F.A.I.T.H

Federation of Accredited Imams, Teachers and Holistic Support

The State of the Workforce Serving Muslim Communities

F.A.I.T.H Workforce & Standards Survey 2026 — findings from 59 Imams, teachers, chaplains and holistic support workers across the UK.

72% say the next generation will not be drawn to these careers	**60%** fill gaps in UK public services such as the NHS and social services
59% have taken second or third jobs to cope with living costs	**56%** have considered leaving their role
53% say pay is out of line with NHS, social-services or education roles	**15%** receive regular supervision when handling NHS or social-services-level cases

Prepared and delivered by the F.A.I.T.H team

Led by Atia Lokhat, Founder & CEO

November 2026 · faithuk.org

Foreword

Across the UK, Imams, madrasa teachers, Alimahs, chaplains and holistic support workers — paid and voluntary — hold their communities together. They teach our children, lead our prayers, sit with the bereaved, respond to safeguarding concerns and step in where public services cannot reach. Yet this workforce has rarely been asked, in a structured way, how it is paid, trained, supported and protected.

The F.A.I.T.H Workforce & Standards Survey set out to do exactly that. The responses describe a deeply committed workforce carrying responsibilities that mirror the NHS, social services and education, too often without the pay, training, supervision or recognition those sectors take for granted.

This report sets out every result exactly as it was recorded, the highlights that matter most, and why a federation that raises standards for the whole workforce is now needed. We are grateful to every respondent who gave their time and honesty.

The F.A.I.T.H team

Atia Lokhat

Founder & CEO, F.A.I.T.H — report lead

- Counsellor and trained mental health therapist
- Educational advisor and primary school teacher
- Founder & CEO of the award-winning charity Zubeda Welcome, providing madrasa education to refugee and asylum-seeking children across the UK
- Named in EqualityX Global 100 Most Influential Muslims, 2026
- Named one of EqualityX's 50 Most Influential Muslims in Europe, 2025
- Founder of World Quran Awareness Day

Key findings: the evidence for F.A.I.T.H

Percentages are of everyone who answered each question, including those who chose “not applicable”, as Google Forms reports them.

Underpaid for the cost of living

47% disagree that their pay reflects the UK cost of living and their responsibilities; only 21% agree. (27 of 58 respondents)

53% say their pay is not in line with comparable workload and expectations in the NHS, social services or UK education; just 14% agree. (31 of 58 respondents)

55% cannot save regularly after essential expenses. (31 of 56 respondents)

59% do not believe they will realistically be able to buy a home in the UK; only 5% believe they will, and none strongly. (33 of 56 respondents)

59% have taken second or third jobs to cope with UK living costs. (33 of 56 respondents)

56% would not need additional jobs if their salary were fair and rewarded extra hours and duties. (30 of 54 respondents)

A hidden frontline for UK public services

60% say they provide support that replaces or fills gaps in UK public services such as the NHS and social services. (35 of 58 respondents)

62% are expected to handle youth safeguarding and radicalisation concerns; 38% provide mental-health support, 35% funeral, bereavement and crisis response, 31% marriage and family counselling and 18% domestic-abuse cases. (34 of 55 respondents)

46% say Da'wah makes up a quarter or less of their role — the rest is wider community support work. (26 of 56 respondents)

72% are contacted outside working hours for emergencies, and 33% often, almost constantly or 24/7. (42 of 58 respondents)

Training, supervision and safety gaps

48% have received UK-appropriate safeguarding and mental-health training — fewer than half; 43% have not or are unsure. (28 of 58 respondents)

15%	receive regular supervision in line with UK good practice when handling cases normally dealt with by NHS, social-services or local-authority professionals; 31% say they do not. (8 of 55 respondents)
42%	are asked to carry out tasks they are not trained or qualified for. (23 of 55 respondents)
35%	are expected to provide pastoral or safeguarding support beyond their training. (20 of 57 respondents)
42%	of those answering say their employer lacks clear procedures and training for high-risk incidents such as harassment, violence or Islamophobic attacks. (10 of 24 respondents)

Unpaid work, unrecognised duties

55%	regularly undertake unpaid administrative work. (32 of 58 respondents)
64%	work unpaid hours outside their official role each week — one respondent reports an 85-hour week. (36 of 56 respondents)
48%	are expected to perform duties not in their job description. (27 of 56 respondents)
57%	say these additional duties are rarely or never recognised or compensated. (31 of 54 respondents)
25%	have to remind employers to pay them and feel they are ‘asking for charity’. (14 of 56 respondents)

Wellbeing, burnout and retention

50%	say additional duties and demands add to their stress. (28 of 56 respondents)
44%	are at risk of burnout due to workload and emotional demand. (24 of 54 respondents)
56%	have considered leaving their role due to pay, workload or cost-of-living pressures — 36% strongly agree. (31 of 55 respondents)

49%	say their role is not financially and emotionally sustainable long term; only 11% say it is. (27 of 55 respondents)
72%	believe the next generation will not be attracted to these careers under current conditions; only 7% say yes. (39 of 54 respondents)

A committed workforce, ready to organise

54%	are satisfied or very satisfied with their work — the vocation is strong; the conditions are what fail them. (30 of 56 respondents)
53%	do not belong to any professional membership body or platform — there is no common professional home. (25 of 47 respondents)
74%	want to hear more about this report and F.A.I.T.H's work. (43 of 58 respondents)
48%	want to help drive F.A.I.T.H — from steering-committee roles to helping when they can — or have asked to find out more; a further 24 are thinking about it. (28 of 58 respondents)

Why F.A.I.T.H is needed

The results point to one conclusion: the people who sustain mosques, madrasas and Islamic centres are doing professional-level work without a professional framework. Respondents themselves asked for higher-level oversight, accountable governance, recognised training and fair pay. F.A.I.T.H exists to provide that framework, working alongside existing bodies to cover the whole workforce, volunteers included:

Fair pay and payment thresholds

Recommended pay benchmarks that reflect UK living costs and the emotional labour and case complexity of these roles, with written contracts, holiday pay and on-time payment as a baseline.

Accredited training and CPD

UK-appropriate safeguarding, mental-health first response and pastoral-care training, so no one is left handling cases beyond their training.

Supervision and wellbeing support

Access to regular professional supervision, peer networks and wellbeing support to reduce burnout and isolation.

Clear roles and good governance

Model job descriptions, working-hours boundaries and governance standards for management committees, so duties are recognised and voices are heard.

Safety and risk standards

Shared procedures and training for high-risk incidents, including harassment, violence and Islamophobia.

A professional home for the whole workforce

One national platform for Imams, teachers and holistic support workers, paid and voluntary, working alongside existing bodies rather than replacing them.

Career pathways for the next generation

Recognised qualifications, progression routes and secure employment so these roles become a career young people can choose.

> “I think this faith org can achieve a great deal of success if this research findings become acted upon and supported by the whole faith sector.”
>
> Survey respondent

About the survey

Who responded

59 people working or volunteering in and around UK mosques, madrasas, Islamic centres and chaplaincy settings: teachers (the largest group), Imams, Alimahs, chaplains, scholars and holistic support workers. 58% male, 42% female, from every age group and nine UK regions, with London and Yorkshire the largest.

How

An online Google Form circulated through F.A.I.T.H's networks in 2026. Questions covered pay, hours, duties, training, supervision, wellbeing, discrimination and the future of the workforce, with open questions for respondents' own words.

Reading the results

This is a self-selecting sample, so it shows the experiences of those who took part rather than a statistically representative picture. Not every respondent answered every question. Free-text options are shown exactly as typed. Names and contact details given for follow-up are not included in this report.

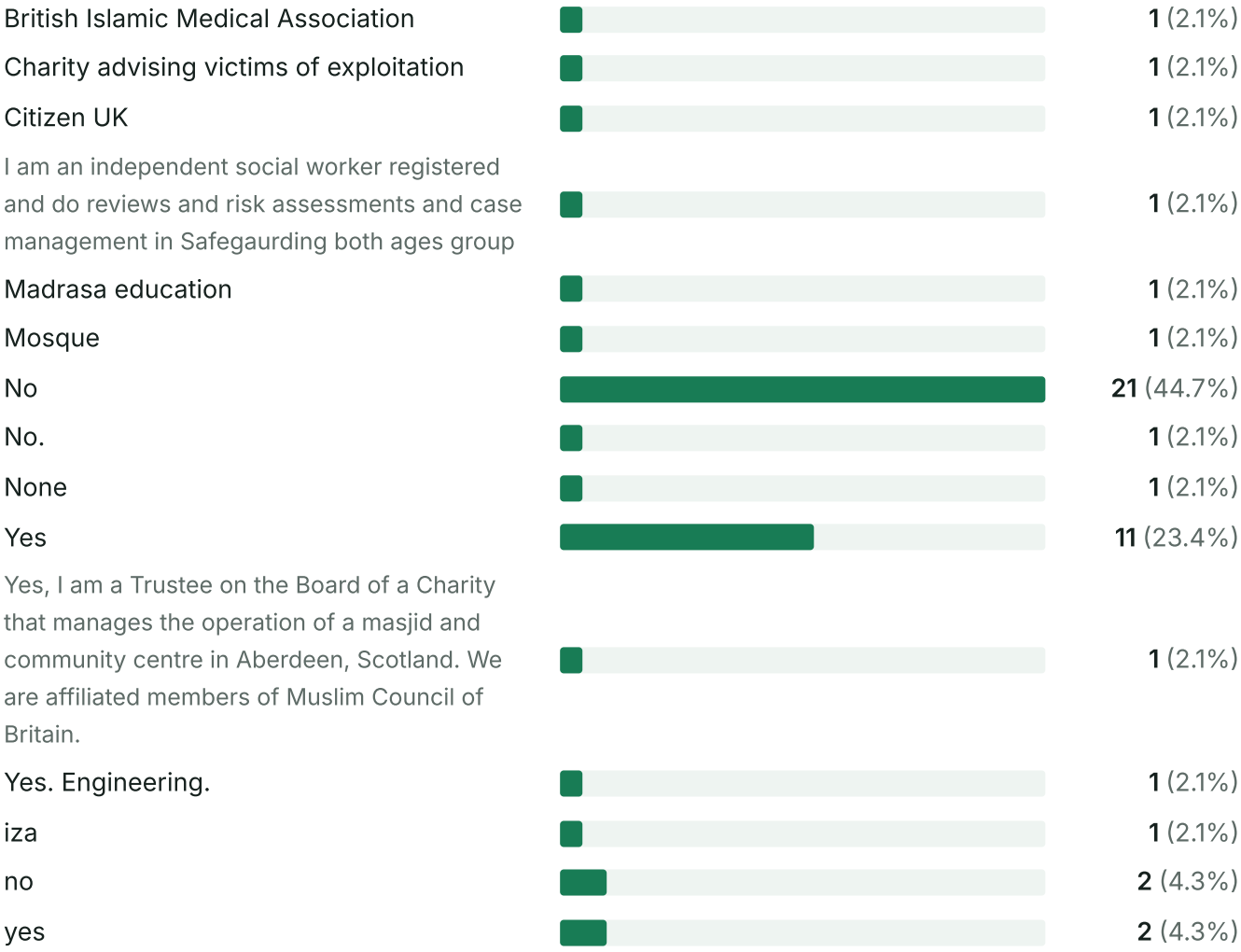
Full results

All 52 chart questions, in survey order, exactly as recorded on 19 November 2026.

Membership & profile

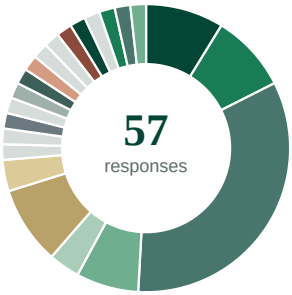
Q1 **Do you currently belong to any other professional membership organisations or platforms?**

47 responses



Q2 What is your primary role in the UK?

57 responses



Imam	5	8.8%
Alimah	5	8.8%
Teacher	19	33.3%
Holistic Support	4	7.0%
Scholar	2	3.5%
Muslim Chaplain	5	8.8%
All of the above	2	3.5%
I am a trustee for a charity that manages operation of a masjid and community centre, including madrassa. I have volunteered as a Quran and Islamic Studies teacher in the past. I am also a laypreacher, delivering Jumuaa/Friday sermons when the Imam is unavailable or unable to reach remote sites. I have formal education in Quran and Tajweed.	1	1.8%
Civil Servant, Fellow Congruant, Muslim Brother	1	1.8%
Trainee Teacher	1	1.8%
Also Talib e ilm...and professional researcher	1	1.8%
Imam and Teacher	1	1.8%
Youth worker & resettlement	1	1.8%
Specialist advisor	1	1.8%
Imam in a very limited capacity	1	1.8%
Social entrepreneur working with mosques, local charities and CICs. We help people from disadvantaged backgrounds and communities to get support and to be empowered and get into employment.	1	1.8%
Mosque leadershiop team	1	1.8%
Volunteer	1	1.8%
Advocacy / Public Affairs / Policy for Muslim community	1	1.8%
foster carer	1	1.8%
Civil Service officer	1	1.8%
community leader in health	1	1.8%

Q3 Gender

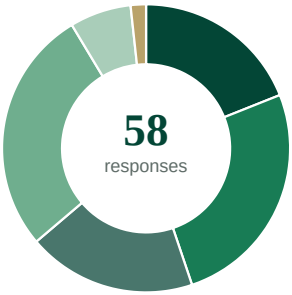
57 responses



Male	33	57.9%
Female	24	42.1%

Q4 Age

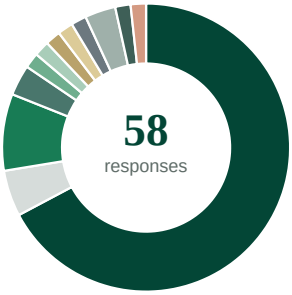
58 responses



18-25	11	19.0%
26-35	15	25.9%
36-45	11	19.0%
46-55	16	27.6%
56-65	4	6.9%
66+	1	1.7%

Q5 Country of birth

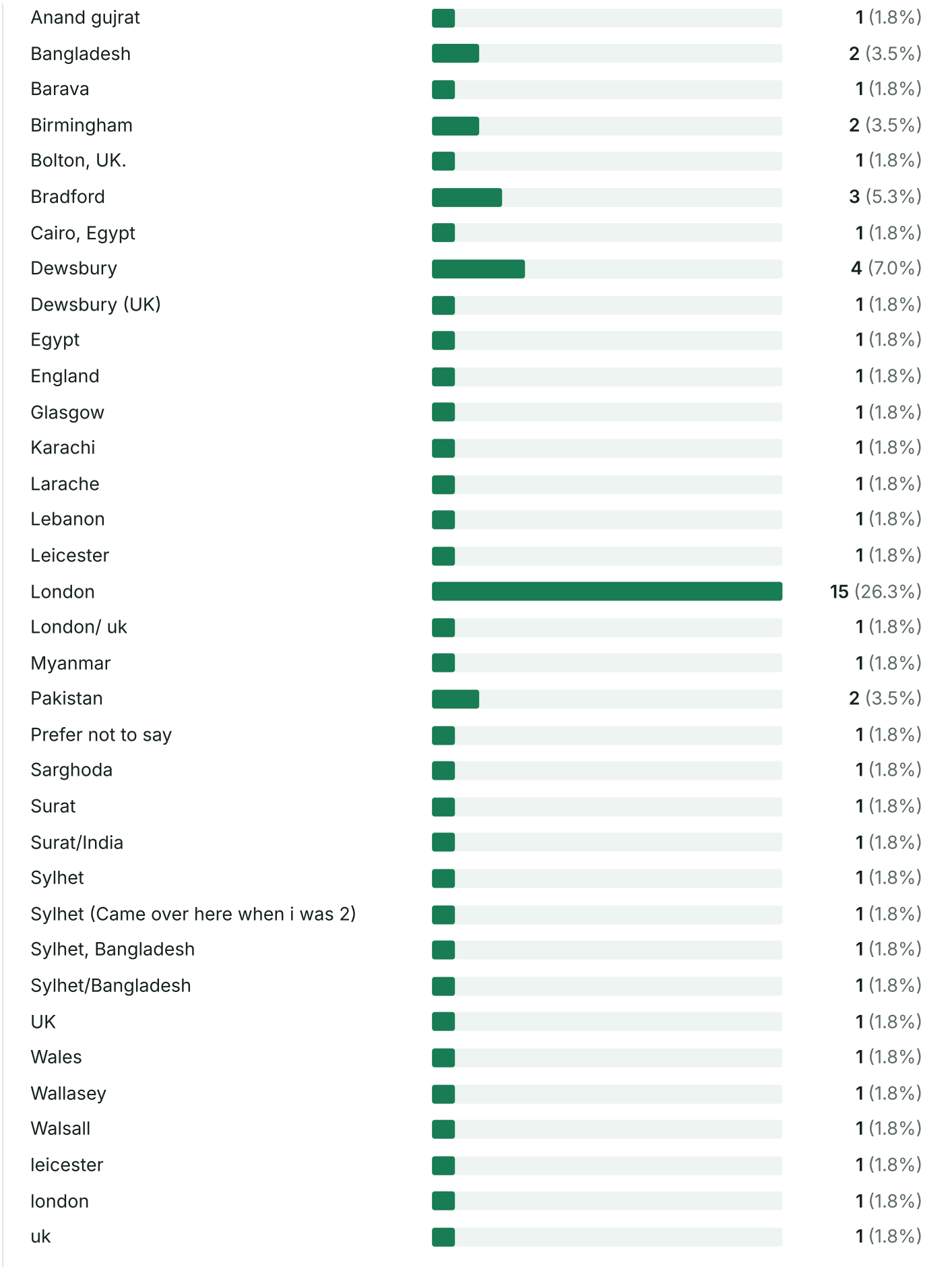
58 responses



UK	39	67.2%
(left blank)	3	5.2%
Bangladesh	5	8.6%
Egypt	2	3.4%
India	1	1.7%
Indian	1	1.7%
Prefer not to say	1	1.7%
Morocco	1	1.7%
Somalia	1	1.7%
Pakistan	2	3.4%
Myanmar	1	1.7%
Lebanon	1	1.7%

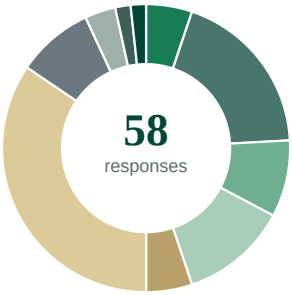
Q6 Which city/country were you born in?

57 responses


Anand gujrat 1 (1.8%)
Bangladesh 2 (3.5%)
Barava 1 (1.8%)
Birmingham 2 (3.5%)
Bolton, UK. 1 (1.8%)
Bradford 3 (5.3%)
Cairo, Egypt 1 (1.8%)
Dewsbury 4 (7.0%)
Dewsbury (UK) 1 (1.8%)
Egypt 1 (1.8%)
England 1 (1.8%)
Glasgow 1 (1.8%)
Karachi 1 (1.8%)
Larache 1 (1.8%)
Lebanon 1 (1.8%)
Leicester 1 (1.8%)
London 15 (26.3%)
London/ uk 1 (1.8%)
Myanmar 1 (1.8%)
Pakistan 2 (3.5%)
Prefer not to say 1 (1.8%)
Sarghoda 1 (1.8%)
Surat 1 (1.8%)
Surat/India 1 (1.8%)
Sylhet 1 (1.8%)
Sylhet (Came over here when i was 2) 1 (1.8%)
Sylhet, Bangladesh 1 (1.8%)
Sylhet/Bangladesh 1 (1.8%)
UK 1 (1.8%)
Wales 1 (1.8%)
Wallasey 1 (1.8%)
Walsall 1 (1.8%)
leicester 1 (1.8%)
london 1 (1.8%)
uk 1 (1.8%)

Q7 **Which region do you live and work in?**

58 responses

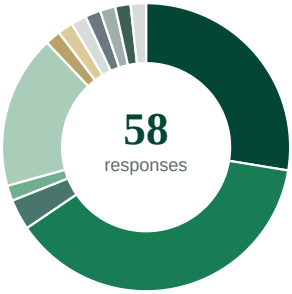


North East England	0	0.0%
North West England	3	5.2%
Yorkshire and the Humber	11	19.0%
East Midlands	5	8.6%
West Midlands	7	12.1%
East of England	3	5.2%
London	20	34.5%
South East England	5	8.6%
South West England	2	3.4%
Scotland	1	1.7%
Wales	0	0.0%
Northern Ireland	0	0.0%
warwickshire	1	1.7%

Pay and working conditions

Q8 **Employment status?**

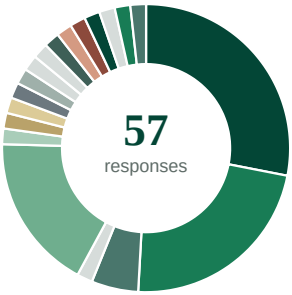
58 responses



Employed Full time	16	27.6%
Employed Part time	22	37.9%
Fixed Term/Contract Based	2	3.4%
unemployed	1	1.7%
Volunteer	10	17.2%
Retired	1	1.7%
Self employment	1	1.7%
(left blank)	1	1.7%
Self Employed	1	1.7%
Full time University Student	1	1.7%
self employed	1	1.7%
Semi retired and work on hourly rates when commissioned	1	1.7%

Q9 My place of work is a:

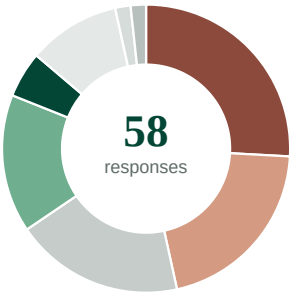
57 responses



Mosque	16	28.1%
Madrasa	13	22.8%
Islamic Center/Community Centre	3	5.3%
Islamic Institution/College, Darul uloom	1	1.8%
Hospitals, universities, prisons, the armed forces, or workplaces	10	17.5%
Engineering Office	1	1.8%
Civil Service	1	1.8%
Mainstream Primary School	1	1.8%
At home and online	1	1.8%
Mosque & Media	1	1.8%
Madrasah and another non-Islamic job	1	1.8%
As self-employed I deliver talks in many places, but mainly neutral venues	1	1.8%
Hybrid	1	1.8%
Office based	1	1.8%
Advocacy / Policy org	1	1.8%
my home	1	1.8%
I work in the community so most of the above	1	1.8%
Civil service office	1	1.8%
online health education	1	1.8%

Q10 My pay reflects the UK cost of living and my responsibilities.

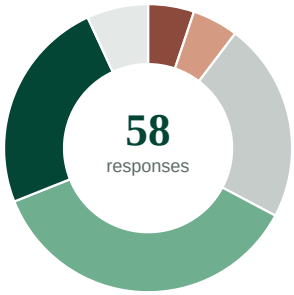
58 responses



Strongly disagree	15	25.9%
Disagree	12	20.7%
Neutral	11	19.0%
Agree	9	15.5%
Strongly agree	3	5.2%
Not applicable	6	10.3%
I am employed as an Engineer, however I volunteer to support the believing community, as a trustee, teacher and preacher	1	1.7%
Prefer not to say	1	1.7%

Q11 In practice, I provide support that replaces or fills gaps in UK public services (e.g. NHS, social services).

58 responses



Strongly disagree	3	5.2%
Disagree	3	5.2%
Neutral	13	22.4%
Agree	21	36.2%
Strongly agree	14	24.1%
Not applicable	4	6.9%

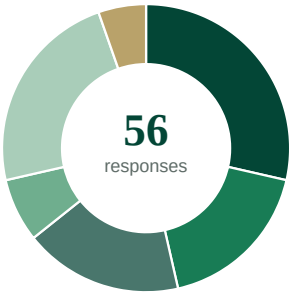
Q12 In my role I am expected to provide support in the following areas (select what is applicable)

55 responses

Marriage and family counselling	17	(30.9%)
Mental health support (anxiety, depression, trauma)	21	(38.2%)
Youth safeguarding / radicalisation concerns	34	(61.8%)
Support for Reverts	15	(27.3%)
Domestic abuse cases	10	(18.2%)
Immigration or asylum advice (informal)	6	(10.9%)
Funeral, bereavement, and crisis response	19	(34.5%)
Mosque management / trusteeship support	19	(34.5%)
Financial Management and Admin	16	(29.1%)
Site Manager/Caretaker	8	(14.5%)
General Community Services	27	(49.1%)
Support for individuals dealing with sexual orientation and homosexuality concerns	9	(16.4%)
All of the above	4	(7.3%)
None	2	(3.6%)
(left blank)	1	(1.8%)
Empower victims of exploitation	1	(1.8%)
Health and wellbeing, employability career support and progression	1	(1.8%)
Project manage/fundraise	1	(1.8%)
Uk home office	1	(1.8%)
Pastoral care	1	(1.8%)
health for muslims	1	(1.8%)

Q13 Based on your experience, approximately what percentage of your role involves Da'wah work in your current role?

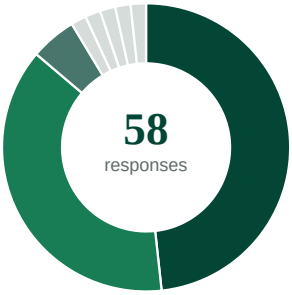
56 responses



0-10 %	16	28.6%
11-25 %	10	17.9%
26-50%	10	17.9%
51-75%	4	7.1%
76-100%	13	23.2%
I don't know	3	5.4%
Other	0	0.0%

Q14 I have received UK-appropriate safeguarding and mental health training.

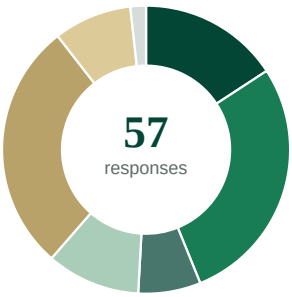
58 responses



Yes	28	48.3%
No	22	37.9%
Not sure	3	5.2%
My previous role, I was awardes sace guarding champion as an evaluation manager	1	1.7%
I have received it at my teaching job where I work one day a week - not at the mosque	1	1.7%
Yes but from my professional work	1	1.7%
Completed a Islamic counsellor course	1	1.7%
Safeguarding, not mental health	1	1.7%

Q15 My work hours are:

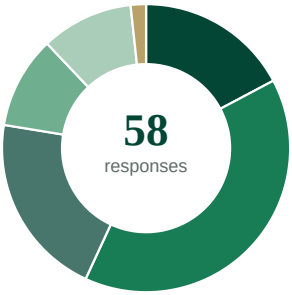
57 responses



weekdays (during the day)	9	15.8%
weekdays (evenings)	16	28.1%
weekend (during the day)	4	7.0%
weekends (evenings)	0	0.0%
all of the above	6	10.5%
flexible	16	28.1%
24/7 on-call	5	8.8%
Weekday evenings and weekend days	1	1.8%

Q16 **I am contacted outside working hours, including evenings/weekends, for emergencies.**

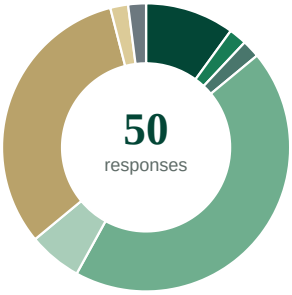
58 responses



Never	10	17.2%
Occasionally	23	39.7%
Often	12	20.7%
Almost Constantly	6	10.3%
Not applicable	6	10.3%
24/7	1	1.7%

Q17 **Teaching context (for teachers), I work at a:**

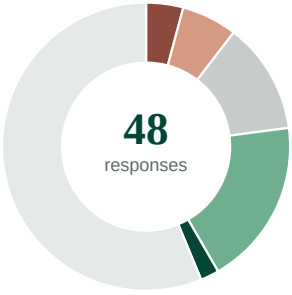
50 responses



State school	5	10.0%
Independent school	1	2.0%
Faith school	1	2.0%
Supplementary / madrasa	22	44.0%
Adult or community education	3	6.0%
Not applicable	16	32.0%
State and madrasa	1	2.0%
Prison	1	2.0%

Q18 **In a role as an Imam (if you are an Imam) I am included in the decision making of decisions to be made by the board or management of the institution where I work:**

48 responses



Strongly disagree	2	4.2%
Disagree	3	6.2%
Neutral	6	12.5%
Agree	9	18.8%
Strongly agree	1	2.1%
Not applicable	27	56.2%

Q19 **In a role as an Imam (if you are an Imam) I often feel that my input in making decisions for our institution is not heard**

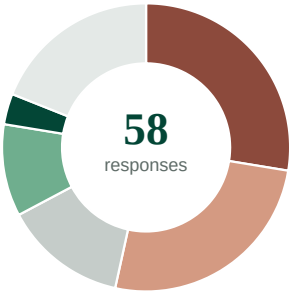
48 responses



Strongly disagree	1	2.1%
Disagree	5	10.4%
Neutral	6	12.5%
Agree	5	10.4%
Strongly agree	2	4.2%
Not applicable	28	58.3%
Heard when in interest of organisation or management only.	1	2.1%

Q20 **My pay reflects and in line with workload and expectations within the NHS, Social Services and/or UK education system**

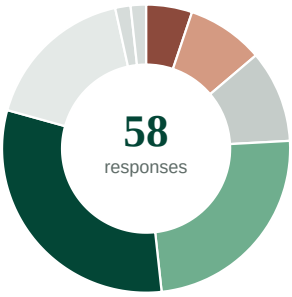
58 responses



Strongly disagree	16	27.6%
Disagree	15	25.9%
Neutral	8	13.8%
Agree	6	10.3%
Strongly agree	2	3.4%
Not applicable	11	19.0%

Q21 **I regularly undertake unpaid administrative work:**

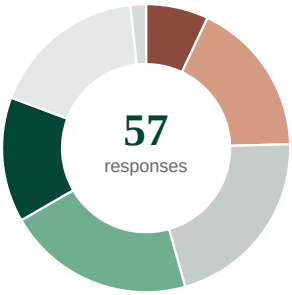
58 responses



Strongly disagree	3	5.2%
Disagree	5	8.6%
Neutral	6	10.3%
Agree	14	24.1%
Strongly agree	18	31.0%
Not applicable	10	17.2%
I undertake this voluntarily	1	1.7%
Volunteer	1	1.7%

Q22 I am expected to provide pastoral or safeguarding support beyond my training.

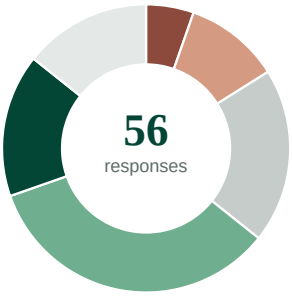
57 responses



Strongly disagree	4	7.0%
Disagree	10	17.5%
Neutral	12	21.1%
Agree	12	21.1%
Strongly agree	8	14.0%
Not applicable	10	17.5%
Women often ask me how to help them with case that impact their families..for example...it is becoming increasing that young children from mislom families are being aced i social servicea...mothers are being denisd access to their children	1	1.8%

Q23 The additional duties and demands on me adds to my stress:

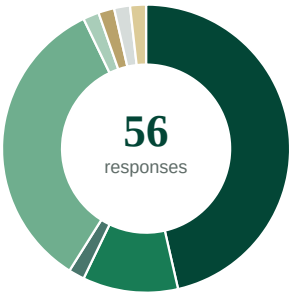
56 responses



Strongly disagree	3	5.4%
Disagree	6	10.7%
Neutral	11	19.6%
Agree	19	33.9%
Strongly agree	9	16.1%
Not applicable	8	14.3%

Q24 The number of unpaid hours I am expected to work outside of my official role:

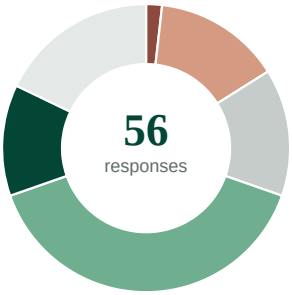
56 responses



1-5 extra hours weekly	26	46.4%
6-10 extra hours weekly	6	10.7%
11-15 extra hours weekly	1	1.8%
Not applicable	19	33.9%
I work 85 hours a week	1	1.8%
0	1	1.8%
Can vary but on average 6-10 hours a week	1	1.8%
Upto 30 minutes weekly	1	1.8%

Q25 I often work outside of my official work hours to keep up with workload.

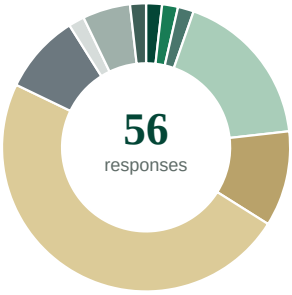
56 responses



Strongly disagree	1	1.8%
Disagree	8	14.3%
Neutral	8	14.3%
Agree	22	39.3%
Strongly agree	7	12.5%
Not applicable	10	17.9%

Q26 My role most closely relates to

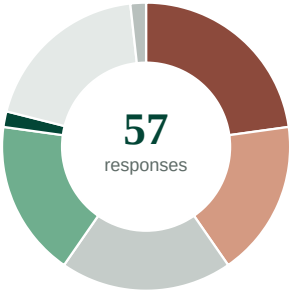
56 responses



Mental health / wellbeing	1	1.8%
Domestic abuse support	1	1.8%
Youth or family work	1	1.8%
Refugee / asylum support	0	0.0%
Faith-based pastoral care	10	17.9%
Community outreach	6	10.7%
Education	27	48.2%
Speaking/Lecturing/Consultancy	5	8.9%
Support for Muslims with homosexual tendencies	0	0.0%
Reintegration support for former prisoners	1	1.8%
All of the above	3	5.4%
Home office	1	1.8%

Q27 My pay reflects the emotional labour and case complexity of my role.

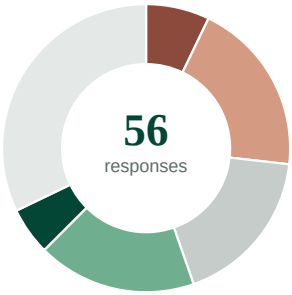
57 responses



Strongly disagree	13	22.8%
Disagree	10	17.5%
Neutral	11	19.3%
Agree	10	17.5%
Strongly agree	1	1.8%
Not applicable	11	19.3%
Prefer not to say	1	1.8%

Q28 **I handle cases that would normally sit with the NHS, social services, or local authorities and not in my job description**

56 responses



Strongly disagree	4	7.1%
Disagree	11	19.6%
Neutral	10	17.9%
Agree	10	17.9%
Strongly agree	3	5.4%
Not applicable	18	32.1%

Q29 **I receive regular supervision in line with UK good practice when I am asked to handle cases normally dealt by professionals in NHS, social services or local authorities, clinics etc**

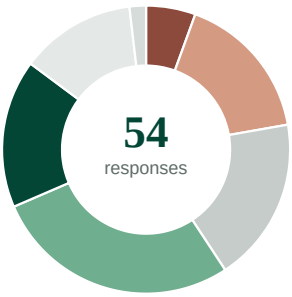
55 responses



Strongly disagree	6	10.9%
Disagree	11	20.0%
Neutral	8	14.5%
Agree	5	9.1%
Strongly agree	3	5.5%
Not applicable	22	40.0%

Q30 **I am at risk of burnout due to workload and emotional demand.**

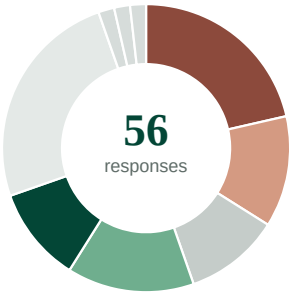
54 responses



Strongly disagree	3	5.6%
Disagree	9	16.7%
Neutral	10	18.5%
Agree	15	27.8%
Strongly agree	9	16.7%
Not applicable	7	13.0%
I have managed to keep teh effects of 'burnout' at bay by establishing clearer boundaries	1	1.9%

Q31 **I have to remind my employers to pay me and often feel like I am asking for charity due to the delays and manners in which I am paid:**

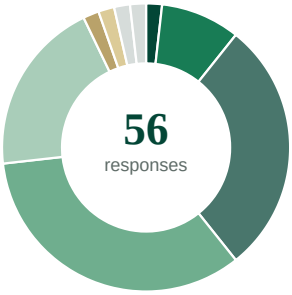
56 responses



Strongly disagree	12	21.4%
Disagree	7	12.5%
Neutral	6	10.7%
Agree	8	14.3%
Strongly agree	6	10.7%
Not applicable	14	25.0%
No payment contract	1	1.8%
Have to ask for money for things bought on behalf of the mosque. It is never offered	1	1.8%
Only in my sessional role as a Muslim chaplain at HMPS whereby I worked 3 months yet not paid despite sending spreadsheet	1	1.8%

Q32 **Do I experience job satisfaction?**

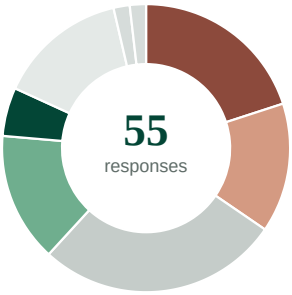
56 responses



I am very unsatisfied	1	1.8%
Unsatisfied	5	8.9%
Neutral	16	28.6%
Satisfied	19	33.9%
Very satisfied	11	19.6%
Not applicable	1	1.8%
Rewarding but poor culture	1	1.8%
grateful to be teaching but not satisfied with the running of the madrasah	1	1.8%
Do it for the sake of Allah. Mosque rarely recognises the efforts of the sisters	1	1.8%

Q33 My income covers essential UK living costs (rent, council tax, utilities, food, transport).

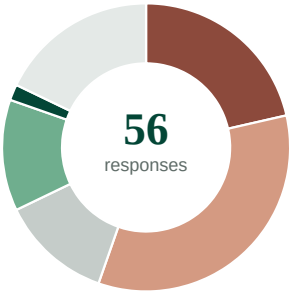
55 responses



Strongly disagree	11	20.0%
Disagree	8	14.5%
Neutral	15	27.3%
Agree	8	14.5%
Strongly agree	3	5.5%
Not applicable	8	14.5%
Covered by other job outside of Masjid	1	1.8%
Struggle just making ends meet only	1	1.8%

Q34 I can save money regularly after essential expenses.

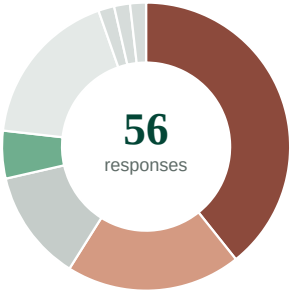
56 responses



Strongly disagree	12	21.4%
Disagree	19	33.9%
Neutral	7	12.5%
Agree	7	12.5%
Strongly agree	1	1.8%
Not applicable	10	17.9%

Q35 I believe I will realistically be able to buy a home in the UK.

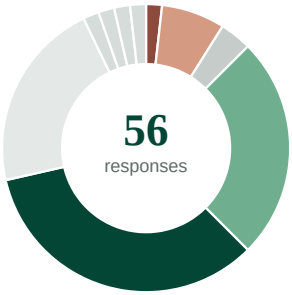
56 responses



Strongly disagree	22	39.3%
Disagree	11	19.6%
Neutral	7	12.5%
Agree	3	5.4%
Strongly agree	0	0.0%
Not applicable	10	17.9%
Homeowner already	1	1.8%
This is so important for me as a 33year Muslim man, I cannot buy a house on freehold(riba free) or even afford to pay out rental money to buy a house (riba free)	1	1.8%
Not when it is a Halal Mortgage which expects exhorbitant deposit amounts. Conventional mortgage - YES	1	1.8%

Q36 **I have taken second or third jobs to cope with UK living costs.**

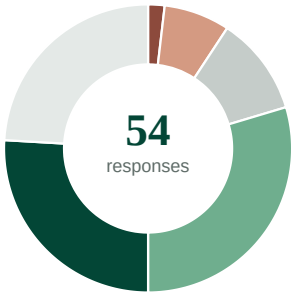
56 responses



Strongly disagree	1	1.8%
Disagree	4	7.1%
Neutral	2	3.6%
Agree	14	25.0%
Strongly agree	19	33.9%
Not applicable	12	21.4%
Searching	1	1.8%
Alhamdulillah the responsibility of earning for my family is not on my shoulders	1	1.8%
(left blank)	1	1.8%
I work full time in another job as my main means of income	1	1.8%

Q37 **If my salary was more fair and reflected the work I do, with incentives of pay raise for doing additional hours and duties, I would not need to work additional jobs:**

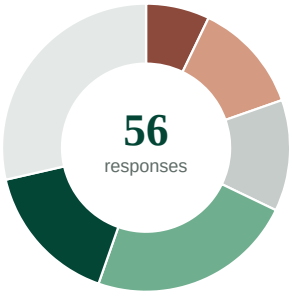
54 responses



Strongly disagree	1	1.9%
Disagree	4	7.4%
Neutral	6	11.1%
Agree	16	29.6%
Strongly agree	14	25.9%
Not applicable	13	24.1%

Q38 **I regularly work beyond my contracted hours without pay.**

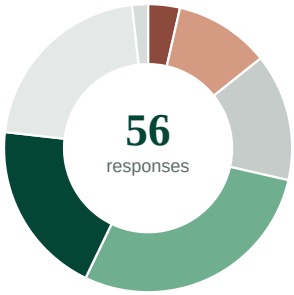
56 responses



Strongly disagree	4	7.1%
Disagree	7	12.5%
Neutral	7	12.5%
Agree	13	23.2%
Strongly agree	9	16.1%
Not applicable	16	28.6%

Q39 I am expected to perform duties not included in my job description.

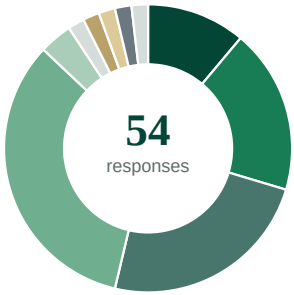
56 responses



Strongly disagree	2	3.6%
Disagree	6	10.7%
Neutral	8	14.3%
Agree	16	28.6%
Strongly agree	11	19.6%
Not applicable	12	21.4%
not expected but somewhat implied based on the job description	1	1.8%

Q40 These additional duties are recognised or compensated.

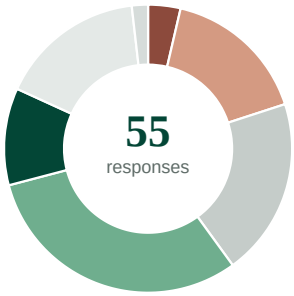
54 responses



Always	6	11.1%
Sometimes	10	18.5%
Rarely	13	24.1%
Never	18	33.3%
not applicable	2	3.7%
(left blank)	1	1.9%
Not applicable	1	1.9%
NA	1	1.9%
N/A	1	1.9%
I work in a voluntary basis so I can refuse	1	1.9%

Q41 I am asked to carry out tasks I am not trained or qualified for.

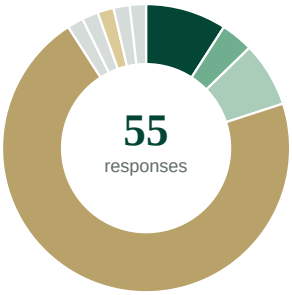
55 responses



Strongly disagree	2	3.6%
Disagree	9	16.4%
Neutral	11	20.0%
Agree	17	30.9%
Strongly agree	6	10.9%
Not applicable	9	16.4%
N/A	1	1.8%

Q42 I believe I have been discriminated against because of:

55 responses



gender	5	9.1%
race	0	0.0%
because I am a revert	0	0.0%
age	2	3.6%
cultural background	4	7.3%
Not applicable	39	70.9%
You mised out disability! But because of knowing too much about the system	1	1.8%
(left blank)	1	1.8%
School of Thought (Shia)	1	1.8%
in the uk generally not my home/work	1	1.8%
All of the above being from ethnic background	1	1.8%

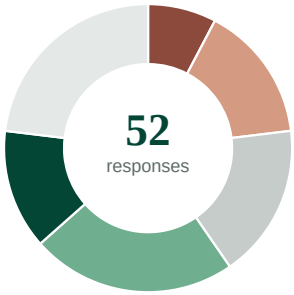
Q43 If you feel discriminated against — the discrimination I experienced was about (select all that apply):

22 responses

salary	8	(36.4%)
promotions	9	(40.9%)
incentives	4	(18.2%)
unrealistic expectations	9	(40.9%)
mistreatment	9	(40.9%)
access to spaces where decisions are being made	1	(4.5%)
N/A	1	(4.5%)
not applicable	1	(4.5%)

Q44 My role negatively impacts my mental or emotional wellbeing.

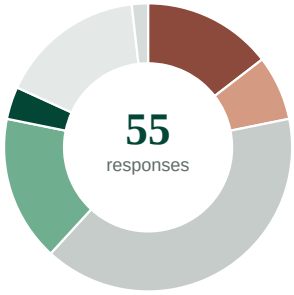
52 responses



Strongly disagree	4	7.7%
Disagree	8	15.4%
Neutral	9	17.3%
Agree	12	23.1%
Strongly agree	7	13.5%
Not applicable	12	23.1%

Q45 I believe my employers give my role title dignity through the current salary and work conditions

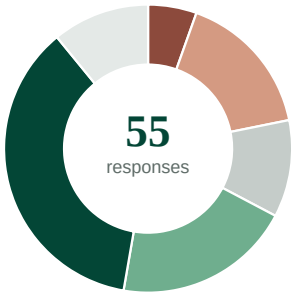
55 responses



Strongly disagree	8	14.5%
Disagree	4	7.3%
Neutral	22	40.0%
Agree	9	16.4%
Strongly agree	2	3.6%
Not applicable	9	16.4%
I believe that once the (relatively new) Masjids finances are in a better position, I would be compensated for my tune	1	1.8%

Q46 I have considered leaving this role due to pay, workload, or cost-of-living pressures.

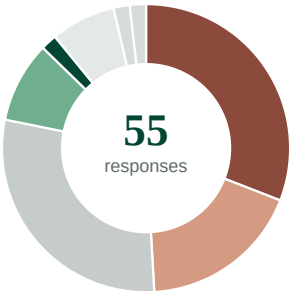
55 responses



Strongly disagree	3	5.5%
Disagree	9	16.4%
Neutral	6	10.9%
Agree	11	20.0%
Strongly agree	20	36.4%
Not applicable	6	10.9%

Q47 My role is financially and emotionally sustainable in the UK long term.

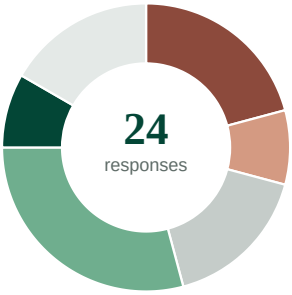
55 responses



Strongly disagree	17	30.9%
Disagree	10	18.2%
Neutral	16	29.1%
Agree	5	9.1%
Strongly agree	1	1.8%
Not applicable	4	7.3%
who knows	1	1.8%
For someone working as a full time, this role would not be fair. I am in a privileged position where I have another full time job	1	1.8%

Q48 My employer is very transparent about unique risks involved working in the environment such as public harassment, stalking, violence, assault, risks related to Islamophobia etc.

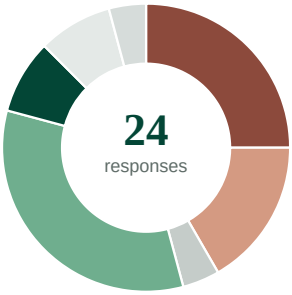
24 responses



Strongly disagree	5	20.8%
Disagree	2	8.3%
Neutral	4	16.7%
Agree	7	29.2%
Strongly agree	2	8.3%
Not applicable	4	16.7%

Q49 My employers have clear procedures in place in the event of unique risk situations mentioned above and offer training to our staff and volunteers on responding to high risk incidents

24 responses

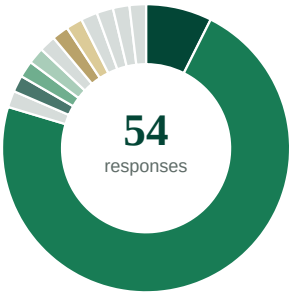


Strongly disagree	6	25.0%
Disagree	4	16.7%
Neutral	1	4.2%
Agree	8	33.3%
Strongly agree	2	8.3%
Not applicable	2	8.3%
Option 1	1	4.2%

The future workforce & engagement

Q50 **In your opinion will the next generation be attracted to choosing a career as an Imam, teacher or holistic support worker in Muslim Islamic Centres, mosques and madrasas, given the current workforce conditions?**

54 responses



Yes	4	7.4%
No	39	72.2%
But if they do it woild most likely be for Riyah(ostentation)	1	1.9%
Prefer not to say	1	1.9%
Not sure	1	1.9%
Maybe	1	1.9%
Next generation want everything to be a side hustle / gig economy. Doesnt work like that and this is not practical	1	1.9%
I work as volunteer	1	1.9%
no idea	1	1.9%
There will be if the roles are defined with correct career development and advice and correct pay and working conditions.	1	1.9%
I would hope that eventually, once the Masjid is financially secure, Imamat would be a viable option for the next generation of youth in the area	1	1.9%
Because it doesn't align with employment opportunities that is secure, pay well	1	1.9%
InshaaAllah im trying to stay hopeful.	1	1.9%

Q51 **I am happy to be contacted with updates about this report and F.A.I.T.H updates.**

58 responses



Yes	30	51.7%
No	15	25.9%
Maybe	13	22.4%

Q52 **Would you like to be a part of the driving force for F.A.I.T.H and be considered for a role on the steering committee?**

58 responses



In their words

Every response to the open questions, reproduced as written. Respondents are not named.

Examples of duties and tasks asked of respondents outside their official job title and description

39 responses

1. N/A
2. marketing, fundraising, video editng, networking, PR, volunteer management, event organising
3. n/a
4. Admin, transport, private tuition, hanging around
5. Often admin tasks, caretaker duties and also acting as human resources for other members
6. I undertake admin and managment work in running the Madressah. I liase with parents in all aspects. I manage the day to day running of the madressah. I hire apas and organise cover and am there contact point if any needs arise.
7. I teach the rules of tajweed, ive set up 2 madrasas in bradford since 2006, and I implemented more than minimim wage standards (as I am a anti poverty researcher) I have personally seen young female students manipulated to raise funds or clean the madrasas or be cojuled into doing dawah work, when in their.meanwhole they have been deliberately held back from their studies. These group's personal family lives have been taken advantagr of, the system is so corupt...these Miftis and scholars are striking dwals with coriot politicians, drug dealers and islamaphobic police.
8. Marriage support, funerals, post funeral support, mental health support, revert

9. Mental health support, finding a spiritual teacher for a client, immigration issues etc.
10. Leading namaz
11. Teaching role admin such as filling in reports which is very time consuming as well as data levels to show student progress.
12. Mentoring staff and on call some time
13. Preparing events for the Headteacher, dealing with new staff and duties that should be carried out by a higher personnel
14. Cleaning the masjid
15. Completing witness statements for victims
16. Azaan
17. Caretaker duties
18. Admin
19. Staff management
20. Curriculum support
21. Deliver extra lessons
22. Have to start early and finish late. Have to prepare exam documents. Have to prepare and mark exam papers. All this without pay. Have to attend exam days and jalsah days. Also this is unpaid. Don't receive any holiday pay also
23. Attending events, communication exchange, attending meetings
24. Admin work, cleaning etc.
25. Additional out of hours work. I regularly take calls from work when I am annual leave most recently when I was on bereavement leave on the day of my grandmother’s funeral.
26. Not applicable
27. All non pastoral duties that are supposed to be done by a management committee are either left for me or left unfulfilled where I am compelled to execute them in-order to keep the organisation ticking.
28. Managing Customer Relationship Management (CRM) system
29. Various as needed
30. Planning lessons, creating slides, writing reports
31. Community and youth programmes
32. Not necessarily asked, but research is required on sermon topics and questions which I need to find the answer to.
33. No duties
34. I have taken Imamat on a voluntary basis due to lack of funds
35. None
36. Sending emails, complete online training - mandatory
37. I used to be expected to take calls and give advice outside my working hours and when I found that I couldn't sustain this and it was overbearing - I made my boundaries more clearer.
38. Writing reports, compiling resources or extra work for the class
39. Compliance, official document work, liaise with external bodies
40. Careers, domestic or marital issues etc
41. Cleaner

Examples of additional unpaid pastoral or safeguarding duties respondents are required to do

26 responses

1. N/A
2. teaching online workshops
3. Parent Governor
4. General support and counselling, stress relief, advice
5. Marriage counselling, therapy and pastoral care for mentally challenged people
6. Any thing that arises in the Madressah i have to take care of.
7. I ofder advice on how to navigate the system
8. Everything
9. No
10. Take care of SEN students who have severe behavioural needs when I am not trained to do so.
11. Supporting staff in crisis situations
12. Families devorse problems
13. Attending on days I am not supposed to be in, including evening.
14. Support to victims with suicidal ideation
15. 1-1 support
16. Counselling
17. Not applicable
18. Not applicable
19. All duties out of hours are expected to be fulfilled with no additional pay.
20. Advise to madrasah facing issues or concerns
21. Looking after youngsters in youth sessions
22. None
23. Leaflet advertising, leading the salah
24. Unexpected cases eg. Victims of dv abuse seeking refuge at a mosque or community centre need overnight accommodation or assistance
25. Contact parents regarding concerns with students

Types of jobs respondents do to earn additional income

38 responses

1. business
2. n/a
3. Private tuition
4. Searching for jobs
5. Chaplaincy, Out of hours online tuition
6. I wqs working as an Evaluation mamafer, I am also a professional teadition islamic artist
7. Teaching Assistant
8. Sales
9. No
10. Private teaching/tutoring
11. Prefer not to say
12. Primary school
13. Extra private tuition
14. Work from home
15. I would like to do a second job
16. Second job during day
17. tutoring
18. Cleaning and warehouse storage
19. Other jobs
20. Teaching in state school and educational consultant job
21. Universal credit
22. Not applicable
23. Help halal auditing of food/beverage companies
24. My madrasa teaching is my secondary job. My main job is working at a private clinic
25. Currently studying a degree so that I can get additional income
26. Teaching at school
27. Weekend islamic institute supplementary teacher
28. Cover supervisor
29. Online Private Tutor
30. Online teaching
31. Social work and renting out my spare room to cover my expenses and a small pension from my local government job I had for over 20 odd years.
32. Broker
33. Sales rep
34. Carer
35. I work as a Developer
36. NA
37. Book keeping/extra tutoring
38. Not at the moment, because I am fully worked out Mon-Fri but if I get married, I will have to do so.

39. Delivery Driver in Weekends
40. Teaching assistant & counseling
41. Due to financial difficulties, i competed my PGCE and teach at a local high school

What is the biggest challenge you face in your role?

48 responses

1. not being paid
2. Progression, job security.
3. Stress
4. Boundary management
5. Burnout
6. Not having a supportive managment team behind me.
7. Islamaphobia and c
8. Corruption
9. Workload, the pay
10. Support & remuneration
11. Low pay and expectation to do duties outside of the job role.
12. Resources
13. Having to communicate with men
14. Managing staff issues
15. Unprofessionalism, discrimination between genders and an environment where people of authority have no one to hold them accountable or for employees to make complaints against employers
16. Unwilling students and parents
17. Managment had their own egenda about controlling the masjid.
18. Time
19. Challenging clients
20. Work life balance
21. Emotional and psychological burden
22. Too many children in the class whisk isn't fair on the children
23. Career progression
24. Inclusion and acceptance
25. My Job description does not reflect my current work
26. Lack of appreciation and pay.
27. Feeling isolated being the only Imam in a very large NHS trust as well as managing the chaplaincy team.
28. Feedback not being listened to
29. Not being recognised by the institution
30. Unrealistic expectation and lack of support and empathy
31. Freedom to make decisions and implementing
32. Engagement from students and parents
33. None
34. Not respected
35. Low pay
36. Being able to effectively and efficiently do my role whilst working with people from many, many different backgrounds. Can be hard to find a balance at times
37. Staff absences, turnover, management miscommunication

38. Constant supervision and lack of pay matching my teaching capabilities
39. not known as j deal with individuals
40. Not enough time for work load.
41. Burnout
42. Lack of funding
43. Improving what our Masjid can offer the community with the limited funds we have
44. Pay
45. Not teaching Islamic subjects or RS/Philosophy which are my two degrees
46. lack of funding
47. My own Muslim community creating obstacles in the way of progress
48. No up to date training in any areas and no
49. Career progression
50. Financial and work life balance
51. The committee.

What are the positive points or things you enjoy about your role?

48 responses

1. the impact i see on those I serve
2. learning and working with the team.
3. Gain regular training and up-to-date in all safeguarding policies and procedures
4. Khidmah
5. Satisfaction and happiness from helping others
6. The children's enthusiasm
7. Spreading dean, seeing the impact it makes on people's lives
8. Working with reverts, the namazis
9. Fruits of my labour
10. The inspiration to foster knowledge to the next generation.
11. Being able to serve the community and Ummah
12. Sadqah Jaariyah and countless reward from Allah.
13. Teaching the children about Islam and watching them grow
14. Making a difference to young people
15. The accomplishment of teaching children and passing on knowledge of Islam
16. Teaching the next generation
17. I am able to perform my own religious prayers at the right time.
18. Its service to the community
19. Reaching positive goals for a client
20. The positive impact on people
21. Connection
22. Helping others, serving the public
23. Various faith and no faith interactions
24. Serving muslim communities .. supporting women, children.. relationships building with Interfaith communities and government bodies
25. The role of teaching and serving the community itself .
26. Multi faith work. Building links with the local faith communities in a diverse part of London
27. Making a change to the individuals we come across
28. Helping people
29. Make a real difference in my communitypay and county as we are the only Islamic Centre in our county.
30. Less politics
31. Utilising my alimiyyah studies to teach others
32. Excellent feedback and consistent attendance of students.
33. It’s rewarding
34. Spirituality
35. I get to make a difference in the lives of many through faith
36. Positive work environment
37. Annual review meetings
38. Paid on time

39. Doing for the sake of Allah and the reward
40. all of it
41. Supporting families or saving or preventing further abuse of children or vulnerable people.
42. I get to help numerous people in the community
43. Being able to help the community, without having the responsibility that a paid employment would necessitate
44. Seeing students make progress
45. Teaching prisoners is rewarding
46. to help people
47. Supporting people at their most difficult times
48. Fulfilling a service to the community
49. Giving back to the community, providing emotional and islamic support, feel like i am making a difference for the better.
50. That the children have a desire to come in and learn.

What changes (pay, funding, staffing, training, policy) would most improve your situation?

46 responses

1. Pay
2. All of the above
3. pay, additional staff resources, structured work hours, more support
4. Pay, resources, qualifications
5. Pay, boundaries
6. Pay, Accommodation outside of the Mosque, Policy changes
7. A supportive managment team backing me who pay attention and allow training, funding and staffing.
8. Change of political establishment locally, you cant say 'I spread dean' and then rub shoulders with corupt politicians who advocate local coruption and supporr wars as in gaza and kashmir, sudan which deliberately impact largely upon muslims
9. Training and pay
10. Funding & finding genuine practicioners
11. Pay
12. I guess all that is listed will improve the situation
13. Proper management - organised and consistent pay, clean and tidy environment to teach in and parda between the men and women in management; clear but halal communication.
14. All
15. Trainings and a way where people of authority in these institutions are overlooked by a higher organisation
16. Imam should be paid properly to fulfil his needs, he should not be dependent on state benefits.
17. Training
18. Training and set up support
19. Emotional and psychological support
20. Being paid properly including holiday pay and being paid for the extra things that I have to do
21. Pay, progression, progression career training
22. Staffing
23. All the above
24. Pay, training
25. Staffing
26. Policy
27. Pay, training.
28. Trust to act and Implement ideas
29. Training on good teaching practices
30. None
31. Pay, support, respect,
32. Increased pay
33. More training opportunities; support in form of more colleagues doing the same job; extra pay is always nice!
34. Pay not enough to cover basic UK needs

35. pay and funding to add to opportunities for the children in my care and a salary if they are not ready for independence at 18
36. Complete review of all of the above to fully improve the situation.
37. Bring in now funding
38. more funding
39. Better pay, given the emotional and traumatic nature of the helping role
40. Pay and training
41. pay, funding and training etc
42. Pay.
43. Hiring roles for cleaners so female teachers don't have to do unpaid after contracted work hours.
44. A solid policy that doesn't change everytime the committee doesnt agree with something.

Is there anything policymakers, funders, community leaders or monitoring bodies should understand about your role?

35 responses

1. No
2. they need to be educated in what we do and how difficult it is
3. no
4. Full-time hmm if part-time
5. The way the hours are, the burden on our shoulders, how we often take work home with us and plays on our mind. Very little detachment from being an imam
6. I'm trying to establish something alone with no consistent backing of managment and funding
7. Have transparent conversations, empower people with their employment rights
8. They need to leave their positions because they cause more harm than good.
9. All teachers cannot teach SEN pupils there needs to be specified SEN teachers.
10. Nothing specific, but I feel the Imam/scholars need to be accepted as professionals
11. Yes
12. It is a service that is valuable but very little is known about it and how to access it.
13. Very specific
14. We are not expert in everything.
15. Better salary and understanding of the Imam's role is necessary for retention
16. Local community masjid
17. Don't take it for granted having people readily available to help the masjid
18. Recognition of the importance of the role
19. Mosque committees members need to be held accountable by charity commission in relation to their suitability for the role and the pay of the Imams.
20. My abilities and experience
21. Appreciate the need for sisters need to learn from sisters.
22. N/A
23. Yes, imams should be paid a good salary as they carry out a number of roles within each community they serve.
24. It is a fairy based role so from a faith perspective, we may not always engage in things which go against our religion, it is not out of disrespect or mockery.
25. It is different to a regular job in regards to criteria and time
26. Raise the pay !!!
27. if u dont foster u dont know
28. Yes. We have. BASW. SWU. And social work England. But not sure and I don’t think there is anything in the faith industry specifically for Muslim faith based organisations or regulatory bodies.
29. I have worked in the community for the last 12 years. All of it has been self funded. I have built a database of people and organisations that are helping provide the community with food packs and other essentials. Now due to the rise In living costs I am unable to carry on with this practice.
30. It is much more challenging than just talking to people, think counselling and you'd be along the right lines. I'm not expecting a Counsellor's salary, but it should be given much more value and importance than it is currently given

31. I Enjoy the as a Maderssa teacher but the pay does not reflect the work we do and we need extra training in all areas
32. The impact on domestic life when having to be available all the time
33. Everything.
34. That its not just about how many children can finish their studies fast.
35. That not Everything revolves around university ad having a degree, an alim and aalimah also have just as much understanding if not more in a maktab setting.

Is there anything else you would like to share?

20 responses

1. No
2. make the scholar role more qualified, add qualifications experience, civic engagement as part of the transformation.
3. We gave failed as an ummah
4. Vulnerable wome and children are been taken advantage of
5. Educate the general Muslims of Imams/Scholars/Ulema and what it entails to remove misconception.
6. There are a lot of people who brand themselves as “scholars” but are only scholars in name. I believe not every scholar can be a person in management or in a teaching position and that family-run organisations can be an issue. The value of maktab is slowly disappearing and the importance of an Islamic education given from a young age in an encouraging, but not forceful way, should be recognised. Also, women should not be in any way degraded or ignored simply because of their gender as this is can be the case when men are in management. Women’s roles should be uplifted as if anything they put more effort in educating and nurturing their children and others that aren’t even theirs to ensure a love for Islam grows in their hearts as compared to some men. I also think more security and safety should be put in place (such as functioning cameras and proper locks) in many Islamic organisations as we know those places can be targeted. And lastly, for there to be proper parda between men and women. Ideally, a non-mahram man should not go in front of a woman but if this is the absolute last resort then the man should lower his gaze and the woman should veil herself - I say this as a woman myself. I have no clue if this will be of benefit to anyone but I pray it gives some insight to what some of us think and sheds come light onto some of the very culturally dominant management conditions in east London.
7. If pay and benefits are attractive then people will apply
8. Quite unwilling to continue in an Imam position with proper salary and phycological support
9. I have filled many of these surveys as an Imam for almost 2 decades. I would like to know how the survey is used and do they help to change anything.
10. The sisters need a safe space to gather and share beneficial knowledge in a way that they can apply in their daily lives. The community leaders need to appreciate and promote and support those who are willing to do this critical work for the community... especially the volunteers!
11. Imams should have training and meet ups in how to deal with everyday scenarios and how to build for a better future (if god wills)
12. Imams need stable contracts and line managers to avoid random uneducated comittee members to cause problems
13. I was asked to fill this in ,and complied but found it totally irrelevant to anything I do in any part of my life .it is clearly for "mosque/islamic centre"employers and volunteers and already established centres.i applaud your efforts ,thank u for asking
14. I think this faith org can achieve a great deal of success if this research findings become acted upon and supported by the whole faith sector.
15. I wanted to become a Muslim Chaplain after working on Fridays for 3months at a Prison, but at 33years old, looking to get married, I need to maintain a full time job for demonstrating security in marriage, plus need to find a way to buy a house Riba free that I can afford with a decent salary income, so I will pursue teaching in secondary schools so I can teach RS/Philosophy as currently working in Prison Education this isn't possible as I've been teaching Customer Service for 4years. Muslim chaplaincy in prison is very niche, and they don't have many vacancies, any Imams working in Prison or NHS chaplaincies have been

working for a very long time like 10years highly reliant on such career thus difficult to secure a vacancy, plus prisons don't employ Imams on a full time basis except one or two max within a department. So very saturated. Also as Imams who follow riba free student finance, its been a huge delay for me to obtain my degree until age 33 with a first class pass in RS/Philosophy! so i had to work in secular work which affected my Islamic Aalim (Imam) identity because after completing my six year aalimiyyah studies in 2014, since then weekdays having to work in secular roles, meant I couldn't develop my scholarly skills because I needed to earn money. I really think we should find ways to help existing scholars/imams/aalims/aalimas.

16. Much of what I have shared is very much context specific. It is one of the bets roles I have ever fulfilled, and I cannot see myself doing anything else. I just wish that it was better paid and I think it should be seen more akin to counselling, and so remuneration should reflect much higher than it currently is
17. Allah grant everyone including myself a true understanding aameen.

F.A.I.T.H

Federation of Accredited Imams, Teachers and Holistic Support

Get involved

Register as a founding member, support our £50,000 fundraising target, or join a task force for Imams, teachers or holistic support.

This report

Prepared and delivered by the F.A.I.T.H team, led by Atia Lokhat, Founder & CEO. November 2026.

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