



The impact of Muslim religiosity on well-being outcomes

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3888
Muslims
surveyed
to evaluate
how religiosity
affects various
aspects of life,
such as satisfaction
and mental health.

Introduction

Many Muslims view religiosity as a means to success in the afterlife, but are there benefits to religiosity in this life?

Research has found that having a purpose in life and engaging in spiritual practices may improve well-being. Islam includes beliefs and practices that enable us to connect with something greater than ourselves. For example, when humans seek a connection with the Creator, they report a higher acceptance of events outside of their control.¹

The definition of religiosity varies from person to person. Is religiosity simply believing in God or praying five times a day? How can we begin to define it? Furthermore, how can we understand the importance of religiosity in reaching our full potential in this life?

To answer these questions, the Yaqeen Institute for Islamic Research engaged in a groundbreaking study of Muslim religiosity worldwide. We surveyed 3,888 Muslims using a holistic measure of Islamic religiosity to understand how religiosity affects various aspects of life, such as life satisfaction and mental health.²

Defining religiosity

Religiosity is a multidimensional construct that consists of emotional, cognitive, and behavioral responses and reactions. It is typically measured by indicators such as belief in God, self-reported religiosity, and service attendance.³ But is there a way we can more accurately measure religiosity, especially in a Muslim context? Religiosity in Islam is holistic and needs to be conceptualized more broadly than it has been in prior studies.

At Yaqeen, we aim to be a part of the groundbreaking work needed in this field and take the lead in advancing new conceptions of religiosity.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَعَآتَى الْمَالِ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not [only] that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

[SURAT AL-BAQARAH 2:177]

This verse demonstrates that there are many different aspects of beliefs and behaviors of the heart and body that constitute religiosity.

Measuring religiosity

How other data reports measure religiosity:



How we measure religiosity:


We defined religiosity using a holistic Islamic foundation. We selected five components that we felt captured the unique aspects of Islamic religiosity: Beliefs (B), Attitudes (A), Spiritual Behavior and Connection (S), Institutional Connection (I), and Contribution (C), or BASIC for short.⁴



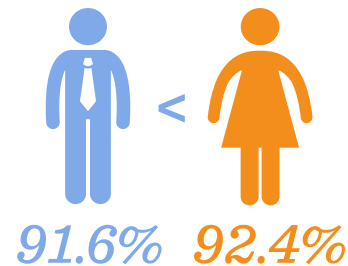
Our study had one clear finding: **Religiosity has a profound positive effect on the lives of Muslims worldwide.** Religiosity is related to higher life satisfaction, a greater sense of purpose in life, and overall well-being. Religiosity is also related to lower levels of religious struggles and doubts, depression, and anxiety.⁵

Belief

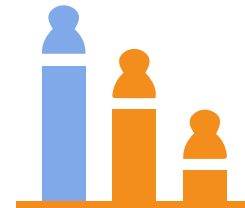
Beliefs refer to the importance of the core aspects of *iman* in a person's life. Rather than simply asking if someone believes in God or angels, our measure also captures how beliefs provide meaning in life. Specifically, our measure of beliefs included questions about the relevance of the Qur'an and Sunnah in one's life, the level of one's certainty in Islam, and how much meaning and security one's beliefs provide. For example, we asked, "How relevant is the Qur'an in your day-to-day life?" with options from (1) "not relevant" to (5) "very relevant."

92% 
was the **average Muslims scored on the Belief** component in our sample.

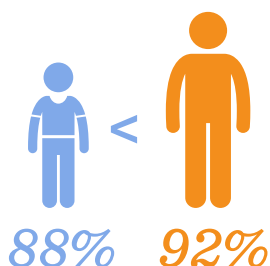
Females scored slightly higher than males on Belief.



Muslims scored the HIGHEST on Belief compared to the other 4 components of BASIC



Adult Muslims scored higher than young Muslims below the age of 18.



إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

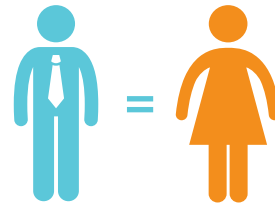
QUR'AN 49:15

Attitude

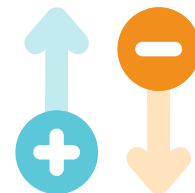
Attitudes refer to a set of emotions and behaviors regarding an event, person, or idea. We focused on cognitive and emotional acceptance of whatever Allah has decreed for a person as being central to having an Islamic attitude. Both the Qur'an and Sunnah focus on developing an Islamic attitude of trust, contentment, and satisfaction with the decree of God. To measure this, we asked participants to rate how they feel various statements reflect their attitude. For example, we asked, "Even when I can't control events in my life, I am content with what has been decreed." The possible response options ranged from (1) "does not describe me" to (5) "describes me extremely well."

82% 
was the **average Muslims scored on the Attitude** component in our sample.

There was no difference between males and females on Attitude.



Attitude has the most impact when it comes to **predicting positive outcomes and protecting from negative outcomes.**



Adult Muslims scored higher than young Muslims below the age of 18.



Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, would say, "O Allah, I have surrendered to You and I have faith in You. I trust in You and I have turned to You. I have contested my opponents for Your sake. O Allah, I seek refuge in Your power from going astray, for there is no God but You. You are the Living who never dies, while the jinn and humans die."

**ṢAḤĪḤ AL-BUKHĀRĪ 6948,
ṢAḤĪḤ MUSLIM 2717**

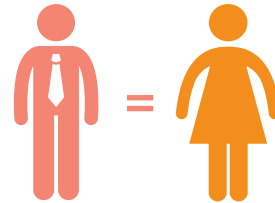
Spiritual behavior

Spirituality includes both the quantity of engaging in spiritual practices and the quality of one's connection to Allah.

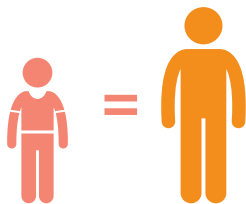
This category refers to particular behaviors that are intended to bring one a sense of peace and meaning in life. In our measure of spiritual behavior, we focused on the frequency with which an individual engages in prayer and reading scripture. Qur'an reading and prayer are mainstream practices that indicate how often one attempts to connect with God. An example item was, "How many times a day do you pray (on average)?" Response options ranged from "once" to "five times."

83% 
was the **average Muslims scored on the Spiritual Behavior** component in our sample.

There was no difference between males and females for Spiritual Behavior.



Scores for adult Muslims and young Muslims (below the age of 18) **were statistically equivalent.**




أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ
إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ
اللَّهِ أَكْبَرُ ۚ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do."

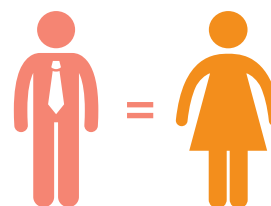
QUR'AN 29:45

Spiritual connection

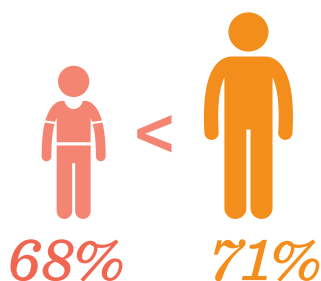
Spiritual connection refers to the quality of the relationship between a person and Allah. It captures how aware, focused, and connected someone feels to Allah in general and during spiritual practices such as prayer in particular. An example question was, “How often do you feel a sense of peace and connection with Allah during prayer?” The response options ranged from (1) “hardly ever” to (5) “regularly.”

71%  was the **average Muslims scored on the Spiritual Connection** component in our sample.

There was no difference between males and females for Spiritual Connection.



Adult Muslims scored higher than young Muslims below the age of 18.




Then he further asked, “What is Ihsan (perfection)?” Allah’s Messenger ﷺ replied, “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.”

ŞAHĪḤ AL-BUKHĀRĪ 50

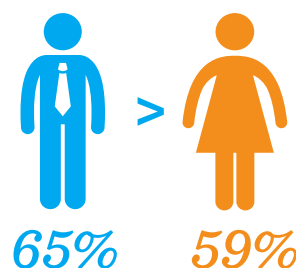
Institutional connection

Institutional connection refers to a person's involvement in, and connection with, the Muslim community. It includes one's feelings toward the *masjid*, Islamic centers, and other Muslim institutions. Connection also includes attendance at community events and the emotional attachment one feels towards the community. Prophet Muhammad ﷺ emphasized the importance of the *masjid* to a Muslim's life, as it is considered a home to every believer.⁶

The idea of being connected to the *ummah* is also a central concept in Islam, which extends beyond the *masjid*. Therefore, we expanded attendance and attachment to any part of the Muslim community. An example item was, "How attached do you feel to your local Muslim community?" Individuals could select options from (1) "not at all attached" to (5) "very attached."

61% 
was the **average Muslims scored on the Institutional Connection** component in our sample.

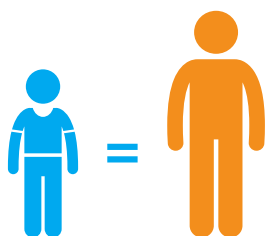
Males scored slightly higher than females on Institutional Connection.



Connection to the Ummah is a central concept in Islam which extends far beyond the *masjid*.



Scores for adult Muslims and young Muslims (below the age of 18) were statistically equivalent.




Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."

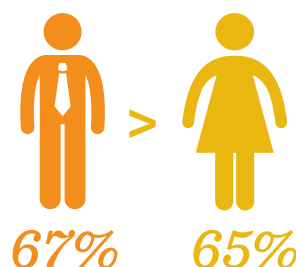
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Contribution

Contribution refers to engaging in behaviors that contribute to making the world a better place. We included items that measured one's frequency of volunteering and the role that their faith plays in their activism and volunteering. Giving to others is a central theme of Islam, as the Prophet Muhammad ﷺ said that the most beloved people to God are those who are most beneficial to people.⁷ An example item we used was, "My faith motivates my activism." Individuals could select options from (1) "does not describe me" to (5) "describes me extremely well."


66%
was the **average**
Muslims scored on the
Contribution component
in our sample.

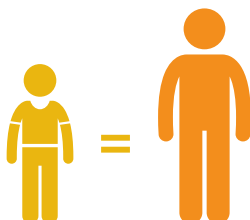
Males scored slightly
higher than females
on Contribution.



Giving to others is a central theme of Islam,
as the Prophet Muhammad ﷺ said that the most beloved
people to God are those who are most beneficial to people.



Scores for adult Muslims
and young Muslims
(below the age of 18) **were**
statistically equivalent.



Jabir reported: The Messenger of Allah, peace and blessings be upon him, said, "The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended. The best of people are those who are most beneficial to people."

AL-MU'JAM AL-AWSAT 5937

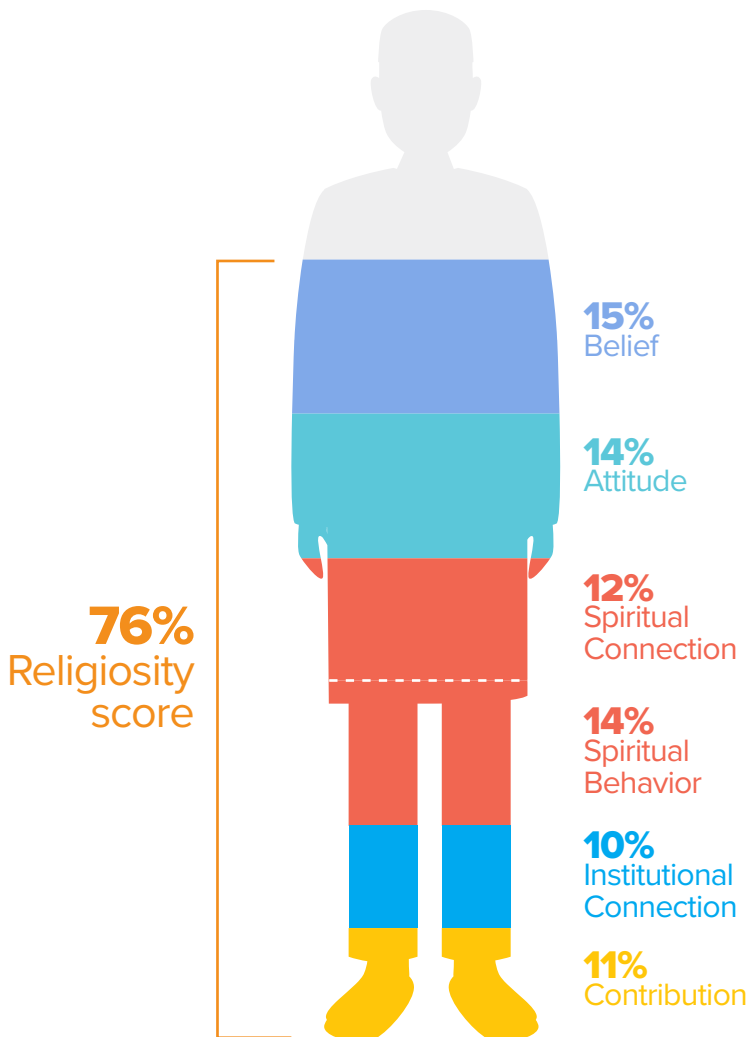
76%
was the **general
religiosity score
of the average
Muslim** in our
sample.

General religiosity score

To understand how the components of religiosity come together to affect a believer's life, we created a general religiosity score by adding together all 28 items across the five components. To ease interpretability, we calculated a score out of 100%.

The average Muslim in our sample had a general religiosity score of 76%, which corresponds to a moderately high level of religiosity, as will be explained below.

Although the average general religiosity score indicates moderately high levels of religiosity, we felt it was important to investigate each component of religiosity as well to identify how strong beliefs, attitudes, spiritual behavior and connection, institutional connection, and contribution were in our sample.



**Take the
quiz for yourself!**

Religiosity Quiz

Part 1/2

Belief

1. My belief in angels provides my life with...



2. My belief in Islam as the absolute truth is...



3. Regardless of what happens, following the guidance of Islam is...



4. When I am in a difficult position in life, Allah's help is...



5. My belief in Allah provides my life with...



6. How relevant is the Qur'an in your day-to-day life?



7. How relevant is the life of Prophet Muhammad (e.g., Sunnah and Seerah) in your day to day life?



Belief total: | Belief percentage = $\frac{\text{Belief total}}{35} \times 100$

Spiritual Behavior

1. How many times a day do you pray (on average)?



2. How often do you wake up for Fajr prayer on time?



3. How often do you read the Qur'an?



Spiritual Behavior total: | Spiritual Behavior percentage = $\frac{\text{Spiritual Behavior total}}{15} \times 100$

Attitude

1. Whether I make money or lose money, I am satisfied with what has been written for me.



2. When things happen to me that I don't like, I understand that there may be much good in it.



3. Even when I can't control events in my life, I am content with what has been decreed.



4. Regardless of what happens in this world, I am at peace knowing Allah is in control.



Attitude total: | Attitude percentage = $\frac{\text{Attitude total}}{20} \times 100$

Spiritual Connection

4. How often do you feel that you are in the presence of Allah?



5. How focused on Allah do you feel in prayer?



6. How often do you feel a sense of peace and connection with Allah during prayer?



Spiritual Connection total: | Spiritual Connection percentage = $\frac{\text{Spiritual Connection total}}{15} \times 100$

Religiosity Quiz *Part 2/2*

Institutional Connection

1. How often do you attend events in the Muslim community?



2. How important is attending events in the Muslim community to you?



3. How attached do you feel to your local Muslim community?



4. Being connected to the Muslim community is an important part of who I am.



5. I consider being present in my community an important aspect of my faith.



6. How much do you enjoy attending community events?



Institution total: | Institution percentage = $\frac{\text{Institution total}}{30} \times 100$

Contribution

1. How often do you volunteer for Islamic causes?



2. Volunteering is a fundamental part of my life.



3. My faith motivates my activism.



4. I strive hard to contribute to the well-being of society.



5. Islam is the major reason why I engage in activism.



Contribution total: | Contribution percentage = $\frac{\text{Contribution total}}{25} \times 100$

How to calculate your score:

Belief total + Attitude total + Spiritual Behavior total
+ Spiritual Connection total + Institution total + Contribution total: = Your general religiosity score
140

What your score means:

Low Religiosity: < 59% **Medium Religiosity:** 60-79% **Higher Religiosity:** > 80%

Your percent score gives you an approximate overview of your global religiosity. No one is perfect, so view your score as a reference point which you can learn to grow from. Your score will place you into one of the three different categories of low, medium, and high religiosity. These categories predict how likely you are to benefit from positive life outcomes as well as how much you can potentially be affected by negative life outcomes. Read on to learn more!

Categories of religiosity

In addition to providing a numerical score for general religiosity, we can classify a person's overall religiosity as being low, medium, or high.

For example, in the belief question below, a person can select any value from one (not at all certain) to five (absolutely certain).

My belief in Islam as the absolute truth is...

1	2	3	4	5
Not at all certain	A little certain	Somewhat certain	Quite certain	Absolutely certain

A person can be categorized as low in Belief if their response was a 1 or a 2, medium in Belief if their response was 3, and high in Belief if their response was a 4 or 5.

My belief in Islam as the absolute truth is...

<i>Low</i>		<i>Medium</i>	<i>High</i>	
1	2	3	4	5
Not at all certain	A little certain	Somewhat certain	Quite certain	Absolutely certain

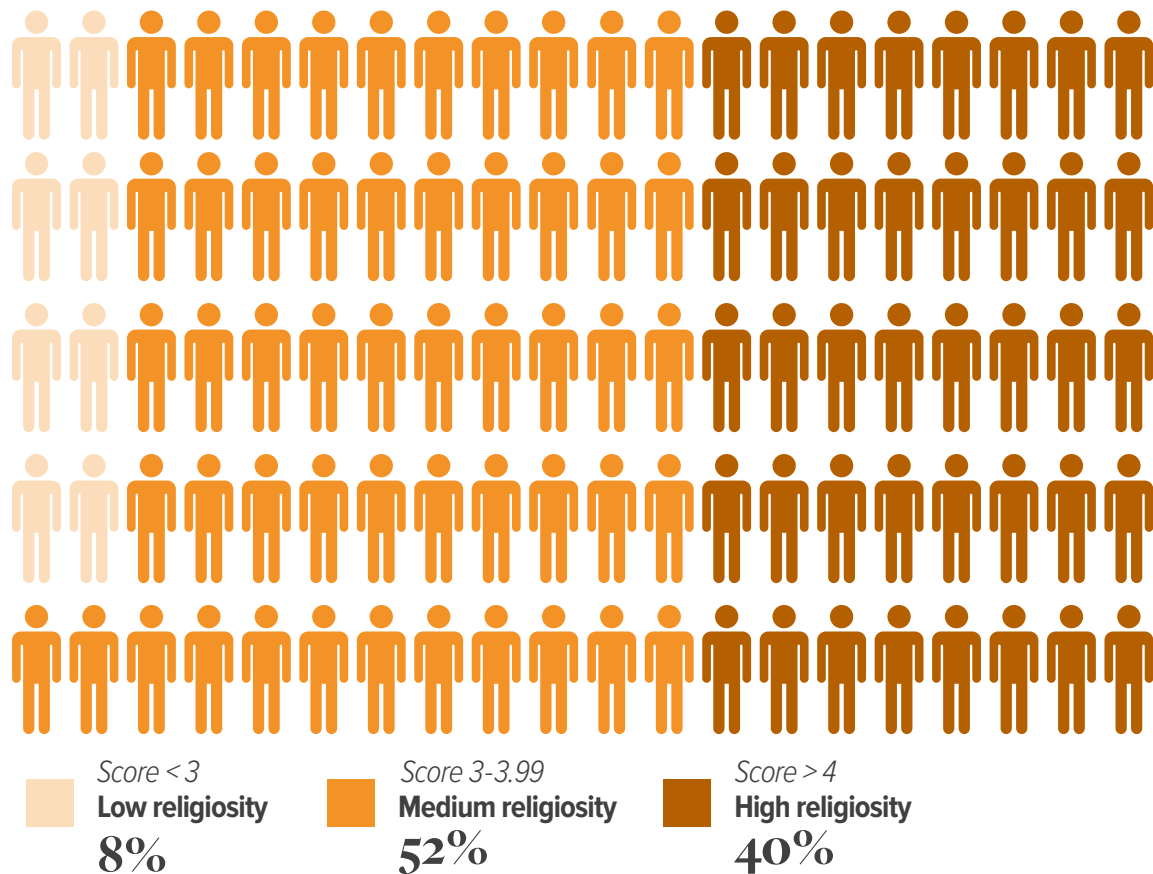
Level of religiosity

Similarly, we can categorize a person's overall religiosity as low, medium, or high.

- Low religiosity refers to an average score of less than 3.
- Medium religiosity refers to an average score between 3 and 3.99.
- High religiosity refers to an average score that is 4 or above.



Approximately 8% of participants fit into the low religiosity group, 52% fit into the medium religiosity group, and 40% fit into the high religiosity group.



The overwhelming majority (92%) of participants in our sample were classified as having medium (52%) to high religiosity (40%). This is consistent with surveys conducted by the Pew Research Center, which found that Muslim populations tend to have very high and consistent percentages of respondents who say religion is highly important in their daily life.⁸

Religiosity relates to positive outcomes

Religiosity is far more than part of one's identity. It has profound consequences on people's lives.^{9,10} In this study, we investigated the relationship between religiosity and positive and negative outcomes. The positive outcomes included purpose in life, life satisfaction, overall well-being, and gratitude.

Having a purpose in life predicts positive outcomes such as higher levels of well-being, greater optimism, and lower stress levels.¹¹ Religiosity provides a person with a sense of meaning and direction. For example, learning about Allah, His messenger, and the guidance of Islam motivates goal-directed behavior. In our study, higher religiosity scores were strongly related to having a greater sense of purpose in life.

In addition to providing a sense of purpose in life, religiosity is associated with high levels of life satisfaction. People who reported higher levels of religiosity enjoyed their lives and felt more content with how their lives had turned out. This does not mean that life is easy for a religious person; it means that they evaluate life positively and look for the silver lining in every challenge. In other words, religiosity allows us to find meaning in our hardships by connecting us to a greater purpose, which leads to greater life satisfaction.

Religiosity is also related to well-being and gratitude. People with higher levels of religiosity were more appreciative of the blessings in their lives and reported higher levels of overall well-being (e.g., optimism, being relaxed, and thinking clearly). In other words, religiosity is related to psychologically thriving in life, allowing Muslims to realize their full potential, cope with typical life stressors, and contribute to their communities.

Higher religiosity is related to positive outcomes such as:

- ✓ Overall well-being and gratitude
- ✓ Higher life satisfaction
- ✓ A greater sense of purpose in life



Categories of religiosity and positive outcomes

We emphasize the relationship between religiosity and the aforementioned positive outcomes by looking at categories of low, medium, and high religiosity with scores on each positive outcome. Scores on each outcome refer to a percentage out of 100.

Imagine a young Muslim woman by the name of Sarah. Her BASIC scores categorized her within the low religiosity group. Therefore, Sarah's scores on the four positive outcomes of purpose in life, life satisfaction, well-being, and gratitude will be in the lowest range of 40 to 50%.

We may compare Sarah with Umair. Umair is in the medium religiosity group. Therefore, his scores on the four positive outcomes generally increase to 60 to 70%.

Finally, Anam scores in the high religiosity group. Consequently, her scores on life satisfaction, overall well-being, purpose in life, and gratitude will be in the 70 to 90% range.

These findings demonstrate how religiosity increases desirable life outcomes. Sarah, Umair, and Anam represent the average scores of our survey respondents in each category of religiosity.



Sarah
Low religiosity

43% *Life satisfaction score*
50% *Well-being score*
49% *Purpose in life score*
45% *Gratitude score*



Umair
Medium religiosity

60% *Life satisfaction score*
62% *Well-being score*
67% *Purpose in life score*
69% *Gratitude score*



Anam
High religiosity

75% *Life satisfaction score*
78% *Well-being score*
87% *Purpose in life score*
92% *Gratitude score*

Religiosity protects against negative outcomes

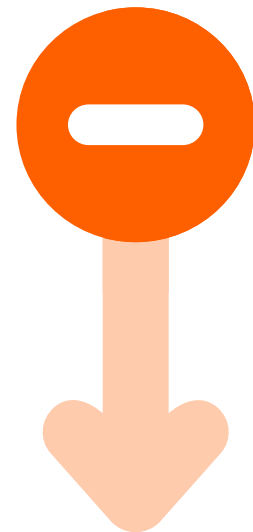
In addition to influencing positive life outcomes, religiosity can reduce the prevalence of undesirable outcomes. Specifically, religious and spiritual interventions decrease anxiety, depression, and substance abuse for long periods of time.^{12,13,14}

We collected information on three negative outcomes in order to fully understand this relationship. We captured people's religious doubts,¹⁵ anxiety,¹⁶ and depressive symptoms.¹⁷

The results were consistent. Higher levels of religiosity related to lower levels of religious doubts, anxiety, and depression. Religiosity is a protective factor for mental health and well-being.

Higher religiosity is related to lower negative outcomes such as:

- ✓ Lower levels of religious struggles and doubts
- ✓ Lower levels of depression
- ✓ Lower levels of anxiety



Categories of religiosity and negative outcomes

Similar to what we did with positive outcomes, another way to display the importance of religiosity is by dividing people into categories of low, medium, and high religiosity. Overall, 24.5% met the clinical threshold for generalized anxiety disorder¹⁸ and 21% for depressive disorder.¹⁹ The average level of religious doubt was 12%, which refers to feelings of confusion and worry about one's religious beliefs.

Going back to Sarah, her BASIC scores categorized her within the low religiosity group. Approximately 4 in 10 Muslims within this group will be flagged for clinical levels of generalized anxiety disorder and depression disorder (which Sarah has). Additionally, Sarah's scores on religious and spiritual struggles is 32%.

On the other hand, Umair had higher religiosity scores and was categorized into the medium religiosity group. Interestingly, the prevalence of anxiety and depression decreases as religiosity scores rise. Nearly 3 in 10 Muslims in this group will be flagged for clinical levels of anxiety and depression. Also, Umair's score for religious and spiritual struggles decreases to 12% (from a high of 32% in the low religiosity group).

Lastly, Anam scored the highest on BASIC and was recognized to be in the high religiosity group.

This group has the lowest values across all three negative outcomes. Only 2 in 10 Muslims from this group will be flagged for clinical levels of anxiety and depression. Anam's score of 7% for religious and spiritual struggles is the lowest compared to Sarah and Umair.

Religiosity is clearly associated with a lower likelihood of spiritual and mental health struggles.

These findings suggest that mental health and religiosity are intertwined.²⁰ When we suffer through difficulties in our faith, we may also experience mental health difficulties. Similarly, when we face difficulties in our mental health, we may also experience dips in our faith. Both religiosity and mental health are closely related to the spiritual heart, and the heart is always subject to change.

Individuals going through periods of religious doubt may benefit from mental health support, especially if they are dealing with other challenges in their lives. Similarly, if a believer is experiencing mental health struggles, seeking faith-based support may be especially beneficial. Mental health and religiosity should work synergistically to provide meaning and a regiment of behaviors that support thriving and resiliency.



Sarah
Low religiosity

32% Religious doubts
41% Flagged for anxiety
41% Flagged for depression



Umair
Medium religiosity

12% Religious doubts
32% Flagged for anxiety
28% Flagged for depression



Anam
High religiosity

7% Religious doubts
18% Flagged for anxiety
14% Flagged for depression

Negative vs. positive outcomes

Religiosity is associated with numerous outcomes in life.

If an individual does not practice Islam holistically, they can potentially score low enough to be placed into the low religiosity group. This group has the highest values on negative life outcomes, while also holding the lowest values on positive life outcomes.

On the opposite end of the spectrum (high religiosity), if a Muslim practices Islam holistically in all areas of worship, societal contribution, and Islamic attitudes, then they will benefit from higher scores on life satisfaction, purpose in life, well-being, and gratitude, while also being protected from negative outcomes.

Regardless of what one decides in terms of religious observance, religiosity is undoubtedly important in how it influences other significant life outcomes.

Religiosity

Negative Outcomes



vs.

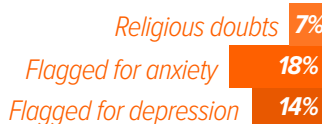
Positive Outcomes



LOW
religiosity



MEDIUM
religiosity



HIGH
religiosity



Religiosity provides
protection and
positivity in life.

**But how does
age relate to
religiosity?**

Conclusion

Our holistic measure of religiosity was consistently related to numerous life outcomes. Muslims around the world generally expressed moderate to high levels of religiosity, and the fruits of their religious beliefs and behaviors were manifested in having a higher purpose in life, life satisfaction, gratitude, and well-being. Additionally, religiosity was related to lower levels of anxiety and depression.

It is important to highlight that measuring religiosity holistically is central to understanding its relationship with life outcomes. Our new measure of Islamic religiosity is to date the most comprehensive and predictive. We believe these findings have major implications for how religiosity is conceptualized and taught all over the Muslim world.

In our forthcoming chapter, we uncover fascinating insights about differences in religiosity and religious doubts across age groups. What are the similarities and differences in religiosity between younger and older Muslims? We also investigate potential causes for these differences, highlighting the role of uncertainty attitudes on religiosity and doubt.

Appendix 1

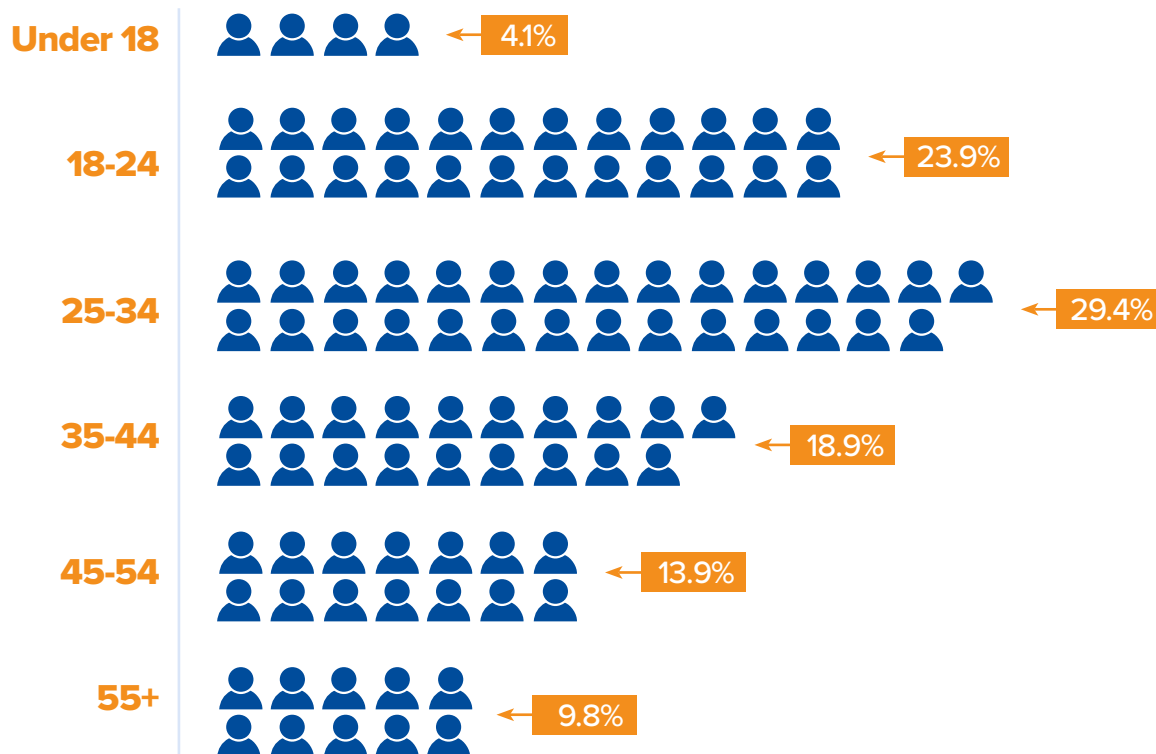
	Description	Examples of items used
Belief	Belief primarily refers to the fundamental articles of faith, including why we believe in them.	“How relevant is the Qur’an in your day-to-day life?”
Attitude	Attitude refers to: 1. Singling out Islam as the source of your core identity 2. Your attitude towards accepting all beliefs and laws that come from Islamic texts.	“Even when I can’t control events in my life, I am content with what has been decreed.”
Spiritual Behavior	Spiritual practice refers to the comprehensive view of worship. Questions about frequency of prayer and Qur’an reading, and spiritual experiences of closeness to God were also included.	“How many times a day do you pray (on average)?”
Spiritual Connection		“How often do you feel a sense of peace and connection with Allah during prayer?”
Institutional Connection	Institution refers to involvement with Islamic institutions. This includes regular attendance at the mosque as well as participation with other Islamic organizations’ activities and events.	“How attached do you feel to your local Muslim community?”
Contribution	Contribution refers to undertaking actions that contribute to humanity. We included items that measured frequency of volunteering as well as acknowledgment of faith as the source of activism.	“My faith motivates my activism.”

Appendix 2

A convenience sampling approach was used to collect data on Muslims with respect to religiosity. The sample size was finalized at 3,888 respondents from all over the world. The overall majority of our sample consisted of females (73%).

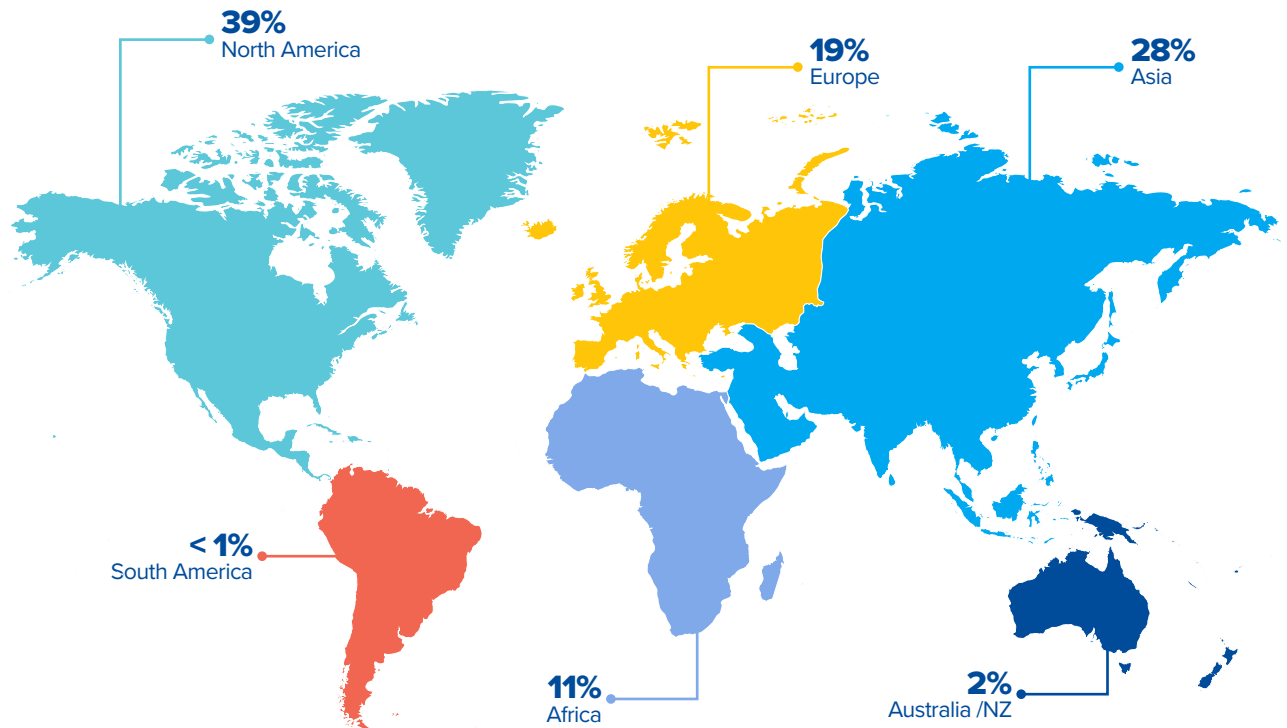
Our sample consisted of individuals mainly in the 25-34 age group (29%), on the other hand, the smallest group represented Muslims under 18 years of age (4%) (see below for a full breakdown).

Percentage of age groups



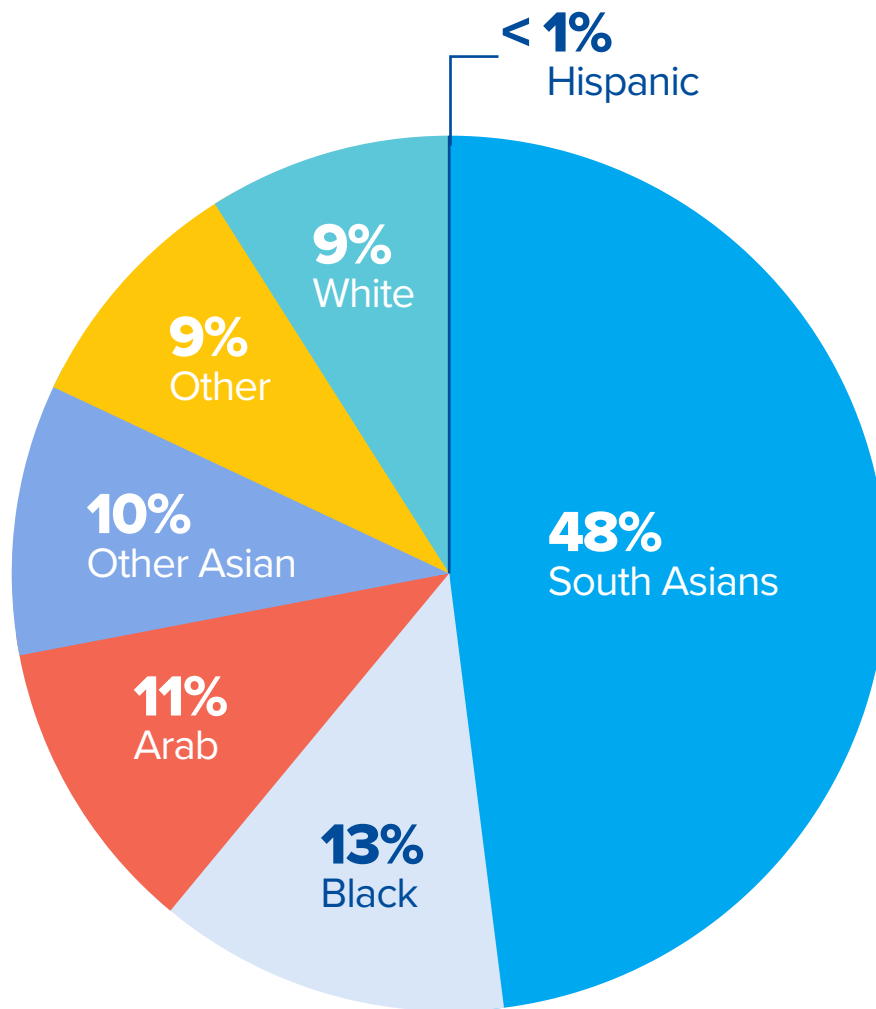
Worldwide, our sample mainly consisted of Muslims from North America (39%), followed by Asia (28%), Europe (19%), Africa (11%), Australia/New Zealand (2%), and South America (< 1%).

Percentage of sample worldwide



With respect to race/ethnicity, South Asians were 48% of the sample, 13% Black, 11% Arab, 10% Other Asian, 9% Other, 9% White, and <1% Hispanic (see below for visual representation of the percentages).

Percentages of Racial/Ethnic Group



Appendix 3

Correlations Table

	Religiosity	Purpose in life	Life satisfaction	Well-being	Religious struggles	Anxiety	Depression
Religiosity	--						
Purpose in life	.470**	--					
Life satisfaction	.376**	.464**	--				
Well-being	.472**	.575**	.536**	--			
Religious struggles	-.376**	-.317**	-.230**	-.268**	--		
Anxiety	-.246**	-.378**	-.391**	-.592**	.274**	--	
Depression	-.285**	-.486**	-.466**	-.625**	.294**	.704**	--

Appendix 4

Purpose in Life – Life Engagement Test

Adopted and slightly modified from: Scheier, M. F., Wrosch, C., Baum, A., Cohen, S., Martire, L. M., Matthews, K. A., Schulz, R., & Zdaniuk, B. (2006). The Life Engagement Test: Assessing purpose in life. *Journal of Behavioral Medicine*, 29, 291-298.

1. Most of what I do seems trivial and unimportant to me.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

2. There is not enough purpose in my life.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

3. To me, the things I do are all worthwhile.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

4. I don't care very much about the things I do.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

5. I have lots of reasons for living.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

Appendix 5

Life Satisfaction

Adopted and slightly modified from: Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale. *Journal of Personality Assessment*, 49, 71-75.

1. In most ways my life is close to my ideal.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

2. The conditions of my life are excellent.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

3. I am satisfied with my life.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

4. So far I have gotten the important things I want in life.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

5. If I could live my life over, I would change almost nothing.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

Appendix 6

Well-being

Adopted and slightly modified from: Tennant, R., Hiller, L., Fishwick, R., Platt, S., Joseph, S., Weich, S., Parkinson, J., Secker, J & Stewart-Brown, S. (2007). The Warwick-Edinburgh Mental Well-being Scale (WEMWBS): development and validation. *Health and Quality of Life Outcomes*, 5: 63.

Below are some statements about feelings and thoughts. Please check the box that best describes your experience of each over the last 2 weeks

1. I've been feeling optimistic about the future.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

2. I've been feeling useful.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

3. I've been feeling relaxed.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

4. I've been dealing with problems well.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

5. I've been thinking clearly.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

6. I've been able to make up my own mind about things.

1	2	3	4	5
None of the time	Rarely	Some of the time	Often	All of the time

Appendix 7

Gratitude

1. When I look at my life, I find many things to be grateful for.

1	2	3	4	5
Does not describe me	Describes me slightly well	Describes me moderately well	Describes me very well	Describes me extremely well

1. I feel a profound sense of appreciation every day.

1	2	3	4	5
Does not describe me	Describes me slightly well	Describes me moderately well	Describes me very well	Describes me extremely well

Appendix 8

Religious and Spiritual Struggles

Adopted and slightly modified from: Exline, J. J., Pargament, K. I., Grubbs, J. B., & Yali, A. M. (2014). The Religious and Spiritual Struggles Scale: Development and initial validation. *Psychology of Religion and Spirituality*, 6(3), 208–222. <https://doi.org/10.1037/a0036465>

Over the past few months, to what extent have you had each of the experiences listed below:

1. Struggled to figure out what I really believe about Islam.



2. Felt confused about my religious beliefs.



3. Worried about whether my beliefs about Islam were correct.



4. Felt angry at God.



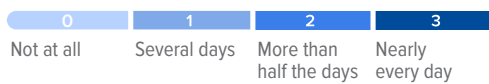
Appendix 9

Generalized Anxiety Disorder 2-item (GAD-2)

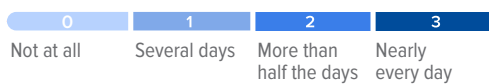
Adopted and slightly modified from: Kroenke, K., Spitzer, R. L., Williams, J. B., Monahan, P. O., & Löwe, B. (2007). Anxiety disorders in primary care: prevalence, impairment, comorbidity, and detection. *Annals of Internal Medicine*, 146(5), 317-325.

Over the last 2 weeks, how often have you been bothered by the following problem:

1. Feeling nervous, anxious or on edge.



2. Not being able to stop or control worrying.



What your score means:

If you scored 3 points or higher, it is recommend that you seek further medical/psychiatric evaluation from a trained healthcare professional.

Appendix 10

Patient Health Questionnaire (PHQ-2) Depression Screener

Adopted and slightly modified from: Kroenke, K., Spitzer, R. L., & Williams, J. B. (2003). The Patient Health Questionnaire-2: validity of a two-item depression screener. Medical Care, 1284-1292.

Over the last 2 weeks, how often have you been bothered by the following problem:

1. Little interest or pleasure in doing things.

0	1	2	3
Not at all	Several days	More than half the days	Nearly every day

2. Feeling down, depressed or hopeless.

0	1	2	3
Not at all	Several days	More than half the days	Nearly every day

What your score means:

If you scored 3 points or higher, it is recommend that you seek further medical/psychiatric evaluation from a trained healthcare professional.

Endnotes

1 Umarji, O. & Elwan, H. (2020). [Embracing Uncertainty: How to Feel Emotionally Stable in a Pandemic](#). Yaqeen Institute.

2 A convenience sampling approach was used through social media channels and Yaqeen Institute's email listserv.

3 Pew Research Center, July 26, 2017, "U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream" <https://www.pewforum.org/2017/07/26/religious-beliefs-and-practices/>

4 After rigorous testing, we selected 28 items in total to measure Islamic religiosity (see the quiz for the full list of items).

5 Refer to the appendices for more information on the items used as well as explanations of the five components.

6 Classified as Ṣaḥīḥ by al-Albānī in "Silsilat al-Aḥādīth al-Ṣaḥīḥah" no. 716 as published by Maktabat al-Ma'ārif, 1st Edition.

”عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : ”الْمَسْجِدُ بَيْتٌ كُلُّ تَقِيٍّ سَلَسَلَةُ الْأَحَادِيثِ الصَّحِيحَةِ (716) ، الناشر مكتبة المعارف للنشر والتوزيع ، الطبعة: الأولى

7 Reported in "Qadā' al-ḥawā'ij" by Ibn Abi al-Dunya (no. 36), Classified as Ṣaḥīḥ by al-Albaanee

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ” قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَحَبَّ النَّاسَ إِلَى اللَّهِ؟ قَالَ: أَنْفَعَهُمْ لِلنَّاسِ

8 Carriere-Kretschmer, E. (2008). Unfavorable views of Jews and Muslims on the increase in Europe. *The Pew Global Attitudes Project*. September, 17.

9 Lassi, S., & Mugnaini, D. (2015). Role of religion and spirituality on mental health and resilience: There is enough evidence. *International Journal of Emergency Mental Health and Human Resilience*, 17(3), 661-663.

10 Koenig, H. G. (2015). Religion, spirituality, and health: a review and update. *Advances in Mind-Body Medicine*, 29(3), 19-26.

11 Scheier, M. F., Wrosch, C., Baum, A., Cohen, S., Martire, L. M., Matthews, K. A., Schulz, R., & Zdaniuk, B. (2006). The life engagement test: Assessing purpose in life. *Journal of Behavioral Medicine*, 29(3), 291.

12 Garssen, B., Visser, A., & Pool, G. (2021). Does spirituality or religion positively affect mental health? Meta-analysis of longitudinal studies. *The International Journal for the Psychology of Religion*, 31(1), 4-20.

13 Gonçalves, J. P., Lucchetti, G., Menezes, P. R., & Vallada, H. (2015). Religious and spiritual interventions in mental health care: a systematic review and meta-analysis of randomized controlled clinical trials. *Psychological medicine*, 45(14), 2937-2949.

14 Abdel-Khalek, A. M., Nuño, L., Gómez-Benito, J., & Lester, D. (2019). The relationship between religiosity and anxiety: A meta-analysis. *Journal of Religion And Health*, 58(5), 1847-1856.

15 Exline, J. J., Pargament, K. I., Grubbs, J. B., & Yali, A. M. (2014). The Religious and Spiritual Struggles Scale: Development and initial validation. *Psychology of Religion and Spirituality*, 6(3), 208–222. <https://doi.org/10.1037/a0036465>

16 Kroenke, K., Spitzer, R. L., Williams, J. B., Monahan, P. O., & Löwe, B. (2007). Anxiety disorders in primary care: prevalence, impairment, comorbidity, and detection. *Annals of Internal Medicine*, 146(5), 317-325.

17 Kroenke, K., Spitzer, R. L., & Williams, J. B. (2003). The Patient Health Questionnaire-2: validity of a two-item depression screener. *Medical Care*, 41(11), 1284-1292.

18 Measured by the Generalized Anxiety Disorder 2-item (GAD-2)

19 Measured by the Patient Health Questionnaire-2 (PHQ-2)

20 It is important to note that being clinically depressed does not mean one is not religious, or is not praying enough. Negative outcomes like depression and anxiety have multiple causes, and seeking proper medical care is also part of Islamic teachings.