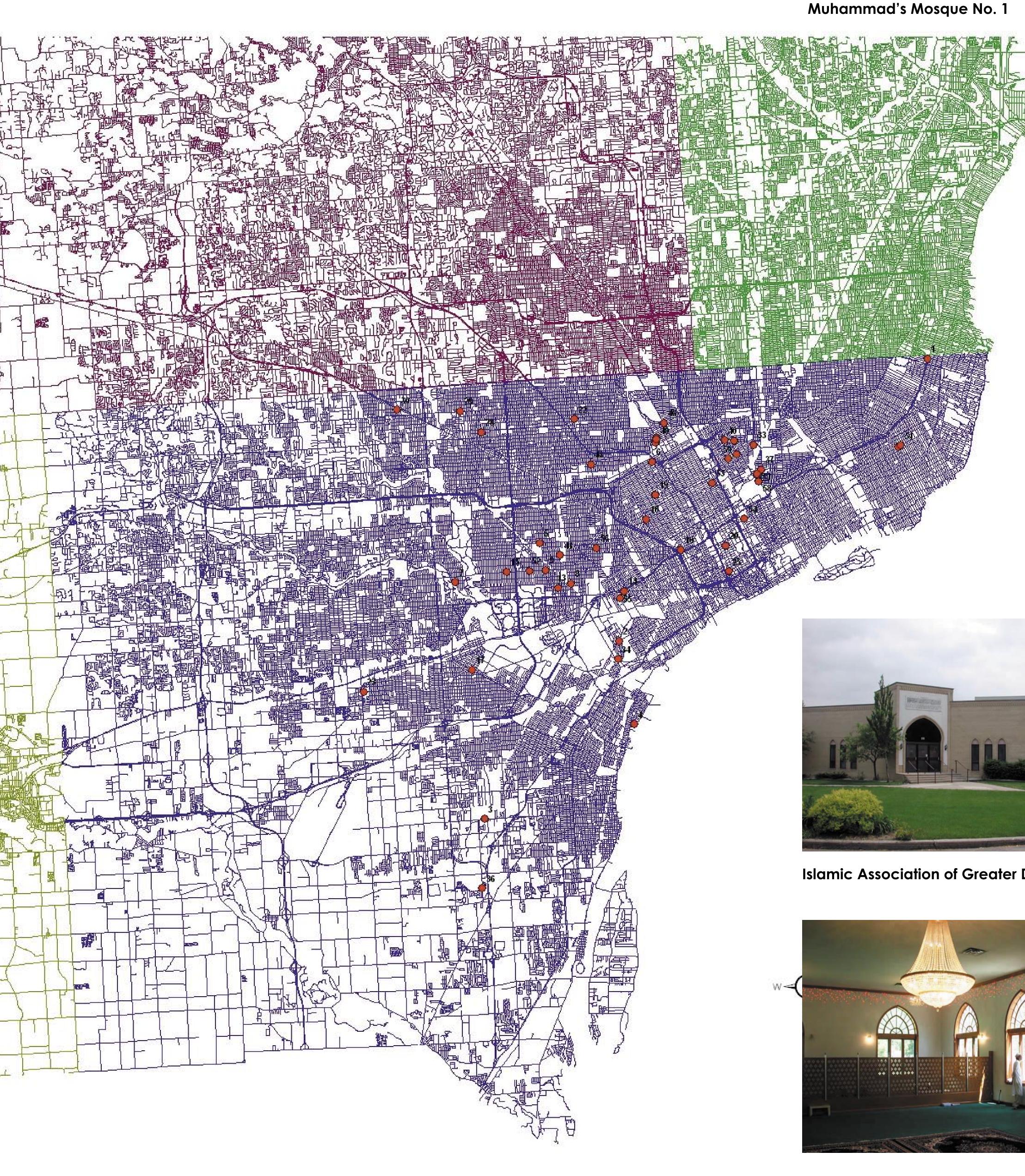
## FOUNDATIONS

Today, over 125,000 Muslims live in Metro Detroit, and they worship in over 50 mosques. Most of these mosques are located in renovated banks, warehouses, storefronts, and churches. Others are purpose-built, multimillion dollar facilities with attached schools, recreational facilities, social service programs, and grand banquet halls. Since 1990, the number of mosques in Detroit has doubled, with new mosques appearing in the outer suburbs and the inner city alike. These building projects are the work of congregations composed mostly of immigrants and their children, or converts and their families. Islam in Detroit, circa 2005, is widely perceived to be "new" or "foreign," and recent surveys find that over two-thirds of the city's Muslims were born outside the US.



Masjid Al-Noor, Detroit





Detroit area mosques, circa 2003



Baitul Islam Jame Masjid, Detroit



American Moslem Bekka Center, Dearborn



The Burhannudin Mosque, Farmington Hills



Masjid Umar Bin Khattab, Brownstown

Few people realize that the rapid growth of Islam in Detroit is based on foundations laid by much older Muslim communities, some of which date back to the late 19th century. Detroit's first mosque was built in Highland Park, in 1921, when the local Muslim population was said (in newspaper accounts) to be 16,000 strong. The city's oldest continuously occupied mosque, the American Moslem Society, was established in 1938. By the mid-1930s, African Americans, Arabs, Afghanis, and Indians had prayer spaces on Hastings Street, in or near "Paradise Valley." Albanians established their first mosque in 1950. At Roseland Cemetery, tombstones engraved in Arabic script mark the graves of Turkish and Syrian Muslims who died in the 1910s, before the first mosques were built.



The Highland Park Mosque, circa 1927

Imam Bizzy was a Shi`i Muslim (a tradition that asserts the special status and leadership role of the Prophet's family and their descendants) Imam Karoub was a Sunni Muslim (a tradition that locates authority and leadership in piety and knowledge of the sunnah, the Prophet's example) Mufti Muhammad Sadiq was an Ahmadi (a tradition that asserts the special status of Ghulam Ahmad, who proclaimed himself the Promised Messiah of Islam in 1891)

"This is the first Moslem mosque built in this land and I am proud to have the first prayer in it, as the first imam therein. This mosque, although built for the followers of Islam, will be open to the believers of all religions for a place of rest, prayer and meditation. Mohammedans believe in worshiping but the one God. Mohammet, on whom be peace and the blessings of God, is a prophet of God who teaches us how to come into communion with Him. We are all children of the one God. There is no original sin. There is no eternal hell. The religion of Islam treads underfoot all racial prejudices. Islam teaches its devotees that when they go to any other country they must peacefully obey the laws of the government of that country. Thus it is the sacred and religious duty of every Mohammedan here to be a good citizen of America and to learn the language of the country, without which we cannot understand each other rightly."

> Dr. Mufti Mohammad Sadiq (from India) (Detroit News, Thurday June 9, 1921)

> > primitive community, and the work

today many orthodox Moslems in

echanically made photograph and

Photographs are permitted, but no true Moslem would pose before an

The Eid-el-Fetr has a dual re-

ligious significance, according to luse Mohammed Ali, effendi, presi-

dent of the Universal Islamic So-

clety, under whose auspices the service was held. It marks the close of the Ramadan fast as well s intended sacrifice of Ismael by

We Moslems worship the one. true, the living God, but we d ot worship Mohammed, whom we

regard only as God's messenger. use Mohammed Ali declared. "The

popular conception, held by pon-

Moslems, that Mohammed is our

"Ramadan is the month in which Mohammed received his divine revelation," he continued. "It is a

period of solemn observance among the faithful. The rast lasts every day between sunrise and sunset for month. All sensual pleasures are orbidden during this period. It is period of alms giving. Many Mo-

ammedans, devote to charities the noney saved on food during this

As for the other element in the Sid-el-Fetr. Duse Mohammed All

The story told in the Old Testa ment is erroneous on this point, Duse Mohammed All declared. "We

evenled the information that vas Ismael not Isaac, as told in the Old Testament, who was to be sacri-

God, is erroneous.

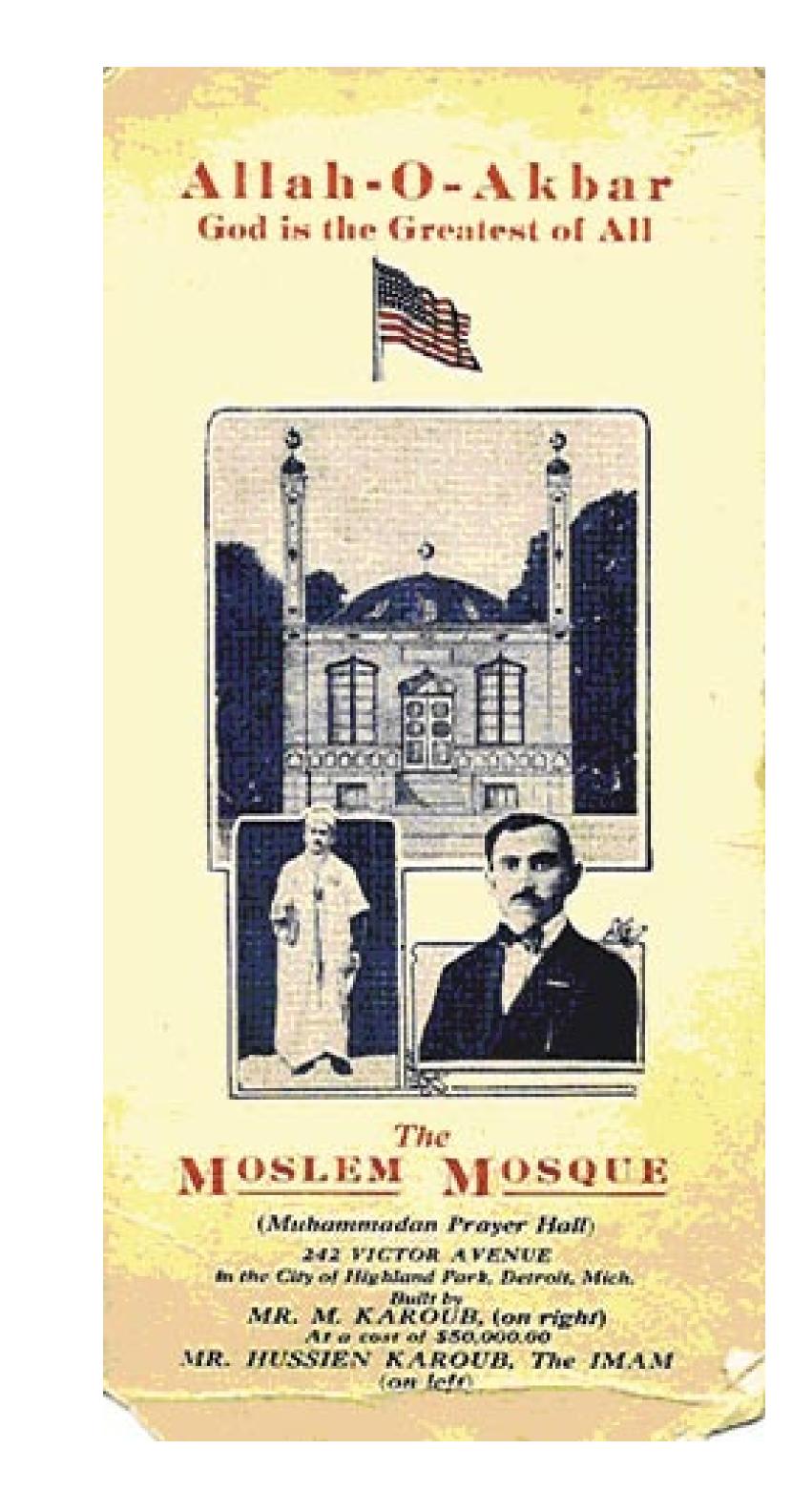
eriod of fasting.

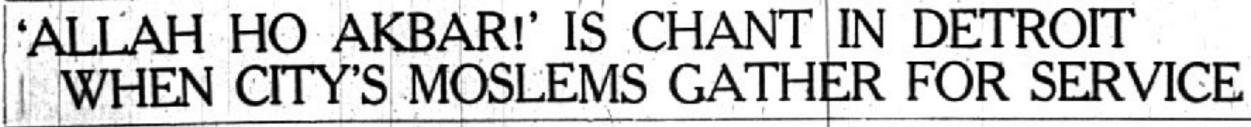
ced by Abraham.

Asia do not dare to pause before a

FEAR SCATTERED.

of art degenerate into idolatry. "For a long time this ban on art also extended to photography. Even







circa 1934.

Mohammedans hold that it was Ishmael, the son of Hagar, and not Isaac, the son of Sarah, who was to be sacrificed by Abraham. And the Eld-el-Fetr is a celebration in com-EMBRACING THE IMMAN. memoration of that event." Imam Khalil Bazzy (right) embraces a member of his congregation,

