Bangladesh	10	65	14	11	100
	Pakistan	17	69	5	9	100
Middle East-North Africa	Egypt	2	79	18	2	100
	Iraq	28	46	13	14	100
	Jordan	2	73	17	8	100
	Lebanon	22	71	5	2	100
	Morocco	2	91	3	4	100
	Palestinian terr.	3	86	6	4	100
	Tunisia	2	93	2	2	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q42e. Do you believe that making offerings to benevolent jinns is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?*				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	10	37	11	42	100
	Bosnia-Herz.	12	64	13	11	100
	Kosovo	5	49	8	37	100
	Russia	18	55	9	18	100
Central Asia	Azerbaijan	0	71	18	11	100
	Kazakhstan	15	54	13	18	100
	Kyrgyzstan	4	73	14	9	100
	Tajikistan	5	66	11	17	100
	Turkey	9	73	13	5	100
	Uzbekistan	5	70	9	16	100
Southeast Asia	Indonesia	2	85	12	1	100
	Malaysia	1	95	3	1	100
	Thailand[^]	3	81	13	3	100
South Asia	Afghanistan	10	73	12	5	100
	Bangladesh	28	54	9	9	100
	Pakistan	3	79	6	12	100
Middle East-North Africa	Egypt	0	77	20	2	100
	Jordan	2	80	18	0	100
	Lebanon	7	85	6	3	100
	Morocco	3	88	4	5	100
	Palestinian terr.	3	86	6	5	100
	Tunisia	4	93	2	1	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

*Iraq is not included due to an administrative error.

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		Q42f. Do you believe that the use of sorcery to protect family or neighbors from evil forces is acceptable under Islam, unacceptable under Islam, or does Islam not have anything to say about this?				
		Acceptable under Islam	Unacceptable under Islam	Islam does not have anything to say about this	DK/Ref.	Total
Southern-Eastern Europe	Albania	12	39	11	38	100
	Bosnia-Herz.	8	79	7	6	100
	Kosovo	8	51	9	32	100
	Russia	8	76	6	10	100
Central Asia	Azerbaijan	1	75	17	6	100
	Kazakhstan	10	65	13	11	100
	Kyrgyzstan	7	76	13	5	100
	Tajikistan	3	81	8	8	100
	Turkey	9	77	12	3	100
	Uzbekistan	4	77	7	13	100
Southeast Asia	Indonesia	3	82	13	2	100
	Malaysia	1	96	3	1	100
	Thailand[^]	22	58	15	4	100
South Asia	Afghanistan	7	81	8	4	100
	Bangladesh	7	77	11	6	100
	Pakistan	5	78	7	10	100
Middle East-North Africa	Egypt	2	80	17	1	100
	Iraq	6	81	7	6	100
	Jordan	4	86	10	0	100
	Lebanon	7	91	1	1	100
	Morocco	3	93	2	3	100
	Palestinian terr.	1	91	4	4	100
	Tunisia	4	94	1	1	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43a. Which, if any, of the following do you believe: in Heaven, where people who have led good lives are eternally rewarded?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	53	40	7	100
	Bosnia-Herz.	83	13	4	100
	Kosovo	72	17	11	100
	Russia	76	16	9	100
Central Asia	Azerbaijan	89	8	3	100
	Kazakhstan	70	23	7	100
	Kyrgyzstan	90	7	3	100
	Tajikistan	91	6	3	100
	Turkey**	92	6	2	100
	Uzbekistan	84	8	8	100
Southeast Asia	Indonesia	96	3	0	100
	Malaysia	96	1	4	100
	Thailand^	99	1	0	100
South Asia	Bangladesh	98	1	0	100
	Pakistan	98	1	1	100
Middle East-North Africa	Egypt	97	2	1	100
	Iraq	98	1	0	100
	Jordan	91	8	0	100
	Lebanon	98	1	0	100
	Morocco	97	1	2	100
	Palestinian terr.	88	2	10	100
	Tunisia	99	1	0	100
Sub-Saharan Africa	Cameroon*	95	5	0	100
	Chad*	87	12	1	100
	DR Congo*	85	7	8	100
	Djibouti*	94	3	3	100
	Ethiopia*	96	3	1	100
	Ghana*	98	2	0	100
	Guinea Bissau*	87	7	6	100
	Kenya*	98	2	0	100
	Liberia*	93	6	1	100
	Mali*	98	0	1	100
	Mozambique*	94	4	2	100
	Niger	98	2	0	100
	Nigeria*	97	2	1	100
	Senegal*	98	1	1	100
	Tanzania*	86	8	6	100
Uganda*	90	7	2	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

** Question modified as follows: Which, if any, of the following do you believe: in Heaven, where people who have led a life without sin, are eternally rewarded?

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		Q43b. Which, if any, of the following do you believe: in Hell, where people who have led bad lives and die without being sorry are eternally punished?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	46	46	7	100
	Bosnia-Herz.	81	14	5	100
	Kosovo	61	24	15	100
	Russia	73	18	9	100
Central Asia	Azerbaijan	88	8	3	100
	Kazakhstan	66	26	8	100
	Kyrgyzstan	88	8	4	100
	Tajikistan	81	12	7	100
	Turkey**	87	11	2	100
	Uzbekistan	83	8	9	100
Southeast Asia	Indonesia	95	4	0	100
	Malaysia	85	7	8	100
	Thailand^	99	1	0	100
South Asia	Bangladesh	90	9	1	100
	Pakistan	95	3	1	100
Middle East-North Africa	Egypt	89	9	1	100
	Iraq	93	4	3	100
	Jordan	89	10	0	100
	Lebanon	97	3	0	100
	Morocco	90	6	4	100
	Palestinian terr.	85	4	11	100
	Tunisia	99	1	0	100
Sub-Saharan Africa	Cameroon*	84	15	1	100
	Chad*	78	21	1	100
	DR Congo*	72	16	12	100
	Djibouti*	84	11	5	100
	Ethiopia*	94	4	1	100
	Ghana*	90	10	1	100
	Guinea Bissau*	64	27	9	100
	Kenya*	88	12	0	100
	Liberia*	70	29	1	100
	Mali*	97	2	1	100
	Mozambique*	72	24	4	100
	Niger	87	11	2	100
	Nigeria*	86	13	1	100
	Senegal*	90	6	4	100
	Tanzania*	87	9	4	100
Uganda*	67	30	3	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

** Question modified as follows: Which, if any, of the following do you believe: in Hell, where people who have led a life of sin, and die without being sorry are eternally punished?

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		Q43c. Which, if any, of the following do you believe: in angels?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	42	49	9	100
	Bosnia-Herz.	50	47	3	100
	Kosovo	60	14	25	100
	Russia	63	27	10	100
Central Asia	Azerbaijan	88	7	5	100
	Kazakhstan	66	27	7	100
	Kyrgyzstan	77	18	4	100
	Tajikistan	89	8	3	100
	Turkey	96	3	1	100
	Uzbekistan	74	18	8	100
Southeast Asia	Indonesia	99	1	0	100
	Malaysia	98	1	1	100
	Thailand[^]	91	8	0	100
South Asia	Afghanistan	99	1	0	100
	Bangladesh	95	4	1	100
	Pakistan	97	2	1	100
Middle East-North Africa	Egypt	97	2	1	100
	Iraq	96	2	2	100
	Jordan	90	10	0	100
	Lebanon	94	6	1	100
	Morocco	94	1	6	100
	Palestinian terr.	96	1	3	100
	Tunisia	99	1	0	100
Sub-Saharan Africa	Cameroon*	84	14	2	100
	Chad*	64	35	1	100
	DR Congo*	71	16	13	100
	Djibouti*	52	33	16	100
	Ethiopia*	71	28	1	100
	Ghana*	88	11	1	100
	Guinea Bissau*	53	37	10	100
	Kenya*	84	15	1	100
	Liberia*	63	34	3	100
	Mali*	72	19	9	100
	Mozambique*	90	9	2	100
	Niger	83	10	7	100
	Nigeria*	88	10	2	100
	Senegal*	57	31	12	100
	Tanzania*	97	2	2	100
Uganda*	70	27	3	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43d. Which, if any, of the following do you believe: in witchcraft?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	43	50	7	100
	Bosnia-Herz.	21	76	3	100
	Kosovo	33	34	33	100
	Russia	29	61	10	100
Central Asia	Azerbaijan	18	78	4	100
	Kazakhstan	29	64	7	100
	Kyrgyzstan	20	75	5	100
	Tajikistan	22	71	7	100
	Turkey	49	48	3	100
	Uzbekistan	16	76	8	100
Southeast Asia	Indonesia	69	28	3	100
	Malaysia	49	44	7	100
	Thailand[^]	17	78	5	100
South Asia	Afghanistan	35	61	4	100
	Bangladesh	9	83	8	100
	Pakistan	50	45	5	100
Middle East-North Africa	Egypt	16	83	1	100
	Iraq	50	44	6	100
	Jordan	26	73	1	100
	Lebanon	23	75	1	100
	Morocco	78	16	6	100
	Palestinian terr.	14	81	5	100
	Tunisia	89	11	1	100
Sub-Saharan Africa	Cameroon*	72	27	1	100
	Chad*	47	53	1	100
	DR Congo*	63	27	10	100
	Djibouti*	25	57	18	100
	Ethiopia*	15	82	3	100
	Ghana*	35	57	8	100
	Guinea Bissau*	25	60	15	100
	Kenya*	22	77	1	100
	Liberia*	17	80	3	100
	Mali*	64	25	11	100
	Mozambique*	30	69	1	100
	Niger	44	52	4	100
	Nigeria*	34	63	2	100
	Senegal*	42	45	13	100
	Tanzania*	92	7	1	100
Uganda*	26	70	3	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43e. Which, if any, of the following do you believe: in the 'evil eye' or that certain people can cast curses or spells that cause bad things to happen to someone?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	54	40	6	100
	Bosnia-Herz.	37	59	4	100
	Kosovo	40	39	21	100
	Russia	59	35	6	100
Central Asia	Azerbaijan	47	48	6	100
	Kazakhstan	66	31	3	100
	Kyrgyzstan	48	47	5	100
	Tajikistan	48	45	7	100
	Turkey	69	29	2	100
	Uzbekistan	50	42	7	100
Southeast Asia	Indonesia	29	66	5	100
	Malaysia	36	57	8	100
	Thailand^	11	84	5	100
South Asia	Afghanistan	53	43	4	100
	Bangladesh	22	67	12	100
	Pakistan	61	32	7	100
Middle East-North Africa	Egypt	62	34	4	100
	Iraq	72	22	7	100
	Jordan	65	32	2	100
	Lebanon	50	48	2	100
	Morocco	80	17	3	100
	Palestinian terr.	59	35	6	100
	Tunisia	90	9	1	100
Sub-Saharan Africa	Cameroon*	67	31	2	100
	Chad*	50	50	0	100
	DR Congo*	59	30	11	100
	Djibouti*	37	48	15	100
	Ethiopia*	21	76	2	100
	Ghana*	28	64	8	100
	Guinea Bissau*	35	49	16	100
	Kenya*	20	79	1	100
	Liberia*	30	65	5	100
	Mali*	59	31	10	100
	Mozambique*	31	66	3	100
	Niger	46	46	9	100
	Nigeria*	24	73	3	100
	Senegal*	59	32	9	100
Tanzania*	83	16	2	100	
Uganda*	28	67	5	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43f. Which, if any, of the following do you believe: in predestination or fate (Kismet/Qadar)?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	44	49	7	100
	Bosnia-Herz.	78	20	2	100
	Kosovo	50	30	20	100
	Russia	63	31	6	100
Central Asia	Azerbaijan	93	6	1	100
	Kazakhstan	59	36	6	100
	Kyrgyzstan	71	23	6	100
	Tajikistan	88	8	3	100
	Turkey	92	5	3	100
	Uzbekistan	87	10	3	100
Southeast Asia	Indonesia	95	4	1	100
	Malaysia	89	7	4	100
	Thailand[^]	85	13	2	100
South Asia	Afghanistan	95	4	1	100
	Bangladesh	74	22	4	100
	Pakistan	91	6	3	100
Middle East-North Africa	Egypt	93	3	4	100
	Iraq	93	4	2	100
	Jordan	91	6	3	100
	Lebanon	89	10	1	100
	Morocco	91	2	6	100
	Palestinian terr.	94	2	4	100
	Tunisia	98	2	0	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43g. Which, if any, of the following do you believe: in jinns?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	23	68	8	100
	Bosnia-Herz.	36	60	4	100
	Kosovo	24	37	39	100
	Russia	38	50	12	100
Central Asia	Azerbaijan	15	82	3	100
	Kazakhstan	15	77	8	100
	Kyrgyzstan	21	74	5	100
	Tajikistan	21	71	8	100
	Turkey	63	33	4	100
	Uzbekistan	16	75	9	100
Southeast Asia	Indonesia	53	45	2	100
	Malaysia	77	18	5	100
	Thailand[^]	47	48	5	100
South Asia	Afghanistan	70	28	2	100
	Bangladesh	84	14	2	100
	Pakistan	77	17	6	100
Middle East-North Africa	Egypt	69	24	7	100
	Iraq	55	33	12	100
	Jordan	58	34	8	100
	Lebanon	73	21	6	100
	Morocco	86	6	8	100
	Palestinian terr.	67	28	5	100
	Tunisia	79	17	3	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43h. Which, if any, of the following do you believe: that Jesus, who will initiate the final period before the Day of Judgment, will return to Earth during your lifetime?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	23	55	22	100
	Bosnia-Herz.	11	80	10	100
	Kosovo	20	30	50	100
	Russia	15	63	22	100
Central Asia	Azerbaijan	19	48	33	100
	Kazakhstan	6	78	16	100
	Kyrgyzstan	19	60	21	100
	Tajikistan	33	32	35	100
	Turkey	65	19	16	100
	Uzbekistan	31	34	35	100
Southeast Asia	Indonesia	8	84	8	100
	Malaysia	54	22	24	100
	Thailand[^]	51	40	9	100
South Asia	Bangladesh	14	64	22	100
	Pakistan	55	13	32	100
Middle East-North Africa	Egypt	39	29	32	100
	Iraq	64	12	24	100
	Jordan	28	37	35	100
	Lebanon	52	32	16	100
	Morocco	48	18	34	100
	Palestinian terr.	46	23	31	100
	Tunisia	67	17	16	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q43i. Which, if any, of the following do you believe: that the Mahdi, the guided one who will initiate the final period before the Day of Resurrection and Judgment, will return in your lifetime?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	20	57	23	100
	Bosnia-Herz.	14	73	13	100
	Kosovo	15	31	54	100
	Russia	27	51	22	100
Central Asia	Azerbaijan	41	28	31	100
	Kazakhstan	13	71	17	100
	Kyrgyzstan	17	55	29	100
	Tajikistan	39	26	35	100
	Turkey	68	14	18	100
	Uzbekistan	22	33	45	100
Southeast Asia	Indonesia	23	65	12	100
	Malaysia	62	13	25	100
	Thailand[^]	57	21	22	100
South Asia	Afghanistan	83	12	4	100
	Bangladesh	29	50	21	100
	Pakistan	60	11	30	100
Middle East-North Africa	Egypt	40	32	28	100
	Iraq	72	9	19	100
	Jordan	41	29	30	100
	Lebanon	56	24	20	100
	Morocco	51	14	35	100
	Palestinian terr.	46	21	33	100
	Tunisia	67	16	17	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q43iNiger. Which, if any, of the following do you believe: that the Mahdi, the guided one who will initiate the final period before the Day of Resurrection and Judgment, will return in your lifetime?			
		Yes	No	DK/Ref.	Total
Sub-Saharan Africa	Niger	43	30	27	100

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		Q43iAF. Which, if any, of the following do you believe: in the return of the Mahdi, the guided one who will initiate the final period before the Day of Resurrection and Judgment?			
		Yes	No	DK/Ref.	Total
Sub-Saharan Africa	Cameroon*	58	29	13	100
	Chad*	72	26	2	100
	DR Congo*	62	12	26	100
	Djibouti*	74	13	14	100
	Ethiopia*	73	20	7	100
	Ghana*	64	19	16	100
	Guinea Bissau*	67	24	10	100
	Kenya*	71	23	6	100
	Liberia*	66	11	23	100
	Mali*	44	26	30	100
	Mozambique*	63	24	13	100
	Nigeria*	71	13	16	100
	Senegal*	40	31	29	100
	Tanzania*	43	22	35	100
Uganda*	62	23	16	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		Q43j. Which, if any, of the following do you believe: in one God, Allah, and his Prophet Muhammad?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	72	21	7	100
	Bosnia-Herz.	96	3	1	100
	Kosovo	81	5	14	100
	Russia	89	7	4	100
Central Asia	Azerbaijan	98	2	0	100
	Kazakhstan	83	12	5	100
	Kyrgyzstan	94	4	2	100
	Tajikistan	99	1	1	100
	Turkey	97	2	1	100
	Uzbekistan	97	2	1	100
Southeast Asia	Indonesia	98	2	0	100
	Malaysia	98	1	2	100
	Thailand[^]	100	0	0	100
South Asia	Bangladesh	96	1	2	100
	Pakistan	98	1	1	100
Middle East-North Africa	Egypt	100	0	0	100
	Iraq	100	0	0	100
	Jordan	100	0	0	100
	Lebanon	98	1	1	100
	Morocco	98	1	2	100
	Palestinian terr.	99	0	1	100
	Tunisia	100	0	0	100
Sub-Saharan Africa	Cameroon*	99	1	0	100
	Chad*	96	3	1	100
	DR Congo*	90	1	9	100
	Djibouti*	89	6	5	100
	Ethiopia*	96	1	3	100
	Ghana*	95	2	3	100
	Guinea Bissau*	85	12	3	100
	Kenya*	98	0	2	100
	Liberia*	90	4	6	100
	Mali*	96	2	2	100
	Mozambique*	87	6	7	100
	Niger	97	2	1	100
	Nigeria*	93	4	2	100
	Senegal*	99	0	1	100
Tanzania*	98	1	1	100	
Uganda*	87	5	7	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		Q44/Q44b. Now thinking about when you were a child, in what religion were you raised, if any? ASK IF RESPONDED 'SOMETHING ELSE' OR 'DON'T KNOW' OR 'REFUSED' (Q44 = 91,98,99) And would you say you were raised as a Muslim, a Christian, or as neither one?											
		Muslim	Christian	Hindu	Buddhist	Baha'i	Atheist	Agnostic	Ancestral or tribal beliefs	Zoroastrian/Parsi	Nothing in particular	DK/Ref.	Total
Southern-Eastern Europe	Albania	95	0	0	0	0	1	0	0	0	4	0	100
	Bosnia-Herz.	99	0	0	0	0	0	0	0	0	0	0	100
	Kosovo	100	0	0	0	0	0	0	0	0	0	0	100
	Russia	92	0	0	0	0	2	0	0	0	5	1	100
Central Asia	Azerbaijan	100	0	0	0	0	0	0	0	0	0	0	100
	Kazakhstan	89	0	0	0	0	3	0	0	0	7	0	100
	Kyrgyzstan	96	0	0	0	0	3	1	0	0	0	0	100
	Tajikistan	98	0	0	0	0	1	0	0	0	1	0	100
	Turkey	99	0	0	0	0	0	0	0	0	1	0	100
Uzbekistan	95	0	0	0	0	1	0	0	0	5	0	100	
Southeast Asia	Indonesia	100	0	0	0	0	0	0	0	0	0	0	100
	Malaysia	100	0	0	0	0	0	0	0	0	0	0	100
	Thailand^	97	0	0	3	0	0	0	0	0	0	0	100
South Asia	Bangladesh	100	0	0	0	0	0	0	0	0	0	0	100
	Pakistan	100	0	0	0	0	0	0	0	0	0	0	100
Middle East-North Africa	Egypt	100	0	0	0	0	0	0	0	0	0	0	100
	Iraq	100	0	0	0	0	0	0	0	0	0	0	100
	Jordan	100	0	0	0	0	0	0	0	0	0	0	100
	Lebanon	100	0	0	0	0	0	0	0	0	0	0	100
	Morocco	100	0	0	0	0	0	0	0	0	0	0	100
	Palestinian terr.	100	0	0	0	0	0	0	0	0	0	0	100
	Tunisia	100	0	0	0	0	0	0	0	0	0	0	100
Sub-Saharan Africa	Cameroon*	91	7	0	0	0	0	0	1	0	0	1	100
	Chad*	98	1	0	0	0	0	0	0	0	1	0	100
	DR Congo*	75	22	0	0	0	1	0	0	0	1	1	100
	Djibouti*	99	1	0	0	0	0	0	0	0	0	0	100
	Ethiopia*	97	3	0	0	0	0	0	0	0	0	0	100
	Ghana*	94	3	0	0	0	0	0	3	0	0	0	100
	Guinea Bissau*	99	0	0	0	0	0	0	0	0	0	0	100
	Kenya*	89	11	0	0	0	0	0	0	0	0	0	100
	Liberia*	92	7	0	0	0	0	0	0	0	0	0	100
	Mali*	98	0	0	0	0	1	0	1	0	0	1	100
	Niger	99	1	0	0	0	0	0	0	0	0	0	100
	Nigeria*	97	2	0	0	0	0	0	0	0	0	0	100
	Senegal*	99	1	0	0	0	0	0	0	0	0	0	100
	Tanzania*	95	4	0	0	0	0	0	0	0	0	0	100
Uganda*	89	10	0	0	0	0	0	0	0	0	0	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.
^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.

		Q46. When you were a child, were you raised Sunni (for example, Hanafi, Maliki, Shafi, or Hanbali), Shia (for example, Ithnashari/Twelve or Ismaili/Sevener), or something else?										
		Sunni	Shia	Ahmadiyya (VOL.)	Alevi (VOL.)	Bektashi (VOL.)	Aliran Kepercayaan (VOL.)	Something else	Nothing in particular (VOL.)	Just a Muslim, not further specified (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	10	0	0	0	12	0	0	4	68	6	100
	Bosnia-Herz.	35	0	0	0	0	0	0	3	57	4	100
	Kosovo	23	1	0	0	2	0	0	2	41	30	100
	Russia	32	5	0	0	0	0	0	9	44	9	100
Central Asia	Azerbaijan	14	32	0	0	0	0	0	1	51	2	100
	Kazakhstan	15	2	0	0	0	0	0	4	75	4	100
	Kyrgyzstan	18	0	0	0	0	0	0	3	67	12	100
	Tajikistan	82	3	0	0	0	0	0	1	11	4	100
	Turkey	89	1	0	5	0	0	0	3	1	1	100
Uzbekistan	15	1	0	0	0	0	0	3	59	21	100	
Southeast Asia	Indonesia	26	0	0	0	0	0	4	7	55	7	100
	Malaysia	70	0	0	0	0	0	0	1	20	9	100
	Thailand^	82	0	0	0	0	0	0	0	4	13	100
South Asia	Afghanistan	91	6	0	0	0	0	0	0	2	0	100
	Bangladesh	91	2	0	0	0	0	0	0	5	2	100
	Pakistan	82	6	0	0	0	0	1	0	11	0	100
Middle East-North Africa	Egypt	92	0	0	0	0	0	0	0	7	1	100
	Iraq	40	50	0	0	0	0	0	1	8	1	100
	Jordan	94	0	0	0	0	0	0	0	6	0	100
	Lebanon	51	46	0	0	0	0	0	1	2	1	100
	Morocco	65	0	0	0	0	0	0	1	33	1	100
	Palestinian terr.	85	0	0	0	0	0	0	0	14	1	100
Tunisia	59	0	0	0	0	0	0	1	38	1	100	
Sub-Saharan Africa	Cameroon*	27	1	13	0	0	0	5	4	37	13	100
	Chad*	50	21	3	0	0	0	0	3	22	1	100
	DR Congo*	47	11	7	0	0	0	0	1	13	22	100
	Djibouti*	78	1	0	0	0	0	0	1	8	12	100
	Ethiopia*	63	1	0	0	0	0	2	1	26	7	100
	Ghana*	50	8	10	0	0	0	0	1	15	15	100
	Guinea Bissau*	40	5	2	0	0	0	0	2	36	15	100
	Kenya*	68	6	4	0	0	0	0	1	10	13	100
	Liberia*	30	10	11	0	0	0	0	5	23	21	100
	Mali*	21	0	1	0	0	0	0	5	57	15	100
	Niger	53	8	6	0	0	0	5	1	20	5	100
	Nigeria*	31	11	2	0	0	0	1	1	46	7	100
	Senegal*	55	1	0	0	0	0	5	5	29	5	100
	Tanzania*	40	19	14	0	0	0	1	0	22	4	100
Uganda*	39	5	2	0	0	0	0	3	39	12	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.
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		Q57. Please tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right.				
		There is only one true way to interpret the teachings of my religion	There is more than one true way to interpret the teachings of my religion	Neither/Both equally (VOL.)	DK/Ref.	Total
Southern-Eastern Europe	Albania	41	23	12	24	100
	Bosnia-Herz.	75	18	1	6	100
	Kosovo	52	21	2	25	100
	Russia	53	28	5	14	100
Central Asia	Azerbaijan	68	14	4	14	100
	Kazakhstan	36	31	16	17	100
	Kyrgyzstan	63	17	4	15	100
	Tajikistan	76	13	3	9	100
	Turkey	66	22	2	10	100
	Uzbekistan	59	12	5	24	100
Southeast Asia	Indonesia	72	20	4	4	100
	Malaysia	71	17	1	11	100
	Thailand [^]	73	20	0	6	100
South Asia	Afghanistan	72	21	6	2	100
	Bangladesh	69	26	2	3	100
	Pakistan	72	19	0	9	100
Middle East-North Africa	Egypt	78	21	1	1	100
	Iraq	47	43	3	7	100
	Jordan	76	23	1	1	100
	Lebanon	47	45	5	2	100
	Morocco	34	58	1	8	100
	Palestinian terr.	42	49	1	8	100
	Tunisia	35	58	1	6	100
Sub-Saharan Africa	Cameroon*	67	31	0	1	100
	Chad*	55	44	1	0	100
	DR Congo*	62	27	6	5	100
	Djibouti*	59	30	2	9	100
	Ethiopia*	70	27	2	1	100
	Ghana*	60	35	1	4	100
	Guinea Bissau*	50	36	8	7	100
	Kenya*	61	35	1	3	100
	Liberia*	71	22	3	4	100
	Mali*	71	24	0	5	100
	Mozambique*	53	40	2	5	100
	Niger	66	32	1	2	100
	Nigeria*	70	27	2	1	100
	Senegal*	51	45	0	3	100
	Tanzania*	63	34	1	2	100
Uganda*	58	38	1	2	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.
[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q61. People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?								
		Several times a day	Once a day	A few times a week	Once a week	A few times a month	Seldom	Never	DK/Ref.	Total
Southern-Eastern Europe	Albania	7	6	5	3	10	36	28	4	100
	Bosnia-Herz.	19	6	13	9	12	29	9	3	100
	Kosovo	43	13	9	4	3	11	15	4	100
	Russia	36	8	5	2	5	25	15	5	100
Central Asia	Azerbaijan	70	4	6	1	2	9	6	3	100
	Kazakhstan	4	6	4	7	13	33	31	2	100
	Kyrgyzstan	18	7	8	11	7	17	31	1	100
	Tajikistan	42	5	4	2	4	18	24	1	100
	Turkey	43	17	11	6	7	10	4	2	100
	Uzbekistan	18	8	2	3	4	17	48	1	100
Southeast Asia	Indonesia	77	8	8	3	1	2	0	0	100
	Malaysia	80	2	5	2	2	6	0	3	100
	Thailand^	77	4	8	4	2	2	1	0	100
South Asia	Afghanistan	91	4	2	0	0	1	1	1	100
	Bangladesh	40	20	20	7	5	7	1	1	100
	Pakistan	50	17	13	9	4	3	2	2	100
Middle East-North Africa	Egypt	61	13	12	4	6	2	1	1	100
	Iraq	85	3	4	1	1	2	1	2	100
	Jordan	68	9	11	5	2	2	3	0	100
	Lebanon	63	3	2	5	5	12	10	1	100
	Morocco	69	3	2	1	2	10	3	9	100
	Palestinian terr.	74	2	7	3	3	5	3	2	100
	Tunisia	65	1	1	2	1	4	25	0	100
	Sub-Saharan Africa	Cameroon*	95	1	3	0	0	0	1	0
Chad*	86	8	3	1	1	1	1	0	100	
DR Congo*	68	8	9	12	1	1	1	1	100	
Djibouti*	78	6	2	2	1	5	2	6	100	
Ethiopia*	66	17	10	2	2	2	1	0	100	
Ghana*	94	1	2	1	0	0	0	2	100	
Guinea Bissau*	88	5	4	1	1	0	0	1	100	
Kenya*	76	16	4	3	0	1	0	0	100	
Liberia*	89	4	1	1	0	0	1	4	100	
Mali*	81	1	2	2	2	10	1	2	100	
Mozambique*	41	27	10	10	5	4	1	0	100	
Niger	82	6	3	3	3	1	0	1	100	
Nigeria*	90	4	2	0	1	0	0	3	100	
Senegal*	87	2	3	2	1	5	0	0	100	
Tanzania*	49	6	13	12	7	8	4	1	100	
Uganda*	88	3	4	2	1	0	1	0	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		ASK IF MUSLIM AND PRAYS SEVERAL TIMES A DAY (R IS MUSLIM AND Q61=1) Q62. Do you pray all five salat every day, or not?					
		Pray several times a day - Yes, all five salat	Pray several times a day - No	Pray several times a day - DK/Ref.	Don't pray several times a day	DK/Ref Q61.	Total
Southern-Eastern Europe	Albania	4	3	0	89	4	100
	Bosnia-Herz.	14	4	1	78	3	100
	Kosovo	10	31	2	54	4	100
	Russia	30	5	1	60	5	100
Central Asia	Azerbaijan	21	49	0	27	3	100
	Kazakhstan	2	2	0	94	2	100
	Kyrgyzstan	14	4	0	80	1	100
	Tajikistan	39	3	0	57	1	100
	Turkey	27	15	1	56	2	100
	Uzbekistan	16	1	0	81	1	100
Southeast Asia	Indonesia	71	6	0	22	0	100
	Malaysia	72	7	2	17	3	100
	Thailand^	75	3	0	23	0	100
South Asia	Afghanistan	88	3	0	9	1	100
	Bangladesh	30	9	0	59	1	100
	Pakistan	42	8	0	48	2	100
Middle East-North Africa	Egypt	53	7	0	38	1	100
	Iraq	83	2	1	13	2	100
	Jordan	54	14	0	32	0	100
	Lebanon	61	2	0	36	1	100
	Morocco	67	2	0	22	9	100
	Palestinian terr.	69	5	1	23	2	100
	Tunisia	63	2	0	35	0	100
Sub-Saharan Africa	Cameroon*	90	5	0	5	0	100
	Chad*	84	2	0	14	0	100
	DR Congo*	53	6	9	31	1	100
	Djibouti*	74	3	1	16	6	100
	Ethiopia*	61	5	0	34	0	100
	Ghana*	91	3	0	4	2	100
	Guinea Bissau*	76	11	1	11	1	100
	Kenya*	66	10	0	24	0	100
	Liberia*	82	4	3	7	4	100
	Mali*	79	2	0	17	2	100
	Mozambique*	32	9	0	59	0	100
	Niger	80	2	0	17	1	100
	Nigeria*	86	4	1	7	3	100
	Senegal*	85	2	0	13	0	100
Tanzania*	44	4	1	50	1	100	
Uganda*	68	20	1	12	0	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		Q63a. Have you ever experienced or witnessed the devil or evil spirits being driven out of a person?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	4	94	3	100
	Bosnia-Herz.	5	95	0	100
	Kosovo	2	92	6	100
	Russia	3	94	3	100
Central Asia	Azerbaijan	2	98	1	100
	Kazakhstan	2	97	0	100
	Kyrgyzstan	5	95	1	100
	Tajikistan	7	91	2	100
	Turkey	6	93	0	100
	Uzbekistan	2	96	1	100
Southeast Asia	Indonesia	20	79	1	100
	Malaysia	13	86	1	100
	Thailand[^]	17	83	0	100
South Asia	Afghanistan	20	77	3	100
	Bangladesh	21	78	1	100
	Pakistan	7	92	1	100
Middle East-North Africa	Egypt	7	90	3	100
	Iraq	6	93	0	100
	Jordan	7	92	0	100
	Lebanon	3	96	0	100
	Morocco	18	81	1	100
	Palestinian terr.	11	88	1	100
	Tunisia	6	94	0	100
Sub-Saharan Africa	Cameroon*	18	82	0	100
	Chad*	28	71	1	100
	DR Congo*	33	48	19	100
	Djibouti*	35	59	6	100
	Ethiopia*	48	51	2	100
	Ghana*	15	81	4	100
	Guinea Bissau*	31	60	9	100
	Kenya*	16	83	1	100
	Liberia*	21	74	5	100
	Mali*	37	58	5	100
	Mozambique*	35	63	2	100
	Niger	17	83	0	100
	Nigeria*	20	78	2	100
	Senegal*	28	70	2	100
Tanzania*	33	66	1	100	
Uganda*	31	67	2	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q63b. Have you ever seen a jinn?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	2	96	2	100
	Bosnia-Herz.	2	98	0	100
	Kosovo	2	92	6	100
	Russia	1	96	2	100
Central Asia	Azerbaijan	1	99	0	100
	Kazakhstan	0	99	0	100
	Kyrgyzstan	1	98	0	100
	Tajikistan	1	99	0	100
	Turkey	4	96	1	100
	Uzbekistan	1	98	1	100
Southeast Asia	Indonesia	6	93	1	100
	Malaysia	1	98	1	100
	Thailand[^]	3	97	1	100
South Asia	Afghanistan	9	90	1	100
	Bangladesh	12	87	1	100
	Pakistan	3	97	0	100
Middle East-North Africa	Egypt	2	95	2	100
	Iraq	2	97	2	100
	Jordan	5	95	0	100
	Lebanon	10	90	0	100
	Morocco	5	95	0	100
	Palestinian terr.	4	95	2	100
	Tunisia	1	99	0	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q63c. Have you ever made a pilgrimage to Mecca?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	1	97	2	100
	Bosnia-Herz.	3	96	1	100
	Kosovo	2	93	5	100
	Russia	4	94	1	100
Central Asia	Azerbaijan	4	96	0	100
	Kazakhstan	1	99	0	100
	Kyrgyzstan	2	97	1	100
	Tajikistan	3	97	0	100
	Turkey	5	94	1	100
	Uzbekistan	2	98	0	100
Southeast Asia	Indonesia	3	97	1	100
	Malaysia	8	92	0	100
	Thailand[^]	11	89	0	100
South Asia	Afghanistan	11	88	1	100
	Bangladesh	4	95	1	100
	Pakistan	6	94	0	100
Middle East-North Africa	Egypt	20	80	0	100
	Iraq	12	87	1	100
	Jordan	18	82	0	100
	Lebanon	20	80	0	100
	Morocco	6	94	0	100
	Palestinian terr.	17	82	1	100
	Tunisia	4	96	0	100
Sub-Saharan Africa	Cameroon*	8	92	0	100
	Chad*	28	72	0	100
	DR Congo*	9	57	34	100
	Djibouti*	48	49	3	100
	Ethiopia*	19	81	0	100
	Ghana*	13	87	1	100
	Guinea Bissau*	27	69	4	100
	Kenya*	17	82	0	100
	Liberia*	32	63	6	100
	Mali*	9	90	2	100
	Mozambique*	12	88	0	100
	Niger	10	89	0	100
	Nigeria*	18	82	1	100
	Senegal*	9	91	0	100
	Tanzania*	1	99	0	100
Uganda*	12	88	0	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q64a. Do you or your family ever use traditional religious healers when someone is sick?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	38	57	5	100
	Bosnia-Herz.	16	82	1	100
	Kosovo	25	69	6	100
	Russia	21	76	3	100
Central Asia	Azerbaijan	43	56	1	100
	Kazakhstan	36	63	0	100
	Kyrgyzstan	48	51	1	100
	Tajikistan	66	33	1	100
	Turkey	25	73	2	100
	Uzbekistan	46	54	1	100
Southeast Asia	Indonesia	38	60	2	100
	Malaysia	40	58	2	100
	Thailand[^]	48	52	0	100
South Asia	Afghanistan	66	33	1	100
	Bangladesh	34	65	1	100
	Pakistan	55	44	2	100
Middle East-North Africa	Egypt	44	54	2	100
	Iraq	46	51	3	100
	Jordan	42	57	0	100
	Lebanon	20	79	1	100
	Morocco	29	70	1	100
	Palestinian terr.	24	74	2	100
Sub-Saharan Africa	Tunisia	41	58	1	100
	Cameroon*	57	40	3	100
	Chad*	68	32	1	100
	DR Congo*	36	36	28	100
	Djibouti*	42	50	9	100
	Ethiopia*	38	61	2	100
	Ghana*	33	63	3	100
	Guinea Bissau*	50	42	8	100
	Kenya*	13	85	2	100
	Liberia*	55	42	3	100
	Mali*	55	39	7	100
	Mozambique*	26	73	1	100
	Niger	46	50	5	100
	Nigeria*	35	63	2	100
Senegal*	73	25	2	100	
Tanzania*	53	46	1	100	
Uganda*	24	72	3	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		Q64b. Do you have objects in your home to ward off 'evil eye'?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	47	50	4	100
	Bosnia-Herz.	11	88	1	100
	Kosovo	22	70	8	100
	Russia	35	63	2	100
Central Asia	Azerbaijan	74	25	2	100
	Kazakhstan	54	46	0	100
	Kyrgyzstan	18	81	1	100
	Tajikistan	38	58	4	100
	Turkey	37	62	1	100
	Uzbekistan	44	55	1	100
Southeast Asia	Indonesia	4	94	2	100
	Malaysia	3	95	2	100
	Thailand[^]	5	94	1	100
South Asia	Afghanistan	36	64	1	100
	Bangladesh	18	81	1	100
	Pakistan	40	58	2	100
Middle East-North Africa	Egypt	29	70	1	100
	Iraq	42	55	3	100
	Jordan	27	72	0	100
	Lebanon	33	66	0	100
	Morocco	16	83	1	100
	Palestinian terr.	18	81	2	100
	Tunisia	47	52	1	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q64c. Do you wear talismans or precious stones for their protective power?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	39	58	4	100
	Bosnia-Herz.	13	87	1	100
	Kosovo	23	70	7	100
	Russia	25	73	1	100
Central Asia	Azerbaijan	10	89	1	100
	Kazakhstan	27	72	1	100
	Kyrgyzstan	9	91	1	100
	Tajikistan	26	69	5	100
	Turkey	23	76	1	100
	Uzbekistan	17	83	0	100
Southeast Asia	Indonesia	4	95	2	100
	Malaysia	3	95	2	100
	Thailand[^]	3	97	1	100
South Asia	Afghanistan	18	82	1	100
	Bangladesh	26	72	2	100
	Pakistan	41	57	2	100
Middle East-North Africa	Egypt	25	74	0	100
	Iraq	18	79	3	100
	Jordan	28	72	0	100
	Lebanon	16	83	0	100
	Morocco	7	93	1	100
	Palestinian terr.	4	94	2	100
	Tunisia	25	74	2	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q64d. Do you have Quranic verses displayed in your home?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	18	79	3	100
	Bosnia-Herz.	77	23	0	100
	Kosovo	34	61	4	100
	Russia	55	44	1	100
Central Asia	Azerbaijan	63	37	0	100
	Kazakhstan	42	58	0	100
	Kyrgyzstan	49	50	1	100
	Tajikistan	78	21	1	100
	Turkey	72	27	1	100
Southeast Asia	Indonesia	88	12	0	100
	Malaysia	97	1	1	100
	Thailand[^]	95	4	0	100
South Asia	Afghanistan	75	25	0	100
	Bangladesh	71	28	1	100
	Pakistan	90	10	0	100
Middle East-North Africa	Egypt	85	15	0	100
	Iraq	96	4	0	100
	Jordan	77	23	0	100
	Lebanon	93	6	1	100
	Morocco	96	3	0	100
	Palestinian terr.	91	8	1	100
	Tunisia	95	5	0	100

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q64e. Do you give zakat, that is give a set percentage of your wealth to charity or the mosque?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	43	52	4	100
	Bosnia-Herz.	81	19	1	100
	Kosovo	69	27	4	100
	Russia	39	57	4	100
Central Asia	Azerbaijan	59	39	2	100
	Kazakhstan	36	63	1	100
	Kyrgyzstan	77	22	1	100
	Tajikistan	66	27	7	100
	Turkey	72	27	2	100
	Uzbekistan	73	25	2	100
Southeast Asia	Indonesia	98	1	0	100
	Malaysia	93	5	2	100
	Thailand [^]	93	7	0	100
South Asia	Afghanistan	91	8	1	100
	Bangladesh	78	21	1	100
	Pakistan	89	10	1	100
Middle East-North Africa	Egypt	70	29	1	100
	Iraq	79	16	5	100
	Jordan	74	26	0	100
	Lebanon	78	21	1	100
	Morocco	92	7	1	100
	Palestinian terr.	84	13	3	100
	Tunisia	81	18	1	100
Sub-Saharan Africa	Cameroon*	77	23	0	100
	Chad*	83	17	0	100
	DR Congo*	66	18	16	100
	Djibouti*	81	18	2	100
	Ethiopia*	82	18	0	100
	Ghana*	80	19	1	100
	Guinea Bissau*	75	21	4	100
	Kenya*	87	13	0	100
	Liberia*	89	8	4	100
	Mali*	69	30	1	100
	Mozambique*	58	40	1	100
	Niger	77	20	2	100
	Nigeria*	80	19	0	100
	Senegal*	72	28	0	100
	Tanzania*	65	35	0	100
Uganda*	60	39	1	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

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		Q64f. Do you fast, that is avoid eating during the daytime, during the holy month of Ramadan?			
		Yes	No	DK/Ref.	Total
Southern-Eastern Europe	Albania	44	54	3	100
	Bosnia-Herz.	75	24	1	100
	Kosovo	76	19	4	100
	Russia	56	41	3	100
Central Asia	Azerbaijan	43	57	0	100
	Kazakhstan	30	70	1	100
	Kyrgyzstan	53	45	1	100
	Tajikistan	88	12	0	100
	Turkey	84	16	1	100
	Uzbekistan	50	50	0	100
Southeast Asia	Indonesia	99	1	0	100
	Malaysia	99	1	0	100
	Thailand[^]	100	0	0	100
South Asia	Afghanistan	96	4	0	100
	Bangladesh	96	3	1	100
	Pakistan	97	2	0	100
Middle East-North Africa	Egypt	95	3	2	100
	Iraq	94	5	1	100
	Jordan	86	14	0	100
	Lebanon	88	12	0	100
	Morocco	98	2	0	100
	Palestinian terr.	94	4	2	100
Sub-Saharan Africa	Cameroon*	100	0	0	100
	Chad*	98	2	0	100
	DR Congo*	69	6	25	100
	Djibouti*	88	10	1	100
	Ethiopia*	96	4	0	100
	Ghana*	97	3	0	100
	Guinea Bissau*	85	14	1	100
	Kenya*	96	2	2	100
	Liberia*	89	8	3	100
	Mali*	93	7	1	100
	Mozambique*	86	14	1	100
	Niger	95	4	1	100
	Nigeria*	96	4	0	100
	Senegal*	98	2	0	100
	Tanzania*	93	7	0	100
Uganda*	85	14	1	100	

* Data from Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa, conducted in 2008-2009 and released in 2010.

[^] Interviews conducted with Muslims in five southern provinces only. See methodology for details.

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		Q65. Please tell me how often you read or listen to the Quran. Would you say every day, at least once a week, once or twice a month, a few times a year or never?						
		Every day	At least once a week	Once or twice a month	A few times a year	Never	DK/Ref.	Total
Southern-Eastern Europe	Albania	3	4	4	34	47	8	100
	Bosnia-Herz.	8	19	16	39	16	2	100
	Kosovo	7	9	10	21	44	9	100
	Russia	9	14	15	32	23	7	100
Central Asia	Azerbaijan	3	10	15	46	24	2	100
	Kazakhstan	3	12	15	45	23	2	100
	Kyrgyzstan	18	32	17	17	15	1	100
	Tajikistan	10	14	25	23	23	6	100
	Turkey	9	21	18	24	23	4	100
	Uzbekistan	5	6	9	31	45	4	100
Southeast Asia	Indonesia	37	44	12	5	1	1	100
	Malaysia	35	34	15	9	1	7	100
	Thailand^	48	29	10	10	3	0	100
South Asia	Afghanistan	43	31	14	7	4	1	100
	Bangladesh	15	35	29	14	5	2	100
	Pakistan	36	28	13	9	14	1	100
Middle East-North Africa	Egypt	49	26	19	5	0	0	100
	Iraq	46	35	13	4	0	1	100
	Jordan	52	31	13	3	1	1	100
	Lebanon	31	29	15	20	4	1	100
	Morocco	39	42	12	4	1	2	100
	Palestinian terr.	52	29	10	7	2	1	100
	Tunisia	51	29	8	9	2	1	100

^ Interviews conducted with Muslims in five southern provinces only. See methodology for details.