The Muslim Green

American Muslim Market Study 2014/15

Produced by:

DinarStandard

In Partnership with:

AMCC
American Muslim Consumer Consortium

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Disclaimer

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Executive Summary

Muslims are a rapidly growing customer segment, reaching 5.8million consumers in 2015 and commanded $107 billion in annual disposable income in 2015. The ecosystem of products and services addressing Muslim faith-based needs has evolved substantially, with many new players seeking to emulate the remarkable success stories of Saffron Road and the Halal Guys.

Muslim Household Income and Spend

Population: In 2015, there was an estimated 5.8 Million Muslims in the U.S., accounting for 1.8 percent of the population.[1] **Spend:** Total disposable income increased by 4.3 percent CAGR between 2013 and 2015 to reach $107 billion.[2]

AREA	2013 SPEND, $ IN BILLIONS	2015 SPEND, $ IN BILLIONS	ANNUALIZED PERCENTAGE GROWTH
Total Muslim Household Disposable Income	98.4	107	4.3 percent
2015 spend by segment, $ in billions			
Housing and Home Services	31.6	Healthcare	7.5
Food & Beverage	12.5	Entertainment	5.3
Motor Vehicle & Other Services	12.1	Apparel & Services	5.6
Insurance & Pensions	12.1	Personal Care	1.2
Education	10.9	Charity/Contributions	3.1

1 The estimation uses the Association of Statisticians of American Religious Bodies (ASARB) 2010 Religious Congregations and Membership Study as a baseline. Using their mosque attendance data per state, we applied a regular non–mosque attendee estimate from the year 2010 to derive that year's total Muslim population. We then applied a conservative US Muslim population growth rate of 3.5% to derive 2015 estimates.

2 Source: 2007 Pew Research Center report, "Muslim Americans: Middle Class and Mostly Mainstream," Muslim Americans generally mirror the U.S. public in education and income; Size of Muslim household expenditure (based on 5.8 million ppn. estimate) reflective of US Average Annual Income expenditure of all consumer units, Consumer Expenditure Survey, 2006–2008, Bureau of Labor Statistics by the US Census Bureau. For general idea purposes only.

Select key and emerging player developments in the U.S. across lifestyle sectors

Halal food and consumer products:

Select key and emerging player developments in the U.S. across lifestyle sectors:

- **Saffron Road** revenues surpassed $40 million in 2015, and was recognized as the fastest growing brand of all entrees in the U.S. The company undertook its first acquisition, of Canadian Snack brand Mediterranean foods, in 2015.
- Starting out as a food cart operation in New York City, **Halal Guys** is a U.S. Halal success story, with plans to expand to 340 locations globally, including across the U.S. and into Malaysia, Canada, the Philippines and Indonesia.
- **Noor Pharmaceuticals** has experienced substantial growth, increasing headcount to over 100 people in 2015, and partnering with major U.S. including Duane Reade, Whole Foods and Walgreens. The company has also partnered with Islamic Relief in 2016 to donate meals to those in need in the U.S.

- **Honest Chops** is the country's first wholesale organic Halal meat retail store, founded in New York city founded in early 2014, opening a fast–food outlet, Honest Chops Burger, in 2016
- **Paramount Fine Foods**, based in Canada, is emerging as a sizeable North American Halal Food restaurant chain, founded in 2007 and having now established over 30 Middle Eastern Halal restaurants and over 20 currently under construction. The company has expanded to the US and is one of the few Halal companies that have addressed the "farm–to–fork" experience
- **SprinJene** is a US–based certified Halal toothpaste brand, certified by ISWA. The toothpaste products are also certified gluten free, vegan and kosher.
- Several major events were held since the 2014 AMCC conference which have furthered interest in the Halal Food and Products industry, including the **2015 ISNA conference**, attracting 15,000 people, and several Halal Food fests, including **Halal Fest Fremont**, attracting 15,000 and in Canada, Halal Food Toronto, attracting 10,000 people.

Islamic-themed Media:

- **DEEN TV**, is the first 24/7 Halal online entertainment channel and is currently seeking to raise $150,000 for the development of its studio, equipment and staff with an aim to offer better and varied programming. Deen TV was founded by Native Deen, a leading Islamic music production company.
- **Productive Muslim**, which debuted as a blog in 2007, has now scaled to become a media/training company offering online courses as well as live workshops. The company also recently authored the Productive Muslim book, co–authored by Tariq Ramadan.

Modest Fashion:

- **Verona Collection**, an Islamic modest fashion company that produces hijabs, dresses, cardigans, and activewear, is one of the first Muslim women's clothing stores to open in a Mainstream mall, opening its store at Orlando Fashion Square mall in May 2015.
- **Veil** is a highly innovative modest fashion company founded in 2015 and raised close to $40,000 in a Kickstarter campaign, and in 2016 launched their "Cool–Dry" hijabs, which are waterproof and heat resistant.

Finance and Incubation:

- **Launchgood,** winner of the 2014 AMCC Entrepreneurship Showcase Award, has crowd–funded over $11 million in projects across over 1,000 projects, and acted as a key source of support for social impact initiatives and Muslim entrepreneurial ventures.
- **Affinis Labs** is a United States–based incubator with global reach founded in 2015 and seeking to incubate startups that develop products and services to address the Digital needs of Muslim consumers.

U.S. based Digital Muslim Startups:

There has been significant development in the Digital Services system addressing the varied needs of Muslims, with select innovations including:

- *Islamic Finance:* **Sharia Portfolio** is a boutique asset management firm specialized in Sharia–compliant investing solutions from a team of investment advisors. Sharia Portfolio has grown to $50 million in less than 2 years of operation.
- *Quran memorization:* **Quran Academy** seeks to help dedicated users to better meet their Quran memorization goals and was accepted into Start–Up Chile and Malaysia's MaGIC Accelerator Program Quran Academy, and subsequently launched Quran companion.
- *Online media:* **Muslim Kids TV** is an online television and media platform for children that has content focused on Islamic–based values through interactive videos and games, seeking to emanate the style of highly popular children's programs such as Sesame Street.
- *Online media content platform:* **The Tempest** is a media company that provides visual and written content focused on entertainment and lifestyle sectors for women, with a substantial focus on Islamic lifestyle content.

American Muslim Market

Population

2013 EST*

5.7 million

Households

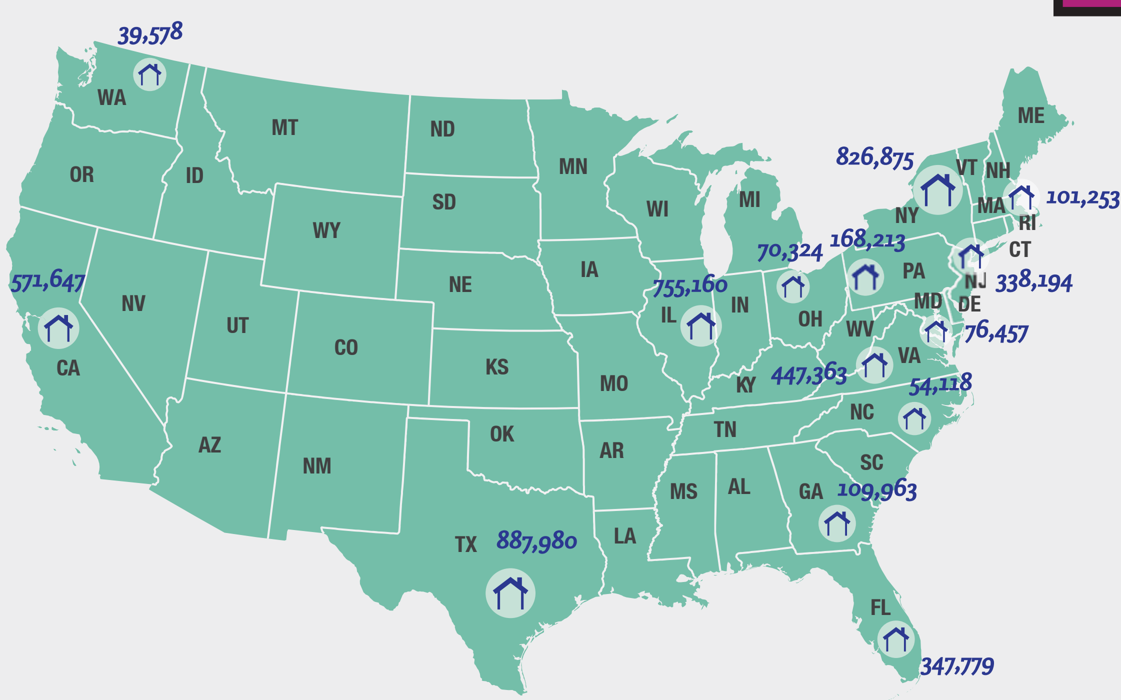
1.7 million

Disposable Income

2013 EST*

$98 billion

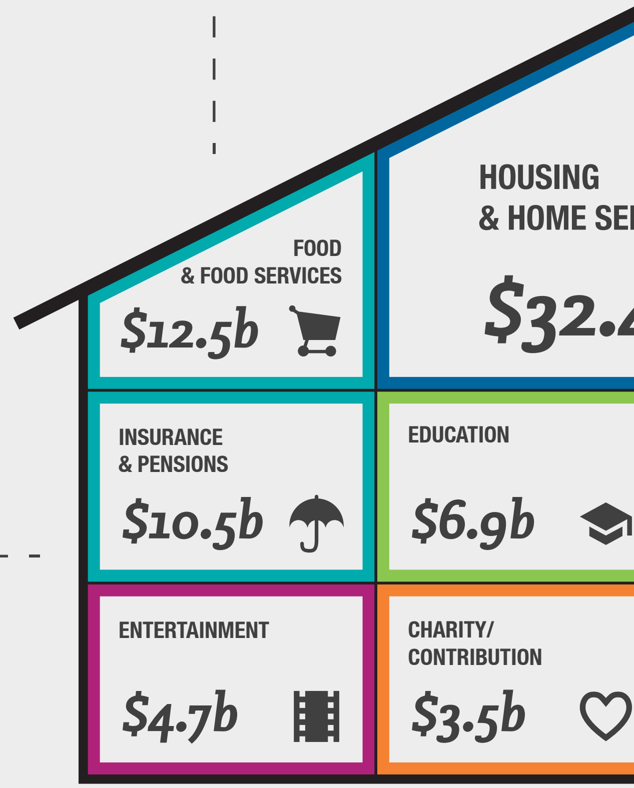
Geographically Distributed



Significant P

Estimated * Expend

*Based on estimated 2013 annua
Baselined to US Average househo
Expenditure Survey, 2014 Bureau
Bureau) and category adjustment
2014/15 study survey input.



American Muslim market estimate
Statisticians of American Religious
Congregations and Membership Stu
input from respected demographer
attendance data per state, a regula
year 2010 applied to derive that yea
conservative US Muslim population
at 4–6%) to get 2013 estimates. US

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In partnership with: American

Designed by: Ali Akbar Sahiwa

urchasing Power

diture By Category (2013)

al expenditure of 5.7 million ppn. estimate.
old annual expenditure (Consumer
of Labor Statistics by the US Census
ts made using American Muslim Market

rvices
4b

Motor Vehicle & Service
$12.6b

Healthcare
$6.6b

Apparel & Services
$5.4b

Personal Care
$1.2b

Other
$2.1b

baseline using the independent Association of
Bodies' (ASARB) 2010 Religious
dy data on Muslim congregations. Study had
Dr Ihsan Bagby. Using their mosque
non–mosque attendee estimate from the
ar's total Muslim population. Then applied a
growth rate of 1.7% (various estimates put it
S population growth rate has been 0.91%.

ndard™

Muslim Consumer Consortium (AMCC)

la

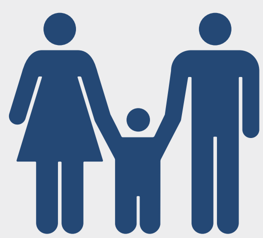
Community-centered

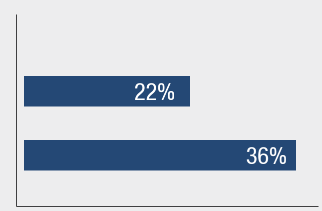
2106
Mosques/Community Centers
2011 The American Mosque study by Ihsan Bagby and CAIR

250+
Affiliated Muslim Student Associations
Muslim Student Association

350+
Islamic Schools with 40,000 Students
The Islamic School League of America

Young and Family-Focused



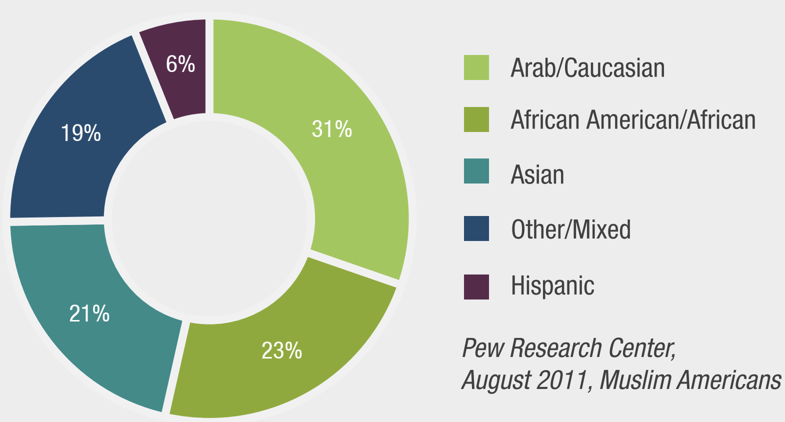


3.3 Average Household Size Compared to National Average 2.5

36% 18-29 Age Group Compared to National Average 22%

Pew Research Center, August 2011, Muslim Americans Report

Ethnically Diverse



Pew Research Center, August 2011, Muslim Americans Report

1. Executive Summary

The 2014-15 Study builds on DinarStandard's 2011 Report on the American Muslim consumer market. Given growing interest in American Muslim consumers, this 2014 Study presents the latest pulse of the American Muslim market landscape and consumer needs, wants and habits. The Study also introduces the growing global Islamic market opportunity for American businesses.

Purpose:

The purpose of this Study is to equip retailers, startups, small businesses and mid-to-large-sized business marketers to:

- Evaluate the demand profile of the American Muslim market, its dynamics and current activity;
- Capture American Muslim consumer needs and wants focused on food, finance, education and retail segments through original and well represented survey-based insights;
- Evaluate key global Islamic/Muslim market opportunity areas;
- Leverage case-studies and best practices for communication and engagement strategies.

Approach:

The Study incorporates a top-down and bottom-up approach, delivering a comprehensive view of the American Muslim market. This view includes a comparable second nationwide *American Muslim Consumer Advocacy Survey*, which received a total of 973 responses from across the country; representative of every major ethnic and geographic segment of the American Muslim community. The Study leverages other major studies to provide demographic context and present best market sizing estimations. Finally, DinarStandard's market analysis and market consulting experience are leveraged to put forth a framework on segmenting and engaging this market. A rich set of case-studies are presented across food, finance, media, travel, education and pharmaceutical sectors (see Table of Content for names).

$2 Trillion Global Context:

The American Muslim market's unique opportunity is part of a fast growing global Islamic/Muslim lifestyle economy representing $2 trillion in consumption (2013)[1]. These Muslim lifestyle sectors include global 'Halal' food, family-friendly travel, modest clothing, Halal pharmaceuticals/ cosmetics, media, education and recreation sectors. These core sectors' ecosystem is structurally affected by an Islamic values driven consumer lifestyle as well as business practices.

At the highest level, the values-based customer needs that are driving these Islamic economy sectors include Islamic/ethical financing, Halal (lawful) and Tayyab (pure) food, modest clothing, family friendly travel, gender interaction considerations, and religious practices. These needs also extend to business practices that seek Islamic business financing, investment and insurance services.

Market Sizing Background:

DinarStandard conservatively estimates the American Muslim population in 2013 to be 5.7 million[2], with 1.7 million households. The estimation uses the ASARB 2010 Religious Congregations and Membership Study as a baseline. DinarStandard estimates that the aggregate American Muslim disposable income in 2013 was $98 billion.

Based on other national studies[3], the American Muslim population is younger than the national average, and the education and income levels are at par with the average American household profile.

Population *2013 EST**

5.7 million

Households

1.7 million

Disposable Income *2013 EST**

$98 billion

1 DinarStandard 2013 estimate based on global Muslim consumer expenditure on food, clothing, travel, media/recreation, pharmaceutical/cosmetics core sectors structurally affected by Islamic values.

2 DinarStandard is a specialized global market research & advisory firm. Clients include: *Marriot International, Wilson Sports, Fajr Capital, Ibdar Bank, ThomsonReuters, and Pan–Arab TV Network*. DinarStandard's American Muslim market estimate uses as a baseline, the independent Association of Statisticians of American Religious Bodies' (ASARB) *2010 Religious Congregations and Membership Study* data on Muslim congregations. The study had input from respected American Muslim demographer Dr. Ihsan Bagby. Using their mosque attendance data per state, we applied a regular non–mosque attendee estimate from the year 2010 to derive that year's total Muslim population. We then applied a conservative US Muslim population growth rate of 1.7% (various estimates put it at 4–6%) to get 2013 estimates. The US population growth rate has been 0.91%. DinarStandard sees this as a conservative figure.

3 *Pew Research 2011 American Muslim's Report*

Spending Categories:

American Muslim consumers' spending priorities closely reflect the national American household except in education in the most acute way, with slight variances in food and clothing. Using the national American household spending data as a baseline and adjusting for priorities identified through DinarStandard's *American Muslim Consumer Advocacy Survey* (2011 & 2014), the largest categories of American Muslim household spending were: Housing & Housing services ($32 billiion), Motor vehicle & services ($12.6 billion) and Food & Food services ($12.5 billion).

The biggest variance in national average spending versus American Muslim market spending is in Education. Whereas Education ranks #8 in national household spend, it ranks #4 in American Muslim market households, with an estimated $6.9 billion spend in 2013. Comparatively American Muslims household share of Food and Apparel spending is also higher.

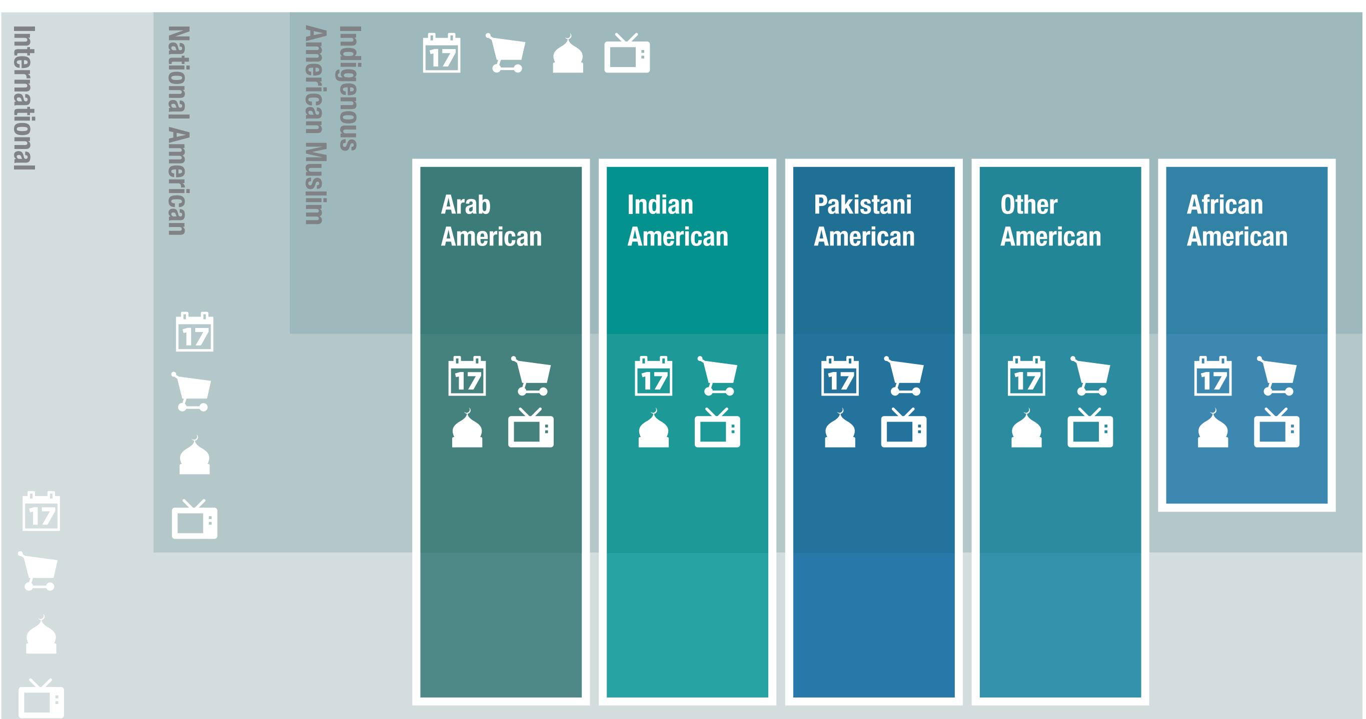
Geographic Dynamic:

A major dynamic of the American Muslim market is the challenge and opportunity it presents in its vast geographic distribution. Mainstream national chains, retailers and brands that are not yet engaged with this population are well positioned to address the geographic challenge, given their existing national channels and networks. By DinarStandard's estimation, fifteen states across the US represent approximately 85% of the total American Muslim population.   These fifteen states run from coast to coast and are listed in descending order of their Muslim population size: Texas, New York, Illinois, California, Virginia, Florida, New Jersey, Michigan, Pennsylvania, Georgia, Massachusetts, Maryland, Ohio, North Carolina, and Washington.

Ethnic Dynamic:

Another key dynamic of the American Muslim market is the strong role of ethnic and indigenous sub-clusters that exist today within the market, as well as the impact of immigration cycles on consumer behavior, channels and preferences. It is important for marketers to understand that within major ethnic categories of American Muslims, there exists a strong cluster of ethnic media, organizations, events, concentrated mosques, Islamic centers, and product considerations (e.g. ethnic food) that influences their buying decisions. Each sub-cluster also effectively engages with national and indigenous American Muslim channels.

The major ethnic segments in the US are Arab, South Asian (Pakistani, Indian, and Bangladeshi backgrounds), African American, Caucasian American, with sizeable Turkic, Latino, European, Sub-Sahara African, Afghan, Iranian and East Asian populations.



Media channels in International, National American, Indigenous American Muslims and different ethnic sub–clusters: Organizations/ Events; Retail Choices; Mosques/ Centers; Media/ Recreation

Survey Insights:

Select insights from the 2014/2015 American Muslim Consumer Advocacy Survey Results.

Retail - Select Insights:

- 86% of the respondents want Halal food products to be available at their local supermarket. This applies to all major demographics and should be a call–to–action for national retailers.
- For every product category except meat and specialty/ethnic groceries, the vast majority of respondents (over 64%) said they shop at national/regional stores. Since consumers are shopping at national/regional stores, retailers can leverage this opportunity by providing products geared to the needs of Muslim consumers. 51–66% of the respondents look for best value (price and quality) when shopping for groceries, home goods, consumer electronics and clothing/accessories.
- The majority of respondents (up to 66%) look for best value (price and quality) when shopping for groceries, home goods, consumer electronics and clothing/accessories.

Halal Food - Select Insights:

- A vast majority of respondents (93%) stated that they purchase Halal food products to eat at home. Among those who purchase Halal food products, only over half of those respondents adhere to the full requirement of Zabihah Halal (66%).[1] There is big variance to this response among the various major ethnic segments.
- From among the short list of major brands identified for the survey, Al Safa stands out as the most regularly consumed brand (55% said they purchase it 'regularly' or 'sometimes'). Crescent Halal, Midamar, and Ziyad were identified as the next three most purchased brands, with Saffron Road as the fourth. Saffron Road improved the most since the 2011 survey results, with Crescent Halal and Al Safa also gaining traction. 83% of respondents said that they 'regularly' or 'sometimes' shop at the local butcher.

1 Zabihah Halal: Animals slaughtered according to Islamic rites in order to be suitable for consumption and part of the criteria for allowable dietary practice in Islam (Halal). Meanwhile, the animal itself should also be permissible to eat, e.g., pigs are not allowed. Animals such as cows, sheep, goats, chickens, ducks, etc. are Halal.

Islamic Finance - Select Insights:

- The most commonly used Islamic finance services are mortgage services (50% of respondents), investment products (44%), and banking services (17%).
- There has been an 11% decrease in banking services compared to the 2011 survey. Meanwhile car financing responses increased by 8% and insurance services by 3%.
- However, while a vast majority of respondents adhered to consuming Halal food (93%), an equally vast number (85%) said they do not use Islamic finance. This sentiment holds for mid–to–high income respondents as well.

Education - Select Insights:

- 42% of respondents said they are ‘somewhat satisfied’ with educational services, from both Islamic and mainstream offerings. They would like to see more Islamic holidays recognized at public schools (68%), high academic quality accredited full–time Islamic schools (62%) and better recreation and creativity programs at Islamic schools (58%).
- Respondents wish they had the option for Islamic universities (48%), Islamic full–time schools (23%), and Islamic institutions – continuous learning (21%).
- 80% of respondents would like to see more ‘interest–free college education loans’ and that is across all major demographics. 59% of respondents would like to see more offerings that ‘convert existing college loans to interest–free.’

3. Acknowledgements

3. Acknowledgements

Study Team:

Alhamdulillah (All Praise is due to God)

Study Coordinator	Rafi-uddin Shikoh
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Study Partners:	Sabiha Ansari, Faisal Masood, Saad Malik (AMCC)
Design & Visualization	Ali Akbar Sahiwala

Produced by DinarStandard™:

DinarStandard™ is a growth strategy research and advisory firm empowering organizations for profitable and responsible global impact.

DinarStandard specializes in the Halal/Tayyab food, Islamic/Ethical Finance, Halal travel, Islamic NGO's and OIC member country sectors. Since 2008, DinarStandard has been advising organizations globally on market expansion, business/investment strategy, and innovative marketing strategies. Its clients include global multi-nationals, Islamic financial institutions, Halal market startups and NGO's.

Study Partner: American Muslim Consumer Consortium (AMCC)

American Muslim Consumer Consortium (AMCC) is a nonprofit organization dedicated to developing the American Muslim consumer market. The objective of AMCC is to understand and address the needs of American Muslim consumers and to empower the companies developing products for this market.

Report Design:

Ali Akbar Sahiwala is a Communications Designer and Design Strategist, currently based in Dubai, UAE. Ali Akbar pursued an M.P.S degree in Design Management at Pratt Institute, in New York. He can be reached at www.aliakbarsahiwala.com or at ali.888@gmail.com.

4. Study Purpose, Scope & Approach

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Purpose & Scope

The purpose of this study is to equip retailers, startups, small institutions/businesses and mid to large-sized business marketers to:

- Evaluate the demand profile of American Muslim market, its dynamics and current activity
- Capture American Muslim consumer needs and wants focused on food, finance, education and retail segments through original and well represented survey based-insights
- Evaluate key global Islamic/Muslim market opportunity areas
- Leverage case-studies and best practices based communication and engagement strategies.

While the study focuses on, finance, education and retail sectors, it is hoped that marketers across every sector will benefit from this view of the American Muslim consumer, and this overview of the national Muslim market landscape with its major media channels and influencers across the geographic and diversity spectrum.

The key areas of this study cover:

- Key market case studies and latest trends
- Current population and market size estimations
- Key market dynamics: geographic distributions, ethnic/indigenous sub-clusters, and key community centers and non-profits;
- Survey-based input on the major unmet consumer needs of American Muslims and retail experiences; satisfaction and experience with the market's current offerings in Halal foods, finance services, education services, and general categories;
- Survey-based input on current Halal food brand experiences;
- Survey-based input on communication expectations with geographic and ethnic dimensions; and
- Framework of effective product and marketing strategies;
- Select list of major influencers/ organizations (mosques, media, events and other influencers)

The study incorporates the following top-down and bottom-up approaches in providing marketers with a more comprehensive approach to effectively evaluate and engage the American Muslim market:

- ***National survey:*** A nationwide *American Muslim Consumer Advocacy Survey* was conducted in 2014 to discover the needs and voice of the American Muslim consumer. The national survey received a total of 973 responses from across the country representative of every major ethnic and geographic segments of the American Muslim community. The results were compared with the 2011 base survey.
- ***Case studies:*** The study team selected 15 key case studies of companies in the American Muslim market for their innovativeness and ability to take the American Muslim market to the next level.

- ***DinarStandard Segmentation & Strategy frameworks:*** The study team leveraged data derived from its global projects and mainstream and smaller organizational Muslim market projects within the US.
- ***Market size best estimates:*** While the scope of the study did not cover generating original Muslim population size estimation, the study team has presented its best estimation leveraging other credible studies (eg. Gallup, Pew, CAIR, *Association of Statisticians of American Religious Bodies's* (ASARB), city level surveys).

Survey Methodology

Data Collection: *The 2014/2015 American Muslim Consumer Advocacy Survey* was conducted between August 4th and October 14th, 2014. The survey was conducted online and distributed to Muslims across the United States, with a special focus on states with sizeable Muslim populations. The survey was distributed through DinarStandard's network of readers and followers, through major national and local, ethnically diverse organizational networks, and select American Muslim blogger and social media networks.

31 questions were asked, which fell under the following categories. Responses were collected anonymously, and demographic data is used in aggregate only:

Survey question categories:

1 Unmet Needs
2 Retail/Consumption habits
3 Halal Food services
4 Halal Financial services
Education services
5 Demographics

Scoring: The survey was designed to ensure that respondents could answer all questions as easily as possible. This was done by asking a limited set of questions with most questions being 'multiple select' options. Most multiple select questions gave participants the option of selecting OTHER and providing their open-ended answers.

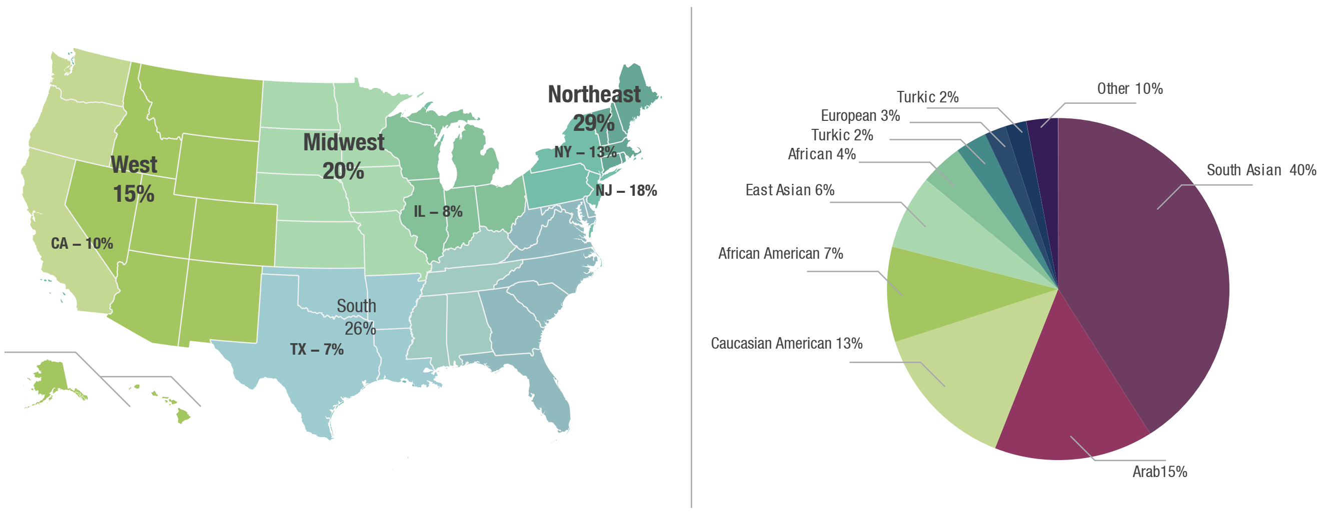
Survey Limitations: This survey has a few limitations which may affect the accuracy of the results: There is a response bias element to the participant profile of this survey. An assumption can be made that those who participate and respond to the survey are predisposed to their Muslim identity. This factor limits the survey's ability to truly represent the wide diversity of Muslim views even within the targeted markets.

In addition, the survey questions did not offer a scale (e.g. 1, 2, 3, 4, 5) for potential responses for most questions. This would have provided the respondent with some degree of latitude to answer the question in a case where he or she might not be sure of the answer. As a result, the respondent may have, if in doubt, ticked off a selection, though the activity may not be fully carried out by the respondent.

Respondent Profile

The survey received a total of 1413 responses from across the country and every major ethnic and geographic segments of the American Muslim community. Out of these, 972 responses were complete with demographic information submitted. This is a strong survey response rate, and comparable to other major national surveys. This response rate represents a 99% confidence level with a +/- 4% margin of error.

Figure 1. Geographic and Ethnic coverage of survey responses



The responses were well represented across the regions: Northeast 39%, South 26%, Midwest 20% and West 15%. The largest number of responses came from New Jersey and New York respectively (18% and 13%), followed by California (10%), Illinois (8%), and Texas (7%).

The responses were also well represented across the major ethnicities, both in immigrant and indigenous segments of the American Muslim population: South Asians (41%), Arab (15%), Caucasian American (14%), African American (9%), East Asian (7%), A sizeable number of Latino, Turkic, and Mixed ethnicity voices were also represented.

In terms of generational representation, 52% of respondents were 2nd generation or above (i.e., respondents were born in the US).

Gender distribution of the survey respondents is 66% female and 34% male. 71% of the responses are working professionals (any employed/ self-employed person). 12% are students, 12% are homemakers, and 5% are unemployed.

71% of the respondents have completed college (39% graduate, 31% post graduate). Income distribution of respondents is: 0-$45k (27%), $46k-$65k (18%), $66k-105k (24%), $106k+ (31%).

For the purposes of the survey, the sample size and distribution are within acceptable limits and therefore enable the study team to make valid inferences about the American Muslim population.

5. Global Islamic Market Context & USA

5. Global Islamic Market Context & USA

A faith/values-based global market:

The American Muslim markets unique opportunity is part of a fast growing global Islamic/Muslim lifestyle economy. Muslim population globally is estimated at 1.6 billion, 23% of world population, one that is growing faster than the rest of the world. (1.5% annually compared to 0.7% for rest), according to Pew Research Center's Forum on Religion & Public Life[1].

The unique Muslim lifestyle related consumer spending is estimated today at $2 trillion in consumption (2013).[2] These unique Muslim lifestyle sectors include global 'Halal' food, family-friendly travel, modest clothing, Halal pharmaceutical/ cosmetics, media, education and recreation sectors. These are core sectors and their ecosystem that are structurally affected by Islamic values driven consumer lifestyle and business practices.

Let's consider some examples. In the food industry, 150 of **Nestle's** 468 factories worldwide are Halal certified. They manufacture over 300 Halal food and beverage items in over 50 countries today. One of the worlds largest Halal meat producers is the Brazilian food group BRF which has recently setup a $90 million production plant in UAE. **Carrefour, Tesco** and other major global retailers are also growing Halal food offerings in many markets. **Walmart** is introducing Halal certified products in the US. **Saffron Road**, a Halal certified, organic, humane-animal treatment certified brand, is now one of the most successful new brand introductions for **Whole Foods**. From Malaysia, **Marrybrown**, a Halal Quick Service Restaurant (QSR) is expanding globally and currently has 380 outlets.

In the travel sector, **The Ritz-Carlton** now offers the Quran, prayer carpets, Halal food and bidets in select locations as part of its strategy to cater to the global multicultural travelers. Meanwhile, **Caprice Thermal Palace** in Turkey and **Al Jawhara Hotels** in UAE are being structured as family-friendly hotels that cater to customers who are sensitive to Islamic values with Halal food, segregated beaches, swimming pools and spas. These resorts also serve no alcoholic drinks.

In another lifestyle segment, **Sunsilk**, a haircare product brand owned by Unilever, has introduced a line of special shampoos for women who wear the Islamic head cover. At the same time, Halal-certified cosmetic brands **Wardah, Ivy** and **OnePure** are all gaining prominence in their respective markets. Various modest fashion clothing lines are also targeting the unique needs of Muslims. **Shukr**, an Islamic clothing line, has created a new space for modest yet fashionable Islamic clothing line popular with the Western Muslim communities and is now expanding fast globally. DKNY and UK-based department store John Lewis introduced the Muslim audience to focussed modest fashion/accessory lines.

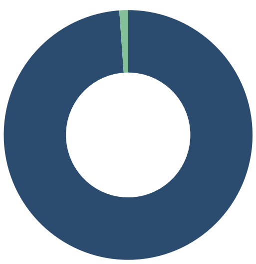
1 The Future of the Global Muslim Population, Pew Research Forum, 2011
2 State of the Global Islamic Economy Report 2014/15 (Produced by ThomsonReuters, Authored by DinarStandard)

The **Indonesia Islamic Fashion Fair (IIFF)** is now in its fourth year. Its 2013 event featured over 150 brand exhibits showcasing the latest collection of Indonesian Muslim women fashion trends.

In media and recreation segment, **The 99**, created by Kuwait-based Teshkeel Media, has the first comic books series featuring a group of superheroes born of an Islamic archetype, a theme park and an animation series that is presently airing in over 70 countries. In addition Ramadan drama-series (Musalsalat) have become multi-million dollar productions; Bitsmedia's Muslim Pro app reached more than 10 million downloads.

Halal Food Market

A potential market of Halal food based on Muslim Food & Non–Alcoholic Beverage spending, 2012

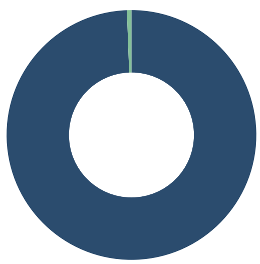


US Muslim Market; $12.5bn

Total Muslim Market: $1,088bn

Islamic Finance Market

Current market for Islamic Finance based on Current Islamic Finance Assets, 2012

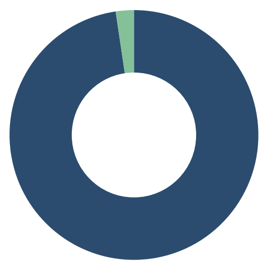


US Muslim Market; $7.9bn

Total Islamic Commercial Banking Market – Assets; $1,350bn

Muslim Clothing/ Fashion Market

A potential market of Muslim Clothing/ Fashion market based on Clothing and Footwear spending*, 2012

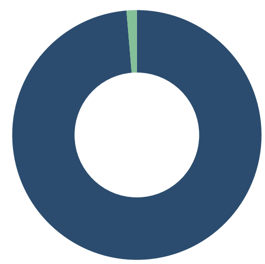


US Muslim Market; $5.4bn

Total Muslim Market; $224bn

Muslim Travel Market

A potential market for Muslim Travel based on Global Muslim Outbound Tourism expenditure*, 2012

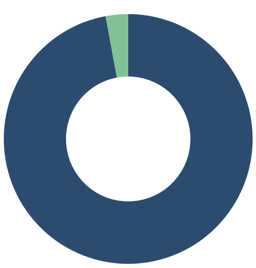


US Muslim Market; $1.85bn

Total Muslim Market; $137bn

Halal Cosmetics Market

A potential market of Halal Cosmetics based on Global Muslim Personal Care/ Cosmetic expenditure*, 2012

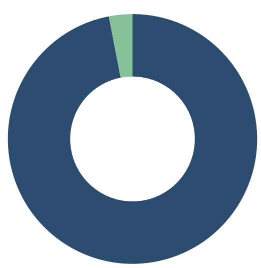


US Muslim Market; $0.8bn

Total Muslim Market: $26bn

Halal Pharmaceutical Market

A potential market of Halal Pharmaceuticals based on Global Muslim Pharmaceutical expenditure*, 2012

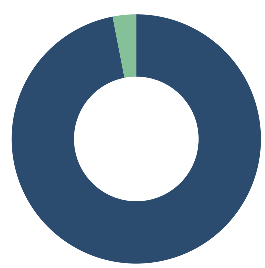


US Muslim Market; $2.2bn

Total Muslim Market: $70bn

Muslim Media & Recreation Market

A potential market of Media & Mecreation expenditure based on Global Muslim Recreation & Culture expenditure, 2012



US Muslim Market; $5bn

Total Muslim Market: $151bn

** Data from 55 countries representing 81% of the global economy by size*

Source: State of the Global Islamic Economy Report 2014/15 – ThomsonReuters/ DinarStandard

Sector level market potential:

DinarStandard estimates of the global Muslim population expenditure on Islamic economy identified sectors (besides finance) are:

- **Food market:** Global Muslim spending on Food and Beverages (F&B) has **increased 10.8% to reach $1,292 billion in 2013**. This represents the potential core global Halal Food market. This spending is 17.7% of the global expenditure in 2013 and expected to grow to a $2,537 billion market by 2019 accounting for 21.2% of the global expenditure. Top countries with Muslim consumer food consumption are **Indonesia** ($190 billion), **Turkey** ($168 billion), **Pakistan** ($108 billion) and **Iran** ($97 billion) based on 2013 data.
- **Clothing and Fashion market:** Global Muslim consumer spending on clothing and footwear was **increased 11.9% to reach $266 billion in 2013**. This makes the Muslim clothing market to be 11.9% of the global expenditure and is expected to reach $488 billion by 2019. Top countries with Muslim consumers clothing consumption (based on 2013 data) are **Turkey** ($39.3 billion), **United Arab Emirates** ($22.5 billion), **Indonesia** ($18.8 billion), and **Iran** ($17.1 billion).
- **Travel market:** Global Muslim spending on travel (outbound) has **increased 7.7% to reach $140 billion** in 2013[3] (excluding Hajj and Umrah). This is 11.6% of the global expenditure and is expected to reach $238 billion by 2019. Top source countries of Muslim tourists based on 2013 expenditure were: **Saudi Arabia** ($17.8 billion), **Iran** ($14.3 billion), **United Arab Emirates** ($11.2 billion), **Qatar** ($ 7.8 billion), **Kuwait** ($7.7 billion), and **Indonesia** ($7.5 billion).
- **Media and recreation market:** Global Muslim spending on recreation and culture has grown 7.3% to reach **$185 billion in 2013**.[4] This represents 5.2% of the global expenditure and is expected to reach $301 billion by 2019. Top countries with Muslim consumers' recreation consumption (based on 2013 data) are: **Turkey** ($30.3 billion), **Indonesia** ($9.4 billion), **United States** ($9.1 billion), **Iran** ($9 billion), and **France** ($8.4 billion).
- **Pharmaceuticals and Cosmetics market:** Global Muslim consumer spending on pharmaceuticals has increased 2.1% to reach $72 billion in 2013. This makes the Muslim pharmaceuticals market to be 6.6% of the global expenditure and is expected to reach $103 billion by 2019. Top countries with Muslim pharmaceuticals consumers are Turkey ($8.9 billion), Saudi Arabia ($5.9 billion), Indonesia ($4.9 billion), and Iran ($3.7 billion.)

  Global Muslim spending on cosmetics increased 1% to reach $46 billion in 2013. This spending is 6.78% of the global sector expenditure and is expected to reach $73 billion by 2019. Top countries with Muslim cosmetics consumers are United Arab Emirates ($4.9 billion), Turkey ($4.4 billion), India ($3.5 billion), and Russia ($3.4 billion) based on 2013 estimates.

Key drivers: At the highest level, the values-based customer needs that are driving these Islamic economy sectors include Islamic/ethical financing, Halal (lawful) and Tayyab (pure) food, modest clothing, family friendly travel, gender interaction considerations, and religious practices. These needs also extend to business practices that seek Islamic business financing, investment and insurance services.

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3 Expenditure data baselined from 2013 UNWTO data; International Monetary Fund (IMF) Outlook Oct 2014 database for projections; Muslim market estimates based on DinarStandard Muslim market estimates and analysis

4 Expenditure data baselined from 2005 International Comparison Program (Nominal values) plus national statistics agencies plus DinarStandard analysis; IMF Outlook 2012 database for projections; Muslim market estimates and value chain from DinarStandard; trade data from UN Comtrade database 2012; OIC = Organization of Islamic Cooperation (57 member countries)

Islam is seen by Muslims as a “way of life”; its guidance and values touch upon all aspects of a Muslim’s life, including on consumption behavior. The unique Muslim lifestyle consumer drivers are centered around Halal and Tayyab food, family-friendly environments, accommodation of religious practices, gender relation nuances, modest clothing, education, finances, and many other areas. Many of these values have universal appeal, and thus many products and services do not have to be exclusively positioned for Muslims. An example is that majority of Islamic finance customers in Malaysia are non-Muslims attracted by its risk-sharing, ethical and non-interest based financing models.

Indeed, the practice and adherence to Islam varies greatly among Muslims based on their age group, geographic region/country, cultural influences and other factors. Nevertheless, the number of Muslims identifying and adhering to Islam is quite high. According to a 2012 study by The Pew Forum, 87% of Muslims globally consider religion ‘very important’ and 93% fast in the month of Ramadan. Comparatively in Europe, less than 30% people surveyed rated religion as ‘very important’ while only 56% of those surveyed in the US rate religion as ‘very important’ in their lives.

A key point to note is that the importance of religion does vary among the various Muslim communities globally. While religion is very important for 90% of Muslims in Sub-Saharan Africa, Southeast and South Asia, the rate is lower in Central Asia – except for Turkey where 67% consider religion ‘very important’. In countries such as Tajikistan, Kazakhstan and others, the importance of religion is lower than 50%. It is also lower in some of the MENA markets, such as Lebanon where it is 59%.

Nevertheless, in essence, faith as a key market attribute is already real and growing for Muslim consumers. The global Islamic finance market (on risk-sharing, ethical, and non-interest based financing models) has over $1.3 trillion in assets and continues to grow at a 10%-15% range. Halal food consumption market is potentially over $1 trillion as highlighted earlier. In travel, as will be highlighted later, many Muslim travelers are traveling to ‘Muslim-friendly’ travel destinations (e.g. Turkey, Malaysia) given values-based affinity, security, and comfort (e.g. Halal food, family-friendly environments, prayer facilities, etc).

FOR MANY... ISLAM IS A “WAY OF LIFE”	... TOUCHES MANY SECTORS	... VALUES WITH UNIVERSAL APPEAL
God Consciousness	Food & Food Services	
Family Values	House Financing	
Modesty	Recreation; Clothing	Just & Equitable Business
Dietary Law/ Healthy	Service; Education	Zakat – Charity
Just and Equitable Financing	Service/ Charity	Family Values
Education	Personal Care	Fasting/ Self Control
Spirituality	Business to Business Infrastructure	Wholesome Food
Social Responsibility		Education

Source: DinarStandard

America's opportunity:

While American companies and brands are prevalent across the world - including Muslim-majority countries, they are behind relative to other global companies in benefiting from this growing global Islamic 'lifestyle' sectors growth. As the rest of the Report focuses on the American Muslim market, it is important to consider the global opportunity as well as it articulates the wider market potential.

Already trading with Muslim-majority countries: In the related 'lifestyle' sectors presented above, American companies are already major exporters to Muslim-majority countries. In the tables shown below, US is among top 12 countries globally exporting food, pharmaceuticals, cosmetics, media and clothing exporters to OIC member 57 mostly Muslim-majority countries. Travel as a destination is the only area, the United States lags behind as 23rd most popular destination for Muslims. Each of these sectors nevertheless presents new opportunities for American businesses in tapping into the growing 'Halal' lifestyle trends, an area that American brands have yet to take a leading role relative to other global players.

The 'Halal' lifestyle opportunity:

While US is a major exporter to Muslim markets, there are areas of the 'Halal' lifestyle opportunities that have distinct gaps. In **food and agriculture**, while major American food products, retail concepts, brands from KFC, McDonald, to beverage brands like Pepsico and Coke and agriculture commodities are already prevalent in these markets, its share in the growing 'Halal' focused areas is still behind the potential opportunity.

Food export to OIC - Top countries

RANK	COUNTRY	US $ THOUSAND VALUE, 2013
1	India	$2,120,744
2	Australia	$1,645,334
3	United States	$1,164,601
4	France	$821,456
5	Turkey	$531,915
6	Saudi Arabia	$329,023
7	Sudan	$273,311
8	Syrian Arab Republic	$258,335
9	Jordan	$251,528
10	Pakistan	$210,432

Pharma export to OIC - Top countries

RANK	COUNTRY	US $ THOUSAND VALUE, 2013
1	France	$4,895,206
2	Switzerland	$4,386,269
3	Germany	$3,992,778
4	United Kingdom	$1,823,622
5	India	$1,738,074
6	United States	$1,000,717
7	China	$868,885
8	Italy	$803,873
9	Jordan	$576,475
10	Turkey	$307,657

Clothing exports to OIC - Top countries

RANK	COUNTRY	US $ THOUSAND VALUE, 2013
1	China	$27,085,102
2	India	$3,315,253
3	Turkey	$1,960,140
4	Italy	$1,490,918
5	France	$1,004,738
6	United Arab Emirates	$987,470
7	United Kingdom	$610,943
8	Singapore	$583,027
9	Germany	$458,890
10	Indonesia	$412,839

Muslim Tourist - Top Destination Markets

RANK	COUNTRY	# OF MUSLIM TRIPS, 2013*
1	Malaysia	4,112,000
2	Turkey	3,842,000
3	United Arab Emirates	2,700,000
4	Singapore	2,684,000
5	Russia	2,624,000
6	China	2,511,000
7	France	2,482,000
8	Thailand	1,791,000
9	Italy	1,688,000
10	Iran	1,536,000

Cosmetic exports to OIC - Top countries

RANK	COUNTRY	US $ THOUSAND VALUE, 2013
1	France	$1,887,783
2	Germany	$1,249,861
3	Singapore	$899,854
4	United Kingdom	$652,974
5	United States	$586,924
6	China	$514,983
7	India	$460,233
8	Italy	$422,177
9	Thailand	$409,819
10	Turkey	$386,963

Media export to OIC - Top countries

RANK	COUNTRY	US $ THOUSAND VALUE, 2013
1	China	$2,746,580
2	Singapore	$1,863,034
3	United States	$611,191
4	United Kingdom	$551,646
5	Germany	$373,971
6	France	$346,700
7	United Arab Emirates	$332,345
8	Italy	$279,215
9	India	$166,025
10	Turkey	$104,350

Source: UNCTAD 2013 Trademap data; DinarStandard analysis
* Travel data based on data derived from top Muslim outbound markets that represent 80% of total expenditure from UNWTO 2012 baseline figures. DinarStandard analysis.
OIC=Organization of Islamic Cooperation 57 member mostly Muslim–majority countries

A macro-level example would be the relative small portion of US Meat & Live Animal exports (7%) that goes to Muslim markets relative to other global exporters Brazil (30%), India (44%), and Australia (19%.) In this sector US is the top global exporter while it is 4th to OIC countries and more importantly is only 7% of its global exports.

A recent global Indicator, *The Global Islamic Economy Indicator*, was launched by ThomsonReuters and Dubai Government in coordination with DinarStandard that benchmarks 70 countries world-wide on their development in the global Halal/Islamic economy. This Islamic Economy Indicator rates the development health of countries in providing an enabling ecosystem covering regulatory support, market awareness, production activity, and social impact using 49 different variables. The United States ranks 33 among the 70 countries active in the global Halal economy. This Indicator highlights the gap in needed development to build America's potential in this opportunity.

Meat & Live Animals
Top Exporters to OIC Countries

COUNTRY	US $ BILLION VALUE, 2013	% OF GLOBAL CATEGORY EXPORT
Brazil	$4.7 billion	30%
India	$2.1 billion	44%
Australia	$1.6 billion	19%
United States of America	$1.2 billion	7%
France	$0.8 billion	–
Turkey	$0.5 billion	85%
New Zealand	$0.3 billion	7%
Netherlands	$0.2 billion	2%
Pakistan	$0.2 billion	91%
Germany	$0.2 billion	1%

In the travel segment for example, Muslim tourists globally represent one the fastest growing and some of the most affluent segments. With **$140 billion** in 2013[5] that grew at 7.7% from year before this market is expected to reach $238 billion by 2019. **In 2012, while US was the second most traveled tourism destination globally, it was the 25th most traveled to destination for Muslims** *(from 2012 Global Muslim Lifestyle Travel Market Study)*.

5 Expenditure data baselined from 2013 UNWTO data; International Monetary Fund (IMF) Outlook Oct 2014 database for projections; Muslim market estimates based on DinarStandard Muslim market estimates and analysis

RANK	COUNTRY	GIEI SCORE	ISLAMIC FINANCE	HALAL FOOD	TRAVEL	FASHION	RECREATION	PHARMA & COSMETICS
1	Malaysia	111.5	162.2	81.4	101.4	20.5	52.7	57.4
2	United Arab Emirates	71.6	80.9	70.5	65.0	29.7	80.4	46.9
3	Bahrain	64.8	94.7	46.0	47.8	11.0	43.9	37.2
4	Oman	50.0	55.6	56.0	31.8	12.6	36.6	38.2
5	Saudi Arabia	46.6	48.7	54.3	36.3	13.4	33.9	40.6
6	Qatar	44.3	41.6	56.5	41.3	10.3	42.4	32.6
7	Kuwait	42.4	44.6	50.0	28.5	10.2	37.1	28.8
8	Jordan	41.3	36.1	54.6	43.3	15.1	26.8	43.9
9	Pakistan	36.8	37.7	43.5	22.3	19.8	10.4	50.9
10	Indonesia	33.8	36.1	36.3	35.5	19.4	9.1	41.3
11	Brunei	33.3	30.8	41.1	29.0	6.4	36.2	43.5
12	Sudan	32.3	32.8	40.4	19.8	12.3	11.0	30.4
13	Singapore	32.2	12.0	46.0	56.2	24.5	90.7	53.0
14	Turkey	30.4	17.5	44.5	49.7	27.6	30.8	31.7
15	Australia	27.5	6.0	56.7	23.2	12.8	40.5	21.3
33	United States	15.1	0.6	30.3	17.2	9.3	42.5	13.8

Source: State of the Global Islamic Economy Report 2014/15 – ThomsonReuters/ DinarStandard

After a sharp decline following 9/11, Muslim travel to the US is on the rise, though not yet to the extent the European destinations. In 2012, US received an estimated 1.1 million Muslim tourists. Top destinations for Muslim tourists globally are **Malaysia, Turkey, United Arab Emirates and Singapore**. Within the western markets, **France, Italy and Spain** are the most popular destinations for Muslim tourists.

The most opportune Muslim source market for US travel destinations are the Arabian Gulf country tourists who represent bulk of the global Muslim tourism spend. The six Gulf Cooperation Council (GCC) member countries represent the highest proportion of global Muslim traveler expenditure at 37% while representing only 3 percent of the global Muslim population.

This market has unique travel service needs, similar to Jewish communities, relating to food, family friendly environments, religious events based preferences (e.g. Ramadan) and present American destinations, hotels and resorts with unique growth opportunity. This opportunity is complimentary to the domestic Muslim travel market.

Estimated Inbound Visitors from Muslim Markets (2012)

STATE	NO. OF VISITORS
New York City, NY	183,857
Miami, FL	62,788
Los Angeles, CA	59,414
Orlando, FL	56,606
San Fransisco, CA	52,689
Washington, DC	36,432
Honololu, Hi	35,323
Boston, MA	26,899
Chicago, IL	26,356

Source: DinarStandard estimate

6. American Muslim Market

6. American Muslim Market

American Muslim Demographic Background

American Muslims are a large, diverse, and growing segment of the American population with unique needs and consumption habits. They provide marketers, both mainstream and niche, with tremendous opportunities.

However, the stepping point for marketers is to first understand the size of the American Muslim market. **While the primary scope of the study is not to generate original Muslim population size estimation, the study team has presented a best estimation leveraging other credible studies.**

1. Population Best Estimates

Estimating the American Muslim population and associated demographic information has been a challenging issue. Given that the US Census does not include religion as a survey category, the various estimates produced are often best educated guesses. The most widely quoted estimates on US Muslim population are from Washington DC-based **Pew Research Center's studies in 2007 (2.35 million) and in 2011 (2.75 million)**. These estimates are based on "combining country-of-birth information (from the Census Bureau), with data from surveys on the percentage of people from each country, or group of countries, who belong to various faiths."[1] They also include third and higher generation Muslim American estimates based on their national survey based pool.

The Association of Statisticians of American Religious Bodies's (ASARB) released a Religious Congregations and Membership Study in April 2012 based on 2010 data (its last one was done in 2000.) Based on this Report from the 2,100 Muslim congregations and 2.6 million adherents were in the United States in 2010. **This *2010 Religious Congregations and Membership Study* showed Islam was the fastest growing religion in America in the last 10 years, with 2.6 million mosque associated adherents living in the U.S. today, up from 1 million in 2000.**

Other organizations such as the Council on American-Islamic Relations (CAIR), global advertising agencies such as JWT and Ogilvy, and even the US State Department have referred to a 6- to 9-million count, usually based on estimations derived from grassroots methods such as number of mosques adherents, voter databanks, etc.

DinarStandard conservatively estimates the American Muslim population in 2013 to be 5.7 million, with 1.7 million households. The estimation uses the *Association of Statisticians of American Religious Bodies's* (ASARB) 2010 Religious Congregations and Membership Study as a baseline.

1 Pew Muslim American Report, 2011

Using their mosque attendance data per state, we applied a regular non-mosque attendee estimate[2] from the year 2010 to derive that year's total Muslim population. We then applied a conservative US Muslim population growth rate of 3.5% (various estimates put it at 4-6%) to get 2013 estimates. The US population growth rate has been 0.91%.

Our population estimate is further validated by anecdotal evidence. InfoUSA, a national marketing database company, has 1.28 million Muslim household leads in the US. Also, various city-specific Muslim population surveys conducted by DinarStandard in New York City, Virginia, and Massachusetts support this estimate range. In addition, growth in mosques, Islamic schools and successful national Halal and Islamic Finance products and service offerings across the country support this estimate range.

2. Other Demographics: Age, Income, Education

There are many estimates of the American Muslim population and their demographics by Pew Research Center, Gallup, CAIR, JWT and others. Certain common themes emerge from all of these reports that provide key marketing insights into the American Muslim consumer market.

One distinct demographic characteristic is the age distribution within the American Muslim community. **The American Muslim population is younger than the national average**, pointing to its future earning and subsequent consumption potential. Compared to the US average of 22% in the 18-29 age group, the American Muslim population is 36%, according to the Pew Research 2011 American Muslim report. Gallup's 2009 study confirmed a similar breakdown.

The education and income levels of this survey's American Muslims are on par with Pew's American Muslim population.[3] Within the overall American Muslim population, furthermore, the recent immigrant (first and subsequent 2nd/3rd generations) sub-community is more educated and affluent than the indigenous American Muslim sub-community, and even surpasses US averages for the general populace.[4]

However, the 2011 Pew Research showed a decline relative to the general public earning. Pew suggests that the recession that followed 2008 disproportionately affected minority and immigrant populations. **The survey in this 2014 study indicates a high 55% of American Muslim respondents with $66k and greater household income, which is above the national average. This is consistent with the 2011 DinarStandard Survey, when 53% respondents surveyed were with $66k and greater household income. Comparatively, the median national household income in America was $52,250 in 2013[5].**

2 Given an estimated household size of 3.3 for Muslims in America based on Pew Research 2011 household size estimation for immigrant households from select Muslim countries. Comparatively the national average is 2.5 per household.

3 Pew Muslim American report, 2007

4 Pew Muslim American report, 2011

5 Source: U.S. Census Bureau, 2012 and 2013 American Community Surveys, 2012 and 2013 Puerto Rico Community Surveys.

Market Sizing (Disposable Income & Expenditure)

DinarStandard estimates that the aggregate American Muslim disposable income in 2013 was $98 billion. This estimate is based on the conclusions of DinarStandard's surveys and others that estimate the American Muslim income profile to at least mirror the average disposable income of the US public[6].

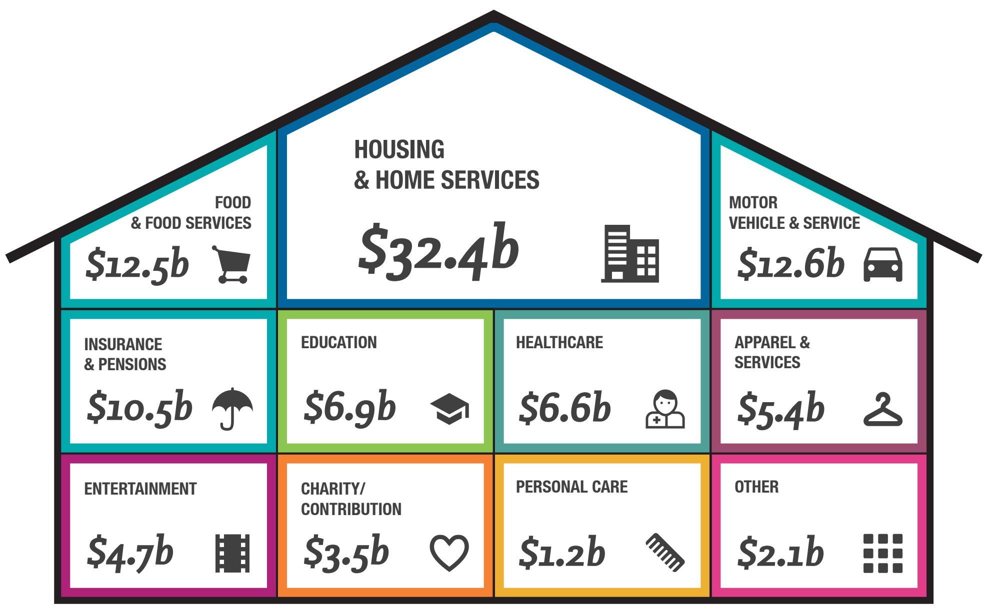
With this understanding, the 2013 US average disposable household income was applied to DinarStandard's estimated American Muslim population (1.7 mill households, using the 3.3 average per household unit) to arrive at the estimated minimum American Muslim disposable income range.

While the overall market size paints a big picture, most marketers are looking to translate and capitalize on this market potential with regard to their areas of business. To provide a more thorough understanding of the market demand across various categories, the top ten expenditure categories are shown in the following chart. This is calculated by employing the US Average Annual Income expenditure breakdown from the 2010 Consumer Expenditure Survey and from the US Bureau of Labor Statistics.

6 2007 Pew Research report, "Muslim Americans: Middle Class and Mostly Mainstream"

American Muslim Market

Estimated * Expenditure By Category (2013)



Based on estimated 2013 annual expenditure of 5.7 million ppn. estimate. Baselined to US Average household annual expenditure (Consumer Expenditure Survey, 2014 Bureau of Labor Statistics by the US Census Bureau) and category adjustments made using American Muslim Market 2014/15 study survey input.

Population (2013 EST*)	Households	Disposable Income (2013 EST*)
5.7 million	1.7 million	$98 billion

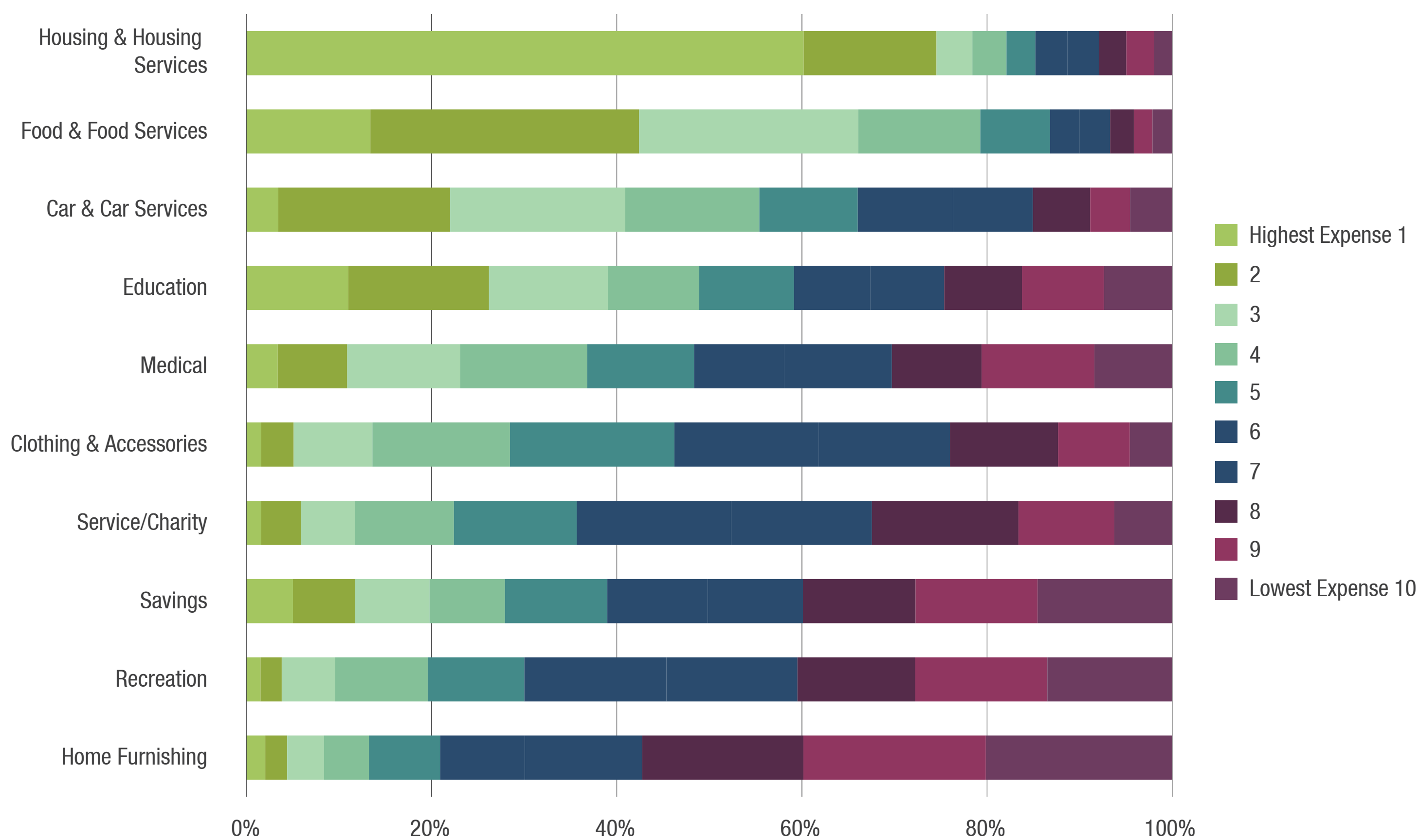
2014/2015 American Muslim Consumer Advocacy Survey Results:

What does the American Muslim Household Budget look like?

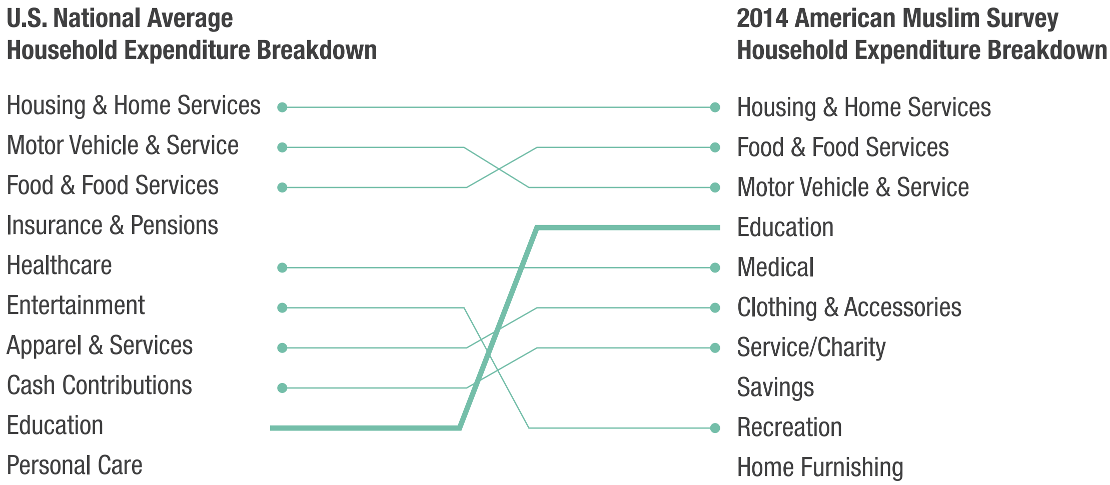
American Muslim consumers spending priorities reflects closely to the national American household except in education in the most acute way and slight variances in food, clothing. Using national American household spending data as baseline and adjusting for priorities identified through DinarStandard's American Muslim Consumer Advocacy Survey (2011 & 2014,) the largest category of American Muslim household spending were: Housing & Housing services ($32 billiion), Motor vehicle & services ($12.6 billion) and Food & Food services ($12.5 billion).

The biggest variance in national average spending versus American Muslim market spending is in Education. Whereas Education ranks #8 in national household spend, it ranks #4 in American Muslim market households with an estimated $6.9 billion spend in 2013. Comparatively American Muslims household share of Food and Apparel spending is also higher. The household budget breakdown was similar for all major American Muslim market demographics.

Question: How does your household budget breakdown? Please rank them from 1 to 10 in order of expense rank, with 1 as the highest expense category.

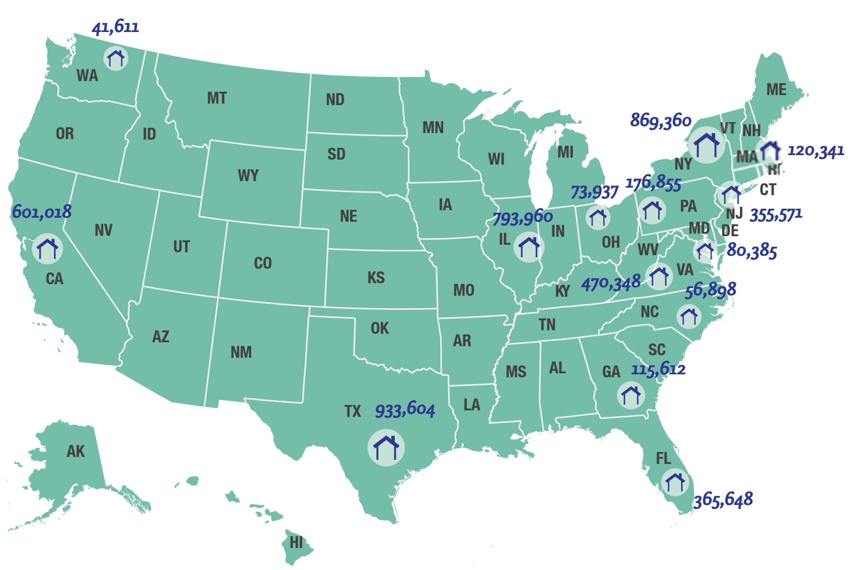


Halal Comparison to national average expenditure:



Market Dynamic: Geographic Distribution

A major dynamic of the American Muslim market is the challenge and opportunity it presents in its vast geographic fragmentation. The biggest population centers are dispersed around the country. By DinarStandard's estimation, fifteen states across the US represent approximately 92% of the total American Muslim population. These fifteen states run from coast to coast and are listed in descending order of their Muslim population size: Texas, New York, Illinois, California, Virginia, Florida, New Jersey, Michigan, Pennsylvania, Georgia, Massachusetts, Maryland, Ohio, North Carolina, and Washington.



Top 15 States	Population est. 2013
Texas	933,604
New York	869,360
Illinois	793,960
California	601,018
Virginia	470,348
Florida	365,648
New Jersey	355,571
Michigan	266,483
Pennsylvania	176,855
Massachusetts	120,341
Georgia	115,612
Maryland	80,385
Ohio	73,937
North Carolina	56,898
Washington	41,611

Source: DinarStandard estimate based on methodology described in population estimate section.
Refer to Appendix as well for the full list.

Implications

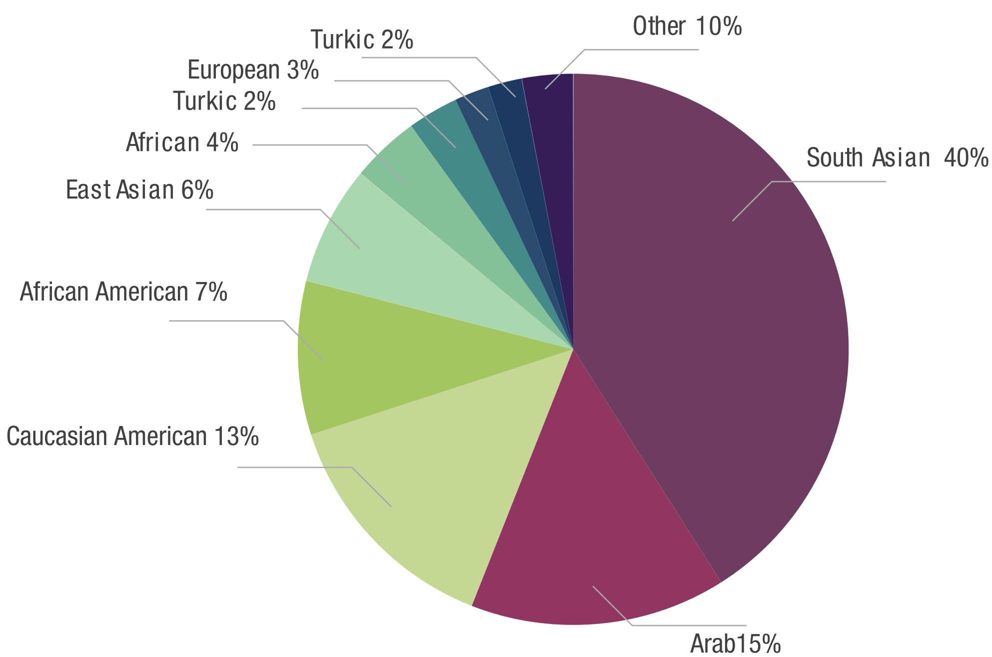
Geographic fragmentation is a major challenge for many businesses, including Halal food startups and more recently, for small Islamic financial institutions. These companies are at the forefront of providing specialized products and services to meet the needs of the Muslim community but are challenged by its geographic distribution.

Meanwhile, mainstream national chains, retailers and brands that are not yet engaged with this population are well positioned to address the geographic challenge given their existing national channels and networks. **The unmet market needs might largely be satisfied by addressing accessibility issues.**

Market Dynamic: Ethnic Sub-Clusters

Another key dynamic of the American Muslim market is the strong role of ethnic and indigenous sub-clusters that exist today within the market, as well as the impact of immigration cycles on consumer behavior, channels and preferences. It is important for marketers to understand that within major ethnic categories of American Muslims, there exists a strong cluster of ethnic media, organizations, events, concentrated mosques, Islamic centers, and product considerations (e.g., ethnic food) that influences their buying decisions. Each sub-cluster also effectively engages with national and indigenous American Muslim channels.

The major ethnic segments in the US are South Asian (Pakistani, Indian, and Bangladeshi backgrounds), Arab, African American, Caucasian American, with sizeable Turkic, Latino, European, Sub-Sahara African, Afghan, Iranian and East Asian populations.



Source: DinarStandard 2014 Survey – Ethnic Breakdown

American Muslim Population: Ethnic/Racial Profile Other Estimates

PEW AUG 2011 STUDY	
White	30%
Black	23%
Asian	21%
Other/Mixed	19%
Hispanic	6%

Pew Research Center, Aug 2011,
Muslim Americans Report

GALLUP 2009 STUDY	
White	28%
African American	35%
Hispanic	1%
Asian	18%
Other	18%

Gallup 2009,
Muslim Americans: A National Portrait

DINARSTANDARD 2014 STUDY	
SouthAsian	41%
Arab	15%
Caucasian American	14%
AfricanAmerican	9%
East Asian	7%
African	4%
European	3%
Latino	2%
Turkic	2%
Mixed	3%

CAIR 2008 STUDY	
South Asian	52%
Arab	21%
Africa	7%
Iran	4%
Europe	3%
Turkey	1%
Other	8%

CAIR 2008,
American Muslim Voters Survey

Within the major ethnic categories of American Muslims, there exists today a strong and broad cluster of ethnic media, organizations, events, concentrated mosques and Islamic centers, and product considerations (e.g., ethnic food). Each sub-cluster effectively engages with national and indigenous American Muslim channels.

Immigration Transition Implications

American Muslim Population: Immigrant Transition Estimates

PEW AUG 2011 STUDY	
First Generation	63%
Born in US (3rd Generation	22%
Born in US (2nd Generation	15%

Pew Research Center, Aug 2011,
Muslim Americans Report

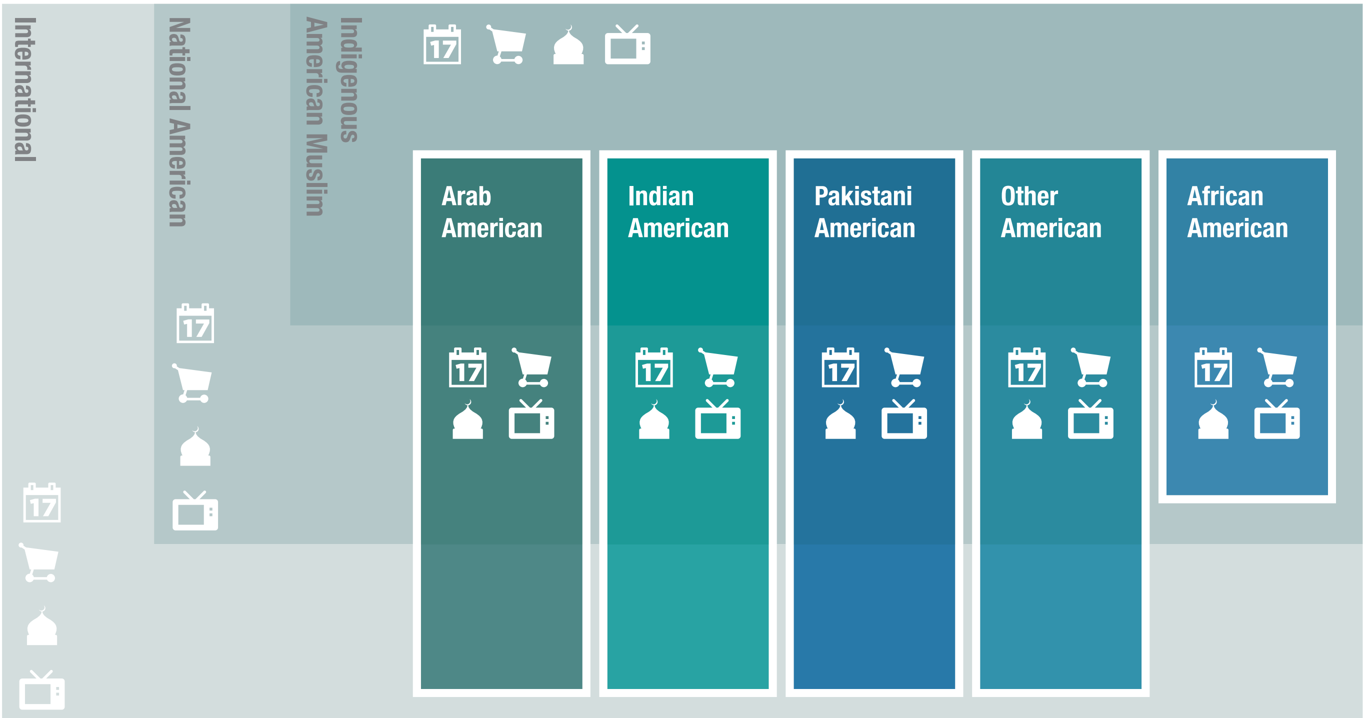
DINARSTANDARD 2014 STUDY	
First Generation	48%
US Born (2nd generation &>)	52%

GALLUP 2009 STUDY	
First Generation	72%
US Born	26%

Gallup 2009,
Muslim Americans: A National Portrait

As immigrants move toward second and third generation American, their ethnic affinity related consumption of media and product decrease. (e.g., use of print ethnic language media is popular with first generation immigrants, as validated by our national survey). Nevertheless, strong ethnic connectivity, by way of traditions does remain. For the time being, the American Muslim population remains a majority immigrant (first generation) community. However, as reflected by our national survey, the indigenous American Muslim identity is increasing in its reach and influence.

The following model shows how ethnic clusters interact with the indigenously developing 'American Muslim' cluster and the broader national cluster.



Media channels in International, National American, Indigenous American Muslims and different ethnic sub–clusters: Organizations/ Events; Retail Choices; Mosques/ Centers; Media/ Recreation

Below is a national profile of each of the major ethnic sub-clusters of American Muslims:

ARAB AMERICAN:

- **Population/ Demographic:** According to the *Arab American Institute (AAI)*, there are nearly 3.5 million Americans who trace their roots to Arab Ancestory. It estimates that majority of Arab Americans descend from early Christian immigrants. It does state that Arab Muslims represent the fastest growing segment of the Arab American community. AAI estimates that 25% of the Arab American population is Muslim. However other organizations have estimated this to be higher.
- **Geographic:** The AAI estimates that one-third of the population resides in Metropolitan Los Angeles, Detroit and New York. According to the 2010 US Census data, the following were the major cities with Arab ancestry population (listed in descending order from high to low populations):
- Most Arab Americans had come from Lebanon and Syria as part of several waves of immigration that began early 1900's. Other major Arab immigrants are Egyptians, Palestinians/ Jordanians, Iraqis and Yemenis.

CITY	STATE
Dearborn/ Dearborn Heights	MI
Brooklyn	NY
Chicago	IL
Houston	TX
Jersey City	NJ
Astoria	NY
Sterling Heights	VA
Detroit	MI
El Cajon	CA
Arlington	TX
Anaheim	CA
Alexandria	VA
Burbank	CA
Los Angeles	CA
Falls Church	VA

- Most Arab Americans had come from Lebanon and Syria as part of several waves of immigration that began early 1900's. Other major Arab immigrants are Egyptians, Palestinians/ Jordanians, Iraqis and Yemenis.
- **Unique Characteristic:** There are variety of Muslim Arab related nuances that would be relevant to marketers. Much of these characteristics stem from the ethnic cultural preferences around food and to some extent fashion. Also the distinct Arab language, which many Arab American immigrants aspire to maintain, develops distinct social networks and even mosque communities.
- **Media & Institutions:** Distinct Arab American media exists nationally and regionally. The Appendix highlights the Arab specific media channels.
- Professional organizations also cater to the Arab community specifically, which given their mixed Christian and Muslim members maintain a non-religious characteristic. Such institutions include:
    - The National Arab American Medical Association (NAAMA). Largest international organization of Arab American physicians and medical students based in the United States with over 2000 members.
    - The Network of Arab-American Professionals (NAAP) focuses on young professionals and has active chapters in eight major cities from LA to NY.
    - Arab American Chamber of Commerce, (http://www.americanarab.com), Dearborn, MI based, is another influential Arab American business organization.
    - The National US-Arab Chamber of Commerce coordinates many trade related activities with the Arab countries. http://www.nusacc.org/
    - ACCESS is a 40 year old, Dearborn, MI based major Arab American social services organization (http://www.accesscommunity.org/) providing a wide variety of social services now nationally.

SOUTH ASIAN:

- **Population Demographics:**
    - South Asian Muslims are comprised of American Muslims of Pakistani, Bangladeshi or Indian descent. The largest of this segment are Pakistani Americans.
    - Pakistani Americans are widely distributed across the country. The vast majority of Pakistani Americans live in the New York/New Jersey area, followed by California and Texas.
    - The total Pakistani population in the US is estimated to be about 500,000, according to Pakistan's embassy in Washington. The most systematic study of the demography of Pakistanis in America is found in Prof. Adil Najam's book *Portrait of a Giving Community*, which also estimates a total of around 500,000.
    - The US Census Bureau found that Pakistanis earn about $6,000 more per household than the overall population and were better educated.
    - There were an estimated 250,000 Indian American Muslims in 2010. This number is based on latest US Census (2010) estimates of Asian Indians, which were 2.8 million, and then calculating the number of Muslims by applying the percentage proportion of Indian Muslims in India (approx. 13%). The largest populations of Indian Muslims are in the New York and Chicago regions. Most of these Indian Muslims are technical professionals in the fields of engineering, medicine, sciences, accounting, teaching etc.

    - Based on estimates derived from 2007 US Census Bureau statistics, the Bangladeshi American population is close to 200,000. New York has the highest concentration of Bangladeshi Americans. Other concentrations are in California, Texas, New Jersey, Michigan, and Virginia. While many are restaurant owners, a growing second generation professional class is also developing.

- **Characteristics:** As can be expected, the South Asian American identity nuances are dictated by the ethnic cultures. Commercially, South Asian cultural markers of identity manifests largely in ethnic food preferences and apparel preferences, especially for women, which are uniquely Indian, Pakistani or Bangladeshi with much overlap. 'Desi' is the common word used to refer to South Asians. Hence, various 'Desi' entities such as streets, stores, events and media are common characteristics of this sub-cluster. Language also makes these sub-segments distinct with Pakistan's languages being Urdu and Punjabi, Bangla is Bangladesh's primary language, and most Indian Muslims speak Urdu or Hindi. The nations have distinct identities, but South Asians also have overlapping cultural identities. At the same time, many South Asians are very much active with national Islamic organizations.
- **Media & Institutions:** Distinct Pakistani, Bangladeshi, and Indian Muslim media exist nationally and regionally. Some of these south asian media outlets include South Asian cable TV channels such as Geo TV, ARY Digital, print media such as South Asian Chronicle from Houston Texas. The Appendix highlights the South Asia specific media channels.
- There are also a large number of Pakistani, Bangladeshi, and Indian institutions in the US that include social, cultural, student and professional institutions. Some of these include:
    - The Association Of Physicians Of Pakistani-Descent Of North America (APPNA) (http://www.appna.org) is perhaps the most influential professional Pakistani organization with over 25 national chapters.
    - Organization of Pakistani Entrepreneurs of North America (OPEN) is the most prominent professional business organization with an annual conference. It has four active national chapters, with Silicon Valley one being most active. (http://www.opensiliconvalley.org/)
    - Pakistani American Business Association (PABA) (http://www.pabausa.org/)
    - Many local and regional Pakistani organizations organize community events such as Pakistani cultural days. Pakistani Association of Greater Houston (http://www.paagh.com/) and Pakistani Association of Greater Boston (http://www.pagb.org/) are two such examples.
    - The Network of Young Bangladeshi American Professionals (NYBAP) (http://www.nybap.org/) has chapters in New York, Atlanta and Toronto.
    - The Bangladesh Medical Association of North America (BMANA) (http://www.bmana.org) has 22 chapters across the country. It also has an active newsletter.
    - The Indian American Muslim Council (http://www.iamc.com) is an Illinois based organization with 13 chapters nationally. It is the most prominent Indian Muslim organization in the United States.The Federation Of Aligarh Alumni Associations (FAAA), which has chapters in NY-Tri-State area, New Jersey, Northern California, Greater Chicago, etc which is composed of alumni from Aligarh University in India (largely Muslim institution in India).

AFRICAN AMERICAN:

- **Population Demographics:** It is difficult to determine a population estimate of African American Muslims. Based on Pew 2011 estimates, there are 605,000 African American Muslims (22% of Muslim population). On the other hand, applying the 2000 College Board's 1.2% Muslim estimate on the African American population, there were approximately 500,000 African American Muslims in 2010.[7] According to DinarStandard research, most of the African American Muslim population is concentrated in Chicago, New York, Illinois, Texas, Pennsylvania and New Jersey.
- The largest number of African American Muslims are affiliated with the American Society of Muslims, which was led by W. Deen Mohammed, the son of Elijah Muhammad, one of the first leaders of the Nation of Islam. When his father died, W.D. Mohammed dissolved the Nation of Islam and led his followers into orthodox Islam.
- **Characteristics:** African American Muslims have a strong legacy in their American heritage and are at the forefront of shaping the indigenous American Muslim identity. National Muslim religious leaders such as Imam Zaid Shakir and Imam Siraj Wahhaj are African Americans. Azizah magazine founder Tayyibah Tayloy, an African American Muslim, has a successful national magazine that transcends ethnicities and is for all Muslim women. Other national leaders include Keith Ellison, an African American Democrat from Minnesota, the first Muslim elected to Congress. Athletes such as Mohamed Ali, Kareem Abdul-Jabbar and many new athletes and entertainers such as Dave Chappelle are also Muslim.
- African American Muslims often have mosques known for having a majority of African American members. Again, aspects of a developing indigenous African American Muslim identity, in some ways, differ from other immigrant religious practices. There have also been tensions between immigrant Muslims and African American Muslims who see immigrant Muslims not engaging with them in larger Muslim events and projects. This is changing however, as immigrant Muslims are partnering with African American Muslims for engagement on civil rights issues. Increasingly, African American Muslims are shaping the ever evolving indigenous American Muslim identity.
- **Media & Institutions:** Distinct African American Muslim media exists nationally and regionally. The Appendix highlights specific media channels. A key institution includes:
    - The Mosque Care (http://wdmministry.com/) is the ministry of W. Deen Mohammed. It is based in Calumet City, Ill. Membership overlaps with the American Society of Muslims.

7 The North American Muslim Resource Guide: Muslim Community Life in the United States and Canada, 2002

OTHER CONVERTS:

- While the majority of American Muslim converts (better referred to as 'reverts') are African American, a sizeable and growing number of these converts are also 'White' and 'Latino' Americans. Their significance in the American Muslim landscape is that, along with African American Muslims, they are at the forefront of shaping the American Muslim indigenous identity, free from the mix of cultural nuances that affect immigrant Muslim communities.
- As a result, many of the national American Muslim leaders and key influencers are such converts. Washington State born Sheikh Hamza Yusuf, Texas born Sheikh Yusuf Estes, former President of the largest American Muslim organization ISNA, Dr. Ingrid Mattson, California born Usama Canon and many others.
- Sheikh Yusuf Estes has launched a Islamic Education TV Channel called GuideUS TV (www.guideus.tv/), while Shaykh Hamza Yusuf has founded Zaytuna College, a US based Islamic institution that is aiming to become an accredited center of higher education Such institutions are increasingly shaping and producing the uniquely American Muslim identity.
- The Muslim Education and Converts Center of America (MECCA) (http://www.meccacenter.com) is a New York based resource that provides educational and support services to both the Muslim and non-Muslim communities, with a special focus on new converts to Islam.

OTHER AMERICAN MUSLIM SUB–CLUSTERS:

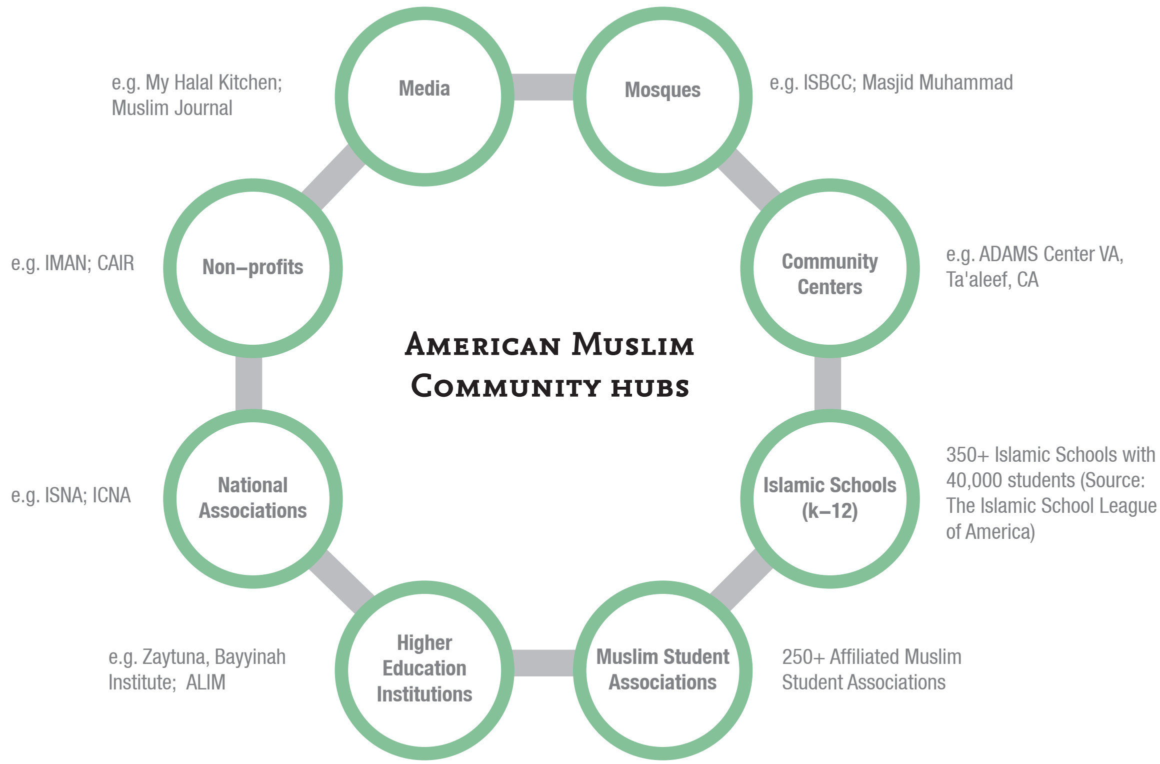
- **Turkic:** The Turkish American population, according to 2008 American Community Survey by the US Census Bureau, was 289,000, while community associations put the number closer to 500,000[8]. New York, California, New Jersey, Texas and Florida have some of the highest concentration of Turkish Americans. The majority of Turkish Americans are Muslims and have a long history of migration to the US. Thus a large percentage of this community is second or third generation. There are over 150 Turkish American organizations according to the Turkish Coalition of America (http://www.tc-america.org/organizations/) and select media as highlighted in the Appendix. Major Turkish cultural activity takes place nationally. New York, for example, hosts a Turkish Day Parade. The US Embassy in Ankara maintains a list of Turkish American associations: http://turkey.usembassy.gov/in_america.html
- **Sub-Saharan-African:** The 2008 American Community Survey by the US Census Bureau estimates population of 88,000 from Ghana, 265000 from Nigeria, 64,000 from Somalia). While these Muslim communities are engaged with the broader American Muslim landscape, there do exist specific ethnic institutions given cultural and ethnic nuances. *Nigerian-American Muslim Integrated Community* is a center focused on Nigerian American Muslims. *The National Council of Nigerian Muslim Organizations* (http://www.nmnationalcouncil.org) 27 different Chapters mostly across the North East.

8 The North American Muslim Resource Guide: Muslim Community Life in the United States and Canada, 2002

- **Balkan Muslims** (Albanian, Bosnian, Bulgaria, former Yugoslavia):cific media channels. Key institution includes:
  - According to Bosnian American paper Sabah USA, more than 350,000 Bosnian refugees were settled in the US, including 50,000 in St. Louis, after the war in Bosnia (1992–1995). St. Louis has had the highest number of Bosnian-Americans for more than 100 years, while Chicago has about 45,000. Other cities with high Balkan populations include New York, Atlanta, Detroit and Jacksonville. There are numerous Bosnian cultural, sport and religious associations. The Congress of North American Bosniaks is the major community organization. (http://www.bosniak.org/) There are over 40 significant Bosnian American Islamic community and cultural centers that are members of the Islamic Association of Bosniaks in North America (http://www.mesihat.com/)
  - The 2008 American Community Survey by the US Census Bureau estimates 201,000 Albanians in the US. According to the Albanian American publication, Ilyria Press, there are a million Albanian-Americans of three generations living in the United States today. They hail from Albania proper, Kosovo, Montenegro, Greece, Macedonia and Italy. A 2009 Pew Research study says 79% of the population in Albania are Muslim. Nevertheless, Albanians are generally considered mostly secular.
  - The Federation of Balkan American Associations (http://www.balkanamerican.org) is a national organization that hosts various cultural, social and business networking events.
- **Others:** There are many more significant American Muslim ethnic sub-clusters in the US. The 2008 American Community Survey by the US Census Bureau estimates 88,000 Afghans, 79,000 Indonesians, 214000 Guyanese, 439,000 Persians, 197,000 Trinidadian and Tobagonians live in the United States who all have a high percentage of Muslim population.

Market Dynamic: Community Centers & Non-Profits

A network of key Community hubs play a strong role in connecting the American Muslims and are an important dynamic to understand and engage this market with. The key Community hubs are: Mosques, Community Centers/ Third Spaces, National Associations, MSA's, Islamic Schools, Higher/ Continuing Education Institutions, Non-Profits, and Media.



Mosques serve as the nucleus of these hubs. According to CAIRS U.S. Mosque Survey 2011,[9] a total of 2,106 mosques were counted in the USA, as compared to the year 2000 when 1,209 mosques were counted—representing a 74% increase from 2000. Muslims who attend Eid prayer (the main holiday prayers after Ramadan and Hajj) increased from about 2 million in 2000 to about 2.6 million in 2011. More than half have congregations of 500 or more[10]. Many of the larger mosques have congregations of 3000+. You can find a database of mosques and community centers at http://hirr.hartsem.edu/mosque/database.html.

Larger mosques turn **into Community Centers** that offer wider social services to the community. The ADAMS Center in VA or the ISGH network of over 25 Community Centers in Houston are two such examples. These Centers offer youth sports activities, community social events, religious classes, Sunday schools, etc. Salatomatic.com provides a comprehensive listing of mosques and community centers by state and zip code.

Muslim Student Associations (MSA's) on college campuses are also a key networking or community platform for Muslim College students. There are over 250 such Associations that are direct or affiliated members of the national organization.

9 http://www.hartfordinstitute.org/The–American–Mosque–Report–2.pdf
10 Cair 2001 Report: The Mosque in America: A National Portrait

Islamic Schools are increasingly growing in size, and quality providing Muslim families with option of religious and national education. These are private schools modeled similar to Jewish private schools. According to the The Islamic School League of America, there are 350+ Islamic Schools with 40,000 students nationwide (e.g. MCC Academy – www.mccfts.org). Most of these private schools are seeking support to strengthen recreation and educational programs. Educators and board members congregate at the annual ISNA Education Forum.

A number of specialized **Islamic Learning Institutions** for adults have been growing providing key Arabic, Quran and related Islamic teachings through dedicates courses. Dallas based Bayyinah Institute is one of the most successful such programs. 2014 also saw the very first graduating class of Zaytuna Institute, the first Islamic Liberal Arts University in the US. Some of the other dedicated learning/training institutions are:

- Bayan Claremont University (www.bayan.us.org)
- Deen Intensive (www.deenintensive.com)
- AlMaghrib Institute (www.almaghrib.org)
- Nadoona (www.nadoona.com)
- Fit Muslimah (www.fitmuslimah.com)
- Productive Muslim (productivemuslim.com)

In addition, a variety of **National Associations**, and other community service related **Non-Profits** are other key Community hubs. Below is a list of select key ones:

National Associations:

- Islamic Society of North America - ISNA (www.isna.net/), Plainfield, IN: Largest Islamic organization in the US. Annual convention includes a major bazaar, with 400+ vendors exhibiting in 2011 and with 30,000+ attendees. ISNA has a large membership base, a monthly publication and a newsletter.
- Islamic Circle of North America - ICNA (www.icna.org/) Second largest Islamic organization with more of a Northeast concentration. ICNA holds an Annual Conference with 11,000+ attendance and a bazaar.
- The Muslim American Society - MAS (www.masnet.org/):
- The Mosque Cares, Chicago IL: (wdmministry.com/): A non-profit social services project started by Imam W. Deen Mohammed.
- Islamic Center of America (http://www.icofa.com/), Dearborn, MI: One of the largest mosques in America. It caters mainly to the Shi'a Muslim congregation; however, all Muslims attend this mosque.
- Muslim Students Association - MSA National (http://www.msanational.org/): An umbrella organization that loosely coordinates a national network of over 150 Muslim student associations in various universities nationally.
- Council on American-Islamic Relations - CAIR (http://www.cair.com) A non-profit headquartered in Washington serves as the largest Muslim civil rights group, providing legal and social services. Has a non-commercial, influential daily newsletter.

- Muslim Public Affairs Council - MPAC (http://www.mpac.org/) A non-profit based out of Los Angeles that also serves as a major Muslim civil rights group.
- Muslim Urban Professionals – MUPPIES (muppies.org/)
- Council for the Advancement of Muslim Professional – CAMP (http://www.camp-online.org/)
- American Muslim Consumer Conference – AMCC (americanmuslimconsumer.com)
- Islamic Medical Association of North America - IMANA (http://www.imana.org/):
- The Council of Shia Professionals - CSP (http://www.csp786.com/) Provides social and networking events across New York, New Jersey, and Pennsylvania for Shia Muslim professionals.

Social Services Non-Profits:

- Islamic Relief-USA (www.irusa.org)
- Inner-City Muslim Action Network – IMAN (www.imancentral.org/) "A community-based nonprofit that works for social justice, delivers a range of social services, and cultivates the arts in urban communities."
- ISLAH – LA (islahla.org)
- American Muslim Health Professionals (AMHP) – (http://amhp.us)
- New England Muslim Bar Association (NEMBA) – (www.ne-mba.org)
- American Muslim Civic Leadership Institute (crcc.usc.edu/initiatives/amcli)
- Emerge USA (www.emerge-usa.org)
- Zaman International (www.zamaninternational.org)
- SMILE (www.smileforcharity.org)
- Islamic Networks Group (www.ing.org)
- Risala Foundation (www.risala.org)
- Institute for Social Policy and Understanding – ISPU (www.ispu.org)

A variety of targeted Muslim/related ethnic **media** is another key community hub.   The Appendix has list of major media as well as a list of key events. An important feature of Muslim media consumption is the cross-over of ethnic media with Muslim media. A large segment of American Muslims access relevant ethnic media, rather than purely Muslim media. Similarly, key organizations and personalities have ethnic dimensions to them.   Understanding the ethnic phenomenon, the various sub-clusters of American Muslim consumers, and Muslims' relationships with their preferred media is vital to a business's successful marketing campaign.

Case Studies:

Types of Companies

There are eight major sectors where startups and mainstream companies are focusing on the American Muslim market. Much of them focus on food and food services, entertainment and clothing/accessories and Islamic finance sectors. A sizeable number of companies also gear towards health and wellness and then there are some companies who provide products and services for the arts, education, travel and media industries. Below is a select list of major players in the American Muslim market:

SECTOR	KEY PLAYERS	NEW PLAYERS
Food/Food retail	Al Safa Midamar Crescent Halal Ziyad Saffron Road Halal Guys*	Honest Chops* Elevation Burger*
Finance	Guidance Financial University Islamic Devon Bank Lariba Amana Funds Azzad Funds Iman Funds	LaunchGood* ReCenter* African Development Center*
Education	Zaytuna College* Bayyinah Institute* ISNA Education Forum ALIM Fiqh Council of North America AlMaghrib Institute	Noor Kids*
Clothing	Artizara*	Louella
Health	Noor Vitamins*	
Travel	Dar el Salaam Travel*	Marriott International* Salaam Cruise
Recreation: Entertainment and Media	UPF Films*	MuslimKidsTV* My Halal Kitchen* Exxodus Pictures
Home Furnishing		Sakina Design* Modern Muslim Home

* Case study featured


aunchGood
dfunding Incredible Muslims Worldwide.
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WWW.RETURNOFTHESTRANGERS.COM
FACEBOOK.COM/RETURNOFTHESTRANGERS
CREATIVE
UMMAH
Learn. Develop. Create.
wdfunded on
unchGood!

Food/Food Retail sector

HALAL GUYS

Location: New York City, NY
Founders: Mohamed Abouelenein, Ahmed Elsaka, Abdelbaset Elsayed
http://53rdand6th.com/

The Halal Guys (commonly known as Chicken and Rice, 53rd and 6th, or Platters) is a Halal gyros food cart on the south-east corner of 53rd Street and 6th Avenue in the borough of Manhattan in New York City.

More than a decade after three Egyptian men switched from selling hot dogs from their New York City Halal food cart to serving Halal food to Muslim cabdrivers, the Halal Guys are about to become a fast-food chain. Everyone has heard of them. As their customers say, "They've got the street cred. It's got everything going for it." Their Halal gyro and chicken with famous white sauce is so popular that fans have set up a website, www.53rdand6th.com.

Their plans are under way to franchise Halal Guys to 100 locations around the world. The company signed a deal with Fransmart, the restaurant franchise consulting firm that took Five Guys Burgers and Fries from four locations in Northern Virginia and helped turn it into a chain with more than 1,200 stores and more than $1 billion in sales last year. Within a year Fransmart hopes to open Halal Guys outlets in Los Angeles, along the East Coast, across Canada and in the Middle East. The five-year plan is for 100 locations, as well as a presence in Europe. They are aiming to be the "Chipotle of Middle Eastern food."

HONEST CHOPS

Location: New York City, NY
Founders: Khalid Latif, Anas Hassan, Bassam Tariq
www.honestchops.com

Honest Chops is the first all-natural, humanely raised, organically-inclined, Halal butcher shop in New York City with delivery service to all five boroughs. Unlike conventional butcheries that source mainly boxed cuts, Honest Chops carves chuck roasts, sirloins and flank steaks from the whole cow. They grind the remainder odd bits into sausages and seasoned patties.

Everything at the shop, from its seasoned hamburger patties to whole chickens, is humanely raised on a vegetarian diet, free of hormones and GMOs. They call it their "Honest-to God" guarantee. Over time, they hope to donate a percentage of the revenue back to the Islamic Center to fund social services for the Muslim community. "It's really about bringing benefit to the society around us," says Latif. "We want to ensure from start to finish everything is transparent and you can really trust where the meat is coming from." They first got the idea for Honest Chops, a higher-end Halal butcher shop, after having a hard time finding good meat in East Village.

While the concept appeals to Muslims, the shop's locally grown focus has also attracted the mainstream community, who make up 60% of its customers. Many of their customers are students and young professionals.

Education sector

ZAYTUNA COLLEGE

Location: Berkeley, CA
Founders: Hamza Yusuf, Zaid Shakir, Hatem Bazian
www.zaytunacollege.org

Zaytuna College is America's first Muslim liberal arts college. They educate and prepare morally committed professional, intellectual and spiritual leaders who are grounded in the Islamic scholarly tradition and conversant with the cultural currents and critical ideas shaping modern society.

Founded in 2009 and starting off as a summer Arabic intensive, a two-month, residential language course as its first academic program, they have come a long way since then with a full undergraduate program, an American liberal arts tradition and then securing its flagship building for its permanent campus atop Berkeley's famed “Holy Hill”, an academic neighborhood named for the host of religious colleges that have made their homes there.

In May 2014, Zaytuna had its very first ever graduating class (after a four year program). Along with its building, it now is a real college, accredited university with Islamic education. Two to three years ago it was small and its survival was in question but now it is a major enterprise. Its annual budget is between four and five million dollars.

Finance sector

LAUNCHGOOD

Location: Detroit, MI
Online platform with international reach
Founder: Chris Abdur-Rahman Blauvelt
www.launchgood.com

LaunchGood is a crowdfunding platform supporting Muslims pursuing great, creative and entrepreneurial endeavors that require some level of financial support to get off the ground. These are anything from film to art to fashion. They cater to Muslim entrepreneurs of community projects.

So far, they have helped launch 100 projects and raise $1,212,969 in funds for these projects. LaunchGood is different because it is specifically focused on - but not limited to - the Muslim community. Because they have a community of donors who love supporting projects in this community, they are able to provide a much greater chance for success than mainstream crowdfunding sites – up to a 25% boost. They also work directly with clients to craft their message, rewards, and strategy to get the most out of their campaign. In this way, they have unblocked one of the most important roadblocks that previous organizations have faced, opening up a way for Muslim organizations to become financially sustainable.

One of their campaigns went viral, and was featured on the Huffington Post, The Daily Mail, The Telegraph, and several other reputable news sources. This grassroots support provides entrepreneurs the freedom to not be dependent solely on a bank, a grant, or a few donors for support. Instead, it gives them publicity and shares the risk among many people, putting less financial pressure on a few individuals.

RECENTER

Location: Virginia
CEO: Mohamed Geraldez
www.ReCenterFinance.com

ReCenter is a new company launching sharia-compliant student loans to meet an acute need for American Muslims, especially but not limited to early career Muslim professionals. It will start off with refinancing outstanding student loans into a sharia-compliant arrangement that is less costly than their current federal student loans and later with more comprehensive education finance solutions.

Sadly there are no current viable solutions for this need. While nearly every local community is deeply concerned with the issue of riba in education finance, most of what we have seen relies on charitable donations, which is very challenging to scale. The unmet need for sharia-compliant education finance in the U.S. is vast, so even the most generous communities struggle to help their students avoid riba. As a result ReCenter has focused on developing structures that will let backers in the U.S. and abroad contribute capital in amounts that can better meet this important need.

ReCenter has worked with some of America's top Islamic finance scholars to culminate a fatwa for their initial product's structure and they are currently raising capital and looking for more investors to bring the product to market.

ReCenter will solve a long-standing frustration for American Muslims, it will allow them to save some money, consolidate all of their outstanding student loans into one monthly payment, and them from riba payments.

AFRICAN DEVELOPMENT CENTER

Location: Minneapolis, MN
www.adcminnesota.org

Minnesota is home to the country's largest Somali community, which is predominantly Sunni Muslim. The City offers sharia-compliant loans to Muslim business owners.

In the past 10 years, North African immigrants have opened teashops, pharmacies, and child-care centers in southwest Minneapolis storefronts that were once boarded up. But many of these entrepreneurs struggled to grow their businesses because Islamic law forbids Muslims from earning or paying interest, known as riba. So they couldn't take out loans or participate in the city's low-interest financing program for small businesses.

Since 2006, Minneapolis has loaned more than $1 million to Muslim business owners through a program that complies with sharia law, which prohibits Muslims from paying or earning interest in a financial transaction. The public-private partnership program between the African Development Center, Devon Bank of Chicago, and Minnesota Housing, makes Minneapolis the only city in the country to offer Islamic financing at a time when states are trying to ban sharia from the courts.

Now, Somali entrepreneurs are transforming neglected neighborhoods with the help of a Minneapolis Islamic financing program. Because Somali immigrants wear headscarves, they are visible as entrepreneurs and people see that they are setting up businesses in their town and creating jobs.

Education sector

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www.zaytunacollege.org

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BAYYINAH INSTITUTE

Location: Dallas, Texas
National and international reach
Founder: Nouman Ali Khan
http://bayyinah.com

Bayyinah Institute makes Arabic and Quranic studies accessible to Americans and the world in innovative and affordable ways that are easy to understand for the average person who may not have the ability to commit to rigorous study overseas. Instead, Bayyinah leverages modern technology and innovative education tools.

Fans of Bayyinah rave that it is truly amazing and life-transforming. Many are astounded at the quality and quantity of resources available on their site and although some have very minimal time to invest to faith studies, they are able to learn from Bayyinah in bite-sizes that fit their work/life balance. For many Muslims who wish to learn and understand Arabic and Quranic Arabic for so long but didn't know how, Bayyinah has come through as a very successful solution.

In addition to offering traveling seminars, 30-day Quran intensive programs, and even a nine-month full-time immersion Arabic and Quranic studies program called "Dream program", one of its innovative products is Bayyinah TV, which currently offers four courses (300+ videos/lessons): Arabic with Husna (Arabic studies), Quran: Cover to Cover (running translation and explanation of the entire Quran), Divine Speech (literary appreciation of the Quran), and Themes from the Qur'an (lectures on different topics and subjects in the Qur'an).

NOOR KIDS

Location: Maple Grove, MN
National and international
Founder: Mohammed Aaser
http://noorkids.com/

Noor Kids, sponsored by the Harvard Business School, seeks to build confidence in the religious identity of little Muslims by engaging children with Islamic education, Muslim culture, and American integration. Their professionally designed books for Muslim children, aged three to eight years old, growing up in North America have entered over 25,000 homes across 25 countries, featuring Islamic inspired stories and interactive activities.

Aaser, a Harvard Business School student, who recently won an entrepreneurship contest for this project, hopes to grow a company around entertaining and educational products for American Muslim children that incorporate the values of both Islam and the United States.

Currently, there are very little products like this that exist because they are stories that kids growing up in America can relate to, for e.g. settings in elementary school, kids eating cereal, American flag in the background and aunties wearing hijab. Instead of focusing on the ‘what’ and ‘how’ of faith (i.e. “What is prayer and how should I perform it?”), they focus more on the ‘why’ (i.e. “Why do I perform prayer?”), encouraging critical thinking and relevancy.

This is a children’s entertainment and education brand for the underserved North American Muslim population.

Clothing sector

ARTIZARA

Location: San Diego
E-commerce platform
National and international reach
Owner: Sarah Ansari

Artizara.com was founded to fulfill the Islamic clothing needs of socially-conscious women who desire to dress stylishly yet modestly. Their traffic to their website, e-commerce wise, has the highest visitor traffic in the American Muslim market. Artizara also gets visitors from 140 countries.

The idea started after the owner was frustrated with the lack of chic Islamic clothing for women in mainstream stores and was tired of having to scour the malls to find coordinated hijab. For many Muslim women, it is a big challenge to find clothes from mainstream shops and department stores. Many Muslim women feel that they have to do a lot of layering or searching for clothing with high necks or long sleeves. So many turn to Muslim clothing e-commerce stores that conforms to Islamic principles but appeals to a contemporary sense of style and beauty. That is what Artizara sells, modest clothing with a modern flare. Their site features wide-leg pants, tops that go up to the neck and down past the buttocks and tailored jackets and dresses. Their aim is to not only provide this service for Muslims but also for women of all faiths who have interest in modest clothing or world style.

Artizara has a large presence in popular Muslim conventions such as ISNA, which complements their strong online presence. They have now also introduced a ‘Peter Gould’ line, which features wall art and photography.

Health sector

NOOR VITAMINS

Location: Bellerose, NY
National and international reach
Co-Founder: Sh. Hatem el-Haj, MD, PhD
http://www.noorvitamins.com/

NoorVitamins™, a division of Noor Pharmaceuticals, is the first U.S.-based Halal pharma company, specializing in high quality, Halal vitamins and dietary supplements made with all natural ingredients for health-conscious Muslim and mainstream community consumers. Vitamins are free of pork and alcohol.

NoorVitamins has sold to over 200 pharmacies and it is exciting to see that they lead the way in collaborating with major partners like Whole Foods, Duane Read, Walgreens and even Vitamin Angels, the leading Vitamin non-profit in the world, to distribute vitamins to countries in need.

A recent innovation was the first ever Halal children's gummy vitamin which has been extraordinarily well received by customers. They are also actively seeking partner distributors in ex-U.S. markets to introduce their products to the growing Muslim market in Europe, the Middle East and Asia.

Their U.S.-based manufacturing facilities are both Halal-certified and FDA GMP (Good Manufacturing Practices) certified. They operate using Islamic compliant business practices, including fair contracting, interest free-financing and they donate a percentage of their earnings to charity (Zakat) annually. For every product sold, they donate a complete meal to someone in need. Noor's team partners with local healthcare providers to lead community health fairs hosted in mosques, schools and community centers with the goal of educating the community about health-related topics.

Travel sector

DAR EL SALAM TRAVEL

Location: New York, Houston, Florida, Los Angeles and Canada
National and international reach
www.darelsalam.com

For over 25 years, Dar El Salam has been focused and dedicated to deliver exceptional services to customers in the USA and Canada as one of the top Hajj and Umrah tour operators. The travel agency mainly provides Hajj and Umrah services but also has added Islamic tour packages.

In 2009, they established Signature Getaways, a subsidiary of Dar El Salam, specifically to provide Islamic Heritage tour packages to Turkey, Egypt, Spain, United Arab Emirates and Morocco, Bosnia, China, Jerusalem, India, Yemen and Washignton.

Their tours are created to provide high quality and affordable getaways to the Islamic Heritage sites throughout the world with tour experts, five-star hotels, cruises and transportation.

MARRIOTT INTERNATIONAL

Location: Bethesda, Maryland
National and international reach
CEO: Arne M. Sorenson
https://www.marriott.com

Muslim travelers are now a large market that people in the hospitality sector are beginning to pay attention to. The total Muslim travel market globally is larger than the world's biggest market, which is Germany, and twice that of China. Travelers from Gulf countries are still the top spenders, accounting for 37% of Muslim travel, even though the region accounts for only 3% of the world's Muslims. And although wealthy Muslims have been visiting major Western cities for decades, the growing demographic of middle-class Muslims living in the West is fueling the new trend.

While European hotels are making headway into the Muslim travel market, American hotels have been slow to adapt. At least one U.S. hotel chain has taken notice: Marriott International. They offer Muslim-friendly services at its high-end Ritz-Carlton brand. The effort is part of Marriott's wider strategy to target diverse travelers in the U.S they call the "next generational traveler" who is more diverse and mobile than ever.

The Ritz-Carlton Dallas boasts Arabic-language TV stations and newspapers on an in-room iPad, Quran and prayer carpets. Middle Eastern culinary favorites and other features, while two of the hotel's properties in Washington D.C., offer these amenities, plus Halal food and special menus.

Recreation sector - entertainment and media

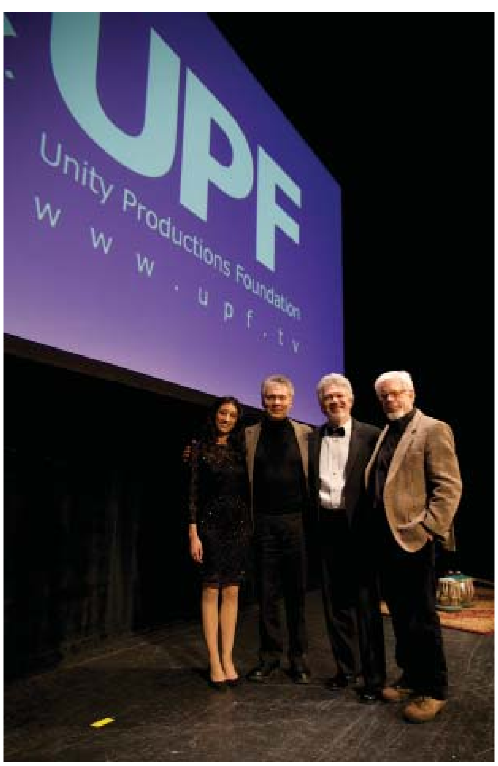
UPF FILMS

Location: California
National reach
Executive producers Alex Kronemer and Michael Wolfe
http://www.upf.tv/films/enemy-of-the-reich/

Enemy of the Reich: The Noor Inayat Khan Story, produced by Unity Productions Foundation (UPF), is an hour long docu-drama featuring narration by Academy Award-winning actress Helen Mirren that premiered in Washington, DC in February 2014, for Muslim and mainstream communities in America.

There are thousands of films about WW II but the Muslim story is largely missing so UPF's aim was to share a story about a hero who was unique in her own right: a Muslim woman growing up in a household with American and Indian roots who joined the fight against the Nazis. Noor's heroic story will be timely in its message, offering both Muslim and mainstream communities the chance to gain a better understanding of who Muslims are and see Muslims, and particularly Muslim women, in a new light.

There were 30 premieres, with a collective audience of over 15 000 people. While the majority of films are seen by 3000-4000 people, Enemy of the Reich has broadcasted with PBS, getting an audience of 2.5 million on the first night, and will be rebroadcasted over three years. The film is getting a lot of support from veterans groups, Jewish organizations, and holocaust museums in addition to the Muslim community. The next step for the Milo Productions is to create long-term value by providing outreach to schools and libraries and introducing its material for social studies courses and WW2 coverage in schools.



MUSLIMKIDS TV–MILO PRODUCTION

Location: Saskatchewan, Canada (caters to American audience also)
Online platform
Founders: Michael Milo and Flordeliza Dayrit
www.muslimkids.tv

MuslimKids.TV is like PBS Kids or Treehouse TV with an Islamic focus. It provides a professional quality equivalent to mainstream television. Created by Milo Productions Inc., it is an interactive, community-driven platform for learning and development through videos, games and more for Muslim children, with support for teachers and homeschooling parents.

It is a highly entertaining and interactive and safe. Not only does it contain over 170 episodes of high-quality and specialized TV programs in the English language, children can play games, learn about Islam and create content for the site to share with their family and friends. It also connects Muslim children from around the globe.

TV series and educational resources are a collaboration between children around the world teamed up with the world's best artists and entertainers: Baba Ali (American born comedian); Dawud Wharnsby Ali (Canadian born singer, poet and artist); Zain Bhika (South African born singer); Jeremy Karodia (South African born singer); among others.

Milo Productions Inc. has over 20 years of experience, specializing in new media communications. With roots in television broadcast, video production and educational media. Their recent work is in large and innovative web development projects.

MY HALAL KITCHEN

Location: Chicago, IL
Online platform (national and international reach)
Founder: Yvonne Maffei
www.myHalalkitchen.com

My Halal Kitchen is a premier Halal food and cooking website showcasing culinary tips and wholesome recipes anyone can make.

Averaging 118,000 page views per month; 400,000 during Ramadan 2014, it has become a major media partner for Muslim and mainstream brands in the Halal/wholesome space such as IRUSA, Crescent Halal, Azzad Asset Management, Obe Organic, Saffron Road, Midamar, Guidance Financial, IFANCA, and Calphalon for social media campaigns, product demonstrations, brand ambassadorship, endorsement and online advertising through its My Halal Kitchen media network.

Founder and Publisher, Yvonne Maffei is the author of the cookbook Summer Ramadan Cooking (2011) written to showcase the food rituals of Ramadan and the variety of global cuisine that can be made Halal. She goes beyond the ‘expected’ cuisine from Muslim countries to show that anyone can eat Halal and anyone can make their dishes Halal by using Halal and healthy ingredients and substitutes. She also features traditional Italian cuisine, Puerto Rican, and Mexican recipes that are both Halal and healthy (tayyib/organic/all natural).

In 2013 the website was expanded to include a lifestyle section that covers Halal travel options, celebrations, home & garden inspiration and giveaways by company sponsors desiring to reach the consumers who show up to learn and receive great value by the information provided.

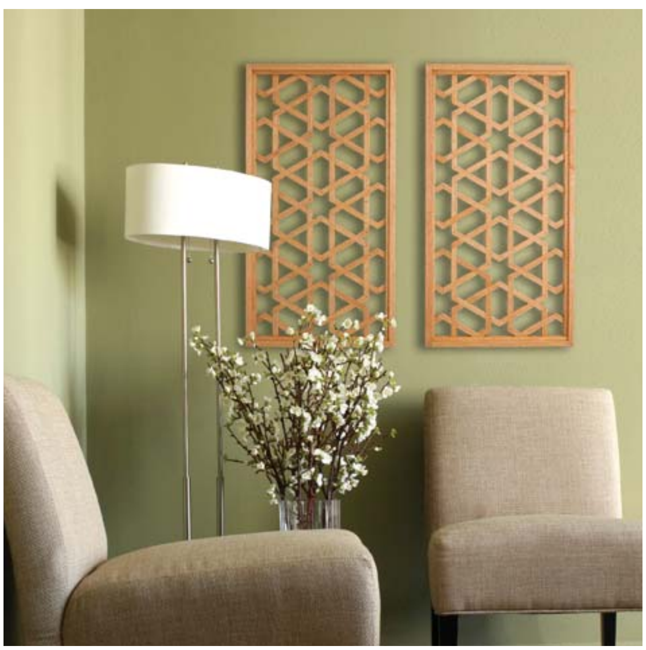
SAKINA DESIGN

Location: California (national reach)
Founders: Jontie Karden, Kung Pik Liu
http://www.sakinadesign.com/

Sakina Design is a family-owned company producing stylish and appealing decor and gifts for Muslims with a modern, North American sensibility. They provide superior quality contemporary Islamic art and home design to quality-conscious American Muslims, such as wall art, party supplies, gifts, décor, indoor rugs, accessories, poofs, pillows and outdoor furniture and rugs.

Sakina Design is one of the first to introduce high end contemporary home decor to their Islamic art collection. They recently featured a new stylish Ramadan gift guide with contemporary gift ideas for toddlers, children, lifestyle, jewelry lovers, creative Muslims, foodies, off kilter, car guy, productive Muslim and the home. http://www.sakinadesign.com/2014-ramadan-gift-guide

Giving back to the community through donations and volunteering as well as promoting eco-friendly materials and practices is an integral part of Sakina Design. As such, look for products with the Sakina green label to indicate that their products have been produced from sustainable materials or are sustainable (organic, FSC certified, etc.).



7. Consumer Behavior & Demand Gaps

7. Consumer Behavior & Demand Gaps

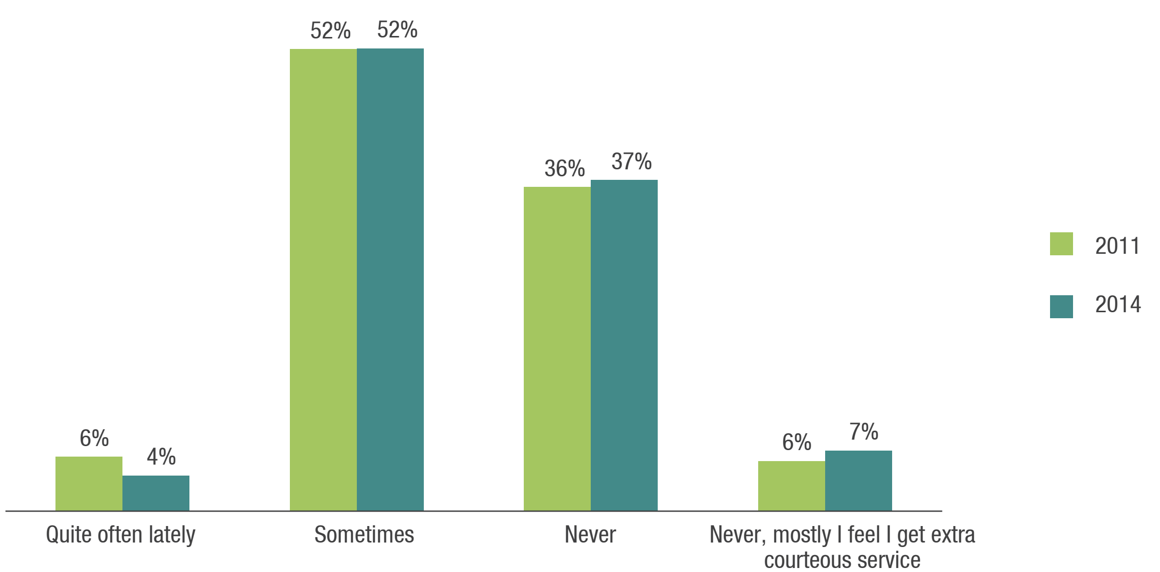
2014/2015 American Muslim Consumer Advocacy Survey results:

General consumption experience and needs

Customer service experience challenges?

A majority of the respondents (52%) said they 'sometimes' do experience unpleasant customer service which they feel is due to their Muslim identity. This is especially true for Arab respondents (10% more than the aggregate percentage). This is a significant number that presents mainstream companies with opportunities to improve customer service through diversity training programs and other such measures, especially in Muslim concentrated areas. Conversely, a sizeable minority (37%) feel that they have never had an unpleasant experience due to their Muslim identity. However, many comments indicate that the Muslim customers may not have been identifiable as Muslims. The results demonstrate that there are no major changes or improvements from 2011 to 2014.

Question: Do you have unpleasant customer service experiences that you feel are because of your Muslim identity?



Select Comments:

"I don't appear Muslim."

"I do not wear a hijab nor do I exhibit my religious identity in any way."

"I am not visibly Muslim, so this may be why."

"We have been refused seating at a restaurant when there were plenty of open areas available."

See full comments in Survey Responses Raw Spreadsheet.

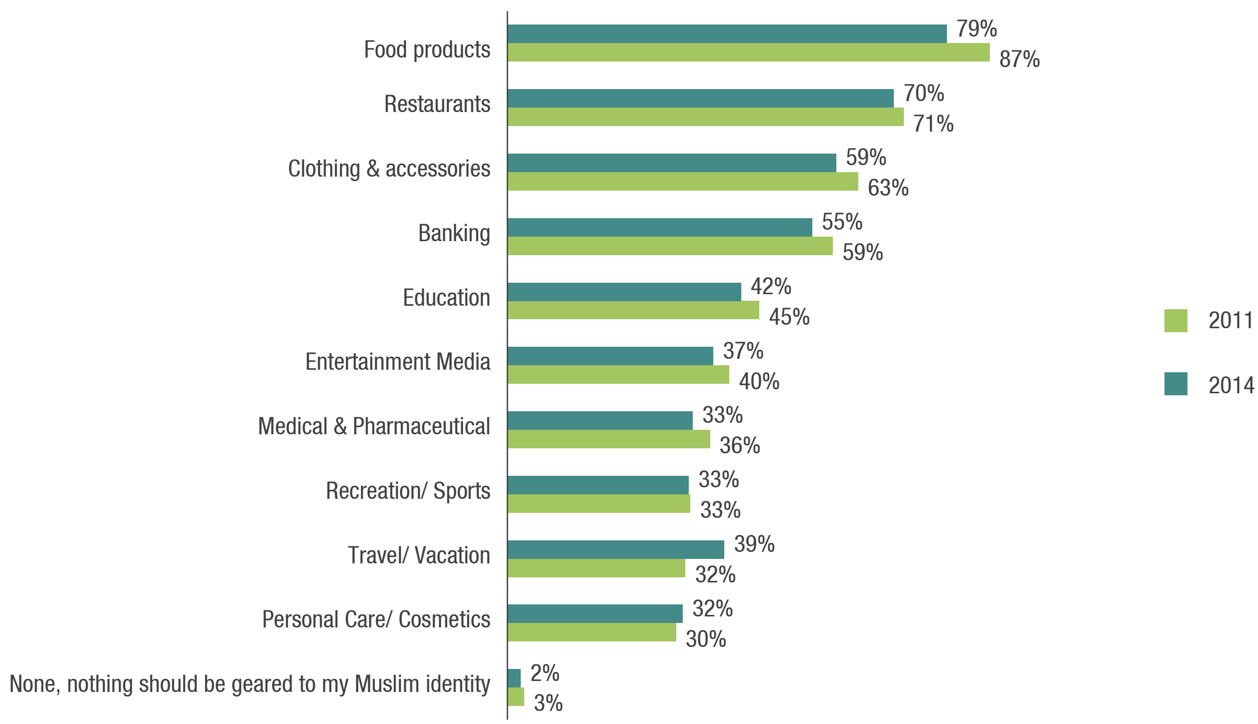
Products and services geared to unique Muslim market needs?

This significant question shows which product categories respondents feel should uniquely cater to their Muslim needs. The food products category dominates (79%), while restaurants were the second major category (70%). Indeed, many national restaurant chains would benefit from considering accommodating Halal options. Clothing & accessories is another major area (59%) respondent's feel needs attention.

There is a 10% lower interest in food products from Arab respondents, 10% less for medical/ pharmaceuticals and 11% less interest for personal care/cosmetics. Among African American respondents there is also an 11% decrease in interest in food products and 11% decrease in clothing/ accessories but 10% more interest in banking. 9% more female respondents than the aggregate would like to see more clothing/accessories geared to their needs.

The results demonstrate that there are no major changes from 2011 to 2014, with the exception of food products (8% decrease in need) and travel/vacation rising by 7%.

Question: In which areas below would you like to see more products/ services geared to your needs as a Muslim?



Select Comments:

"All of the above."

"News media - print and audio-visual, more than what I find through social media."

"Literature."

"No riba credit cards and home buying."

"Unless it's for ethnic Muslim products, I don't need anything 'geared' towards me."

"Better food options without alcohol and Halal meat availability."

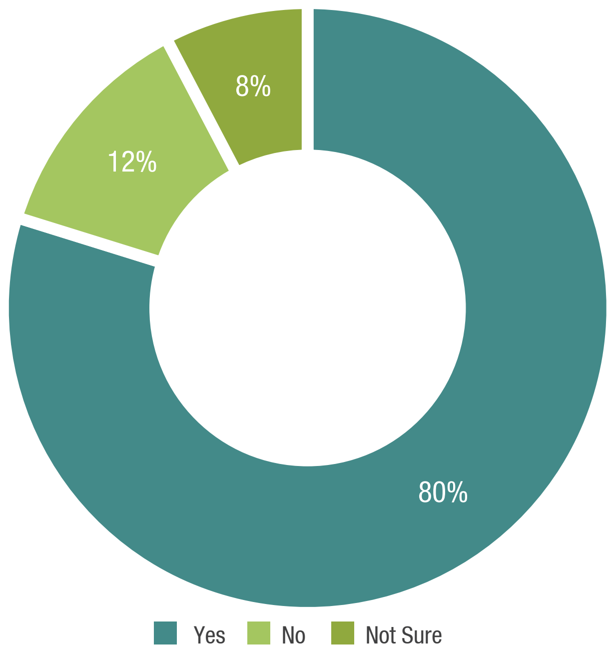
See full comments in Survey Responses Raw Spreadsheet.

2011 American Muslim Consumer Advocacy Survey results

Should mainstream companies give special attention?

80% of the respondents feel mainstream companies should pay special attention to Muslim consumers. Comments in this regards show that Muslim consumers would be loyal to brands that do so.

Question: Do you feel mainstream companies should give special attention to the needs of Muslim consumers?



Select Comments:

"Not necessarily 'special attention,' but accommodate Muslims the same way that other major religious and cultural groups are [accommodated]."

"I feel like by catering to the American Muslim population, their businesses would boom."

"They should, but Muslims should also request it - business is business, you can't serve a population that isn't going to buy."

"Obviously it depends on the company, but a Halal selection in the grocery alongside the Kosher and oriental and Mexican sections, at least in areas where there are lots of Muslims, would be great."

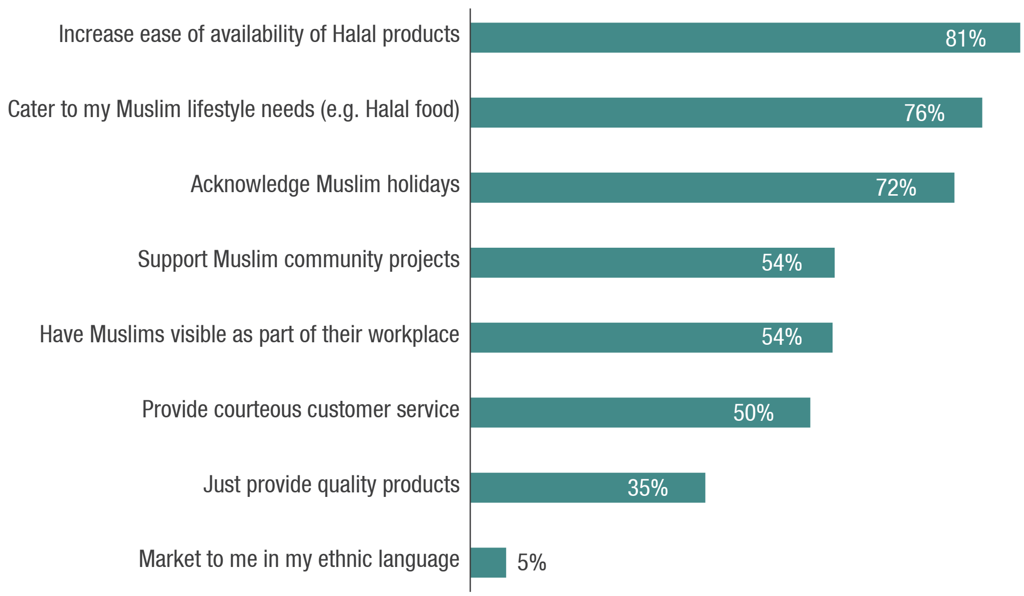
See full comments in Survey Responses Raw Spreadsheet.

2011 American Muslim Consumer Advocacy Survey Results

What should mainstream companies do?

Given that a majority of respondents would like mainstream companies to pay special attention to them to earn their loyalty, the following answer shows those key areas of attention. The most significant request (81%) was for easy availability of Halal products. This would be a major area of opportunity for national retailers to carry Halal products in Muslim concentrated neighborhood to attract this customer base. While 76% would like companies to directly provide a variety of products and services unique to their lifestyle needs, acknowledging Muslim holidays is also a big request (71%).

Question: What can mainstream companies/brands do to earn your loyalty?



Select Comments:

"Any major supermarket that carries Halal meat would be my grocery store of choice. Same goes with a restaurant serving Halal food, or a business offering Eid sales or similar."

"Acknowledging Muslim holidays is nice. A local store had "Happy Ramadan" in their weekly flyer, and I decided to shop there for all of my groceries."

"Have environmentally conscious business practices, i.e. sustainable."

"I think we cannot expect a business to change their entire culture because they may risk discrimination against other religions then."

"Muslims will have made it in America when Macy's has an Eid sale and there are catchy Halal hot dog commercials."

"Have Muslims work as Muslims (scarf for women and beard and skull cap for men) and not hide their identities."

See full comments in Survey Responses Raw Spreadsheet.

Retail experience

Retail shopping needs?

86% of the respondents want Halal Food products to be available at their local supermarket. This applies to all major demographics and should be a call-to-action for national retailers.

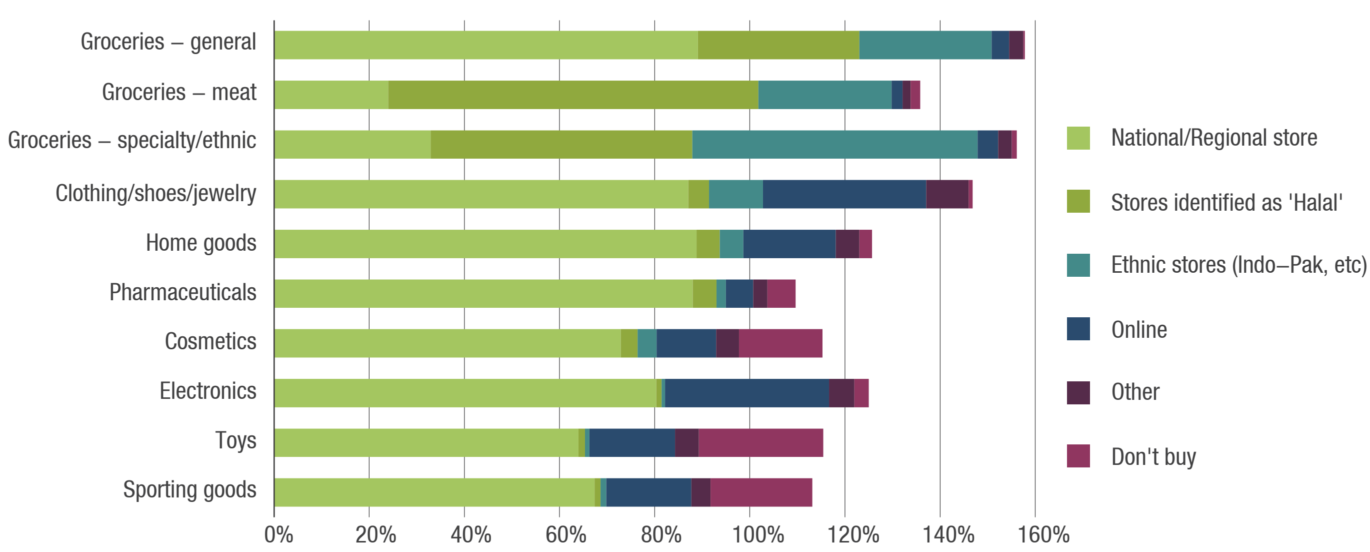
For every product category except meat and specialty/ethnic groceries, the vast majority of respondents (over 64%) said they shop at national/regional stores. Since consumers are shopping at national/regional stores, retailers can leverage this opportunity by providing products geared to the needs of Muslim consumers.

Within this breakdown, the number of respondents who said they shop at national/regional stores were: home goods (89%), groceries – general (87%), pharmaceuticals (88%), clothes/shoes/jewelry (85%), electronics (81%), cosmetics (74%), sporting goods (69%) and toys (64%).

A majority of respondents (77%) said they purchase meat at Halal stores and 28% of respondents at ethnic groceries. A sizeable minority said they buy meat and specialty/ethnic in national/regional grocery stores (23% and 33% respectively), and this is especially true for South Asian respondents (11% more than aggregate for meat and 17% more for specialty/ethnic). In contrast, African Americans shop for meat at national/regional stores much more (24% more than the aggregate). They shop much less at ethnic/specialty stores for meat (21% less), general groceries (19% less) and ethnic/specialty (52% less).

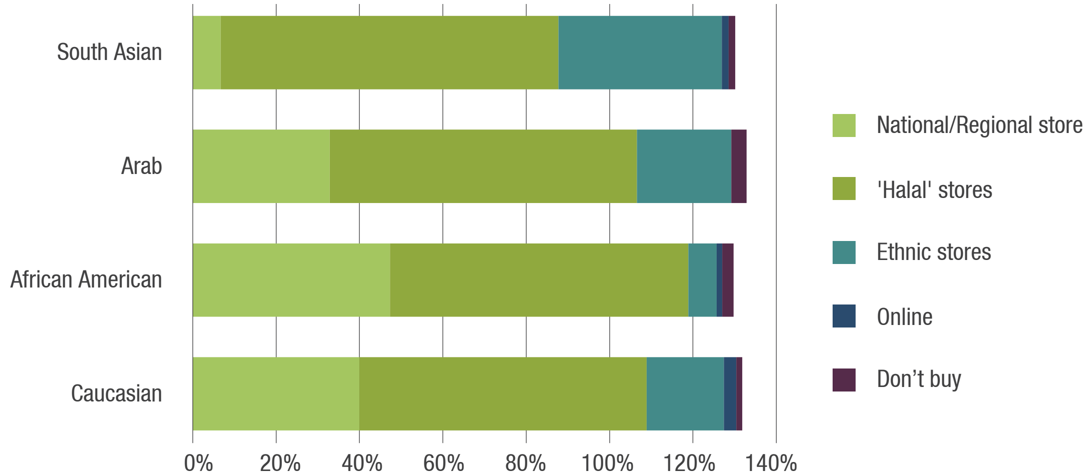
A sizeable minority also buys clothing/accessories, home goods and electronics online (34%, 19%, and 35% respectively), while a sizeable minority of respondents said that they do not buy sporting goods (22%) or toys (27%). Male respondents buy electronics online 10% more than the aggregate. There was also an 11% decrease in male respondents who said they do not buy sporting goods and a 10% increase who said they do not purchase cosmetics. 11% more African American respondents said they do not buy cosmetics.

Question: Where do you shop more for following? Please select all that apply.*



**Values exceed 100% because respondents were able to choose multiple answers.*

Ethnic segmentation for groceries – meat*:



**Values exceed 100% because respondents were able to choose multiple answers.*

Price/value preferences?

The majority of respondents look for best value (price and quality) when shopping for groceries (51%), home goods (66%), consumer electronics (59%) and clothing/accessories (64%).

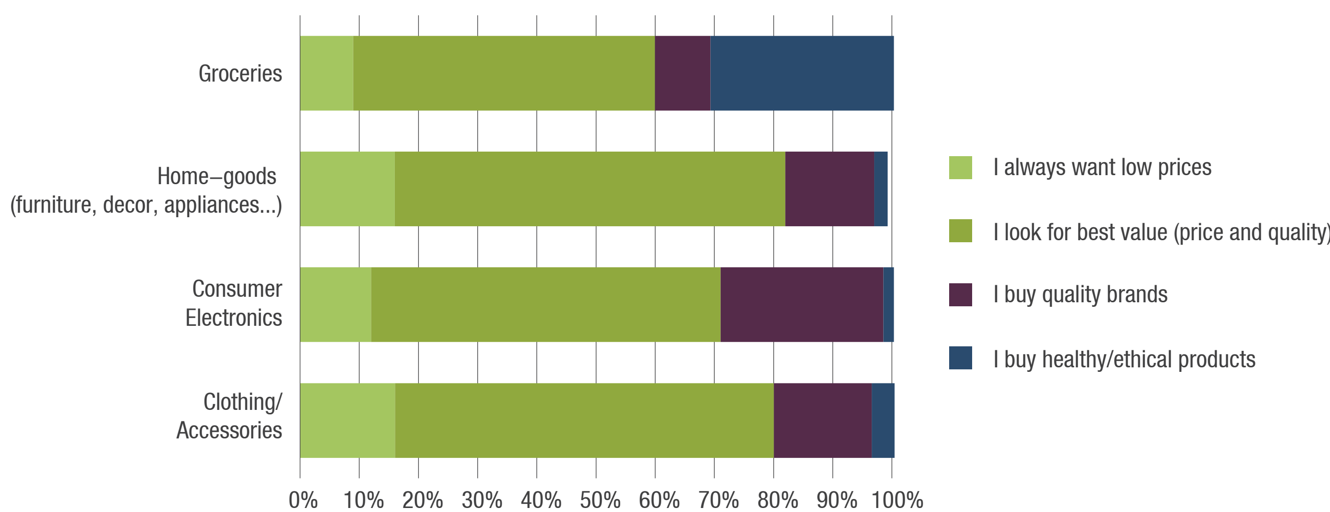
A sizeable minority of respondents said they buy healthy/ethical products (31%) for groceries.

28% of respondents also said they buy quality brands for consumer electronics. 15% of respondents said they buy quality brands for home goods. This is especially true for males (14% more than the aggregate) and respondents whose family incomes are $106,000 and above (20% more). 11% more African American respondents said they buy quality brands when purchasing home goods.

16% of respondents said they always want low prices when shopping for clothing/accessories.

In particular, 9-11% more Caucasian respondents said that they do not buy cosmetics and sporting goods.

Question: For each of the main shopping categories, what is most important to you?



Select Comments:

"Must be Halal."

"If I can buy the ethical product, and its quality is good, I buy it."

"Clothing: I look for modest clothing, which is very hard to find."

"Buying organic is more important than buying Halal groceries. I wish I could find organic Halal meats."

"Used products at thrift stores."

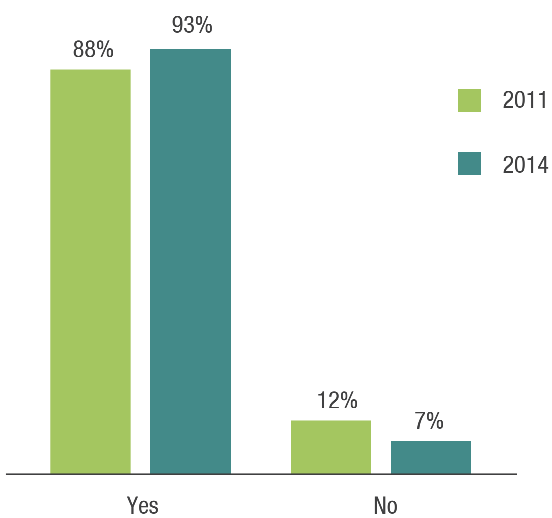
See full comments in Survey Responses Raw Spreadsheet.

Halal Food experience and needs

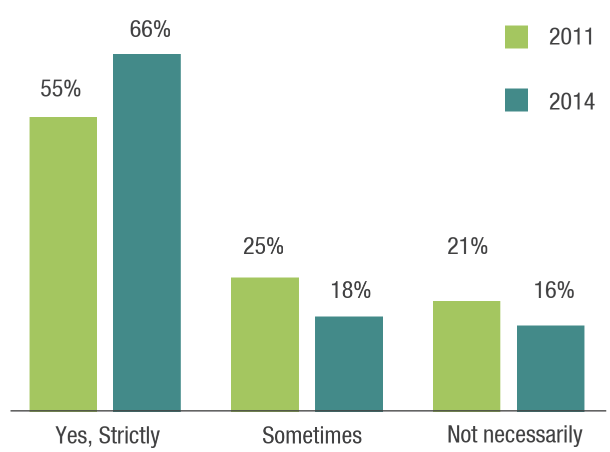
Halal Food purchasing habits?

A vast majority of respondents (93%) stated that they purchase Halal food products to eat at home. This response shows the significance of Halal food to American Muslims. However, the follow-up question highlights the divergent views on strict adherence. Among those who purchase Halal food products, only over half of those respondents adhere to the full requirement of Zabihah Halal (66%)[1]. This is significant in determining the full extent of the Halal food market potential. We did see significant differences in Zabihah Halal preference within different ethnic sub-clusters. 79% of respondents of South-Asian descent in fact said they strictly follow a Zabihah Halal diet, whereas only 51% of respondents with Arab heritage said so.

Question: Do you purchase Halal Food products to eat at home?

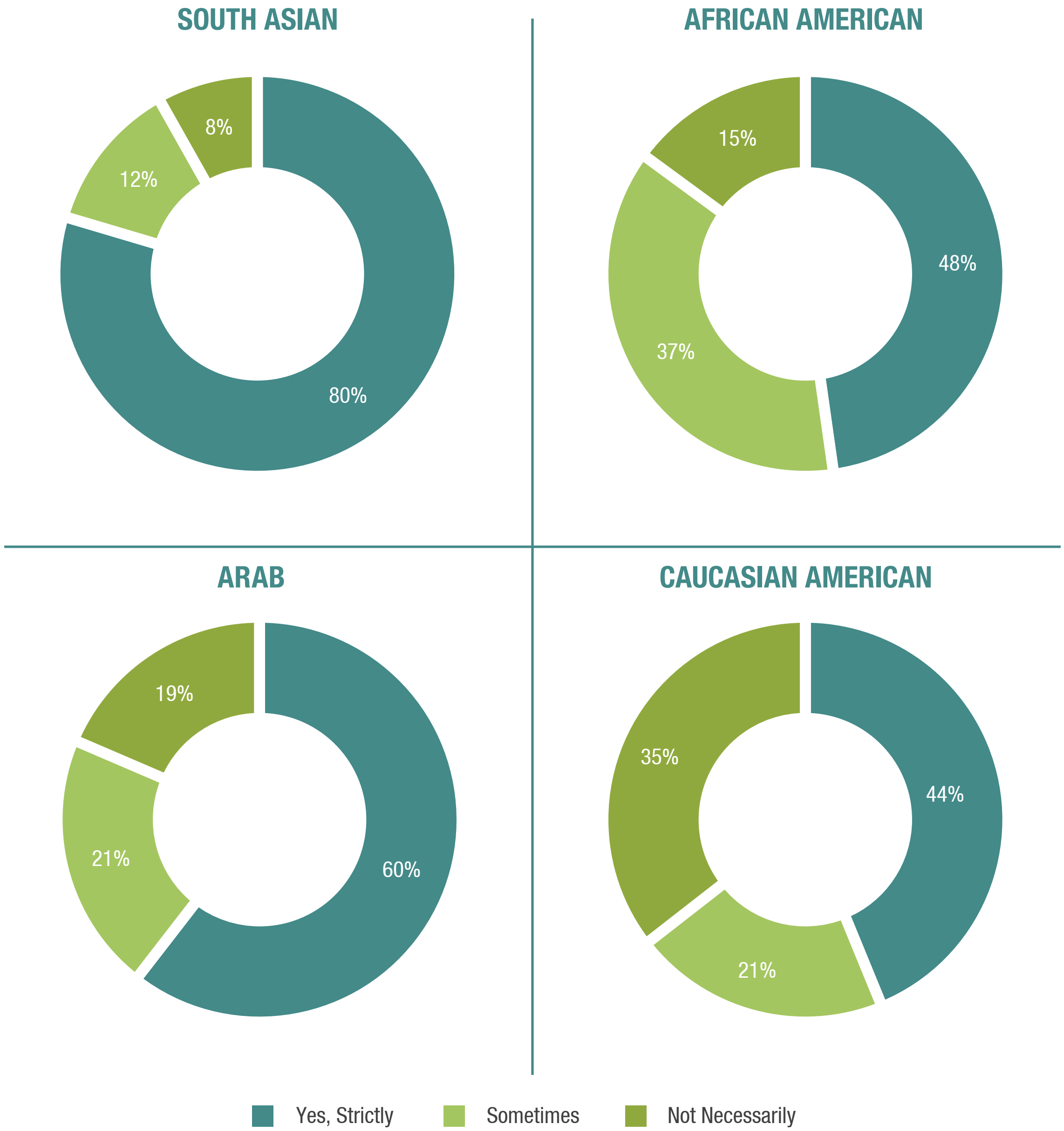


Question: For the Halal Food products you buy, do you prefer Zabihah Halal?*



** From respondents who said they purchased Halal food products to eat at home.*

1 Zabihah Halal: Animals slaughtered according to Islamic rites in order to be suitable for consumption and part of the criteria for allowable dietary practice in Islam (Halal). Meanwhile, the animal itself should also be permissible to eat, e.g., pigs are not allowed. Animals such as cows, sheep, goats, chickens, ducks, etc. are Halal.



Select Comments:

"For meat, it would be great if I could find Zabihah/ organic, grass fed meats, humanely raised."

"Not all the time, just depends. If not then I buy organic."

"It's not available."

"Finding Halal items in my area is nearly impossible."

See full comments in Survey Responses Raw Spreadsheet.

Question: What type of Halal Food products/ services do you buy?*

95% of the respondents who buy Halal food products purchase raw meat/poultry. Meanwhile 58% purchase deli meat and 57% buy frozen prepared food. There is a distinct difference with Arab respondents; 21% less Arab respondents buy frozen prepared food and 14% less buy soup/soup stock.

The results demonstrate that there are no major changes or improvements from 2011 to 2014, with the exception of a 5% increase in need for deli meat.

Select Comments:

"Fast food like burgers or pizza."

"Bread."

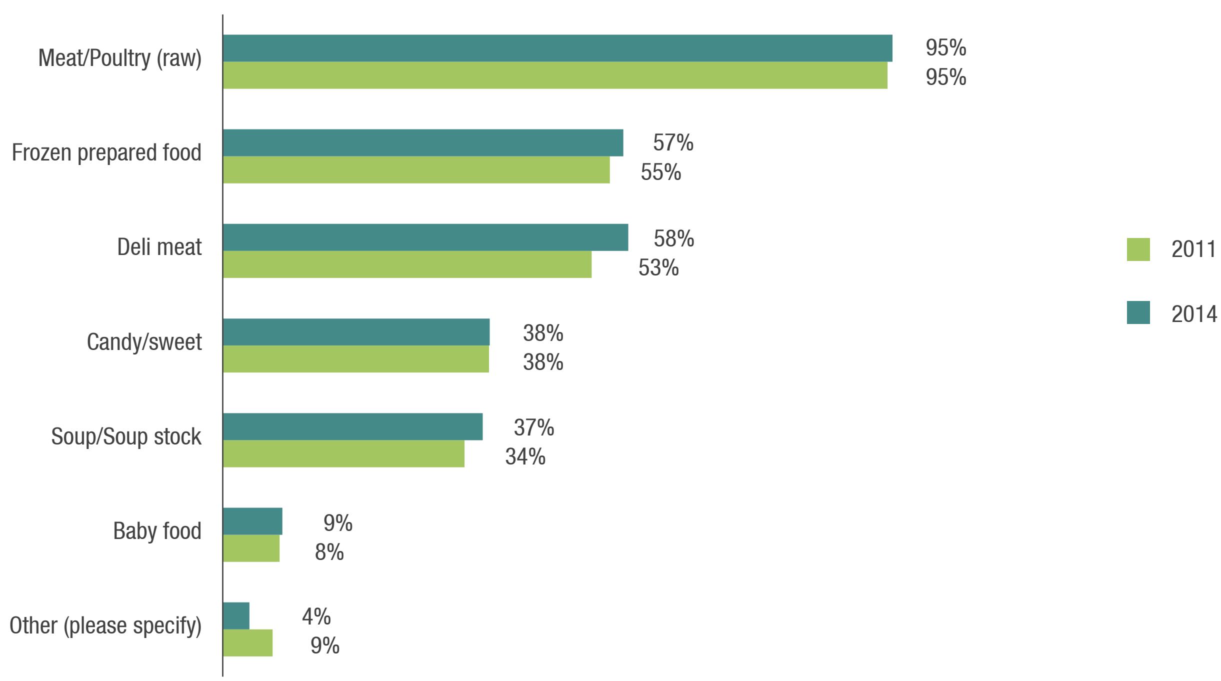
"Hot dogs, sausages."

"Everything."

"Vitamins and other pharmaceutical."

"Halal baby food is hard to come by. Wish it was plentiful."

See full comments in Survey Responses Raw Spreadsheet.



** From respondents who said they purchased Halal food products to eat at home.*

*Halal food brand experience?**

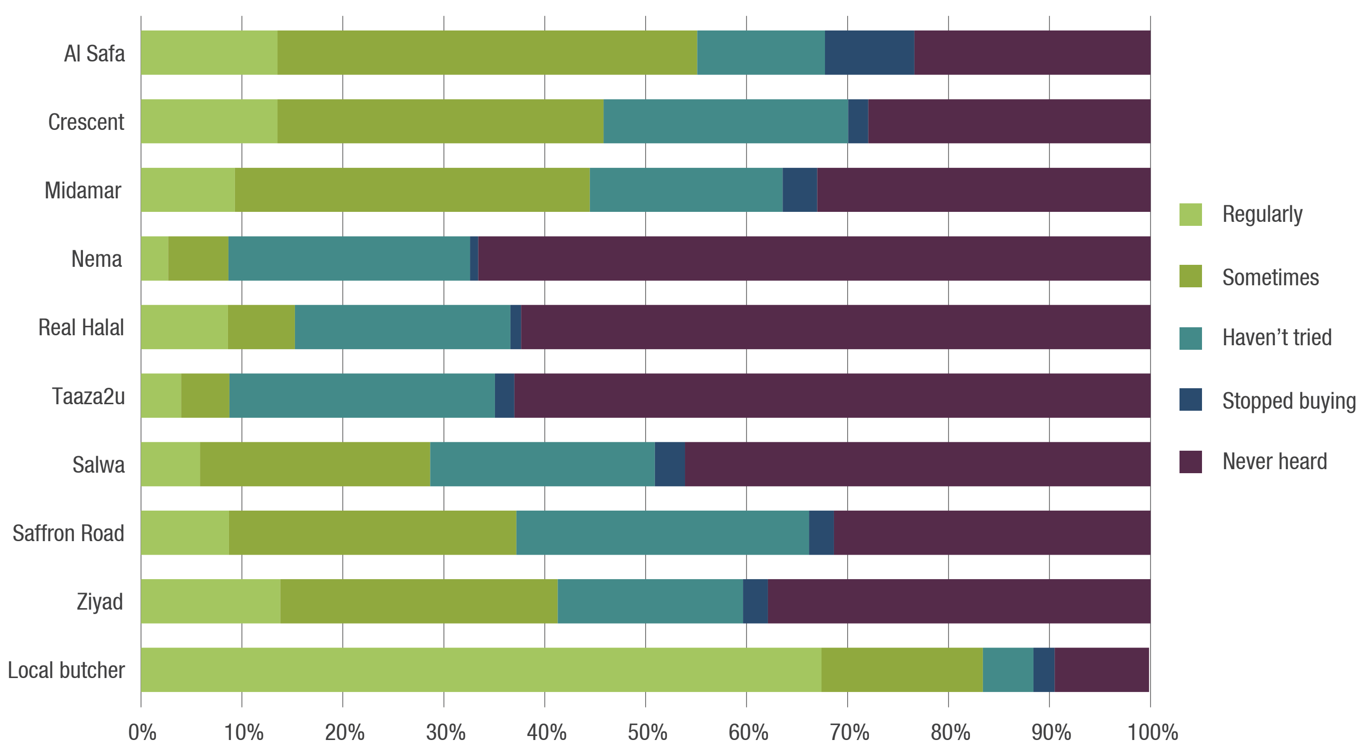
While there are a wide variety of food products (mainstream, ethnic and Halal) that American Muslims consume, the focus the following questions assessed consumer's awareness and perception of the major Halal prepared and frozen food brands.

A majority of the respondents (84%) said that they 'regularly' or 'sometimes' shop at their local butcher. However, from among the short list of major brands identified for the survey, Al Safa stands out as the most regularly consumed brand (68% said they purchase it regularly or sometimes). Crescent Halal, Midamar, and Ziyad were identified as the next three most purchased brands. Saffron Road was identified as the fourth. Al Safa was the most recognized brand in 2011.

Saffron Road improved the most from 2011 to 2014 with a 15% increase in respondents who said they buy their brand 'regularly' and 'sometimes' while Crescent Halal and Al Safa gained 7% and 5% respectively. The 2014 survey also demonstrates similar results since 2011 for Midamar, Nema and Real Halal, although 7% more respondents since 2011 said they 'haven't tried' Nema or Real Halal.

There were no significant variances between male and female respondents towards the perception of Halal food brands. The results can be filtered for each brand using detailed data.

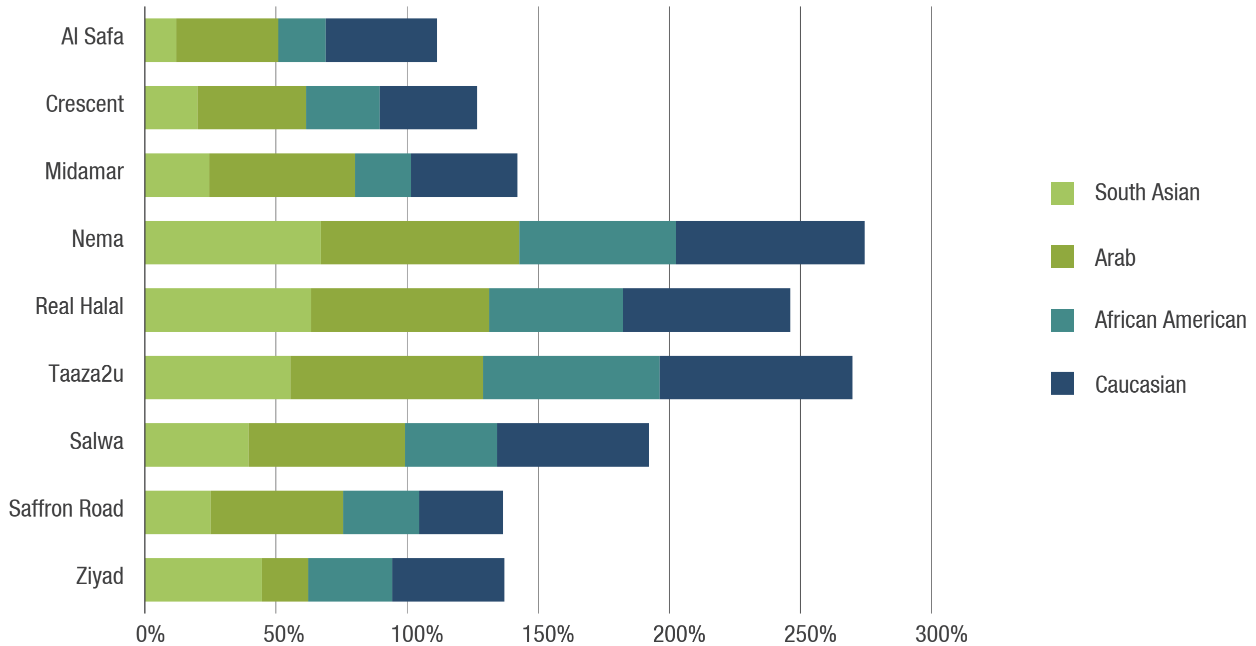
Question: Which Halal Food brands do you buy most often?*



** From respondents who said they purchased Halal food products to eat at home.*

When cross-checking with all major ethnic segmentations, there were some significant perception variances towards Halal brands. Caucasian respondents have not heard of the Halal food brands altogether as much as the aggregate (10-19% less). For African American respondents, 14% more of them said they shop at Crescent Halal ‘sometimes’ and 17% more of them shop at Midamar ‘regularly’ but 11% more of them ‘never heard’ of Real Halal and 11% more of them never heard of ‘Salwa.’ For South Asians, 10% less said they shop ‘regularly’ at Ziyad. With Arab respondents, 16% more said they ‘never heard’ of Al Safa , Crescent Halal (13% more), Midamar (23% more), Taaza2u (10% more), Salwa (14% more), Saffron Road (19% more). However, 11% more Arab respondents said they shop at Saffron Road ‘sometimes’ and 24% more Arab respondents shop at Ziyad ‘regularly.’

Ethnic segmentation for “never heard of” survey response in above question*:



**Values exceed 100% because respondents were able to choose multiple answers.*

Some of the other brands identified by respondents included: Al Salaam, Cabot, Clayton Farms, Creekstone, Honest Chops, Sadaf, Salwa, kosher meat, fresh meat only,Mamta, Mariac Poultry, Mezban, Mina, Shan, Tandoor Chef, Tandoori Kitchen.

Select Comments:

“All what we have is Ziyad products.”

“These brands are not available in my area.”

“Trader Joes for Halal, grass fed ground beef!”

“From the butcher.”

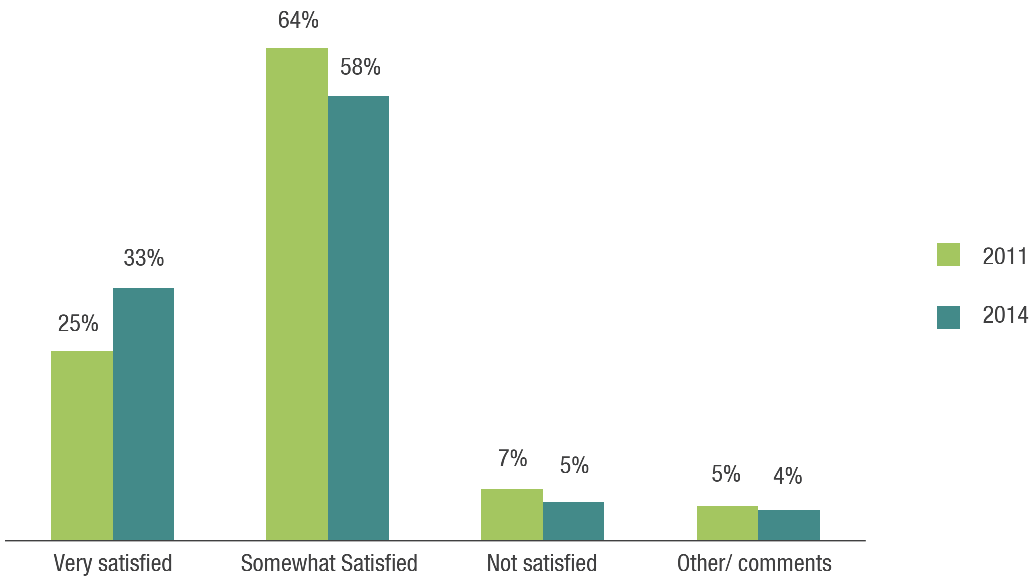
“I just buy best price.”

“Prefer mail order for organic products.”

See full comments in Survey Responses Raw Spreadsheet.

Question: How do you rate your overall satisfaction with the Halal food brands that you buy?*

Overall, majority of the respondents were somewhat satisfied with the Halal food brands they bought. A number of comments captured the areas of improvements for Halal food brands to consider. (The results can be filtered for each brand using data in Survey Responses Raw Spreadsheet.) The results demonstrate that there has been an increase in satisfaction from 2011 to 2014, considering that 8% more respondents said that they were 'very satisfied' with Halal food brands. Also, 11% more African American respondents than the aggregate said they were 'very satisfied.'



** From respondents who said they purchased Halal food products to eat at home.*

Select Comments:

"Not readily available in regional/national stores."

"Satisfied because they are Halal. Often very satisfied because they are delicious! Even more satisfied because I know humane measures are used for meats."

"Don't buy prepared food."

"Is it really Halal?"

"Hot dogs need a lot of work. Too salty."

See full comments in Survey Responses Raw Spreadsheet.

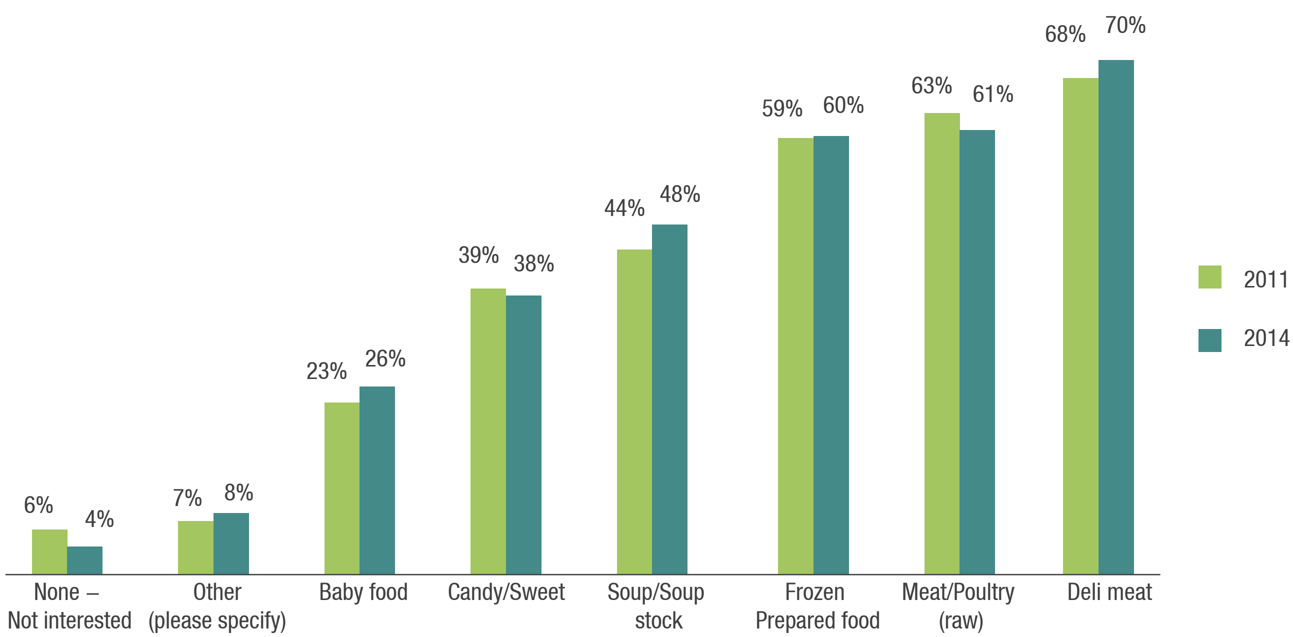
Halal Food offering gaps and needs?

The following answers highlight the areas of demand from the American Muslim market. Deli meat seems to be the most popular category demand (70%). 12% more African American respondents would like to see more meat/poultry (raw). In contrast, there is a decrease in desire from Arab respondents for deli meat (10% less than aggregate), frozen prepared food (10% less) and soup/soup stock (15% less).

In terms of attributes, available in the local supermarket (86%), organic (66%), better price/value (60%), credible certification (58%), and improved quality (57%) seem to be the biggest areas of need. While 10% more South Asian respondents would like to see more improved quality, 10% less Arab respondents would like to see more credible certification. African Americans are much less interested in seeing more improved quality (23% less), better price/value (12% less), credible certification (17% less), better packaging (14% less) and support environment/fair trade initiatives (13% less).

The results demonstrate that there are no major changes from 2011 to 2014 in category needs. For attributes, there were two options added to the 2014 survey – ‘available in the local supermarket’ and ‘available to order online’ with the first demonstrating a strong 86%, applying to all major demographics. Better price value, improved quality and healthy alternatives therefore decreased in need by 10%, 8% and 9% respectively.

Question: What CATEGORIES would you like to see more of in Halal Food offerings today?



Select Comments:

"More cuts of meat geared to American cooking... e.g. turkey breast or large piece of beef for pot roast."

"Organic Zabihah meat – grass-fed beef, free-range chicken, etc."

"I would like to see organic products and deli meat without sodium nitrates."

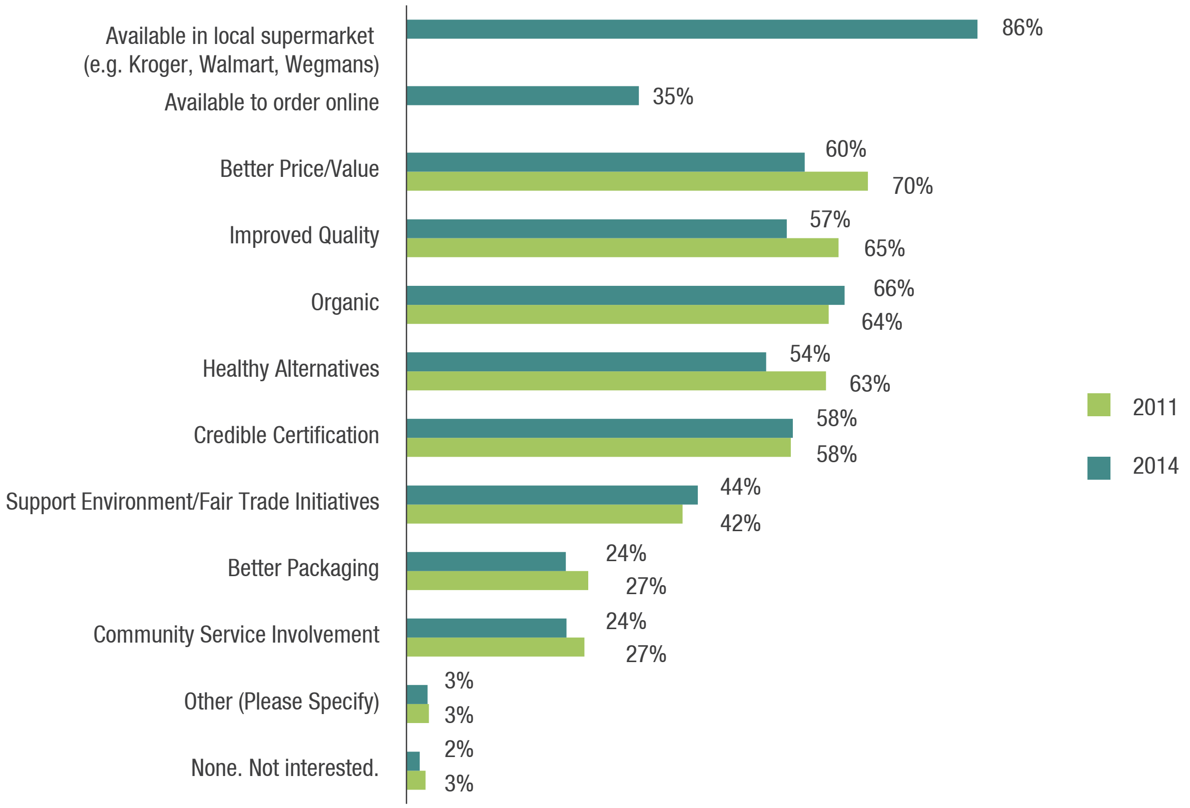
"Beef jerky and Halal bacon."

"Healthier frozen prepared foods."

"KFC? McDonald's basically fast food."

See full comments in Survey Responses Raw Spreadsheet.

Question: What ATTRIBUTES would you like to see more of in Halal Food offerings today?



Select Comments:

"It's difficult to find Halal/Zabihah versions of normal cuts of meat (rib eye, T-bone, flank, chicken wings, etc.) and deli meats (pastrami or corned beef) at many local vendors. Also, you often see Halal/Zabihah selling expired foods!"

"Healthy and whole foods, organic, no nitrates and food colorings, etc."

"Cleaner! More standardized packaging."

"Better cuts - steaks, etc. Also, fresh."

See full comments in Survey Responses Raw Spreadsheet.


ONE DOLLAR

Islamic Finance experience and needs

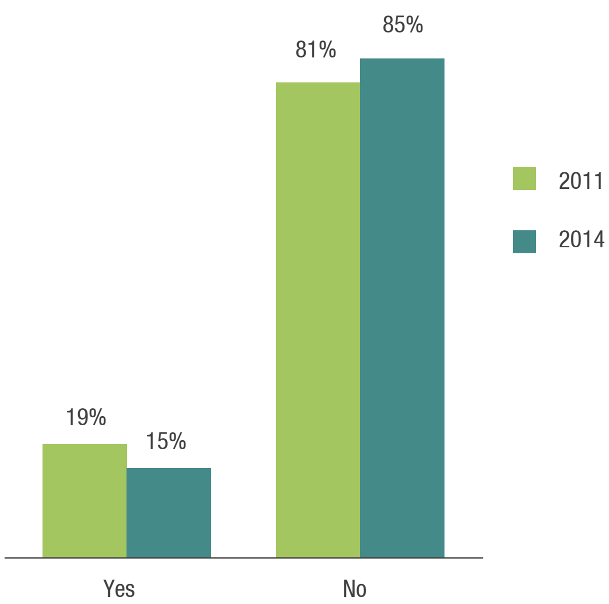
While a vast majority are concerned and adhere to the Islamic provisions of Halal food, an equally vast number (85%) do not use Islamic finance (97% for African American respondents in particular). This low adoption does not diverge widely even if we look at respondents with above average income (over $66k). Subsequent answers explain this limited adoption. Among those who do use Islamic Finance services, most purchase mortgage services (50%) and investing products (44%) and banking services (17%).

However, the Caucasian respondent segment is distinct in that it uses Islamic banking or investment services less than the aggregate, especially mortgage (20% less) and Arab respondents also said that they use investing less (12% less).

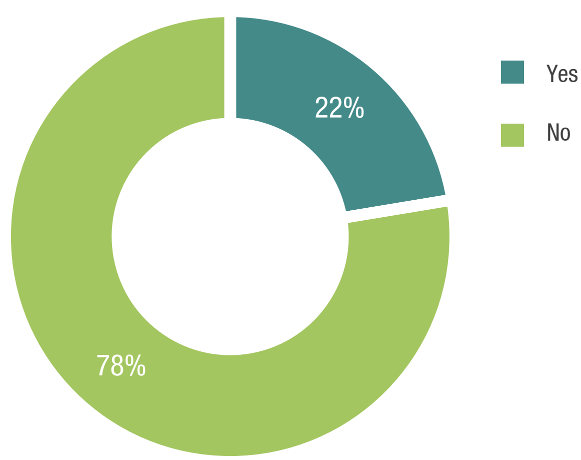
The results demonstrate that there has been a 4% decrease in usage in Islamic Finance services from 2011 to 2014. There has been an 11% decrease in banking services compared to the 2011 survey. Meanwhile car financing responses increased by 8% and insurance services by 3%.

Question: Do you use any Islamic banking or investment services?

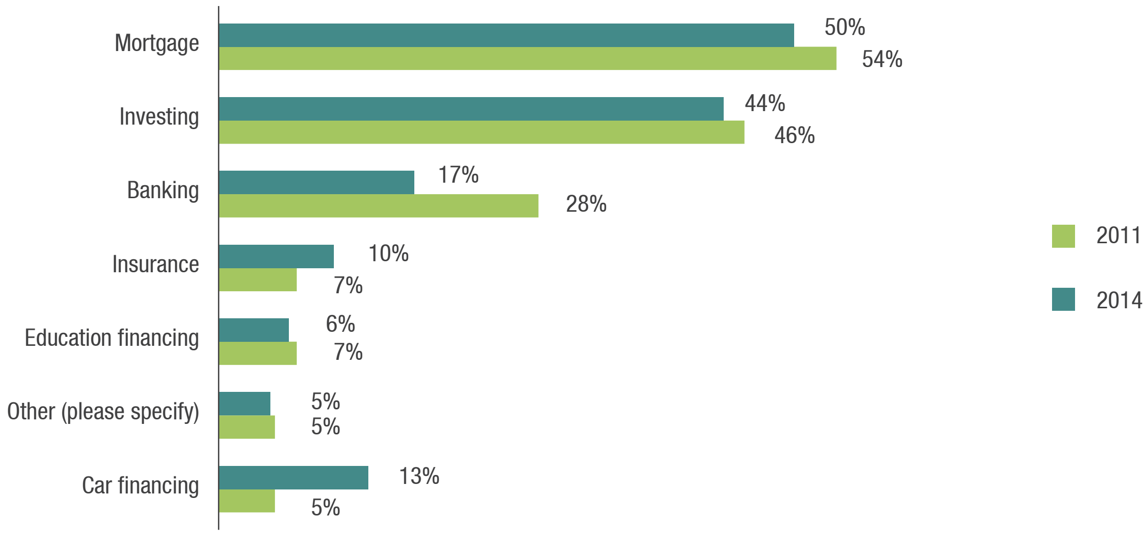
ALL RESPONDENTS



RESPONDENTS WITH $66K> INCOME

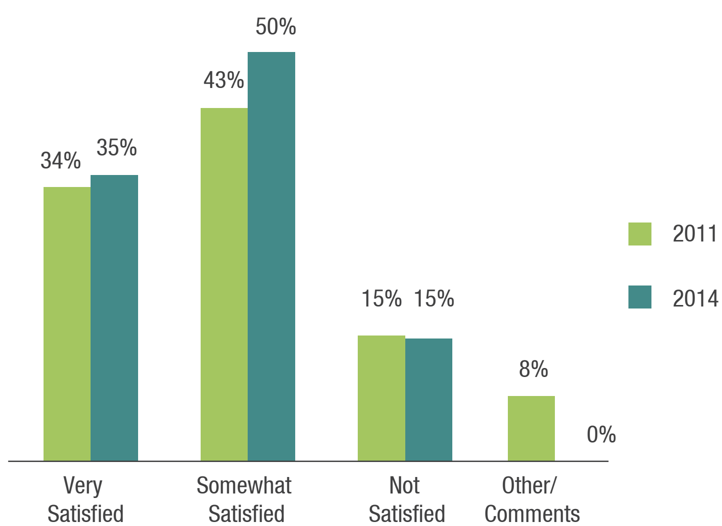


Question: What type of Islamic Finance services do you use?*



Question: How do you rate your level of overall satisfaction with the Islamic Finance companies you use(d)?*

Overall, 50% of the respondents were somewhat satisfied with the Islamic Finance service(s) they use, while 35% were very satisfied. The results demonstrate that there has been a 7% increase from 2011 to 2014 in respondents who said they were "somewhat satisfied" with Islamic finance companies. The number of "very satisfied" respondents remains with similar figures (1% increase).



** From respondents who said they use Islamic Finance services.*

Select Comments:

"Waiting for better rates :)."

"It doesn't make any money. The service is good - just not something I can count on financially when I retire."

"Could have better service."

"Barely competitive and horrible customer service."

See full comments in Survey Responses Raw Spreadsheet.

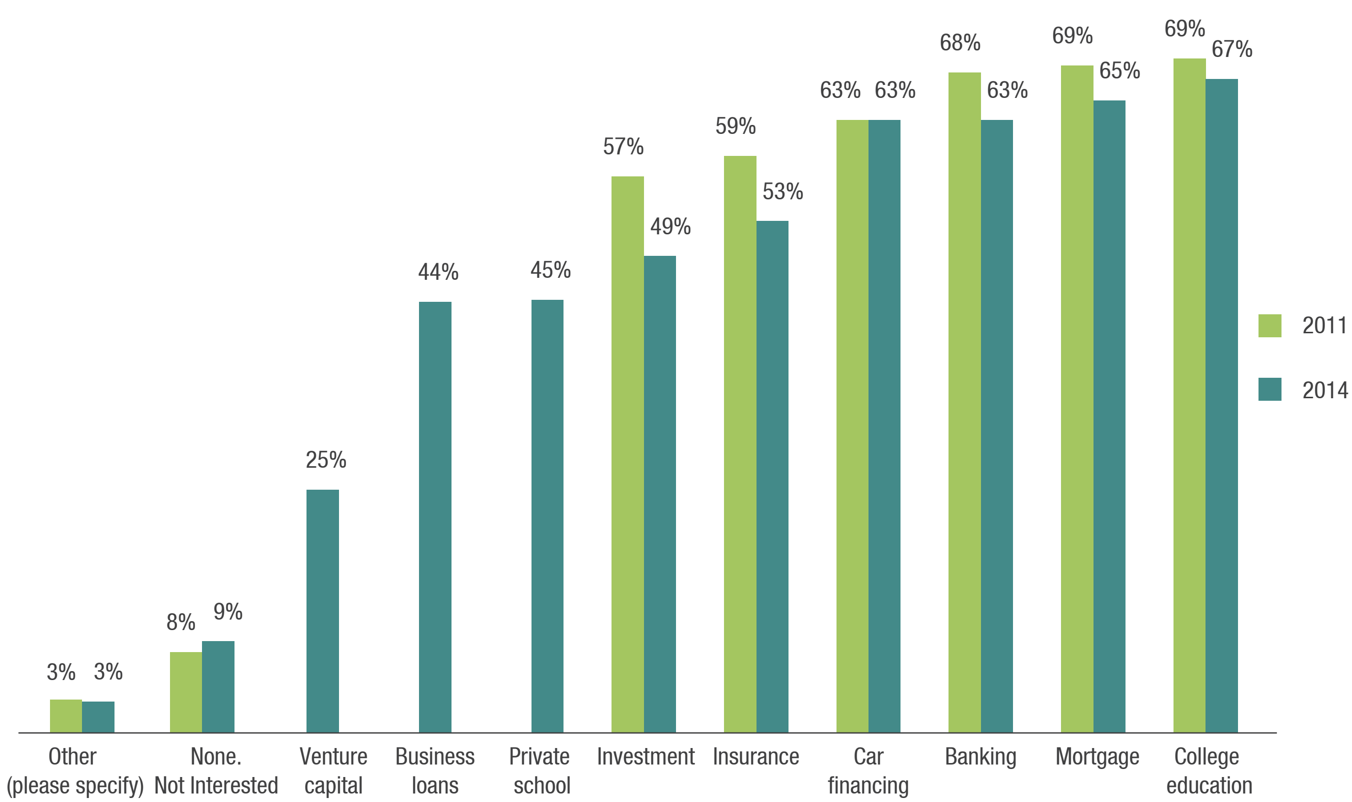
Islamic Finance offering gaps and needs?

Despite the fact that the majority of survey respondents do not use Islamic Finance services, only 9% said they are not interested. This would imply that there is strong demand for Islamic finance services. The answers below shed light on the areas and attributes the American Muslim community is seeking in this area. In terms of product categories, the largest need lies in college education financing with 67% of respondents asking for more offerings in this area. Mortgage (65%), general banking services (63%), and car financing services (62%) are also other major areas.

10-13% more male respondents said they would like to see more mortgage, investment, business loans and venture capital offerings. Caucasian respondents are not as interested as the aggregate in investing, business loans, venture capital and business loans (9% less).

The results from 2011 to 2014 demonstrate that the needs remain the same, with similar percentage points, although respondents seem to want mortgage, banking, insurance and investment less with decreases of 4%, 5%, 6% and 8% respectively. Business loans, private school financing and venture capital options were added to the 2014 survey.

Question: What CATEGORIES would you like to see more of in U.S. Islamic Finance offerings today?



Select Comments:

"Would like to see simpler and easier to understand and implement Islamic financial services products."

"Current mortgage products are very complex and very expensive in the long run."

"Retirement...I want to see more options available in banking, investing, and education. I want it to be easier for the consumer, consumer-friendly Inshallah."

"All of the above are great but they must be 100% certified Halal otherwise I do not want them offered."

"I bank like a normal American."

See full comments in Survey Responses Raw Spreadsheet.

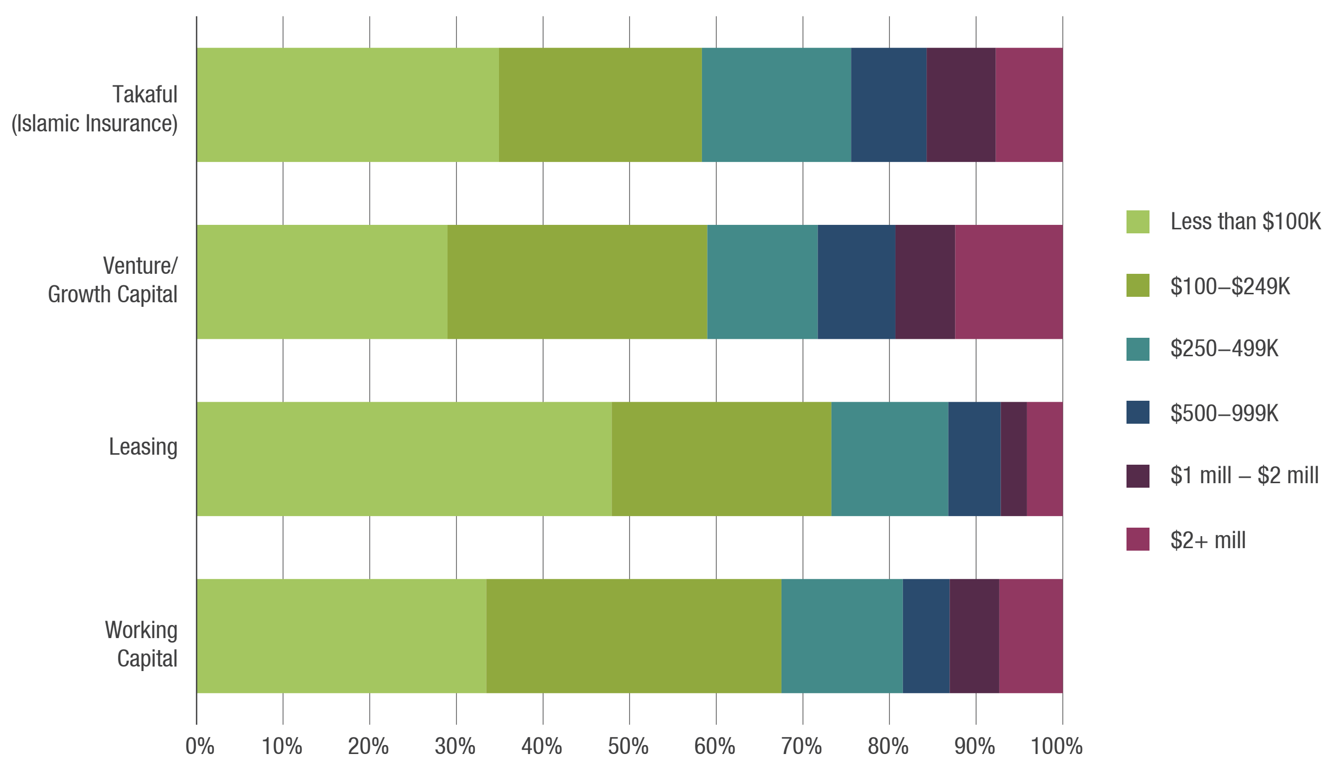
Business loan needs?

A majority of respondents who were interested in business loans where mainly interested in loans under $250,000, which applies to all business finance category offerings below. However, 17% of respondents interested in business loans noted that they would like to see more takaful (Islamic insurance) offerings in the $250,000 - $499,000 range. 12% noted that they would like to see more venture/growth capital offerings in the above $2 million range.

Business owner respondents in particular said that they use more Islamic Finance offerings in the following categories: car financing (26% more than aggregate), mortgage (11% more), and education financing (7% more). Their satisfaction with Islamic Finance offerings are 9% better than the aggregate, with 9% more saying that they are 'very satisfied.' However, they would like to see more business loans (20% more than aggregate) and venture capital (16% more than aggregate). They are less interested in ethical financing and social impact (9% less).

12-16% less male respondents than the aggregate said that that these business finance offerings 'do not apply' to them, however, 8-9% more females said that they 'do not apply.'

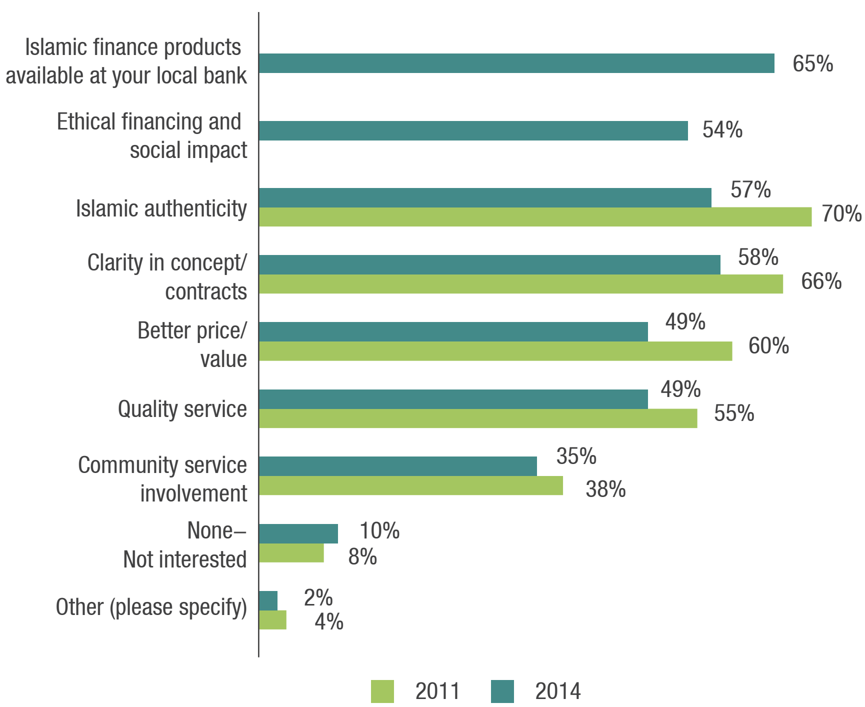
Question: What CATEGORIES would you like to see more of in business financing offerings today?



Question: What ATTRIBUTES would you like to see more of in U.S. Islamic Finance offerings today?

While the earlier question provided perspective on Islamic Finance demand areas, this particular question answers the key question of why the majority of respondents are not pursuing Islamic Finance products. The industry certainly has a major communication and credibility problem, as illustrated here. 57% of the respondents are asking for authenticity in the offerings while 58% are also asking for clarity in Islamic Finance concepts and contracts. Both of these trump the still important need for better price/value (49%). 11% less African American respondents said they would like to see quality service.

Two options were added to the 2014 survey, 'Islamic Finance products available at your local bank' and 'ethical financing and social impact', with the former indicating a strong 65% need, which applies to all major demographics. Therefore, the results demonstrate that there have been decreases in need for Islamic authenticity, clarity in concepts, better price/value and quality services, 13%, 8%, 11% and 6% decreases respectively.



Select Comments:

"Consumer-friendly products that are certified and clearly authentic/Halal at a good value, Inshallah."

"Honesty and transparency means the investor is fully informed.
Let's do that."

"It should be available easily, and there should be less terms and conditions involved."

"More investment/mutual funds to choose from. Only aware of ***<see full comments in raw spreadsheet>*** currently so need more options in order to diversify my holdings."

"Environmentally conscious. Beyond just no interest, alcohol selling businesses, etc. No fossil fuel support. No military industry support. No support of companies using unethical supply chains like clothing companies using sweatshops, etc."

"More widely available and advertised."

See full comments in Survey Responses Raw Spreadsheet.

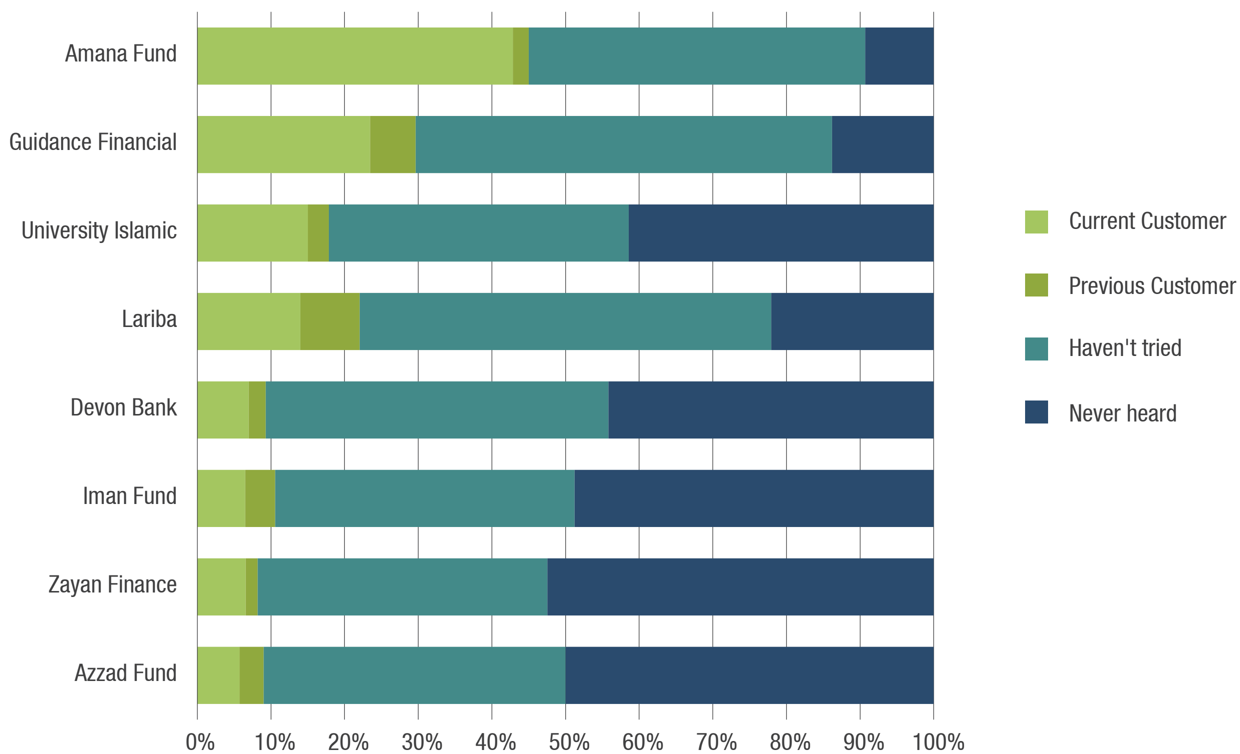
2011 American Muslim Consumer Advocacy Survey Results

Islamic Finance brand experience?

Amana Funds is by far the most active Islamic Finance brand identified by the survey respondents (43% are current customers). Guidance, meanwhile, is the most popular home mortgage service provider (23% are current customers). From a brand awareness perspective, Amana, Guidance and Lariba are the most recognized brands. Meanwhile Zayan, Azzad, Iman Fund, Devon Bank, and University Islamic have a relative gap in brand awareness across the American Muslim market.

Other brands identified by respondents included: Sharia Portfolio (FL), Ijara Loans (MI), Sustainable Capital (CA), Bank of Whittier (CA).

Question: Which Islamic Finance service provider do you use?*



** From respondents who said they use Islamic Finance services.*

Education experience and needs

Education experience and needs?

28-52% of respondents said they do not use these education service offerings. However, mainstream public school and college/university is used the most (60% for both) and mainstream private school, Islamic universities and mainstream tutoring are used the least (30%, 23% and 31% respectively).

The majority of respondents who use these educational offerings (filtering out the ones who don't use or don't need the service) said they are 'somewhat satisfied' with all offerings (up to 42%), from both Islamic and mainstream educational offerings. However, a sizeable minority of respondents said the following: 'very satisfied' with online Islamic education and mainstream college/university (24% and 28% respectively), 'not satisfied' with Islamic Sunday School (22%), Islamic full-time school (19%), mainstream public school (24%), mainstream private school (21%), and mainstream tutoring (21%). Note that 20% more African American respondents than the aggregate said they were 'very satisfied' with mainstream university/college. 10% less African American respondents said they 'do not use' Islamic universities.

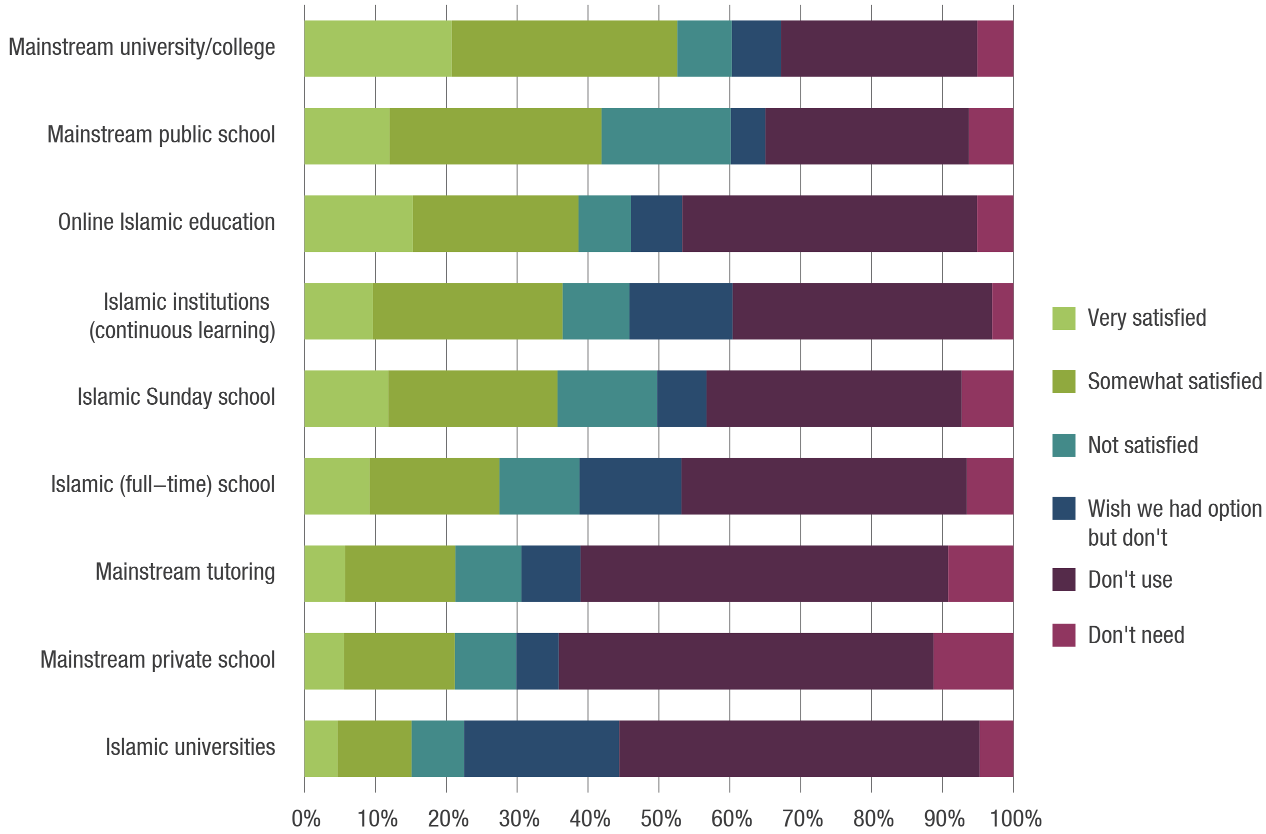
A sizeable number of respondents wish they had the option for Islamic universities (48%), Islamic full-time school (23%), and Islamic institutions - continuous learning (21%).

Respondents said they would like to see more 'Islamic holidays recognized at public schools' (68%), 'high academic quality accredited full-time Islamic schools - even with fees at par with other private schools' (62%), and 'better recreation and creativity programs at Islamic schools' (58%).

Respondents wish they had the option for Islamic universities (48%), Islamic full-time school (23%), and Islamic institutions - continuous learning (21%).

Caucasian respondents are less interested in Islamic schools (14% less) and therefore less worried about better academic quality, Islamic education quality, recreation/creativity or Sunday school quality (14-17% less). Caucasian respondents noted that they want to see more adult options to Islamic education offerings. 15% less African American respondents than the aggregate said they want to see better Sunday School options but 13% more Arabs said they did. 11% more Arab respondents also said they would like to see better Islamic education at Islamic schools.

Question: How satisfied is your household with the following education services usage?



Select Comments:

"There is a major need for more current and contemporary Sunday school curriculum."

"My kid is in preschool and so as of now I don't these services."

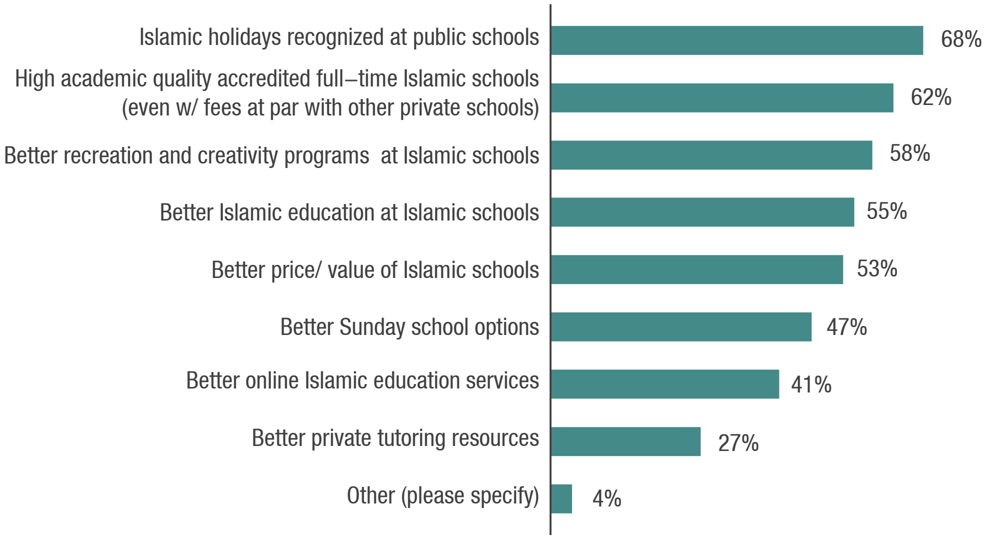
"<Names of institutes> are the best."

"I also use mainstream preschool and am satisfied, but wish there were more Islamic full-time preschool/daycare options."

"<Names of institutes> are fantastic! Sunday schools need a lot of work."

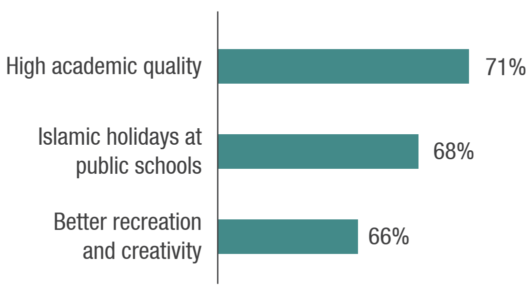
See full comments in Survey Responses Raw Spreadsheet.

Question: What attributes would you like to see more of in education offerings today?

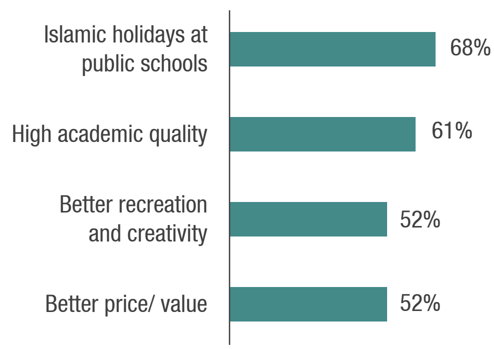


Ethnic segmentation for top attributes desired for question above:

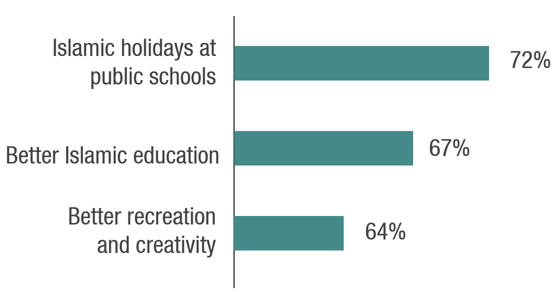
SOUTH ASIAN



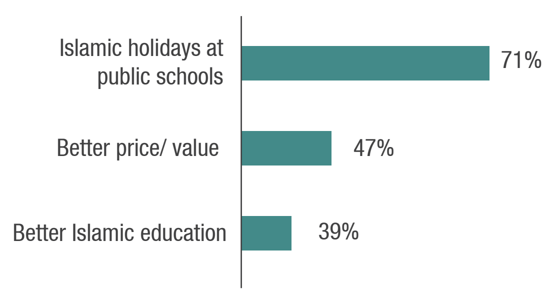
AFRICAN AMERICAN



ARAB



CAUCASIAN AMERICAN



Select Comments:

"Definitely #1 important thing is Islamic holidays being recognized at public schools and in particular, sensitivity training of educators in understanding a student's commitments during Ramadan."

"Higher pay to recruit and retain more qualified teachers (Muslims preferred)."

"Islamic schools that offer regular and Islamic education with accredited teachers, so students are at least on par (but ideally possess a better education) with other students coming from other schools."

"Sunday schools have always been based on ethnic-based teachings. Yes, we learn about our faith, but the classes tend to be taught by people who are not fit for teaching. Wish Sunday schools would be more modern."

"Islamic curriculum for families that choose to home school."

See full comments in Survey Responses Raw Spreadsheet.

Education spending and financing?

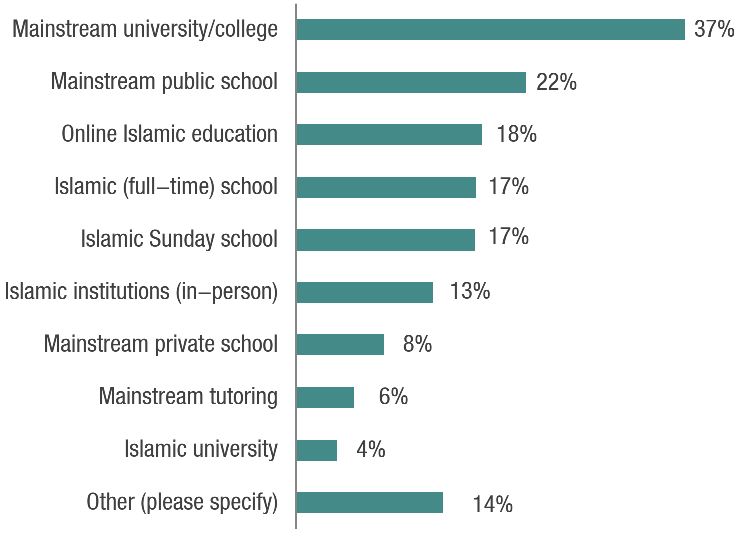
The majority of respondents (37%) spend the most on mainstream university/college. 80% of respondents would like to see more of 'interest-free college education loans' and this applies across all major demographics. 59% of respondents would like to see more of 'convert existing college loans to interest-free' and coming in at third is 'Islamic school tuition financing' at 49%.

Of those respondents who said they spend most on mainstream university/college in particular, 87% and 74% want to see more 'interest-free college education loans' and 'convert existing college loans to interest-free' respectively.

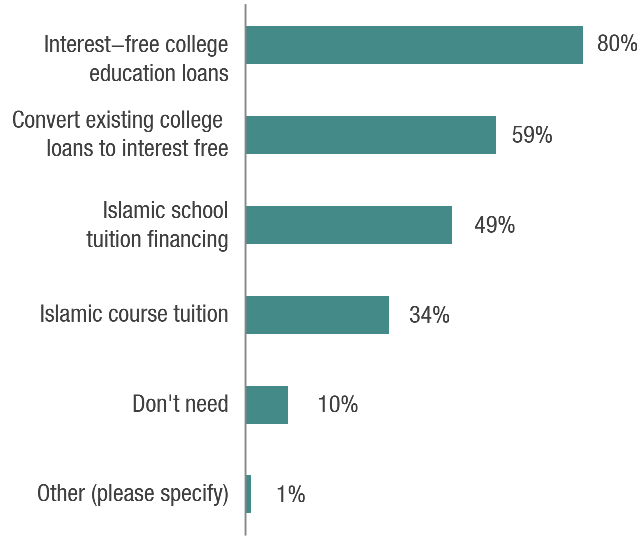
17% of respondents said they spend most on Islamic full-time school. 59% of these respondents in particular said they want to see more Islamic school tuition financing.

7% more households with Millennials spend on college education than the aggregate.

Question: Which education offerings does your household spend most on today? Please select all that apply.



Question: What offerings would you like to see more of in U.S. education financing options today?



Select Comments:

"Interest-free college education loans and converting existing college loans to interest-free."

"More options for people, to help them stay afloat and not fall into debt."

See full comments in Survey Responses Raw Spreadsheet.

8. Media Habits

8. Media Habits

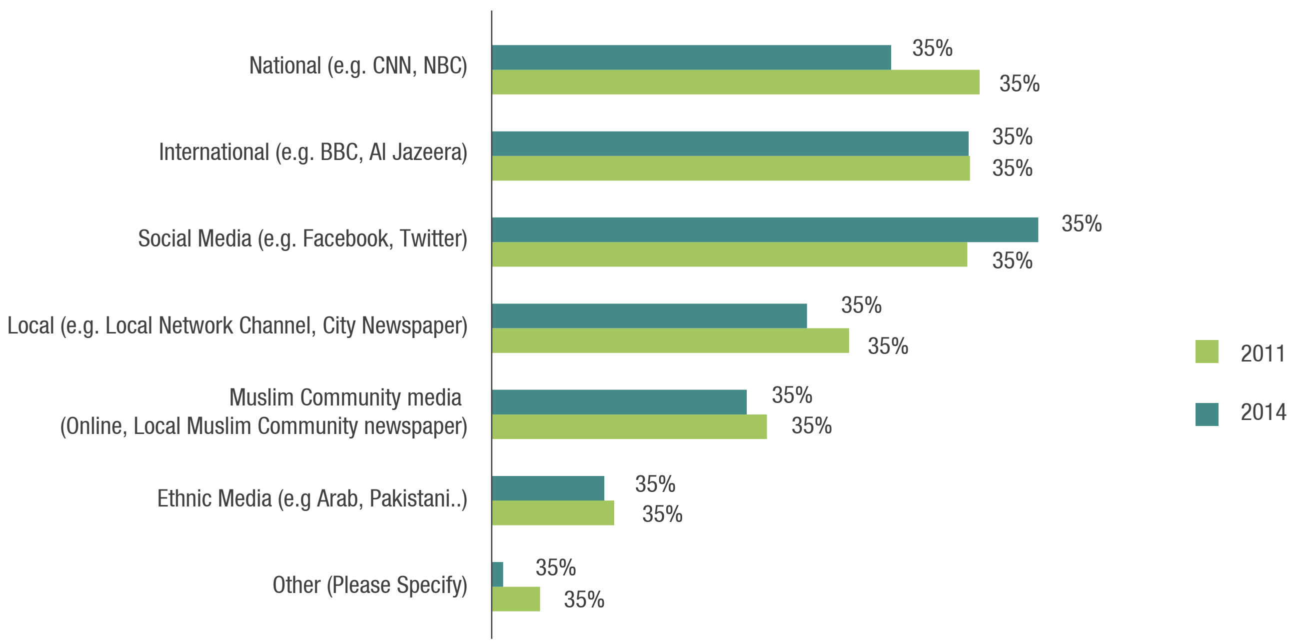
While a large part of the American Muslim communities' media consumption habits are national, and even international in nature, there is certainly a growing influence of both 'Muslim' and ethnic media channels, social media and key influencer organizations.

According to the 2014 American Muslim Consumer Advocacy survey results, we observe a 13% decrease in national media following and 10% increase in social media since 2011 among survey respondents.

Major media channel preferences differ depending on the ethnicity of survey respondents. 6% more of 2014 Millennial survey respondents (ages 18-34) said they follow social media more, whereas Caucasian respondents follow local media 12% more than the aggregate and ethnic media 9% less. 12% more Arab respondents said they follow international media. 13% more African American respondents follow Muslim community media but 10% less follow international media and 12% less ethnic media.

2014/2015 American Muslim Consumer Advocacy Survey results

Question: What type of news or entertainment media do you follow?

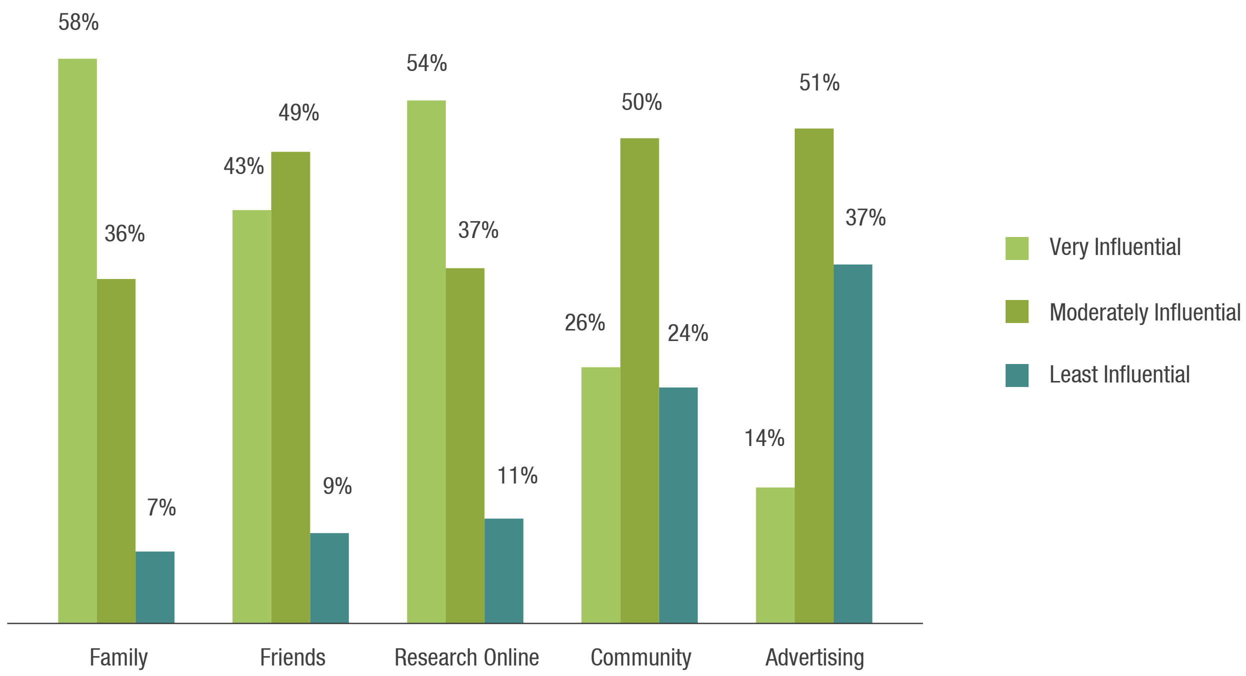


Some of the other media mentioned prominently: NPR/ public radio; Internet TV, websites, blogs, AlJazeera, Democracy Now and mainstream magazines (e.g. Economist, Atlantic, New York magazine).

Key influencers and media channel types?

Family (58%), Online research (54%) and then friends (43%) influence American Muslims most in their purchasing decisions. The centrality of family is emphasized in this insight. Interestingly, community and advertising are both also considered moderately influential by 50% of the respondents.

Question: In your purchasing decisions, who influences you most? Select all that apply.



Select Comments:

"My purchasing decisions are based on Islamic way of life."

"Product ingrediants influence the most."

"There's very little advertising of Islamic products in most cities."

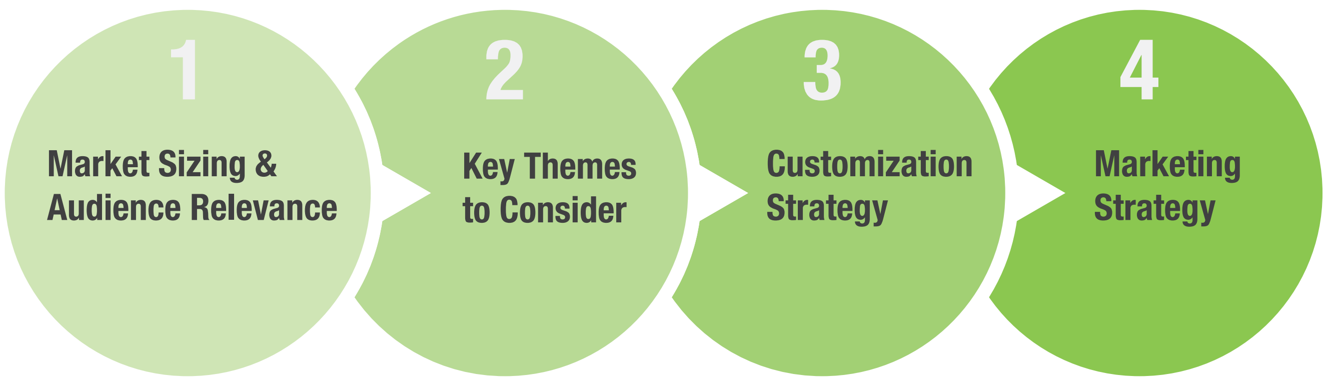
"Experience with a product—if it fails the first time, it's hard to pick up again."

See full comments in Survey Responses Raw Spreadsheet.

9. Recommended Strategies & Worksheets

9. Recommended Strategies & Worksheets

Companies can use DinarStandard's 4-Step Muslim Market Strategy framework to guide them through the process of sizing the market/ validating the need, product strategy, and marketing/communication strategy.   This section also includes a master worksheet to easily plan out their Muslim market strategy. This section primarily focuses on strategy and worksheets for the American Muslim market opportunities. Approach towards evaluating the global Muslim consumer market is briefly presented at the end.



Step 1: Market opportunity assessment

For new market entrants:

The first important assessment by a company to pursue the American Muslim market is to size the markets opportunity in which the company is operating or plans to operate. For example, a food retailer that has Northe East regional presence should evaluate the market size/spending estimates of Muslims in its markets to evaluate the markets relevance to the company's growth strategy.

The Appendix has a breakdown of estimated Muslim population by State. In addition, the overall spending estimate of American Muslim household by spending category presented in the Report (Market Sizing section) can be applied proportionately to the population estimate to get State level rough spending estimates by State. This would form a good baseline based on which, if a sizeable market is determined, the Company can do its own market validation by testing the market.

For existing market entrants:

Existing Muslim market participants should evaluate the following key areas to determine existing market growth, loyalty, and innovation opportunities:

- Is your product appeal relevant across every American Muslim sub-cluster? What opportunities exist for product extensions and innovations?
- Are you using every available avenue to reach and engage with the diverse American Muslim market?
- Is your brand awareness and brand satisfaction at optimal levels? If not, then what brand equity building and customer satisfaction initiatives are needed?
- Does this study identify gaps in your category of offerings? If so, what new product ideas are viable for your business?
- Are there areas of innovative services your business can provide?
- How can you leverage this study to support a business-case for expansion or new market entry capital?

Step 2: Key themes to consider

The Study's American Muslim Consumer Advocacy survey as well as best practices and market intelligence has been analyzed to present the following recommendations to address servicing American Muslim Retail, Halal Food, Islamic Finance and Education markets.

Key themes: For Retail sector

Key Drivers	Key Challenges	Key Opportunities	Key Considerations
• 86% of Muslim consumers want Halal Food products available at their local supermarket and 65% want Islamic Finance products at their local bank • Up to 89% of Muslim consumers shop at national/regional stores for a wide variety of products • Muslim consumers feel they have unpleasant customer service (52%) due to their Muslim identity	• Potential pressure from non-Muslim consumers • Understanding of Halal, certifications and consumer values sensitivities	• Supermarkets: Synergies with businesses to provide more Halal Food products at local supermarkets • Consider private label Halal products to add to the mix. • In successful Muslim markets engage the market with holistic campaigns e.g. Ramadan • Banks: Synergies with businesses to provide innovative finance products at local banks that would entice Muslim consumers	Take small steps first. Try testing out a small number of products for a limited time to highly concentrated geographic Muslim locations. Or first acknowledge Muslim holidays. Encourage businesses to create packaging and labels approachable to all consumers. Engage experts to help with a customized strategy for products, communication and media channels directly.

Key themes: For Halal Food sector

Key Drivers	Key Challenges	Key Opportunities	Key Considerations
• Food and food services is the second highest household expenditure • 93% of Muslim consumers purchase Halal Food; 66% prefer Zabihah Halal • 86% of Muslim consumers want Halal Food products available at their local supermarket • 79% would like to see more food products and restaurants geared towards their needs as Muslims	• Geographically and ethnically fragmented • Halal certifications need more standardization • Halal raw sourcing can be expensive, increasing the overall price. However, consumers want better price/value (60%), improved quality (57%) and 66% want organic • 58% of Muslim consumers are only 'somewhat satisfied' with Halal Food brands	• Synergies with retailers • Fulfill demand of more deli meat (70%), frozen prepared food (60%) and raw meat (61%) products	Create synergies with retailers. Approach retailers with a business case of strong Muslim consumer needs and market sizing data.

Key themes: For Islamic Finance sector

Key Drivers	Key Challenges	Key Opportunities	Key Considerations
• 80% of Muslim consumers want to see more college education loans and 55% more banking products • 65% want to see more Islamic finance products available at their local bank • Consumers want more clarity in concepts (58%) and Islamic authenticity (57%)	• 85% of Muslim consumers do not use Islamic Finance (97% for African Americans) • 50% of those who do are 'somewhat satisfied' • There has been a 11% decrease in usage in banking (but 8% increase in car financing and 3% increase in insurance)	• Possible synergies and innovations with local banks • Provide interest-free college education loans • Also provide loans of under $250, 000 and car-financing loans specific to business owners who are 26% more interested than the aggregate	Make concepts extremely easy to understand. Simply communication to Muslim consumers and find possible innovations in clarity and in synergizing with retailers to provide products at local banks.

Key themes: For Education sector

Key Drivers	Key Challenges	Key Opportunities	Key Considerations
• Education is the fourth highest household expenditure • Islamic education is central to many Muslims' spiritual endeavors and needs	• Up to 42% of Muslim consumers are 'somewhat satisfied' with education offerings • Lack of expensive tuition funds • Lack of financing to operate institutes in an effective and sustainable manner • Lack of organizational effectiveness and know-how for many institutions	• Provide higher academic quality at Islamic schools and better recreation and creativity programs to education offerings • Muslim consumers wish they had the option for Islamic universities (48%), Islamic full-time school (23%), and Islamic institutions - continuous learning (21%).	Increase quality and creativity of educational offerings. Focus on improving quality and providing better recreation and creativity programs. Also, work with financial institutions to provide tuition financing for consumers as well as business loans to fund better resources.

New market entrants:

For new mainstream brands, once the market potential is identified, there are multiple questions to address on how to engage with Muslim consumers. To what extent do Muslim values relate to their product category? What would be the best engagement strategy and the level of customization needed? What is an effective Muslim market strategy?

First, to identify relevance of a product category in addressing unique Muslim needs, it is important to identify how key Muslim values affect product categories. The food sector has obvious implications due to special Muslim dietary requirements. 'Modest' clothing needs indicate an entire area of unique retail needs. 'Special financing' preferences impact banking products.

The Muslim adage that "Islam is a way of life" has great impact on all aspects of a Muslim's values, attitudes, and behaviors. These core Muslim values are the driving principles in all aspects of Muslim

VALUES TO PRODUCTS

Which of these values impact your product?

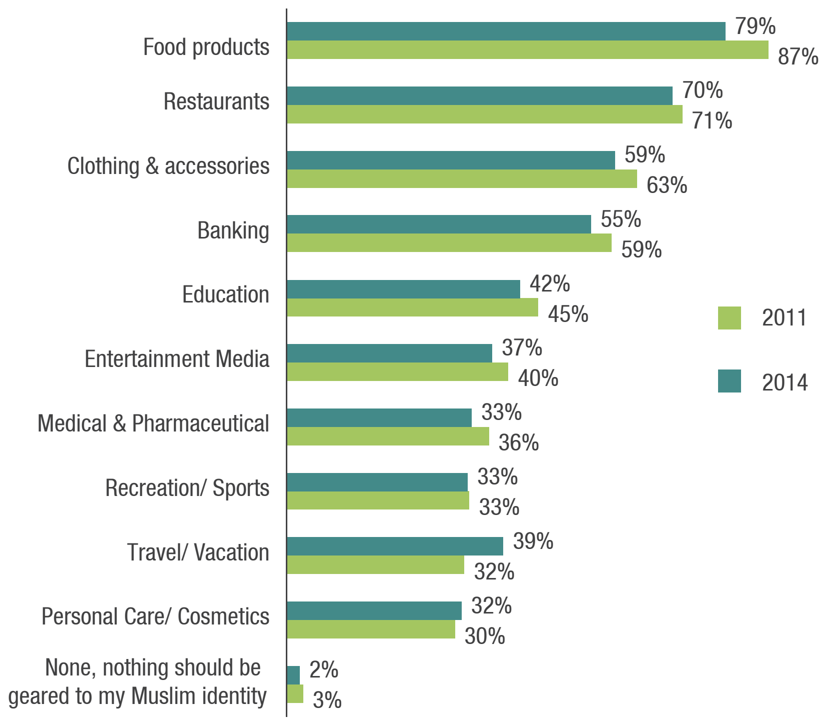
Muslim Lifestyle Values

Consumer Spending Affected

FOR MANY... ISLAM IS A "WAY OF LIFE"

- God Consciousness
- Family Values
- Modesty
- Dietary Law/ Healthy
- Just and Equitable Financing
- Education
- Spirituality
- Social Responsibility

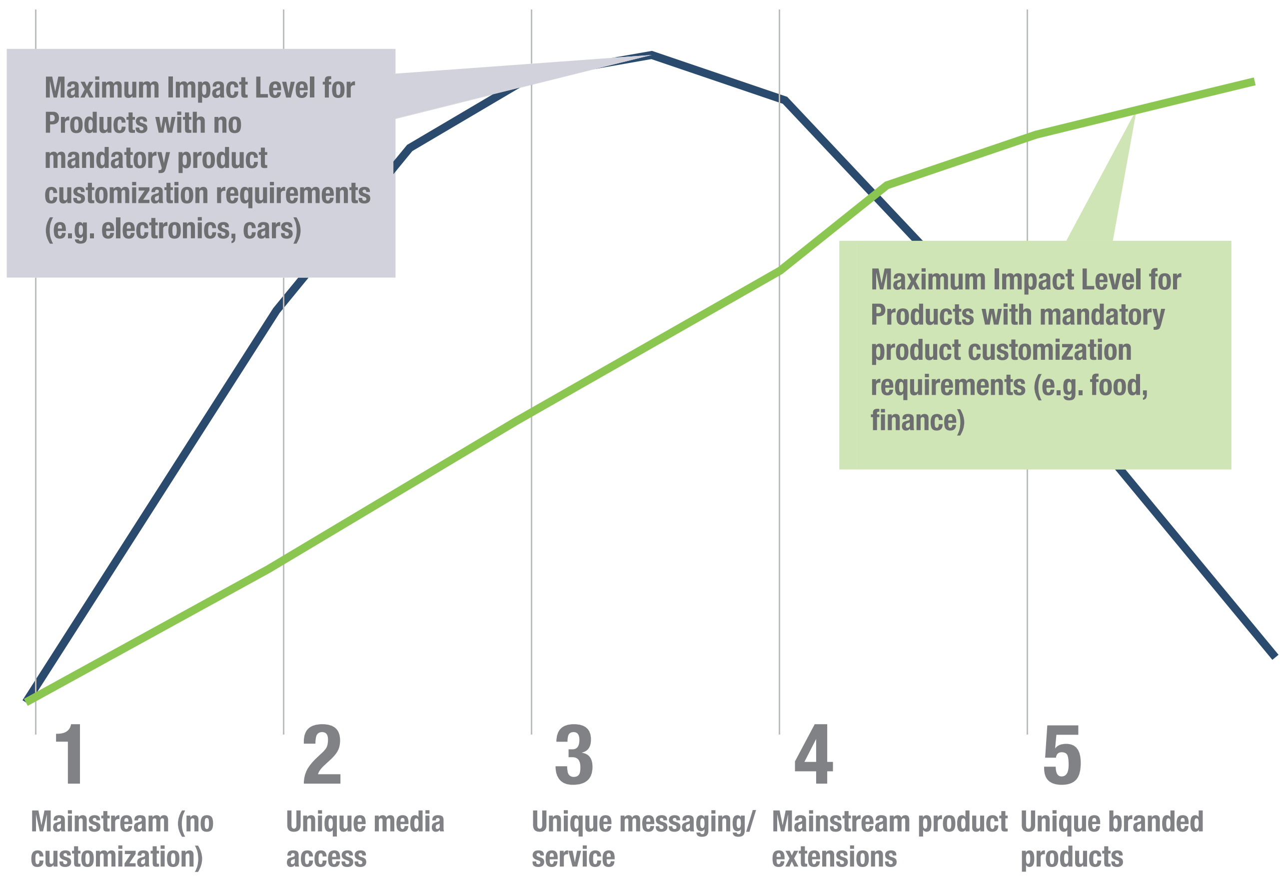
Question: In which areas below would you like to see more products/ services geared to your needs as a Muslim?



lifestyle decision-making – including consumption.

Step 3: Customization strategy

In regards to level of customization strategy, the customization framework (shown below) provides an approach based on five levels of offering customization.



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No customization – Level 1 Customization Strategy

At present, most mainstream brands are at level 1 and should be evaluating the benefits of implementing level 2 (unique media access) or 3 (unique messaging/communication service). For the food sector, HHalal certification becomes a necessary element, requiring Level 4 (product extension) for optimal impact.

Muslim Media/Channel – Level 2 Customization Strategy

Traditionally, utilizing Muslim media and channels in the U.S. has been a challenge because they have had limited and fragmented success in connecting with a broad audience. However, as the market matures, media and other influential and cost-efficient channels are emerging, as discussed in the previous section.

Unique Communication – Level 3 Customization Strategy

When no customization is Islamically mandated, then this level of customization strategy can have strong impact at an affordable cost. Level 3 requires engaging the Muslim audience and speaking directly to its values in a genuine way. A simple example incorporates special occasion messaging such as 'Happy Eid' that commemorates the annual Muslim celebrations. Customized messaging that addresses the Muslim market can take many forms. Message selection and incorporation in any Muslim market campaign should be carefully evaluated for etiquette and based on necessity and potential impact on brand loyalty and sales.

Product Extension – Level 4 Customization Strategy

Product extension strategies introduce a new product within an existing brand or else adapt an existing mainstream product to addresses unique Muslim requirements. Examples include banks introducing Islamic-compliant lending services and, in the food industry, certifying an existing brand as Halal.

Unique Branded Products – Level 5 Customization Strategy

The highest level of customization occurs when a whole new product line or business unit is created to address unique Muslim product needs. Examples include sharia-compliant banking units (e.g. HSBC Amanah Bank), or new Halal food products.

You may already be doing it.

Many mainstream brands are consumed by Muslims without those companies putting forth the effort to appeal to Muslims. Chuck E. Cheese, a family restaurant and arcade, is frequented by Muslims because of its family and non-alcoholic atmosphere. Six Flags is another such venue. In terms of financing, when Toyota and others offer 0% financing, Muslims run to get those deals. Banks offering interest-free debit accounts or zero-percent introductory credit card offers also attract Muslims. Clothing companies New York & Company and H&M are popular among Muslim women for their more modest dress options as well. So in many cases, catering to the Muslim population may simply be a matter of determining whether the Muslim community's special interests already align with a company's offerings.

Step 4: Marketing strategy

Once the market customization strategy has been assessed, a targeted marketing strategy should be planned to best leverage any customization efforts undertaken. Below are key areas of consideration:

Channel strategy: American Muslim consumers should be engaged and reached through targeted media and other channels highlighting any customizations or relevant features. Targeted channels would include local media, religious media, ethnic media, social media and organizations in target markets that attract Halal-minded audiences. (See Appendix for list of key targeted Media channels.)

In addition targeted media, American Muslim market key influencers include community organizations, and personalities. To best engage with these influencers, the following suggestions identify key trends that marketers should consider when evaluating sponsorship, brand building, or targeted marketing campaigns:

- The prominence of Muslim community centers is increasing in American Muslim life. Various programs and activities are organized regularly that provide marketers with opportunities to sponsor events and support the community.
- Mainstream brands should consider the religious sensitivities of the Muslim culture. Muslim advisors or team members are crucial for outreach and campaign projects.
- Increasing numbers of private Islamic schools who are always struggling for funds provide good opportunities to sponsor sports, recreation, and other activities.
- A growing American Muslim media and entertainment circuit with comedians, musicians, movie and documentary producers offer unique targeted marketing opportunities.
- Halal food stores and restaurants are regularly frequented places for targeted grass-roots or local campaigns.
- Key religious and community events (e.g. Eid, Ramadan) may be incorporated into any marketing campaign. (See events list in Appendix.)

Unique communication strategy: From amongst the various unique communication options described earlier in the document (Customization Levels section), companies should evaluate which aspects are most relevant for their strategy. Communication elements should consider values sensitivity, special occasions, language, and ethnic nuances.

A select set of parameters for customized communication are as follows:
Market Positioning & Branding: Branding and market positioning are key questions for marketers.

Muslim Market Custom Communication Parameters	
Values Sensitivity	Key Muslim value sensitivities should be adhered to when approaching this market. They include: • Being hospitable and sincere • Avoiding disrespect of beliefs or religious personalities • Respecting modesty in men and women (clothing, exposure) • Respecting a Muslim's avoidance of alcohol, gambling, unmarried men/women interaction, pork
Special Services	The two major Muslim community events around which custom communication can be considered are: • Ramadan and related celebration – Eid al Fitr • Annual pilgrimage and related celebration – Eid al Adha
Language	Depending on target market profile, language customization. For example, Arabic, Urdu etc.
Ethnic nuances	Depending on relevance, certain ethnic nuances should be considered – mostly surrounding food and clothing. For example, South Asian food and clothing practices differ from Arab food and clothing.

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This is especially true given mainstream brands concerns around alienating other consumers given the negative sentiment around Muslims and Islam. However, such concerns are proving to be immaterial for companies. Whole Foods ran a successful Ramadan marketing campaign past year and found great business success with the introduction of the Saffron Roads Halal and organic frozen meals line. Given the products wholesomeness and quality credentials (certified Fair Trade, No Anti-biotics used, grass-fed animals,) the brand now has 80%+ non-Muslim customers .   Best Buy has been running targeted campaigns in concentrated Muslim population centers such as Dearborn, Michigan. Walmart has added Halal food brands as well. While the last Super Bowl ran a Cocal Cola advertisement showing Hijab wearing American Muslim women as prominent fabric of the American society.

Companies concerned about reputation risks but interested in the business opportunity should consider targeted marketing strategies. Western Union for example aggressively markets to the Muslim immigrant market through targeted/ personalized marketing campaigns without any mention in its national campaigns. However food related brand will have to at minimum pursue gaining Halal certifications and add the certification logo on its products. Most all of Abbot Labs baby products are Halal certified across the US and show a small logo on the package.

From the Muslim consumers perspective, the most important aspect of marketing to Muslim consumers is appealing to their values with sincerity. The community engagement aspect and other considerations on communications highlighted above should be incorporated.

4-Step strategy worksheet

Below is a set of worksheets to assist businesses in applying the 4 step strategy discussed earlier.

American Muslim market growth strategy checklist

For existing industry market players

STRATEGY AREAS TO EVALUATE	YOUR NOTES
Retail synergies (Evaluate synergistic opportunities, e.g. with providing consumers with Halal Food or Islamic Finance products at the local supermarket or bank)	
Cross–sector synergy (Evaluate synergistic opportunities across Islamic economy sectors: Islamic capital, marketing/ co–branding, talent sourcing	

STRATEGY AREAS TO EVALUATE	YOUR NOTES
Mergers and acquisition possibilities (Much of the American Muslim market and Global Islamic economy Halal Food and lifestyle sector companies are small, fragmented entities or few major companies.)	
New market expansion considerations (E.g. geographically various markets within the USA)	
Innovation (E.g. digital platform , new products, new business models, communicating Islamic Finance concepts in a new way)	
Branded global concepts (Brands that have a wider global appeal leveraging underlying Islamic values. E.g. Halal and organic, ethical finance, family–friendly solutions.)	

American Muslim market-entry strategy checklist

For new industry market players

Strategy Areas to Evaluate	Your Notes
Market sizing relevance (Baseline Muslim audiences population and expenditure in target markets)	
If through market sizing assessment, it is clear that the company should proceed in engaging this segment, then evaluate subsequent areas:	
Key themes to consider/ prioritize relative to competitive marketplace (Sharia–compliant financing, Halal Food, Halal ingredients, family orientation, modesty orientation, gender consideration, prayer related considerations)	
Levels of customization (Levels 1–5)	
Marketing – channel strategy (Most effective local, regional, Halal related channels)	

Strategy Areas to Evaluate	Your Notes
Marketing – communication strategy (Values sensitivity, special occasions, language, ethnic nuances)	
Marketing – market positioning (Product themes)	

Global Islamic market

The first important assessment by a company to pursue any of the global Halal food, Muslim travel, modest fashion, media/recreation, pharma/cosmetics markets is to size the markets opportunity in which the company is operating or plans to operate. For example, a food producer will want to assess if the international Halal Food sector's market size is of enough interest to them and its relevance to their company's operations and growth strategy.

Core markets: Companies will also want to explore which region(s) and consumers they want to interact with within the Global Islamic Economy. There are six main geographic regions grouping consumer segmentations: Middle East - GCC, South East Asia, South Asia, Central Asia, Africa, Middle East – excluding GCC, and Muslim consumers in Western countries (UK, Europe, USA, Canada, Australia).

For a detailed market report on the Global Islamic Economy market size and opportunities, please refer to the State of the Global Islamic Economy Report 2013 & 2014/15.[1]

1 http://www.dinarstandard.com/state–global–islamic–economy–report–2013/

10. Appendix

10. Appendix

State Muslim Population Estimates:

STATE	ESTIMATED* POPULATION RANGE (2013)
Texas	933,604
New York	869,360
Illinois	793,960
California	601,018
Virginia	470,348
Florida	365,648
New Jersey	355,571
Michigan	266,483
Pennsylvania	176,855
Georgia	115,612
Massachusetts	120,341
Maryland	80,385
Ohio	73,937
North Carolina	56,898
Washington	41,611
Minnesota	37,509
Colorado	36,678
Tennessee	33,660

STATE	ESTIMATED* POPULATION RANGE (2013)
Wisconsin	32,677
Indiana	31,524
Connecticut	30,015
Missouri	26,471
Kentucky	24,934
Alabama	22,183
Louisiana	22,041
Arizona	18,364
Kansas	17,025
Oklahoma	16,581
Delaware	15,677
Iowa	14,138
Nebraska	13,723
South Carolina	13,289
Mississippi	11,148
Utah	10,995
New Mexico	9,102
Washington, DC	8,910
Oregon	8,467
Arkansas	8,377
West Virginia	4,095
Idaho	3,811

STATE	ESTIMATED* POPULATION RANGE (2013)
Nevada	3,581
New Hampshire	3,491
Rhode Island	3,257
Maine	2,936
South Dakota	2,879
Alaska	2,040
Wyoming	1,619
Total	***5,744,000***

** Source: 2010 DinarStandard estimates based on approach described in population estimate section*

Select Major Muslim Media List:

MEDIA TITLE	WEBSITE	MUSLIM MARKET SECTORS	STATE	NATIONAL/ REGIONAL	MEDIA TYPE
Muslim AD Network	http://muslimadnetwork.com	Business	CA	National	Online Ad network
Zabihah.com	http://www.Zabihah.com	Lifestyle/ Directory	TX	International	Online
Islamicity.com	http://www.islamicity.com/	Spiritual	CA	International	Online
Islamic Finder	http://www.islamicfinder.org/	Spiritual	–	International	Online
ISNA.net	http://www.isna.net/	Spiritual	IN	National	Online
ICNA.org	http://www.icna.org/	Spiritual	NY	National	Online
Al Sahafa	http://www.al–sahafa.us/	Ethnic: Arab	OH	Regional	Mostly Print, Online also
Muslim Journal	http://muslimjournal.net/	Ethnic: African Am.	IL	National	Mostly Print, Online also
Message International	http://messageinternational.org/	Spiritual	NY	Regional	Print
Azizah Magazine	http://www.azizahmagazine.com/	Women	GA	National	Mostly Print, Online also
Horizons	www.isna.net	Spiritual	IN	National	Print
The Lone Star Crescent	www.mycrescent.com	News	TX	Regional	Print
Pakistan Chronicle Weekly	www.pakistanchronicle.com	Ethnic: Pakistani	TX	National	Print
AlMadar Arab American	www.almadarnews.com	Ethnic: Arab	TX	Local	Print
Pakistan News	www.weeklypakistannews.com	Ethnic: Pakistani	NY	National	Print

MEDIA TITLE	WEBSITE	MUSLIM MARKET SECTORS	STATE	NATIONAL/ REGIONAL	MEDIA TYPE
Pakistan Post	http://www.pakistanpost.net	Ethnic: Pakistani	NY	National	Print
Urdu Times	http://www.urdutimesusa.com	Ethnic: Pakistani	NY	National	Mostly Print, Online also
The Muslim Observer	http://muslimmedianetwork.com	News	MI	National	Online, Print
American Muslim Mom	http://americanmuslimmom.com/	Women	IN	National	Online
The Arab American News	http://www.arabamericannews.com	Ethnic: Arab	MI	Regional	Print, Online
Al Watan	http://www.watan.com	Ethnic: Arab	MI	Regional	Print, Online
Watan	http://www.watan.com/en/	News	CA	Regional	Print, Online
Arab Times	http://www.arabtimes.com/	News	TX	National	Online
Pakistan Link	http://pakistanlink.org/	Ethnic: Pakistani	CA	–	Print, Online
Bridges TV	http://www.bridgestv.com	News/ Lifestyle	–	–	Broadcast
Illume	http://www.illumemagazine.com/	Lifestyle	CA	–	Print, Online
American Muslim 360	http://americanmuslim360.com	Lifestyle	CA	National	Radio (online)
EBRU TV	http://ebru.tv/en	Ethnic: Turkic	NJ	National	Broadcast
Guide US TV	http://guideus.tv	Spiritual	–	–	Broadcast
SoundVision	http://www.soundvision.com	Spiritual	IL	National	Online
Muxlim.com	http://muxlim.com/	Lifestyle	NY	International	Online
Al Jumuah	http://www.aljumuah.com/	Spiritual	WI	National	Mostly Print, Online also
SoundVision	http://www.soundvision.com	Spiritual	IL	National	Online

MEDIA TITLE	WEBSITE	MUSLIM MARKET SECTORS	STATE	NATIONAL/ REGIONAL	MEDIA TYPE
Muxlim.com	http://muxlim.com/	Lifestyle	NY	International	Online
Al Jumuah	http://www.aljumuah.com/	Spiritual	WI	National	Mostly Print, Online also
DinarStandard.com	http://www.dinarstandard.com	Business	NY	International	Online
AltMuslim.com	http://altmuslim.com/	Lifestyle	TX	National	Online
The Muslim Link	http://muslimlinkpaper.com	News	MD	Regional	Mostly Print, Online also
Elan	www.elanthemag.com	Lifestyle	NY	–	Online
The Fountain Magazine	http://www.fountainmagazine.com/	Spiritual	NJ	National	Mostly Print, Online also
Halal Consumer magazine	http://www.ifanca.org/magazine/	Halal products	IL	National	Mostly Print, Online also
Halal Digest newsletter	http://www.ifanca.org/magazine/	Halal products	IL	National	Online
Pakistan Journal	http://www.paksitanjournal.com	Ethnic: Pakistani	TX	National	Print
South Asian Chronicle	www.southasianchronicle.com	Ethnic: South Asian	TX	Regional	Print
Naya Andaz	www.youareonair.com	Ethnic: South Asian	TX	Local	Radio
The Islamic Post	http://islamicpostonline.com/	News	SC	National	Print
Pakistan Times	http://www.pakistantimesusa.com/	Ethnic: Pakistani	TX	Local	Print
Sout Al–Arooba	http://www.arabvoice.com/	News	NJ	Regional	Print, Online
Arab Voices – Radio Talk Show	http://www.arabvoices.net	Ethnic: Arab	TX	Local	Radio
Sada–e– Pakistan	http://www.sada–e–pakistan.net/	Ethnic: Pakistani	NY	–	Print
Illyria	http://www.illyriapress.com	Ethnic: Albanian	NY	National	Print

MEDIA TITLE	WEBSITE	MUSLIM MARKET SECTORS	STATE	NATIONAL/ REGIONAL	MEDIA TYPE
Arizona Muslim Voice	http://www.azmuslimvoice.info/	Lifestyle	AZ	Local	Print, Online
Arab Detroit	http://arabmichigan.com	Ethnic: Arab	MI	–	Online
Arab American Yellow Pages	http://aacyp.net	Ethnic: Arab	MI	Local	Print Directory
Radio Baladi/ Chicagoland	http://www.radiobaladi.com	Ethnic: Arab	IL	Local	Radio
Arab American Times	http://www.aatimesnews.com	Ethnic: Arab	IL	–	Print
Al Jumuah	http://www.aljumuah.com/	Spiritual	WI	National	Print
Sabah – Bosnian American Newspaper	http://sabahusa.com/	News	MO	–	Print, Online
ARTs Whats Happening	http://www.artwhatsup.com/	TV show	–	–	Broadcast
Alt Muslim	http://www.altmuslim.com/a/a/a/4180	Commentary	TX	–	Online
Muslimas Oasis	http://www.muslimasoasis.com/	Lifestyle	–	–	Online
My Halal Kitchen	http://www.myHalalkitchen.com/	Lifestyle	IL	–	Online
Chill Yo Islam Yo	http://chillyoislamyo.com/	Spiritual	CA	–	Online
Suhaib Webb	http://www.suhaibwebb.com/	Spiritual	–	–	Online
Hijab Trendz	http://www.hijabtrendz.com/	Fashion	IL	–	Online
Radio Islam	http://www.radioislam.com/	Spiritual	IL	Regional	Radio
Tri State Media	http://www.tsmmedia.net/	News	NY	Regional	Print, Online
Halal Connect	http://www.Halalconnect.com/	Business	IL	National	Print
Muslim Quarterly	http://www.muslimquarterly.com/	–	IL	National	Print

MEDIA TITLE	WEBSITE	MUSLIM MARKET SECTORS	STATE	NATIONAL/ REGIONAL	MEDIA TYPE
The Deen Show	www.thedeenshow.com	–	–	–	Broadcast
Al–Hewar	http://www.alhewar.com	Ethnic: Arab	VA	National	Print
SalamTv Arizona	http://www.salamtvaz.com/	–	AZ	Local	TV
Indian American Muslim Council News	http://iamc.com/category/news–digest/	Ethnic: South Asian	–	–	Print
Turkayfe	http://www.turkayfe.com	Ethnic: Turkish	DC	–	Online
Turk of America	http://www.turkofamerica.com	Ethnic: Turkish	NJ	–	Print
Turkish American Television	http://turkishamericantv.org/	Ethnic: Turkish	VA	–	Broadcast
Chicago Crescent	http://www.chicagocrescent.com/	News	IL	Local	Print
Aramica Newspaper	www.aramica.com	News	NY	Local	Print
Radio Aramica	http://www.aramicaradio.com/	Lifetsyle	NY	Local	Radio
Fun Asia radio	http://www.funasia.net/	Ethnic: South Asian	TX	–	Radio
Cedar News	http://cedarnews.net/	Ethnic: Arab	NY	–	Online/ Print
MuslimMatters	http://muslimmatters.org	News	–	–	Online
American Muslim Mom	http://americanmuslimmom.com/	Lifestyle	CT	–	Online
MuslimKidsTV	https://muslimkids.tv/	Education: Children	–	National	–
Deen TV	http://deen.tv/	Lifestyle	–	National	Broadcast

Calender of Events:

MONTH	NAME	LOCATION	EST. ATTENDANCE	ETHNICITIES	WEBSITE
September	Turkish Festival	Washington DC	25000	Turkish, General	www.turkishfestival.org
May	Anatolian Cultures & Food Festival	Los Angeles	40000	Turkish, General	http://www.anatolianfestival.org
June	Based on lunar calendar. July 2015	Reno, Texas	2000	Turkish, General	http://www.renoturkishfestival.org/
September	Based on lunar calendar. Oct 2015	Chicago	3000	Turkish, General	http://www.chicagoturkishfestival.com
May	Based on lunar calendar. Oct 2015	New York	25000	Turkish, General	http://www.nyturkishfestival.org
August	Muslim Family Day	NY	20000	General	www.muslimfamilyday.com
September	Muslim Family Day	Atlanta	20000	General	www.muslimfamilyday.com
September	Muslim Family Day	DC	20000	General	www.muslimfamilyday.com
September	Muslim Family Day	NJ	20000	General	www.muslimfamilyday.com
August	Muslim Family Day	LA	20000	General	www.muslimfamilyday.com
September	Muslim Family Day	San Fransisco	20000	General	www.muslimfamilyday.com
August	Muslim Family Day	Chicago	20000	General	www.muslimfamilyday.com
August	Muslim Family Day	Boston	20000	General	www.muslimfamilyday.com
August	UMAA	DC	5000	South Asian, Shia	http://www.umaamerica.net/
May	ICNA Convention	Hartford, CT	10000	General	www.icna.org
August	ISNA Convention	Detroit, MI	20000	General	www.isna.net
November	ISNA Central Zone	Cincinnati	10000	General	www.isna.net
December	ISNA West Zone	Santa Clara, CA	20000	General	www.isna.net

MONTH	NAME	LOCATION	EST. ATTENDANCE	ETHNICITIES	WEBSITE
March	ISNA South Central Zone	Houston, TX	10000	General	www.isna.net
May	ISNA Masjid Forum	Detroit, MI	10000	General	www.isna.net
April	ISNA Educational Forum	Chicago	15000	General	www.isna.net
August	Pakistan Day Parade	New York	20000	Pakistani	–
August	Pakistan Day Parade	Chicago	20000	Pakistani	–
October	Arab American Festival	Phoenix	40000	Arab, General	http://arabamericanfestival.us/
Nov	Arab American Cultural Festival	Tampa, FL	40000	Arab, General	http://www.arabamericanculturalfestival.org/
June	Dearborn Arab American International Festival	Dearborn, MI	40000	Arab, General	www.americanarab.com
October	Hispanic Muslim Day	New York	–	Hispanic	https://www.facebook.com/events/358924540928690/
June	Muslim Food Festival	Baltimore, MD	–	General	http://www.muslimfoodfest.com/

Other Key Religious Events

NAME	DATE	SOURCE
Friday Prayers	Every Friday	–
Ramadan	Holy month of fasting. Based on lunar calendar. June/July 2015	www.islamicfinder.org/Hcal/special_days.php
Eid Al Fitr	Based on lunar calendar. July 2015	www.islamicfinder.org/Hcal/special_days.php
Hajj	Based on lunar calendar. Oct 2015	www.islamicfinder.org/Hcal/special_days.php
Eid Al Adha	Based on lunar calendar. Oct 2015	www.islamicfinder.org/Hcal/special_days.php

Terminology:

CORE RELIGIOUS CONCEPTS (SCRIPTURE & THE FIVE PILLARS)	
Quran	The holy scripture of Islam i.e. the words of Allah (God) revealed to the Prophet Muhammad (peace be upon him) in Arabic. Considered the authentic, most important source of guidance.
Sunnah	Practice and traditions of the Prophet Muhammad (peace be upon him) considered the second of the two most important sources of guidance for Muslims. *Source: Bank Islam Malaysia*
Sharia	Islamic laws relating to all aspects of human life established by Allah for his servants. The laws are divided into three, i.e. those relating to belief ('aqidah), those relating to deeds (fiqh) and those relating to ethics (akhlaq). *Source: Bank Islam Malaysia*
Fatwa	An opinion or pronouncement on Shari'ah issued by a group of scholars (fuqaha') whose are sufficiently qualified and knowledgeable of the methodology for the issuance of fatwa, as well–established under the discipline of Islamic jurisprudence (usul fiqh). In practice and depending on jurisdictions, fatwa may also be referred as Shari'ah "rulings", "edicts" and "opinions." *Source: Islamicity.com*
Shahada	There is no god worthy of worship except God and Muhammad is His messenger. This declaration of faith is called the Shahada, a simple formula which all the Muslims pronounce. *Source: Islamicity.com*
Salat (Salah)	Prayers – Salat is the name for the obligatory prayers which are performed five times a day, and are a direct link between the worshipper and God. *Source: IslamicFinanceTraining.com*
Zakat	Charity – A religious obligation of alms–giving on a Muslim to pay a certain amount of his wealth annually to one of the eight categories of needy Muslims (asnaf). The objective is to take away a part of the wealth of the well–to–do to be distributed among the asnaf. According to the Shari'ah, zakat purities wealth and souls. *Source: Islamicity.com*
Sawm (Fast)	Fasting – Every year in the month of Ramadan, Muslims fast from first light until sundown, abstaining from food, drink, and sexual relations. If they are physically unable to do this, they must feed a needy person for every day missed. Although the fast is most beneficial to the health, it is regarded principally as a method of self purification. *Source: Islamicity.com*
Hajj (Pilgrimage)	The annual pilgrimage to Makkah – the Hajj – is an obligation only for those who are physically and financially able to perform it. *Source: Islamicity.com*

OTHER RELEVANT TERMS	
Halal	An Arabic word meaning lawful or permitted. The concept of Halal has spiritual overtones. In Islam there are activities, professions, and transactions that are explicitly prohibited (haram) by the Quran or the Sunnah All other activities, professions, contracts and transactions are Halal. *Source: IslamicFinanceTraining.com*
Zabihah	Animals slaughtered according to Islamic rites in order to be suitable for consumption and part of the criteria for allowable dietary practice in Islam (Halal). Meanwhile, the animal itself should also be permissible to eat, e.g., pigs are not allowed. Animals such as cows, sheep, goats, chickens, ducks, etc. are Halal.
Haram	Activities, professions, contracts and transactions that are explicitly prohibited by the Quran or the Sunnah. *Source: IslamicFinanceTraining.com*
Riba	Riba means interest, which is prohibited in Islamic law. Any risk–free or guaranteed interest on a loan is considered to be usury.
Maysir	Gambling. One of three fundamental prohibitions in Islamic finance (the other two being riba and gharar). *Source: Islamic–bank.com*
Gharar	An unknown fact or condition. In a commercial transaction, an excessive/ major gharar. e.g. the fact or condition of either the contracting parties or the asset in the contract or the price of the asset are not known or made known to contracting parties makes a contract null and void. *Source: Bank Islam – Malaysia*
Mosque (Masjid)	A place of worship for followers of Islam (Arabic: Masjid)

KEY RELIGIOUS EVENTS	
Ramadan	Islamic month of fasting based on its lunar calendar. One of the '5 Pillars of Islam'.
Eid ul–Fitr	One of the two main Muslim holidays that marks the end of Ramadan, the Islamic holy month of fasting.
Eid ul–Adha	One of the two main Muslim holidays that occurs the day after the pilgrims conducting Hajj, the annual pilgrimage to Mecca in Saudi Arabia by Muslims worldwide, descend from Mount Arafat.

Notes:

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