Mizan Excellence Criteria

116 criteria · tier: basic

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Compassion, Welfare & Environment

Community Welfare & Relief

Code	Title	Description	Outcome
CWE-CWR-02	**Hardship-grant / zakāt emergency fund**	Evaluates the provision of a hardship or Zakāt fund for urgent aid. This reflects *Iḥsān* (excellence) by establishing a vital safety net for stakeholders in crisis. Rooted in the principle of *Takaful* (mutual solidarity), such funds directly support the *Maqasid al-Shari'ah* (objectives of Islamic law) by ensuring *Hifz al-Nafs* (preservation of life) and protecting human dignity during severe distress. A structured, confidential process ensures timely relief, reinforcing community trust and fulfilling a core Islamic social responsibility.	Excellence
CWE-CWR-03	**Volunteer management: hours logging, safer recruitment & safeguarding**	Evaluates the fulfillment of Amānah (trust) by ensuring volunteer service is honored through systematic logging and protected via robust safeguarding. This criterion assesses (A) service stewardship through accurate hour logging and (B) safeguarding governance including safer recruitment, training, reporting, and data protection. Scoring considers both domains with minimum safeguarding 'red lines' (non-negotiables) regardless of logging performance. Safeguarding is a communal obligation of raḥmah: 'The believers… are like one body' (Muslim 2586), reinforcing proactive prevention, prompt response, and collective responsibility for the vulnerable.	Excellence
CWE-CWR-04	**Partnerships with local authorities and community organisations (NGOs/VCSE)**	This criterion assesses formal partnerships with local authorities and community organisations, embodying the principle of Taʿāwun (cooperation). Such collaborations are vital for Islamic excellence as they amplify community impact, avoid duplicated efforts, and ensure beneficiaries receive comprehensive, integrated support. Partnerships must uphold safeguarding, data protection, and equality duties to ensure cooperation remains within birr (righteousness). The approach applies Sadd al-dharāʾiʿ (blocking means to harm) via due diligence and risk controls, and treats beneficiary data and safety as amānah (trust).	Excellence
CWE-CWR-05	**User-impact survey results**	Assesses if the organization conducts a user-impact survey for its community support and relief services, evaluating service effectiveness from the beneficiary's perspective. Emphasizes methodological rigor (defined sampling, representativeness), accessibility, safeguarding protocols, and ethical data handling. Rooted in Shura (consultation) and Ihsan (excellence), this feedback process ensures aid upholds Karamah (human dignity). By actively listening to recipients, organizations fulfill their Amanah (trust) and align with the Maqasid al-Shariah (objectives of Islamic law) for societal welfare.	Excellence
CWE-CWR-06	**Shelter/meal for homeless & travellers**	Assesses if the organization provides or facilitates access to shelter and/or meal provision for people experiencing homelessness (including rough sleepers, sofa-surfers) and for wayfarers/stranded travellers (ibn al-sabīl). The criterion emphasizes dignity (Hifẓ al-ʿIrḍ), safety, and non-discriminatory access for all, including Gypsy, Roma and Traveller (GRT) communities and those with No Recourse to Public Funds (NRPF). *Note: 'travellers' refers to individuals temporarily away from home and in need (ibn al-sabīl), including but not limited to GRT where relevant.*	Excellence
CWE-CWR-07	**Year-round mutual-aid network activity**	This criterion assesses the active cultivation of a year-round mutual-aid network, embodying the principle of *Taʿāwun*. By facilitating direct peer-to-peer support, the organization strengthens community resilience, deepens social bonds, and builds a sustainable, dignified system of care. A 'documented act' is a recorded request-and-fulfillment instance between peers (not staff-delivered services), logged with date, type, anonymized parties, and outcome. Direct cash transfers are not permitted. Where shopping/reimbursements are necessary, they must use a controlled process: (1) pre-approval by coordinator, (2) two-person verification for reimbursements, (3) itemised receipts required, (4) payment only to the helper (not to the requester) via traceable method (bank transfer), and (5) recording in the mutual-aid log with finance reference.	Excellence
CWE-CWR-08	**Domestic-abuse safe-response protocol & trained leads**	Assesses if the organization has a domestic abuse safe-response protocol and trained leads, evaluating its commitment to safeguarding and providing a safe point of contact for victims. It explicitly defines the organization's role as providing first-response, immediate safety planning, and warm referral—not counselling, mediation, therapy, or legal advice. The protocol applies to disclosures from service users, congregants, staff/volunteers, and third-party concerns in both on-site and online settings.	Excellence

CWE-CWR-10	**Orphan/widow support scheme**	This criterion assesses the organization's structured program for orphans and widows. A comprehensive scheme demonstrates excellence by upholding the sacred amānah (trust) and riʿāyah (care), providing stability to vulnerable families and strengthening the organization's social impact and credibility. Delivery must preserve karāmah (dignity), avoid stigma, and apply non-discrimination while prioritising need through transparent criteria.	Excellence
CWE-CWR-14	**Availability of trained counsellors or referral pathways**	Assesses the availability of confidential and professional counselling services, either in-house or through formal referral partnerships, to support the mental and emotional wellbeing of the community. Pastoral/faith guidance (e.g., imam support) must be clearly separated from clinical counselling, with staff trained to triage and refer to qualified professionals when issues exceed pastoral scope.	Excellence
CWE-CWR-16	**Bereavement support available**	Evaluates the provision of religiously sensitive bereavement support, a core expression of Islamic *raḥmah* (mercy) and *muʾāzarah* (mutual aid). Providing this care builds community trust and supports stakeholder well-being, fulfilling an essential duty and demonstrating operational compassion. Offering structured *taʿziyah* (consolation) aligns directly with the *Maqāṣid al-Sharīʿah* (objectives of Islamic law) by safeguarding emotional resilience and *ḥifẓ al-nafs* (preservation of the soul). This empathetic engagement reinforces *takāful* (social solidarity) during profound grief.	Excellence
CWE-CWR-17	**Links to hospital, prison, university chaplaincies**	Assesses whether the organization has established and maintains active links with institutional chaplaincies (NHS hospitals and hospices, HMPPS prisons and Young Offender Institutions, and universities) to support pastoral needs, with measurable outcomes, compliance to institutional protocols, and evidence of impact. An 'Active Link' is defined as having named institutional contact(s), an agreed scope of support/referral route, a documented protocol or MoU, and at least quarterly touchpoints. A minimum viable partnership includes agreed pathways for Muslim pastoral referrals, volunteer access requirements, safeguarding escalation routes, and data-sharing positions. This work advances Maqasid al-Shari'ah (preservation of life and intellect) and upholds human dignity (Karamah) for all service users.	Excellence
CWE-CWR-19	**Documented crisis intervention pathways**	Evaluates documented procedures for responding to individuals in acute crisis. This embodies the Islamic duties of *Naṣrah* (active aid), *Riʿāyah* (dutiful care), and *Sadd al-dharāʾiʿ* (blocking means to harm), safeguarding vulnerable stakeholders through swift, effective responses that prioritize the preservation of life (*ḥifẓ al-nafs*) and well-being. Establishing these clear pathways fulfills the mandate of *Ighāthat al-Malhūf* (rescuing the distressed). Such structured interventions ensure vulnerabilities are addressed with *Iḥsān* (excellence), upholding the *Maqāṣid al-Sharīʿah* (objectives of Islamic law).	Excellence
CWE-CWR-20	**Structured well-being programme uptake**	Assesses if the organization provides a structured program addressing holistic well-being (physical, mental, spiritual, social) and can demonstrate significant community uptake. Core activities are recurring, structured sessions with defined curricula and registered cohorts (e.g., 6–12 week courses), distinct from one-off events. This aligns with the Maqasid al-Shariah (objectives of Islamic law), particularly Hifz al-Nafs (preservation of life) and Hifz al-Aql (preservation of intellect), ensuring sustained Aafiyah (holistic well-being) within the community.	Excellence
CWE-CWR-21	**Regular staff/volunteer reflection circles**	This criterion assesses whether the organization facilitates regular reflection circles for staff and volunteers to support their spiritual and ethical development. It evaluates the commitment to nurturing the inner dimensions of those who serve, grounding operations in raḥmah (mercy) and mutual care—as the Prophet ﷺ described believers as 'one body' (Muslim 2586). Effective service requires spiritual groundedness, self-awareness, and continuous moral growth. Methods include muḥāsabah prompts with Qur'an tadabbur, Gibbs/Kolb reflective cycles, and ethical case rounds linking service dilemmas to 'cooperating in righteousness' (Quran 5:2).	Excellence
CWE-CWR-23	**Impact ToC & KPI dashboard**	Assesses a structured Theory of Change and public KPI reporting (dashboard or report) to measure impact. This fulfills the principles of *muhasabah* (self-accountability) and *hisbah* (public oversight), while applying *sadd al-dharāʾiʿ* (blocking means to harm) to protect beneficiary privacy. It strengthens stakeholder trust and guides effective resource allocation for maximum community benefit.	Excellence
CWE-CWR-24	**Civic-responsibility projects**	Assesses the commitment to civic projects that strengthen social cohesion. By championing interfaith and cross-community participation, the organization embodies Taʿāwun (cooperation) for the Maṣlaḥah (public good) and Birr (kindness) toward neighbors. Civic-responsibility projects are time-bound initiatives co-designed or delivered with community partners to address shared local needs (e.g., neighborhood clean-ups, interfaith dialogues, voter registration/participation information sessions that are strictly non-party political, factual, and trustee-approved per CC9, health fairs), with documented outcomes and learning. A 'substantive' interfaith/cross-community element requires at least two of: (1) joint co-design, (2) shared delivery roles, (3) mixed participant groups with facilitated interaction, (4) shared communications, or (5) shared evaluation.	Excellence

CWE-CWR-25	**Healthy-living campaigns**	Evaluating the organization's commitment to promoting holistic community wellbeing through health campaigns, this assessment examines the active fostering of physical, mental, and spiritual health. By operationalizing Hifz al-Nafs (preservation of life) and Hifz al-'Aql (preservation of intellect), the organization strengthens community resilience and demonstrates Iḥsān (excellence). Recognizing health as an Amanah (divine trust), such programs align with Islamic teachings prioritizing bodily rights and preventative care. The approach emphasizes evidence-based interventions, safe delivery, and measurable impact.	Excellence
CWE-CWR-27	**Annual joint plan with Local Public Health**	This criterion assesses formal, annual joint planning with Local Public Health (Director of Public Health within the upper-tier Local Authority) or equivalent population health lead within the Integrated Care System (ICB/Place Partnership) and UKHSA Health Protection Team for health protection/outbreak matters. It operationalises Ta'āwun (cooperation) to achieve Maṣlaḥah (public welfare). The annual joint plan MUST cover: (a) at least one prevention/health improvement initiative aligned to JSNA/HWBS/Core20PLUS5, (b) a health protection/outbreak liaison protocol with UKHSA, and (c) agreed referral/escalation pathways into statutory services. Additional modules (e.g., vaccination, screening, mental health) are optional based on local need.	Excellence
CWE-CWR-28	**Policy for Prayer (Salat) Facilitation**	Assesses whether the organisation has a documented policy and provides safe, accessible, and clean prayer/ablution facilities. This criterion applies to staff, volunteers, and on-site visitors/service users. The policy must define access/booking rules, privacy arrangements, and priority during peak times (e.g., Jumu'ah). Where premises constraints (e.g., leased sites) limit full provision, the organisation must document reasonable alternatives (nearby facilities, staggered breaks, portable kits) and the rationale.	Excellence
CWE-CWR-29	**Ramadan Observance Support**	Evaluates the organization's embodiment of Raḥmah (mercy) by actively supporting fasting stakeholders, including staff, volunteers, and service users. This fosters a compassionate environment, sustains well-being and operational effectiveness, and upholds the spiritual objectives of Ṣawm (fasting) while safeguarding health, safety, and inclusion through reasonable adjustments and risk controls. Rooted in the principle of Raf' al-Ḥaraj (removal of hardship) and the Maqāṣid (objectives) of preserving both faith and life, this approach ensures religious devotion does not cause undue physical burden.	Excellence
CWE-CWR-30	**Taharah (Purity) Facilitation**	Assesses the provision of clean, accessible, safe, and well-maintained ablution facilities for all stakeholders. Fulfilling this foundational requirement of Taharah upholds human dignity (karamah al-insan) and enables worship, reflecting a commitment to preserving faith (hifz al-din). It also adheres to the principle of 'no harm' (la darar wa la dirar) by ensuring facilities are safe and hygienic.	Excellence
CWE-CWR-32	**Hajj & Umrah Support (Staff)**	Assesses the organization's policy for supporting staff in fulfilling the obligatory Hajj and voluntary Umrah. A clear, just policy demonstrates Iḥsān by enabling this core tenet of faith, which positively impacts employee well-being and loyalty, ensuring operational harmony through fair planning. Balance facilitation with operational continuity under the maxim 'la darar wa la dirar'—enable Hajj without causing undue harm to service delivery, achieved through handover and coverage planning. Where operational limits apply, refusals must be based on documented service risk and demonstrated to be proportionate (least-restrictive option), reflecting both 'la darar wa la dirar' and Equality Act objective justification.	Excellence
CWE-CWR-33	**Fostering 'Ukhuwwah' (Brotherhood/Sisterhood) & Mutual Support**	Assesses if the organization actively promotes a culture and implements mechanisms for mutual support, solidarity, and a strong sense of community (ukhuwwah) among its staff, volunteers, and/or service users. Rooted in the Islamic principles of ta'awun (mutual cooperation) and rahmah (mercy), this reflects the Prophetic ideal of believers functioning as a single unified body. Note: Service-user mechanisms are required only where the organization has ongoing cohorts or a duty-of-care relationship.	Excellence

Environment & Sustainability

Code	Title	Description	Outcome
CWE-ES-01	**Regular community cleanup or environmental projects**	Assesses whether the organization conducts regular community cleanup or environmental projects (e.g., litter picks, tree and hedgerow planting, pollinator gardens, river/pond cleanups, habitat restoration), demonstrating a commitment to environmental stewardship and proactive community action. These efforts reflect the Islamic principle of Khilafah (stewardship), treating the natural world as an Amanah (sacred trust). Furthermore, such initiatives embody the prophetic tradition of removing harm from the path, promoting Hifz al-Bi'ah (protection of the environment) for the well-being of all creation.	Excellence
CWE-ES-03	**Energy Efficiency Measures Implemented**	Assesses whether the organization has implemented tangible measures to improve energy efficiency in its facilities, demonstrating a commitment to responsible resource use and reducing its carbon footprint. Includes both capital measures (retrofits) and operational controls (scheduling, setpoints, commissioning) aligned to actual occupancy patterns such as prayer/service timetables. These efforts reflect the Islamic duty of khilafah (stewardship) over the earth by actively avoiding israf (extravagance) in energy consumption, upholding the sacred amanah (trust) of environmental protection.	Excellence

CWE-ES-04	**Water Conservation Measures Implemented**	Evaluates implemented water conservation systems, a key indicator of fulfilling the *khilāfah* (trusteeship) by avoiding *isrāf* (waste). In Islamic jurisprudence, preserving vital natural resources aligns deeply with *maqāṣid al-sharīʿah* (objectives of Islamic law), specifically *ḥifẓ al-nafs* (preservation of life) and *ḥifẓ al-māl* (preservation of wealth). Furthermore, prophetic traditions strictly prohibit excessive water usage, even at a flowing river. Ultimately, this commitment to stewardship lowers operational costs, mitigates environmental impact, and strengthens trust with stakeholders who value resource preservation.	Excellence
CWE-ES-05	**Waste Reduction and Recycling Program Active**	This criterion assesses the program's effectiveness in minimizing waste, embodying the Islamic prohibition of Isrāf (wastefulness) and preventing Fasād (corruption/harm) on earth. By actively recycling and reducing landfill use, the organization demonstrates Khilāfah (stewardship), protects life and wealth (Maqāṣid al-Sharīʿah), lowers operational costs, and promotes a pure environment (Ṭahārah) for all stakeholders.	Excellence
CWE-ES-06	**Use of Renewable Energy Sources**	This criterion evaluates the use of renewable energy, reflecting the duty of khilāfah (stewardship) over the environment. By reducing its carbon footprint, the organization serves the maṣlaḥah (public interest), enhances operational resilience, and builds trust with its stakeholders. The Prophet ([] taught that removing harm is charity (Sahih Muslim 35); reducing pollution and emissions through renewables is a modern form of removing harm (lā ḍarar), benefiting neighbors and the wider creation.	Excellence
CWE-ES-07	**Environmental Education and Awareness Initiatives**	Assesses whether the organization conducts structured, evidence-based environmental education and awareness initiatives for its community, evaluating its commitment to raising awareness about environmental responsibility from an Islamic perspective while ensuring regulatory compliance. Such initiatives reflect the duty of Tarbiyah (education and nurturing) to cultivate a deep understanding of Khilafah (stewardship) over the Earth. By fostering ecological consciousness, the organization honors the sacred Amanah (trust) of preserving creation, empowering individuals to actively participate in Hifz al-Bi'ah (environmental protection).	Excellence
CWE-ES-08	**Sustainable Land Use and Biodiversity Support**	Assesses whether the organization practices sustainable land use and actively supports local biodiversity on its property. This includes land management and 'site ecology' measures such as green roofs, walls, planters, tree pits, and car-park verges where ground space is limited. It evaluates the commitment to being a responsible steward (khalīfah) through risk-managed, measurable, and legally compliant actions.	Excellence

Family & Social Harmony

Code	Title	Description	Outcome
CWE-FSH-01	**Structured pre-marital courses offered regularly**	Assesses whether the organization offers structured, regular, and safe courses to prepare couples for marriage, covering Islamic principles, legal rights, and psychological well-being, supported by robust governance and safeguarding. Rooted in the Maqasid al-Shariah (higher objectives of Islamic law) concerning Hifz al-Nasl (preservation of lineage), these educational initiatives are vital. They equip future spouses to cultivate resilient households grounded in Mawaddah (affection) and Rahmah (mercy), thereby fostering long-term social harmony and spiritual tranquility within the broader community.	Excellence
CWE-FSH-02	**Post-marital/family counselling service available**	Assesses the provision of professional, confidential counselling to uphold family stability. By facilitating reconciliation (sulh) and mercy (rahmah), the organization strengthens the community's core unit. Crucially, this service also supports dignified separation (tasrih bi-ihsan) where reconciliation is not possible or safe, ensuring the prevention of harm (la darar) and the protection of rights.	Excellence
CWE-FSH-04	**Parenting support or classes offered**	Assesses whether the organization provides courses, workshops, or support groups to equip parents with skills and knowledge for raising children within a framework of Islamic values and positive parenting practices. In Islam, children are considered a sacred amanah (trust), making effective tarbiyah (nurturing and education) essential for family harmony. By empowering caregivers through these educational resources, the organization actively supports the maqasid (higher objectives) of hifz al-nasl (preservation of lineage) and cultivates a righteous, well-balanced society.	Excellence
CWE-FSH-05	**Confidential reporting mechanism for domestic abuse and family safety concerns**	Evaluates the provision of a secure, confidential, and survivor-led reporting system for domestic abuse and family safety. The mechanism prioritizes safety over reconciliation, strictly prohibiting mediation in abuse cases. It ensures confidentiality (sitr) is preserved except where necessary to prevent serious harm or comply with law (e.g., protecting children). Procedures align with Charity Commission safeguarding, Domestic Abuse Act 2021, Working Together (2023), and Care Act duties. By fulfilling the *Amānah* (trust) and *Adl* (justice), the organization builds a safe sanctuary, supports vulnerable individuals, and ensures robust governance through independent oversight.	Excellence

People & Culture

Code	Title	Description	Outcome

CWE-PAC-03	**Internal Communications Strategy**	Assesses if the organization has a planned and effective approach to internal communications, ensuring all staff and volunteers are kept informed, feel connected to the mission, and understand their role in its success. Rooted in the Islamic principles of Shura (mutual consultation) and Ukhuwwah (brotherhood), this strategy fosters a unified organizational culture. By prioritizing clear dialogue and Nasiha (sincere advice), the approach ensures every team member remains aligned with the collective vision.	Excellence
CWE-PAC-04	**Talent Management & Career Progression**	Evaluates formal systems for employee growth and advancement, reflecting Islamic principles of *Tarbiyah* (cultivation), *Ri'āyah* (care), and *'Adl* (justice). Nurturing human potential fulfills the organizational *Amanah* (trust) to continuously develop individuals towards *Ihsan* (excellence) in their professional endeavors. Clear career paths build institutional *Kafā'ah* (competence), improve retention, and ensure leadership continuity. Furthermore, structured skill advancement aligns with the *Maqasid* (higher objectives) of preserving *'Aql* (intellect), while strict anti-nepotism controls ensure absolute meritocracy.	Excellence

Education & Growth

Education & Knowledge

Code	Title	Description	Outcome
EG-EK-01	**Structured Qur'an & skills curriculum**	Rooted in the maqasid of Hifz al-Din (preservation of religion) and the principles of holistic Tarbiyah (nurturing and development), evaluations assess the implementation of a comprehensive, staged curriculum for Qur'anic studies and essential Islamic sciences. It requires documented learning pathways, rigorous safeguarding integration, verified teacher competence, and inclusive practices to ensure a safe, high-quality, and holistic educational experience. This structured approach guarantees that Ilm (sacred knowledge) is faithfully transmitted to future generations.	Excellence
EG-EK-03	**Curriculum reviewed & published**	This criterion assesses whether the organization maintains a high-quality, documented curriculum that undergoes a rigorous, evidence-based review cycle and is responsibly published. It distinguishes between a 'Public Curriculum Pack' (outlines, intent, safeguarding) for transparency and an 'Internal Full Pack' (resources, schemes) for delivery. The process integrates strict accessibility standards (WCAG 2.2 AA), privacy-by-design (Children's Code, DPIA screening), and safeguarding compliance (DSL sign-off, Prevent, political impartiality). It anchors the process in the Islamic values of Amanah (trust in content accuracy), Tabayyun (verification of sources), and Shūrā (consultation), ensuring the curriculum continuously evolves to meet the needs of learners and the community.	Excellence
EG-EK-04	**Inclusive access (women & youth)**	Evaluates the proactive design of educational programs to ensure full, equitable access for women and youth. Upholding ʿAdl and Musāwāt in this way is vital for excellence, as it empowers key community segments, nurtures future leaders, and secures the organization's long-term vitality. This includes equitable resourcing (venue quality, teacher calibre, budget) for women's provision, not just ad-hoc access.	Excellence
EG-EK-05	**Student-outcome tracking & staff CPD**	Assesses whether the organization systematically tracks student progress and learning outcomes across academic, spiritual, and character domains, and uses this data—alongside stakeholder voice—to inform a structured, evidence-based Continuing Professional Development (CPD) program. This approach embodies the principles of Tarbiyah (holistic nurturing), ensuring that Ilm (knowledge) and Tazkiyah (spiritual purification) are effectively cultivated in learners. Furthermore, empowering staff through continuous development reflects the pursuit of Ihsan (excellence) in the sacred trust of education.	Excellence
EG-EK-08	**Free/basic Arabic reading course termly**	This criterion assesses whether the organization offers a free or affordable basic Arabic reading course at least once per term (three times annually). 'Basic Arabic reading' means decoding Quranic/Arabic script (hurūf recognition, harakāt, joining, word- and short-āyah reading) with foundational tajwīd awareness (e.g., madd basics), not vocabulary/grammar. 'Termly' is defined as at least three advertised beginner start-dates per year with a new enrolment window and induction/baseline assessment each time. Core learning outcomes include accurate pronunciation and measured recitation (tartīl) of short Quranic passages. It evaluates the organization's commitment to making Arabic literacy accessible to community members, enabling them to engage directly with Islamic texts in their revealed language (Qur'an 12:2) and develop foundational skills for further learning. This serves the maqāṣid of ḥifẓ al-dīn (preservation of religion) and ḥifẓ al-ʿaql (preservation of intellect) while adhering to the adab of taʿlīm (patience and encouragement).	Excellence
EG-EK-11	**Digital library / open access**	Evaluates the commitment to disseminating authentic ʿIlm (knowledge) through a public digital library. This serves as a vital act of Tablīgh (conveying the message) and Sadaqa Jāriyah (continuous charity), extending the organization's educational impact to a global audience and empowering stakeholders with reliable, accessible Islamic resources. By removing barriers to learning, this open access approach fulfills the Maqasid (higher objectives) of Hifz al-ʿAql (preservation of intellect) and Nashr al-ʿIlm (spreading knowledge) for the broader Ummah (community).	Excellence

EG-EK-13	**Women-led study circles run**	Evaluates the active support for women-led study circles (halaqāt), fostering dedicated spaces for female scholarship and spiritual development. This empowers women, deepens community engagement, and fulfills the Islamic imperative for all to seek knowledge (`ilm) while ensuring robust safeguarding, governance, and quality assurance. Drawing upon the rich historical precedent of female scholarship, this practice upholds hifz al-'aql (preservation of intellect) and hifz al-din (preservation of religion). By nurturing female educators, institutions revive the prophetic tradition of comprehensive tarbiyah (cultivation).	Excellence
EG-EK-14	**Adab/Akhlāq syllabus grounded in classical sources (e.g., Iḥyā')**	Evaluates the integration of a structured adab syllabus grounded in classical sources (e.g., al-Ghazālī's Iḥyā', al-Nawawī's Riyāḍ al-Ṣāliḥīn, al-Bukhārī's al-Adab al-Mufrad, Ibn al-Qayyim's Madārij al-Sālikīn), contextualized for today's challenges. It is vital for tazkiyah and ethical culture, ensuring learning translates into virtuous conduct (akhlāq) and governance integrity through specific competencies and safer working practices.	Excellence
EG-EK-18	**Imam qualification transparency**	Assesses the transparent publication of the Imam's qualifications. This practice embodies Bayān (clear disclosure), Kafā'ah (competence), and Tabayyun (verification). Rooted in the classical scholarly tradition of acquiring sacred knowledge exclusively from verified experts (Ahl al-Dhikr), this openness directly supports the higher objective of preserving religion (Ḥifẓ al-Dīn). Consequently, it reinforces community trust (Amānah) and assures stakeholders of the credibility and expertise guiding their spiritual and educational development.	Excellence

Youth Empowerment

Code	Title	Description	Outcome
EG-YE-02	**Availability of safe, dedicated youth space/facilities**	Evaluating the provision of a safe, dedicated youth space fulfills the *Amānah* (trust) of community care. Grounded in *Riʿāyah* (stewardship) and *Ḥayā'* (modesty/dignity), this facility builds parental trust, fosters a sense of belonging, and provides a supervised environment for positive peer development where *Sakīnah* (tranquility) prevails. By facilitating *Ṣuḥbah Ṣāliḥah* (righteous companionship), such spaces actively support the *Maqāṣid* (higher objectives) of *Ḥifẓ al-Dīn* (preservation of religion) and *Ḥifẓ al-ʿAql* (preservation of intellect) through holistic *Tarbiyah* (upbringing).	Excellence

Justice, Trade & Work

Justice & Market Ethics

Code	Title	Description	Outcome
JTW-JME-11	**Modern-slavery supply-chain audit**	Evaluates the organization's due diligence in auditing its supply chain for modern slavery. This is critical for upholding ʿAdl (justice) and Ḥifẓ al-Nafs (protection of life). Allah commands justice and excellence: "Indeed Allah orders ʿadl and iḥsān…" (Quran 16:90). This frames modern-slavery due diligence as a duty of institutional iḥsān—designing systems that prevent harm, not merely reacting to incidents, safeguarding vulnerable workers from zulm (oppression) and protecting the organization's ethical integrity.	Excellence
JTW-JME-12	**Proactive Community Justice Initiatives**	Evaluates proactive efforts to address community injustices beyond core operations. This commitment to *ʿAdl* (justice) and *Naṣrah* (support) is vital for Islamic excellence, building profound trust with stakeholders and fostering a more equitable society. Indeed, Allah commands justice and excellence...' (16:90) and asks '...what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed...' (4:75), foregrounding the duty of proactive action. Definitions: 'Community injustice' refers to identifiable, evidence-based harms, inequities, or rights deficits within the sphere of influence. 'Initiatives' may include advocacy, access-to-justice support, market fairness audits (referencing 83:1–3), or targeted service equity improvements. Proportionality: Expectations scale with size and risk; justice-focused organizations may satisfy this by integrating controls into core programmes. Do no harm: Apply the principle of *la darar wa la dirar* (no harm) by explicitly assessing and mitigating unintended consequences (e.g., stigma, retaliation).	Excellence

Work & Enterprise Support

Code	Title	Description	Outcome
JTW-WES-01	**Job club or skills training offered regularly**	Evaluates whether the organization offers regular, accessible in-person and/or online programs, such as hybrid job clubs or skills training workshops, to support community members in gaining employment or improving their professional capabilities. While ensuring dignity, safety, and regulatory compliance, these initiatives reflect the Islamic emphasis on kasb (lawful earning) and achieving kifayah (self-reliance). By facilitating skill development, the organization empowers individuals to pursue ihsan (excellence) in their livelihoods and contribute meaningfully to society.	Excellence

JTW-WES-02	**Career guidance and mentoring service (with clear boundaries, safeguarding, and confidentiality)**	Evaluates the availability of non-clinical career guidance and mentoring. Guided by the principles of Naṣīḥah (sincere counsel) and Khidma (service), this service helps individuals align their careers with their Ahlīyah (competence). To ensure safety and religious integrity, the service operates under strict boundaries: it does not provide clinical counselling/psychotherapy, nor does it issue fatāwā (religious rulings). Where mental health needs arise, referrals are made to qualified providers. Islamic guidance focuses on work ethic and general principles, grounded in Sadd al-dharā'i‘ (blocking means to harm) to prevent boundary violations. Career guidance serves maqāṣid by developing skills (ḥifẓ al-‘aql) and lawful earning (ḥifẓ al-māl).	Excellence
JTW-WES-03	**Entrepreneurship workshops and advisory support (Sharī‘ah-aligned)**	Evaluating the provision of expert-led workshops and advisory services that foster entrepreneurship, this measure is vital for Islamic excellence. It empowers community members toward self-sufficiency through lawful enterprise, strengthening economic resilience, preventing market harm (iḥtikār), and advancing public interest (maṣlaḥah). By cultivating business acumen, these initiatives fulfill farḍ kifāyah (communal obligation) regarding economic independence, promoting ta‘āwun (mutual cooperation) and ensuring commerce remains rooted in kasb ṭayyib (pure earning) for broader societal welfare.	Excellence
JTW-WES-04	**Networking opportunities for professionals/entrepreneurs**	Assesses the facilitation of platforms that enable professionals and entrepreneurs to connect, fostering economic growth. This embodies ta‘āwun (mutual assistance), strengthening the community's financial well-being and seeking barakah through ethical collaboration and shared stakeholder success. Trustees must ensure activities further the charity’s objects and provide demonstrable public benefit, with any private benefit being incidental.	Excellence
JTW-WES-05	**Entrepreneurship support program active**	Evaluates a structured program that actively nurtures entrepreneurs through sustained support like incubation. This fosters economic self-sufficiency and ethical wealth creation, channeling barakah into the community and strengthening societal well-being. It operationalizes the protection of wealth (ḥifẓ al-māl) and prevention of harm (lā ḍarar wa lā ḍirār) by ensuring business models are ethical, compliant, and sustainable.	Excellence

Compassion, Welfare & Environment

Prayer & Ritual Services

Code	Title	Description	Outcome
M1-Pra-01	**Jumu'ah Khutbah Relevance & Impact**	This criterion assesses the relevance, impact, quality, and governance of the Jumu'ah (Friday) sermon (khutbah). It ensures the khutbah goes beyond structural validity to address contemporary issues, promote spiritual growth (tazkiyah), and inspire positive community action, aligned with Maqāṣid al-Sharī‘ah. The organization must maintain a Trustee-approved Khutbah Governance Policy that defines oversight, topic selection, and risk management. Delivery must be clear, engaging, and accessible, with specific provisions for women and people with disabilities (Equality Act compliance). Khateebs must be qualified, vetted, and supported through training and feedback. The framework mandates strict adherence to safeguarding, political neutrality (Charity Commission CC9), and data protection (GDPR) standards. A robust quality assurance process, including pre-delivery checks and post-event impact measurement, ensures the khutbah serves as a safe, unifying, and transformative element of community life.	Excellence
M1-Pra-03	**Janazah Service Excellence & Bereavement Support**	This criterion evaluates the organization's commitment to providing dignified, religiously compliant, and compassionate Janazah (funeral prayer) services and bereavement support. It encompasses the entire lifecycle from notification of death to burial and post-funeral care. Key elements include defined governance with clear accountability, comprehensive Standard Operating Procedures (SOPs) covering chain-of-custody and dignity, and a tiered bereavement support pathway. The service must adhere to strict UK regulatory standards (safeguarding, H&S, GDPR, CMA transparency) and Islamic principles of *Takrim al-mayyit* (honoring the deceased) and *Satr* (privacy). It emphasizes operational resilience, competency-based training, and environmental stewardship through responsible waste and resource management.	Excellence
M1-Pra-04	**Taraweeh Excellence: Qira'ah, Tadabbur, Accessibility & Safety**	This criterion evaluates the holistic quality, safety, and impact of Taraweeh prayers and Ramadan programs. It integrates spiritual excellence (Ihsan) in Quranic recitation (Qira'ah) and reflection (Tadabbur) with rigorous operational governance. It mandates verified Imam qualifications, calibrated audio quality, and a structured learning curriculum. Crucially, it enforces 'preservation of life' and inclusivity through strict safety protocols (fire/crowd management), safeguarding for children, and proactive accessibility measures (Reasonable Adjustments) for women, elders, and the disabled. It also assesses the organization's responsibility towards neighbors (noise/parking) and the environment (waste/energy), ensuring the spiritual season strengthens community cohesion and minimizes harm.	Excellence

M1-Pra-07	**Inclusive Women's Prayer Facilities & Provisions**	This criterion assesses the extent to which the organization provides suitable, accessible, and inclusive prayer facilities and provisions for women. It encompasses physical infrastructure, safety, hygiene, comfort, and the availability of necessary resources, ensuring a dignified and spiritually enriching prayer experience. The criterion evaluates the organization's commitment to creating an environment that respects the specific needs of women, acknowledges their vital role in the community, and facilitates their active participation. This includes considerations for privacy-by-design, measurable AV parity (audio/visual), ablution facilities, childcare provisions, and documented reasonable adjustments for accessibility. The goal is to promote a sense of belonging and empowerment for women within the organization's prayer spaces, fostering a welcoming and supportive environment for spiritual growth. The organization should demonstrate a proactive approach to addressing diverse needs through formal consultation mechanisms.	Excellence
M1-Pra-08	**Wudu Facility Quality & Accessibility**	This criterion assesses the quality, cleanliness, accessibility, and maintenance of Wudu (ablution) facilities provided by the organization. It evaluates the adequacy of provisions made for performing Wudu in a manner that is both physically comfortable and spiritually conducive. The focus is on ensuring ease of access for all users, including the elderly, individuals with disabilities, and children. Design mitigates slip and scald risks (anti-slip floors, TMVs, effective drainage), prevents cross-contamination by providing dedicated foot-wash facilities, and complies with UK accessibility and water safety standards. Considerations include the availability of clean water, appropriate drainage, temperature control, seating, provision of towels or drying facilities, and clear signage. Furthermore, the criterion examines the organization's commitment to hygiene and sanitation within the Wudu area, encompassing regular cleaning schedules, proper waste disposal, and measures to prevent the spread of germs or infections. The evaluation also includes whether facilities are designed and maintained with respect for privacy and dignity and compliance with accessibility standards. Adherence to this criterion reflects a commitment to providing a welcoming and spiritually uplifting environment that enhances the worship experience for all.	Excellence
M1-Pra-09	**Quran Recitation Program Effectiveness & Tajwid Adherence**	This criterion assesses the effectiveness and quality of Quran recitation programs offered by the organization, focusing on adherence to Tajwid (rules of pronunciation) and their impact on participants' understanding and spiritual connection with the Quran. It evaluates the program's structure, teacher qualifications, resources, and assessment methods, ensuring they align with best practices in Quranic education. Furthermore, it examines the program's ability to cultivate a deeper appreciation for the Quran's meaning and promote its practical application in daily life. The criterion also considers the inclusivity and accessibility of the program, catering to diverse learning styles and proficiency levels. Ultimately, this criterion aims to ensure that the organization provides high-quality Quranic education that fosters both accurate recitation and meaningful engagement with the Quran. The program defines accepted qirā’āt/riwāyāt for instruction, operates under a strict Data Protection protocol for audio/video assessments, and uses a standardized assessment blueprint covering makhārij, ṣifāt, aḥkām al-madd, ghunnah, qalqalah, waqf/ibtidā’, and a zero-tolerance policy for lahn jālī (major errors).	Excellence

Recreation, Arts & Culture

Code	Title	Description	Outcome
M7-Rec-03	**Islamic Heritage Education & Access**	This criterion assesses the organization's commitment to preserving, promoting, and making accessible Islamic heritage through educational initiatives and culturally sensitive programming. It examines the extent to which the organization actively engages in educating its community, particularly youth, about Islamic history, art, architecture, literature, and traditions. The criterion evaluates the organization's efforts to foster an appreciation for Islamic heritage among diverse audiences, including non-Muslims, ensuring inclusivity (Ta'aruf), authenticity, and respect for cultural sensitivities. Furthermore, it considers how the organization utilizes innovative approaches—such as digital media, interactive exhibits, and community events—to enhance learning experiences and promote intergenerational knowledge transfer. This includes safeguarding tangible and intangible heritage through rigorous documentation, conservation (Spectrum standards), and ethical stewardship (Amanah), ensuring that future generations can benefit from and connect with their rich cultural heritage. The objective is to provide meaningful opportunities for community members to learn about, appreciate, and actively participate in preserving their Islamic heritage, deriving wisdom (I'tibar) from the past.	Excellence
M7-Rec-04	**Inclusive & Engaging Celebrations**	This criterion assesses the extent to which the organization designs and delivers community events and celebrations (such as Eid festivals, cultural festivals, Islamic heritage days) that are inclusive, engaging, and contribute positively to community cohesion and well-being. The focus is on creating celebrations that cater to a diverse range of participants, fostering a sense of belonging, promoting cross-cultural understanding, and reflecting Islamic values of *Ikram al-Dayf* (honouring guests), compassion, and respect. The criterion mandates a risk-based, tiered approach to safety and accessibility, ensuring events are welcoming to individuals of all ages, abilities, and backgrounds while removing hardship (*Raf' al-Haraj*). Furthermore, it requires effective communication, robust governance, and continuous improvement to ensure celebrations adhere to Islamic principles and legal obligations while promoting positive social interactions.	Excellence

M7-Rec-05	**Halal Youth Recreation: Holistic Development Focus**	This criterion assesses the extent to which youth recreation programs prioritize holistic development within a framework of Islamic values and principles. It mandates a structured curriculum integrating physical well-being, intellectual growth, emotional intelligence, social responsibility, and spiritual enrichment (Tarbiyah). Programs must cultivate well-rounded individuals who are morally grounded, intellectually curious, and socially conscious, inspired by Luqmān's counsel (Qur'an 31:12–19). The criterion evaluates the deliberate integration of Islamic ethical frameworks, robust mentorship, and community engagement, ensuring activities are free from haram elements through formal Shariah governance. It requires strict adherence to UK safeguarding legislation (including trustee oversight and LADO protocols), equality law (proportionality for single-sex services), and digital safety standards. The goal is to create a safe, supportive environment empowering youth to reach their full potential as responsible Muslims and active contributors to society.	Excellence
M7-Rec-06	**Accessible Family-Friendly Entertainment Programming**	This criterion evaluates the extent to which the organization provides accessible, inclusive, and engaging entertainment and recreational programs specifically designed for families, adhering to Islamic values and strict safeguarding standards. It assesses the organization's systematic approach to planning diverse activities that cater to all age groups (children, youth, adults, seniors) and abilities, ensuring compliance with the Equality Act 2010 through documented reasonable adjustments. The criterion emphasizes 'Raf' al-Haraj' (removal of hardship) by evaluating affordability mechanisms (subsidies), convenient scheduling around prayer times, and logistical support. It requires a robust governance framework where safeguarding is treated as an 'Amanah' (trust), including mandatory vetting, supervision ratios, and risk management. Furthermore, the organization must demonstrate a 'closed-loop' feedback process (CAPA) to continuously improve program quality, safety, and spiritual value, ensuring a welcoming environment that strengthens family bonds (Silat al-Rahim).	Excellence
M7-Rec-08	**Creative Expression Reflecting Islamic Values**	This criterion assesses the extent to which the organization fosters creative expression (art, music, drama, literature) that aligns with Islamic values through a rigorous, governed framework. It evaluates the provision of platforms for ethically sound, morally uplifting, and spiritually enriching creativity. Key mechanisms include a 'Creative Ethics Rubric' to operationalize values adherence, and a 'Contested Matters Protocol' using a 3-tier classification (Widely-permitted, Contested with conditions, Not permitted) to navigate scholarly differences (ikhtilaf) with inclusivity and adab. The criterion mandates an 'Arts Safeguarding Addendum' covering specific risks (rehearsals, backstage, child performance licensing) and a 'Creative Events Licensing Matrix' for legal compliance (TENs, PRS/PPL, Filmbank). It ensures fair compensation via a commissioning rate card, upholds accessibility through defined checklists and 'Access Riders', and integrates environmental stewardship (khilafah) via 'Green Production Guidelines'. The organization employs a 'Creative Program Theory of Change' to measure impact on wellbeing and identity, ensuring all endeavors reflect the beauty (Ihsan) and perfection (Itqan) of Islamic principles.	Excellence

Justice, Trade & Work

Product & Service Assurance

Code	Title	Description	Outcome
M8-Pro-07	**Accurate & Transparent Product Labeling**	This criterion assesses the accuracy, transparency, and safety of product labeling, ensuring consumers receive complete, truthful, and accessible information. It evaluates the organization's commitment to 'Amanah' (trust) by providing clear details on ingredients, origin, halal certification, nutrition, usage, allergens, and hazards. To manage diverse product portfolios, the organization implements a mandatory 'SKU Regulatory Classification & Channel Applicability' process (Decision Tree) to determine the specific regulatory regime (e.g., Food, Cosmetics, Chemicals, Electronics) and channel requirements (Physical, Digital, PPDS) before label generation. Deception is strictly prohibited (Man ghashshana fa laysa minna). The organization appoints a 'Labeling/Claims Responsible Officer' (Amanah Owner) to oversee compliance and report risks to senior leadership/trustees. The system ensures 'Digital Parity' where online information matches physical labels exactly. Mandatory on-pack disclosures are never replaced by QR codes. The organization maintains a category-and-market compliance matrix and a rigorous change control system to update labels based on formulation, regulation, or scientific changes.	Excellence

Fiduciary & Professional Services

Code	Title	Description	Outcome

M9-FPS-01	**Client Fund Segregation & Protection**	This criterion assesses the robustness of an organization's practices in safeguarding client funds, ensuring absolute segregation from the organization's own assets. It evaluates the legal and operational measures taken to protect client assets from misuse, commingling, fraud, insolvency, and operational risks. Key elements include the enforceability of trust status via bank acknowledgement letters, the rigor of daily reconciliations, and the strength of cyber-fraud controls (e.g., MFA, maker-checker). The organization must demonstrate a proactive approach to third-party risk management, insurance adequacy based on peak exposure, and comprehensive contingency planning (e.g., CASS Resolution Packs) for the swift return of assets in distress. Transparency is paramount; clients must be fully informed of how funds are held, the Shari'ah contract governing them (e.g., Wadi'ah, Wakalah), and the purification of any impermissible income. This criterion ensures adherence to the Islamic principles of Amanah (trustworthiness), Hifz al-Mal (protection of wealth), and Adl (justice).	Excellence
M9-Pro-02	**Adequate Professional Indemnity Insurance Coverage**	This criterion assesses the adequacy of professional indemnity insurance (PII) coverage held by the organization to protect its clients and stakeholders from financial losses arising from professional negligence, errors, or omissions. It evaluates the organization's commitment to mitigating risks associated with its services and ensuring that clients have recourse in cases of legitimate claims. The assessment considers the scope of coverage, the level of indemnity provided, the excess amounts, and the policy's terms and conditions. The objective is to ensure that the PII is commensurate with the risks associated with the organization's activities, the potential financial impact on clients, and relevant regulatory requirements (e.g., FCA, SRA, CQC). It also assesses the frequency with which the policy is reviewed and updated to reflect any changes to legislation, risk exposure, business practices, and regulatory compliance, adhering to Shariah principles of protecting all parties from harm (Darar), preserving wealth (Hifz al-Mal), and ensuring restitution (Al-Daman). The sufficiency of cover is informed by independent risk assessments, specific regulatory applicability statements, and benchmarked against peers within the industry.	Excellence
M9-Pro-05	**Robust Client Data Security & Confidentiality**	This criterion assesses the organization's commitment to safeguarding client data and upholding confidentiality in accordance with Islamic principles and legal requirements. It evaluates the effectiveness of policies, procedures, and technologies implemented to prevent unauthorized access, use, disclosure, or loss of client information. This includes personal, financial, and health-related data. The criterion examines data governance, security measures (physical, technical, and administrative), staff training, incident response protocols, and compliance with relevant data protection regulations. Upholding client confidentiality is not just a legal obligation but also a fundamental requirement of Amanah (trustworthiness) in Islamic finance and professional services. This is underscored by Qur'an 33:72 (The Trust) and Qur'an 4:58 (rendering trusts to their owners). The concept of 'Sitr' (concealment/covering) mandates that organizations actively protect client privacy and refrain from undue curiosity or internal gossip (Ghibah). Furthermore, the principle of 'La darar wa la dirar' (no harm) necessitates strict controls for vulnerable clients to prevent harm from data misuse. Effective data security builds trust and confidence, essential for long-term relationships. The organization should demonstrate a culture of data privacy where 'Privacy by Design' is standard, continuously monitoring and improving practices to address evolving threats.	Excellence
M9-Pro-08	**Proactive Client Disclosure & Informed Consent**	This criterion assesses the organization's commitment to proactive, clear, and comprehensive communication with clients, ensuring they are fully informed and empowered to make sound decisions. It evaluates the extent to which the organization goes beyond minimum legal requirements to provide easily understandable information about services, fees, risks, and potential conflicts of interest. The aim is to ensure clients have genuine informed consent (Rida), enabling them to participate in financial/professional relationships based on trust, transparency, and a clear understanding of their rights and obligations. This encompasses the entire client lifecycle, from initial engagement to ongoing service delivery, with a particular focus on vulnerable clients or complex services. The organization should actively seek to bridge any information asymmetry and empower clients through education and open dialogue, fostering a relationship built on mutual respect and fairness. Communications must avoid concealing the truth (Qur'an 2:42), embody truthfulness (Sidq), and prevent harm (La darar wa la dirar) by pausing transactions if comprehension is lacking.	Excellence

Outreach & Social Impact

Outreach & Social Action

Code	Title	Description	Outcome

OSI-OSA-02	**Number of public events**	Evaluates the commitment to hosting at least six public events annually. Public events are externally advertised gatherings open to non-members and the wider community (including online/hybrid). They exclude routine worship services (e.g., Jumu'ah), internal member-only meetings/classes, and staff/volunteer trainings. A recurring series counts as one event unless each session has: (a) a separately advertised registration page or flyer, (b) distinct learning objectives, and (c) separate attendance and evaluation records. This practice embodies *ta'āruf* (mutual acquaintance) and serves the public good (*maṣlaḥa*), building crucial bridges with the wider community, enhancing public trust, and fostering greater social cohesion.	Excellence
OSI-OSA-04	**Digital outreach quality (SEO, reply time)**	Evaluating the quality, accessibility, and effectiveness of the organization's digital outreach, this metric examines technical website optimization (SEO), compliance with data/accessibility laws, and a disciplined, human-centered approach to handling online inquiries (responsiveness and tone). Rooted in the principle of ihsan (excellence), effective digital communication reflects husn al-khuluq (good character) in public engagement. Providing timely and courteous responses fulfills the amanah (trust) of community service, ensuring outreach is conducted with wisdom.	Excellence
OSI-OSA-08	**Civic engagement & advocacy with local government/stakeholders**	Assesses the organization's engagement in civic activities and advocacy with local government or relevant stakeholders. It evaluates the commitment to representing community interests through a Board-approved strategy that balances sincere counsel (nasiha) with wisdom (hikmah), ensuring strict adherence to non-partisan charity law (CC9), electoral regulations (PPERA), and data ethics (GDPR), while delivering measurable public benefit (maslahah).	Excellence
OSI-OSA-09	**Interfaith or cross-community social initiatives**	Assesses the organization's involvement in interfaith or cross-community social initiatives, evaluating its commitment to building positive relationships and addressing shared social issues. Such proactive engagement embodies the Islamic principles of ta'aruf (mutual understanding) and birr (righteousness), promoting ethical cooperation across diverse groups to achieve the common good. Initiatives are classified as: (A) Relationship-building (e.g., dialogue), (B) Service delivery (e.g., food banks), (C) Civic resilience/safety, or (D) Advocacy/campaigning.	Excellence
OSI-OSA-10	**Proactive media & public relations supporting external engagement**	Assesses whether the organization uses proactive, compliant media and PR to support its external engagement and social action efforts. This includes transparent communication, rigorous safeguarding (especially regarding imagery and dignity), regulatory compliance (campaigning, data protection), and the ethical shaping of public narratives. This approach aligns with the Islamic principles of sidq (truthfulness) in public discourse and hifz al-ird (preservation of dignity) when representing beneficiaries. By ethically managing communications, organizations fulfill the mandate of da'wah (calling to good).	Excellence
OSI-OSA-12	**Articulating Contribution in Authentic Terms**	Assesses whether external communications clearly articulate the organization's contributions and values using authentic Islamic framing (Da'wah) and clarity (Bayān), while strictly adhering to truthfulness (Sidq) and trust (Amānah). Rooted in Maqāṣid al-Sharī'ah (objectives of Islamic law), this approach demands Iḥsān (excellence) in public discourse to uphold transparency. It ensures the mission is accessible to diverse audiences, serving as a genuine Shahādah (witness) to faith, and that impact claims are substantiated and ethical.	Excellence
OSI-OSA-15	**Challenging Misinformation & Islamophobia**	Assesses the organization's capacity and strategy to monitor, challenge, and correct misinformation, negative stereotypes, and Islamophobic narratives in the public domain, thereby defending the community's dignity and right to fair representation. This effort is rooted in the Maqasid (higher objectives) principle of Hifz al-Ird (preservation of dignity) and the Islamic mandate for Tabyin (verification of truth). By actively countering falsehoods, the organization upholds 'Adl (justice) and protects vulnerable populations from societal harm.	Excellence

Trust & Stewardship

Asset & Waqf Management

Code	Title	Description	Outcome
TS-AWM-01	**Waqf deeds registered & compliant**	This criterion assesses whether the organization has properly registered and legally documented its waqf (endowment) assets in compliance with both Islamic principles and relevant legal frameworks. In the UK context, 'waqf registration' is evidenced through the charity's governing/trust documentation, HM Land Registry title entries/restrictions for land, and permanent endowment fund accounting—rather than a separate state waqf registry. It evaluates the organization's commitment to establishing sustainable, perpetual assets with proper governance, documentation, and legal protection (Hifdh al-Mal). Waqf structures must satisfy charity/public benefit requirements; private/family waqf purposes are not charitable and require separate trust arrangements outside the charity.	Excellence

TS-AWM-02	**Annual waqf ROI & impact report**	Evaluating whether the organization produces and publishes an annual report detailing the financial total return (net of fees) and social impact of its waqf (endowment) assets. It assesses the organization's commitment to transparent reporting, performance accountability, Shariah compliance, and balanced measurement of financial and social returns. Such transparency fulfills the duty of amanah (trust) in stewardship, demonstrating how endowed assets actively advance the maqasid al-Shariah (objectives of Islamic law) to serve the maslahah (public interest).	Excellence
TS-AWM-04	**Asset maintenance & insurance**	This criterion assesses whether the organization implements systematic maintenance programs and appropriate insurance coverage for its assets, particularly waqf properties. It evaluates the organization's commitment to preserving the value and functionality of its assets through preventive care, timely repairs, and risk management. Trustees are ‘shepherds’ responsible for safeguarding assets; neglect breaches this trust and potentially the shurūṭ al-wāqif (conditions of the waqf), violating the command to ‘fulfil contracts’ (Qur’an 5:1). Proactive safety measures operationalize the maxim al-ḍarar yuzāl (harm must be removed) and the prohibition ‘do not throw yourselves into destruction’ (Qur’an 2:195), ensuring long-term sustainability and continued benefit to the community.	Excellence
TS-AWM-06	**Community endowment (Waqf) established and independently audited**	This criterion assesses whether the organization has established a formal community endowment (Waqf) with asset-lock provisions that secure resources for long-term community benefit. It evaluates the organization's commitment to intergenerational equity through the creation of sustainable financial structures that preserve capital while generating ongoing returns for community needs. This model institutionalises ongoing charity (Ṣadaqah Jāriyah, Muslim 1631) with robust governance and audit, fulfilling the trust (Amānah, Q4:58) by ensuring assets are delivered to their rightful purposes. The endowment undergoes an annual independent audit covering financial statements (SORP-compliant fund accounting), compliance with the waqf/endowment deed and asset-lock, Shari'ah compliance of investments and uses, and verification of social impact. Findings are publicly reported with corrective actions. Capital preservation and asset-lock controls serve Ḥifẓ al-Māl and Sadd al-dharā'i, ensuring preserved capital multiplies benefit over time (Q2:261).	Excellence
TS-AWM-08	**Inclusive prayer spaces**	This criterion assesses whether the organization provides prayer spaces that are accessible, appropriate, and welcoming to diverse community members. It evaluates the organization's commitment to ensuring that all Muslims—including women, those with mobility, sensory, and non-visible disabilities, the elderly, parents, and carers—have dignified, safe, and equitable access to worship. This aligns with the Islamic duty of Amānah (trust) and 'Adl (justice), ensuring facilities are safe (removing harm), inclusive, and compliant with evacuation and safeguarding standards.	Excellence
TS-AWM-09	**Maintenance & cleanliness standard**	Evaluates the commitment to maintaining facilities in a state of exceptional cleanliness, safety, and repair. Where prayer and ablution areas exist, this embodies Ṭahārah (purity) and Iḥsān (excellence), fulfilling the Amānah of stewardship. For non-religious facilities, it applies to hygiene-critical spaces (toilets, kitchens, reception) ensuring dignity and safety for all users.	Excellence
TS-AWM-10	**Qualified muʾadhdhin rota & sound check**	This criterion assesses whether the organization maintains a rotation of qualified muʾadhdhins (callers to prayer) and conducts regular sound checks to ensure optimal audio quality. It evaluates the organization's commitment to excellence in the adhān (call to prayer) through proper training, scheduling, and technical support. Anchored in the Qur’anic emphasis on the public call to prayer (62:9) and excellence in speech (41:33), it recognizes the adhān as a spiritual practice, a public representation of the community (shiʿār), and a call to be answered. Neighbor rights (la ḍarar) and moderation in voice inform external volume and timing choices, applying the principle of al-umūr bi-maqāsidihā (matters are judged by their objectives) to ensure the call is dignified without causing harm.	Excellence
TS-AWM-13	**Hospitality corner/room usage**	Assesses whether the organization provides a dedicated space for welcoming and hosting guests, particularly visitors and newcomers. Formal hospitality = pre-arranged hosting of visitors/stakeholders (e.g., delegations, donors, civic or interfaith visitors, new member orientations) with a named host, a booking, and a simple record. To count as a formal event, it must involve external visitors or newcomers (not routine customers), last ≥20 minutes, and be logged. Routine customer service in public-facing retail does not count. This space should be used at least four times per year for formal hospitality.	Excellence
TS-AWM-14	**Site operates as multi-service hub**	Evaluates the site's transformation into a dynamic community hub offering diverse services. This maximizes asset utility, fulfilling the amānah of the masjid as a civic center while preserving its sanctity. It deepens community engagement and addresses public interest (maṣlaḥah) by co-locating essential support services under a governance framework that ensures safety, compliance, and adherence to waqf stipulations (shurūṭ al-wāqif).	Excellence

TS-AWM-16	**Strategy for Growing Waqf/Endowment Assets**	Assesses whether the organization has a proactive and documented strategy for developing and growing its endowment (waqf) assets to ensure long-term financial sustainability and increase its capacity for charitable work. Note: This criterion covers both the religious designation of 'Waqf' and UK legal classifications. Organizations must clearly distinguish between: (a) Permanent Endowment (capital cannot be spent), (b) Expendable Endowment (capital can be spent under specific conditions), and (c) Designated Funds (unrestricted funds set aside by trustees).	Excellence

Board Governance & Strategy

Code	Title	Description	Outcome
TS-BGS-01	**Trustee board meetings are scheduled, quorate, and minuted**	This criterion evaluates whether trustees hold quorate, regularly scheduled meetings with timely papers and properly approved minutes. It ensures minutes record attendees, declarations of interest, decisions with rationale, dissent, and action owners while applying data minimization principles (avoiding excessive personal data). Minutes are secured in line with UK GDPR/Data Protection Act with defined retention and access controls.	Compliance
TS-BGS-02	**Trustees set direction & strategy**	Evaluating whether the organization's trustees actively establish and document its strategic direction is essential. Strategic direction-setting is a fundamental responsibility of governance, ensuring the organization has clear goals and a roadmap for achieving its mission. In Islamic stewardship, this reflects the profound duty of Amanah (trust) and Shura (mutual consultation). By setting a deliberate strategy, the board safeguards the Maslahah (public interest) and aligns organizational objectives with the broader Maqasid al-Shariah (objectives of Islamic law).	Compliance
TS-BGS-04	**Finance represented in decisions**	This criterion evaluates whether financial expertise (internal finance lead, trustee-treasurer, or external advisor) is appropriately and independently represented in organizational decision-making processes. It assesses the extent to which financial considerations and professional financial advice inform strategic and operational decisions, ensuring financial sustainability, responsible resource management, and compliance with internal controls. **Definitions:** * **Major Decision:** Any decision exceeding Scheme of Delegation (SoD) thresholds, creating new ongoing costs, affecting reserves or liquidity, or entering commitments >12 months. * **Independent Representation:** The ability to provide professional challenge (aligned with *Qist* - Qur'an 4:135) without undue influence, with direct access to trustees and a protected escalation route. * **Key Forums:** Board, Audit & Risk (A&R) Committee, Senior Management Team (SMT), bid/pricing panels, and programme approval boards.	Compliance
TS-BGS-08	**Shūrā decisions formally minuted with rationale, dissent, and timely approval**	Assessing whether the organization documents its decision-making processes, particularly those involving consultation (shūrā), through formal minutes that record the rationale, diverse perspectives (adab al-ikhtilāf), and final resolve (azm). Rooted in the Islamic principles of amānah (trust) and ḥifẓ al-ḥuqūq (preservation of rights), this rigorous documentation safeguards institutional integrity. It ensures that decisions are traceable, compliant with regulatory standards, and preserved for accountability before both stakeholders and the Divine.	Compliance
TS-BGS-10	**Succession plan identifies young leaders**	This criterion assesses whether the organization has developed a formal succession plan that specifically identifies individuals under 35 years of age for future leadership roles. It evaluates the organization's commitment to generational renewal, leadership continuity, and intentional development of young talent. The under-35 focus is implemented as Equality Act 2010 positive action to address age under-representation; it does not confer automatic preference at appointment. All appointments remain merit-based (qawiyy & amīn) and within the charity's governing document and trustee recruitment rules. Covers trustees (including chair), CEO/senior leadership, and heads of key functions.	Compliance
TS-BGS-11	**Annual "no office-seeking" pledge**	Evaluates the annual pledge where leaders affirm they did not seek office. This practice upholds amānah (trust) and ikhlās (sincerity), building stakeholder confidence by ensuring leadership is a selfless responsibility, not a position of personal ambition. The pledge prohibits campaigning or canvassing for appointment, but does not prohibit: (i) expressing willingness to serve when invited by the nominations process, (ii) submitting a factual statement where the governing document requires candidate information, or (iii) participating in open, skills-based recruitment conducted by the Nominations Committee. It distinguishes prohibited self-promotion from permitted transparency and service.	Compliance
TS-BGS-12	**Board self-assessment published**	Evaluating board governance, this metric assesses whether the board conducts an annual effectiveness self-assessment and transparently publishes a summary of the methodology, participation, key findings, and agreed improvement actions. It emphasises muḥāsabah (self-accountability), shūrā (consultative governance), and itqān (continuous improvement/proficiency), demonstrating stewardship (amānah) through learning, transparency, and fairness. By institutionalising these practices, the board upholds the Maqāṣid al-Sharīʿah (objectives of Islamic law), specifically ensuring ḥifẓ al-māl (preservation of wealth) and reinforcing stakeholder trust through rigorous, ethical self-evaluation.	Compliance

TS-BGS-13	**Board pledge "We did not solicit office"**	This criterion assesses whether the organization's board members collectively make an annual public pledge affirming that they did not seek or campaign for their positions. It evaluates the commitment to servant leadership by reinforcing the Islamic principle that leadership (Wilayah) is a responsibility (Taklīf) rather than a privilege (Tashrīf). "Solicit/campaigning" includes canvassing for votes, offering inducements, coordinated vote drives, paid promotion, undue use of organizational resources, or pressuring nominators. This is distinct from CC9 'political campaigning'; this concerns internal governance. Where bylaws mandate elections, the pledge is adapted (Election Variant) to prohibit improper canvassing/inducements while permitting equal, official candidate statements. Transparency applies to the pledge and process—not to confidential allegation details.	Compliance
TS-BGS-15	**Annual ikhlāṣ intentions review**	Assesses the annual process for leaders to review their ikhlāṣ (sincerity). This practice grounds leadership in its divine purpose, ensuring decisions are for Allah's pleasure. Stakeholder trust signals generated by this process include reduced complaints about fundraising ethics, improved staff culture survey integrity scores, and clean conflict/gifts registers, safeguarding the organization’s spiritual and ethical integrity.	Excellence
TS-BGS-16	**Participatory-budget board active**	Assesses whether the organization has an active community consultation board enabling meaningful stakeholder participation in decision-making. Specifically, it requires allocating ≥1% of the Eligible Participatory Base (EPB) as a ring-fenced ‘participatory pool’. EPB is defined as the planned unrestricted discretionary programme spend for the coming FY (excluding governance costs, statutory commitments, contractual/committed spend, and designated funds). If EPB results in a pool <£5,000, a floor of £5,000 (or justified alternative) applies.	Compliance
TS-BGS-20	**"Striving for Good" (Broader Jihad) Framework**	Assesses if the organization frames its work as a positive, constructive striving (Jihad al-Bina') for community and societal betterment, emphasizing resilience, justice, and preservation of core values. Rooted in the Maqasid al-Shariah (objectives of Islamic law), this approach reflects the continuous duty of Islah (reform) to advance Maslahah (public interest). For external communications, organizations should prioritize the phrase ‘Striving for Good’ and provide context when using ‘Jihad al-Binā’’ to avoid misinterpretation.	Compliance
TS-BGS-21	**Ethical & Values-Based Decision-Making Framework**	Assesses the application of a formal framework that embeds Shūrā (consultation), ‘Adl (justice), and Iḥsān (excellence) into strategic decisions. This process upholds Amānah (trust) by ensuring choices are just, value-driven, and consistently serve the best interests of all stakeholders and the organization's higher purpose, anchored by clear intention (Niyyah). Ultimately, this approach aligns leadership actions with Maqāṣid al-Sharīʿah (objectives of Islamic law), actively promoting Maṣlaḥah (public benefit) while safeguarding against harm to fulfill profound moral accountability.	Compliance
TS-BGS-22	**Organisational Ethos & Language Review**	The board's review of language ensures communications fulfill the amānah of Sidq (truthfulness), Balāgha (clarity), and ‘Adl (justice/balance). This builds stakeholder trust, safeguards reputation, and ensures the organization's public identity authentically reflects its core Islamic ethos. Balāgha entails accessibility and inclusion; the board ensures communications are understandable through plain language and appropriate formats. Tone must reflect Hikmah (wisdom), avoiding harm or polarization. This framework prevents misrepresentation (Ghurūr) and concealment (Tadlīs) while protecting the dignity (Hifz al-ʿird) of beneficiaries.	Compliance
TS-BGS-23	**Formal Shariah Governance/Oversight**	Evaluates the structured process for obtaining and implementing scholarly guidance (iftā’) through consultative deliberation (shūrā). This formal oversight is crucial for upholding Amānah, assuring stakeholders of Shariah compliance in contracts, public claims, and operations, and safeguarding the organization’s integrity. Rooted in the pursuit of Maqāṣid al-Sharīʿah (objectives of Islamic law), particularly Ḥifẓ al-Māl (preservation of wealth), such governance ensures institutional practices remain strictly within the bounds of Ḥalāl (permissible). By institutionalizing Taqwā (God-consciousness), it actively prevents prohibited elements.	Compliance
TS-BGS-26	**Leadership Feedback Mechanism**	This criterion assesses the formal and informal systems an organization has in place for stakeholders—including staff, volunteers, beneficiaries, and partners—to provide constructive, confidential, and regular feedback to its leadership, specifically the Board of Trustees and the senior management team. It evaluates whether leadership actively seeks, receives, analyzes, and acts upon this feedback to improve governance, strategy, and organizational culture. From an Islamic perspective, leadership is an *Amānah* (a sacred trust). A structured feedback mechanism is a practical manifestation of this trust, demonstrating humility, accountability, and a commitment to *Iḥsān* (excellence). The importance of this criterion lies in its ability to bridge the gap between leadership's intentions and the lived reality of the organization's stakeholders. It transforms the principle of *Shūrā* (consultation) from an abstract concept into an embedded process. Furthermore, it upholds the Islamic principles of *Tabayyun* (verification) and *Adl* (justice) by ensuring that concerns are heard and investigated fairly, and *Raf' al-Darar* (removal of harm) by providing safe routes to report wrongdoing. Without effective feedback channels, leadership can become disconnected, leading to poor decision-making and low morale. A robust feedback system fosters a culture of psychological safety, allows for the early identification of risks (including safeguarding and fraud), and strengthens the legitimacy of the leadership team.	Compliance
Financial Stewardship			

Code	Title	Description	Outcome
TS-FS-01	**Trustees review management accounts**	This criterion assesses whether the organization's trustees/board regularly review and scrutinize management accounts. Trustees must safeguard charity assets and exercise reasonable care and skill in financial oversight (Charities Act 2011; general trustee fiduciary duties). Regular financial oversight is essential for ensuring financial health, identifying issues early, making informed decisions about resource allocation, and ensuring proper application of funds.	Compliance
TS-FS-02	**Banking, procurement & AML controls**	This criterion evaluates whether the organization has established robust controls for banking operations, procurement processes, and anti-money laundering (AML) compliance. While most charities are not 'regulated persons' under the Money Laundering Regulations (MLR) 2017, they must strictly comply with the Proceeds of Crime Act 2002, Terrorism Act 2000, and UK Sanctions regimes. This criterion adopts MLR standards as a proportionate 'good-practice benchmark' to prevent fraud, ensure value for money, and safeguard assets. It covers the full procure-to-pay lifecycle, sanctions screening, and financial crime prevention.	Compliance
TS-FS-03	**Robust accounting system**	This criterion assesses whether the organization has implemented a reliable, secure, and appropriate accounting system that accurately records all financial transactions and produces timely financial reports. A robust accounting system is fundamental to financial management, transparency, and accountability. Scope includes system configuration, access/security, audit trails, period controls, journal workflows, reconciliations support, and interface/import controls. Budgeting/forecasting and strategic performance reporting are assessed only insofar as they are generated from the accounting system.	Compliance
TS-FS-04	**Segregate and control Zakat vs Sadaqah (ledgers, banking, donor intent)**	This criterion evaluates whether the organization maintains strict separation and control over Zakat and Sadaqah funds across ledgers, banking, and donor intent capture. For UK reporting, Zakat is treated as a restricted fund under Charities SORP (FRS 102). Minimum compliance requires segregated fund accounting within the General Ledger (GL), while separate bank accounts are best practice. Trusteeship requires safeguarding donors' trusts by segregating Zakat from Sadaqah (Qur'an 23:8; 70:32) and ensuring collection is handled with integrity (Qur'an 9:103). Mixing funds leading to misapplication risks unjust consumption (Qur'an 2:188; 4:29). Additionally, Sadaqah may be restricted or unrestricted depending on donor terms; the system must capture that restriction separately from the 'Zakat vs Sadaqah' type to honour the covenant (Qur'an 5:1).	Compliance
TS-FS-06	**Statutory accounts externally audited/examined with clean outcome and filed on time (all applicable regulators)**	This criterion evaluates whether statutory accounts receive a clean external scrutiny outcome and are filed on time with all relevant regulators (e.g., Charity Commission, OSCR, CCNI, Companies House). For audit, this means an unmodified (unqualified) opinion with no emphasis-of-matter indicating material uncertainty. For independent examination, this means an examiner's report with no adverse conclusions and no matters of material significance reported to the regulator.	Compliance
TS-FS-07	**Controlled asset & liability register with reconciliations/verification; annual board review of insurance, security and encumbrances**	This criterion assesses the diligent maintenance of a complete asset and liability register, reviewed annually by the board. This embodies faithful stewardship (ri'āyah) over entrusted resources, ensuring financial transparency for stakeholders, mitigating risk, and safeguarding operational sustainability. The annual review culminates in a documented board attestation and an action log covering insurance adequacy, security control gaps, covenant/charge compliance, and remediation deadlines.	Compliance
TS-FS-08	**Qualified Finance Function & Oversight**	Assessing whether the organization has a finance function (in-house or outsourced) with appropriate qualifications, experience, and governance oversight, it ensures that staff or providers possess the necessary competence for financial management, compliance (including fraud and data protection), and strategic planning, supported by active board-level financial expertise. This reflects the Islamic principle of kafa'ah (competence) and the maqasid objective of hifz al-mal (preservation of wealth), ensuring institutional resources are diligently safeguarded as a sacred amanah (trust).	Compliance
TS-FS-10	**Zakat policy documented**	This criterion assesses whether the organization has a comprehensive, documented policy governing the collection, management, and distribution of Zakat funds. It distinguishes between two roles: (A) Zakat Fund Administrator (charities collecting/holding/distributing donor Zakat) and (B) Corporate Zakat Payer (entities calculating/paying their own Zakat). A formal policy is essential for compliance, donor trust, and effective administration.	Compliance
TS-FS-11	**Overhead (support/admin), fundraising and governance costs: separated, reasonable and transparent (SORP-aligned)**	Assesses whether the charity defines and applies SORP-aligned cost categories (charitable activities, fundraising, support/admin and governance), allocates shared costs on a consistent basis, and keeps overhead at reasonable levels. Transparent methodology and context build donor trust and ensure efficient resource use. The criterion also assesses whether communications avoid simplistic "low overhead" claims and instead explain how appropriate investment in controls, safeguarding, and systems protects amānah and improves impact.	Compliance

TS-FS-13	**Funds disbursed timely**	Assessing whether the organization disburses funds to beneficiaries, projects, and partners in a timely manner is critical. Prompt disbursement is essential for program effectiveness, maintaining partner relationships, meeting beneficiary needs, and fulfilling the purpose of charitable donations. In Islamic tradition, the prompt distribution of Zakat (obligatory charity) and Sadaqah (voluntary charity) reflects upholding organizational Amanah (trust). Unjustified delay in delivering these financial rights contradicts the imperative of Ihsan (excellence) when serving vulnerable populations.	Compliance

Risk, Data & Compliance

Code	Title	Description	Outcome
TS-RDC-02	**Complaints & whistle-blowing mechanism**	Examines the systems for handling complaints (dissatisfaction with service, fundraising, or decisions) and whistleblowing (public interest disclosures of wrongdoing), distinct from personal grievances. Crucial for upholding *Amānah* (trust) and ensuring *Maẓālim* (redress), these mechanisms protect stakeholders from injustice, mitigate operational risk, and build a culture of integrity. The system must include clear routing: safeguarding concerns trigger immediate escalation under the Safeguarding Policy, while employment disputes follow HR grievance procedures unless public-interest wrongdoing is alleged.	Compliance
TS-RDC-03	**Due-diligence on delivery partners**	This criterion assesses whether the organization conducts proportionate, risk-based due diligence on delivery partners, sub-grantees, and implementing agents. It covers verification of identity, legal status, governance, financial controls, competence, safeguarding, and data protection. It requires explicit go/no-go gating, operational AML/CTF controls, and a risk-tiered monitoring system to protect funds, beneficiaries, and reputation in line with Islamic values.	Compliance

Strategic Fundraising & Development

Code	Title	Description	Outcome
TS-SFD-02	**Donor Stewardship & Relationship Management**	Evaluates whether the organization has a systematic process for acknowledging, thanking, and cultivating relationships with its donors, ensuring they feel valued and are informed about the impact of their contribution. Rooted in the Islamic principle of shukr (gratitude), this stewardship reflects the teaching that thanking people is inseparable from thanking Allah. By demonstrating ihsan (excellence) in these interactions, organizations honor the amanah (trust) of their supporters, fostering enduring partnerships built on mutual respect and shared spiritual reward.	Excellence
TS-SFD-03	**Grant-Writing & Institutional Funding Process**	Evaluates the systematic process for securing and managing institutional funds. This reflects *Kafāʾah* (competence) and *Riʿāyah* (stewardship), ensuring resources are acquired ethically and managed effectively to serve the community's *Maṣlaḥah* (public interest) and sustain vital services. Pursuing such funding aligns with *Ḥifẓ al-Māl* (preservation of wealth) by securing sustainable financial streams. Furthermore, upholding *Amānah* (trust) in grant-writing demands absolute truthfulness in proposals and rigorous accountability in reporting, fulfilling the covenant with benefactors.	Excellence

Technology & Digital Transformation

Code	Title	Description	Outcome
TS-TDT-02	**Core Systems Management (e.g., CRM)**	Assesses the effective management of core information systems (e.g., CRM, Case Management, Student Information System) including product ownership, change control, and configuration management. It focuses on securing stakeholder data through privacy-by-design, integrated governance, and strict adherence to data protection laws (lawful basis, minimisation, retention, rights). This reflects the Islamic principle of Amanah (trust), treating digital records as a sacred responsibility. Furthermore, it upholds Hifz al-Huquq (preservation of rights) by ensuring robust systems safeguard individual privacy.	Excellence