

A Survey of Charitable Giving in the British Muslim Community



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Introduction

Since the dawn of charitable giving, fundraisers have been keen to understand what motivates individuals to give money to particular causes. Religion has always been a key driver of charitable giving through structured religious practices, such as tithing in Christianity, tzedakah in Judaism, and zakat in Islam. As a result, studies have found that religious people are more generous in charitable giving than mainstream society.

A report in America by Jumpstart, a charity research group, found that among Americans surveyed who claim religious affiliation, 65% give to charity, and out of those that do not associate with a religious group, only 56% make charitable donations.¹ Research commissioned by the BBC and carried out by ComRes of individuals around England found that seven in 10 people had given money to charity in the past month.² However, only two-thirds of people surveyed with no religious faith claimed to have given money in the past month, compared to nearly eight out of 10 for religious people. In the NPC's Money for Good report released in 2013, as part of donor segmentation, it was found that the 'faith-based donor' gave the highest average annual donation at £906, with faith and community being the major motivating factors.³

A survey carried out by JustGiving and ICM of 4,036 UK residents reported that Muslims in the sample give more money to charity than other religious groups.⁴ It was found that Muslims gave an average of £371 to charity each year, with Jewish donors giving the second highest at £270 per year, and atheists giving the lowest at £116 per year. During Ramadan, which is the highlight of the fundraising calendar for Muslim charities, the Muslim Charities Forum estimated that its members would raise £50m, with approximately £100m being raised across the Muslim charitable sector in fundraising appeals.⁵

However, whilst it is interesting to know that donors from a religious background, and in particular Muslims, might give more money to charity than other demographic groups, this alone is not enough for fundraisers to be able to develop a cohesive strategy to actively and deliberately engage those donors. In order to ensure that fundraising is efficient and effective, fundraisers need to be aware of the preferred donation methods and areas of support that religious donors would be willing to fund, so that they can create targeted fundraising appeals with the maximum chance of success.

This report explores the relationship between British Muslims and charitable giving through a survey, which asks respondents about their donation amounts, donor motivations, areas of charitable interest, and preferred donation and communication methods. This report seeks to draw out recommendations for the wider charitable sector and fundraisers to be better able to directly engage British Muslims with specific fundraising campaigns. The results of the survey have been benchmarked against two surveys of the general population in the UK and their approach to charitable giving to identify whether the wider charitable sector should focus their efforts on the British Muslim community for any specific initiatives.

¹ 'Connected to Give: Faith Communities', Jumpstart, November 2013

² <http://www.bbc.co.uk/news/uk-england-27698206>

³ 'Money for Good UK', New Philanthropy Capital, March 2013

⁴ <http://www.thirdsector.co.uk/muslim-donors-give-average-religious-groups-uk/fundraising/article/1192969>

⁵ http://www.civilsociety.co.uk/fundraising/news/content/17818/muslim_charities_forum_members_expect_to_raise_50m_during_ramadan

Islam and Charity

Charity is a central tenet of Islam. Throughout the Qur'an and Prophetic traditions, there are commandments to be compassionate towards fellow human beings, through feeding the poor and needy, supporting orphans and giving money to charity.

Some of the verses in the Qur'an relating to charitable giving include:

*"And be steadfast in prayer and **regular in charity**: And whatever good ye send forth for your souls before you, ye shall find it with God: for God sees Well all that ye do."* (2:110)

*"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in God, 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 charity**; [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."* (2:177)

*"They ask you as to what they should spend. Say: **Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer**, and whatever good you do, God surely knows it."* (2:215)

*"Those who believe, and do deeds of righteousness, and establish regular prayers and **regular charity**, will have their reward with their Lord: on them shall be no fear, nor shall they grieve."* (2:277)

*"By no means shall you attain to righteousness until **you spend (benevolently) out of what you love**; and whatever thing you spend, God surely knows it."* (3:92)

*"So establish regular prayer and **give regular charity**; and obey the Messenger; that ye may receive mercy."* (24:56)

*"Indeed, **the men who practice charity and the women who practice charity and [they who] have loaned God a goodly loan** - it will be multiplied for them, and they will have a noble reward."* (57:18)

There are also a number of sayings and traditions attributed to the Prophet Muhammad (pbuh) relating to charity:

"Give charity without delay, for it stands in the way of calamity."

"Every act of goodness is charity."

The Prophet Muhammad (pbuh) said: **"Every Muslim has to give in charity."** The people then asked: *"(But what) if someone has nothing to give, what should he do?"* The Prophet (pbuh) replied: *"He should work with his hands and benefit himself and also **give in charity (from what he earns)**."* The people further asked: *"If he cannot find even that?"* He replied: **"He should help the needy who appeal for help."** Then the people asked: *"If he cannot do (even) that?"* The Prophet (pbuh) said finally: *"Then he should perform good deeds and keep away from evil deeds, and that will be regarded as charitable deeds."*

The Prophet Muhammad (pbuh) said: **"Charity is prescribed for each descendant of Adam every day the sun rises."** He was then asked: *"From what do we give charity every day?"* The Prophet (pbuh) answered: **"The doors of goodness are many...enjoining good, forbidding evil, removing harm from the road, listening to the deaf, leading the blind, guiding one to the object of his need, hurrying with the strength of one's legs to one in sorrow who is asking for help, and supporting the feeble with the strength of one's arms--all of these are charity prescribed for you."** He also said: **"Your smile for your brother is charity."**

Types of Charitable Giving

In Islam, the three main areas of charitable giving are zakat, waqf and sadaqah.

Zakat

Zakat is one of the Five Pillars of Islam and is an obligatory charitable tax on all Muslims who are able to pay it. For most Muslims, zakat is payable on capital assets, but it is also applicable on agricultural goods, precious metals, minerals and livestock. The rate of zakat is 2.5% and it is due annually, so most Muslims pay it during the month of Ramadan.

The Qur'an clearly states the eight categories of people who are eligible to receive zakat for their livelihood:

1. *Al-Fuqara* (The Poor) – those living in absolute poverty, who do not have any assets or means of livelihood;
2. *Al-Masakin* (The Needy) – those who do not have generate sufficient income to cover their basic needs;
3. *Al-Amilinia Alayha* (Administrators of Zakat) – to cover the costs of those involved in collecting, storing, guarding, registering and distributing zakat;
4. *Al-Mu'allafatu Qulubuhum* (Reconciliation of Hearts) – those who have recently converted to Islam or are inclined towards it;
5. *Fir-Riqab* (In Bondage) – those who are attempting to free themselves from slavery;
6. *Al-Gharimin* (In Debt) – those who have incurred overwhelming debts, where money was borrowed to satisfy basic needs;
7. *Fi-Sabililah* (Cause of God) – those working to promote and defend the Islamic faith;
8. *Ibnas-Sabil* (Wayfarers) – travellers who do not have enough money to return home

Given these strict conditions over recipients, in early Islamic history, the state collected zakat and distributed it to these eight categories of people. Today, most Muslims will give their zakat to Muslim charities, and they will distribute it to worthy recipients.

Waqf

Waqf is a charitable endowment and refers to the practice of making a good or asset inalienable, such as land, a building or money, with the profits given to charity. When establishing a waqf, the donor must wholly own the object they are donating and can specify who is eligible to benefit from the donation. The benefits of the waqf can be open to the general public, as in the case of a mosque, school, or hospital, or it could be restricted to the donor's family.

Sadaqah

Sadaqah is a form of voluntary charitable giving that can occur at any time for any amount. It differs from zakat in that sadaqah can be used for any charitable cause. As such, there is very little guidance on what constitutes sadaqah, other than it being used for the benefit of others.

Sadaqah Jaariyah, which means ongoing charity, is a specific form of sadaqah, where the benefits of the donation continue beyond the death of the donor. This is a focus on long-term development, such as building homes, schools and hospitals, as well as sustainable development on an international level.

Methodology

In order to explore charitable giving in the British Muslim community, individuals were asked to complete a short online survey containing 19 questions. In total, there were 272 respondents to the survey, who were asked to complete the survey through targeted emails and social media.

A full list of the survey questions and results is featured in Appendix 1.

Survey questions were designed to cover the following areas:

Donation Amounts

In order to find out how charitable British Muslims are, respondents were asked to estimate their average monthly donation to charity.

Donor Motivations

In order to identify why British Muslims give to charity, respondents were asked to choose the main reason they donate to charitable causes.

Areas of Charitable Interest

In order to identify the popular areas of charitable giving within the British Muslim community, respondents were asked to select their top three areas of charitable interest.

Preferred Donation and Communication Methods

Respondents were asked which method they prefer to use when donating to charity and where they most often hear about charitable appeals.

Increasing Donations

To determine what might make British Muslims increase their donations to charitable causes, respondents were asked to choose what might make them donate more and whether they might support some 'unpopular' charitable causes. Respondents were also asked whether they would make a donation to cover core costs or activities that were not directly charitable in nature.

Demographics

Respondents were asked basic demographic questions, such as their age, gender and geographical location. There were also questions relating to religious activities, such as how often the respondent prays or attends Islamic events, to fully explore the relationship between religiosity and charitable giving.

Analysis of Survey Results

High levels of charitable giving

48.9% of respondents give at least £20 per month on average to charitable causes, which equates to over £240 per year and 22.4% of respondents make an average monthly donation of at least £50, which equates to over £600 per year. In the NPC's Money for Good report, the average donation for mainstream donors (whose household income was below £150,000) was £303 over the past 12 months, which implies that there is a significant portion of the British Muslim community who are willing to donate higher than the average amount.

However, the Money for Good report found that the average annual donation amongst faith-based donors was £906, which is much higher than the average found through this survey. Although it should be pointed out that this average annual donation amount for faith-based donors in the Money for Good report takes into account mainstream and high-income donors, whereas this survey was most likely completed by those that would be described as mainstream donors. In the Charities Aid Foundation's report 'UK Giving 2012/13: an update', it was found that the average monthly donation by adults in the UK was £29, which equates to £348 per year.⁶ This again implies that there is a significant portion of the British Muslim community who are willing to donate higher than the average amount.

Out of all respondents to this survey, 41.2% prefer to support charities by Direct Debit. In the UK Giving 2012/13 report, 31% of donors surveyed used Direct Debit, which could imply that British Muslims are interested in supporting charities more regularly, rather than with one-off donations.

British Muslims give to help others

The top three reasons that British Muslims give to charitable causes relate to humanitarian motivations. The top reason was 'You feel compassion for those who are less fortunate than yourself' (31.6%), the second reason was 'You feel it is a religious duty to help others' (29.4%), and the third reason was 'You want to make a difference to the lives of other people' (15.8%).

The Charities Aid Foundation's report 'Why we give' explored the main influences behind people's decisions to donate money to charity. Out of those surveyed, 97% said their personal values strongly influenced their desire to give to charity and 96% said it was because of their own sense of morality and ethics. In addition, 71% of respondents were driven by their faith to support charitable causes. In the more detailed analysis within the report, the influences of 'personal values' and 'morality and ethics' relate to a sense of duty to give back to society and tackle inequality, which has humanitarian connotations. This indicates that the charitable motivations of British Muslims are similar to those of the general population. However, it also implies that humanitarian organisations should consider approaching British Muslims for charitable donations, as they would be interested in supporting those organisations.

Areas of charitable interest

The top five areas of charitable interest for British Muslims were Children (53.7%), Disaster Relief (45.2%), Education (31.2%), Community Development (23.5%), Homelessness (22.8%) and Religion (21.3%). In the UK Giving 2012/13 report, the top five causes that people gave to were Medical (38%), Hospitals (30%), Children (29%), Overseas (17%) and Animals (17%). In the Money for Good report, the top five causes that mainstream donors gave money to were Medical Research (49%), Hospitals and Hospices (45%), Children or Young People (40%), Animal Welfare (40%) and Overseas Aid/Disaster Relief (36%).

It is clear that Children and Disaster Relief are popular across both the British Muslim community and the general population. However, whereas Education is the third most popular cause amongst British Muslims, 'Education and universities' is the 12th most popular cause in the Money for Good report, with 13% of mainstream donors giving to this area, and 'Schools' is the 11th most popular cause in the UK Giving 2012/13 report, with only 7% of donors giving to this area. The popularity of Education amongst British Muslims could be due to the Islamic faith placing great importance on education. Alongside attending statutory education, many British Muslims will often go to a specialist school at the mosque on a weekly basis to learn more about their religion.

Community Development does not appear as a specific area in either of the other reports, but 'community development' is often used as a catch-all term to include services relating to medicine, hospitals, education, elderly people, disabled people and the environment.

Homelessness is the ninth most popular cause in the Money for Good report, with 23% of mainstream donors supporting charities in this area, and it is the eighth most popular cause in the UK Giving 2012/13 report, with

⁶ UK Giving 2012/13: an update, Charities Aid Foundation, March 2014

11% of donors giving to this area. In recent years, there has been an interest amongst British Muslims in organising 'Iftar with the Homeless' events, where during Ramadan, the Muslim month of fasting, British Muslims would take food to eat with homeless people at the time of breaking the fast, which is known as iftar. Initiatives such as this are probably the reason that British Muslims are interested in supporting homelessness charities.

Religion is the 10th most popular cause in the Money for Good report, with 23% of mainstream donors giving to this area, and it is the seventh most popular area in the UK Giving 2012/13 report, with 12% of donors supporting this cause. It is unsurprising that Muslims are so willing to support charitable causes in the area of religion, as religion is often central to the identity of British Muslims. In the Pew Research Center's 2006 Global Attitudes Project, 81% of Muslims in the UK see themselves primarily as Muslim rather than as British.⁷

Other areas of charitable interest such as the arts, sports and the environment had similar levels of support between British Muslims and the general population. There was significant interest in Social Welfare amongst British Muslims, with 20.2% of respondents putting it in their top three areas of charitable interest, but there was no equivalent category in either of the other reports to benchmark this against.

Bias towards Muslim charities

As expected, there is a bias towards supporting Muslim charities amongst British Muslims, with 63.2% of respondents giving less than 25% of their average monthly donations to non-Muslim charities. Whilst there is no issue with this in principle, it is worth non-Muslim charities considering fundraising strategies to target Muslim donors, if their work might be of interest to them. For example, Oxfam works in many Muslim-majority countries around the world and might wish to consider specific appeals to Muslim donors.

Interest in funding 'unpopular' costs

Charities often come under the spotlight for spending too much on costs that are not directly charitable, such as administrative or capital costs. However, 40.8% of British Muslims would make a donation to cover administrative costs and overheads and 57% of respondents would fund the cost of a research project. There was also a willingness to fund pilot projects, policy work and capital costs. But whilst respondents said they would fund these initiatives, it would be interesting to see if a charity could run a fundraising appeal specifically for these costs.

Charitable interests of male and female British Muslims

Female respondents were more interested in contributing towards Disaster Relief than male respondents, with 55.7% of female respondents placing Disaster Relief in their top three areas of charitable interest, compared to 36.7% of male respondents. Religion was one of the top areas for male donors, with 27.7% of male respondents identifying it in their top three areas of charitable interest, compared to 13.7% of female respondents. Male respondents were also significantly more willing to support Sports and Recreation charities, with 33.8% of respondents saying they would make a donation to Sports and Recreation fundraising appeals, compared to 18.4% of female respondents.

The effects of volunteering

Across the survey of British Muslims, 43.4% of respondents volunteer at least once a week. In the Money for Good report, only 14% of mainstream donors had volunteered at least once a week over the previous 12 months. In addition, the Money for Good report stated that 54% of mainstream donors never volunteer, whereas this survey of British Muslims found that only 19.1% of respondents are not involved in any volunteering activities. This indicates that charities that are looking for volunteers should run recruitment campaigns targeted at British Muslims, as there is a clear interest in volunteering within the community.

Respondents who volunteer at least once a week are more likely to support Community Development (30.5%) and Education (35.6%), compared to those who volunteer less, with only 18.2% and 27.9% of respondents that volunteer less than once a week selecting Community Development and Education in their top three areas of charitable interest respectively. Those who volunteer less than once a week are more interested in supporting Disaster Relief, with 49.4% of respondents placing it in their top three areas of charitable interest. Volunteers are most likely interested in Community Development because volunteering is an integral part of that area of work. Therefore, charities that rely on volunteers should have a strategy to target them for donations.

Respondents who volunteer less than once a week are also less likely to hear about fundraising appeals through social media, with only 26.6% of respondents saying that social media is the most often method of communication from charities, compared to 45.8% of respondents that volunteer more regularly saying it is the most common method of communication. This is probably because individuals who volunteer are more interested in the wider charitable sector and are much more likely to follow charitable organisations on social

⁷ Global Attitudes Project, Pew Research Center, July 2006

media. Those donors who volunteer less than once a week are more likely to hear about charitable appeals through Advertising (21.4%) and Friends, Family and Colleagues (14.9%).

The link between religiosity and charitable giving

Respondents who pray less than once a week were less likely to donate to charitable causes because they feel it is a religious duty to help others, with only 5.6% of those respondents saying it was the main reason they gave to charity, compared to 31.4% of respondents who pray more often. This response could be expected, as those individuals who are less engaged in religious rituals may be less likely to be motivated to donate to charity based on religious duties or responsibilities.

Individuals who pray more than once a week were more interested in supporting certain causes compared to those who pray less often, such as Children (56.4% against 36.1%), Education (34.3% against 11.1%), Religion (22.9% against 11.1%) and Social Welfare (21.2% against 13.9%). Those who pray less than once a week were more interested in supporting Health (33.3% against 16.1%) and Human Rights (38.9% against 12.7%).

Respondents who attend Islamic events more than once a week were more likely to support Education, with 44.1% of respondents placing it in their top three areas of charitable interest, compared to 21.4% of respondents who attend Islamic events less often. This is probably because Islamic events often have educational elements attached to them, such as lectures, classes or workshops, so individuals that attend them are more likely to be interested in education. Respondents who attend Islamic events more often were also more likely to volunteer often, with 61.7% of individuals who attend Islamic events more than once a week volunteering at least once a week too.

British Muslims are part of digital trends

When asked about preferred method of donation, 62.5% of respondents said Online. In the UK Giving 2012/13 report, only 9% of those surveyed made donations online; this implies that British Muslims are more attuned to supporting charities through digital methods. Accepting and processing donations online is a necessity for any charitable organisation in the modern era, so it essential that even the smallest charities have online donation facilities to ensure that they do not miss out on any individual donations.

In addition, 34.9% of respondents said they most often hear about charitable appeals through Social Media. The second most common communication method was Advertising (Poster, Radio or TV) with 15.8% of respondents choosing that option. In the Money for Good report, only 5% of mainstream donors stated that a social media campaign led to them making a donation to a charity and 12% of donors through direct advertising by the charity. In the report, the three main sources of information that led to mainstream donors making a donation were communication based on existing relationship with charity (31%), sponsoring friend/family/colleague (27%), and hearing from friend/family/colleague (23%). Again, this implies that British Muslims are more likely to hear about charitable appeals through digital platforms, which are perhaps the most cost-effective communication methods and allow for a greater diversity of content, such as text, images, audio and video. Therefore, it is essential that charitable organisations have a presence across social media and a developed strategy to leverage donations from the British Muslim community.

Donors want greater control over donations

When asked what would make them give more to charity, 70.6% of respondents said more disposable income. After this, the most influential factor in encouraging British Muslims to give more to charity would be more control over what a donation was used for, with 40.8% of respondents saying this would make them give more.

Whilst it is more difficult to accommodate this with regular donors, charities need to take this into consideration when appealing for one-off donations. If the charity runs multiple projects, any fundraising appeals should present donors with a choice of which project they would like to contribute towards.

Recommendations for the Charitable Sector

After analysing and reviewing the results, the following eight recommendations can be made for the wider charitable sector to consider when planning individual fundraising campaigns to target British Muslims:

Aim for regular donations

The survey showed that half of respondents donate similar amounts to the average British person, however a quarter of respondents are willing to give at least £600 per year to charitable causes. Therefore, there is no harm in charities approaching British Muslims for high-level donations if a charity can show evidence of its impact and outcomes. More interesting is that British Muslims are more willing to support charities through Direct Debit than the general UK population, which could imply that British Muslims are keen to develop a long-term relationship with a charitable organisation and see the on-going benefits of their donations.

Muslims are interested in education, community development and homelessness organisations

After Children and Disaster Relief, the top three areas of charitable interest amongst British Muslims in the survey were education, community development and homelessness. As a faith, Islam places great importance on education, and Muslims often have strong connections within their local faith community, which explains the interest in two of these areas. In recent years, there has been a rise in 'Iftar with the Homeless' events, which is most likely why British Muslims are keen to support this area of the charitable sector. Mainstream charities working in these three areas should consider running fundraising and volunteer recruitment campaigns targeted at the British Muslim community, as they will certainly find a bank of willing supporters for their cause.

Tap into digital trends

The majority of British Muslims prefer to make donations to charities online. All charities should have facilities to accept and process donations online, so that they do not miss out on any individual donations. As well as fundraising, a charity's website should host multimedia content, including videos and animations, to ensure that it is interactive and keeps people engaged throughout their visit.

Utilise social media for fundraising and marketing

Social media is a cost-effective tool for fundraising and marketing and a significant portion of Muslim donors hear about charitable appeals mainly through social media. It allows direct communication with supporters through a diverse range of content, as well as the ability for those supporters to share and promote your content. However, charities should see social media as a tool for dialogue with donors, rather than another platform for one-way marketing, such as traditional advertising methods.

Give donors greater control over their donations

British Muslims would appreciate greater control over where their donation is used. With a strong digital infrastructure, charities should be able to accommodate donor preferences with ease and this would boost the level of donations to the charity.

Trial fundraising appeals for different initiatives

There is an interest in contributing towards costs that are not directly charitable, such as administration and overheads, organisational development and policy work. In addition, British Muslims would be interested in funding research projects by charities. The debate around these costs within the charitable sector is ever-present, but charities should trial fundraising appeals for these types of costs to see if donors actually are willing to fund them. There would have to be a strong argument as to why these costs are essential to the charity's operations, but platforms such as crowdfunding allow for simple fundraising appeals for specific items.

Target British Muslims for volunteers, and those volunteers for donations

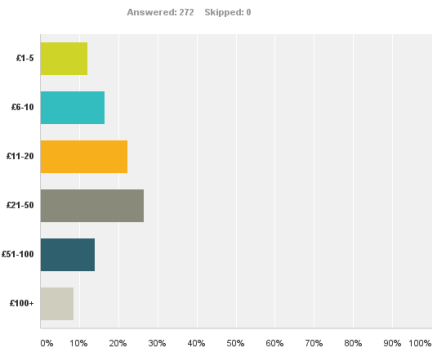
The survey results show that British Muslims are three times more likely to volunteer at least once a week than the general UK population, which implies that there is a clear interest in volunteering within the community. Furthermore, those British Muslims that volunteer at least once a week are primarily interested in the charitable areas of community development and education. Therefore, charities working in these two areas should consider running volunteer recruitment campaigns within the British Muslim community, and then having a specific strategy to target them for donations.

Understand your audience when running fundraising appeals

Although there are certain trends when it comes to charitable giving within the British Muslim community, fundraisers may need to be mindful of how practising the Muslims they are appealing to are when running fundraising campaigns. British Muslims in the survey that prayed less than once a week were more likely to support charitable causes in health and human rights, as opposed to those that prayed more than once a week who were interested in supporting charitable causes in the areas of children, education, religion and social welfare. Furthermore, those respondents that pray less than once a week were less likely to donate because they feel it is a religious duty.

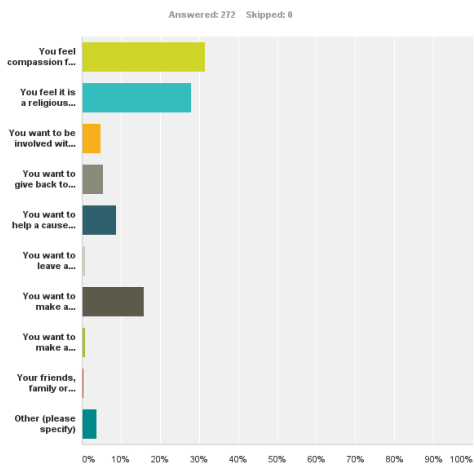
Appendix 1: Survey Questions and Results

Q1 What is your average monthly donation to charitable causes?



What is your average monthly donation to charitable causes?	Number of Responses	Proportion of Total Responses
£1-5	33	12.1%
£6-10	45	16.5%
£11-20	61	22.4%
£21-50	72	26.5%
£51-100	38	14.0%
£100+	23	8.5%

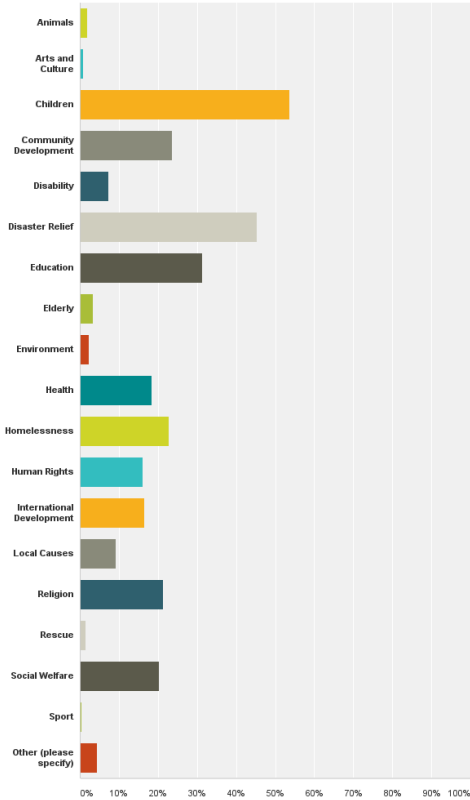
Q2 What is the main reason that you donate to charitable causes? (Please choose only one answer)



What is the main reason that you donate to charitable causes? (Please choose only one answer)	Number of Responses	Proportion of Total Responses
You feel compassion for those who are less fortunate than yourself	86	31.6%
You feel it is a religious duty to help others	76	27.9%
You want to be involved with a worthy cause	13	4.8%
You want to give back to society	15	5.5%
You want to help a cause that you personally believe in	24	8.8%
You want to leave a positive legacy	2	0.7%
You want to make a difference to the lives of other people	43	15.8%
You want to make a contribution to your own community	2	0.7%
Your friends, family or colleagues have asked you	1	0.4%
Other (please specify)	10	3.7%

Q3 What are your top three areas of charitable interest? (Please choose exactly three responses)

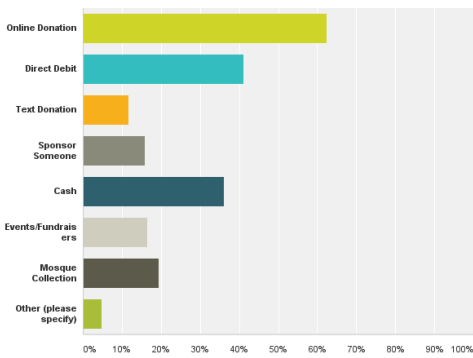
Answered: 272 Skipped: 0



What are your top three areas of charitable interest? (Please choose exactly three responses)	Number of Responses	Proportion of Total Responses
Animals	5	1.8%
Arts and Culture	2	0.7%
Children	146	53.7%
Community Development	64	23.5%
Disability	20	7.4%
Disaster Relief	123	45.2%
Education	85	31.3%
Elderly	9	3.3%
Environment	6	2.2%
Health	50	18.4%
Homelessness	62	22.8%
Human Rights	44	16.2%
International Development	45	16.5%
Local Causes	25	9.2%
Religion	58	21.3%
Rescue	4	1.5%
Social Welfare	55	20.2%
Sport	1	0.4%
Other (please specify)	12	4.4%

Q4 How do you prefer to donate to charity? (Please choose at least one answer)

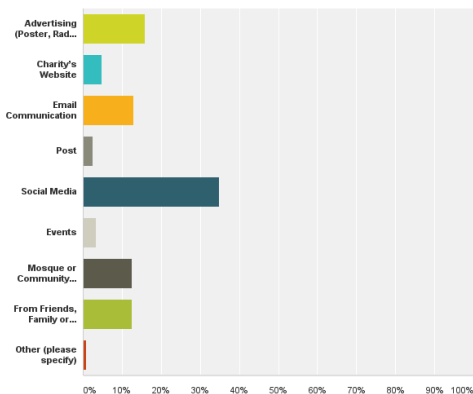
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How do you prefer to donate to charity? (Please choose at least one answer)	Number of Responses	Proportion of Total Responses
Online Donation	170	62.5%
Direct Debit	112	41.2%
Text Donation	32	11.8%
Sponsor Someone	43	15.8%
Cash	98	36.0%
Events or Fundraisers	45	16.5%
Mosque Collection	53	19.5%
Other (please specify)	13	4.8%

Q5 Where do you most often hear about charitable appeals? (Please choose only one answer)

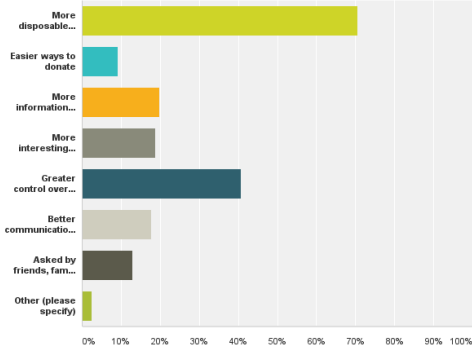
Answered: 272 Skipped: 0



Where do you most often hear about charitable appeals? (Please choose only one answer)	Number of Responses	Proportion of Total Responses
Advertising (Poster, Radio or TV)	43	15.8%
Charity's Website	13	4.8%
Email Communication	35	12.9%
Post	7	2.6%
Social Media	95	34.9%
Events	9	3.3%
Mosque or Community Centre	34	12.5%
From Friends, Family or Colleagues	34	12.5%
Other (please specify)	2	0.7%

Q6 What would make you give more to charity? (Please choose at least one answer)

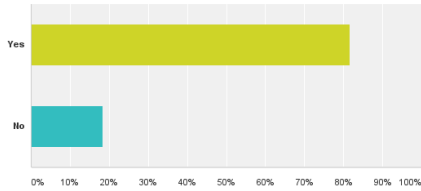
Answered: 272 Skipped: 0



What would make you give more to charity? (Please choose at least one answer)	Number of Responses	Proportion of Total Responses
More disposable income	192	70.6%
Easier ways to donate	25	9.2%
More information about the charity	54	19.9%
More interesting projects	51	18.8%
Greater control over what donation is used for	111	40.8%
Better communication from charities	48	17.6%
Asked by friends, family or colleagues for donation	35	12.9%
Other (please specify)	7	2.6%

Q7 Do you give more money to charity during Ramadan?

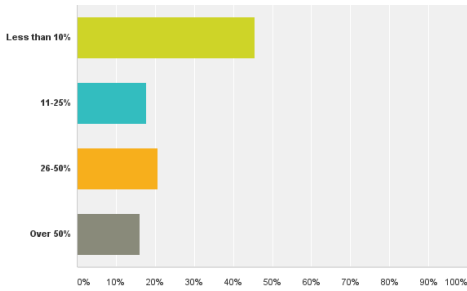
Answered: 272 Skipped: 0



Do you give more money to charity during Ramadan?	Number of Responses	Proportion of Total Responses
Yes	222	81.6%
No	50	18.4%

Q8 What proportion of your average monthly donations goes to non-Muslim charities?

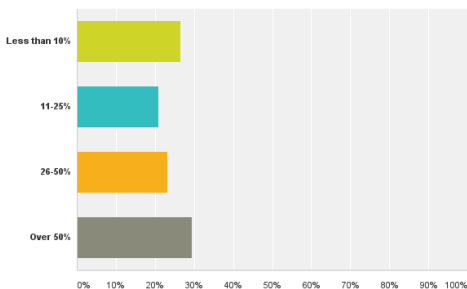
Answered: 272 Skipped: 0



What proportion of your average monthly donations goes to non-Muslim charities?	Number of Responses	Proportion of Total Responses
Less than 10%	124	45.6%
11-25%	48	17.6%
26-50%	56	20.6%
Over 50%	44	16.2%

Q9 What proportion of your average monthly donations goes to charities that work in the UK?

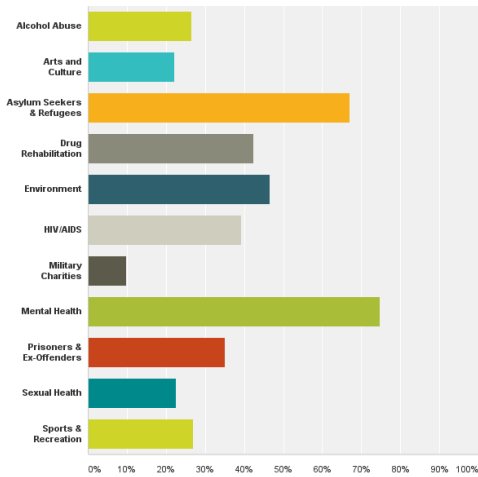
Answered: 272 Skipped: 0



What proportion of your average monthly donations goes to charities that work in the UK?	Number of Responses	Proportion of Total Responses
Less than 10%	72	26.5%
11-25%	57	21.0%
26-50%	63	23.2%
Over 50%	80	29.4%

Q10 Would you ever make a donation to any of the following charitable causes?

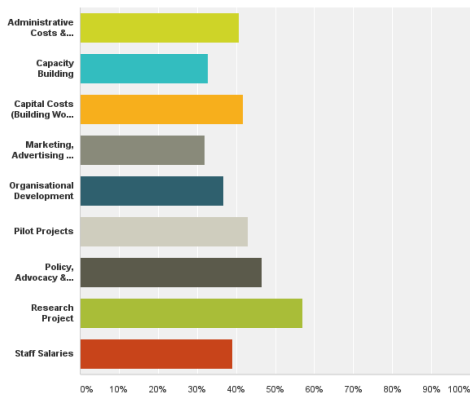
Answered: 245 Skipped: 27



Would you ever make a donation to any of the following charitable causes?	Number of Responses	Proportion of Total Responses
Alcohol Abuse	65	26.5%
Arts and Culture	54	22.0%
Asylum Seekers & Refugees	164	66.9%
Drug Rehabilitation	104	42.4%
Environment	114	46.5%
HIV or AIDS	96	39.2%
Military Charities	24	9.8%
Mental Health	183	74.7%
Prisoners & Ex-Offenders	86	35.1%
Sexual Health	55	22.4%
Sports & Recreation	66	26.9%

Q11 Would you ever make a donation to a charity to fund any of the following costs or initiatives?

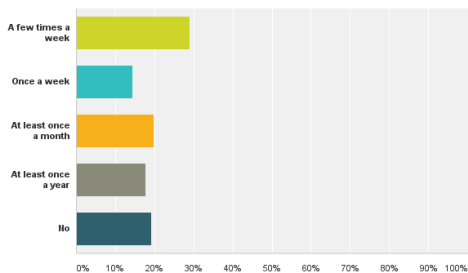
Answered: 223 Skipped: 49



Would you ever make a donation to a charity to fund any of the following costs or initiatives?	Number of Responses	Proportion of Total Responses
Administrative Costs & Overheads	91	40.8%
Capacity Building	73	32.7%
Capital Costs (Building Work, Renovations & Equipment)	93	41.7%
Marketing, Advertising & Public Relations	71	31.8%
Organisational Development	82	36.8%
Pilot Projects	96	43.0%
Policy, Advocacy & Campaigns	104	46.6%
Research Project	127	57.0%
Staff Salaries	87	39.0%

Q12 Are you involved in volunteering?

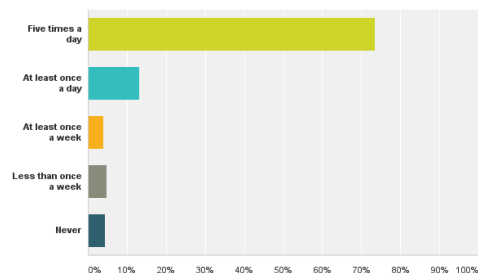
Answered: 272 Skipped: 0



Are you involved in volunteering?	Number of Responses	Proportion of Total Responses
A few times a week	79	29.0%
Once a week	39	14.3%
At least once a month	54	19.9%
At least once a year	48	17.6%
No	52	19.1%

Q13 How often do you pray?

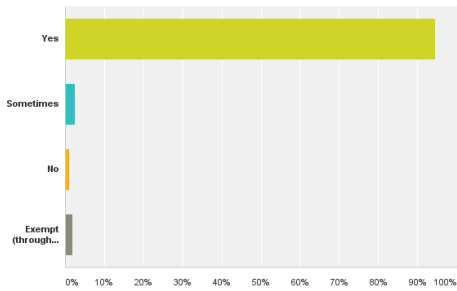
Answered: 272 Skipped: 0



How often do you pray?	Number of Responses	Proportion of Total Responses
Five times a day	200	73.5%
At least once a day	36	13.2%
At least once a week	11	4.0%
Less than once a week	13	4.8%
Never	12	4.4%

Q14 Do you fast in Ramadan?

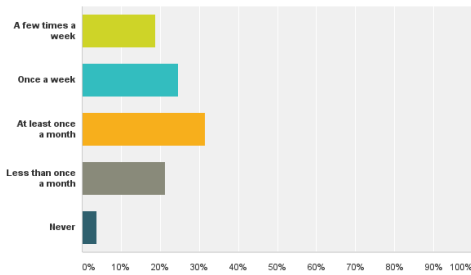
Answered: 272 Skipped: 0



Do you fast in Ramadan?	Number of Responses	Proportion of Total Responses
Yes	257	94.5%
Sometimes	7	2.6%
No	3	1.1%
Exempt (through illness or other reasons)	5	1.8%

Q15 How often do you attend the mosque or Islamic events?

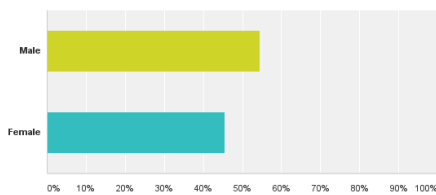
Answered: 272 Skipped: 0



How often do you attend the mosque or Islamic events?	Number of Responses	Proportion of Total Responses
A few times a week	51	18.8%
Once a week	67	24.6%
At least once a month	86	31.6%
At least once a year	58	21.3%
Never	10	3.7%

Q16 Are you male or female?

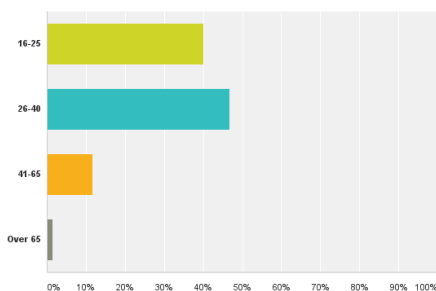
Answered: 272 Skipped: 0



Are you male or female?	Number of Responses	Proportion of Total Responses
Male	148	54.4%
Female	124	45.6%

Q17 What is your age?

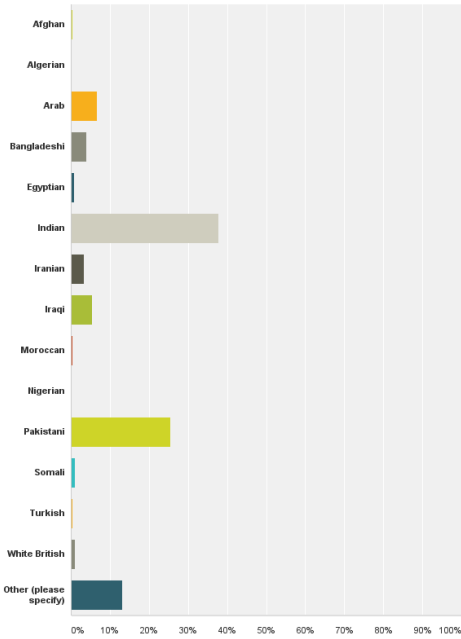
Answered: 272 Skipped: 0



What is your age?	Number of Responses	Proportion of Total Responses
16-25	109	40.1%
26-40	127	46.7%
41-65	32	11.8%
Over 65	4	1.5%

Q18 What is your ethnic background?

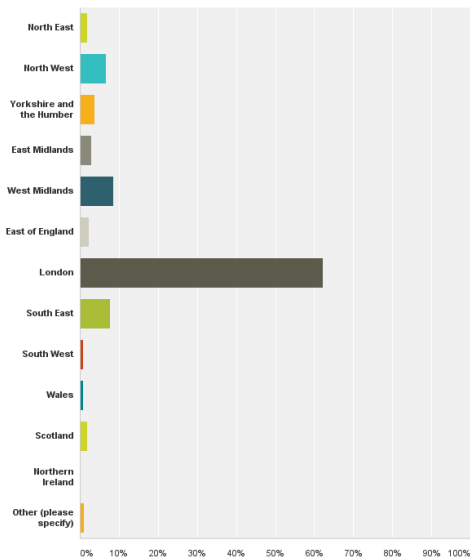
Answered: 272 Skipped: 0



What is your ethnic background?	Number of Responses	Proportion of Total Responses
Afghan	1	0.4%
Algerian	0	0.0%
Arab	18	6.6%
Bangladeshi	11	4.0%
Egyptian	2	0.7%
Indian	103	37.9%
Iranian	9	3.3%
Iraqi	15	5.5%
Moroccan	1	0.4%
Nigerian	0	0.0%
Pakistani	69	25.4%
Somali	3	1.1%
Turkish	1	0.4%
White British	3	1.1%
Other (please specify)	36	13.2%

Q19 Where do you live in the UK?

Answered: 272 Skipped: 0



Where do you live in the UK?	Number of Responses	Proportion of Total Responses
North East	5	1.8%
North West	18	6.6%
Yorkshire and the Humber	10	3.7%
East Midlands	8	2.9%
West Midlands	23	8.5%
East of England	6	2.2%
London	169	62.1%
South East	21	7.7%
South West	2	0.7%
Wales	2	0.7%
Scotland	5	1.8%
Northern Ireland	0	0.0%
Other (please specify)	3	1.1%